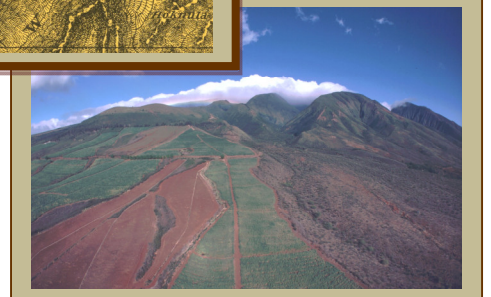
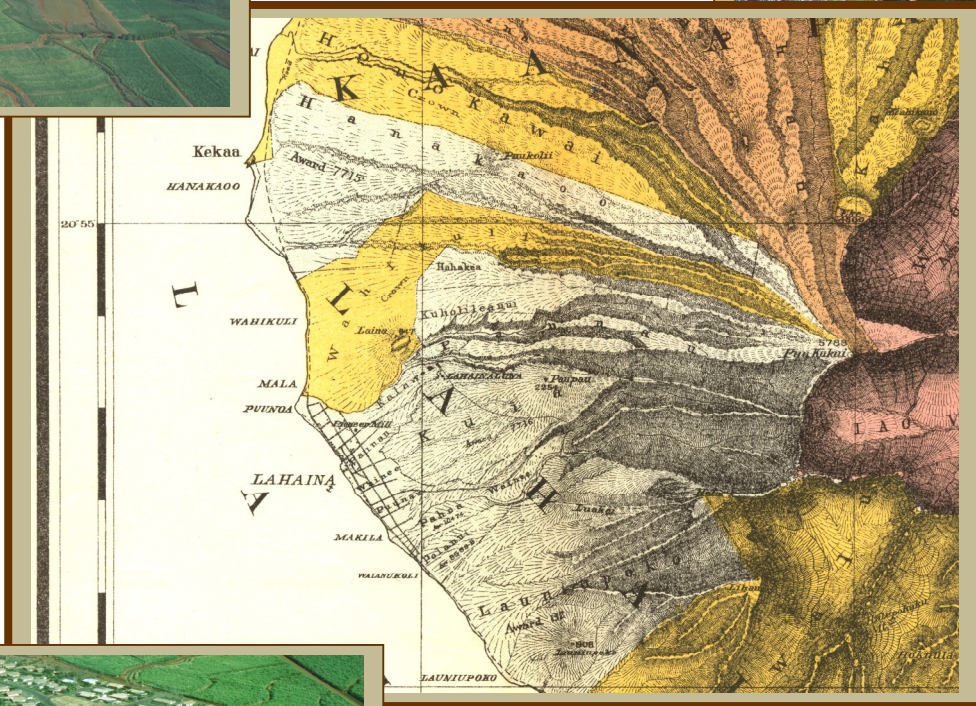


# VOLUME II MO'OLELO 'OHANA:

## A COLLECTION OF ORAL HISTORY INTERVIEWS WITH KAMA'ĀINA OF THE KAUA'ULA- LAHAINA REGION OF MAUI (2005-2007)



**Kumu Pono Associates LLC**

*Historical & Archival Documentary Research · Oral History Interview Studies ·  
Researching and Preparing Studies from Hawaiian Language Documents ·  
Māhele 'Āina, Boundary Commission, & Land History Records ·  
Integrated Cultural Resources Management Planning ·  
Preservation & Interpretive Program Development*



**VOLUME II**  
**MO'OLELO 'OHANA:**

**A COLLECTION OF ORAL HISTORY INTERVIEWS**  
**WITH KAMA'ĀINA OF THE KAUA'ULA-**  
**LAHAINA REGION OF MAUI**

*PREPARED BY*

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*NOVEMBER 15, 2007*

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## ***EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS***

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At the request of Rory Frampton (Māhila Land Company), and Ulalia Woodside (Kamehameha Schools-Land Assets Division), *Kumu Pono Associates LLC*, conducted a detailed study of archival and documentary literature, and oral history interviews for lands of the Kaua'ula-Māhila vicinity in the Lahaina District on the island of Maui. This volume, the second of a two part study, provides readers with a collection of oral history interviews for lands of the Lahaina region, extending from Launiupiko and Kaua'ula to the Paunau-Wahikuli regions.

As a part of this study, oral history interviews were conducted with individuals descended from traditional and historical residents of the Kaua'ula-Lahaina region. Interviewees ranged in age from their 40s to 80s, and included representatives of families with ties to *kuleana* lands of the Kaua'ula-Lahaina region, and individuals who had worked in various facets of the Pioneer Mill Company's plantation and ranching operations.

The voices of *kūpuna* and elder *kama'āina* are among the most precious resources handed down to us from our past. While the historical and archival records help us understand how we came to be where we are today, the voices of the elders give life to the history, and demonstrate how practice and history are handed down and made. Indeed, since undertaking this study, interviewee, Sonny Waiohu has passed away, and other interviewees are in failing health.

To each of the *kūpuna* and *kama'āina* who shared their recollections and history in this study, we extend our sincerest appreciation and *aloha*—

(in alphabetical order)

Charles Bonnett; Hymie Felicilda; Herbert and Dorothy Kinores; John Paul Kapu; Kalani Kapu; Ke'eaumoku and U'ilani Kapu; Kekai Kapu; Lani Kapu-White; Charles Robert Lindsey; Edwin Robert Naleilehua Lindsey, Jr.; Roselle Flora Keli'ihonipua Lindsey-Bailey; Charles Makekau; Kenneth Nohealani Sharpe; Anthony J. Vierra; the late Sonnie Waiohu; and Wilama Waiohu

***Wahi mai nā kūpuna, "A'ohē hana nui ke alu 'ia!"***

*Māua no me ke aloha kau palena 'ole — Kepā a me Onaona Maly.*

***O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia***  
(Keep the good, set the bad aside)



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## INTRODUCTION

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At the request of Rory Frampton (Mākila Land Company), and Ulalia Woodside (Kamehameha Schools-Land Assets Division), *Kumu Pono Associates LLC*, conducted a detailed study of documentary literature and oral history interviews for lands of the Kaua‘ula-Mākila vicinity in the Lahaina<sup>1</sup> District on the island of Maui (*Figure 1*). While the primary lands of interest to the present study are the *ahupua‘a* of Kaua‘ula and Mākila, the unique system of land division and descriptions of boundaries in the Lahaina District (see section on Land Tenure and the *Māhele ‘Āina* below), led us to include documentation for more than twenty *ahupua‘a*, most of which in both ancient and historic times were in-part watered by Kaua‘ula Stream, whose headwaters and watershed are in Kaua‘ula Ahupua‘a.

The lands which make up the study area comprise a noteworthy cultural landscape—extending from mountain peaks to near-shore fisheries—including a significant traditional agricultural field complex and sophisticated engineering system of *‘auwai* (ditches and causeways) used to irrigate large tracts of land in Lahaina which would have otherwise had no water. Additionally, since ca. 1860, large tracts of land in the study area were integrated into the extensive operations of businesses which became the Pioneer Mill Company as either fee-simple or leasehold interests, with thousands of acres cleared for cultivation of cane, or used as a part of a ranching operation. The last sugar harvest of the Pioneer Mill Company took place in 1999 (cf. Dorrance and Morgan, 2000).

Mākila Land Company is a successor of the Pioneer Mill Company holdings, and the Kamehameha Schools, is owner of portions of the lands leased to and surrounded by the lands of the former Pioneer Mill Company. Both partners in commissioning this study seek to better understand the traditional and customary practices, lore and history of the lands for which they are responsible, and seek to develop means of stewardship of cultural and natural resources with the help of this study, and families who are traditionally associated with the land.

### ***Approach to Conducting the Study***

Over the last forty years, Lahaina has undergone significant changes—the community and lands have evolved from an agricultural and fisheries based economy, to one of resorts and housing developments. As a result, many historical and archaeological studies have been commissioned, and large collections of historical documentation have become available. Much of the information has been cited from a limited number of primary sources, then repeated over the years, and subsequently embellished by interpretations of archaeological findings. Admittedly, with each successive cultural study, more information has been brought to light, thus increasing the knowledge base and opportunities for understanding the pre-history and early historical periods of life in the Lahaina District.

In light of the significant body of research conducted over the last forty-plus years, we chose not to repeat all that has been previously reported, and reference readers to such documents as: “Archaeology of Maui (Ms. Walker, 1930); “Sites of Maui” (Sterling, 1998), with its’ numerous citations; “Moku‘ula: Maui’s Sacred Island” (Klieger, 1998); Archaeological Inventory Survey – Kaua‘ula Development Parcel. Lands of Pūehuehu Iki, Pāhoa, and Pola Nui, District of Lahaina, Island of Maui” (Rosendahl, 2000); and the “Kaua‘ula Cultural Impact Assessment—Ahupua‘a of Pāhoa and Polānui, District of Lāhaina, Maui Island, Hawai‘i” (Orr, 2003), for additional documentation.

Instead, in this study, we have endeavored to provide readers with access to a class of information

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<sup>1</sup> Lahaina, traditionally pronounced “Lāhainā” with emphasis on the first and last letter a. See historical accounts of the meaning of this place name in this study.

that had not been widely available. The historical narratives which we have cited, come from accounts written by native Hawaiian residents of Lahaina, as well as those recorded by foreign residents and

## ***Oral History Interviews***

The oral history interviews conducted as a part of this study, reflect the recollections and thoughts of several native families with generational ties to lands of the Kaua'ula- Lahaina region (descendants of *Māhele Awardees*); and also include interviews with a small group of *kama'āina*—individuals who lived upon and worked the lands from the 1920s to the 1990s. The interviews (in *Volume II*) demonstrate continuity in knowledge of the land and practices and beliefs associated with the land, over time. The interviewees describe the Kaua'ula-Lahaina region, and the relationship of neighboring lands from sea to mountains. They also express a deep cultural attachment<sup>2</sup> with the landscape and resources which sustain them.

The oral historical component of this study was conducted between November 2005 to June 2007. In that time, seventeen interviewees participated in ten formal interviews, with additional follow up discussions to clarify interview content and receive releases of the same. The interviewees ranged in age from their 40s to late 80s, and they shared recollections gained from personal experiences dating back to the nineteen-twenties. As a result, the interviews include important documentation about the landscape, traditions, customs, and historic land and water use in the Kaua'ula-Lahaina region.

## ***Summary of Findings***

The cultural landscape as valued in the present day, is a product of three primary periods — (1) the creation of the natural environment, which in the Hawaiian mind represents the *kinolau* (myriad body forms) of the gods and creative forces of nature, and spans all time; (2) the more than 1,000 years of native Hawaiian spiritual affiliation with their environment, and adaptations in residency, resource management and sustenance; and (3) the period of almost 200 years since 1820, when an entirely different world-view of the relationship with the natural environment, use of resources, and consumption of the same, was introduced to the Hawaiian Islands.

Following an extensive review of native lore, and historical documents written by both native and non-native authors, we find—as no surprise or new revelation of knowledge—that the landscape of the Lahaina region is indeed a storied one. Traditions of the lands of the Kaua'ula-Lahaina vicinity, touch on the godly and supernatural, and span the Hawaiian experience. The relationship and affiliation of traditional people for the environment—the cultural attachment to place—remains integral to the well-being of the Hawaiians who are of the land. While we find that some facets of the traditions, practices and beliefs of old, as described in early Hawaiian writings, are more fragmented today than in earlier times, the spirit of place, the “gut” feelings remain strong. Among the interviewees, who shared some of their history and experiences, we find a deep passion for, and desire to perpetuate knowledge and respect of place. The Hawaiian families and many of the older generation residents (non-Hawaiian by genealogy), do not see the land as a commodity. It is a living thing, a part of the family. They wish to see the history remembered (accurately), the environment cared for, and for future generations to experience something of what these Lahaina lands were like in earlier times.

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<sup>2</sup> “*Cultural Attachment*” embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (cf. James Kent, “Cultural Attachment: Assessment of Impacts to Living Culture.” September 1995).

While everyone acknowledged that change occurs, most of the interviewees spoke of the importance of sharing history and working in partnership—*‘ohana*, land owners, agencies and organizations—to help protect the things that are, and have been valued by generations of residents in Lahaina. Several interviews contain suggestions for community-land owner based stewardship programs in the Kaua‘ula-Lahaina vicinity. There is a belief that together, a good model of resource stewardship and education can become a way of life.

In the Lahaina region, the *kula kahakai* (near-shore lands) were thickly populated, chiefly residences and places of worship dominated the landscape. There were also found across this landscape, fishponds, taro pond fields and groves of selected trees of importance in various facets of Hawaiian life. On the *kula* (gentle sloping flat lands) that extend behind the coastal region and reach to the valleys and mountain slopes, were found extensive agricultural fields planted in both wet land and dry land methods. The primary valleys behind Lele or Lahaina included Kahoma, Kanahā and Kaua‘ula. From these valleys flowed streams of life-giving water. The natural stream alignments were modified and extended in ancient times, with large and small *‘auwai* (irrigation channels) constructed to feed thousands of *lo‘i kalo* (taro pond fields) in which the primary food crop of the Lahaina region residents was grown. Over the centuries, a sophisticated system *‘auwai*, *lo‘i kalo*, and *loko i‘a kalo* (fish and taro ponds) was engineered, and extended across the otherwise arid *kula* lands, down to the near-shore settlements.

At least two notable *‘auwai*, which span several *ahupua‘a* between Kaua‘ula and Kahoma, are described in native lore, and are roughly datable by the chiefs associated with them. The earliest *‘auwai* in the Lahainaluna vicinity, is known as *‘Auwaiawao*, and is reportedly named for the Chiefess Wao, sister of Kaululā‘au, who ruled a portion of Maui in ca. 1390. The second *‘auwai* is known as *‘Auwai o Pi‘ilani*, and is reportedly associated with the King, Pi‘ilani, who ruled Maui and the neighboring islands in ca. 1450 (both Pi‘ilani and his son Kiha-a-Pi‘ilani, are associated with many public works projects around Maui, that were of benefit to the larger population of the island). The *‘Auwai o Pi‘ilani* has its headwaters in the Kaua‘ula Stream and irrigated lands along both side of the stream, with waterways extending to at least the *‘ili* of Pi‘ilani in the *ahupua‘a* of Paunau, below Lahainaluna.

It appears that throughout its’ history, Lahaina has played an important role in the history of Maui and the neighboring islands of Moloka‘i, Lāna‘i and Kaho‘olawe, with Lahaina serving as the chiefly center. At various times throughout Hawaiian history, there are also accounts told of battles between chiefs of Maui and other islands. Some of the traditions relay how *heiau* (temples and ceremonial places), such as Wailehua, which was formerly situated on the shore of Mākila, was built. Other accounts describe battles in which the very water flow of Kaua‘ula, Kanahā and Kahoma, was blocked so that no food could be procured.

The first documented foreign visitation to the Lahaina region occurred in 1793. Traveling across the *kula* lands and up to the mountain pass, overlooking the Wailuku District, writers of the time commented on the rich landscape, observing that it was extensively cultivated. Waterways were engineered to transport water across dry lands, making them fertile fields, capable of supporting the population. In between 1800 and 1820, the numbers of foreigners taking up residency in the Hawaiian Islands grew slowly. It was not until 1823, that the “introduction” of the gospel was made at Lahaina. In May 1823, the highest ranking *ali‘i* of the islands accompanied a party missionaries to Maui, and took up residence in Lahaina. Through the missionary letters and journals, we learn more about the native population and practices of land, water and fisheries management in the region. Of particular interest to the history of the land, are reports that irrigated fields were spread across Lahaina, and that there was a prescribed system of water usage enforced, in that the planters, on every fifth day, had a right to the water necessary to care for the taro pond fields.

One alarming fact in these early decades of the 1800s, is that as the western presence grew in the islands, the native population declined. This was true in Lahaina as well, where unnumbered Hawaiians died. Thus, as the social, political, religious and land use systems of the Hawaiian people

were undergoing radical changes, the population was also declining. This meant that once productive lands were un-peopled, and that knowledge of place, slowly, but steadily, began to fade as well.

In the years between 1820 to the 1860s, the lands of the Kaua'ula-Lahaina region, were controlled by several high chiefly lineages, including the King, who until 1849, retained the *ahupua'a* of Kaua'ula as a personal land. These *ahupua'a* were in turn managed on behalf of these high *ali'i* by *konohiki* (overseers, or land managers), and the *hoa'aina* (native tenants), resided upon the land at the prerogative of the chiefs. By 1850, the land system in the islands evolved into one allowing fee-simple ownership of land. In this time, we find that some 425 individuals claimed "*kuleana*" (personal property rights) in the region from Launiupoko to Paunau (Kahoma). The records also name many more individuals as residents of the lands than made claims for *kuleana* (the reason for this latter fact is not clearly stated). Of the total claims, only 286 were awarded, leaving at least 139 claims, and thousands of small parcels across the land which were not awarded, and unaccounted for. The process of confirming *kuleana* often led to the consolidation of *'āpana* (parcels) within claims. Rather than awarding large numbers of small parcels spread across various environmental zones—from shore to mountain slopes and deep in the valleys, as traditionally used—surveyors, who were unprepared to process all the claims, received permission to consolidate awarded lands together, thus making for fewer parcels to be surveyed. This practice also freed up larger, consolidated tracts of land for the *ali'i* and *konohiki* awardees of entire *ahupua'a*.

As an example, at the time of recording the land claims, more than 1,700 *lo'i* were claimed, and residences extended from the near shore to the deep valleys. But because of the system of confirming and surveying *kuleana* lands, many traditional places of residency and agricultural usage were abandoned. This is an important fact in the modern day, as one cannot simply rely upon the records of awarded parcels as being an indicator of where cultural features will occur on the landscape. The results of this process, provides us with the answer as to why more features are found during archaeological investigations, than are often expected upon a given landscape.

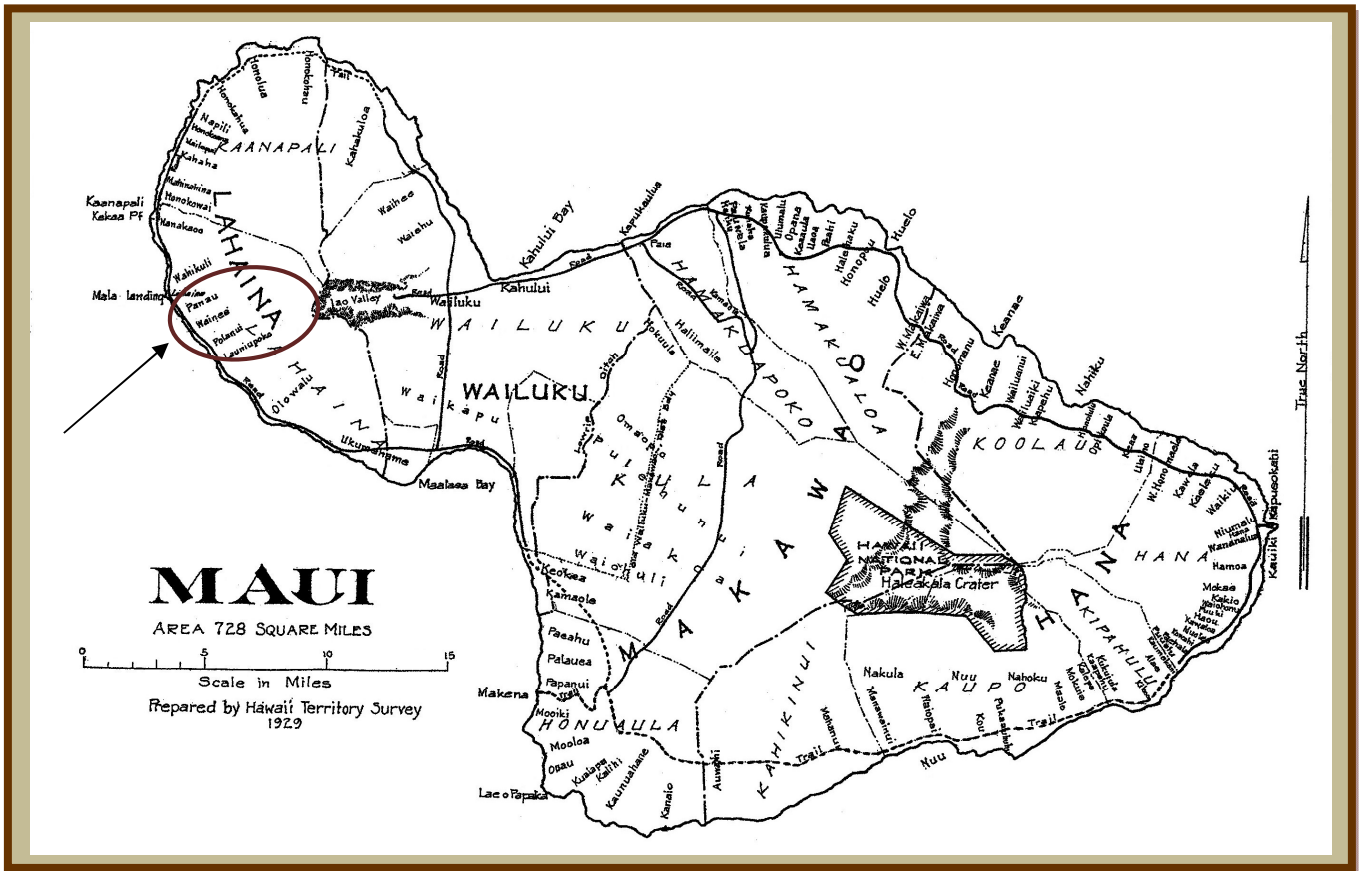
Diverse land use activities and crop cultivation still remained important in the Hawaiian system through the middle and later 1800s. But, we also find that conflicts in land tenure and land use were arising. In the 1820s, agricultural crops were being diversified, and introduced livestock were allowed to roam large tracks of land. These "food" items were being raised to supply the growing numbers of foreign ships which were finding safe harbor in the lee of Lahaina. By the 1830s, serious efforts were underway among missionary families to process sugar for table use, and to support expanding agricultural interests. In 1842, the ancient *'auwai* system extending from Kaua'ula to Lahainaluna was being modified into the Lahainaluna ditch. The ditch was completed in 1847, to facilitate the planting and instructional efforts of Lahainaluna School.

In 1849, it was reported that the finest sugar in the islands could be found in Lahaina. Interests in development of business opportunities, led to the establishment of the Lahaina Sugar Company in 1861. A year later, in 1862, the Pioneer Sugar Mill was founded. At the time much of the sugar was cultivated by native families on shares, but within ten years, small *kuleana* and larger tracts of land were being purchased and leased by the mill operators, and plantations were forming.

The Pioneer Sugar Mill operations evolved, buying out other competitors. And eventually nearly all of the available land in the Lahaina District, and large volumes of water were developed into the operations of the Pioneer Mill Company, Limited. This plantation drew water from the various Lahaina valleys, and larger volumes of water from the Ka'anapali District into cultivation and processing of sugar at the Mill which became the heart of Lahaina Town. Mill operations spanned 138 years, from 1861 to 1999. The plantation changed the face of Lahaina. Even in the late 1860s, we find accounts in local newspapers, both lauding the development and questioning the impacts of the same on the Hawaiian people and lands. By the late 1890s, many native families had given up their own *lo'i kalo* and agricultural lands in sale or lease to the Pioneer Mill Company. Water was an issue, and litigation between native tenants and Pioneer Mill, and the Territory of Hawai'i and Pioneer Mill led to agreements prescribing the rights of access to water for *kuleana* land owners and plantation use.

Several native families continued working their *lo'i kalo* at places like Kaua'ula, Paunau and Kahoma, through the 1940s. But after 1940, almost no *lo'i kalo* were maintained—this was in part a result of lack of water, and the aging, elder population. Younger generations of the time, generally conformed with the western economic approach of maintaining jobs which provided paychecks, rather than tending the land as their *kūpuna* had.

Since the closure of Pioneer Mill Company in 1999, there has been a growing interest among native families of the region to reclaim *kuleana* and water resources—to sustain families by working the land. There is also a deep passion for the history and cultural-historical resources of the Kaua'ula-Lahaina region. We find that there is a rich legacy in these lands and among the people of the Kaua'ula-Lahaina region. The challenge now before everyone who is associated with these lands is to ensure that the legacy lives, and that there can still be maintained a sustainable manner of life through the future generations.



**Figure 1. Island of Maui (1929) – Detail of Lahaina and Other Major Districts of Maui. Area from Laniupoko to Paunau indicated in Oval (Reduction of Territorial Survey Map)**



**Ke'eaumoku Kapu (with U'ilani Lyman-Kapu)  
Kaua'ula and Vicinity, Island of Maui  
Oral History Interview, November 11, 2005  
Field Visit with Kepā Maly  
(also with Richard McCarty & Rory Framptom)**

(standing at *makai* plantation-public access gate, looking *mauka* to Kaua'ula Valley and vicinity):

- KK: Okay, the L, everybody knows that's Pa'upa'u, yeah.
- KM: 'Ae.
- KK: *Mauka* over here, we called it Mauna Kawahine.
- KM: 'Ae. It's the mid...in between the two valleys?
- KK: Yes.
- KM: Mauna Kawahine.
- KK: Mauna Kawahine, and then the ridge side goes up right in the middle that's Mo'o'ahia, the scorched back lizard. Right where Mo'o'ahia comes, that's where we live. Where the foot of the mountain comes down, right at the foot, that's where we live on the inside.
- KM: Okay. Kaua'ula?
- KK: Yes, and Kaua'ula that's the valley.
- KM: The main valley, okay. So Mo'o'ahia is on the Olowalu side of the valley?
- KK: Hmm.
- KM: Which ridge?
- KK: Mo'o'ahia is on the Kā'anapali side.
- KM: Kā'anapali side, okay. The river goes in...
- RF: Where the four-bay is, at the start of that ridge?
- KK: Yes.
- KM: Okay. Mauna Kawahine, Kaua'ula, Mo'o'ahia.
- KK: Mo'o'ahia, Pa'upa'u.
- KM: 'Ae.
- KK: There's a ridge. See the small little ridge going all the way up to Mo'o'ahia.
- KM: Yes.
- KK: That's Pū'ehu'ehu.
- KM: That's Pū'ehu'ehu. Is that *nui* or *iki*?
- KK: That's *iki*.
- KM: *Iki*. Okay.
- KK: Right where we live that's *iki*, then *nui* is all on the bottom.
- KM: Okay.
- KK: Right directly on the other side of Mo'o'ahia, what separates Mo'o'ahia, Mauna Kawahine, is 'Iao Valley. 'Iao is directly east of that valley.
- KM: Okay.

KK: Okay. So what makes it even more interesting. You know the *mo'olelo* where Keōpūolani was born. She was born at Paukūkalo.

KM: 'Ae.

KK: Pihanakalani Heiau, where the sun rises in 'Īao. Through her life, it was prophesized that she needed to follow the *pīo* of the sun. She *ua hala 'ia* here in Lāhaina.

KM: 'Ae.

KK: She died here in Lāhaina. Well, an interesting fact, 'Īao is the dawning, to us represents the phallic stone of a kāne.

KM: 'Ae.

KK: *Mai ka lā hiki a ka lā kau*—there is the *wahine*.

KM: *Ma'ane'i?*

KK: Mauna Kawahine.

RF: Right in the patch of clouds.

KK: Yes, right in that patch of clouds right there. So Malo in his chant, "*Nā 'aumākua mai ka lā hiki a ka lā kau. Mai ka ho'okui a ka hālāwai...*" From the hills of enlightenment where the waters meet... He was talking about this general area. And Keōpūolani being born on the east side where the sun rises, she lay and rest here today where the sun sets. Okay, brief history, a real brief history. So *kaua*, is it *kāua*, *ka-ua*, *Kaua'ula*. *Kāua* meaning you and I, that's another way of putting it. *Kaua* meaning something totally the opposite.

KM: 'Ae.

KK: Which represents more devastation, *kaua* or *ka ua*, rain, 'ula, red. So what does it mean? Well, you have "*Mai ka lā hiki a ka lā kau*," 'Īao Valley, Mauna Kawahine. We have Pihanakalani, we have Moku'ula, *kāua*, duality.

KM: Hmm.

KK: 'Ula, anything that is red is sacred to us.

KM: 'Ae.

KK: *Kāua*, *Kāua'ula* to us, our families, represents the sacredness of duality. We live right in the *waliwali* between Mauna Kawahine and 'Īao. Okay, so as we get farther up I can share a little bit more.

KM: *Mahalo*.

RF: As the sun comes back, you really see all the mountain levels, crevices and everything. Right now it's kind of a hard angle to see with a lot of shadows and stuff. In the afternoons it's nice, beautiful.

KM: It's glorious. [indicating locations on landscape] So if we go Pa'upa'u, Mo'o'ahia and Kaua'ula, Mauna Kawahine?

KK: Yes.

KM: The next valley over?

KK: Launiupoko.

KM: Launiupoko.

RF: The big valley. And you know that Luakoi or Luako'i?

KK: Yes, that's Luako'i.

RF: It's that ridge, Mauna Kawahine is like it's a small little sub-gulch, and there's a ridge that

goes up along the right hand, the Olowalu side, it goes up. On the map there's actually a place name right at the top. I looked in Pukui's, "Hawaiian Place Names," and it translates to adze pit. There's a ridge, Luako'i ridge, and on the top it looks like there's an adze quarry.

KK: Kaluako'i.

RF: Have you been up there at all?

KK: No.

RF: That's a hike, that would be a hike. It's all blocked, you can see the rocks. Did you ever hear anything about that being a quarry for Lāhaina or anything?

KK: No. A lot of the adze came from Kīhei, the name of that place was Pu'ukali.

RF: Yes, I know that one. That's where Art Medeiros guys were working on...

Group: [gets in vehicles, begins drive *mauka* – Kepā riding with Ke'eaumoku *mā*]

KM: ...It's amazing when you start talking about all of the place names. Like we said briefly yesterday, unfortunately the archaeologists look at everything as "stones and bones."

KK: Yes.

KM: They don't realize that everything has it's connection, spiritual, familial association that makes it real. Why it's not right to... Even when you watch them dig up the hills and change things, it can be quite painful to watch landscapes so completely altered.

KK: Especially that four-bay up there.

KM: What is a four bay?

KK: The four bay is where they made the tunnel from the intake coming out, they diverted the water through the tunnel and put it into pipes. Up in the mountain, way up, you see right at the point where the mountain comes sort of like this [indicates at a peak].

KM: Sure.

KK: Mo'o'ahia, there's like some growth coming down the center of the mountain.

KM: Sure, I see.

KK: That's the pipes. And above the pipes they built a four-bay, trying to filter the water in that area before it went into the pipes. They're doing some major construction up there, and it's like a sore thumb, it sticks out.

KM: Yes. Is this your folks regular access road?

KK: Yes. This is not our traditional access.

KM: It's not your traditional one, but these roads are associated with the plantations use?

KK: Yes.

KM: They were required by law to provide you with this access?

KK: Yes.

KM: Did they obliterate your traditional routes of access?

KK: Yes. Our traditional access was a little bit more down and there was a road that went up.

KM: [locational reference] What baseball field was this called?

KK: This one was just built.

KM: We came off of Shaw Street.



KK: Yes. This one was just built, this is just a community baseball... What do they call this? The Aquatic Center Park?

UK: Yes.

KM: Okay.

KK: I don't know, there's no name for this park. Something interesting about this park. This park was given to the county from Amfac. There's a big piece in there that's kind of clouded through our families. Once they were doing the transfer the county didn't want to take any jurisdiction of this park, not until they... [pauses]

KM: Cleared the title?

KK: Yes.

KM: What happened to the families that had *kuleana* here? Did the plantation just oosh them out, take the land, quiet title actions or what?

KK: Some families was given an opportunity, because they lived so way up in the mountains, they were given out any homes down on the bottom...

KM: Swap, exchange basically?

KK: Yes, an exchange.

UK: But it was on a lease basis, because in 1981 there was a big, huge quiet title, adverse possession.

KK: Yes, everything.

UK: Everything one time.

KK: Not the *mauka* lands. Only the *makai* lands 'cause they was getting ready to put in the roads, Na Hono a Piilani Highway. We got all that information...

UK: Yolanda has that original paper.

KK: This land where we're driving right now is Amfac's property. As we go up we're going to go up right into a portion of Kamehameha Schools property. Kamehameha Schools is, this farmer right here...

KM: Yes.

KK: That's all Kamehameha Schools going all the way up below Pa'upa'u.

KM: 'Ae. That's Kahoma?

KK: Yes.

KM: This *'aina* that we're in now is about what?

KK: [thinking] I'm not sure.

UK: Waine'e?

KK: [thinking] No, we're outside of Waine'e. Waine'e goes this way [indicates at an angle, northward], then it opens up again.

KM: Coming towards Pāhoa or Polanui?

KK: Polanui is more down. Where's the map?

KM: That's okay, we look by and by. This is part of a plantation road. They put this road in for the plantation or...?

KK: No, this one was just recently put in for the cane haul trucks, their last harvest. This road, Yolanda's husband, Albert Daizen used to work for Pioneer Mill. This one was just to haul

cane back and forth. Our road is a little bit more that way.

KM: Your older road?

KK: Yes. When we come up, the only single mango tree, you see it?

KM: Yes.

KK: That's where the bridge is, Kaua'ula road. That's where our road is. Then from that point, once we get into the valley, then we're going to be on the old Kaua'ula road. That road is on the oldest maps we can find. I'm going to stop at one point, we can probably go out and you can see portions of the road. That's the old traditional access that the families always used.

KM: You know the large clearing mound that we just passed.

KK: Yes.

KM: Basically they just pushed stone walls and everything...

KK: Yes.

KM: ...from the old *kuleana*, anything, just pushed them into these large mounds like that.

KK: Yes. And all in this area they couldn't plant because it was too rocky. All the stones that they've been getting from *mauka*, from all these areas. They were pushed like how this one is all pushed.

KM: Right, right.

KK: They're all piled up all in this area over here.

UK: And that's when a lot of the testimonies that are given now saying that a lot of the heiaus were desecrated.

KM: Sure.

UK: They would just think they're pile of rocks.

KM: Yes. It's amazing that they made these massive new mounds. Like that one up there and this one we passed. They just made mountains of stones that they were pushing off of the land, old sites and loose stones.

KK: Well you know, there's talk in the missionary books that Lāhaina was the Venice of the Pacific. Water ways that stretched for nine miles in some areas. There were man made water ways, it was all constructed by stone.

KM: Yes.

KK: The terraces that was in the area was so abundant, it was lush and rich, you could find whatever you needed in this area.

KM: It is amazing to see all the *kuleana*, there were many applications.

KK: You see that. The concrete?

KM: Yes, the concrete.

KK: That's the bridge, that's the old bridge, Kaua'ula bridge.

KM: It came through here?

KK: Yes. It went straight across and that's our road.

KM: Okay.

KK: This one goes alongside our road, but as soon as we get a little further up then it's going to join up to our road again. From that point, this point all the way down to the bottom, we

lost our access, and that's why our families never came back home. They just totally shut them out.

KM: What is this trail going *mauka*?

KK: This one was another road that...this used to be our road before to go home until the rains came and washed it out.

KM: Washed it out, okay.

KK: They used to use this for hauling cane too. This side of the property [indicating left side of road] is Kamehameha Schools.

KM: Okay.

KK: There's a small chunk right in here owned by Kamehameha Schools. This is Kamehameha Schools property, and below the mango tree by the bridge, that's all Amfac, Pioneer Mill.

KM: Okay. They leased this out, the Bishop Estate?

KK: Yes.

KM: Leased this out for the plantation?

KK: Yes. When we get out past the second pole, [chuckles] we're going into another sector which is Makila Land Company property. There's a sort of a remnant of an old wooden gate over there, and this wooden gate... No more, they went knock 'um down?

UK: No, it's right here.

KK: As soon as we get to this wooden gate area, then we're in Makila Land Company property.

UK: That's the cut off.

KM: Does that mean that we're in the *ahupua'a* of Makila now?

KK: Yes, we're in the *ahupua'a* of Makila. All of this area, there's massive sites, boulders... When they never know what for do with all the *lepo* they just pushed everything all this way, all inside here.

KM: There's a stream bed below us here.

KK: The stream bed is a little bit more over, but then when the water comes high a lot of the water comes in this area too.

KM: Okay, a small *kahawai* but dry usually?

KK: Yes. We're on the old road.

KM: Okay.

KK: This is the old original Kaua'ula road.

KM: This is the same road that your father them used when you were coming *mauka* then?

KK: Yes.

KM: Basically from the gate, Makila section you're on the old road?

KK: Yes. Right alongside over here, this whole wall, this road is all hand stacked stones.

KM: Oh, I see! Yes. Is there history that you've seen about when that road was built?

KK: The oldest map that we have is 18... [thinking], has this road on top.

KM: I see on the 1884 map, the district map, it shows the road coming *mauka* also.

KK: Yes, this is the road. We got into a little scuffle pertaining to them cutting off our access. We got to use alternate routes. Kamehameha Schools allowed us to use from Lahainaluna gate to get on to our property but my father was saying, "You know what, that's not our road, this is our road." It took us almost three years in litigation with Kaua'ula Land Company, West Maui Land Company, to tell them that, "As we speak, you guys continuously deny the fact that you cut off our access." All of a sudden one day they came to us and they said, "Lets put the access back." We said, "Okay, but my brother Keawe is going to work with you guys to monitor this area because of the sites that are alongside Kaua'ula road. On the left side and also the right side." This structure we're coming up to right here is the bath house for the Waine'e or Kaua'ula village that they had in here. I'm going to stop over here, I'm going to pull out that book.

KM: Okay.

KK: This is one good area for stop and I can show you from here exactly where we're at.

KM: One of the plantation associated camps was here?

KK: Yes.

KM: Okay.

Group: [vehicles stop, get out to discuss area],

KK: This one going up to 1950, Aunt Mary Chanilla tells us about up to 1950 that's when they were trying to get everybody out. As we're coming into this area you're going to see two indigenous *loulou* trees. One over there and there's a second one right here.

KM: Yes.

UK: Aunt Mahealani Poepoe pointed that out one day when we brought her out here, there's a significance of that.

KM: 'Ae.

KK: Here's the bath house.

KM: Okay, where we are.

KK: This is the bath house right here.

KM: Okay.

KK: This is all the... And the stone structures are still under the grass.

KM: The foundations basically for the houses like that?

KK: Yes. Just the foundations along... You got some foundations coming up this way, Yolanda them's house is right over here.

KM: Right over there.

RF: That's the one you can see right there?

KK: Yes. That's I think, Joe Aquino's, and John Aquino's house. Sam \_\_\_\_\_ lives lower. Cathy \_\_\_\_\_ lives in the next house, and Yolanda them lived more in the back.

UK: The original house.

KK: Let me try see if I can find the map. [looking through old book of plantation camp and field maps] Here, this is the road we're coming up. The bath house is over here, and this is the road we're taking up.

KM: Okay.

KK: You can see the transformer lines, that's the old transformer. When we go little bit up you going see them.

RF: The wooden poles?

KK: No, it's concrete poles.

UK: Concrete.

RF: Concrete. Does that go to the hydro plant?

KK: Yes. It goes all the way up to where the hydro plant is. These are still the same original transformer lines, if you look at the glass the insulators.

KM: Yes.

KK: They're old.

KM: So the village itself was associated as a plantation camp?

KK: Yes.

KM: Was it Japanese, mixed or?

KK: Mixed. Filipino...because Aunty Mary Chanilla used to live here too. There was some families, Uncle Secretario's family used to live up here. My father was living up *mauka*, he used to tell us that every time, every morning if you're not down here on time the milk truck takes everybody to school already. If you miss that truck you got to walk.

KM: Wow!

KK: You see where Lahaina Shores is, that's how far you got to walk if you miss the truck.

UK: Today our oldest son takes in his grandfather's footsteps, he walks home, walks down.

KK: Yes.

KM: Wow, that's amazing. This is...the map we're referencing is Pioneer Mill Company Limited, Kaua'ula Village, February 25, 1936. It's a Zone 4, Section 6, Plat 18. I guess this is maybe an early reference to the TMK, they were just starting in that time, '36. It's amazing, it's really great that you folks were able to preserve these maps because so many were destroyed. You lose all, many of these old companies...unfortunately some of the company names you've mentioned, where they worked in other locations. They destroyed everything, they didn't want people to be able to track anything.

KK: When they started to do the bulldozing. There were four houses around Pioneer Mill. Nā Kūpuna went ask if they could go in there and take the windows and the doors before the construction company came in, and that was the next day. Nā Kūpuna hired some young guys to go inside there and take off all the windows and stuff.

KM: And that's when?

KK: No. Portions of this came from Nā Kūpuna, Nā Kūpuna o Maui. And there was a whole bunch of boxes about five boxes inside the office, looked like it was ready for demolition too. So they took the boxes they threw it inside the trunk, they never know what was inside and they came to me and they said, "Hey, you can use this or what?" I looked at it and I go, "it looks kind of interesting." I piled everything inside my truck, I took it home. It was all tax reference papers. There was a box full of, not these types of maps, but there was some of these maps that were inside that box. They was going dump 'em all. When she gave me those boxes, I was inquisitive, "What, get more stuff inside there?" She said, "Yes, get couple more things." I went back and the bulldozers already went level the house. I went try ask the guy if I could go inside there, he said, "Brah, you no can go inside 'cause the thing hanging already." The boxes was still inside there. They just rumbled everything, picked everything up, threw it inside the dumpster.

RF: Which houses were those?

KK: You know where the big mill, the office, where everybody used to pick up their

paychecks.

RF: The other mill office?

KK: Outside there had some wooden structures, wooden buildings.

RF: Where the senior center is now?

KK: Yes, right in that area had about four wooden buildings. All those boxes were over there. It was like it was placed in the middle of the room, and the *wahine* told Nā Kūpuna, “you guys got to go in and take whatever you guys going take now because the next day the bull dozer was coming.”

KM: Amazing! Really important. It's so fortunate you preserved it. I'm going to, if I may, I'm going to take a photograph.

KK: Sure.

RF: These guys drew good maps.

KK: Nobu, he passed away already. Nobu did a lot of this work. Nobu, I showed him this map and Nobu said that half of the information that was inside there, he was the one that drew them all. Nobu was the tax guy, he was 86, 87 years old. Just when we was ready for film him and put him on tape, he went pass away. He said, “not yet, he wasn't ready.”

UK: At least we informed him of what we wanted to do.

KK: He was the one that did all Pioneer Mill's taxes, all the information, even the maps, Nobu. He passed away about two years ago. I sat down with him, I showed him a little bit of this, then he started going off. He started going on about sharing more information with me but...

UK: He wouldn't do it in front of one recorder [chuckles].

KK: Yeah, not in front of a recorder. And there's some other maps inside there as we're going up, it shows you a little bit more. Pertaining to what house was here...

KM: Okay, thank you very much. I was wondering if I might be able to try and photograph this...I'm not sure how it will come out with the glare.

RF: I have a question that's more plant related. You know the *loulou* palm...it's popping out all over.

KK: That's the invasive one, that's the one with the thorns. Those seeds just scatter all over the place. See these two right here, that's the only indigenous *loulou* that we have in this area.

RF: All those one's that are popping up in the fields?

KK: All *pilau*.

KM: Yes, all alien. And these, you know it would be really worthwhile if with the families to try and gather seeds and do reproductive stock, because this *Pritchardia*, *loulou*, once was a prominent part of the landscape. Particularly in the valleys and on the slopes going up. It will be interesting to see if these trees are notched because the *kūpuna* by the 1800s also, and through the early 1900s were weaving them. What they would do is they would notch the trees so they could climb and just take the center leaf, it's like Panama hat quality. *Loulou* weaving is amazing!

UK: We have some seeds that we're growing.

KK: I'm kind of worried about these *loulou* right here because they are the last two, and they're the entrance to our valley.

KM: Yes. That's right and that's why it would be really important to gather the seed stock,

those are the *kūpuna* of the plant and bring them and see if you could... Of course they do have a life span. But to see if you could at least replant already, so that there's new stock, and so that marker will always be in place.

KM: Yes.

KM: And what's the plans for over here? I don't know.

RF: Over here, nothing. Well, you worked on a plan with Paul Flynn guys that had a number of homes in this area. It certainly not on the table right now, it's not on the front burner at all. I don't know...

KK: We were working on defining the valley, the ridges...

RF: There's that one up there, when we get higher up you can see it. One of the things...we are hopefully going to be starting a plant nursery. Going up and collecting a lot of the dry land plants and any other plants that are appropriate. We're going to need some good workers too... So all the guys that are coming in here can use the right kind of plants rather than coming and bringing in a bunch of junk.

KK: Yes. That's important, if the seeds come from here the seeds should stay here. Bringing seeds...like it can be the same indigenous trees, but if they bringing it from the inside, it might change the whole equilibrium of this whole area.

RF: Exactly.

KK: We go up more...

Group: [gets in vehicles continues drive *mauka*]

KK: ...You can tell there was a lot of life in this area because you get, not only the *loulu* but get some other plants popping up like *parea* [chuckles].

KM: Yes, the bitter melon.

KK: Yes.

KM: Nice, I'd really take care, because that *loulu* is close to it's end.

KK: You know what ticked me off, when the bulldozers came over here and they started doing the filtration system up here, they started bringing their concrete trucks, they dumped concrete on the road over here. Whatever they had left in the bin they just piled it right on the side over here. Okay, this road goes into where Yolanda them live, this area.

KM: Is this their same access?

KK: Yes. This is the original access, how the road went fork off. See that wooden gate, up by the wooden pole right there.

KM: Yes.

KK: Yes. There's a sign over there.

KM: The *'āina* that they are on there, is that the one that ties back to Nakaikuaana?

KK: Yes.

KM: Okay.

KK: And Kaailau, going in, that's where the church was, the Hale 'Ani'ani. Everybody claims, that's where the white house was.

KM: Yes.

KK: These transmission lines were on the map.

KM: And these are actually cement posts here?

KK: Yes. In 1927 there was a tunnel they built up there.

KM: In the valley?

KK: Yes, outside of the valley, lower down from where the four-bay, the hydro plant is.

KM: Okay.

KK: These poles had to have been put in around that time too.

KM: They actually put in a plant for generating power?

KK: Yes. Okay, now we're coming up to the water tank and the water tank was to feed all these plantation homes, the village on the bottom. I think the house is up over here. Yes, here's the tank. A concrete tank, they no longer use it, but that used to supply water for the all the mill camps on the bottom.

KM: Was there sugar up here, or never had sugar?

KK: No, no sugar up in this area.

KM: This land was it grazed? Did they have cattle in here?

KK: The cattle was across, Saiki's property. There was a cattle company across this side. In Kaua'ula there was a slaughter house where they used to just take the cattle up there, slaughter them up there and bring the meat down. Lower side there's some fences, cattle fences that's where they had a whole bunch of cattle back there, down on the bottom.

KM: When we're in this area above the Kaailau *kuleana* and stuff like that. This land is as it was except for the weeds that are here. I still see *'a'ali'i* and some native stuff.

KK: Yes.

KM: I don't know if there's, is there still *pili* up here or is it something else now?

KK: No, not too much *pili*. I think you'll probably still find some *pili* up in that area. Let me show you something it's on the wall, the rocks over here...

KM: Okay.

Group: [stops and gets out of vehicles to look at surveyor mark on boulder]

KK: ...We told the guys when they were putting back our road, that you cannot come pass this point or come even up to this point. Because they marked it... [pointing to mark L 67.

KM: Oh yes.

KK: They marked that stone so it gave us a good reference as to where the road was originally. Me and my father and my brother them came walking down, my father started saying, "Okay, right in this area." And we're walking down something like this, trying to figure out where is the road, where's the road. And my father remembered that.

KM: And L-67 marks? Does it coincide with something on one of your maps by chance, do you know?

KK: I'm not sure I never seen it.

KM: Interesting.

KK: I've never seen that number elsewhere.

KM: No one knew what... Did they know why it was marked here?

KK: Maybe to mark where the road was, I don't know.

KM: Interesting. May I go ahead and photograph?

KK: Yes.



KM: Beautiful! And I see the tank you were talking about, about hundred-fifty, two hundred yards below us or so.

KK: You see all the 'a'ali'i.

KM: 'A'ali'i, yes, actually it looks good.

KK: There's 'a'ali'i all still trying to pop up alongside the ridge.

KM: This silk oak here, not a lot of it up here yet?

KK: No.

KM: That's a good thing because it can be a horrible weed also.

KK: Yes. My father remembers that driving up to Kaua'ula, once you got from the bottom coming up had a lot of that shower tree. The one with the red petals.

KM: Yes.

KK: Had a lot of that. There was one *keiki* that was down on the bottom, but never have any leaves on top.

KM: Amazing! This land in the old days before all this 'ōpala...

KK: Yes. Inside the ravine areas you know where the fingers are...

KM: Yes.

KK: You get some concentration some stones where it was built up to water catchments.

KM: Yes, yes.

KK: Way back then, they had to try and to get as much water they can, so they built these things for water catchments in all the little fingers.

KM: Yes.

KK: I've come across a lot of them.

RF: What is this, for the field?

KK: I don't know if it was a field number, metes and bounds? It could have been affiliated with the road. When we was walking, me and my dad and my brother them, he told me, "Some place around here get one big giant *pōhaku*." Then we was all walking around and I said, "Dad, what this?" "Yes." [chuckles]

[pointing makai and south] That's where Yolanda them live, Kaikuaana. The lower side of the ridge that's where Kaailau's property is and that's where the Roman Catholic church used to be. The white house. See the kind of bluish-white house?

RF: Yes.

KK: It's down inside.

UK: Did you see the new addition they added to the road?

KK: What? Oh, the concrete they went drip down on the bottom, they just spilled it over right on the side of the road.

UK: I meant to tell Dave.

RF: On this road?

UK: Yes.

RF: Did we drive by it?

KK: Yes.

RF: I didn't notice.

KM: It was just a dump off from when they were cleaning up the truck.

RF: Somebody just spilled or they cleaned up?

KM: No, when they clean 'em up they just dumped it.

KK: Dump everything, right on the corner.

RF: What was that for?

Group: [illegible – helicopter flying overhead]

KK: You see one big mound of concrete.

RF: Is this pipe for Yolanda guys?

KK: No, that pipe is dead. There's a principle line and a meter right here.

Group: [multiple discussions – return to vehicles, continue drive *mauka*]

KM: ...So L 67, that will be interesting to see, because at some point obviously someone, a surveyor or somebody etched that in for a reason.

KK: When we started coming up a little bit more into the upper area over, here my brother walked this road and started putting flags on both sides. He didn't want them to cut the road and ruining some sites. There was an old *'auwai* that came from the bigger Pi'ilani 'Auwai and went into the smaller *'auwai* to feed the families down on the bottom. That one is up by where that filter station is. That's another one that upsets me, because they went ruin the *'auwai* just to put in that filter station over there.

KM: Pi'ilani 'Auwai is an ancient *'auwai*?

KK: Yes.

KM: The assumption is that the *'auwai* that runs off of it is also associated with traditional residency and land use water flow?

KK: Yes. This *'auwai* went down to the families that were living on the bottom and all the *kuleana* on the bottom part that lived higher than the river.

KM: Right.

KK: What they did was they concreted it in. This is like I don't know about maybe the '20s, that's part of the *'auwai* right there.

KM: Okay. They hardened it and?

KK: Yes. Manawai was an *'auwai* that went straight down, we're going to come up to that, and goes around this ridge over here and down on the bottom where the families were living on the other higher elevated area.

KM: We're at Pū'ehu'ehu now?

KK: Yes. This ridge going straight up, this is Pū'ehu'ehu.

KM: The water filter system back there is just catching water and diverting it to people's houses or?

KK: That system was put in to suit the families that are living on the bottom now.

KM: The new houses that are coming in?

KK: No. Our families.

KM: Oh really, okay.

KK: They put in one sand filter system because Uncle Palakiko them they get like seven taro

patches and that's all wet land.

KM: Yes.

KK: Whatever water they cannot get from the river, and they got to have the water from the river. This guy is saying that it's impossible because we're losing a lot of water. So they're putting together the sand filter for the houses for home consumption and for domestic use, all that.

KM: Okay. I'm sorry, you going to talk about Pu'uolili...?

KK: Yes. Manawai was one of the 'auwai, and it's a little below. Pu'uolili'ole 'Auwai was the one right up on the top over here.

KM: Olili'ole?

KK: Yes, Olili'ole 'Auwai. That was the two main 'auwais that came up from Pi'ilani 'Auwai that fed the families that were living, not in the higher elevation, but the lower elevated areas that was away from the river. Where this flag is coming up.

KM: Yes.

KK: This is where Manawai goes down to another portion of the property. That 'auwai is in this area here.

KM: You can see the deep cuts now in the valley and all the caves on the side of the cliffs yeah.

KK: Yes. This 'auwai goes all the way up to where Pi'ilani 'Auwai is.

KM: Okay, this is Manawai along the side of the ridge?

KK: Yes. Pi'ilani 'Auwai and right from Manawai, and then Manawai breaks off into Pu'u Olili'ole 'Auwai and goes down to where the families are. That was the water system that fed the families on the lower regions.

KM: Okay. Is it your understanding in the old days, did the families contribute to work in the maintenance of the 'auwai like that?

KK: Yes.

KM: To make sure there was water flow.

KK: Yes. If not, failure to do so was they would lose probably a portion of an interest of their property to the other family who suffered on the bottom. The *Māhele* yeah. And all inside here get some *wiliwili* trees like this one.

KM: Beautiful, yes!

KK: And as we go in more, there's a whole forest of *wiliwili*. See that road right there.

KM: Yes, I see it.

KK: That's a road, right above the road you going see one small little line like a terrace.

KM: I see it, yes.

KK: That's the old Pi'ilani 'Auwai.

KM: Okay.

KK: Pi'ilani 'Auwai went all the way inside, right into the next valley over here and came around and went into Kaua'ula Valley.

KM: Wow! Geez, someone put rubber trees in here. These are rubber trees with the yellowing leaves on them and stuff.

KK: Yes.

KM: Was someone commercially trying to grow rubber up here, do you know?

KK: I don't know. We get a lot of sisal...

KM: I see, sisal, kōlī, the castor.

KK: Yes, castor oil. This is the hydro plant. Before we go up into our property I going take you guys this way first.

KM: Okay. The hydro plant was in the '20s?

KK: Yes.

KM: This 'auwai here... [hears engine noise] Oh, is the hydro plant still running?

KK: They had to get the water coming down from the mountain, because it was off... No, that's just from the water, all that sound.

KM: It's just turning the wheels, not generating power now.

KK: Yes. All you're hearing is more pressure.

KM: That part of the 'auwai though was built specifically for the power plant. Is that right?

KK: Yes. This right here is Pi'ilani 'Auwai, and Pi'ilani 'Auwai goes even with this road, when we come up then we're going to be driving on Pi'ilani 'Auwai going around the point.

KM: They buried it, and the 'auwai is right...

KK: Right above, you see where the terrace is?

KM: Yes.

KK: Yes. Soon as they got to about this area, they wiped it out.

KM: Yes. This is cutting down to it right here.

KK: Yes, the old Pi'ilani 'Auwai. As we're on this road the road becomes Pi'ilani 'Auwai.

KM: Right here.

KK: Yes. If you look at these stones right here, this is loaded with graffiti.

KM: Yes.

KK: From like all the way... The oldest one we found was 1936, I think. If you look at all this graffiti that they get up here, some of them '80s, 1963. Harold Harimoto and his family used to live up here. They used to come up here just to visit the place of where they lived. That was around the point next to the mango tree on the outside. Harold and Shigi Hurimoto, and this other one, older brother he's about 87 years old. They still used to hike up here when us guys was living up here. They used to come by the house, we used to talk story about how life was for them up here. Told us about the banana tree that him and his cousin went plant down on the bottom. There was a banana tree down there. He said, "if you guys like any banana, nobody eating 'em it's inside the river." They never like anybody touching the banana tree so they went put one sign that says, "Kahuna on Duty."

KM: [chuckling]

KK: I went down there, the sign was there but the sign was old, that was one old sign. These two cousins, two Japanese, that used to live on the outside of the property the point out there. See that mango tree?

KM: Yes.

KK: That's where their house used to be. This area right here, right in this area, this is the pill box.

KM: Oh.

KK: Right in this very area over here, our *tūtū* is also buried right on this point. The hardest part for us is trying to get this place cleaned up. Every time we clean the rains come, the weeds get huge.

KM: Yes. And the pill box, was it World War II?

KK: No. The pill box was for the water.

KM: This is actually, there's a line underneath here?

KK: Yes.

KM: Okay.

KK: I'm going to pull up on the side.

KM: Your *kūpuna* under what line?

KK: Kaleokanawaliwali.

KM: Kaleokanawaliwali.

KK: In this area right here, this place was fenced off, it was barbed wire fence...

Group: [Gets out of vehicles]

KK: ...We had it cleaned out pretty good before but there's a wall that comes this way, goes there, and right before the pole comes up, and there's a fence that they put. Like one barbed wire fence that they put around it too.

KM: The graves are within this vicinity?

KK: Yes.

KM: Your *tūtū* and others?

KK: Just all families that used to live in Kaua'ula.

KM: From the valley?

KK: Yes. As we go inside there's a lot more, a lot more burials in this area.

KM: Yes.

KK: This property we're on right now is Olala, that's the name of the property, Olala.

KM: Olala.

KK: The property that we live on in there is also Olala, *Apana 2* I think.

KM: Okay. Is Olala the name of a family or the *'ili* name itself?

KK: No, it's the name of the family.

KM: Name of the family, okay. That's *kūpuna* to you folks also?

KK: 'Ae. Waiho'ika'ea Kukuiolela was the name. The ridge we're on right now is Pū'ehu'ehu iki.

KM: 'Ae.

RF: Is that where you told that guy Chris to look for *wiliwili*?

KK: Yes. Right around here there's a whole forest growing right up in the crevice, this small, little gulch area. Right across on the other side when you go in is loaded with *wiliwili*.

RF: There's also a nice finger going all the way up to that little valley.

KK: This is where we caught the guy taking the glass down from the pole.

RF: Right here?

KK: Yes. See all the wire hanging down. I'm thinking, before we lose the *makamae*, I better get up there and start pulling all those glass balls down [chuckling]. Stop these guys from coming up already.

RM: That's a lot of work to go through for ten bucks or whatever [chuckles].

KK: Yes. Did you ever seen the Moku'ula film with Akoni?

KM: No.

KK: HE stands at a point and does this one chant. It was up in that area over there. They did one documentary film. This whole area right here is, I guess, I'm assuming Makila Land Company's purchase? Because this ridge sort of splits the land ownership. From Pi'ilani 'Auwai coming down the ridge, that's Kamehameha Schools. Then from Pi'ilani 'Auwai inside the valley is Makila Land Company. The 'auwai separates it.

KM: Is a division?

KK: Yes.

KM: Is it also a division between *ahupua'a*?

KK: No. We're still in Waine'e *ahupua'a* here, as soon as we pass the power house, that goes into Ko'okā.

KM: Okay.

KK: Pū'ehu'ehu iki, Ko'okā *ahupua'a*.

KM: Okay.

KK: Bring the map up, I think this is one good place to look at the map.

KM: Okay.

RF: We're up, over here. We've driven all the way up the road to the power plant and back on to this ridge. I have another one...

KK: Okay, this is where we are right here, Olala.

KM: Okay. Land Commission Award 4878 O.

KK: This is where we live, 48478 O, *Apana* 1, right in this area.

RF: We came up and then we went like that?

KK: Yes. Bring the book...

RF: The pump house is somewhere over here?

KK: It's actually, this little house right here. I don't know whether or not it's one pump house, but right in this area of the property, this got to be it right here. This is Tūtū Olala's house, and still get the 'ōpala over there. And this map is like 1892.

RF: This is the one that you guys are on, 4878?

KK: Yes. It's sort of like this, see how the thing goes up. This is how it goes up like this.

KM: Oh.

KK: Right where we are, number 20, I get one house inside there, all these taro patches.

KM: These are all *lo'i*?

KK: Yes. The power house...

KM: And it's in this section.

RF: Twenty-six of them. Are those...it goes up like that? Is there taro *lo'i* in this area or up here?

KK: No, they're all on the inside.

RF: It crosses over to 6931.

KK: Right about...this is where the line is, where the house is. There's nothing on the bottom over here. Number 20 is right in this area. There is a long wall right below my house. When we go up you can see it a lot easier.

KM: I think is this the division wall here perhaps coinciding with the kuleana, between the two Land Commission Awards?

KK: Yes, yes. You see it here.

KM: This wall represents this other part of Olala.

KK: Yes. This wall.

KM: Yes, this wall here and then this one represents...

KK: Yes. And this is the pipe coming down *mauka*.

KM: To the power house.

KK: Yes. Rory, you see the four-bay?

RF: Yes, I already took a picture of that.

UK: Can they paint it?

KK: It's kind of loud like that.

RF: Just like Willy Wonka and the Chocolate Factory [chuckling]. It kind of hits you right in the face.

KK: That I can see it on the bottom too. Especially when I'm coming in.

RF: Even making that more like a tan color... that kind of color over here might work. We can talk, and figure out what kind color.

KK: When the land gets green you got to put it green, when the bugga gets brown you got to come and paint 'em brown [chuckles].

Group: [chuckling]

RF: Camel maybe, dessert camel.

KK: If you look at the old map you can see there were dwelling in here.

KM: Yes, I went back and looked, I have my little notebook with me. I went back and looked at my index of Register Maps. This map isn't identified, isn't numbered in the states collection.

KK: Really!

KM: I did a search by Kaua'ula, by Baldwin. I want to try and find, I'd like to find this map.

KK: Okay. Paul Flynn gave us one map, it was a bigger, longer map, you don't know where that stay?

RF: I'll ask Paul I'm going to be with him today. I know at Pete Martin's office, I think it's this one, it's a nice one in a big old frame. You saw that one? Is that this original?

UK: It's a cloth one.

KM: So this map is Kaua'ula Valley.

KK: I'm not sure whether or not this is the one that he has... [thinking] Yes, I think it is, you know.

KM: E.D. Baldwin, 1892.

KK: He showed me that map, a cloth map.

RM: This looks like the label is showing through from the other side.

KM: This was on a velum. When I was looking at it...the problem is even, there's something of a number here, 3131 or something, but I think this is a company number.

KK: From the Baldwin's private collection.

RM: You don't recognize it?

KM: Yes. Here it is Kaua'ula, this was off a velum or something, so it reversed it. All it says is Kaua'ula Valley, Lāhaina, Maui that's why it's in reverse though. It was off of a velum. This is a great map, I found a later one, but this is really good, it's not cluttered up it's basically got just the *kuleana*. Ke'eaumoku, does the family still have this *kuleana* in private?

UK: Right here.

KM: Okay, so with the *ilina* like that is all still protected there's no problem with...?

KK: Yes. We had the Melissa Kirkendahl come up and do some surveys in the area because of the burial sites, there's a cemetery right on this point.

RF: Right here?

KK: Yes. Like I said we tried cleaning this area. Oh boy...one thing about cleaning you cannot just clean, you sort of need water too.

KM: That's right otherwise only the weeds come back. So this water?

KK: It's no longer, they cut it off.

KM: Did they enter into an agreement with your *kūpuna* or someone to put that there? Or is it just on the outside of the *kuleana*?

KK: There's a lot of agreements but then up to 1927, 1930. That's something from my sister, she got all those documents on the agreement of... Not only this but also the hydro plant...

KM: Sure.

KK: If you look on the outside of the hydro plant they had the transformers, there's about five transformers. Our *kūpuna*'s houses were hooked up over here. They wasn't only hooked up directly from the pipe spigots, but they were also hooked up to electricity...

KM: They also had power?

KK: Yes.

KM: Somehow arrangements were made to share the water and the land and things like that?

RF: The *'auwai*?

KK: Yes, we're on it.

KM: In fact I'm going to walk down a little bit so I can photograph.

KK: Okay.

[recorder off, end track 1 – begin track 2]

KK/KM: [walking along access, on side of Pi'ilani 'Auwai, towards old hydro plant]



KK: ...Water way that we could open and brought the water alongside the bottom over here. Brought the water alongside the bottom over here, and right on that corner there's another area where the small little four-bay where that one went into that Manawai that went down to the bottom and split off into Pu'u Olili'ole 'Auwai.

KM: Hmm. So if we're basically right at the intersection with Pi'ilani right now, right up here.

KK: Yes.

KM: The one below that you're talking about, was that a modern one associated with the power plant water system that cut over to Manawai, or was it just an old one below here?

KK: This one was the original 'auwai tied off into the two, the one that they put in by the power plant was added in after.

KM: Later, okay.

KK: That one was to suit the water, being that this one was no longer... That one went right straight to provide water.

KM: What was Pi'ilani taking water out of?

KK: You see the pipe goes all the way inside and around?

KM: Yes. It was going, it was actually following the alignment?

KK: Yes.

KM: Going into Kaua'ula.

KK: Into Kaua'ula to it's highest point.

KM: *Māno*, where the dam was, that catch?

KK: Yes.

KM: Do you still know where the *māno* is up there?

KK: Yes.

KM: Wonderful! Is there water in the stream?

KK: Yes, there's a lot of water in the stream.

KM: Is the *māno* still somewhat intact or pretty much messed up now?

KK: [thinking] Messed up.

KM: Yes. Of course that was part of the thing that I was asking you if before if the 'ohana hana 'auwai and everything like that. You would always take care, it was a regular thing.

KK: Yes. I guess, because of the maintenance, what had happened was, you see this little trench coming down, the four-bay?

KM: Yes.

KK: On the right side you see the pipes.

KM: Yes.

KK: It's all covered under the bushes, on the left side, the little trench, how they divided the system to keep the water in Pi'ilani 'Auwai was, every time the cage used to clean the four bay from the leaves and all that, you had to have water for flush the rubbish down. An amount of water was pushed over the side to clean out the rubbish that came out from the four-bay. Then that water went down into Pi'ilani 'Auwai and came around the property for the family to use it for the taro.

KM: I see, yes.

KK: Up till 1951, they were still planting taro in this valley. In 1951 my Tūtū Man, John Ku was still taking care of the property, after his sister Kealo passed away in 1947. Tūtū Man Ku was living on the outside of the property, but still came inside because he had to *hana wai*, he had to work on the water system. See all these stones?

KM: Yes.

KK: It's all part of Pi'ilani 'Auwai.

KM: Okay.

KK: As we got up further inside the property, Pi'ilani 'Auwai is intact. The sides of the walls, even the base of the water, bottom of the wall, all interlocking stones is all in pristine.

KM: Yes.

KK: The 'auwai was, I would say about maybe six to eight feet wide.

KM: Wow! And what was it's depth, approximately?

KK: The depth was about say maybe three and a half feet. I get one picture of my boy when he was 13 years old, sitting in Pi'ilani 'Auwai, right up over here with the water rushing over his head.

KK/KM: [arrive at old hydro plant]

KM: Wow! That's amazing that they've still got this system trapped like this even though it's not functioning, but they're still taking the water through here. Where is this water going out to now? Down to your system below, to the family system?

KK: I'd say about maybe ninety-nine percent of it is going down to the development. This is where the water branches off.

KM: I see.

KK: It went through this tunnel, and the tunnel comes out on the other side and it goes into the original Pi'ilani 'Auwai, goes around the property to Kamehameha Schools land.

KM: Okay.

KK: There's a wooden flume that goes up this way where the water used to come up, there's a small, little tunnel that goes right up on top. The wooden flume goes to Pi'ilani 'Auwai, it goes all on the inside of the properties.

KM: Okay.

KK: So nothing was wasted. If Pi'ilani 'Auwai was running we could have used it, we still used it for the taro patches on the inside. Whatever was left from Pi'ilani 'Auwai came back to the system over here.

KM: Of course.

RF: That was just for the over flow? Not over flow but... You know the four-bay area?

KK: Yes. There was a cleaning system where the gate came and pushed the rubbish over the side. In order to clean and make sure the area didn't clog up, they also had water crushing the water down over the side of the four-bay. That water went into Pi'ilani 'Auwai, came around the property and then entered back inside over here. How they made the system was to make sure that... to provide the self-maintenance for the place, but then at the same time not to waste any of the water. Pi'ilani 'Auwai was used for that specific purpose at the same time the agreement with the families that were living over here was Pi'ilani 'Auwai was for the wet land taro they were growing on the inside.

RF: So that flow would come in here and into the valley?

KK: Yes. It went into one siphoned pipe...

RF: Yes.

KK: ...then the pipe goes up and into Kaua'ula Reservoir. There's another gate over here right on the side right before you hit the small, little bridge. That gate came out and there was another system that took water down to Manawai and Pu'u Olili'ole 'Auwai, when this 'auwai went cease.

KM: Yes. Because it no longer had water flow going through here.

KK: Yes.

KM: Was there...out of curiosity an agreement? What happens with all of this stuff that's been left here? Basically, it's rubbish on the land. What happens with all of this, is there an understanding at all?

KK: There's an agreement that once Pioneer Mill, when the lease agreement was over that all this stuff was supposed to go. Everything, even the pipes inside the property. We get old pipes all over the place. The agreement was they was supposed to come in and clean out all this stuff and get them out of the property. We get that *palapala*.

KM: It's really interesting because this system that we're looking at now, modified the entire traditional system and it provides a water resource to areas that may not have originally had the water resource. This system also though, isn't going to live, isn't going to remain viable if someone isn't doing regular work on it. It's going to deteriorate and then what happens to all those guys that it added on to now. Is anyone discussing that at all?

KK: That's the reason why the company is in and they are redoing...

RF: Actually, they have a staff that's actively working on... Some of these things being new... The work at the four-bay is new, they are working on it. I think they recognize the value...

KM: When Mark said yesterday, "*waiwai*." It's just such a traditional...

RF: You know the power plant they are actually trying to bring it back on line.

KK: Later when you come back, I like take you up the top because up there the tunnel that they built, still get the name, Kaua'ula Tunnel and the date when it was built. Let me show you this one little area...

Group: [walking around features of old hydro plant]

RF: ...I love the stone work on that little...

KM: It's so beautiful!

RF: They took so much pride, it was such a different mentality.

KM: I'm sure these were all Japanese stone masons.

KK: See all that. Once when Pi'ilani 'Auwai was cut off on this area over here this was made to supply water in that old traditional system.

KM: In replace of the original. This is basically a *hā*, a *mākāhā*, gate for cutting off. There's a tunnel under here?

KK: Yes.

KM: That runs.

KK: And it went down along side. This was another 'auwai that they built to replace that one.

KM: This was a 6-inch pipe or was it 8-inch?

KK: That was just put in recently.

KM: Recently for?

KK: For the families on the bottom. You know where that filter system?

KM: The filter system you showed me is now fed off of this?

KK: Yes.

KM: Maybe it's 8-inch.

RF: Looks to me like 6-inch.

KM: 6-inch, okay. This is their water now?

KK: Yes.

RF: This 'auwai that they built, where did it go?

KK: It went to Pu'u Olili'ole 'Auwai and Manawai.

KM: It replaced the original one?

KK: Once Pi'ilani 'Auwai got cut off this one replaced Pi'ilani 'Auwai to get this water back into the old traditional system for the families that were living on the bottom.

So Pi'ilani 'Auwai, then Manawai. Palakiko under their house, I don't know whether or not...I think that's Manawai, their 'auwai is still running. That water that they get, comes from the river now, because they had to clean the thing out. And now that this one is running their water comes directly from the river. It was easy to come directly from the river. The families that were living in the higher point, this suited them. This system right here suited their needs.

KM: But it was an agreement that there would be the continued access of course to water for traditional or subsistence practices.

KK: They talk about Kauhiaimokukama's feud over here with Alapa'i...

KM: 'Ae. [see S.M. Kamakau, 1961:74]

KK: ...at Kā'anapali. One of the major downfalls for that battle of why Maui basically lost that battle, was because when Alapa'i came he destroyed Pi'ilani 'Auwai. By destroying Pi'ilani 'Auwai he cut off the water sources from the whole town.

KM: So it tells you how important this as a culture resource is also on the land.

KK: Yes. There is also another *mo'olelo* when Kahahana from O'ahu was getting kind of feudalistic with Kahekili. Kahekili told Kahahana, "Okay, you go govern O'ahu, you be the *ali'i* of O'ahu, but I am to receive the *palaoa* that comes ashore at Kualoa."

KM: 'Ae, "*palaoa pae*."

KK: So some *pilikia* went happen, Kahahana was defied because of his *kahuna*, Ka'ōpuluhulu.

KM: Yes.

KK: Kahekili summoned the capes in one *hālāwai* in one place called Halekumukalani. This area is Halekumukalani.

KM: Ah, so near the present-day power plant?

KK: Pu'ehu'ehu is right in this area. Right up where we live was known as Halekumukalani.

KM: Halekumukalani.

KK: The house of the Gods. Kahekili had his meeting with his capes before they went to the invasion on O'ahu.

KM: Okay. Good, good. Significant history and it's island-wide not just this local section. It affects an island wide kind of history.

KK: Yes. And if you research the history of the families that was here prior to the coming of Kamehameha, you're going to find out that Olala was here prior, way prior before.

KM: I've seen the name, Olala was a major warrior perhaps, in the Kahekili period. He's referenced I think as a warrior in battle.

KK: Like the Royal Patent Land and Commission Award once you get to the Royal Patent you going see Ulumaheihei, Kaheihimālie.

KM: Yes.

KK: Those was after.

KM: Absolutely.

KK: The families that was in the area like you have Ka'ailau, Kaae'a... [thinking] What are the other names. Nakaikua'ana is one. Those were all here already prior to the coming of Paiea.

KM: Yes.

KK: Okay, here's another one for reference for you. You see the tree, Kekoanui, Uwe, see all the etchings on top.

KM: Yes.

KK: That's all family that, Kekoanui, Uwe, Uwemaikalani, Mahelona. There's a lot of names on top there even Uncle Danny came up here put his name up in 1979.

KM: Hmm...

Group: [walking *mauka* to area of old *ahupua'a* boundary]

KK: ...This is the area, basically what brought us home. This is one of the areas we're trying to clean up. When my father comes home he no like see all these weeds.

KM: It's so hard though, it took a community to make it work.

KK: Yes. This is the wooden flume that goes up to Pi'ilani 'Auwai.

Group: [arrives at a site with a small wooden shelter (roughly 2 ft. x 3 ft.) and a stone]

KK: There's a *ko'a* in here. Our Tūtū Kealo Kaleokanawaliwali was living in here. Nagao was another family that was living in here. There was about five families still living in here after Tūtū Kealo passed away. John Ku Kaleokanawaliwali used to come inside here and try to take care of the inside of the property, as much as he could up to 1955. In 1956 he passed away, he went *make*. This little area wasn't only taken care of by the *Kepanī* but also was taken care of by our *tūtū*.

KM: 'Ae.

KK: This one has an interesting story, real interesting. Right where we stand here, where this *ahu* is, on this side is Waine'e and this side is Ko'okā. Right across from here you turn around and look Kaho'olawe, Moa'ula.

KM: Ahh.

KK: Okay. There's a division point as to why this *pōhaku* was here. To us it's even more. You know in the *mo'okū'auhau* chant it's also coincides with celestial navigation. *Tūtū* that lives way on the inside on how our genealogy connects to Waiho'ika'ea, the waters that bring back sovereignty.

KM: Waiho'ika'ea.

KK: He was the one that came from Kahiki, that sailed here. Knowing how he got here, he needed to know basically how he going get home if he needed to. This is the place to tell

him “okay, there’s Moa’ula,” which is the navigational seat for Kahiki. That area, from this point you look across the bay, the trees wasn’t here. You see majestically in your midst Kaho’olawe. This *pōhaku* back in from the ‘80s all the way into the ‘90s, until 1996, 1995, my father started getting this *moe ‘uhane*.

KK: Was this wahine that never have face was looking out of one window, he used to get it every night, every night until up to 1996, 1997, he went call all of us and he said, “this thing is getting more crazy on me...” My father said, we needed to come home. He said, “There’s one *wahine* dressed in one white dress and was staring out of one house and in the house had one can with Tūtū Man’s *makamae* and some *palapala* inside. We needed to come home.” Me, Kalani, my sister, Kawaiiani, and my father came home. We went walk. We walked from Lahainaluna school. We never walked directly here, we went all the way on top where Kaulanui lived. My father basically was *meheu—kau i ka meheu o na kūpuna*.

KM: ‘Ae.

KK: Walking in the footsteps of his ancestors. We was walking in his. As we was going, his mission was for us to sleep inside the valley. We needed to sleep inside here. He needed to come to find out where tūtū’s house was, where the two coconut trees was, where the two mango trees and that’s where the Kapu cemetery was. We came up here that time and we went trucking through the whole property. We went past this area, we went up Pi’ilani ‘Auwai, looked up from the top. My father was looking for these coconut trees, these *niu* trees, it wasn’t there. Hiked all the way inside. In and out of this property, back and forth, we stayed up here for like nine hours. Then we came to the pump house, my father started to give up already. I told him, “wait, let me go take one more look.” This is one *pea* tree, avocado.

KM: Yes.

KK: There was one trail that came around this way, when I came through here we totally missed this. We went under, and when I came back this bugga was staring at me. The first thing I did was, “Dad!” My father came and he said, “oh, there you stay.” This *pōhaku*, Wahine Pōhaku, the big one on the inside and another *pōhaku* and there was one *kānoa*, one stone bowl.

KM: Yes.

KK: The stone bowl is no longer here. There were two cans inside, one was this one another can. So we came over here, we gave *ho’okupu*, we brought some things. Then my father said, “You know what we’re going to leave, then we get the families ready for come back home.” When we came back three months later the stones was gone.

KM: ‘Auwē!

KK: All three of them. The first thing we did was I called Pioneer Mill, Robby Warfield, told him that “The *pōhaku kupua o Kaua’ula* is gone, and there will be some reckoning.” We planned one meeting, Robby Warfield was there and there was about seventy members of the family all *pili koko Lāhaina* went to Pioneer Mill. Then Robby Warfield said, “You know I get some people who has an interest to these stones, so if we can wait around they should be here in about ten minutes.” Arrogantly, I stood up, I didn’t say anything, but as soon as this Hongwanji priest came inside, he came inside with one of my father’s classmates. My father’s classmate looked at my father and he said, “John Paul, somebody told me you when die.” Then Robby Warfield from there says, “I’m the one that stole the stone from Kaua’ula, so lets do the right thing, let’s take it back.” The monk from the Hongwanji temple had a letter that was written saying that he was allowed to come up here and take the stones. Robby said, “taking of the stones without going through consideration from anybody, let’s do the right thing and bring the stones back.” I first said, “You know what, got to be of it’s right time, we cannot just take it back because when it was taken, *ho’opilikia*. I need to call for the bowl, you need to figure out what is the cycle,

what is the moon phase, and it has to be right.” I went call for the ‘awa bowl of Maui, that Nakanelua’s men and Sam Ka’ai, then I had my men from O’ahu and our family from O’ahu, provide for the *awa* because we needed to *mihi*. In that *mihi* we had Robby Warfield; we had Clifford Kunia, he works for Lāhaina Restoration Foundation now; the priest from the Hongwanji Temple; Neal Hannahs, Kamehameha Schools on the guest mat. On the host mat we had about five generations of families. The kūpuna that is of this place to Uncle Moon, the Keahis, to every family that had an affiliation to Kaua’ūla. Then in that ‘awa ceremony, there were some conditions that were set. And we told them we were coming home. So after we put the stones back, we did the right thing, we went *mihi* and *ho’oponopono*. Once this was finished we had a meeting with... [thinking], the one who passed away from Amfac?

RF: Wriston.

KK: Jim Wriston, Robby Warfield and Neal Hannahs, Kamehameha Schools. I told them that we needed water for our taro. Wriston said, “If your are talking about more then five acres of water, then we’ve really got to talk.” I told him, “Wait a minute now, we’re not going to come over here and grow plants, potted plants. We’re coming over here to put the water back into this area so that we can provide the sustenance for our families down on the bottom. For grow the taro again.” So that was left at that.

But that’s why I said this was important, this went *kahea* my father home for a reason.

KM: Yes.

KK: He new the repercussions were coming.

KM: And who built this, the Japanese church?

KK: Yes, I think the Japanese. They had about four Japanese families that were living up here. Ishido was one of them, Nagao was another one. Three or four families were living up here, and our family.

KM: Yes.

KK: So they were the ones who put this up. But the *kuahu* was built by our family. So where the *kuahu* stood... There’s a cohesiveness in religion between the *Kepanī* and the *kānaka*.

KM: Yes. It’s amazing, like you said, we’re on the boundary between Waine’e, Pū’ehu’ehu, and the alignment, looking to Moa’ūla. As you said the tie to Kahiki— “*Mai Moa’ulanui ākea a Kanaloa...*” You know that it connects back to those ancestral ties.

KK: Yes. So even if you look on the topographical map, you’ll see where Waine’e ends, and ends right at this point, right where the hydro plant is. But the hydro plant doesn’t define the designation of the land.

KM: No.

KK: This does.

KM: So when did you folks come home.

KK: In 1980 my father came home and visited his sister who lived down in the bottom. My dad and my brother came up here in about 1980. But then we didn’t come home until about 1998. My dad moved back in 1997, but he was living down side. That’s another thing, when my father walked us up here, *meheu o nā kūpuna*. He walked us in his past, and then he left us and went back home. So he left us with all the responsibilities for yesterday.

KM: Yes, he passed it on.

KK: Yes. There was an agreement that was set up here. There was a handshake. We told



them that we were coming home, we're going to build our house, we will clean our tūtū's grave yard. We cleaned one in the front, and there's a bigger one in the back, the Kapu cemetery. We started to clean until the repercussions started to come. Major litigation, so we stopped. Our *kalo* came back.

The Makila Land company, they hooked up an inch and a half pipe up to where we are because the pipe that we had hooked up ourselves from the hydro plant never suit our needs. We were talking about them putting back the water in Pi'ilani 'Auwai. In order for that four-bay to work, you got to have the water to flush the rubbish over the sides.

KM: Right.

KK: What are you going do with that water, the water got to go back to Pi'ilani 'Auwai, this needs to be made again, needs to be fixed.

KM: Because the 'auwais been destroyed there, some way for it to flow.

KK: Yes. That was all conditions with our family. The Pi'ilani 'Auwai was to suit for our taro not the inch and a half pipe.

KM: I'm assuming that for Olala, for the *kuleana* down where this *kūkū* is buried below, must have all been traditional trails.

KK: Yes.

KM: The road only came in as a convenience for the...

KK: Machines.

KM: ...machine water development basically.

KK: Yes. All these were talked about, and our condition with Amfac, with Pioneer Mill, with Jim Wriston. Soon as that was done on the condition of us guys coming home, the first thing I did was build my house. Then right after that, they gave us the keys to all the gates, right after that the land was sold in 2001 to Makila Land Company. Pioneer Mill in 1999 shut down, laid off eighty-something workers, and they were slowly closing up. And now what we're going through is determination of heirship or I don't know, how much we own versus how much they own.

Group: [walking from ahu site towards hydro plant]

KK: When we came home we had watercress growing all inside this area.

KM: Wow! You couldn't tell now, yeah?

KK: No. ...there's plenty stuff growing inside here, it's still operational because if it rains still get water in Pi'ilani 'Auwai. If it rains hard you going see water coming down those flumes. There have been major changes...

Group: [passing along hydro plant – inaudible]

RF: ...There's these guys that work for the EPA, they do that kind of stuff they are actually out of the East Coast, but they are really good. They do a lot of government work, they work a lot in the Pacific Islands. I think I'll try to get them on board just to paint that picture. We all have an understanding of what the overall capacity is.

KK: ...Now can hear a little bit better.

RF: Does that noise...I'm sure does it make it clear to your house?

KK: Yes.

RF: Always a constant background noise.

KK: Before it was much better than this. I don't know it looks like they get some valves inside there that need some tightening up or something.



RF: It doesn't sound good.

RM: It sounds like the bearings are going out.

KK: Right in this area where we are there's a lot of burials inside this area. Some Japanese burials on this side. Our Tūtū Olala's place was right in this area right here. There's a big mound. But when they came inside here they just went bulldoze everything and just piled 'em all in one area. We used to grow all our taro on the inside. When the water became an issue our taro started to diminish.

KM: Yes. This is beautiful *kukui* in here too, long fingers.

KK: We go up. This is the entrance, in this area used to get one gate and one stepping stone. Had some stairs over here, some flat stones over here.

KM: This is a part of a wall?

KK: Yes. And this one over here portions of a wall. Right in this area where the big pile of rubbish is over here, there's a lot of charred wood and all that kind of stuff. We had this whole area cleaned out, all the trees all cut. This place was nice. We had taro growing all the way down, and no more enough water. Our *kalo* just *pau* already. What we're doing now is on the inside, get more nutrients more *lepo*, opening up some taro patches on the inside.

RF: The water for these taro patches came from?

KK: Came from the pipe. We had one three-quarter pipe we hooked up over here, this taro that we put in came from the pipe.

RF: You put. What about?

KM: Preceding was?

RF: What about the patches we saw on the map?

KK: That water came from Pi'ilani 'Auwai.

RF: Pi'ilani, you got a tap in source up there?

KK: Yes. Had one *mākāhā* and still get the *mākāhā*, there's about three, maybe four *mākāhā* alongside Pi'ilani 'Auwai. There was a time that they needed to dry up the patches, once they did the harvest that's when you need plenty water. Once you harvest taro any time when you pull taro you need more of the water because that helps to clean your patch at the same time. Once that was done, once the weed pulling is finished they shut off the 'auwai system to stagnate the patch. Who knows maybe a month, but they had alternate patches. One patch was just left for a month to three months.

KM: *Ho'omaha*, when it rests and they restore the nutrients.

KK: Yes.

KM: You *kīpulu*, throw your mulch and things in, *kukui* or *hau*.

KK: Plus the indigenous species like 'o'opu, the *hīhīwai*.

KM: Thank you for saying that I meant to ask you below when we were at the modern 'auwai system. You folks still have 'o'opu in the stream, or *hīhīwai* or 'ōpae?

KK: [thinking] The last hike we did was about a year ago. Still get *hīhīwai* up there, still get *hīhīwai* in Charlie's taro patch, interesting enough. His water comes from the river, if the river no dry up. His patch get 'o'opu inside, still get 'o'opu inside. There was a time when the water, even when Pioneer Mill was still using up the water still used to trickle out the side valve of the river. They left that valve open because of the sub-maintenance, flushed the rubbish off the sides so the rubbish never get stuck in the four-bay. By doing that opening up that system, letting the portions of the water filter through the river. This one

also used to be important to, because when the water used to spill out from the four-bay, some of them went this way. But there was a gate on the inside where the water used to go down, way up in the property, back into the river again. The water coming down from the river, and this one made the pressure of the water even get as far as Palakiko them's patch. The hard part is only the heavy rainy days the water made it all the way down to the bottom. If it was a day like this, then you only get small little trickles of water.

RF: Even couple weeks ago real heavy rains up here, it was still dry down on the bottom. You know the flushing system, that's right over on the other side of the dam. Where you talk about the clean out?

KK: Yes.

RF: Before it goes to the four-bay?

KK: Yes.

RF: Is that still there?

KK: Yes, that's still there but they built...

RF: Yes, they built something on there.

KK: That concrete bin around there because they said the valve was broken. They still got to let the water out, because if not, then all the *lepo*, the silt is going to fill up and nothing going flush out the side.

RF: Going clog up the *puka*.

KK: Yeah, and going clog up the four-bay where the water not going go in the tunnel. This one over here, if no more water in the four bay, that means the dam, the problem is the dam. Then if I see water spilling out the top up there and no more water over here, that's the four-bay.

RF: That's why that whole side of the mountain is green?

KK: Tūtū man Ku was the guy on the donkey, had to ride the donkey trail for go up that to check the four-bay. Had to go up on the inside to check that, self maintenance, come right where the dam is. He also had to go here, follow Manawai, Pu'u Olili'ole 'Auwai, to make sure the families had water on the bottom. That was his job, he did it—cohesiveness for the families benefit, at the same time to make sure. Because of the Kumu liilii versus Horner case, that *hanawai* was still being practiced up till 1956. Soon as that 1956. In 1951 my tūtū's house inside there, Kealo Kaleokanawaliwali's house was bulldozed in 1951.

KM: Even though it was still private property?

KK: Yes, even though. All the houses, there were three more houses on the inside, everything was plowed, there was no family living up here. John Ku died in 1957. John Ku, also in 1955 was in the hospital in the old folks home. When he called my father, my father came, my father was in Kwajalein Islands. My father came, John Ku said, "Boy you got to go home take care the *'āina*." My father never like because of his life plus he was afraid of those two people who told him "never to come back over here." When my father got exiled from 1947... We go up.

KM: Okay.

Group: [walking to Kapu homestead from hydro plant]

KK: All in this area we had all taro growing. This is one of our cemeteries right here. We're losing a lot of *lepo* in this area, we need to get some *lepo* to fill this thing. There's a total of five burials here, and this one is more post contact, this is the one I was telling you about, the *inoa* on the stone.

KM: Yes.

KK: This one is more pre-contact, because has the *'alae pōhaku*, and this is all stones in this area. One thing interesting about this one, they laid in the pipes, the old water pipes. But when they came to this point we still get this big giant tree and we still get a lot of this terraces over here. They knew that we had burials over here so they only went so far. Bringing in the big machines, bringing in these big giant pipes. Their access was limited in this area because we had our family burials inside here. As you go up the road more, you probably go about maybe another hundred yards then the pipe is right along side the road. It's easier for them, but right in this area it was to the utmost discretion of what they did in this area, or else they was going ruin our burials. This one extends all the way out to even up to the wall on this side.

KM: These *kūpuna* come under?

KK: Olala and Ī.

KM: Ī, okay.

KK: The Kaua'i, Ī.

KM: 'Ae, that's my wife's *'ohana*.

KK: Ahh.

KM: You folks built your house knowing this was here, *mauka* section of it. When did you build your home?

KK: We started in 1998, and we moved up in 1999.

KM: Great.

KK: From 1997, we used to camp all down on the bottom over here.

KM: It's beautiful, it's an amazing place.

KK: On the inside over here, if you notice you see the *ko'a* stones?

KM: 'Ae.

KK: There's three of them.

KM: 'Ae.

KK: Those *ko'a* stones came from Moku'ula.

KM: Ahh. *Mahalo nui*. Beautiful! It's glorious.

KK: Those three *ko'a* stones. When they took down the English style house that was on the island of Moku'ula, some of the stones, the remnants of the stones was taken to the court house to construct the court house. Stones where the Ōpūnui family lived... [thinking] Naho'oikaika family that lives in Lāhaina. They had the original lots, they still live there today. They get burials on their property too, which get the same *ko'a* stones and Tūtū Lady Mili told me, "this *ko'a* stones came from Moku'ula." A lot of the families took the remnants of the *ko'a* stones to their house. When the island came into disrepair they still had a lot of the square coral stones scattered all over the island. The families brought those stones home, just like our Tūtū John Kū and Kealo brought these *ko'a* stones from Moku'ula because of it's significance to the *ali'i* that was buried there.

KM: 'Ae. This is from the house of Nahi'ena'ena *mā* where she died?

KK: Yes. The one that was on the island.

KM: Yes.

KK: Keōpūolani was in Hale Kāmani, that was across, adjacent to Moku'ula.

KM: That's right. Amazing!

KK: My sister brings up that poinsettia, and I like ohh! The bugga when grow inside already [chuckling].

KM: And it's healthy.

KK: I know it's healthy, but it's invasive. I like pull that bugga out, but she might get offended.

KM: This *plumeria* is a beautiful *plumeria*. I mean it looks strong and the color is so vibrant for a *lei*.

KK: Plus the scent, strong the scent... [opens file with maps]

RF: [departs to attend meeting]

KM: ...These are really a treasure... [discusses importance of digital scanning and care of the originals]

KK: Yes. State Historic Preservation, I took the map to them and they said what needs to be done, make as much copies as you can and scan them. That's what we're doing. About maybe four, five complete copies of this. The only ones that they don't have that we didn't copy was the taro patches. This is the Ukumehame's taro patches, this one was Mary K. Lake too, inside.

KM: Wow, amazing!

KK: And Kaua'ula's taro patches, I just made copies of them. I didn't scan those.

KM: That's really beautiful.

KK: That area where we walked in along the bottom still has the wall and it's coming up.

KM: Your house now is situated?

KK: Right in this area.

KM: Basically in line with twenty?

KK: Yes, with twenty.

KM: Thank you so much for taking all the time today. It's really important.

KK: I know I had another map.

RM: I have a couple at my office, I'll check and see if it's different from these.

KK: It was a long map, this map was like huge and it went from the bottom all the way to the top.

Group: [looking at various historical maps]

KK: Kahoma and Kanahā Valley.

KM: This Kahoma-Kanahā Valley was another, it's Townsend and Blake, 1894. Gosh!

KK: I think we made about three copies.

KM: This is the Kaua'ula map. So Nakaikua'ana is *Helu* 6857...

KM: Polaiki and Polanui.

KK: Yes.

KM: You were saying Palakiko *mā* are in this Alio...

KK: Pākala.

KM: Pākala. I saw Pākala had *'āina* over also, there was a claim nearer towards Waine'e section, the town or something.

KK: Yes. The park we was yesterday was Pākala, that's the land division name. Then Waiokama, Waine'e, but the name of the park was called Pākala. Right next, the next fence over was Puakō.

KM: Out of curiosity do you know anything about Serang?

KK: Yes, the Serang family.

KM: This original one is evidently quite an interesting story. He was a foreigner and married a Hawaiian, I think he was part *Pōpolo* if I recall. Are there still descendants of this family?

KK: I not sure.

KM: From the *Māhele*, interesting.

KK: I'm not sure...

KM: In fact, his account it tells about how he came to have this grant from Kamehameha II or something.

KK: All this even the Indices, all these lands are recorded in the Indices in the *Māhele*.

KM: Yes.

KM: ...Like you said *Apana* 1 for Olala, there's 2, this is 1 here. When they were actually making their claims they may have gone way up all the way down to the ocean all these different *Apana* but they were consolidated. Lands that they were actually using were left out and they gave them more in a given area to keep it from this long distance sort of travel between.

KK: We get three *Apana*. In our deed we have three *Apana*, but *Apana* 3 went to the government for the commutation of fees for one and two. *Apana* 3 was on the bottom near the river.

KM: Interesting.

KK: And that *Apana* 3 now on the map is a *Pōalima*.

KM: Ahh. When you brought that up yesterday I think it's important to talk about the *Pōalima* because... What's the status of those today? The *Pōalima* were ultimately government lands right. Are they still government lands today?

KK: Yes. See, that's the interesting part, because in order for all these land companies to acquire five thousand acres with a warranty title deed does it also include the *Pōalima* properties? I brought that question upon them from Makila-Kaua'ula land company. They didn't even have the slightest clue of what I was talking about. I told them, "those are public lands. Those are lands that everybody was responsible of the *Māhele* of taking care."

KM: Yes.

RM: The trick there though is there isn't anybody that can step in on quiet title action to claim those lands.

KM: Except the government.

RF: The government can but I don't know that they want to, and secondly you can't adverse possess against the government, so they should be if they have an interest.

KM: It would be interesting to see like you said the *Pōalima*, the *Pōahā*, *Pō'alua* lands and *Kōele*. If there are *Kōele* lands that were worked specifically for the king. Those would all fall under the ceded or government lands.

KK: The *konohiki* of this one right here was S. La'ahili. We also had Nāmau'u in here. Across, on the bottom was Kalaipaehala and Lunalilo. Lunalilo, Ulumaheihei, Kaheiheimālie,

along the bottom even where cousin Yolanda them live on the bottom, there was a lot of properties. There was one property that we came across a *mo'olelo* in the bottom side where Nahi'ena'ena used to go ride her horse over there all the time. It was on the south side of the river on the bottom above Puamana. The history in this area is abundant, even the foreign testimonies. There was one *mo'olelo*, foreign testimony on Nāmau'u that talked about five land tenures in the area that was the head land agents in this area in Kaua'ula. It was A. Moku, Manu, Ōpūnui, and I forget the other two. But there were five major ones that used to be the ones that told everybody, "time for *hana*, time for clean the '*auwai*."

KM: That's right. When you take care it takes care of you.

KK: Yes.

KM: What's your access *mauka*?

KK: We still have this road. Before my father told me, never have this road wasn't this big, was a walking trail before.

KM: For them they would walk. Were there still *kuleana mauka* of you folks?

KK: Still had Ōpūnui.

KM: No one living when your dad was young even?

KK: Still had taro patches inside the river. No structures.

KM: Did the '*ohana* still go *mauka* to gather things from the stream from the mountain like that?

KK: My father tells me of this one time, Tūtū Man Kū took him up *mauka*, they hiked all the way inside. My dad tells me, "when you go *mauka* you going cross river seven times." Seven times you going cross the river. He came to this one point at the end of this one *pali* where Tūtū Man showed him some things up in the valley... [pauses] But that's basically all I can share.

RM: There was at one point a slaughtering plant back here and a church.

KK: Yes. The slaughter house was inside here too.

KM: What church was up here a Kalawina or Roman Catholic?

KK: Roman Catholic Church. [looking at maps] Let me see where Kaua'ula is—the village, the slaughter house. Up there still get the water wheel.

KM: A Corral too. So someone was running cattle, this was in 1938.

KK: Yes. Kalua was running cattle up here. It wasn't John Kaleokanawaliwali, it was Kalua. This Kalua was from Pa'ia, he wasn't from here. Had the ditch man *hale*. Still had houses up here at the time Tūtū Lady was still here. As soon as Tūtū Kealo passed away—her house was inside—past my other house on the inside, way inside, along right next to Pi'ilani 'Auwai. As soon as she went pass...everybody knows of the fire of 1951 in Kaua'ula Valley. We had the cops up here, Ed Lindsey was up here had a whole bunch of cops that stayed on the bottom. They went bulldoze this place and they set torch to the house. Reason why the cops was here was to make sure that none of the families went intervene. Everything that was in the house was still in the house.

KM: It's amazing how much power these big land owners had to control government. I don't know if it's that much different today, they're not quite as blatant. Is there a place near by where we can see any remains of the Pi'ilani 'Auwai.

KK: Yes. We can walk inside.

RM: It's still intact.

KK: Yes, pristine. Maybe the next time we go, I'll take you all the way up to the where the water comes down, a short, little hike, then you can see the whole Pi'ilani 'Auwai. The bottom base, the sides of the wall. We used to clean it all the time. I used to have one group come up. Likeke came up quite a few times helped us clean the 'auwai, all our group, we get one big group. Ever since the water went shut off, that was it...

Group: [walks across part of family property towards *pali* below Pi'ilani 'Auwai]

KK: The reason why we're growing 'em, scattering 'em is we're trying to save the *keiki*. We get ready for *kali* the patch on the back side, hopefully in a couple of months. So we're scattering all our taro all over the place to save 'em.

KM: Beautiful! You've got to get water back again?

KK: This is remnants of the taro patch wall. This one here was the *mākāhā*, this how the water went down to the next.

KM: Yes. One *lo'i* to the next.

KK: Yes. When I started cleaning out this area, I started to find a lot of broken, glass and a whole bunch of stuff inside this area.

KM: That's a massive job.

KK: We're trying to save whatever we can, I get taro bundles all over the place.

KM: There's plenty of *wiliwili* too.

KK: Yes. This one came up to harvest last week, harvested whatever seeds that we could. Hopefully we can send them to the Lyons Arboretum so they can cold storage, because of the wasp.

KM: Yes.

KK: There's a story about this one tree right here, you see this eucalyptus. This is the only eucalyptus in this property. This eucalyptus came from up there.

KM: On the ridge?

KK: Yes, on the ridge. If you notice how the eucalyptus is on the other end, all you see is the roots out of the ground but it's not in the ground but it's still growing. The *keiki* went sprout out right along this side, and now the whole tree is growing. When they came in and they bulldozed my tūtū's house on the inside, they were hitting the burials. There's a big cemetery on the inside and that's the Kapu cemetery. My father says, "that's the one we are responsible for." We need to take our time to clean that one. We get stones all over the place, plenty 'ōpala. This tree got to go, but then at the same time, this tree is old. That one little log right there took four of us to move that. It's so dense, somebody went *make* over here, one of the workers. This came from Uncle Filibert Secretario said when they came up here, he was asked to come and push the boulders up alongside Pi'ilani 'Auwai. He said, "I'm not going up there. Get burials over there." They were able to get this other worker for come up and start pushing. First he went push the house, as soon as he got into the area where there's this big giant stone, it was called the "Kapa Stone." It's a huge stone on the inside, right where the "Kapa Stone" is that's where the Kapu burials are. When the guy was pushing that something went happen to the machine, he jumped out and Secretario said he went *maha'oi* something on the inside over here, then the tree came and crush him.

KM: Right on top of him, wow!

KK: That tree came from there. That's the eucalyptus forest up there.

KM: Amazing!

KK: We can walk in some more. This is all tūtū's garden, *aloe*. There was one wall that was



here. I've been slowly starting to clean. Hard, when my father isn't here. He just draws one picture for us and tells us how the thing used to be. This area is part of the graveyard. Her house was that side. But there's a whole bunch of terraces, close proximity. The terraces are like, maybe four feet apart. There's a total of seventeen short terraces going all the way up to Pi'ilani 'Auwai. This stone, this is a burial right here. All burials, all cobble stones, there's another small two terraces coming up, and the "Kapa Stone" is more up this way. This is the "Kapa Stone," this is the marker where our burials are. My father came up here, and plenty stuff came back to him. He said the *hale* was over here. Interesting enough, there's a lot of 'ōpala, tin and bed frame some place, everything when they went bulldoze everything down.

KM: They just took it all down.

KK: They also tried to cut one road up this way. It goes all the way up inside towards the end. I walked it, it was a lot easier back then.

KM: That's good.

KK: So this is a portion of the cemetery. I want to exclude this portion from your [indicating, the recorder]

KM: Yes. [recorder off]

KK: [discusses more about site around the family burial plot]

KK: ...Pu'u Kāhili is right behind the clouds, all it is, is one big giant pali.

KM: Is that the division between 'Āao and...?

KK: Yes.

KM: You've mentioned four-bay, what is that exactly?

RM: There's four holes basically in the culvert.

KM: Oh, I never heard that on East Maui when I was working out there.

KK: There's a pipe that goes down the side of the hill and goes up, all the way up on top that used to supply water for Kamehameha School lands. Two pipes that comes down the hill goes right straight to the hydro plant, only one pipe is in operation.

RM: It's supposed to be open.

KK: Yes, supposed to push the rubbish over the side, and there's also another opening on the other side where there's a pipe. I don't know what that was for. You see where all the growth is coming down on the side of the mountain. The water spills out and goes into the river.

KM: It looks like all it's doing is it's causing the sisal just to sprout up and it's going to be so thick and destroy everything. I'm looking here it's really sad with all of the alien plants are just marching up, you're going to lose everything, if they don't watch out. Is there an affiliation, is there an importance in the native plants to you?

KK: Yes. It is important, yes.

KM: And it has to work towards preservation.

KK: Yes, it's important not just the physical attributes but the spiritual, the *kinolau*.

KM: *Kinolau*, that's right. If we lose these plants, if we lose the native forest, you lose this spiritual, this *kinolau*, these body forms of the *Akua*.

KK: Yes, the *Akua*.

KM: That's right.



KK: No more the balance.

KM: And we can hear the water from *mauka*, is that right?

KK: Yes, you hear it.

KM: It's across the stream. It's competing with the power plant.

KK: Yes.

KM: I don't know again...if it's too much, I don't want to take a lot of your time. If there is an opportunity for us, not today of course if there is a way for us to go further *mauka* we go and just talk story.

KK: Yes. Next time when you come...

KM: And we *pule* on this, see if your father will want to talk story. It will help...

KK: My dad went share his *mana'o* one time in front of the developers and they never take his words into consideration. That went really piss off my father. Every time I tell my dad about what's going on over here, he always tell, "*maha'oi, maha'oi!*" My father always used to scold me a lot, he tell me, "Why you telling them so much. Why they got to know this kind stuff." The first time when Peter Martin and Jim Riley in their arrogant way of business men playing with their own private little toys. When they react to my dad, my dad went shut up. My dad never went '*olelo* any more.

KM: *Mahalo*, we go down then.

KK: Get some burial inside here too.

KM: This is the perfect place for it. How about *huaka'i pō* up here?

KK: I'm not sure.

KM: This also comes into the area, twenty some odd *lo'i* right, this area we're in now.

KK: Yes.

KM: Amazing. And that it was all irrigated. Where's the water?

KK: If we were just to walk little ways up, that's where the *mākāhā* was.

Group: [returning to Kapu family home]

KK: See all the '*ōpala*, all the old bottles. This was like one dump before. Some of the bottles not that old, you know. A lot of them wasn't that old, I don't know maybe the Pioneer Mill workers had one *pā'ina* up here or something.

KM: May I ask you to share your full name and date of birth?

KK: My name is Jonah Ke'eaumoku Kapu. I was born on April 28, 1963.

KM: *Mahalo*. And your papa's name was?

KK: John Paul Kekai Kapu.

KM: And Kekai ties with the Haia line?

KK: Yes.

KM: And mama, you said was from a Kona line?

KK: Yes. Barbara Pualoke Ha'o.

KM: Okay... *Mahalo!* [end of recording]

**John Paul Kapu, Sonny Waiohu, Wilama Waiohu, Charles Makekau,  
with Ke'eumoku Kapu, Kekai Kapu, Lani Kapu, Kalani Kapu and 'ohana  
Kaua'ula and Vicinity, Lāhaina Oral History Program  
February 1, 2006 with Kepā Maly**

Overview interview content, and photos...

KM: ...Recording some of your history is so important because when...

WW: *Pau, gone, ua hala.*

KM: Yes, if we don't take care.

KK: Dad, you can hear?

SW: No can, tight the ear.

Group: [laughing]

SW: That's why, me and Uncle Wilama, we sit down and talk, we used to kid him [J.P. Kapu], because the old lady Ku, used to give him lickens. He got to be home before 3 o'clock, he had to reach home. If he no reach home he get good lickens.

WW: He no can go any kind place.

SW: Yes.

WW: As soon as *pau ke kula, ho'i!* [chuckles].

SW: We used to pity him.

KK: I should be like that with my boys too then.

Group: [chuckling]

SW: Us, we go talk to he, "How come you always *pepehi*? "You shut up, bumbye I lick you too!" [chuckling] Then we go home and we tell our father and mother, "How come Tūtū Ku, the old always hit him?" "You shut up, or we going give you lickens too!" [chuckling]

Group: [laughing]

KK: So you get it on both sides.

SW: Yeah, yeah.

KM: That's how it was before, right?

SW/WW: Yes.

KM: *Nānā ka maka, ho'olohe ka pepeiao, pa'a ka waha, hana ka lima! Mai ninau, mai nīele.*

SW: Yes.

WW: *Mai 'oe hele kolohe ma ne'i nei. Lo'a ka hale, noho mālie.*

KM: 'Ae. Could I ask if you folks could introduce yourselves. Your name, when you *hānau* and like you said earlier, where you *hānau* like that.

SW: Yes.

KM: Uncle Sonny.

SW: My name is Sonny Waioho, I was born 1935, in Pāpōhaku.

KM: And Pāpōhaku you said is in the lower Wailuku side?

SW: Yes.

KM: *Mahalo!*

SW: We lived over there till I was six years old then we moved to Ukumehame.

KM: 'Ae. And *kūpuna*, Uncle John Paul. When you *hānau*?

JPK: July 30, 1932.

KM: You *hānau mauka*?

JPK: Over here.

KM: *Makai*.

JPK: Pioneer Mill Hospital.

KM: Yes.

JPK: And then after that I came with the family over here. My mother *māke* in 1933.

KM: *Aloha*. So then you stayed *mauka* at Kaua'ula?

JPK: Yes, with Kaleo.

KM: Kaleo, *tūtū mā*.

JPK: Kanawaliwali family.

KM: 'Ae, *mahalo*.

JPK: I stayed up there. You see where the L stay?

KM: 'Ae.

JPK: Lahainaluna L.

KM: 'Ae.

JPK: Where the eucalyptus trees all up there, that's where I was raised. I was about nine months old when my mama hala, 1933

KM: Hmm, *aloha!*

JPK: Not too long after I was born.

KM: *Aloha nō*. But lucky then you went to go stay with your *kūpuna*?

JPK: They gave me to the Piho family.

KM: *Mahalo*. Uncle Wilama?

WW: William Waioho, *hānau no Ukumehame*, 1941, July 11. So I'm 64 years old now.

KM: 'Ae.

WW: I lived over there, Ukumehame, five years. After 1945, we came out then we moved to Olowalu. Then *pau* Olowalu, 1948, '49, we moved to Lāhaina nei.

KM: 'Ae.

WW: Then *noho ma ne'i nei, Kēia manawa, ko lākou nei, walā'au*, Kaua'ula Terrace. That's where we used to live before, inside the cane fields. Then when the *Kaua'ula wind* came down, *wāwahi o ka hale, a pau*. Then we moved Lāhaina Town, 1950.

KM: In 1950?

WW: Yes.

KM: *Kēlā makani Kaua'ula, he makani kaulana, ē?*

WW: Oh yes, wow!

KM: *Mai uka mai?*

SW: Yes.

WW: Yes, yes, *mai uka mai, holo mai. Holo mai* a one time go down.

KM: *Hiolo ka hale?*

WW: Yes. The house gone. Over here, used to get the national guard house, the army. The *hale*, the roof gone all the way to Lāna‘i.

KM: Amazing!

WW: Powerful that wind. Before used to get that wind, they used to blow the whistle, and all the Hawaiians make ready for tie down their house, all their *ukana*. If they no tie down, they all *lilo*, all gone.

KM: Amazing! So was that wind *Kaua‘ula* regular or only certain times?

WW: No, every hundred years she come.

KM: So what, comes out of the valley?

WW: Comes out from the valley.

SW: Before no more hundred years. When had that *pōhaku* up there used to get one big hole.

KM: In the mountain?

SW: Yes. And when it blows, you watch out, that bugga coming.

KM: Wow, amazing!

SW: It took one *haole* and one Portagee for broke ‘em.

KM: So had one *puka* in the mountain?

SW: Yes. [speaking to J.P. Kane] You remember Joe \_\_\_\_\_? Him and one Portagee went up there, and broke that hole. The same day they went blow up the hole, the Portagee went *make*, and the *haole* went get one heart attack.

KM: He went bust up the *puka*?

SW: Yes.

KM: Was that *puka* an old feature?

SW: Yes was on top over there already. They get no business for touch ‘em.

KM: ‘Ae. Not to go mess with that.

SW: So the Portagee went *make* and the *haole* went get heart attack, the same day.

KM: Amazing!

SW: Before, all the ditch, used to get mango tree. He went cut all the mango trees, no take two months, died from a heart attack [slaps hand].

KM: Amazing! You can’t *kōlohe* those things.  
[Charles Makekau arrives – group greetings and getting settled]

SW: Hey, what you doing over here? [chuckling]

CM: So what’s the pow-wow today?

KK: Today, we make you guys famous. Uncle, what we’re doing is making one book, and the book going be about Lāhaina from Launiupoko all the way to Kahoma, Kanahā. The book is for the *mo‘opuna*, the younger generations. So they get something to look back on, you know, history. Finding out what your story is.

CM: My story?

KK: Yes, all your stories, everybody's story. How was in Lāhaina, what you hope to see, what used to happen.

KM: What you did like that.

KK: Where you used to live. Because in five years, 10,000 homes get one new *kanaka* coming.

CM: I don't think so.

KK: 'Ai *kanaka*!

CM: We're waiting for that big wind to come.

KM: Uncle was just talking about *Kaua'ula*. Wipe them out again, eh?

CM: Yes. We're waiting for that *makani*. The only place that *makani* no can wipe out is here [pointing to his head].

KM: 'Ae, in your minds.

CM: That's why the Lahainaluna school song, that's what it means. You no can take out that education that you learn up there.

KM: Uncle, what is your name and when were you born, please.

CM: Hey, you're some direct eh. You got to know me, you're asking personal things.

Group: [laughing]

KM: I know, sorry, it's important for the history.

CM: I'm not a Lāhaina boy. When I say, Lāhaina I was born this side, I was born up Kilauea Camp.

KM: Kilauea Camp?

CM: Now they call that Kilauea *mauka*, this was below Kilauea mauka, the original camp. The camp was composed of a plantation village, actually. But it was divided, the Japanese one side, Filipinos [thinking], I think there was only one family up there. A mixed family, they still live up there. That family is [thinking] still up there...it will come to me later. Then it goes to the north side, the Okinawans. Japanese, Okinawans and then the Hawaiians. There was a mixed family they called the Secretarios. Everybody knows the Secretarios.

KM: Yes.

CM: A very popular family. That family had one thing that nobody else had. In their yard they had a bunch of mules, the father was a pack mule driver, the mother was Hawaiian. The one I grew up with, John Paul and I grew up with was Filbert. Then we knew the older brothers. Right next to the house to the south side was my grandparents. They were part Japanese, part Hawaiian. They were the Naganumas. And to the north side was the Kama family. Thereafter there was nobody else except for the valley. In the back to the right, was the Seaberrys. You guys remember the Seaberrys?

Group: Yes.

SW: Yes, Willie Seaberry

CM: The Seaberry family. The youngest was Roland, the *kōlohe* one was Lawrence. What was the oldest boys name? I forget the name. There were three of them and a sister. In the back was a spooky house, was an old Hawaiian man. His house was pretty, what we call pretty new, and it stayed on stilts in the front. Because his land sloped like this [gestures incline]. And he had steps leading up to his veranda. In front of the steps he had two *lo'i*, taro patches, and one good mango tree. That mango tree always gave

sweet mangos. The best in Hawai'i, every morning when get mango season, "Get up, Kale, get up. La'i get up, go get your mangos." So early in the morning we'd take our *pākini* or bucket, no more plastic kind before. And the bugga kind of heavy you know. Anyway we go *hele* out to the taro patch. Look for the *manakō* inside the taro patch. Wash 'em inside the water... Ho, the water cold like hell. And the other one is feel for your feet. The bugga no *palahē* when it fall down inside the *lo'i*.

Hey, pick up, one more. Pretty soon get about this much inside the *pākini* and then *ho'i*, our breakfast. "Our breakfast, mango, sweet potatoes," no bread. "We get calaboose cracker," what you call that...

WW: Saloon pilot [pronounced pee-lut –chuckling]

Group: [chuckling]

CM: Then we say our *pule* and then *kaukau*. That's all had.

WW: And water. Had water, no forget water.

CM: No. We get big bowl tea, but that tea is not that tea that you buy in the store.

SW: Make your own.

CM: You out in the cane field, 'cause they don't poison that before. They call that the Spanish needle.

KM: Yes.

CM: You pick up the big bush. [gestures tapping it] Bam, bam, bam, all the *lepo* comes out. My father, he ties it up and hangs it till it's dry. And then pau that's when he takes the leaf. Oh strong the bugga, he puts plenty water inside. Anyway, on the side was our house, that house had two bedrooms, one parlor, one veranda. In the back had a kitchen. That house as if never had doors, it was never locked. The kitchen side was open, the dog walk inside our dog walk out. We never had *buta* or pig. Plenty chickens, vegetable gardens on the left. Guava tree in the back leaning on top the kitchen. If you like guava you climb the tree, go on top the kitchen roof sit down, eat guava. Funny that guava never had *ilo*. No more worms. Oh, the bugga soft but you eat too much what you get.

KM: [chuckles]

SW: *Pa'a kūkae!*

CM: No, no *kūkae pa'a*.

Group: [chuckling]

KM: *A 'oia*.

CM: So you don't eat too much, you eat just right. That's the way...you throw away the seed and eat the skin or you eat only the seeds and throw away the skin. Whichever! [chuckling]

Then with all the chickens running around inside the yard, so you know you going eat chicken almost every night, that's your dinner. You got to go...it's when you going to eat 'em, that's when you're going to kill them. It wasn't your mother, it wasn't your father... "Kale, Yoshi, La'i." Basically, they were wild chickens right [chuckling]. You got to go over there throw net [chuckling].

KM: *A 'oia*.

CM: Anyway, I throw something on top for hold the buggas down. Then [gestures, cutting the neck] It wasn't mean, it was for your food. Today you take one chicken you pluck all the feathers, like that and you go, "Come, come *nānā* so you can learn. Ahh, no, no, no, no!" [gestures cutting the neck] Then you inside the pot, and hold like that and your feet sty on

top the wings like that, *pau*. Throw, grab the next one, *pau*. Same thing. That's how we learned, that's how they taught us, right.

SW: Yeah.

CM: That's our daily life. Then we go on the side of the house where get the vegetables. Anyway, that living up there was hard very hard. No money. And there were seven of us, plus my dad and mom that lived inside a two bedroom house. But fit though. Every time when the bugga rain, no rain like today. Before when used to rain it rains for about a week.

SW: Sometimes one month.

CM: The *pā kini* is here, the *pā kini* is here. [chuckling] Until you run out of *pā kini*. Make sure you move in the corner that no more nothing, because you never had a ceiling. Those days the house never had a ceiling, only those people with money had a ceiling. You look up, that's all you see the rafters. When you look real good you can see the sky with the sun. You pay your dues when it rains. The house, was a loving house we lived in. All nine of us. We never starved, always had *kaukau* on the table. That's why almost every day my dad went out with the *'upena*, model-T, no like start, kick that bugga [chuckles]. Hoo, the bugga go like hell. If no like start push 'em down to the hill, kick start. Going [making sound of engine], come home, at least get fish. If no more fish down the ocean I don't know though, got to have, always, every day. That wasn't enough. Then the Secretarios because they had the mules, Filbert takes one mule, I take one mule. My brother rides with Filbert in the back, and me and Kama Gabriel. Remember Gabriel Laki?

SW: Yes.

CM: Sit on top. I sit down behind, and we go up to Cradle Village, the *lua* is mauka, the overflow goes into the crater.

SW: Yeah.

CM: It in the crater. Inside there get plenty *koi*. Sometimes you lucky you get the orange one, most of the time they are black.

WW: All black.

SW: Nice and fat.

CM: When they clean the *lua*, that was the time to go. When you catch 'um, you get the guava branch, or you get the plum or whatever, *koa* or what. One stick and hook, and load 'um up, hoo, no can carry sometimes. You tie 'um in the back by the *'ōkole*, by the time you get home. You know what you got to do you got to go clean 'em. We no can take 'em home alive because we no more nothing to keep them inside. Take 'um home, scale the bugga, cut 'em, clean hoo, the bugga *hauna*. Cut the bugga, let 'em stay like that, clean 'em all inside because all the *pīlau* and then you throw 'em on top the roof. And who stay on top the roof, me. Go on top, that's all you see. You look on your roof the think looks like shingles, but that's not shingles that's fish.

Group: [chuckling]

SW: That's how before.

CM: You know the *koi*, *akule*. Most of the time *akule*, plenty on top.

WW: *'Ōpelu*.

CM: And *he'e*, the squid, all stay up there. Before no more the flies like today.

WW: Yes.

CM: No more the flies. Today you put one piece outside, the bugga disappear. You no can see 'em, by the time tomorrow, the bugga get all the worms running around.

WW: You got to go rake 'um [chuckling].

CM: Yes. Before never had. Or the clothes line with that long stick you push 'em up, right on top get. Turtle meat, jerk meat, all lined up. And then all the shell leaning against your house. No more today!

SW: Today, no more.

CM: They blame us the one, we eat 'em all.

WW: Taboo.

CM: That's a lie, that. We no just catch 'em only for the shell.

SW: Catch 'em for eat.

CM: That's our food, that. And the shell we use 'em for *pākini*. That was the life up there. One thing for sure, each neighbor knows each other and whatever they get more than what they need... "Hey, come I get plenty!" Or they come over the house and they leave on top the veranda. Especially those Okinawans when they get plenty, when they slaughter pigs. "Hey, Sam... [gestures, giving] *Mahalo!*"

SW: Half, they give.

CM: And in turn, whatever fish you catch [gestures giving].

SW: You give.

KM: Yeah.

CM: That's the way it went. That's the way we lived, that's the way each family respected each other. Today, no way, you go home, you lock your door, you look at your neighbor, he look at you. "What the guy looking at me for?" [chuckles]

Group: [chuckling]

WW: Way back then we can go each others house and eat, today, you cannot.

CM: That's all you do before, you come up the roadside, "*Hui, mai, mai, mai, mai. Mai 'ai,* come." Hey, you wonder sometimes, "we get *kaukau* in the house?" "Sure as hell we do. Eat all today, never mind tomorrow. Tomorrow will come."

WW: New one.

CM: That's the way it was. And tomorrow does come because when tomorrow came, hey, your neighbor brings something...

SW: Yeah.

CM: Your family brings something, pretty soon it all fills up. The safe...what is the safe?

WW: That's your ice box [chuckling].

CM: *Pololo!* A safe was a cupboard like this [gestures, shape], and had the screen on it. Either you had one door or two door to open. This is where you put all your perishables inside and close the door. Once they close the door that means you cannot go inside already for '*ai li'ili'i*', right.

WW: Yeah.

CM: No can. It stays like that, until your mother opens that door because she wants something. Otherwise, you don't touch it. All the rest, everything outside in the kitchen, it's all yours. Anyway, we moved from there, we moved from the good life or the hard life down into Lāhaina. At that time my dad worked for Pioneer Mill. He was one swamper. What is a swamper? It's a helper on the truck. His job was to help Bill Awai. Who is Bill Awai?



WW: Bill Awai is the ones down here.

CM: Awai family, the son used to drive that standard oil tanker.

WW: Right.

CM: William Awai. They had one of the best jobs, than anybody else. Two Hawaiians on the same truck, that was bad news.

WW: [chuckling]

CM: They drive all the way down here to Olowalu side, or they go drive all the way to Kā'anapali. Their job was to load up *kiawe* wood. That's all they did all day, and then time to deliver. Each house they have the number of cords of wood they needed. Sometimes they need extra, "Hey, Sam, Sam, two more." "I hear you make swipe." "Get. Don't forget." "Okay." One two, one gallon [chuckling].

SW/WW: [chuckling]

CM: Put in the front seat. Next house. "Sam, Sam, two!" One, one more inside. Pretty soon the front cab was packed with swipe.

WW: No can sit down.

SW: [chuckling]

CM: That's what these two guys did. When they get too much, that's for sell or share. Their good friends were Arthur Pohano's father, Joe Kobatake. Remember the old man Kobatake, the plumber. My dad and Bill Awai, Mori. You guys know where Mori is? Mori is situated right in front of Secretario guys house, straight down, right in the middle of the cane field. A whole bunch of mango trees.

WW: Yes.

CM: And use to get grave sites. No more head stones, only *pōhaku* that marks the grave sites.

KK: Uncle, what was the name again, Moli?

CM: Mori.

KK: Not Mo'oli'i?

CM: No, Mori.

SW: Japanese.

KK: Okay.

CM: That's all I remember. Anyway, they sit down on those *pōhaku*s over there, so often, the buggas all smooth. That's all you can hear they talking and they singing. The Japanese that sits down with those Hawaiians, he speaks fluent Hawaiian, Kobatake.

SW/WW: Yeah.

CM: If they're not drinking the swipe, they drinking Kobatake's *sake*. The *sake* they drink, they don't drink it today. They used to pour it inside the bowl like this, and they take one raw egg [gestures whipping the egg in the *sake*], and they put it close to the fire, heat 'em up little bit. Pretty soon they pick it up. And they don't stand up. I don't know why, maybe the eggs make it more strong or what.

Group: [chuckling]

WW: Potent.

CM: They don't stand up. It's just like *ōkolehao*, once you start drinking with *ōkolehao* you don't stand up. If you stand up you going be petrified, right back.

- SW: Or you crawl.
- CM: All those Hawaiians, that's where they used to congregate. This land at Mori, they call that place Paeohi. Paeohi used to be behind Kimokeo's place.
- WW: Okay.
- CM: The street over there is Kale street. That's where my family graveyard is. Over there has one individual that is buried, and she's outstanding. She was born on Molokai. I think she was raised on Molokai and went over to Maui. She belonged to a royal family, because the genealogy shows her wrist had a tattoo, but nobody can say what it was. A turtle or *honu*, or what. The only thing they know is she had a tattoo. It signified that she was from a royal family. That grave site is where my grandfather is, my nephew is. My grandfather Charles Keli'i Kuapuuikealoonaalii Makekau. His father's name was Keli'i Makekauonu'uuanu. It's not marked because he's not buried in Lāhaina. When he reached an old age he went over to the Big Island, Hāmākua to visit his daughter. He got sick, he *make* over there. They buried him in the Honoka'a grave site. My great grandfather, my great grandmother is buried up there. It's outstanding because she died at the age of 102. Her grave is the only grave that is marked. That's why every year, once a year my wife and I go up and place flowers all on the grave site. When my brothers and sisters were growing up, we did it all the time. Clean up the site and put flowers. No matter what kind flowers, fine, just put it on. One thing that we liked to go down there was because there was one tree. We used to love that tree. And fill up all our pockets. That was a tamarind tree. You guys ever ate tamarind. The mouth stay all like this [indicates a tart taste] That tamarind over there, when it's ripe, you just [gestures lining up the seeds], so you have a long string of seeds like this. And then you eat one by one Before it didn't bother us. Several times I go up there, I go put flower I try it. Ha, no can! Because it's so tangy, if it's too tangy for you, you don't eat that one, throw 'em away. You go look for the young one that is nice and flat, and you can munch on it. At that time we can, you can eat that. I tried it but I couldn't. When you was young you can eat any kind, when you come *mākule*, ho...no can. One of these days when I go up there and pick flowers I'll bring the tamarind I like see who going eat. We used to...all nationalities used to go over there and pick it up and make candy. Plenty sugar, they put the molasses and honey inside. They crank 'em up like that. Everybody loves to get the seed part and suck it and you spit 'em. Who can spit more far. [chuckles]
- Group: [chuckling]
- CM: That's the time, and that tangy is gone. You got to have sugar and honey inside. There's one tree, and it's still there, yet. Episcopalian cemetery right by Hale Aloha, on that Waine'e Street.
- WW: Oh, that one.
- CM: That's the tamarind tree. That's where all the policemen used to park their cars and snooze... We no can *hana 'ino* them because basically they were family to us. No can make any kind, when they tell you run, run. Or get out of my sight, they no like put you in jail, not like today. Anyway, we moved down into Lāhaina, I do not remember what year, but I think it was in 1940. I was born January 12, 1933, at Paeohi or you can say upper Kīlauea. I was given the name, Charles Kuapuuikealaonaalii. But I wasn't the first one to be given that name. The Hawaiian style, I was the third child of my family. My oldest brother, at a very young age died. His name was Charles Kuapuuikealaonaalii. The family accused the old Hawaiian man that had the *lo'i*, and lived alone made a *kahuna* on our family. That's what my mom said anyway. The truth is my older brother died of they call that yellow lung. What is yellow lung? I think it was meningitis. He died. But that old man, we used to go creep up and watch him in action. [gestures opening a bag of items and looking through them] It wasn't dice.
- WW: It was the *iwi*.

CM: It wasn't dice he'd through. He put some bags, opens it up and sticks his hand inside and when he throws, bones, sticks, stones, all of that comes outside. Then he picks it up and lays it on the side. He speaks in Hawaiian, I don't know what was that but I know I think he was praying to the old Hawaiian gods.

WW: *'Aumakua.*

CM: And then after that he would pick it up and put it away. And then he'll look behind at us.

Group: [chuckling]

CM: [gestures, taking off]

KM: Run away.

CM: You never seen kids speed, run.

KK: We go time out... I like take 'em inside the *hale*. Too much noise the lawn mower.

Group: [recorder off – moves into office – recorder on]

KM: ...Uncle Kale, you mentioned you have *lo'i* up at your *'āina* up at Kīlauea Camp. *Lo'i kalo...*?

CM: No, it was our neighbor. Oh, his name was Ulei.

KM: The old man *kahuna*?

CM: The old man. There was a trail between my grandparents house and to our house, that passed over. I can see him right now the old man. It wasn't a huge *lo'i*, I would say about 20 x 20. Was enough. And the trail went straight up to the house, dividing my two *lo'i*. Right on the side on the left had the mango tree. It grew right on the side of the *lo'i*. I still can remember the sweetest mangos, it was so *'ono*. Maybe because we worked hard to go get them, that's why.

KM: And you said the *lo'i*. Where did the water come from? Had *'auwai* or was it off of the stream?

CM: I think it was watered by whatever pipeline they had.

KM: He had pipe put in to go over?

CM: I don't think so it was running water where you can...fresh and exit the *lo'i*. But he always had water, it didn't smell. Normally when you let the water stay long, *hauna*, the thing smell.

KM: Yes. No good.

WW: The thing comes in every time you need water. So get a small, little *'auwai* comes inside.

KM: Fresh.

WW: The plantation now, they went divert, they put it all in pipes.

KM: Yes.

CM: That, if you let it dry, two month, *palahē*.

WW: Yes. Come hot the ground, the bugga *palahē*. So the kind water taro you always got to get cold water.

KM: That's right. When they cut off the water from your folks *lo'i* like that up Kaua'ula like that, You cannot grow right?

WW: Yes.

CM: Lets put it this way, I know for my knowledge at that area they cut it off. In those days water was free.

WW: Yes.

CM: For the plantation workers, it was free. I think that was a private property which belonged to Manuia. I think it was family also. Water those days was cheap too, even if they charged, but what is cheap. If you had fifty cents in your pocket you was rich.

KM: Yes.

CM: Every weekend, Sunday especially, my mom used to go “Kale, come.” Here, 10 cents. “You go down Apo, pick up a loaf of bread, make sure the slice the bread before they wrap it or put it in the package, butter. Each slice and you pay 10 cents.”

WW: Yes, back then.

CM: Now it’s hot, and they close with that...it looks like a manila wrap, you know that pink wrapper, they wrap it.

WW: Yes, yes.

CM: That’s my job just like pony express.

Group: [chuckling]

CM: Where I lived was at Kīlauea, that’s about a mile away. Down hill it’s okay.

JPK: Yes, yes.

CM: Now, when you come to the mill, then you got to go up the hill. I don’t run the road way, I go to the trail between Apo...the Apo trail leads up to Kīlauea. It exits right in front of Filbert Secretario guys house. To me it was a short cut from before. In our kitchen had one table, only two chairs for my dad, and my mom. My mom never sits down, she will sit down later after everybody is fed. Her job is going back and forth. Or helping the youngest one. She would chew it for him and feed. The youngest one was my brother James. Anyway, I make it home with that warm bread with the butter. Oh, yeah. And then there was a porcelain covered bowl, inside everybody had one chunk of sweet potato. It was the yellow one, almost like yam. Sugar, my sister and me would go down to the bin down by the Pioneer Mill. Whatever the trucks no can take the overflow all on the side, on the road, you take the clean part and put inside. You not the only one down there the rest of the families are putting inside. You take off. Brown sugar, that’s why your tea looks like coffee after you put brown sugar. That’s how it comes brown. But sweet enough, and it was good, very good. Everybody had healthy teeth before, ‘cause you chew a lot of cane, no need tooth brush right. That’s all you did [gestures biting and stripping the cane]. That’s how you peel, you no need a knife. You peel it with your teeth. When it comes to the hard part, you jaw comes tough like hell, bite on it. So you have your breakfast and that was it.

Then you’re late for lunch, you go over to my grandmother’s house for lunch. She had, because she and my grandfather, but more so my grandmother, they have the big Japanese rice bowl. When you cook inside the open fire, you take the middle of the pot and you put the good part of the rice in, and then you cover it. It sits in the center of the table. Then across, my grandmother puts her hand in the *pa’akai* like this [slaps hand – gestures making rice ball]. But before she roles it up, she takes the *ume*, it’s the small kind *ume*, he puts two inside. If the big one she puts only one inside. And it turns pink in the middle.

Pretty soon when she rings the bell and all the mo’opunas all lining up by the door. You take your ball rice, you exit with one dry fish, *akule* or whatever you got. And those fishes you can go outside and eat some of the head and *puka* the head.

Group: [chuckles]

CM: The thing stays on top the roof for ever. The bugga is like one board. So you tear the

bugga up, when you eat you no eat like that you go [gestures ripping it with his teeth] and then you eat little by little. That *musubi* I tell you...when you reach the middle of the rice ball, with that *umē*. It's the salted taste, it's the sweet salty taste. Man, you take the whole thing, then you swallow the rice and the seed is still in your mouth. You don't want to spit it out, it tastes so good. You crush it with your back teeth [makes chewing sound]. You start chewing it, then you get the inside what we call the meat. Pretty soon nothing comes out of your mouth, you swallow everything down. That's how delicious it was, because there's one word of that rice ball I recall, that rice that she digs out to make that rice ball we call that *pāpa'a*. *Pāpa'a* rice. There's no automatic cooker. You cannot control the heat, it becomes *pāpa'a* it's not going inside the bowl, no way. After you have your lunch, inside your pocket you still get some fish. You never throw away the head, the *po'o* of the fish. Especially the eye, the *maka*. You stay over there you chew the bugga long time until everything is all gone, even the bones. The center bone funny you just tear that out, give it to the dog or to the cat, the rest of the body is all gone. That's how hungry we are. Because you can just eat any time you like. It's all on schedule just like when you go work, you no can go any place for go eat. Maybe us guys was all *wīwī* but we never did go hungry.

SW: Yeah.

WW: So much *kaukau*.

KM: All from the land and the ocean.

WW: Yeah.

KM: How about the *pa'akai*? Did you folks make *pa'akai* for dry the fish?

WW: We go down the ocean.

KM: Down the ocean make.

CM: We go the kind places we know, get *pa'akai*. Some of them get in the *pōhaku*, but no need those days. They were shipping the salt, and it's so cheap practically free in the 'eke, in the bags. All you do is put it in the corner of the house in the kitchen, that was it. We always called that "Hawaiian salt." Whether they ship it in from west coast or what, was "Hawaiian salt." Unless you have a family in Kaua'i, like we did. On the Hussey side, my Aunty Mabel was married to Mr. Hussey, what was his name. He worked in the plantation office. My aunty had a son by the name of Ula, his last name was Lewis. My Aunty Mabel was the oldest sister of my dad. They lived on Kaua'i in Hanapēpē, in coincidence Hanapēpē has the best sea salt of any other area in the state of Hawai'i. They used to call that *'ula pa'akai*, it means red salt. Actually it's not red salt, it's *pōhaku*, palahē the bugga, and they mix it up with the salt. If anybody has been over there, you folks can see. Nice small site, it's a ledge with the ocean, the waves go underneath and then on top of that ledge there's several holes that you get your bucket and put inside the flats. My cousin had an area also over there. That's why they used to send over to Maui. It was just like gold, and you pass it on to each family. Oh man, we go crazy! It's only *li'ili'i*, especially those that drink. You put a little bit, a lump over there half an onion over here, and then the chili pepper over here, and then when they *inu*. They take the onion, [makes biting noise], the chili pepper.

SW: Then the beer go.

CM: Yeah. Most of the time it is not beer it is swipe... Everybody had one cup, this special made cup. They just dip inside. First they make like this [gestures clearing the top of the fluid]. Why they do that?

WW: Take out all the *oka*.

CM: You know why, they don't throw it out, that's the ingredients. Plenty cockroach on top, put it on the side. Then they scoop, later they will throw it out. They will have a fresh mix.

We're talking about kegs, wooden barrel.

Anyway, Kīlauea Village and they had Kīlauea mauka, that road that goes in the middle of Kīlauea Village used to stop. Used to have a cane field. You follow that pipe line all the way up, then you come to a *lua*. In the middle of the cane fields there was a *lua* that was maintained by two Pākēs. There was a house over there. They were very good friends of my dad, I always followed him. I used to love to follow him and go up there. They used to greet my dad, my dad used to greet them, very friendly, very intimate. I used to hang on to my dad. I looked at my dad, he knew what I was pleading for. "Tell him dad, tell him." I wanted the Pākē cookies... Anyway, all the luas used to have individuals, and they used to have homes, stations, in a particular position to maintain the *lua* for the irrigation of the fields. And my dad used to know them from Ukumehame all the way to Pu'ukoli'i, Mahinahina.

- KM: Uncle Sonny, did you live by them too or lived somewhere else?
- SW: No, we were at Olowalu.
- KM: You were Olowalu side.
- SW: Ukumehame and Olowalu.
- KM: So you know the stories uncle has been telling us...?
- SW: Yes, we know the stories.
- WW: Yes.
- KM: How was your life when you were growing up?
- SW: Same kind of thing.
- KM: Who did you live with?
- SW: With my parents.
- KM: Big family too?
- SW: Big family.
- KM: How many?
- WW: Sixteen.
- KM: Wow! So between you folks, you talk about the *lua wai*. Was there irrigation going on along here.
- Group: Yes.
- KM: How did, was it all for the sugar fields?
- SW: Yes.
- WW: Was all sugar cane.
- KM: How did you folks live? Were you still growing taro and *'uala*?
- WW: Yes, plenty taro.
- SW: Yes.
- KM: Even at Olowalu, Ukumehame?
- WW: Yes, Ukumehame.
- KM: You had *lo'i*?
- SW: *Lo'i*.

KM: It was all irrigated?

SW: It was all Pioneer Mill used to own before.

KM: Did your *lo'i* come off of 'auwai or was it off of the ditch?

SW: Right along side the ditch.

WW: Right on the side of the ditch.

KM: So the plantation ditch one already.

SW/WW: Yes.

KM: How many *lo'i* did you folks keep?

WW: Twenty-five.

KM: Twenty-five!

SW: Yes, twenty-five.

KM: And all kinds of *kalo* or specific?

WW: One type.

KM: What was your good taro?

WW: *Lehua*.

SW: Had *pi'iali'i*, *piko* and *lehua*.

KM: 'Ae.

WW: The *lehua* was the best.

KM: Best one?

KK: No more *mana*?

WW: No more the other one.

KM: *Kāi* no more?

WW: No.

KM: So the *piko*, *lehua* and *pi'i ali'i*?

SW: Yes.

KM: Were you folks growing for your own home use or you were selling too.

SW: No, Pioneer Mill. Pioneer Mill, we used to deliver the taro to Lahaina Poi Shop. They used to get one *poi* shop down there, Lāhaina. The Pākē was taking care that one.

KM: Okay. And these *lo'i* were your own family's?

SW: No, was Pioneer Mill.

KM: Oh, so your father was?

SW: Working for Pioneer Mill.

KM: Work contract.

SW: Yes.

KM: Why did Pioneer Mill need *poi*.

SW: To make money.

KM: It was all money for them. But at least your father got paid for the taro.

WW: Yes.

SW: Fifty cents an hour. But we get free food. Free rice, free meat, everything was all free.

KM: Was that how it was for most of the families when they were working for the plantation or?

JPK: Oh yes.

KM: A lot of the families worked for the plantation?

SW: Yes.

KM: Was the *'āina* your own?

WW: No. That was the kine's *'āina* that, Lake.

KM: Lake?

WW: That was his *'āina*. When the old man Lake went *make* the boy Charlie went sell the place or exchange the place for down Olowalu, Kapaiki.

KM: What place?

WW: Kapaiki. He went exchange the land.

KM: Next time I come to see you, I didn't know we were all going to meet. I get old maps, I'll bring you some old maps so you can see the *'āina* you're talking about. I know we see the Lake name like that, we'll know exactly where it is, I think.

SW: That's why over here, the *'āina* get two Waine'e. Not only one, two. Waine'e nui and Waine'e li'ili'i. Waine'e nui is all *mauka*.

KM: *Mauka*?

SW: Yes.

KM: Even towards...

KK: Waine'e li'ili'i.

KM: This is Waine'e li'ili'i?

SW: No, *mauka* from where we stay.

KK: It goes all the way up.

KM: Okay. Your family wasn't living on old family land over there then?

SW: Where?

KM: Up Ukumehame.

SW: That's old property that.

KM: Your *'ohana*?

SW: No, no.

KM: You had *'āina* up here too?

WW: Yes, up here we get.

SW: Yes.

KM: That's your family's land. Like Uncle John Paul Kapu, your family land is *mauka*, Kaua'ula?

SW: Yes, yes.

JPK: Yes.



KM: That was old land you were living on right? Your *tūtū* them?  
JPK: Yes, the family owns that.  
KM: 'Ae. And that's the *'āina* by where your boy is too now, *mauka*?  
JPK: Yes.  
KM: You folks had *lo'i*, you had *lo'i kalo* also?  
JPK: Yes, we had twenty-one *lo'i* over there.  
KM: Wow! As a child that's what you were working?  
JPK: I was small at that time. I used to go over there all the time.  
KM: Ahh.  
JPK: And I was living close by. The mango tree grove.  
KM: 'Ae. Do you know the pump house, the electric mill?  
JPK: Yes, in the back of that.  
KM: In the back of there.  
JPK: Right. And then they had a slaughter house over there.  
KM: Oh!  
SW: Yes, the slaughter house.  
JPK: Pioneer Mill slaughter house. All the taro that we pulled from there goes to the *poi* shop down here in Lāhaina. Same as theirs.  
SW: Yes.  
KM: Really! Wow! Your taro was from your own land right?  
JPK: Yes, right.  
KM: How, when your *tūtū* when you folks were selling, did you sell by the bag.  
JPK: Yes, they go by the bag.  
KM: Hundred pound bag?  
SW: Hundred pound bag.  
KM: Do you remember when you were young, how much was one bag taro?  
JPK: No, I don't remember.  
WW: Twenty-five cents.  
JPK: That was their *kuleana*.  
KM: They took care of that, that was their *kuleana*.  
JPK: Us, we just *hana*.  
KM: 'Ae.  
SW: One bag taro, twenty-five cents, hundred pounds.  
KM: Hundred pounds?  
WW: Yeah.  
KM: Terrible.  
CM: No, no, no.

WW: In those days, twenty-five cents was big money.  
KM: Was big money!  
CM: For the haole, nah. For the local...  
SW: One cent was money to us. We can buy one candy or two candies for one cents.  
KM: Amazing!  
WW: They call that, *hapa* cent [chuckling].  
KM: Uncle, your *kūpuna*, and where your *lo'i kalo*, you said twenty-one *lo'i kalo*?  
JPK: Yes.  
KM: How did you get your water into your *lo'i*?  
JPK: From the *kūpuna* up there, they owned in the back.  
KM: More back in the valley?  
JPK: Yes.  
KM: Has *'auwai*?  
JPK: The *'auwai* comes down and that's what they used the water for. They get the water rights up there.  
KM: 'Ae. Was there a name for that *'auwai*? Do you remember?  
JPK: Pi'ilani.  
WW: Yes, Pi'ilani.  
KM: Oh. We know on the old map you see where the *mano* was too, yeah?  
JPK: Yes.  
KM: Had the *mano* for catch the water from the stream. Did you folks have to go work, take care of the *'auwai*?  
JPK:: Yes.  
SW: Oh yes.  
KM: You got to go take care, *hana 'auwai*.  
JPK: Right.  
KM: So regularly with your *'ohana*, did the other families go too or just you folks?  
JPK: We had about five families over there, the time when I was there. Three oriental families.  
KM: Three Japanese or *hapa*?  
JPK: Yes. But they all worked the land, they worked for the plantation.  
KM: Do you remember the names of the families? Had your family?  
JPK: Had Iramura, and Yoshido used to take care the pump house. The one in the back, for the slaughter house, I don't remember.  
KM: Hawaiian or Japanese?  
JPK: Japanese. And then the other one used to take care the *'auwai* was... [thinking]  
WW: Saiki.  
KM: Saiki?

JPK: Saiki, yes.  
WW: Today they call the place Saiki Lua.  
JPK: That's another one that used to be there.  
KM: Oh. Lower or up more? Down lower?  
WW: *Mauka*.  
KM: More up. How about Hawaiian families? Had your 'ohana, Kapu?  
JPK: Yes, we were the only ones.  
KM: Only you folks?  
JPK: We were the only ones.  
WW: The rest was all Japanese.  
JPK: It was all oriental, but it was just like one family over there.  
WW: Yes.  
JPK: They took care of one another.  
KM: Now you know on the old maps, we see where your 'āina was, and the lo'i were.  
JPK: Yes.  
KM: That comes under the tūtū...  
JPK: Yes. But they were working for the plantation.  
KM: They weren't on their land?  
JPK: He wasn't working with them.  
KM: Ahh. I see the name Olala.  
JPK: Yes.  
KM: Did your *kūkū* Nawaliwali come under that line?  
JPK: Yes.  
KM: Kanawaliwali?  
WW: They all 'ohana.  
JPK: They were all the same.  
WW: All the Poepoe, Olala, all Kaua'ula, the whole Hawaiians, that's all 'ohana, all *pili koko*.  
KM: Ahh. Because I know you go farther *mauka*, above where you folks were there are still kuleana going up in the valley.  
JPK: Yes.  
KM: But no more families were living there when you were young?  
JPK: No more already.  
KM: Oh. How about, was anybody growing *kalo mauka*, at that time?  
JPK: No.  
KM: So only you folks by that time?  
JPK: That's from when I was up there.  
KM: Yes. And you *hānau* in '32?

JPK: I was born in 1932. And I always used to go up there, then during the war time, I used to work over there all the time, 1941. I was nine years old at that time.

KM: Amazing! Hard yeah? And you had to take care of the *'auwai*?

JPK: We used to go up there to go work. My tūtū man, the one who took care of me, Kaleo.

KM: Kaleo?

JPK: Yes. He used to work for the plantation. He used to be the one take care of the water up there.

KM: *Mauka*. And along the irrigation?

JPK: Paunau.

KM: Paunau? Oh, all the way over?

JPK: We used to live out there. He had a house up here, when I was a small, 5 or 6 years old. I remember we used to drink the *'auwai* water, and we used to use that for cooking.

KM: Was good water right. You no come *ma'i* when you drink that water?

JPK: No, you don't get sick.

SW: Those days you cannot *kāpulu* the *wai*.

KM: 'Ae. You *hana maika'i*, you take care everything.

JPK: Yes.

KM: *Pehea*, you folks went to get *'o'opu*, *'ōpae* like that?

JPK: Ukumehame, where the great grandfather was staying.

SW: *Hihīwai*.

KM: Hihīwai too, oh.

WW: Big kind, *'o'opu*, Ukumehame. *'O'opu*, *'ōpae*.

JPK: They have *'ōpae* over there, mountain *'ōpae*.

WW: And what you call that kind black *limu*.

KM: *Limu 'ele'ele*?

WW: Yes. We take from the *kahawai*.

KM: Amazing!

WW: Long, and they take that. My mother eat that thing. Oh, the *'ono!*

JPK: Me and my tūtū man, we used to go up in Ukumehame, way in the back. We used to go hunting up there.

KM: *'Oia?*

JPK: Goat. Way past, as far as you can go, till you can't go no more. Almost down to Wailuku.

KM: So over the pali?

JPK: Yes, but you cannot go over the *pali*.

KM: The edge.

JPK: You got to come back.

WW: The goat travels from Kula, from Haleakalā come down right inside Ukumehame.

KM: Amazing!

WW: They travel.

KM: Across the *kula* lands come up.

WW: Yes.

JPK: Where they were staying, my *tūtū* man, had two reservoirs.

WW: Right, two *lua*.

JPK: I used to go school with the step-brother, Koma.

WW: Yes, Thomas.

JPK: Part oriental, Thomas Tachibano.

WW: Yes, he used to come over my place.

CM: *Hapa Kepanī, hapa Hawai'i*. That's our buddy.

Group: [agrees, chuckling]

WW: Talk about food. My mama made pancakes. One pancake feed the whole gang. [chuckling]

Group: [laughing]

WW: The big frying pan, one pancake feeds the whole gang [laughing]. And the butter, get big block butter, get the red mark. That's the kind butter you put on top. Big pancake [makes a circle with his arms].

KM: As big as your arms.

Group: [laughing]

WW: You know the kind cracker can, my mother guys cooked the stew, in the cracker can. They feed the whole gang. But that thing one time puka, gone! [chuckling]

KM: You know you said stew, you make *pipi* stew then?

WW/SW: Yes.

KM: Uncle, you said just below you folks had a slaughter house. Was just below you by the pump house?

JPK: It was right next, not below, it was above us.

KM: Right next to your folks *'āina*. Were there *pipi* running all around you folks?

JPK: No. They get them from *makai* side. You know Olala?

KM: Yes. So below Olala where the *ilina* is?

JPK: You know where the point?

KM: Yes, the point. So who was running *pipi* out there, the mill?

JPK: The plantation.

WW: Pioneer Mill.

KM: Who were the cowboys?

WW: That's all the Hawaiians.

SW: Ebares, Awai.

WW: Charlie Cowboy, all the guys.

KM: So all the Hawaiians was *paniolo*?

SW: Yes.

JPK: Peter Kalua, used to be.

WW: The old man Peter Kalua, Kanawaliwali.

JPK: And Charles Aikalā.

KM: Oh, so *pili* to uncle *mā* on Lānaʻi?

JPK: My mom, the one took care of me up there, that's her son.

KM: Charlie Aikalā?

JPK: They're from Kualapa

KM: 'Ae, you know their *'āina* is down Keone'ō'io side.

Group: Yes.

KM: So the Hawaiians were the cowboys and the plantation...

JPK: They had some Portuguese.

SW: Vasquez, the father used to be head cowboy.

JPK: Oh, yeah, yeah.

KM: So the idea before was when they would share, they would slaughter and they would give food?

WW: Yes.

JPK: Had the plantation store, all the meats and stuff like that goes to their store. And what they get left, it goes to the workers and the families they had up there, they give them.

KM: When you were living *mauka*, had an old trail, *ala hele* that you would go *mauka-makai*? How did you go between *mauka* and *makai*?

JPK: That time we had car.

KM: You had car already?

JPK: Before that when we were staying on top, never had.

KM: Had the old *alanui* then, one old trail?

JPK: Plantation. We was using the plantation road that time.

KM: Ahh. 'Cause it was sugar below you folks?

SW: Yes.

JPK: And before that had the old Kaua'ula Road.

KM: That's right the Kaua'ula Road.

JPK: From Kaua'ula Camp, go straight into the Kaua'ula Valley.

KM: Oh.

WW: When you go inside the valley, go in the intake, then you got to go on top the trail go all the way going. Then underneath get all the *lo'i*. Plenty *lo'i* underneath get. Then the *lo'i* continues go all the way go down almost down to Makila. Then the *lo'i* stops over there.

KM: Really! But was not being used already?

WW: Yes, because the plantation took all the water, the Hawaiians got to move out. And they had to go work for the plantation. If they no go work for the plantation, they starve.

KM: That's right.

WW: The plantation went chase out all the Hawaiians.

KM: So when no more water, like you were saying earlier, the water is cold, fresh, the *kalo* grows good, no more water...

WW: No more water, *pau*.

KM: You can't live.

WW: No can.

KM: So it changed a lot when the plantation came in?

WW: Changed, yes.

KM: Things changed?

CM: Changed the land. That's wrong language. Changed it completely, not a lot, completely.

Group: [chuckles]

SW: Wrong language, *'aihue!*

CM: *Pololoi 'aihue.*

WW: They had two companies over there. They had Pioneer Mill, West Maui Sugar, and Lāhaina Coffee. That's all the same company now. And these are the guys that went rip off all the Hawaiians. That's true! That's how the Hawaiians got to come out...

KM: Sure. So you couldn't live *mauka* easily any more? Hard to live *mauka* I guess, because they're changing everything, they're using the land?

Group: Yes.

WW: And they put gates, and they put the word. Only the Hawaiians can read, *Kapu!* Other people cannot read the language, "What is the meaning of *kapu?*"

JPK: I left already, I didn't see. I left in 1947.

KM: You left in '47? Uncle, is that when you went to Lāna'i?

JPK: Yes. I was pushed out.

KM: Yes. How come you got pushed out of the *'āina*, was your tūtū's place right?

JPK: That, I cannot explain.

KM: Hard. But it's so good you're home and your families have come home.

CM: Well, the plantations... See, the Hawaiians had an ingenious water system, irrigation system. Then when the haoles came, especially Kaua'ula, they moved the water all the way to the right *kahawai*, by building a trestle or aqueduct. It came down over the top and then over the flume, over the trestle, and then ran into Saiki Lua.

WW: Yes.

CM: That's why the water is gone, they moved the water to the right side.

JPK: When he [Ke'eaumoku] came back, they never had the pipe line.

WW: Had the flume.

SW: You know when you came over you never see on big cement wall, on the haul cane road?

KM: Yes.

SW: That used to be the flume. That's where they haul the cane.

WW: They call that *hāpai kō*. They throw all inside the flume for run down and fill up the cart.

They fill up all the cart and then they go to the mill.

KM: So that's why they took all the water, they needed to transport cane?

WW: Yes. They cut the cane and threw 'em down in the flume. Before, they no burn the cane.

KM: No, they only 'oki.

WW: They 'oki.

KM: You know *kupuna*, the 'auwai, Pi'ilani you said, and at the stream, Kaua'ula had a *mano*, a dam for divert the water, the old dam.

JPK: Yes, in the back.

KM: Did you folks go help take care of that or was it?

JPK: The old man used to go up there and take care of the water, he worked for the plantation. They had to use the water for the cane, so he had to go up there to clean the thing.

KM: *Kupuna*, in the old times must have been only natural stone, because the Pi'ilani 'auwai is old right?

JPK: Yes. But this is... you know where the L is?

KM: Yes, below Pa'upa'u side is that right.

JPK: Pa'upa'u pu'u used to get a big reservoir.

SW: Big the reservoir.

WW: Yeah, it on the...you know the Okinawans and the Hawaiians worked together and built one tunnel.

JPK: There's one house up there, and the pipe line goes all the way out, from Pa'upa'u. That's where we were living the first time.

KM: Ahh.

WW: They made the dam.

JPK: See, Kapu was staying below, and then the brother was staying on top, and he was the one working for the plantation. He was the one. We would always go down, we was staying with him up there, Tūtū Kealo's place, that was the sister. Kealo, married to Kapu.

KM: Ahh.

CM/Group: [Joking about the plantation clearing mounds, and stories made up about them.]

CM: But one thing is right, when they were plowing and digging up all those *pōhaku*, they found all kind stuff. That's the stories from Filbert and those guys. They no like go work, they were scared.

One thing they understood, they got to keep places open for the *menehune*. So when they started to pile up the *pōhaku*, they left the front part open for them. I don't know how true it is, but they told me that's why they don't pile up the *pōhaku* all the way. They keep it open because those people are still running around.

KM: The *po'e kahiko*?

Group: No, the *menehune*.

KM: How about, I guess when they made these big stone mounds they must have been taking down old Hawaiian places right? House sites?

SW: The *heiau*.

KM: *Heiau*?



WW: And you saw all the stone piles, the place they no can take, that's a *heiau*. They just cover it.

KM: They just cover it over?

WW: Yes. They cover over that.

KM: Otherwise they were planting all sugar.

SW/WW: Yes.

CM: I tell you, those operators were afraid, especially for heavy equipment. They thought that somebody was fooling around.

JPK: I was gone already. But you know where the number one tree, the mango tree?

WW: The *'akāhi manakō*.

JPK: Yes, the dynamite house, had one *heiau* over there right.

WW: *Heiau*.

JPK: Who went bulldozer the place?

WW: Those guys went over there, put all the stones.

JPK: I knew they had one there, but when I came back, the thing was gone.

WW: Gone.

KM: Gone. *Heiau*, they just wiped it out.

JPK: Yes.

WW: Wiped it out.

KM: Where was this? You said number one mango tree.

JPK: Joe Lua

WW: Yes, Joe Lua, this side.

JPK: Joe Lua, come to the Kaua'ula Road, mango tree one, and then you go down to the Kaua'ula River, the stream right before that, the *heiau* was right over there.

WW: Yes. Down the old Kaua'ula Road, come all the way down here.

JPK: And one more on top. Get another one right next. On top get one other lua, right below that. And get one cemetery over there.

SW: Yeah. And Ho'okāhi 'Ulu was the last.

JPK: I looked, I said "something was missing." The big wall, had one big wall over there.

Group: Yes.

WW: That's the one they used to throw all the sugar cane inside before they used to get that flume. Used to come inside that and go inside that... [thinking]

JPK: What year was that that I went to see you folks?

WW: That was [thinking] 1989.

Kalani: That's the year Ikaika was born.

JPK: Ikaika is 21 now.

Kalani: Yes, twenty-one years ago. So 1985.

Group: [agrees]

JPK: We went up there, and I said, "Something was missing, the wall."

KM: That *heiau*?

JPK: Yes, had a high wall over there before.

KK: What's that, Wailehua Heiau, the one on the bottom?

JPK: Below Joe Lua, you go down and you hit the Kaua'ula Stream, the road...just before that, right there. Dynamite house.

WW: Yeah, yeah, dynamite house.

KK: That's where the *heiau* was?

WW: The Filipino dozer operators went push all the stones from the cane field. I only made the easy job. And in 1975, I was *pau*.

JPK: Then we were looking, and we found the cemetery, right by the Makila. Right over there has a cemetery.

KK: Yes.

KM: Jam up when they mess up all of those old places, yeah?

WW: Oh yeah.

SW: Before, was John Moir.

JPK: I remember all those places, I was about 15 years old when I left, 1947.

KM: Hmm. So is it important to take care of these old places you think? The *heiau* like that?

JPK: Oh, yes!

Group: Yes!

KM: You got to leave 'em alone right?

WW: Yes, they got to leave 'em alone.

JPK: We don't even bother them, just leave it the way it is.

KM: Yes.

WW: Before the old folks, *Mai 'oe hele ma ne'i nei, hana kolohe*.

SW: *Mahape 'eha!*

WW: *Mamake 'eha, ho'i mai a hana 'oe ka pa'i* [chuckling].

KM: 'Ae, *pololei!* Uncle Sonny *mā*, your folks *kūpuna* was Waihoio'ahu?

SW/WW: Yes.

KM: That's an old name up Kaua'ula section too?

SW: All family.

KM: All family. We should try to get together talk story sometime, maybe go *holoholo, nānā 'āina*.

WW: Yes.

KK: All eat from the same *poi* bowl.

Group: [agrees]

KK: What did you guys hear about Moku'ula?

WW: Moku'ula, right here.

WW: That's where I told you that corner, by the stone, that's where I saw the *mo'o wahine*. She was nice. Right by the corner, by those house they built.

SW: I think the bugga went sink.

KM: Here at Moku'ula?

WW: By the corner of the stone wall, that's where the big stone was. The *mo'o wahine* go on top sit down and comb the hair.

KM: *Ua 'ike 'oe?*

WW: Yes.

CM: How come I never see 'em. I pass over there more often than him.

WW: Maybe it's not for you to see her [chuckling]. It's for me to see and not you.

KM: You ever heard a name for that *mo'o*?

WW: Kihawahine.

KM: Kihawahine. *Ua lohe 'oe?*

WW: Yeah. Even the old folks tell, "*Nānā 'oe i kēlā wahine, Kihawahine, nānā 'oe. Noho nei no ma luna o ka pōhaku.*"

KM: *Kupaianaha!*

WW: *A'ole kolohe*. Otherwise she take you.

KM: Before too, you were talking, this place was all loaded with canoes you said in the old times. Is that right?

WW: Used to get from Ukumehame all the way to Honokōhau. That's when the war they had with Kamehameha. I still get the book at home. I was on the burial council, so I go follow up.

KM: Ohh...!

Group: [looking at a photo of Pioneer Mill vicinity, ca. 1930]

CM: ...Oh, talk about this, Pioneer Mill. That mill happens to be sitting on my great grandmothers land. Her name was Kahiwa. That's the one I said had the tattoo. Before she passed on, she willed the land to the brother Keaka. Keaka in turned did nothing with it, and it was left like that for a period of time. Then all of a sudden, I guess the plantation must have filed adverse possession claim. But in the mean time, there were other haoles that got involved with that land. So that's why today, it's now in the court's hands, because we did give notice that they may have screwed up. We're crossing our fingers that Pioneer Mill may have screwed up. That's why we have Richard McCarthy, he is now our attorney.

The beautiful part is that I believe Ke'eamoku, when he said — even though the Hawaiians wanted to go back to their land, they had no choice. They were threatened, they were locked out, and if you did go out of line, you would have been locked up. That's how powerful the plantation was. That's why basically one or two generations passed without the knowledge of repossessing the land. That's why I take my hat off to the young generation. They have stepped forward without fear. Some of them without knowledge, step forward and taken those buggas by the butt and say, "Hey, we have come back to take back what you have taken from our ancestors." I sit and I listen, "Where were we?" But to me, at that time we depended so much on industry to sustain, to keep our families going. There was nothing for us to say, there was no way we can say anything where the *haole* was concerned. The *haole* came, as in Alexander the great, "I came, I saw, I conquered." It's so good to see the young have stepped forward...

Group: [brief discussion about a meeting regarding Royal Patents]

KM: Mahalo...

KK: Who used to hana the water? Who was responsible for the cleaning of the 'auwai? Was it Pioneer workers or did the families also contribute?

WW: The families. Like old man Kapu, old man Kaleo. All them got to go up clean the 'auwai.

JPK: The *hana wai* man.

CM: I worked for the plantation and used to go to Launiupoko gulch. Up there get two more *lua*. We used to go inside and clean the 'auwai. Inside there used to get plenty 'ōpae and what you call that...

SW: Watercress.

CM: Yes, watercress. Got some *hīhīwai* but not much. But plenty 'ōpae, this kind size [gestures, size].

KM: Thumb size.

CM: Nice valley that.

SW: Watercress and *kalo*.

KM: Launiupoko?

WW: We used to go clean all the 'auwai. If the old folks cannot take care, then the end of the season of harvesting, we go every ahupua'a and clean.

KM: 'Ae. And you were cleaning the 'auwai for the families to have water or for the plantation?

WW: The plantation.

CM: They was using the old Hawaiian system.

KM: The old 'auwai like that?

Group: Yes.

KM: Before days, the families used to make the 'auwai to feed all the taro lands right? But because the plantation activity...

WW: Everything all changed.

JPK: They needed the water for the cane.

KM: Is that why the families had to leave because no more water?

JPK: No, it's not.

CM: Not necessarily.

JPK: Plenty was still living on the land.

KM: So some were still living there.

JPK: Like Wilama them were still living and using the water. There were seven days they use, and then seven days the plantation.

KM: They would switch?

JPK: They would switch and it would go to the plantation. So they could use the water for the cane, and the families gets so much water, seven days.

KM: Is that how it was for you folks at Kaua'ula?

JPK: Yes. We were getting water and then they were getting water.

Lani: Daddy, who was the *hana wai* man?

JPK: Tūtū man was the hana wai man.

Lani: And how often he would open the water?

JPK: They do that.

WW: Day time plantation use, night time the Hawaiians use.

JPK: In the night, the water just runs, goes down to the *'auwai*.

Lani: See when daddy them was—he's talking about Tūtū Kaleo—where daddy them had the *kalo*, they always had the water first.

Kalani: That area was never included in the eleven day system. They always had it. But past us it was eleven days, eleven nights. (brother)

KM: So below, was eleven days, eleven nights?

Group: Yes.

Kalani: The hana wai man would go and divert the water.

KM: So for eleven days the water would flow to families, or...?

Kalani: Taro patch.

KM: Through the *lo'i* like that. Was it eleven days to the *lo'i* and eleven days to the plantation or was it night and day?

WW: Night and day.

KM: Day time it would come to the families?

WW: No. Day time goes to the plantation.

Lani: Night time to the families.

Kalani: Then the next eleven days would switch.

KM: Oh, it would reverse back and forth.

JPK: Enough water for the families to use for that day, then night time...

WW: Where the old man Kapu stay, water always got to run for the taro patch, because they make one contract.

KK: We wanted to find out why the system was switched on an eleven day basis. So when we went back in researching of the history of the place, we found the old water dispute case, Kumuli'ili'i versus Horner. In that decision from the Supreme Court in 1896, was that the *kuleana* was supposed to be first preference of the water to fill your taro patches, then on the eleven day system the water was to be diverted for the cane. That's all in history.

KM: Because Kumuli'ili'i had contested against the mill...

Group: Yes.

KM: Do you remember the name Ka'ilihou, an old family, Ka'ilihou?

WW: Ka'ilihou, if I'm not mistaken that was Alan Friedland's wife. She was a Ka'ilihou.

Lani: And Sam Ka'ilihou.

KM: Because the old man Ka'ilihou also contested in the water issues. The *mo'opuna* is Isabella Abbott, the Hawaiian *limu* lady up at the University. She was talking the story similar to what you are saying. That they fought the plantation so they got the right to use the water day or night like that.

CM: Oh, her name was Nita.

WW: Nita Ka'ilihou, she had one place at Honokōwai.

JPK: I don't know about this, I can only say what I know.

KM: That's important uncle, your experience, your *na'au*.

Group: [inaudible – after family was moved out, they lost the access to water because the gate was pushed up.]

KM: And now Pi'ilani 'Auwai no more water in the section by you folks right. When you were young, Pi'ilani 'Auwai had water?

JPK: Yes.

WW: Had water, every day. Every day, water runs.

KM: Amazing! And uncle you said Olala, on the point where the *pā ilina* is too...

JPK: Right.

KM: The 'auwai came around there too?

JPK: Yes, it used to go around.

WW: From on top and down.

JPK: In the '30s they were building one tunnel under.

KM: Ah, so they opened the water from there then?

Group: Yes.

KM: From the shaft?

JPK: Yes, and then it comes out.

CM: It's a deep shaft, elevator and all.

KM: So from the '30s the 'auwai at that section didn't flow? By Olala Point, the water didn't flow already?

JPK: It was already closed up.

SW: The flume.

CM: But funny, at Kahoma, the water was running up there till about 1939. Because this is where our swimming hole was, we always had water. There were several ways the plantation took over the water. One is, they purchased the land below, where the dam is. They just dammed it in. There was a dam, very low, the water could go over. Next to the Kama house, there was a swimming hole for us. This is where most of us learned how to swim. Clean water except for when it rained, then Kanahā cuts in, red dirt. That *Kaua'ula* rain. No more nothing but red dirt comes down. Other than that. it's clean all the time. Then all of the sudden, about 1940, no more water. Because they built the dam a little bit higher, and they diverted the water all the way down to Kaua'ula, and this is where...

KM: You know something interesting if you think, if they were building the dam higher at one time there was enough water to flow...

CM: To overflow, yes.

KM: And then the water even in the '40s was already less. They had to make more dam right.

WW: Yes.

KM: To catch more water rather than to have it flow over.

CM: Yes.

KM: There must have been big changes on the land. Did the forest change when you were young? Was there more forest above? Or in the valleys? The *ulu nahele*?

CM: If you talk to the older people. My mom or my dad them, they would tell you there was more foliage, that's why they would tell, "*Nui ka ua*." Now, no more trees, no more nothing, that's why no more *ua*.

WW: *Pau*.

KM: Yes. So have you noticed in your lifetimes also a change? The rain, from when you were young till today, different?

WW: Big difference.

CM: It's different.

\_\_\_: Even when I was young, it's different. (one of Ke'eaumoku's son's?)

WW: Big difference.

CC: It's also different, the *Kaua'ula wind*, does not come that often now.

KM: Hmm. Uncle Wilama you were saying that *Kaua'ula*, that *makani*, sometimes it would wipe everything out.

WW: In 1950. Then what year they had that?

\_\_\_: 1987. (unidentified speaker)

WW: In 1987 that wind came back again, the bugga knocked down ten telephone poles.

\_\_\_: Was at the airport too... (unidentified speaker)

CM: In 1950 or '51, Reverend Puahala and I was walking in front of the church. The reverend said "look!" And I turned and looked, I saw Waive Church rise like a rocket, then it came down, like nothing. That's the *Kaua'ula wind*. And in the mean time, in the back of us, the armory roof was going, it was tearing the roof apart.

KM: So *Kaua'ula* is the famous wind of this land. Were there certain rains that you folks knew the names of too? Rain, showers...

CM: No, no, just the wind, actually gusts. Within the valley, it will circle and pick up speed, and come rushing down.

WW: You can tell when the wind is coming, listen to the cane fields. When the bugga rattle you know that's cane [mimics rattling sound of cane in wind]. You know the bugga is coming, the cane all lying down.

CM: Just like Olowalu, you look the cane, all like this [gestures, lying flat]

KM: So let me ask you then. Is it a sign, *Kaua'ula wind*, is it an omen, a sign a *hō'ailona*?

CM: I think so, they going to wait for all those millionaires to build their houses...

Group: [chuckling]

CM: We're going to blow you down.

KM: One time I was talking with Uncle Moon and Uncle Harrison. They talk about the '*alalauwā* the fish, certain things were omen. Remember when the '*alalauwā* came in, the baby '*āweoweo*?

WW: '*Āweoweo*, the big eye. When the thing comes in, watch out. That means the mainland get some kind *pilikia* that's how we know. When you get plenty fish come, get something *pilikia*. Not over here, outside of the islands.

KM: *A hō'ailona, ē?*

SW: Yes, that's the one.

WW: That time, 1958, we had a strike. Hoo, the 'āweoweo came back. We had problems.

KM: That's how you guys ate too, right?

WW: Yes.

KM: 'Cause you had strike, so they went *lawa'ia*.

WW: Catch all the 'āweoweo, feed all the working people.

CM: You didn't even have to be one fishermen to catch [chuckles].

Group: [multiple discussions, inaudible]

CM: You see this park, it used to be a lake when it rains. And the water used to run right under our house, just barely touching the floor. The water runs right underneath to *Malu 'Ulu o Lele*. You look from your veranda, "what a beautiful lake."

WW: [chuckling]

SW: And the guy Davis...

WW: On the canoe, go to Lāhaina.

KM: From here, because of the pond?

WW: Yeah, from here. Go canoe, park the boat over there, then walk.

CM: After the water recedes, it's okay, the water. It's about three or four days later, that's the problem.

WW: Come *hohonu*.

KM: Hmm. So you folks used to go out *holoholo*, go *lawai'a*?

WW: Yes.

CM: But, if you can picture how that island Moku'ula would be if you was in the middle.

KM: They filled this place up right?

WW: Oh yes.

KM: Was the *loko i'a*, Moku'ula, Mokuhinia?

WW: Mokuhinia, they filled it all up, the plantation and the Baldwin Packers.

CM: Baldwin Packers, I worked for them, boy.

WW: You the one, throw all your *pā kini*, all your iron over here, all the pineapple, throw inside [chuckling].

CM: Not, no, no. We were young yet. John Paul, me, Irwin Aila, King Kong, we were all standing over there waiting. The truck come, the worker...

JPK: They made it a rubbish dump. They used to dump everything over there.

WW: Yeah, the county dumped all the rubbish over here. All the rubbish, they dump 'um.

CM: Pineapple cans, *palahē* that's why.

WW: Yeah. All the cans, all inside there.

CM: We came so knowledgeable about which one is the sweet one, and which one is the sour one. If you see B, no eat. If you see C, throw away. You have to look for A.

Group: [laughing]

CM: The bugga sweet!



JPK: That's true. We used to eat 'um.

WW: Plenty sugar.

JPK: Kale, how about diving coins outside here?

SW: Yeah, Māla wharf, Lāhaina wharf.

CM: I don't, the big guys, they bust us up.

Group: [laughing]

WW: They take all our money away.

SW: Lāhaina wharf and Māla, used to get, when the sailors come in, they throw quarters, we dive down.

CM: Oh yeah.

WW: Māla wharf, you go dive over there, "the shark, the shark!"

CM: No, no, no, John Paul, they no bother us.

JPK: Yeah.

CM: As long as you get color, they no bother.

WW: The shark and the *hīhīmanu* [chuckling].

CM: Oh, the *hīhīmanu* no bother us. Today, *maka'u*.

KM: Hmm. You remember the old name Kahā'ulelio, the judge before. He wrote about the *manō*, 'aumakua kind. No need worry.

WW: Yeah.

CM: That, no need worry.

SW: Until today, you no need worry...

WW: You feed 'um.

SW: You feed 'um.

WW: If you no like 'um bother you give. When you dive, you watch, he leave you alone.

KM: Even the Haia family talks about that, Uncle Kepa Haia. Their *tūtū* would *hānai*.

WW: Yes, you got to feed 'em. You no feed 'um, he going *hana kolohe* you. He going make sure you no more nothing [chuckling].

SW: But when you feed 'um, bumbye you turn around, look down, hoo plenty fish.

WW: *Walā'au kēia po'e, "A'ole 'ānunu. Hā'awi, hā'awi i mea 'ai."*

KM: *Pololei, hā'awi aloha.*

CM: It was wrong in the past, that the *honu*, we were banned to catch the *honu*. It was not us, it was basically world wide, they went to commercialism. Use, we caught the *honu* for our own use.

WW: That's right.

CM: We catch the small one, it goes back. Not them. Because in Lāhaina, there was one Filipino guy, a fisherman, nice guy. But that's business, he goes out catch five, six, he brings it back. He puts it back...there was an empty lot in the back of Sato Fish Market...

SW: Yeah, yeah.

CM: Or Mac's Fish Market. This is where he dumps 'um inside there. It's an enclosed area. He

goes out again, early in the morning, or in the night, they are floating. They're sleeping. He get this noose and that's it. The one he can carry he carry, get on board, the other ones he cannot carry, loop 'um on the side of the sampan, coming back. He bring 'um back, loaded. Then when he's not around, we sit on top the turtle, riding all round. But they were huge turtles too.

Because of the commercialism, that's what happened. But for us, we go to Turtle Bay, or we call that Opiuma Point, that's where they surf, before Olowalu.

WW: Awalua.

CM: We have the net, we catch two or three, bring it back. But that's to feed five families. Ka'uhane, Makahanaloa, Kami, Makekau... Everybody take one big fin. But you go commercial what they take the everything, sad.

SW: They sell 'um to the restaurant.

KM: Well that's what uncle said, 'ānunu.

WW: Yes, 'ānunu.

KM: When they started putting it in money.

CM: That's true. That's why they talk so much about these big sharks coming inside. It's loaded, there's plenty. You go park you car you look all the heads [turtles] coming up. There's plenty, and that's what they like.

WW: That's why you see plenty guys getting bit now, because of the turtle. They think the human is one turtle, they bite 'um. I don't blame the shark eat them. I don't blame them, hey, that's their grounds, their home.

KM: Yes, you got to be *maka'ala*.

WW: Yes, you got to open your eye.

CM: *Maka'ala kākou*. You got to be ready all the time.

WW: And the shark that went bite them, they said it's tiger shark. That's not, it's a bull shark, the bugga black like that. He comes inside, he's hungry, he's going eat anything. That's the kind shark...

KM: Hmm.

Group: [Yolanda arrives, group talking story – end recording, and eat lunch.]

Group: [Selected recording while walking through Moku'ula Park, to Waine'e Church – discussing various recollections, events, and sites.]

KK: They are doing a lot of alterations inside the park. Plus they are starting to clean up the fence area around here. There's one *pōhaku* Uncle Sonny was talking about inside where that... [thinking]

KM: *Mo'o*.

KK: Yes... Every time I do tours, I do the Maui Nei walking tour. A lot of the tourist they say, you should be glad there is tourism in Hawai'i, if not, then Hawai'i wouldn't be sustainable. I'm like, no.

KM: No. It's because of the economy that foreigners drove. Hawai'i would be sustainable if it was people living on the land, working, planting, fishing, carefully. Like what uncles were saying, not 'ānunu, take what you need today, you put back kind of stuff.

KK: Yeah...

KM: ...In here before when you folks were young, was it still open?

CM: Never used to get *kiawe* tree in here.

WW: Yeah.

KM: So in here before, when you folks were young, it was still open?

WW: Yes, had water in here.

KK: Dad, you remember over here?

JPK: Yes.

CM: That was the two-twenty mark over there. On your mark, get set, go!

SW: Race track.

CM: Used to get one covered stadium.

WW: Yeah, a stadium.

KK: What's your *mana'o* about this? [indicating a recently built stone platform and upright *pōhaku*]

CM: That's why when I came over here, "Hey, over night the bugga came up." Son of a gun, no *pololo'i*. Where you get the *pōhaku* from?

KK: Why you asking me, I wasn't here [chuckling].

WW: It's from Olowalu. The one stay stand up. And you see all the one on the bottom, that's all from the plantation field. They brought 'um all down here.

KM: From the mounds like?

WW: Yes, from all the mounds, they brought 'um down.

KK: Why?

WW: For make the island.

KK: The monument.

WW: Yes, the monument.

CM: That's okay.

WW: They went cover the *iwi*.

KK: Over there get *iwi* too.

WW: Over here at third base get the *iwi*. The house was over here, the mausoleum. IT was over here and the guys went bulldozer all the stones, the *iwi* all inside this park.

KM: So from the Olowalu side of the park, over, they bulldozed?

JPK: The mausoleum.

WW: Was inside here.

KK: The mausoleum was right around in here.

CM: Inside here the main one, that's why they no like nobody go dig inside there. Not yet anyway.

WW: I went go inside there over here, I found the stone, the mausoleum stone.

CM: When the archaeologist came, when they dug, they found one pier over there.

WW: Yes.

CM: So when they found the pier, that means the island could have been over here. So the pier could be from the island.

WW: Yeah. Over here they found the kind stone wall, looked like was one patch or whatever had.

CM: Over, this was a back fill area [the South section of the park towards Shaw Street].

SW: Yeah, all the rubbish.

WW: All your guys cans stay inside.

CM: They back filled the bugga with coral.

SW: When they dredged the harbor, they threw all the coral over here.

WW: Yeah, that's what they filled up, all over here.

CM: Every time high tide, water.

WW: That's why you look, all the salt.

CM: You come back about two, three days, all white because when it dries up, salt.

KM: When did they dredge the harbor and fill over here?

WW: In '51.

KM: In 1951?

SW: Yes. Everybody cried when they did that.

WW: Yeah.

JPK: This is where the plantation used to dump all the *ōpala*.

WW: Plantation and the City and County.

JPK: They started to bury all the rubbish till I left. And there were a lot of toads over here.

WW: Yes, plenty frogs.

KM: So they were just trying to fill this in because they wanted to make it land rather than a...?

WW: They wanted to make it land.

JPK: Right.

KM: That's why the plantation was filling it in, and County?

KK: [indicating a stone platform] The reason why we built that no only for education, but there are burials for over here. We built that to protect them when the major construction came. The Friends of Moku'ula is going through the permit right now. When they pull all this fence lines out they got to have a monitor.

KM: Yes. Who put in this monument here?

KK: Friends of Moku'ula. Akoni Akana, there's an Executive Board made up of a lot of family from this area. Sometimes we get community clean up, they come over here and clean. They just pulled all the plants around the fence. Get all these out because a lot of homeless was living inside the park, in fact they still living inside the park.

KM: Are they going to try and leave it like this? Or are they going to try and remove some of the fill?

KK: Hopefully the plan is to bring the island back.

KM: Wow!

KK: So in the county, I sat in the committee as a Cultural Resources Commissioner. They were making plans for this canal to get the water away from town, the *mauka* water. Any time when rain, there's this West Maui Watershed Flood Project. I told them, Moku'ula,

Mokuhinia fish pond was actually the old settlement basin for Lāhaina. If you tried to create one canal to try to divert water from town you going run into a lot of problems with the maintenance clean up of that system. The county should help Moku'ula into bringing this area back, the *loko* back, because it's suited, it serves it's purpose as a settlement basin before. And if the county is helping to fund the property to happen and the county instead of going for these grants from the feds and all this, and the county kicks in a portion. The county should be helping the Friends of Moku'ula, a non-profit organization to bring back the island at the same time. Bring back the *wahi pana* of the place.

WW: Over here the swamp, you see Kaua'ula Terrace, over here used to be the biggest taro patch, the Kaua'ula terrace.

KM: Amazing!

WW: That's where the water used to run. All inside here.

KM: And before had *i'a* in here too?

WW: Yes. Had fish. Even the kind, you know the kind get the flap behind. We call it *kuahonu* crab, but Samoans call it Samoan crabs. We call it *kuahonu* because the bugga swim.

KK: You know the parking lot across the street by the Hui?

KM: Yes.

KM: That is known as Kalua'ehu Loko I'a.

WW: Yes, Kalua'ehu, that's right.

KK: You know Kamehameha III wrote his constitution, and he called the constitution, "The Constitution of Kalua'ehu." He wrote the constitution based on the *loko*. That the little fish shall be protected from being eaten by the big fish.

WW: You go down to the court house, you go look inside there get one map it shows, Kalua'ehu

SW: That's why the Shaw Street, you go straight across, used to get one guy live across there, Shaw, he used to live there.

KM: Yes. And that Shaw married Apiki I think.

SW: Yes.

SW: He was the caretaker over there. The guys hand is like this [gestures].

KM: All curled up.

Group: [walking towards Waine'e Cemetery]

KK: This is where the county used to come in and dump all their *'ōpala*.

KM: That will be something if they can remove some of this and get the island back, to have the pond again. You said, Mokuhinia?

KK: Yes...

CM: Inside here, used to get plenty Hawaiian medicine. I forget the name. But I used to come inside pick for my mother, because my brother guys used to play football, get sprain,

KK: *Ha'uwī?*

SW: *Ha'uwīwī.*

CM: I forget the name, but had two. They put on top, but you got to wear the bugga for five days...

KM: ...How about the *pōhaku* where you folks saw the *mo'o*?

WW: Over there. But no more, the bugga stay buried. I think the bugga went *hiolo, palupalu* the land.

KM: Yes...

WW: Before, was a big pond.

KM: Hmm.

Group: [Observes that some of the *niu* are very old – here all their lives. Continues walk to Waiola Cemetery ]

WW: The old church was inside this park.

KM: Is this what you were saying when the *Kaua'ula* came and lifted it up?

WW: Yes. Lift up the church and throw 'em inside here.

KM: Amazing!

KK: The entrance of the *mākāhā* is right on the corner. That's where the water used to come inside.

WW: Yes, used to come inside. Used to get one *'auwai*.

KM: Right here is the cemetery too [near the wall between Waiola and Moku'ula. Had one *'auwai*?

WW: Yes. Had one *'auwai*.

KM: And you said was one big *lo'i*.

W: Yes, over here was all *lo'i*.

KM: From Shaw street or?

WW: From Shaw street, go inside, all *lo'i*.

CM: This used to belong to the Palis.

KM: Ah, Noa Pali, I think.

CM: They made one exchange and got screwed up and everything else.

KM: Pali was big on Lāna'i too...

WW: Yeah, the plantation went screw up the Hawaiians... You see over there, used to get one stone wall that went all the way through.

KM: At the back of the cemetery.

WW: Before they went broke the wall over here.

CM: The wall was right here by the cemetery.

KK: Auntie Florence, Uncle Charlie's wife she came over here hana lima, take care of the cemetery. Her, the son, Uncle Charlie, comes but now hard, old. We still see her, she get families come over here. They come *mālama*.

Group: [In the cemetery, looking at headstones and discussing family members]

CM: Hina'u.

KM: Uncle, William Hina'u is right there.

WW: That's all the Hina'u family.

CM: Makekaus are down there, Kalepas are over there.

WW: The Lindseys, the old lady, Annie Hina'u, that's Lindsey's mama.

CM: *Pololoi*. Nice woman, big woman.

WW: I tell Lindsey guys they never believe me. When I showed the deed, the guys like fall down. It shows in the deed, Annie Hina'u and Junior Hina'u that's brother and sister. The father was William Hina'u.

KM: Right there. And he *hānau* 1846.

WW: The oldest grave is the one Waipā, the one facing west.

CM: Over here get one grave site, one *haole* they called Superman. He was digging, he wanted to find artifacts. Good thing they found him, because he packed the box already [chuckles]. They made him put everything back. He was looking for bottles.

WW: But most time, they was looking for the Hawaiian silver money. 'Cause before, their silver dollar, the old man's eye open, they covered with the silver dollar. My grandfather, that's what he did, put the two silver dollar on their eyes.

KK: My father remembers John Koa when he passed away. John Koa was married to Kauhailikua up *mauka* but they lived down on the bottom. He remembers a gold coin.

WW: Gold coin they put, silver dollar, they put.

KM: Hmm.

KK: Kekoa Pa'a.

CM: This Annie Pa'a, Hannah Pa'a. The Pa'as were situated right in front of the Catholic Cemetery across the street, Chapel Street.

Chapel Street is now today known as Luakini. That's the same thing, it means the same thing.

KM: Yes, that's right.

CM: Or they used to call it Church Street or the Death Street.

KK: Luakini.

CM: Because of Nahi'ena'ena, she traveled that route. That's why lot of people didn't want to live on that road.

WW: They scared her.

KK: On the bottom of the stone says "Ke Alii 1829." This one, old Waipā.

KM: 'Ae.

KK: This *wahine* over here, she get the *palaoa* around her neck. Kanui, 1919.

KM: Wow. *Hānau* 1849.

KK: You know the family, Kanui. You see the *palaoa*?

CM: [reading inscription] "*Ku'u wahine aloha...*"

KM: Yes, the photograph, she has a *palaoa*. Mrs. C.M.W. Kanui... Reverend E.S. Timoteo.

WW: You know Timoteo, the one stay down Kīhei, the one who made the pond, that's the *'ohana*.

KM: Oh.

WW: Kapahulehua Timoteo.

KK: Uncle, get burial outside of the wall?

WW: Yes, that's why they put 'um.

CM: You see the headstone there on my left, that's Kahu Kukahiko.

KM: Oh, John Kukahiko.

WW: The old man.

KM: This is the *'ohana* too.

CM: Had a coconut tree, a tall bugga. The *Kaua'ula wind* went knock off the top, had only the trunk. I hired the Tongans, a good friend of mine, he brought five of his friends or family and brought the power saws. The first time he climbed the trunk went all the way up start. Next one no like start. Lower 'em down, change the saw, no start. Change the other saw, no like start. They tried and tried, no can start. Next day they no like cut the trunk unless the son comes. First guy go up almost fall down... You can have your money back no can cut. No like, go find somebody else. Till that day the bugga was staying up there long time. Maybe the old man never like them for cut.

KM: John Mahele Kukahiko 1889 to 1978. Daisy Namakaonalehuaokona Kukahiko... Laikealoha, Harry Kau Aki... the *'ohana*. This is Uncle Henry's mother, Ahing, them, Ella Kekai Akeo Ka'öpūiki Aki.

Kalani: She was my grandfather's sister. She married a Ka'öpūiki. And Uncle Moke Kane, aunty Akaneke, she's the midwife of Lāhaina, she's the one that delivered a lot of the babies...

KM: And Moke Kane was on Lāna'i too right?

Kalani: Yes. Aunty Akaneke was on Lāna'i, then when she married Paona, that's why she's next to both of her husbands.

KK: I notice plenty still get the *ko'a* stones all next door. I'm wondering if that was the *ko'a* stones was on Moku'ula. You know the *hale*, was all *ko'a*.

WW: Yes...

JPK: [pauses, looks to the uplands]

KM: *Nui ke aloha* for this place?

JPK: Yes.

KM: Reverend D.W.K. White, born at Waikele, Ewa, O'ahu, March 1, 1889, died at Lāhaina, July 4, 1910... Aunty Venus the one that's 100. She was just talking about Reverend White, he would go to Lāna'i also and take care of the churches over there. And like you said, pure *kanaka* but the name is White.

WW: This church stay built right on the graves, all on the grave yard this church.

KM: So this was after the *Kaua'ula wind* had knocked the old one down.

WW: Yes, all built on top the graveyard. That's why every time when get wind or fire burn the church is down.

KM: Is this Waiola?

KK: Yes. Once known as Waine'e.

KM: 'Ae. It's in Waine'e itself. And like you said, Waine'e goes *mauka* too.

WW: Actually this church you know where it comes from? Way down there this church comes from, not from here. They brought 'em from there come over here. That's why when they had the first *Kaua'ula wind*, the church was over there.

KM: It was further over.

WW: Then after that they bring it over here, the church. Then the *Kaua'ula wind* comes and knocked it down. Then the fire comes and burns it down.



KK: Who owns this land over here across? Who's property?

CM: Sullivan.

WW: Hoapili owned over here, all by the Japanese church.

CM: Sullivan for years, tried to get rid of this land. We pray in church that he would give it to our church but he never give. He's turning a blind eye...

Group: [chuckling]

CM: ...In the mean time, over here our church used to face this way.

KM: Face towards Lāhaina.

CM: Prior to that before the Waine'e church there was an Ebenezer. Ebenezer what I understood, was burned down by the Hawaiians that were not in favor of annexation. The Royalists, they burned it down. And then checking the genealogy, most of my family signed it, no annexation. But they were not recognized. The haoles took over, on the records in the church it does show that they requested from the Republic to restart the church. And it was the same thing, on this property. So actually there are two properties, this one and that one.

KK: What about the one down by the park?

WW: By Baldwin House.

CM: That is Hale Kahu. That's where the minister lives. That land belongs to the Campbell Estate. Many years ago the Campbell Estate gave the land to the community for the children. That's why there was a basketball court over there. This was the center of the community at that time. Then the church hired this minister by the name of Kekapa Lee. Kekapa Lee went for it, removed the court and opened it as a court. The questions was to whom.

WW: [chuckles] For the tourists.

CM: When he called a meeting, I couldn't make it. And apparently only one individual showed up, was a Japanese guy by the name of Wakida. Wakida Court, he came to the meeting. And plead to him to maintain status quo for the kids to have the courts over there. No, he went ahead with all haoles, "restoration" they called that. They removed the asphalt and the posts for the baskets, backfilled and planted grass. For whom? For the haoles, but the haoles hardly use it, but you do use it for holiday events. Put up a booth and we sell that. Other than that do us locals utilize that? No.

Group: No.

CM: That's why I got very mad. I was the moderator for that church for three years. Hard to face that kind of issue. That land still is for Campbell Estate and the Hale Kahu is used for the minister as long as we take care the property. That house over there was built by one guy, Reverend... [thinking] This reverend was Hawaiian from Kaua'i. He's the guy that really kept the property. Oh *Hale Aloha*, that was also a property of Waiola, or at that time Waine'e. It was sold to the county...

WW: What time is it.

KK: A quarter after one...

Group: [Walks back through park towards Hui office. Discusses problems with the Pūnanaleo, formerly houses at the church.]

KM: So from the back of the graveyard across the park, the area where the *lo'i* used to be, the *'auwai* came in over to Mokuhinia.

JPK: You know what is this?

KM: No.

JPK: This is the one that Charley was telling the story about the tea.

KM: Oh, the *nehe*. Yes, but big leaves.

JPK: [chuckles] Yes, the seeds looks like *wana* sticking up.

KM: Yes, yes.

JPK: This is good. You dry 'em and this is what we used to use.

KM: So you used to drink the *nehe* like that?

JPK: Yes, I used to.

KM: Hmm.

JPK: It's good medicine too.

KM: Hmm. How are you?

SW: I'm okay. I'm just looking around, see what the heck is going on.

KM: 'Ae. Everything has changed from when you were young.

SW: Yes.

KM: Uncle Sonny, you remember when it was the pond and everything?

SW: Yes, yes.

KM: So this is where they filled in all the pond?

SW: Yes, all the rubbish.

KM: Hmm. It would be nice if we could go holoholo, go drive up sometime, look at the '*aina* like that.

SW: Yes.

KM: *E kala mai*, the *pōhaku* were the *mo'o* would be was back behind?

SW: Yes, right by the corner. I went show Ke'eaumoku.

KM: Yes.

SW: Nice the lady, beautiful.

KM: Hmm.

Group: [various discussions – walking back to Hui office]

KM: Uncle Wilama, what do you think, good that they restore this place?

WW: Oh yes. And I used to work with the archaeologist over here in 1993. I *kōkua* them. You know, they tell me 'Hey we like you come back down.' "Why, you guys no need me." "No, no, we need you." They ask me, "what, you pure Hawaiian?" "Yes." They tell me come down every day, and then afterwards they paid me.

KM: *Maika'i*. So it's important to take care of these kinds of places?

WW: Yes, you no can let 'um go.

KM: Yes. Just *minamina* that they destroyed so much.

WW: Yes. They went destroy plenty.

KM: Yes.

WW: Now, we like 'um back, but they no like give 'um back. They like make '*ānunu*.

KM: 'Ae.  
WW: Even yesterday, we went to court, help Ke'eaumoku guys.  
KM: Yes.  
WW: Bogus thought the lawyers, even the judge...  
Group: [Arrives back at Hui office – end of recording]

**Kenneth Nohealani Sharpe**  
**Lahaina Oral History Study**  
**February 2, 2006 with Kepā Maly**  
**(also with Maile Loo & Mamie Lawrence<sup>3</sup>)**

Discussing outlying camps of the Pioneer Mill Company in the 1930s-1940s:

KS: ...A sugar plantation camp, it was a very large village. They had their own, my grandfather was the *luna* for that area. They had stables, they had a blacksmith, they had a fairly large store. But they didn't have a school. They were bussed into Lahaina. To Kam III School and they were brought into Lahaina. Those that went to Lahainaluna, you walked... Any one that was living from Wahikuli to Launiupoko, all those students, you walked to school. There were no buses; you walked to school. You went to Lahainaluna, you walked up the hill...

[Speaking of his family tree]

KS: There are one hundred and thirty-four names so far. Lucy, who lives down at Makahā, she said she found a couple of names missing too. There are quite a few missing, but a lot of them lived in Australia and were English. Great-grandfather was born in Leeds. And I passed through there on many occasions by train, going to the west of England.

ML: Little did you know.

KS: I was stationed up in Suffolk. If I only knew, but then they can't find any ancestors living in Leeds now. But we're scattered across the United States, New Zealand, Australia.

KM: Amazing!

KS: The west coast; I mean, we're all over the place, Hawai'i.

ML: [chuckling] Yes, of course. Don't forget about that one.

KM: And you enrich the bloodline with the *kanaka*, yes?

KS: And then there was also an ancestor by the name of Swinton, who was a tax collector here in Lahaina.

KM: Oh, yes. Swinton?

KS: Swinton.

KM: Yes.

KS: Of course, I learned now that he was Scotch, he was a Scotsman. I'm Scotch, English, and Hawaiian. And who knows what else.

KM: 'Ae.

Group: [chuckling]

KM: *Kūpuna*, we go walk down the road a little bit.

GK: Before we go, why don't you just tell us who you are? Where we are, and what are we going to do?

KS: Kenneth Nohealani Sharpe. Born in Honolulu, raised here in Lahaina. In fact, I was brought to Lahaina the week after I was born.

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<sup>3</sup> Arrangements for this interview were coordinated by Helen Wong Smith of Kamehameha Schools, and Maile Loo and Mamie Larence of the Hula Preservation Society. The Society had conducted a series of interviews with Uncle Kenneth as a part of the Hula documentary, and they kindly agreed to assist in recording the present interview.

KM: Yes.

KS: The first week of July of 1934.

KM: Wonderful.

KS: And we're going to take a walk along Front Street.

KM: 'Ae. Now, we're walking along Wāhie Street, you said?

KS: Wāhie Lane.

KM: And you said you understood what *wāhie* means?

KS: Yes, firewood.

KM: Firewood. Did you hear how they came up with such a street name? *Wāhie*?

KS: From what I understand, there were a lot of trees in this area here that they grew for firewood.

KM: I see. Was this you think, in the old Hawaiian time, or was it during the whaling time?

KS: During the whaling time, I think.

KM: The whaling. They would gather all this *wāhie* to feed out to the ships, like that?

KS: Yes.

KM: For cooking you think? Or for preparing the whale oil, or?

KS: I would say mainly for cooking.

KM: Cooking. You'd also said that it's all parking lot now, and before?

KS: It was all little houses. Typical plantation, three-room houses.

KM: Yes.

KS: Kitchen, living room, bedroom with a curtain in between separating the parents from the children.

KM: 'Ae. Who were the families living around here? Do you recall? Was it mostly Hawaiian or Japanese or?

KS: [thinking] A lot of Chinese.

KM: Chinese families.

KS: Chinese, Hawaiian.

KM: But you weren't living here when you were young? Not in this section, is that right?

KS: Oh, no. This, I was south.

KM: You were south?

KS: "Haole Camp."

KM: [chuckles]

KS: That's what we called it, "Haole Camp."

KM: Haole Camp.

KS: But you know when I think about it, it was truly a Haole Camp. By *haole*, I'm taking the word literally as, "foreigners."

KM: Yes.

KS: There were Chinese, Japanese, [thinking] Hawaiians, English, Scots. Like you had

names like Moir, Brown...

KM: Sure.

KS: ...Tompkins, Smith, then Kauwenaole.

KM: 'Ae. Kauwenaole, yes.

KS: [chuckles]

KS: Who else? [thinking] Not Kukahiko. Kauwenaole. What was the minister at Waine'e?

KM: Yes, old John Kukahiko or?

KS: Kukahiko was out at Honokahua.

KM: Oh.

KS: Kaumeheiwa.

KM: Oh, Kaumeheiwa, yes. Now, you said Haole Camp. What 'āina was Haole Camp in basically, what *ahupua'a*?

KS: From Shaw Street...

KM: Over, oh.

KS: Down to what is now Puamana Park.

KM: 'Ae. So through Kaua'ula and everything, on several lands. Pūehuehu and?

KS: All of that.

KM: Yes.

KS: And the original Puamana, I remember my grandfather Charles Kekua Farden, showing me a map, I mean the deed, to the property.

KM: 'Ae.

KS: It was a great big piece, and it had a large seal on it.

KM: Yes.

KS: And he told, he says, "You don't understand Hawaiian, so I'll tell you. This property had to be filled in."

KM: Oh.

KS: Because it was Lili'uokalani's *lo'i*.

KM: Really?

KS: When she visited Lāhaina. And then all the way to Shaw Street. Granny was a Shaw, related to Pat Shaw. [greeting someone] Pat Shaw and Aunty Ka'ai.

KM: 'Ae.

KS: Who was a lady-in-waiting.

KM: Yes.

KS: To Lili'uokalani.

KM: Now, the Shaws, do they tie in with Apiki and have you heard?

KS: Apiki, Kekua...

KM: 'Ae.

KS: Keahi.

KM: 'Ae. Oh, all these families.

KS: The Keahis actually had their *lo'i* next to the Makekaus up there in Lahaina Luna.

KM: Oh! Now the original Puamana, you said, had been filled in, according to your papa?

KS: Yes.

KM: Because it had been part of a *lo'i* system?

KS: Right.

KM: For Queen Lili'uokalani?

KS: Where you have 505 Front Street, there used to be a large pond there where the... Aunty Ka'ai and Uncle Pat raised [thinking] *'ama'ama*.

KM: 'Ae.

KS: Mullet.

KM: 'Ae.

KS: And of course, that's gone now, all of that.

KM: What did they do, fill it all in?

KS: When they built 505 and the Lahaina Shores, all of that was filled in.

KM: Where would you like to walk?

KS: Which way do you want to go?

KM: You're the *alaka'i*.

Group: [chuckling]

KS: We could probably sneak this way.

Group: [walking north along Front Street towards the Wo Hing Society House]

KM: I imagine before, that these were old stores. Through some of these sections here?

KS: Right about here, maybe farther into this gallery.

KM: Yes.

KS: Was a stew and *poi* restaurant.

KM: Oh. Wow!

KS: [thinking] What's his name? She was an aunt, fairly large woman. She had a *poi* and stew place here. And on occasions [thinking], what's his name, he was one of the founders. And he, more or less took good care of her.

KM: 'Ae.

KS: He was one of the founders of the Wo Hing.

KM: Oh, yes. The Chinese Society.

KS: The Chinese Society.

KM: When you look at Lahaina today, it must be very different from when you were a youngster.

KS: Well, I'll put it this way, there is not... The last original store, the family sold out.

KM: Yes. What was the family's name?

KS: Hapu'o.

KM: Hapu'o?

KS: But otherwise, there's nothing original except for your little landmarks.

KM: Yes, yes.

KS: Like Wo Hing, Baldwin House, the courthouse. [thinking] Hale Pa'i, Hale Pa'ahao.

KM: 'Ae.

KS: Actually we worked, those of us in Haole Camp were not allowed to come to this end of town?

KM: Oh, yes? How come? *Kolohe*?

KS: [thinking] There were pool halls.

KM: Oh.

KS: And the upstairs of these places were where families lived. A lot of them were converted into little working bedrooms.

KM: Yes, yes.

KS: [chuckles] Especially for the Filipinos and single Japanese.

KM: And were these guys who were employed, on the plantation or?

KS: Oh, yes.

KM: Oh.

KS: Everything was plantation.

KM: Yes.

KS: Let's see. [thinking] But I do remember when we had to go to the hospital, Pioneer Hospital, which was at the next street. It covered a large area. When we came through here I remember Kalaolu, and the old man says, "Run!"

KM/KS: [chuckles]

KS: And all these men especially in the afternoons, would be sitting on these old rattan stools.

KM: Yes.

KS: With their water pipes, stoned out of their minds.

KM: Yes. It was a different time, wasn't it?

KS: Opium was forbidden, but they managed to get it in.

KM: Yes.

KS: Pākē's have a way of getting what they want.

KM/KS: [chuckles]

KS: [notices someone] Oh, Martha Medeiros. I think you interviewed her too.

ML: Yes. Sure did.

KS: *Kung Hei Fat Choy*... [Greeting one another, Happy New Year...]

Group: [talks story]

KS: Okay, lets go up...

KM: It's hot today, yeah?

KS: And it's not even noon. Well, Lāhainā, what do you expect? The cruel sun or merciless



sun.

KM: A *‘oia*. So that’s your understanding for Lāhainā?

KS: Yes.

KM: Cruel, merciless sun?

KS: The merciless sun.

KM: *‘Ae. Wela.*

MMederios: This area was an old Chinatown at one time.

KS: There’s still the altar room upstairs. Actually, it belonged to the Kee Kung Tong.

MM: It was a society.

KS: It was a society, equivalent to what would be called the Masons.

MM: The Chinese Masons of Hawaii.

KM: Oh, how interesting.

MM: They were the good Tongs, not the bad ones.

KM: Yes, thank you.

Group: [chuckling]

MM: But today there’s no connection.

KM: *‘Ae.*

MM: It’s like another organization, related to Dr. Sun Yat Sen. [inaudible]

KM: Yes.

MM: Yes. When he was young.

KM: It’s interesting, that’s right the Dr. Sun Yat Sen has a history here in Hawai’i.

MM: His grandchildren own a big ranch upcountry, Kula.

KM: *‘Ae.*

KS: They’re in Kēōkea region. Had a huge ranch there...  
...Oh, while I’m still thinking about it, [thinking] what’s his name, Wong, Ka’upena.

KM: Yes.

KS: He’s on the family list too.

MM: Ka’upena Wong.

KS: His mother was a Sharpe.

MM: Oh, I didn’t know that.

KS: So there’s cousin ‘Io, Ka’upena. Who else in the *hula*? [thinking]

MM: ‘Iolani Luahine?

KS: Cousin ‘Io, she was a Makekau.

KM: Yes, that’s right, her papa.

KS: From Kaua’i.

KM: Her papa was the Makekau. Yes.

KS: But it was her grandmother that raised her and taught her the *hula*.

KM: 'Ae. Keahi, Tūtū Keahi.

KS: Tūtū Keahi.

KM: 'Ae.

KS: That's how the Keahi's are involved in the Makekai family. And that's why they all did...

MM: That comes under the Ka'auao line?

KS: Kaauao.

MM: Yes.

KM: Yes. And everybody comes related somehow, yes.

KS: So far on the list that I got last week from the attorney in Los Angeles, there's a hundred and thirty-four of us so far. When I talked to Lucy, she found that two are missing, and I found Deborah, and she married a Waikiki. She has one child, one boy with him. And the Lauhi in Wailuku, they can't find any relation. But Ku'ulei's husband was from Wailuku, Lauhi. There's two of her children, aren't on the list. So there's still...oh, God.

KM: Yes.

KS: There was a lot of you know what going on. [chuckles] No TV.

KM: *Nui ke aloha!*

Group: [chuckling]

KS: *Nui ke aloha.* [chuckles] *Auwē!*

Group: [leaves Wo Hing Society House]

KM: What do you think, do you want to keep going down this way or do you want to go towards the Baldwin House and the Hale Pa'aha'u side?

KS: Oh, we could probably... See where Bubba Gumps is?

KM: Okay, we go down.

KS: That was a public park. And how that property got sold, no one knows. It was during the time of [thinking] who was the mayor then? Carvalho.

KM: Oh.

KS: And all of a sudden, a restaurant is put up. And we used to call that Hospital Park.

KM: Oh, because the hospital was just *mauka*?

KS: Just across the street.

KM: Yes.

KS: But then the hospital itself had large grounds. And Dr. Dunn, Dr. and Mrs. Dunn, they had a large home with a huge back yard.

KM: Hmm.

KS: That was then you know, the lunas, the doctors.

KM: 'Ae.

KS: Every, all those people had great large homes and big yards, and...

KM: How did the community, when you were young, were people close? Were the families, irregardless of Hawaiian or *haole*, mixed?

KS: Everybody knew. Well, going to Kamehameha the III School, we were all mixed.

KM: Yes.

KS: Like in my class, there was, what, [thinking] Samoan, Italian, Japanese, Chinese.

KM: Yes. Did everyone kind of work together you know, and?

KS: Everybody knew each other.

KM: Yes.

KS: Especially our police department. There were nine officers and a captain. Captain Ontai of course, was a relative.

KM: Yes.

KS: [thinking] He was the chief of police. Then the fire captain, Uncle Sam Makekau.

KM: 'Ae.

KS: Was another relative. [thinking] Uncle Adam Pali.

KM: Pali, 'Ae.

KS: He was in charge of the wharf, the County Wharf here. Uncle Johnny Jose, his wife Aunty Ku'i was the principal at the Honokōwai grade school. Another relative, I mean, it was strictly Hawaiian controlled.

KM: Yes.

KS: Now, what? [chuckling]

KM: Yes.

KS: Everybody.

KM: Yes.

KM: We'll walk down by the Hospital Park, then.

KS: Yes, we can walk to the corner there. Behind all of this was cane field.

KM: Even this close? Just right behind Wo Hing?

KS: When we lived on Front Street, two sides of the property there was surrounded by cane field.

KM: Wow!

KS: When they burned the cane, they used to cut back about fifteen feet.

KM: Yes. Were they irrigating all the way down here then?

KS: Oh, yes.

KM: When they were drawing water out of Kahoma or Kaua'ula or the valleys like that, they were bringing water all the way down?

KS: Right down here.

KM: Wow! Amazing!

KS: Yes, this was all cane field.

KM: As a young boy, when you would come down to the ocean or in front of Puamana in fact, I understand, what's the place name of the point that's by Puamana? Do you remember?

KS: [thinking]

KM: Something to do with the fish?

ML: That's Puamana place on this side.

KM: Oh, I'm sorry. Okay.

ML: This is where it is now.

KM: Okay.

ML: Puamana place, you said, that was Kalaeokai'a?

KS: Kalaeokai'a that's where the Cocketts were.

KM: Oh.

KS: Actually, it's now Robinson. That's another part of the family.

KM: 'Ae. Kalaeoka'ia, that tells us something about that place.

KS: We could always go fish and catch something.

KM: Yes.

KS: We used to gather *limu*.

KM: 'Ae. What kinds of *limu*?

KS: *Līpe'epe'e*.

KM: *Līpe'epe'e*.

KS: *Huluhuluwaena*.

KM: 'Ae.

KS: [thinking] What's that sponge one?

KM: *Wāwae'iole*?

KS: *Wāwae'iole*.

KM: 'Ae.

KS: Which I don't care for.

KM: Oh.

KS: It's good for stew.

KM: Yes.

KS/KM: [chuckling]

KM: I know when you talked about Auntie's stew and *poi* shop, I was wondering if the *kanaka* came in, if she threw in a little *limu 'ele'ele* or something.

KS: [chuckles] Definitely. Okay, where that building was, that was...

KM: It's Longhi's now.

KS: There was a *luna* by the name of Joe Rodrigues.

KM: Yes.

KS: He was in charge of the help, like, yardmen, gardeners.

KM: Yes.

KS: Maids. That was his *kuleana*, his responsibility.

KM: 'Ae.

KS: But then when they finally started, when Weinberg bought this property, then this is what

happened to it.

- KM: So uncle, what you're describing about Lahaina in the '30s and '40s, there were some stores with residences scattered along?
- KS: Yes.
- KM: Just along Front street?
- KS: Along Front street, mainly upstairs.
- KM: Upstairs.
- KS: Downstairs was business.
- KM: Businesses, okay. It had become all business with residences upstairs. Now, you said just behind us though, also, that the sugar fields were?
- KS: There were sugar fields.
- KM: Yes. The streets from here, like did Wāhie or Shaw, did they run *mauka* also some distance, or?
- KS: Yes.
- KM: Did they end in the sugar fields?
- KS: [thinking] Shaw street ended up in sugar.
- KM: Yes.
- KS: Kaloula, that also ended in sugar.
- KM: Yes.
- KS: But it was [thinking] mainly sugar. The plantations took every square foot you could imagine.
- KM: Yes.
- KS: And grew sugar on it.
- KM: Yes.
- KS: No piece of land was wasted.
- KM: Amazing! You said that when it would come to time to burn, yes?
- KS: Yes.
- KM: That they would have to clear away. Do you remember that, did they ever have problems with runaway fire? Did some houses or homes?
- KS: No, I don't recall.
- KM: Don't recall.
- KS: I don't recall anyone. Another thing I will point out, Grandpa Farden, Charles Kekua, his *kuleana* was Olowalu all the way to Launiupoko.
- KM: 'Ae. He was for the sugar, overseer?
- KS: His cane fields were dotted with *niu*, coconut trees.
- KM: 'Ae, yes.
- KS: Coconut trees.
- KM: Yes.
- KS: And all, every tree, they cut back fifteen feet from the trees.

KM: Oh. To take care of them?

KS: He took care of all those trees. When he died [thinking] what was that, 1945, it wasn't too much later, all those trees were cut down.

KM: *Auwē!* He had love and he realized the value of?

KS: The Outdoor Circle.

KM: Yes.

KS: He was prominent in plants, he was a planter just like the manager over at Wailuku Plantation.

KM: Oh.

KS: Who was that? [thinking] Mr. Allen.

KM: Yes.

KS: The two of them vied [chuckling], and tried to see who could plant the most.

KM: 'Ae.

KS: Like going from Mā'alaea all the way to Wailuku. All those 'ōhai trees.

KM: Yes.

KS: Was all the way through Waikapū.

KM: Wow!

KS: Right into Wailuku. From Mā'alaea. Those are all gone, practically only scattered trees here and there.

KM: Yes.

KS: On the lower side, the *mauka* side, was all the 'ōhai trees. On the *makai* side going down into the central valley, going up to Wailuku I would say there was twenty, twenty-five feet of grass and bushes of all kinds. Bougainvillea, candlenut, Indian candlenut bushes. It was absolutely beautiful driving into. Even though it was nearly almost an hours drive from Lahaina to Wailuku.

KM: Amazing!

KS: On the old *pali*.

KM: On the old road, yes?

KS: On the old road.

KM: You can still see some of the old road when you drive?

KS: I've traveled that quite a bit.

KM: You have the stonework, yes.

KS: Especially when I was going to summer school at Baldwin.

KM: Yes.

KS: Traveled that old road. And do you know on occasion, you might pass a car. [chuckling]

KM: Amazing, yes!

KS: And these semi-trailers that haul the sugar and molasses to Kahului, they ran that old two-lane road.

KM: Wow! Amazing!

KS: And they always...at every turn, they'd blast their horns, and you pulled over as tight as you could.

KM: Yes.

KS: They had the right of way. That was our economy, and that supported us, so they had the right of way.

KM: Yes.

KS: Just like your timber trucks in Oregon and Washington.

KM: Sure. Uncle, are you doing okay?

KS: So far so good.

KM: Okay, good. Let's come back to Ukumehame and Launiupoko. Your grandfather, Charles Kekua Farden.

KS: Yes.

KM: Was sort of the overseer for that section at one period?

KS: Right.

KM: He passed away in 1945?

KS: Right, July 1945.

KM: Okay. In his time, he took care of the land. Were there still old Hawaiian families living in certain areas out there, or?

KS: I remember Ukumehame, when we used to go there to gather juju beads.

KM: Yes.

KS: To make...

KM: *Lei*.

KS: Juju bead leis.

KM: 'Ae.

KS: And headbands.

KM: Yes.

KS: There were still families living up in the valley.

KM: Hawaiian families?

KS: Hawaiian families.

KM: Yes.

KS: But when, after Grandpa died, the last family I know, their water was completely cut off.

KM: Oh.

KS: Their *lo'i* dried up and they moved into Lahaina.

KM: Yes. It was probably hard, because as the plantation was developing and they needed more water, 'cause you said even here the fields were irrigated, coming towards town right?

KS: Right.

KM: The families who needed water for their *lo'i kalo*, and even... Did you ever go into any *kahawai* and see 'o'opu or anything like that?

KS: Oh, yes. We used to catch 'o'opu down there by the new Puamana. That stream there, we used to run [thinking], mosquito netting.

KM: 'Ae.

KS: To catch our 'ōpae and 'o'opu.

KM: Really! Even near?

KS: Especially in heavy rains.

KM: 'Ae.

KS: And it would wash them down from the mountains.

KM: Is that Kaua'ula stream by the Puamana or?

KS: Yes. Kau'aula splits.

KM: Oh, I see.

KS: The stream splits.

KM: Yes.

KS: And they call both Kaua'ula.

KM: 'Ae.

KS: Kaua'ula.

KM: 'Ae.

KM: You folks would get 'o'opu, 'ōpae like that. And I guess families were living mauka?

KS: 'O'opu is tasty.

KM: 'Ae.

KS: But bones.

KM: 'Ae.

KS: Loads of bones.

KM/KS: [chuckling]

KM: How did you make? Did mama, did they lāwalu? How did they make their 'o'opu?

KS: Daddy was, when they would go up to Lahainaluna, that's where they lived, and he would take dry fish up there.

KM: Yes.

KS: Especially akule, he was an akule fisherman.

KM: Okay. What was the big fish of Lahaina?

KS: 'Ōpelu. There were lot of canoes.

KM: Oh, yeah.

KS: I remember late afternoons when the canoes would come in. The people would go down to the beach there, they'd buy for the family.

KM: 'Ae.

KS: Maybe four 'ōpelu, twenty-five cents.

KM: Oh. Beautiful yes!



KS: Large families would buy ten, fifteen *'ōpelu*. And a lot of them were *kīkā*.

KM: Oh, the *'ōpelu kīkā*!

KS: *'Ōpelu kīkā*.

KM: Yes.

KS: Those were about, a nickel for two.

KM: Oh.

KS: [chuckles]

KM: Thin, yeah? Long and thin?

KS: Long and thin.

KM: Yes. Oh. Amazing! The families were able to sustain themselves for quite a while by fishing and?

KS: Fishing.

KM: Yes. You know we mentioned, Kaua'ula. Is there something about Kaua'ula in the stories, the history of this place?

KS: Well, I remember on one occasion, I was at Kamehameha then and I had come home for the holidays. And they had had a strong wind.

KM: Yes.

KS: I experienced one, but nothing as strong as that one. It blew down the old armory.

KM: 'Ae.

KS: There was corrugated iron all over the place. The tumbleweeds, which we don't...I haven't seen anywhere, they're all gone.

KM: Yes.

KS: Which you used to soak to make tea.

KM: Oh, yes, yes.

KS: Those were all along the beach floating in the water.

KM: 'Ae. So there's something about Kaua'ula, right? As a strong wind or?

KS: Well, Kaua'ula.

KM: 'Ae.

KS: The red rain.

KM: 'Ae.

KS: Okay. What happens was, from a distance, I was told, especially from Aunty Winnie Saffrey. She married a Sanborn, but she was a Saffrey; her father was very knowledgeable. He says when the winds would come down from Kaua'ula, it didn't blow down.

KM: Yes.

KS: It was a twisting wind that reversed itself as it came down.

KM: Yes.

KS: And what it did was pick up the *lepo*. Lahaina is known for it's red dirt [chuckling].

KM: 'Ae.

KS: Stains forever. It would come down and pick up this *lepo*, and from a distance, it looked like red rain.

KM: Oh! Amazing!

KS: So that's how they got the name, Kaua'ula.

KM: Oh!

KS: Now, that's what I was told.

KM: Wonderful! So this *makani* would come off of the mountain down, but it would actually swirl and pick up the *lepo*.

KS: It would pick up everything.

KM: Oh, amazing! Now, you said it, I think it took the armory roof? One of them destroyed?

KS: It leveled the building.

KM: Yes, it leveled. How about Waiola church at Waine'e?

KS: Oh, that was blown down, what, about three times.

KM: Amazing! Yes.

KS: And the Hawaiians kept telling, turn the church to face the wind, so the wind can blow through the church.

KM: That's right.

KS: But the missionaries. Oh.

KM: Yes.

KS: [chuckles]

KM: Well, they knew better or so they thought, right?

KS: It had to be built north and south.

KM: Yes.

KS: So that left it broadside to the wind.

KM: Yes.

KS: And when the wind hit it, it just blew it over.

KM: Knocked it over. Oh, interesting.

KS: So the fourth time, they built it out of cinder bricks and they faced it east and west.

KM: You notice now right, the *puka pā* is facing *mauka*.

KS: [chuckles]

KM: So they finally got the story, right.

KS: It finally sunk in.

KM: Yes, interesting!

KS: [chuckling]

ML: Very interesting.

KS: And that point there is a *pu'unua*.

KM: *Pu'unua*, on the point?

KS: Right.

KM: The sandy beach.

KS: Got the homes there now. These little two and three bedroom plantation cottages. The Gays lived down there, they had a fairly large place.

KM: Yes.

KS: The Gay family. The little ones are about ten, nine, ten thousand square feet, you're talking a million and three-quarters to two million.

KM: Yes. You know, when you said the Gay family, 'cause I was raised on Lāna'i, and of course Charles Gay in 1902 with his pure Hawaiian wife, purchased Lāna'i, yeah?

KS: [thinking] Right.

KM: Venus Gay is 100 years old, and she's still alive and very well.

KS: Oh!

KM: She's the last of the family of that generation now.

KS: Well, there was also a Gay that lived at the sand hills at Wailuku.

KM: Yes. You remember Lawrence?

KS: Lawrence Gay. [thinking]

KM: Kainoahou, he married a Lindsey, Mary Lindsey also.

KS: Is that s-e-y or s-a-y?

KM: It's s-e-y.

KS: S-e-y, that's Hawaiian.

KM: That's the Hawaiian one, yes.

KS: We still have a Lindsey on Front street.

KM: 'Ae.

KS: Aunty Pua passed away a few years ago and Uncle Ned earlier.

KM: Yes.

KS: But Mary Ellen still lives in the old, in the new house on Front street. The old house was typical, on the stilts.

KM: Yes. Shall we turn around, do you think?

KS: Yes, we can turn around and walk back.

KM: We walk down a little bit. And while we're talking... Do you want to cross? Should we cross the street and walk on the other side?

KS: We can cross over.

KM: Okay. Shall we be brave and skip the crosswalk...?

Group: [walking]

KM: ...If I could, maybe this is a simple thing to talk about. Are there certain famous localities here in Lahaina that stand out in your mind as being you know, those special storied places from your *kūpuna* time, you know?

KS: [thinking]

KM: Or certain buildings?

KS: Not really.

KM: Not really?

KS: Well, the courthouse was always the central part of being Lahaina.

KM: Yes.

KM: How about, if we talk about old places. Like of course, Hale Ho'okolokolo, the courthouse, was a famous place through the history and the Kingdom.

KS: Oh, yes, that was King Kamehameha III's residence.

KM: Yes.

KS: But then it was converted into a [thinking] post office, the waterworks.

KM: 'Ae. Yes.

KS: The courthouse.

KM: 'Ae. You know?

KS: Police department.

KM: Yes. A little further down the road from there, we come to what the *kūpuna* call Moku'ula, yeah?

KS: Oh, Moku'ula.

KM: Yes. The old fish...

KS: Maulu'uluolele.

KM: 'Ae. Did you ever hear stories about Moku'ula at all, or?

KS: No, nothing at all.

KM: Oh. We understand...

KS: There was something about Hawaiians never spoke of. You inquired about something and they'd look at you, as I mentioned to...

KM: Maile.

KS: Maile. They'd turn around and look at us and say, either *maha'oi*...

KM: 'Ae, or?

KS: Or *nīele*.

KM: *Nīele*. "*Kulikuli*." [chuckles]

KS: Right.

KM: Oh.

KS: "What do you want to know that for?"

KM: Yes.

KS: "What do you?"

KM: Okay. Well, how about?

GK: Can I ask a question? Do you have any memories like when real small, like where you played, what the kids used to do around here?

KS: I remember this was Fuji service station.

KM: Fuji service station was in here.

KS: And they had their residence here too. And the gas tank was above ground.

KM: Oh, how interesting, yes.

KS: 'Cause it's all ocean under here.

KM: Sure, yes. Where did you folks go play?

KS: Well, living in Haole Camp, we all had our own yards.

KM: Yes.

KS: We'd go to each other's yards or to the beach. Spent a lot of time on the beach. That way, you can scream and yell all you want.

KM: Right.

KS: The parents didn't have to send the maid down to hush us up. [chuckles]

[inaudible conversation]

KS: Just a couple of months ago they had this whole place repainted.

KM: Wo Hing?

KS: Wo Hing.

KM: Now Kaua'ula is a famous wind of this place, yes?

KS: Right. It was a famous wind.

KM: Was there a rain that this, do you remember hearing the name of?

KS: This time of year, we should, December, January, we should be having our storms.

KM: Oh.

KS: Which we really haven't had a true *kona* storm.

KM: 'Ae.

KS: In decades, as far as I'm concerned, in decades.

KM: So the weather has changed in your lifetime.

KS: Oh, completely changed.

KM: You knew when it was going to rain, certain seasons, pretty much?

KS: Come Thanksgiving, we might have sunshine, but generally we knew it was going to be pouring rain.

KM: Wow! And these were the *kona* storms that would come in?

KS: Right.

KM: Like that.

KS: The *kona* storm would come in, and that was the only time Lahaina really got rain.

KM: Hmm.

KS: Now everything is brought in by waterlines.

KM: 'Ae. Yes. Well, you know, I'm sure, did you, I know that in the old days, every wind, every rain you know, they had names for. Poetic names often, yes?

KS: Quite often.

KM: Did you hear any of those names for this area?

KS: No, I never. The only rain I knew was Kaua'ula.

KM: Yes.

KS: And then out in Kahana, we had one, they named the rain, that was the same woman, Winifred Saffrey Sanborn.

KM: Yes.

KS: Her father said, the rains, they were more like mists, so they called it, Ko'ani'ani.

KM: 'Ae. Ko'ani'ani. At Kahana side?

KS: At Kahana side.

KM: Oh.

KS: The wrapping mist.

KM: 'Ae. Beautiful!

KS: The full name was actually Ko'ani'ani O Ka Lehua Ua Malie.

KM: Oh, beautiful!

KS: That's the first time I've said it in public.

KM: 'Ae. It's beautiful!

KS: I've been asked what the full name of the home in Kahana was. I say, "I don't know."

KM: Oh, well, *mahalo*. But it's important, because these show how the *kūpuna* looked at the nature around them. And it talked evidently about this fine mist rain wrapping around perhaps the *lehua* grove or something. Yes, because it talks about the *lehua*?

KS: Well, according to Mr. Saffrey, who is the pastor for the Honokōwai Church, he said the runners for the King that would be taking messages up north or going south, but passing through Kahana where they would rest there. They always said, "Oh, Ko'ani'ani O Ka Lehua Ua Malie."

KM: Oh.

KS: The gentle rains, that wrapped the *lehua*.

KM: 'Ae. Beautiful! So what's the song of this place that you remember when you were young and that brings, I think, fond recollections to your heart? Is there a song for this place that you think of?

KS: Not really.

KM: Not really!

KS: It wasn't until Aunty Irmgard wrote that "Puamana."

KM: 'Ae.

KS: But prior to that, [thinking] we sang a lot of Hawaiian songs. But like most of us, we didn't know what we were singing. [chuckles]

KM: Mama and papa spoke Hawaiian?

KS: Same thing at Kamehameha.

KM: Yes.

KS: We had all these songs, and the only ones that understood it were those like from Kaua'i or from Ni'ihau.

KM: 'Ae.

KS: Hawai'i. I don't remember any one from Moloka'i. Hawai'i, there were quite a few that knew their Hawaiian. Living in Kahana, I started to pick up, because most of the people who lived there were Hawaiians. Like the Nakoa family, the Bekeart family.

KM: 'Ae.

KS: And I started to pick it up, then I went away to boarding school. And at Kamehameha, we were forbidden.

KM: 'Ae.

KS: To speak Hawaiian. What little I started to pick up, that went. When I went away to the mainland, that was it.

KM: Yes.

KS: This used to be a service station at this corner.

KM: Ahh. At Wahie?

KS: Right at the corner there, there was a gas pump. One of those that you had to pump the gas up into the tank.[chuckles]

KM: Yes, yes. Japanese family?

KS: Japanese.

KM: Japanese.

KS: I think that was, [thinking] not Kawabata. Kawabata had the fish market around here. That building there, that was Queen Theater.

KM: The Lahaina Galleries building now?

KS: Yes.

KM: Queen Theater?

KS: Queen Theater and Maui Ocean Club.

KM: Yes.

KS: That was the Queen Theater. On Sundays, they used to have the best serials, Zorro. [chuckles]

[inaudible conversation]

KM: What was your favorite movie?

KS: Oh, this would be in the '40s. A lot of war movies. Lot of war movies.

KM: Yes.

[piano playing in background-inaudible conversation]

KM: This place has really changed, hasn't it?

KS: Oh, completely.

KM: What do you think about the changes you see in Lahaina?

KS: It's sad.

KM: Yes. It's so complicated and noisy, and busy now, yes?

KS: Constantly.

KM: Yes.

KS: Like this morning, the blowers that clean the parking lots.

KM: Yes.

KS: They're starting earlier and earlier.

KM: Yes. You remember Tūtū Ma would go out with the *pulume niau*?

KS: [chuckles]

KM: So easy, just to...

KS: There used to be a Filipino that used to clean two of the parking lots. And he'd take the *loulu* palm.

KM: Yes.

KS: And split it half and fold it.

KM: 'Ae.

KS: And then he'd use that for sweeping.

KM: How wonderful!

KS: That, I enjoyed!

KM: Yes.

KS: Oh, I'd just go right back to sleep. But these blowers.

KM: Very irritating.

KS: You have the street sweeper that comes through at three-thirty, four o'clock in the morning. Then by five, you have your blowers.

KM: Yes.

KS: Then you have your dump trucks.

KM: Yes, and all the deliveries and everything.

KS: And all the deliveries.

KM: Yes.

KS: Then at night, midnight to...

KM: Yes.

KS: Especially around eleven at night to two in the morning, you have all these auto alarms going off.

KM: Yes, yes.

KS: They finally caught these teenagers that would run around and set off all these alarms.

KM: [chuckles] On purpose?

KS: On purpose.

KM: *Auwē!* You know, I guess that when Lahaina was in your youth, you know all the families would work together, they knew one another, and you know, there was an *aloha*.

KS: Yes.

KM: Now it's I guess...

KS: Like even your police are very different today from what they were.

KM: Yes.

KS: Like Figueras, the Filipinos will approach him if there was any quarrels in the camps or in



the families.

KM: Yes.

KS: Or anybody that was going on and they were cheated.

KM: Yes.

KS: Like at the cockfights.

KM: [chuckles]

KS: And then you had your Japanese that would approach Toguchi or Kosuda. And then daddy, Hawaiians and all the others would approach him. And they were listed in the phone book.

KM: Yes.

KS: Of course, our early phone book was like a cardboard.

KM: Right, right.

KS: Printed on one side first, in the late '30s, and then early '40s it was printed on two sides. [chuckles] That's how many phones were, the old crank phones.

KM: Yes. And could everybody hear everybody else's conversations on those phones?

KS: Especially when we lived in Kahana, where we had a party line of eight.

KM: *Auwē!*

KS: I remember our phone number then it was 3448.

KM: No secrets, right? [chuckles]

KS: Oh! As soon as the click came on, time to hang up. [chuckles]

KM: Yes. [chuckles] Now you know, you'd mentioned of course, that families were living along Front Street in this section here. You've mentioned several times, camps. I guess that there were camps spread throughout the sugar lands towards the mountain like that?

KS: Yes. You had Hirai Camp, where there's Puamana Park.

KM: Yes.

KS: Just about in that area. Puamana Park was actually called, we called it Pine Grove.

KM: Oh.

KS: Where the ironwood grows.

KM: And other camps all spread to the mountain like that?

KS: Spread around it.

KM: You know I think, was some of your Makekau *'ohana* living at Kilauea Camp, mauka like that? Do you remember up in Paiohi?

KS: I think there's still a Makekau. That would be oh, what's his name [thinking] either Gilbert or Albert. He was renown as our town clown.

KM: *Auwē!*

KS: He wore a high ten-gallon hat.

KM: Now look at how beautiful, yes?

KS: All the Constantinian is gone.

KM: Yes, it is.

KS: They sank her offshore.  
KM: Yes.  
KS: They scuttled her.  
KM: Did you folks used to play out in this area at all?  
KS: We'd come as far as where the harbor is today.  
KM: Yes.  
KS: There was a pile of rocks there where we used to play, King of the Ocean.  
KM: Yes. [chuckles]  
KS: And it's surprising that any of us didn't drown or die there. Where we threw stones at each other.  
KM: Were there canoes still along the shore here? Do you remember?  
KS: Pu'uno, there were quite a few.  
KM: Pu'uno, yes.  
KS: But where the harbor is today, there were a lot of canoes and sampans.  
KM: Yes. You can see out to Kaho'olawe and Lāna'i.  
KS: And Lāna'i.  
KM: Lāna'i here.  
KS: Lāna'i and Moloka'i.  
KM: 'Ae. Were there, did you ever as a youth, did you ever go on a boat *holoholo*?  
KS: Oh, yes. Well, Daddy had his fishing business. Besides being a policeman and then taking care of the *lo'i*.  
KM: Yes.  
KS: And he also had his fishing camp in Kahana. He had a sampan, we had two skiffs.  
KM: You folks would go out *holoholo* sometimes with Papa?  
KS: Occasionally we went.  
KM: Yes. Was he fishing and then selling fish also to the market?  
KS: Yes. We caught *akule*.  
KM: 'Ae.  
KS: There was one catch that was still, it wasn't blackout, but they wanted all lights and torches out by ten the evening.  
KM: Yes.  
KS: We had to split the catch in half. It was a huge school. The Nale'eha family in Kahana, they took care of the *akua*.  
KM: *Ku'ula*.  
KS: They said split the school in half. We ended up with about eight tons.  
KM: Wow! This was *akule*?  
KS: *Akule*. Not to worry, the other half will come back.  
KM: Wow!

KS: And much later, sure enough. We fished according to the moon.

KM: Ahh.

KS: It wasn't continuously.

KM: Yes.

KS: 'Ōpelu was one thing because that was livelihood for the families along the coastline. But *akule*, definitely by the moon. We didn't fish it all year long.

KM: Yes.

KS: Sometimes a school would come in and Nale'eha would say, "No, that's *kapu*."

KM: Like to let it rest, yes?

KS: To let it rest and breed again.

KM: 'Ae. Good way to manage your resources.

KS: But today, there are few work part-time by the [thinking] the commercial ...

KM: Fishing?

KS: Not only commercial fishing, but on the catamarans.

KM: Yes.

KS: They go out fishing. *Akule* and 'ōpelu to them is chum. Strictly bait.

KM: So sad, yes?

KS: I know sometimes as much as catch, two big bins. You're talking about two, three hundred pounds. And they chop it all up, and they throw it in the ocean.

KM: Just to chum out, yes.

KS: To bring the fish in.

[inaudible]

KM: Yes. You mentioned Nale'eha, that they kept *akua*. Some of these old families were still, would work in that old system with the *ku'ula* or?

KS: Right. The Nale'eha family, they had three girls, Margaret, Estrella, and Luka, who were excellent fishermen.

KM: Hmm.

KS: I remember one time, who was it [thinking] Luka was *hāpai*. And the weather was really bad. But the plantation, lemming, called my father and says, "We need your help. We don't have enough net to surround this school that came into Honolua Bay."

KM: Oh.

KS: So they had an outboard, and they were coming up heading north to Honolua from Kahana. And the motor broke down. There were the three women, Luka was *hāpai*, she was more than eight months pregnant.

KM: Wow!

KS: And she took that oar with her brother, [thinking] who was the brother, Blackie. He was a big Hawaiian, very dark brown. The rest of the family were very light brown or fair. Estrella especially, she was, Estrella and Margaret were very fair. But they were large women, good divers. There was also Noah and his sister. That's another story.

KM: [chuckles]

KS: They rowed it, oared all the way from 'Alaeloa to Honolua. Spread the nets out, sewed them together. And I mean, you're diving, you didn't have scuba gear or anything.

KM: Right, right.

KS: All you had was goggles made out of [thinking] *hau*.

KM: 'Ae.

KS: My first pair of goggles was made by a Filipino who during the war, second world war, moved to Kewalo to work on the *aku* boat.

KM: Oh.

KS: His name was Visaya. Made my first pair of goggles.

KM: Wow! So, the families would *kōkua* one another at times?

KS: Right.

KM: Fishing, like you said, J.D. Flemming would call Papa or somebody you know, and?

KS: Right.

KM: Now you mentioned Honolua, real quickly. You know the place named Kapalua now?

KS: Kapalua is that little cove.

KM: Just the little cove area?

KS: That's right. Now Kapalua covers everything from Mahinahina all the way up to [thinking] what do you call that Mailepai.

KM: 'Ae.

KS: Into Nāpili and Honokohua.

KM: 'Ae. So they've changed the things, 'cause before?

KS: They changed names.

KM: You remember Kapalua was the bay?

KS: It was just the bay.

KM: Yes.

KS: There's the point, Hāwea.

KM: 'Ae. Hāwea. And Kapalua Bay is south of Hāwea Point, right? It's the little?

KS: Right.

KS: South, yes, the little cove.

KM: Yes.

KS: Now Kapalua covers...

KM: Well, it's like...

KS: ...miles.

KM: Yes.

KS: [chuckles]

KM: When we go out to Makena now, yes? Makena was one small place. Now, the whole section they call Makena.

KS: Well, we used to... [Start MV790]

KS: ...At the corner there was the Nagasaki Building.

KM: Yes.

KS: Downstairs, the first floor was a drugstore and a soda fountain. And they also sold [thinking] what do you call it, comic books.

KM: Yes.

KS: Oh, there was Shozo and [thinking] Miyaki family. Shozo and Kikuno. Shozo died fairly young, Kikuno took over. She ran it for years. She has a couple of sons that I know. Mike, we've always been friendly.

KM: Yes. Here's your friend, I think, yes?

KS: Cliff, how are you today? What are you up to?

KS: You know, if it weren't for you, Lahaina would never be this green.

CC: Everybody does their share.

KS: What is your last name?

CC: Corneil.

KS: Corneil?

CC: Corneil, yes

KS: I was telling them that the courtyard never looked that good in my time.

CC: It's been a lot of work. I had a lot of help and it's finally...

KS: Finally it looks...

KM: Looks good, yes.

KS: When they took the Carthagenia I thought they were going to take that out too.

KM: Yes, not yet.

KS: Oh. We've had several, that got grounded on the reef here. Oh, The Raven, that was my favorite yacht that I used to watch in here. Gosh, it was a beautiful yacht, sleek.

KM: Hmm.

KS: Tides came up one night and broke loose. Luckily, most of them had somebody aboard. That could take them out into the channel.

KM: Yes.

KS: But no one was aboard The Raven and...

KM: So it washed up?

KS: Washed up on the reef, just broke to pieces.

KM: Hmm.

KS: Well, the original Carthagenia, they were taking it to Honolulu at dry-dock. So-called captain was told, "In this weather you cannot go out beyond the reef; no way." He said, "I can do it, I can do it." Got out there, first thing he did, grounded it on the reef and sunk it.

KM: Amazing! When you were young, were there Boat Days here at Lahaina?

KS: [thinking]

KM: Or at Māla?

KS: At Māla, we had the Humu'ula.  
KM: 'Ae.  
KS: And the Waialeale. That were Maui to Hawai'i.  
KM: 'Ae.  
KS: The Haleakala sailed to Kaua'i. Originally, the Nai'a was Lāna'i to Kaumālapa'u.  
KM: 'Ae.  
KS: Took that on couple occasions. One time for Easter vacation, another time I went over to entertain.  
KM: You and mama?  
KS: Yes, and her troupe.  
KM: Oh, wonderful!  
KS: We'd go over.  
KM: So on Lāna'i, where did you go to entertain?  
KS: Went up to the city.  
KM: Yes. [chuckles]  
KS: And we stayed up there. Stayed at one of the wards, we stayed in the ward at the hospital.  
KM: [chuckles]  
KS: Entertained, then come back on Mondays when the Nai'a would come back, pick up mail.  
KM: Yes. Is this before the war, or after the war, you think? In the '30s or '40s or?  
KS: Before the war and during the war.  
KM: Wow!  
KS: Because it was daytime savings, so the martial law allowed. Because that was the only passage that Lāna'i had.  
KM: Yes.  
KS: Other than there was a barge that came in to pick up the pineapples.  
KM: That's right. So Nai'a would run back and forth between Kaumālapa'u and Lahaina?  
KS: Right.  
KM: Yes. Oh!  
KS: Kaumālapa'u. Then after the Nai'a, then the [thinking] I think it was the pineapple plantation brought another boat, and they called it the Manā.  
KM: Manā. Oh.  
KS: But it was a lake boat, it had a round keel. And oh, unless the water was calm like this, you could do it. But otherwise, it was [thinking]...  
KM: *Lua'i*, everybody want to *lua'i*?  
KS: Oh, *lua'i*, *kūkae*.  
KS/KM: [chuckling]  
KM: No fun.

KS: We'd get there, entertain that night, the next day. That was the only live entertainment I think they ever had.

KM: Do you remember, did mama used to go teach sometimes on Lāna'i and Moloka'i like that?

KS: No.

KM: No?

KS: Here on Maui. And then after the war, she taught at the University of Hawai'i. She had classes there.

KM: How about did Aunty Irmgard go to Moloka'i and teach at all? Do you remember or?

KS: Oh, I think she went to Moloka'i.

KM: Yes.

KS: Not only teach, but she was a dietitian.

KM: Ahh.

KS: Most teachers during that era, the '20s, '30s, '40s. They always had two jobs at the school.

KM: Yes.

KS: Now, if you like Mr. Samuel Mo'okini, he taught math at Kamehameha III School, but he was also the band.

KM: Yes.

KS: Band leader and instructor. Mother, of course, had her third grade then also taught *hula*, take care of the May Day programs, the Christmas programs.

KM: Yes.

KS: But everybody, Mrs. Apo taught us finer things like Beethoven.

KM: You had a well-rounded education going to Kamehameha III School.

KS: But when I got to Kamehameha in Honolulu.

KM: Yes.

KS: My two years there, mother realized that I wasn't getting the education I should have. Then when I went to Punahou to take the examination to enter school there, I was still a seventh grader that I left here in Lahaina. I was, I could march well.

KM: Yes.

KS: My uniforms were always nice and neat, because I learned how to iron and sew before I left home.

KM: Yes.

KS: We sang well. In fact, George Ho and I were the tenors for our grade. George is now gone.

KM: Yes.

KS: Pua is still on Lāna'i, though.

KM: *O wai?* Yes, Pua Pauoa is living on Lāna'i.

KS: Pua Pauoa.

KM: Yes, that's right.

KS: And her daughter is a nurse at the Veterans.

KM: Yes.

KS: That's Aleka.

KM: 'Ae.

KS: Whenever I go there, there's a familiar face. [chuckles]

KM: 'Ae. And Aunt Pua's doing very well on Lāna'i you know, she's very involved.

KS: The last time I saw her.

KM: Yes.

KS: I haven't seen her in years, but when I see Aleka she says, "Oh, she's doing very well."

KM: Yes. She's very involved with the community and preservation.

KS: Oh, that's wonderful! Well, shall we continue on?

KM: Yes.

KS: What is it getting to be?

KM: It's twelve.

KS: Twelve.

KM: At some point, we should get you some lunch, probably. If you know a place around as we're walking, or we'll go get a car and pick you up and take you out to lunch, you know... ..We walk a little further?

KS: I can go a little further.

KM: Okay.

ML: Okay. It's so nice being out with you today.

KS: Yes.

ML: Last year, we stayed indoors. [chuckles] This year we go outside.

KS: It's pleasant being outside. I haven't been to the *makai* side in ages .

ML: Well, it's a good day to be out.

KM: Yes. At least there's a nice breeze.

ML: Yes, this is great.

KS: Well, I'll say one thing about Front Street. We had a movie theater, we had three bakeries.

KM: Oh!

KS: They had ABC Bakery that was right by [thinking] my brother-in-law's, brother-in-law. [chuckles] And we also had the Lahaina Bakery, that was the Kondo family.

KM: Yes. So Japanese bakery, your brother-in-law's, brother-in-law was? Haole, Hawaiian?

KS: No, Japanese.

KM: Japanese. Two Japanese bakeries?

KS: Two Japanese bakeries, and one Chinese, Hop Wo.

KM: Hop Wo.

KS: And Hop Wo used to make the biggest *meonopua*.



KM: *Aoia*. [chuckles]  
[another conversation]  
KS: Ah, we still—hey, Silva.  
SILVKS: How you?  
KS: *Maikai*; and you?  
SILVKS: Okay; good.  
KS: How's Auntie Annie and Uncle Frank?  
SILVKS: Right on.  
ML: [INDISTINCT]  
KS: Yes. Rudolph Farden married his aunt, Harriett Silva. Uncle Rudolph passed away not too long ago.  
ML: That was the Kahakuloa Silva's?  
KS: I don't know. As far as I know, Uncle Frank was always from here. Auntie Annie was definitely from Lahaina. Uncle Frank was a fireman. Now he's got to be in his late eighties, even nineties by now.  
KM: Oh. Speaking of old-timers, Maile had mentioned to me, I think, is it Mr. Wright who used to work?  
KS: Harlow Wright.  
KM: Harlow?  
KS: He's the last of the lunas that I know of.  
KM: Oh.  
KS: I understand he's doing very well.  
KM: Maybe we should try and talk to him sometime, yes?  
KS: You should probably get a hold of him.  
KM: Yes.  
ML: Last time, you gave us his grandson's name and phone number.  
KS: But Jason, I understand, moved to California.  
ML: Oh, he did?  
KS: Yes.  
ML: Can we track him down through his daughter Marion, then or?  
KS: Marion was his wife.  
ML: Oh, wife.  
KS: And she passed away several years ago.  
ML: Oh, I'm sorry.  
KS: There's a little stained glass window in the Episcopal Church that the family dedicated to her.  
ML: How do you suggest we reach him?  
KS: I don't know.

ML: Where he lives or?

KM: Maybe we try to call Keoki Freeland, yes?

KS: Keoki Freeland should know how to get a hold of him.

ML: He's in his nineties now, yes?

KS: Oh, he has to be. But I understand he's spry as ever.

KM: Wonderful!

ML: Good.

KS: Yes, after Grandpa Farden died, he's the one that took over the Oluwalu section at the plantation.

KM: He's the one who cut down the coconut trees? [chuckles]

KS: If he did, he was ordered to.

KM: Ordered to.

ML: Yes.

KM: Okay.

KS: Probably by Moyer.

KM: Yes.

KS: John T. Moyer.

KM: John Moyer.

KS: John T.

KM: Kaua'i Moyer.

KS: ...Moyer, Jr.

KM: Ah. You know, you're wearing this beautiful *awapuhi lei* today, and it made me wonder, seeing the *limu* and things out here too; were there *lei*, were there times that you folks? Did you ever go to the mountain to gather *maile*, or what was the *lei* of this place when you were growing up?

KS: The only time I can remember leis is when [thinking] like Granny, that would be Annie [thinking] Kailipoli.

KM: 'Ae.

KS: Farden. She was an excellent horseback rider. She would ride *pa'ū* for the parades in Kahului. Wailuku to Kahului. And there was also Lily Alameda who was also Makekau.

KM: Hmm.

KS: Her husband was a general. Their son Frank, I met him one time on, he said the last visit to Hawai'i. He lived somewhere, I think down in Florida. Aunty Lily, there was a woman from up in Pukali'i who was an excellent horseback rider too. What was her name [thinking] her husband was, she was a Hawaiian married to, a Hawaiian-Portuguese married to a Portuguese. He was a *luna* for part of the Pukali'i Camp.

KM: Camp there, yes.

KS: Portion of the camp.

KM: They would make *lei* for the *pa'ū*?

KS: That was for that.

KM: Yes.

KS: Otherwise, during the war, we used to make leis on Sundays, Saturday nights, we'd make as many leis as we could when we'd go out and entertain.

KM: 'Ae.

KS: Through the USO. We'd go through the camps up in Makawao, Keokea, Ho'okipa.

KM: 'Ae.

KS: We went all kinds of places. Mā'alaea, all the way down to what we call today...Kīhei.

KM: Yes. What were the *lei* that you used when you were entertaining?

KS: Plumeria.

KM: Plumeria.

KS: Plumeria.

KM: Strands and strands of plumeria?

KS: Oh, just strands of them. We'd keep them, sew them Saturdays, hang them in the shower. Everybody has to either go in the ocean and bathe [chuckles]. Or wash outside under the pipe. [chuckles]

KM: Keep the leis fresh.

KS: Keep the leis fresh. Oh, it'd just be full.

KM: Oh, beautiful! So were they growing plumeria all through the yards like that?

KS: Everybody had plumeria.

KM: Everybody had.

KS: We had mangoes, we had fig trees, we had mango, guava.

KM: Yes.

KS: *Kukui*. *Kukui* was standard for every Hawaiian yard that I know of I remember they always had a *kukui* tree.

KM: So wonderful, though, yes? The families become very self-sufficient and are able to...

KS: Right.

KM: Between the fish and?

KS: Especially during the war. Second World War. We were self-sufficient. The plantation had their own piggery.

KM: Yes.

KS: Families in the various camps raised pigs. Everybody grew chickens.

KM: 'Ae.

KS: Especially the Filipinos for fight. [chuckles]

KM: [chuckles] And when lose, what? In the pot!

KS/KM: [chuckles]

KS: There were many times daddy would come home and we'd cook this rooster forever, and ever, and ever. [chuckles] He says, "Well, at least going have flavor."

KM: Yes.

KS/KM: [chuckles] You know during the war years, I guess things really changed here too, yeah?

KS: Oh, we had blackouts.

KM: Yes.

KS: And we were the only place within the holdings of the United States under martial law. And they ruled.

KM: Yes. I guess it made it really tough for the fishermen too like that, for a while, yes?

KS: Oh, they could only do daytime fishing.

KM: Yes.

KS: They all had to get what they called bongos.

KM: That's right, bongos for ID and license.

KS: License.

KM: Did you, and I imagine, up until the war years, that a number of Japanese were going out and fishing too, right?

KS: Yes.

KM: And then?

KS: Then a lot of them were, it became restricted.

KM: Right.

KS: That building there with Serendipity.

KM: Serendipity.

KS: That was another drugstore that had a soda fountain.

KM: Oh.

KS: There used to be an awning. And on the awning it said, "Drugs, Fountain" and on the bottom piece, it said, "Contraceptives."

KM: [chuckles]

KS: And I looked at mother one day, I was I think about third, fourth grade, and I asked her, I spelled it out and I pronounced it, and she said, "That's right." I says, "What does it mean?"

KM: [chuckles]

KS: And she looked at me, "You'll learn soon enough."

KM: [chuckles]

KS: I never got that until I was about fourteen.

KM: [chuckles] Well, they were quite progressive back then, I guess.

KS: [chuckles] Oh, a wonderful little story. You can probably forget this one. You might enjoy, it though. This Filipino goes to Dr. Dan. He said, "Doctor, I have too much babies. How can I stop having babies?" So the doctor told him, he says, Not Kam Chu, not Yit Lum, oh, Chuck Chong; Chuck Chong was the pharmacist that owned that soda fountain.

KM: Yes.

KS: He said, "You go see Chuck Chong and you tell him you want rubbers."

KM: [chuckles]

KS: "And Chuck Chong will tell you how to use rubbers." So the Filipino does what Chuck Chong says, he goes home, he loves his wife, they have good times and everything.

Pretty soon, the Filipino is *hāpai* again. So he goes to the doctor and he says, “Doctor, my wife *hāpai*. I do what Chuck Chong say.” He says, “What did Chuck Chong tell you?” He says, “Just like this.” And so he gets it and he puts it on. But he said, “Doctor, too long, so I cut off the end.”

KM: *Auwē, auwē, auwē!*

Group: [chuckles]

KM: Okay.

KS: Yes.

[chuckles]

KS: Now, this was Lahaina Store.

KM: Yes.

ML: Store.

KM: In 1916.

KS: That was after the fire.

KM: Yes.

KS: I mean, this was strictly a plantation store. You had a fabric department, you had dry goods, in the back was chicken feed, -cement, pig feed. You could get all kinds of things here. Downstairs was the butcher shop.

KM: Oh.

KS: Where you could buy all kinds of... The meat, the way you cut it because they had the whole carcass.

KM: Yes.

KS: And they cut it the way you want it. Soup bone was free.

KM: Hmm.

KS: And from where we lived, we'd walk down with the *opu nui* tins, all of us. Sometimes even Buddy Cowan would join us and [thinking] what was the Smith son's name, Wical; Wical would come down. Come down, we'd get soup bone, and we'd go home. And we had these huge hoops with nets.

KM: Ahh, oh yes.

KS: And we'd put the bone in the middle of it. And at the south end of town, it's all very shallow.

KM: Yes.

KS: So we'd put them in the water and get *'a'ama*.

KM: *'Ae*.

KS: Believe it or not, people like Buddy, Wical, the Gregg family, we'd sit there and we'd chew.

KM: The *'a'ama*?

KS: Yes. Throw *pa'akai* on it.

KM: *'Ae*.

KS: Turn it.

KM: *Wili?*  
KS: *Wili*, and then break the legs off.  
KM: Oh!  
KS: Chew on it.  
KM: *'Ono?*  
KS: And then finally you get to the back. And oh, [sound of slurping]—that was the best part!  
KM: Yes, yes!  
KS: Save it for the last.  
KM: Now, that Lahaina Store, you said the plantation store; I understand that the plantation even [thinking]...  
KS: Allowed you credit.  
KM: Yes. And they of course, allowed you credit, and then what? [chuckle]  
KS: Then at the end of the week or the month, when they go get their paycheck...  
KM: Yes.  
KS: ...everything was deducted from that.  
KM: Yes, yes.  
KS: But the hospital was free.  
KM: Oh.  
KS: Hospital was free.  
KM: I understand that they actually kept cattle too, on some of the lands, yes? So that's where the beef was coming from?  
KS: But most of it came from the Honolua Ranch.  
KM: Honolua Ranch. So Flemming them?  
KS: But also there was Pioneer that had the fattening pen and the slaughterhouse in Ka'anapali.  
KM: Yes. Oh.  
KS: Approximately where [thinking] I would say Kaanapali Beach Hotel, in that area.  
KM: Yes.  
KS: The Whaler.  
KM: Yes.  
KS: That would be about where the slaughterhouse was.  
KS: They would fatten it.  
CK: *Aloha no.*  
KS: *Aloha no.* And who is fishing with you today?  
CK: Charlie Keahi.  
KS: *Auwē* Charlie. Kenneth Sharpe.  
CK: Oh, da kine.

CK: Kenneth. How are you?  
KS: Fine, thank you.  
CK: I never see you long time.  
KS: Oh, I haven't seen you in ages.  
CK: [chuckles]  
KS: I tried getting hold of Moon and Malihini.  
CK: Yes.  
KS: When Moon died.  
CK: Yes.  
KS: But, I mean, Primrose. Oh, that was a sad moment.  
CK: Yes. We all gotta go sometime.  
KS: Oh, surely do. [chuckles]  
CK: Yes. Hang in there. [chuckles]  
KM: Was Moon your brother?  
CK: My uncle.  
KM: Oh, your uncle, yes.  
CK: Primrose was my auntie.  
KS: I haven't even seen Charlie Makekau around.  
CK: He hardly comes out. He doesn't walk too good or something.  
KM: He's actually doing good, I saw him yesterday. Only *pepeiao ano kuli*.  
KS: *Auwē!*  
KM: But he's doing good, you know.  
CK: Well, you take care now, okay?  
KS: Oh, we're fine.  
CK: Save our culture.  
KS: You take care.  
Group: [chuckles]  
KS: You know when I was working down here at the wharf I came by here one day, and there was a *haole wahine* with two children, two little girls. She was picking *hā'uke'uke*.  
CK: Yes. Over here get, get some. You try look, *moi* today. Get *moi* over here today. But now no sun and the water dirty. I was going bring the net for catch the *moi*, but next time bring the net, yeah?  
Group: [chuckles]  
CK: No more sun.  
KS: Whoops.  
KM: Oh, well.  
CK: Okay.

KM: *Aloha.*

CK: Goodbye.

ML: Bye.

KM: Nice, when you go walk around and you see *kama'āina*.

KS: Oh, yes.

KM: Yes. There are fewer and fewer *kama'āina* now, yeah.

KS: Oh, let's see, where was Hop Wo? That building there was Hop Wo.

KM: Oh, okay.

KS: Large family.

KM: 728 Front Street.

KS: I think they had something like, sixteen or eighteen children.

KM: Wow!

KS: When they'd go to the movies at Pioneer, they take one whole row.

KM: Yes.

Group: [chuckles]

KS: And so many, they forget.

KM: And Hop Wo was *Pākē*, or married Hawaiian?

KS: Pure *Pākē*.

KM: Okay.

KS: Shuffle along. [chuckles]

KM: Yes.

KS: Mrs. Hop Wo.

KM: Yes.

KS: I remember Mrs. Hop Wo, she was perpetually pregnant.

KM: *Auwē.*

KS: Always.

KM: Gotta be. [chuckles]

KS: And what is now Ichiki, that used to be Len Wai.

KM: Len Wai.

KS: I don't know if you know Eleanor Len Wai she was associated with the University for many, many years.

KM: Yes.

KS: It was she that got Mother elected to gain her associate doctorate.

KM: Oh, wonderful!

KS: And so Mother and [thinking] who was the Wailuku woman who was a trustee.

KM: [thinking] Miss Gladys Brandt?

KS: Gladys Brandt, yes.



KM: Brandt, yes.

KS: The two of them were given their at St. Andrews.

KM: 'Ae.

KS: The governor was kind enough to have a reception.

KM: Wonderful! So uncle, *kala mai* if I *maha'oi* real fast. Your mama's name is?

KS: The one that adopted me?

KM: Yes.

KS: Emma Farden or Emma Kapi'olani Farden Sharpe.

KM: 'Ae.

KS: But do you know, in later years, I think she started to resent the name Sharpe. She kept emphasizing, Farden.

KM: Yes.

KS: Because anything that had the name Sharpe on it, she sold.

KM: Oh, yeah?

KS: Daddy's *lei hulu*, I don't know whatever happened to them. I do know that four of them went to her brothers. As for the rest, I don't know what happened to them.

KM: So mama was Emma Sharpe, or Emma Farden, yes?

KS: Yes.

KM: Kapi'olani?

KS: Kapi'olani.

KM: Her *kāne* was?

KS: Annie and Charles Farden.

KM: Okay.

KS: Annie Kahailipoli and Charles Kekua.

KM: Now that Kahailipoli, was she the chanter? Was she, was there a Kahailipua or Kahaili, that was a chanter?

KS: Kahailipoli. No, he was a young chief, that came with the King of Kaua'i.

KM: 'Ae. Kaumuali'i.

KS: Kaumuali'i, where they were brought to Honolulu...

KM: 'Ae.

KS: ...to make peace with Kamehameha.

KM: 'Ae.

KS: And Kahailipoli loved it.

KM: Hmm.

KS: So he managed to squirrel his way here to Lāhaina.

KM: Hmm.

KS: But in the meantime he left a Hawaiian woman in Honolulu pregnant, which we later found out he left several women pregnant.

KM: [chuckles]

KS: But Granny, that's Annie Kahailipoli, she was born at I'olani Palace.

KM: Oh, yeah?

KS: But immediately was sent to Mauna'olu, as a very young girl. And she was educated there until she was about fifteen or sixteen, then she married Charles Kekua.

KM: I see.

KS: And he was ten years older than she was.

KM: Oh. Now, from what you were sharing, your, this is your *hānai* mama, yes?

KS: Right.

KM: So which?

KS: Well, actually, I was adopted by my Uncle David Sharpe.

KM: I see.

KS: From his sister, Mamie Kamakele.

KM: Oh.

KS: Mamie Sharpe Kamakele.

KM: And which side does Makekau come in?

KS: Oh, from all over.

KM: From all over.

KS: [chuckles]

KM: Well, you know, it was interesting because I know that the Makekau name has some story to it too. Yes?

KS: [thinking] When I was down there at the family reunion, the brochures they gave out, there's a great-grandfather whose name was Makekau; his first name was capital M, a capital K, e, capital K, a, u..., Makekau.

KM: 'Ae.

KS: One name, and then o Nu'uaniu.

KM: 'Ae.

KS: So where do they come from? Nuuanu? But yet, so many of them settled here in Lāhaina.

KM: 'Ae. Well, you know, of course there's another part of the name, I think is it Kekuapu'u Ike Alo O Na'ali'i Makekau?

KS: That's a Makekau.

KM: Yes. Kekuapu'u Ike Alo O Na'ali'i, and that's the humpback, but it was the *lei niho palaoa* and you know, I believe, have you heard that there was a connection between the Kamehameha household and Makekau?

KS: Well, I do know the Makekau's were famous for preparing foods. And that especially when, from what I learned from aunts like Aunty Elsie Kekuewa, Aunty Alice Aki, Aunty Mabel Hussey, that they always had, whenever Lili'uokalani came to Maui, she demanded that they be the only family to handle her food. No one else could touch the food or she would... And in fact, the aunt that lives in the house in Kahana, there were two *poi* bowls, actually, there were six altogether. But Aunty Mabel gave two of them to

Daddy. One for me, one for Kalaolu. Well, it was in the house at Koaniani, so it became part of Emma Sharpe's estate.

KM: Oh.

KS: The two bracelets that Lili'uokalani gave to our Aunt Paniani, those became part of her estate. Kalaolu never got them. They're beautiful mirror gold bracelets. With cameo carving, her profile. There are two bracelets. And with the little tassels on the end.

KM: So your family actually had a very close association also with Queen Lili'u *mā* and?

KS: And Kalākaua.

KM: Kalākaua. *Kūpuna*, uncle, when you were talking a little earlier about where your house was built, and the *lo'i* that was for Queen Lili'uokalani, which side was that? Was this?

KS: Further down.

KM: Further down?

KS: [thinking] Where 505 is, where Aunty Ka'ai lived.

KM: Yes, okay.

KS: And there's a condominium complex and a couple of houses.

KM: 'Ae.

KS: And just past those two houses, all where the two houses are and where the original Puamana. That area was called Puamana because of a chief.

KM: Oh.

KS: That was called Puamana. And the reason he got that name is because it was more loving than a flower.

KM: Oh. Beautiful, yes? Yes. There's a long connection. When you talk about your *kūpuna* even being called upon to prepare the food for the *ali'i*.

KS: Yes.

KM: You know, here's the *lo'i* that they lived on, and perhaps, were they taking care of it at some time, or?

KS: Not that I know of.

KM: Okay.

KS: Because after a while, Aunty Ka'ai cut off all the water flowing through the [thinking] what is the name, Hoapili property.

KM: 'Ae.

KS: Which is at the corner of Shaw and Front Street.

KM: Yes.

KS: There was a stream coming through there.

KM: 'Ae.

KS: And mother also mentioned coming to school, she crossed one, two, three little bridges to get to Kamehameha School.

KM: Well, you see, what you're describing also from the Shaw corner and Front Street was a large *lo'i* area, historically.

KS: Right.

KM: And?

KS: Strictly for those, and possibly for the members of the lady that lived at Moku'ula.

KM: 'Ae. That's right, Moku'ula. So that ties back to the old *loko i'a*.

KS: Right.

KM: The Moku'ula pond.

KS: I would imagine so.

KM: Yes.

KS: I'm just guessing, but it would seem that it would be.

KM: Did you ever hear about a *mo'o* that lived at Moku'ula?

KS: No, not until...

KM: Later?

KS: In recent times.

KM: Okay, okay. Supposedly, even in the Kamehameha I time when he was here, and Kamehameha III, there are these wonderful stories about the *mo'o*.

KS: Well, the *mo'o*, he also had members of the family that were entombed on the little island.

KM: 'Ae. Yes, yes. Were things like that being occasionally spoken of when you were a child. No? *Pa'a ka waha*?

KS: *Pa'a ka waha*.

KM: Hmm. So interesting, though, to hear this.

KS: And the interesting thing is when they filled all of that in, it was through another woman by the name of Barbara Sharpe. No relation.

KM: Oh.

KS: That, they ran a narrow gauge, [thinking] railway system. They brought the *lepo* in from Honokōwai.

KM: Oh, yeah?

KS: To fill in the pond.

KM: Amazing! So now you've heard about the plans that they have to actually...

KS: Right.

KM: ...excavate some to reopen so that they can... What do you think about it? Is that a nice thing to do?

KS: I think it will be a wonderful thing.

KM: Was this basically the heart of town here?

KS: Oh, yes.

KM: Yes.

KS: This is where the stables used to be.

KM: Oh. Right on the corner of Front and Dickenson, yes?

KS: And the interesting thing is, when the missionaries finally convinced the governor to ban all the alcohol, rum, gin, from Lahaina. Lahaina was Dickenson to what is known today as Prison street.

KM: Yes.

KS: And Canal street.

KM: Yes.

KS: That was Lahaina. So what the merchants did, like my grandfather, Harold Sharpe, they picked up their... All they had was tents and horses, wooden horses and planks. Picked it up, crossed the street, and they were out of Lahaina.

KS/KM: [chuckles]

KM: Smart, yeah?

KS: And another thing, I was working as a traffic guard when they were putting in a waterline.

KM: Yes.

KS: It came down Dickenson and it went to 505. In the digging, we found stone walls of the old canal.

KM: Oh!

KS: It was a stream.

KM: Yes.

KS: And we first picked it up by the church [thinking], Maria Lanakila.

KM: 'Ae. Amazing!

KS: Still a beautiful stone wall. Absolutely beautiful stone wall.

KM: Those were from an *auwai* basically? For channeling water?

KS: This is Lahainaluna, Dickenson.

KM: Yes.

KS: [thinking] Shaw Street. [thinking] Kauloula Road.

KM: Yes.

KS: Those were all streams.

KM: 'Ae.

KS: That's why they have these little bridges crossing them. And we also found a lot of [thinking], what do you call it?

KM: 'Ulu maika?

KS: 'Ulu maika.

KM: 'Ae.

KS: Little *poi* stones, herb stones.

KM: *La'au, pōhaku la'au*, yes?

KS: Little ones.

KM: Yes.

KS: And we had to... [speaking to someone]

KS: You're looking at the hat, or the *lei*? The hat came from Roratonga. She wears a hat band. This is the only time he has seen me without a hat.

[chuckling]

[Tape On – Tape Off]

KS: What happened to that was the children's library.

KM: Yes.

KS: Where we had low tables. We sat on mats. And this other half was for adults. And the books we had when I look back were falling apart. I forget who the librarian was, but she had a knack of sewing them back up again.

KM: Oh.

KS: Then in back of this was a kindergarten. This part of the home was used for a while for [thinking] abused women.

KM: Oh, yeah?

KS: Which was recognized here in Lahaina. Wailuku did a following—this was back in the '20s, '30s. When they realized women were being abused, especially the Hawaiian women. And then they discovered that men were being abused by their wives and girlfriends. They also had a room downstairs there where the abused men would stay.

KM: Amazing, yeah?

KS: Then after that, all of a sudden martial law came in and all of that went. So it was what, decades later when they began to realize...

KM: Yes.

KS: ...about the abused women and abused men. I know I have an uncle, Uncle Harold, the late Uncle Harold Sharpe, Aunt May treated him something terrible.

KM: Was she a big *kanaka* woman?

KS: Aunt May, yes, she was a hefty woman. She had two children that I can think of, Harold and Yvonne. They lived in Honolulu on Prospect for years and years. Finally retired, they moved back here to Lahaina. Near where their parents had their place in Kīhei. That was another sad thing too. Yvonne went to check on the estate and discovered that her parents didn't own the property anymore. They had borrowed money from the Japanese and he said, "No, they didn't pay in time, so I took it over."

KM: Yes.

KS: I don't know what it is now. But he had something like about forty mango trees there, and he had over a hundred papaya trees growing there. But I don't know what's, right across the street from Maipoia'oeia'u Park.

KM: 'Ae.

KS: Oh, so much has changed hands and...

KM: Yes. Lots of changes.

KS: Yes. Billie that usually works here, Aunt Carla Oponui.

KM: Hmm.

KS: She and her, an older sister, Elena, who married a Key out of Kentucky.

KM: Oh.

KS: Francis Scott Key. Her husband was a descendant of his. So her children who are Keys... Now you've got Hawaiians mixed in with the Key family. [chuckle]

KM: With all of those old East Coast families.

KS: They were my babysitters.

KM: Oh.

KS: And there would be eight, seven, let's see [thinking] she said Api is seventy-eight today. So that means Elena would be about seventy-nine or eighty. I mean there were seven, nine, ten-year-olds that did babysitting. We took responsibility. I can remember at the old Puamana that on the beach, the oldest person was always responsible for everybody else. And you kept an eye on them. Automatic. You didn't have to be told.

KM: Yes.

KS: You were responsible. When you're *pau* playing on the beach, you gather up, fallen *lau niu*, you pick that up, you put it in the trash, you picked up any trash that was on the beach. You put it in the trash can or in the rubbish pile. Everybody had a rubbish pile back then.

KM: Well, it's an interesting point you bring up, though. As you were growing up, that value of taking care, *mālama ka 'āina*, the *kūpuna* say, yeah?

KS: Right.

KM: So you folks were living it, yeah?

KS: And it wasn't only the Hawaiians. But the Japanese were the same way too.

KM: Hmm.

KS: The Filipinos. Like what they Canoe Beach now or more towards the other side, north side of Kekaha.

KM: 'Ae.

KS: Where what they call Black Rock.

KM: Yes.

KS: When we had picnics out there, the adults would be with their *inu*.

KM: [chuckles] 'Ae.

KS: So automatically, the older ones, even me at eight, nine years old, I was responsible. And then when a baby started crying, either had to be changed or fed, so you checked, well, most of the time we're...nothing on. Grab the baby, if it needed washing, grab some sand, wipe the *okole*. [chuckles] And then if it was still crying, it meant it was hungry, you took it to the mother. And she fed him. Oh, I never did finish that story about going to Honolulu with Daddy's boats going up there. Well, Luka was *hāpai*, I remember I was still on the skiff. I went out to the skiff, because Mother and I drove up to Honolulu. Then we walked down to the bay. And I swam out to the skiff to help pull in the net as they were shrinking the catch before they put the [thinking] the bottom net in to bring up the school. But in the meantime through all of this, and it's raining. Luka swims ashore, and who we called Old Man George, George Smith, he wanted to know in Hawaiian, he says, "Where the hell do you think you're going?" She says, "I'm going to *hānau*." She goes ashore, she gives birth, the women are around her, they take care of her. If she wanted to get her share of the fish and get paid, she had to go back.

KM: Hmm.

KS: Strong Hawaiian woman.

KM: So she *hānau*, and then went back?

KS: Went right back.

KM: Amazing!

KS: Otherwise, she didn't have her catch. I remember when I used to *hoe* too. Oh, '44, '45,

'46, when I used to go out to fish with them. Oh, I didn't like fishing. Oh, that was hard work. I mean, you're, one occasion came home and I went to sleep; it was sunset. And they tried waking me, and mother finally brought me in to Lahaina. Dr. Dan says, "Not to worry. It's only a sunstroke."

KM: Oh!

KS: "Go home, put some ice on his head, he'll be fine." I think I was about eleven years old then.

KM: Amazing, yeah! What a life! So Luka?

KS: I mean, cures were very quick and easy.

KS/KM: [chuckles]

KS: Either stitch it up or amputate. [chuckles]

KM: Yes. *Auwē!*

KS/KM: [chuckles]

KM: Well, how do you think? Shall we go to the courthouse?

KS: Oh, we could wander down there. You know, when I was going to Kamehameha, there were so many. Well, there was one person I became very close with. It was Ronald [thinking] Barringer from Kāne'ohe.

KM: Yes.

KS: He had a little sister, who's since *make*. And she had some sort of a heart disease. But Ronald and I were very close, and I haven't heard from him in, oh, decades. But there was also the Smith brothers from Hawai'i. William O. Smith and I were very close. And I think they had an older brother, Garvin, and a younger brother, I can't remember his name. There were the Poepoe brothers.

KM: Hmm.

KS: Ka'a'a, of course, there had to be a *haole* in there somewhere, Walford. [chuckles] From Pearl City. Who else was there? [thinking] Ha'o.

KM: Hmm.

KS: Akiu from here, Maui. Oh, there were so many wonderful, Bartel, Cummings. Cummings, another relation. That's from the Farden side. The Ho brothers. Quack, quack. [chuckles] Everett and Dennis. Don looked good, seeing him on television back singing again.

KM: Yes, yes. He is, yes!

KS: Can't believe it.

KM: Amazing, yeah!

KS: It's amazing!

KS: God, he's been entertaining... Tiny Bubbles made him. Oh, when I worked at the Barker Brothers, there was some sales ladies that came over a tour. Barker Brothers was having a special tour for the sales people. And they came over by plane and went home by ship. And all they could talk about was Don Ho and Tiny Bubbles. [chuckles] Oh, they'd hum that and what was the other song that they kept singing and trying to do *hula* to. [thinking] Lahaina, Lahainaluna, that one. Oh, they'd ... hum it, sing it, whistle it. [chuckles]

KM: Well, good. We go walk a little bit, then.

KS: Yes, lets walk a little bit more. My feet are...

ML: Feet doing okay?



KM: Are okay?

KS: The needles are beginning to disappear.

KM: Okay. [End of Tape MV791]

KS: A lot of little historical books, mother used to buy me all kinds of books about musicians. But we didn't have books out on Hawaiian musicians, except one little pamphlet that came out about, I don't know if you remember, Johnny Noble. Which was a relative of, or his wife was a relative of Aunty Edie, who was principal of the Honokahua School. And they had a home there in Kahana called Kahana Gardens and it was beautiful. Oh, we just walked path after path, after path. Just beautiful! All kinds of flowers. Plumeria trees, they had a hedge of night blooming Sirius. And of course, we had a hedge of it too, in front of Koaniani there on the *makai* side. And oh, the people that would come early in the morning, jogging or walking, and they wait for the sun to come out so they could take pictures.

KM: Hmm.

KS: Those that didn't have any flash. And of course, the Cocketts had their vines of night blooming Sirius. Because that whole place—and oh, the scent from those flowers are unbelievable. And the bees.

Group: [chuckles]

ML: They like that.

KM: Yes.

KS: Oh, they loved it!

KM: Well...

KS: There's Cliff. The secretary we have here, Jane Colon, she's from O'ahu. Moved here to Maui. Her husband is an engineer. I don't know when it was, November, December, her daughter took ill and they said it was from a mosquito bite. She had this swelling. So her son called and says, "Something's very wrong, you better come to Oahu." She got there, and she was dead.

KM: *Auwē!*

KS: From this mosquito bite. And she went into a depression. I go through depression now and then. But she went through—I haven't lost anyone that close to me. Because I have no children of my own. But I've lost several people; I've never go into that.

KM: Yes.

KS: Last time, or time before when I was at the clinic it was a bad day, I didn't feel all that good. I was well enough that I could walk around. But there were two elderly GIs, I would say out of maybe the Korean War. And there were two very young ones, I'd say in their twenties. Legless, armless.

KM: Hmm.

KS: And oh, I had to escape. I went downstairs. I just—oh, and do you know, they're the ones that aren't reported. All we do is report the dead.

Group: [agrees]

KS: We don't report the injured and the maimed. Those that are confined for aftershocks.

KM: Yes.

KS: For shock treatment. And those, I imagine, are in the thousands.

KM: Yes.

KS: But now, just Iraq alone is, what, over two thousand, dead. But how many injured?

KM: Well, I'm gonna come to a lighter topic. Okay?

KS: Okay.

KM: Shall we cross here?

KS: Yes, why not.

KM: Okay. When we were under the shade of the *kou* and *kukui* there, and then I saw the *kou* blossom. You remember these blossoms?

KS: Yes.

KM: Did you folks ever string leis of *kou* at all when you were young? Do you remember?

KS: We called them mock [thinking] what's the orange *lei*?

ML: *Ilima*?

KS: *Ilima*.

KM: Oh, yes, mock *ilima*. You folks would sometimes string *kou* blossoms?

KS: String those.

KM: It's beautiful, isn't it! Do you want to go along this way to the... Or do you want to go along the shops?

KS: Oh, we could go along here.

KM: Okay.

KM: You know, that's how it is with Hawaiians, yeah? Any blossom. You were talking about the beautiful flower gardens around your house, Aunty them and stuff, you know, out I guess, Kahana side? Yes?

KS: Yes.

KM: You know. Any blossom to string a *lei*, yeah?

KS: Well, even here while going in the driveway, one side were croton bushes that were kept fairly low.

KM: Yes.

KS: On the other side were day lilies [thinking] not hydrangeas, it begins with a G, geraniums.

KM: Geraniums, yes.

KS: But otherwise, there was *pakalana*.

KM: Oh, beautiful!

KS: We had *pakalana*, we had *ylang ylang*.

KM: 'Ae.

KS: There was violets to make *haku lei*'s.

KM: 'Ae.

KS: What else did we have? *Pakalana*, violets, [thinking] oh, *awapuhi*.

KM: 'Ae.

KS: Lots of that. One whole bed in fact, one side of the house.

KM: Beautiful, yeah! Make the *lei* and... Did you folks often have guests at your home when you were young?

KS: Oh, many times!

KM: Hmm. So who?

KS: Especially those visiting from—we had guests come over, arrive late Friday night. We'd sit up and wait for them.

KM: Yes.

KS: Coming from Kīhei. From Wailuku.

KM: 'Ae.

KS: They'd stay the whole weekend. And especially those from Kīhei, they would have all these gallon jugs that they would bring with them.

KM: Yes.

KS: And they'd take home Lahaina water.

KM: Yes, yes.

KS: Because the water down in Kīhei was terrible.

KM: Yes.

KS: When we would visit down Kīhei, we always took our own water too.

KM: Yes.

KS: Now, that's where Keoki used to live.

KM: Oh, inside there?

KS: His parents had their home right in there.

KM: Where it says, "The Wharf?"

KS: Yes.

KM: Hmm.

KS: Then this portion here was all owned by Jane Nagasako's grandmother.

KM: We'll go down this way. Was Keoki's grandfather that?

KS: Built the...

KM: Built the Pioneer Inn, yes?

KS: And this is where the Pioneer Theater used to be.

KM: Oh.

KS: That was, all of this area was Freeland property.

KM: Yes. Now...

KS: The theater was there, and at the corner here was Sing Lung.

KM: Oh.

KS: Oh, the best crackseed.

KS/KM: [chuckles]

KS: All your seeds.

KM: Yes.

KS: Jars and jars of it. And peanuts, boiled peanuts.

KM: Sing Lung, huh?

KS: Sing Lung and then later it became Ken's Sweet Shop.

KM: Did you ever hear about some of the lumber coming for Pioneer Mill or Pioneer Inn from Lāna'i, by chance?

KS: Not from Lāna'i.

KM: Okay. What did you hear?

KS: There was a man that visited the Baldwin House, oh five, seven years ago. His name was [thinking] Mich'Ael Coates.

KM: Yes.

KS: The grandson of Captain Coates. And Captain Coates brought in timber from the Northwest.

KM: Ahh.

KS: And his last trip, which would be the last time that timber was floated into Lahaina was in 1914.

KM: Oh, yeah? Ah.

KS: And we can assume that the original Puamana was built with the timber that was floated in.

KM: Hmm.

KS: Because many of the timber, when it was torn down by Japanese to build. The house was large enough to build two houses with double garages and a guest cottage.

KM: Wow!

KS: Up there behind the mill. It was a big old home.

KM: Yes. So you think that the lumber, that was basically the practice they would drop it off the boat.

KS: Because the house was built in 1912.

KM: Ahh.

KM: So the Puamana house was a big house, then?

KS: Oh, yes, there were three bedrooms upstairs plus a day room for the maid.

KM: Ahh.

KS: And a bathroom. Downstairs was two large bedrooms, one for granny, one for grandpa.

KM: Yes.

KS: In between was a large, old-fashioned bathroom where you had a sink at one corner and attached to a shower.

KM: Yes, yes. A big parlor?

KS: Oh, a large parlor.

KM: Ahh.

KS: The front parlor, and then a dining room.

KM: Yes.

KS: A very large kitchen, and then a big day room for the *lanai*.

KM: Yes. Was the *lanai* enclosed?  
KS: Yes. It was enclosed.  
KM: It was enclosed.  
KS: Two sides were all windows. Then where the telephone was, was a large window. Then you had the steps going to the beach yard, as we called it.  
KM: 'Ae.  
KS: Because it had a big front yard, a big side yard, the driveway went in, and it was a circular drive around a 'ulu tree.  
KM: Oh!  
KS: There was an 'ulu. All of that's gone now, though.  
KM: Yes. So you were saying that there used to be lots of guests that would come home and?  
KS: Oh, we had guests all the time.  
KM: Yes.  
KS: Emma Aluli.  
KM: 'Ae.  
KS: She and her friends visited on couple occasions during the holidays. Aunty May's son—  
KM: 'Ae.  
KS: We would pick them up at the airport, bring them over.  
KM: Amazing! So what were the foods that you folk ate generally at home?  
KS: We ate lot of fish.  
KM: Lot of fish, huh?  
KS: And [thinking] while we, in Kahana, we raised our own pigs.  
KM: Hmm.  
KS: We had our own pigs, chickens, geese. Guinea hens. The rabbits, that was the Dunns'. When they retired, they built their home next to us in Kahana.  
KM: Yes.  
KS: Dr. Dunn, that family, they loved rabbit. So what rabbits we had, we gave it to them. That's when I first learned about fricasseed rabbit.  
KM: [chuckles]  
KS: And you know, it was good.  
KM: Was good, huh?  
KS: Oh it was good!  
KM: All right.  
KS: When I went to the mainland and saw fricasseed rabbit; oh, that was one of the big things to order. Especially at the Brown Derby.  
KM: [chuckles]  
KS: Now, this tree here, when I was growing up, there was a wall wrapped around.  
KM: Oh.

KS: There was only one central tree.

KM: Yes.

KS: But over the years it's branched out and you have several big trunks now.

KM: Yes. So there was a wall around the base?

KS: And it was raised, a raised wall.

KM: So is there?

KS: And oh, we used to play all over these trees.

KM: All over, huh?

KS: Even Keoki.

KM: Oh, yeah?

KS: Yes, I remember from when he was little.

KM: Play Tarzan?

KS: Oh, we played any and everything. Each other too.

KM/KS: [chuckles]

KM: Is there a story to this tree?

KS: Well, it was planted by a sheriff, William O. Smith.

KM: Yes.

KS: Which is the same as my classmate, William O. Smith. On the what was it, fiftieth arrival of the missionaries to Lahaina.

KM: Ahh.

KS: Fiftieth anniversary. And as part of this, when Edison visited here in Hawai'i, he got a branch of it and had it grafted in Florida in his Florida home.

KM: Really! Wow!

KS: And the films we have there are very interesting.

KM: Yes. By Edison, yes?

KS: By Edison.

KM: Yes.

KS: In 1898 and 1906.

KM: Yes. Amazing!

KS: But what he wanted to show was that all the electricity that was, Hawai'i had, we were very advanced.

KM: Yes.

KS: In fact, I'olani Palace was wired for electricity four years before the White House and Buckingham Palace were wired for electricity.

KM: Amazing, huh! It's like the educational system in Hawai'i too.

KS: Right.

KM: Early, it was much more advanced than all other places, you know, and so ...

KS: Well, the teachers here were strictly educated at the old Normal School.

KM: 'Ae.  
KM: Oh. It's out of order.  
KS: This is part of the post office.  
KM: Yes. So the right side facing *makai* was the post office.  
KS: And Mr. Robinson and his wife would faithfully pick up the mail and take it down to Mala. For the mail going to Lāna'i.  
KM: 'Ae.  
KS: These were all mailboxes all through here.  
KM: Oh, along the wall.  
KS: All along here and here. This is where the counters were for the...  
KM: Post mister or master?  
KS: In fact, Aunty Margaret was the postmistress here, Margaret Booth.  
KM: Oh.  
KS: Margaret Farden Booth.  
KM: Yes.  
KS: She was the postmistress here. And that was the Waterworks Department.  
KM: On the left *makai* side was waterworks.  
KS: This was part of the old courtroom.  
KM: Ahh, so the upstairs.  
KS: I was hauled in here a couple of times.  
KM: Not?  
KS: Yes, speeding.  
KM: *Auwē!*  
GK: What do you mean you were hauled in here?  
KS: Speeding tickets. One time, I was arrested for DUI.  
KM: *Auwē!*  
KS: And the judge, Judge Bail. And if you went before Bail, you go to jail.  
KS/KM: [chuckles]  
KM: Uncle said he was hauled into the courthouse a couple of times here.  
ML: Memories.  
KS: Two times for speeding, and one time for DUI.  
ML: Oh, my!  
KS: And Judge Bail was the judge at that time, and the old days was, "Go to Bail, go to jail."  
ML: [chuckles] Oh, no!  
KS: So my case came up and I had a woman by the name of Barbara Weddecke, Reddecke was my attorney. She went before him, explained everything. And I think he deliberately kept this case. We arrived here at nine o'clock in the morning. And he didn't take the case until two-thirty in the afternoon. He let us sit and sweat the whole time.

Group: [chuckles]

KS: So finally came up, and he looked over the paperwork. And he says—he looked at Barbara, and he says, “Are you sure that’s your client?” And she said, “Yes.” “Well, it’s a miracle.” She looked at him and he says, “He should either be in a coma or dead.” And she looked at him and, “Haven’t you read your paperwork? Come on, counsel; you’re supposed to assist him.” He says, “I’m reading it. He’s either in a coma or deceased.” He says, “According to this, he’s a—I think it was something like two-point-nine.” Two-point-nine, I mean, I’m out of it. [chuckles] I should have been long dead. He says, “Case dismissed.” And as we were going down the steps [chuckles] she says something. I said, “I’ll ignore that.” [chuckles] Keeping her there, you know...five hours.

KM: Yes. *Auwē!*

KS: Ah...

KM: Was the other side a courtroom also?

KS: No. This other side was [thinking]...

KM: Oh, there’s an old safe.

KS: This is part of what came out of the waterworks downstairs.

KS: Downstairs. This was the police department.

KM: Ahh.

KS: Oh, there was many a night coming home from the other side, out of Kīhei when we’d go to Aunty Becky’s or go to Wailuku or Hale Lawa, come home. We always came by here to get Daddy because he had the midnight to eight in the morning shift. Always let him know, we’re safe.

KM: Home safe?

KS: Home safe.

KM: Yes.

KS: Yes, the captain’s office was here. This is now the Lahaina [thinking] oh, what is it called ?

KM: Restoration Society?

KS: No, Lahaina Restoration is up by the Baldwin House.

ML: Town Action.

KM: Action?

KS: Town Action Committee, Lahaina Town Action Committee. Yes, he’d be out here sitting on his chair. The only cop on duty for all of West Maui.

KM: Amazing, yeah!

KS: He would turn on the streetlights on Front Street. From Lahainaluna to Shaw Street. There were, I think six lights. Then he had to go out to Ka’anapali to uh, Pukulili Road.

KM: Yes.

KS: There was one light there and he had to switch that on. Then at dawn, he’d go out, turn off the lights there at Pukulili, then come back here to Lahaina and turn off the Lahaina lights. But back then, all you needed was one police officer. Daytime, you had a clerk, the captain, and two, sometimes there were—if the fleet was there and there were a lot of marines or sailors in town, then they’d put three on duty. Because you had your SPs and MPs.



KM: Yes.

KM: And so the *hale pa'ahao*?

KS: That's up on Prison street.

KM: And so they were still using that?

KS: No.

KM: No, okay.

KS: Well, that became so dilapidated.

KM: Yes, that's what I thought. So what happens if the judge threw someone in jail?

KS: They went downstairs.

KM: Downstairs, oh. Worked in the post office? [chuckles]

KS: No, there's a basement.

KM: In the basement. Oh!

KS: There's a basement. There's what [thinking] one, two, three—three cells.

KM: [chuckles] It's really like being in the dungeon!

Group: [chuckles]

KS: And all they got was water and Saloon Pilot.

KM: 'Ae.

KS: One Saloon Pilot, one jug water. They usually change their exhibit every three months here.

KM: Yes, oh.

KS: That looks very similar to the map that you brought.

KM: Yes, it's the same map, 1884 Bishop.

KS: That's how I remember Front Street.

KM: Really! Wow! Oh, 1940. The sailors are in town.

KS: Yes.

KM: Well, actually...

KS: And when the fleet came in Mother and her *hula* dancers would go out to the ships and entertain.

KM: Yes.

KM: Look. Speaking of entertaining.

GK: *Hula* and the sailors.

KS: If I had my glasses, I could probably point out some of the people there.

GK: Oh, dedication of committed *kumu hula* like Lahaina's Aunty Emma Farden Sharpe, whose *hālau* is shown here.

KM: That's mama's *hālau*.

KS: Yes.

KM: Maybe you're in there somewhere too.

KS: No, I don't think so. If anything, probably, oh, I don't have my glasses. Well, these were the only dancers—

KM: This is upright bass. Here's an upright bass player, guitar, a steel guitar.

KS: Oh, that's Andrew, oh, that's Andrew, what's his last name; [thinking] Ka'opuiki.

KM: Oh, Andrew Ka'opuiki. Oh!

KS: This guitar here, that would be Jacob Lum. Hula dancers, [thinking] not Iwalani, Robinson, is this woman with a *ukulele*?

KM: No, she's hands out.

KS: Oh, she's dancing too?

KM: Yes, her head is down there.

KS: Oh, Kaloula would be in here somewhere with Theone. Keoki's sister. Yes this was before they put in the fire escapes. And all of this became developed.

KM: So what building is this?

KS: Kamehameha III School.

KM: Oh, really! Wow!

KS: It would be the north wing.

ML: Uncle Kenneth? Do you know where Kamehameha School is today?

KS: Yes.

ML: Was that always where it was? Or it moved?

KS: Kamehameha III School. Yes.

ML: Yeah? It's always—

KS: They tore down the old school; they felt it was unsafe.

ML: Hmm. But they kept it the same place?

KS: Same place.

ML: Wow!

KS: Who's glasses?

KM: Beautiful, yes!

KS: That used to be a beach out here.

KM: For real! It was sandy beach?

KS: A sandy, it was dark sand.

KM: Yes.

KS: There was a beach out there. At the end of the breakwater was where the stone pile was.

KM: Oh, that you folks would play off of?

KS: There were sampans, canoes.

KM: Amazing!

KS: Uncle Hoover used to anchor his yacht.

KM: Yes.

KS: He built it himself. Uncle Hoover was from Germany, from Berlin. Oh, they took away the ramp.

KM: Yes no more ramp. Okay.

KS: The *pipi haole*.

KM: *Aoia*. [chuckling]

KS/KM: [chuckles]

KM: Oh, yes. Can see the stairs down into the basement for the...

KS: Yeah, they have a gallery.

KM: ...calaboose.

KS: ...down there. The Lahaina Arts Society. You know, there was an artist here a couple of weeks ago, Leslie DeVille, who did a portrait of Dad.

KM: Oh.

KS: And and a pastel of mother and dad. And he did a portrait of Kalaolu. And one of Primrose Keahi.

KM: Yes.

KS: And one Anita [thinking] what was Anita's name?

KM: We've had a big excursion today.

KS: Oh, very big excursion.

KM: Was good fun! *Mahalo*.

KS: Oh, you're most...

KM: Thank you so much for talking story and sharing some of your memories.

[End of Interview]

***Herbert and Dorothy (Cambra) Kinores  
Kaua'ula-Lāhaina Oral History Program  
February 8, 2007, with Kepā Maly***

Mr. and Mrs Kinores granted their verbal release of the interview to Maly for this study, on June 21<sup>st</sup>, 2007.

(discussing cowboys – employees of the Pioneer Mill Ranch operations):

HK: ...And then we had Yashko Klushnic. He was Polish, and then myself.  
KM: Okay, wonderful! Now, let's review some of this one more time, please.  
HK: No problem.  
KM: What we need to do is, give me your name real quickly, and your date of birth?  
HK: Herbert Kinores.  
KM: 'Ae.  
HK: Born November 14<sup>th</sup>, 1932.  
KM: Okay, good. Now you said that papa, you were born in Pā'ia?  
DK: Hospital.  
HK: Yes.  
KM: Pā'ia Hospital. And you were living?  
HK: In Makawao.  
KM: Makawao.  
HK: And Haiku.  
KM: Haiku section?  
HK: Yes.  
KM: Papa worked for the Territorial Government at that time?  
DK: Territorial.  
HK: Yes.  
KM: Board of Health?  
HK: Right, yes.  
KM: You said, what did they do?  
DK: Rodent control.  
HK: Rodent control.  
KM: Wow!  
HK: They used to catch rats and they used to send them down to some place down and make sure they don't have disease and all that.  
KM: Do you know what they were looking for?  
DK: Plague.  
HK: Plague, I suppose that during those days.

KM: Oh, sure.

HK: Yes.

KM: That's right because something had broken out in the 19-teens or something like that also.

HK: That was a real hard job. He would go to work early in the morning and walk in the gulches, in the valleys and all that. that's his district from Makawao to Hāli'imaile.

KM: Really?

HK: Yes.

KM: All of those?

HK: And he got to know where every trap is and catch the rats and tag 'um. Tag the rat, what area he caught the rat. And then they would pick him up and that would be his day.

KM: Wow!

HK: Days work.

KM: Did he drop off *makai* and walk *mauka* or?

HK: No. He dropped off, his place was in Makawao.

KM: Okay.

HK: Right by the post office.

KM: Yes.

HK: Okay. That was their office.

DK: Office in the back of the teachers cottage.

HK: Yes.

KM: Teachers cottage?

HK: Yes.

DK: In the back of the old teachers cottages.

KM: Thank you. And I'm sorry aunty, you said, Dorothy?

DK: Dorothy Cambra Kinores.

KM: Okay, good. And you, as you said you *hānau* down Pu'unēnē?

DK: Hospital, November 10, 1935.

KM: Hospital. But papa them bought a house in 1950?

DK: In April of 1950, bought 572 Lā'ie Drive, on Kalama Hill.

KM: Okay. And the dentist who lived in the house before was?

DK: Dr. Colton.

KM: Dr. Colton. And that's the house your parents brought from, Dr. Colton?

DK: Yes, Dr. Colton. Mr. Mizuha from Bank of Hawaii handled the transactions.

KM: And who was the famous politician you mentioned?

DK: Manuel Gomes Pascual.

KM: Pascual. And you said the HC&S Company?

DK: HC&S carpenters built it for him.

KM: Wow and is that the same house you folks?

DK: Correct.

KM: Wow!

DK: Upstairs and downstairs, five bedrooms and two baths.

KM: Wow! That's a...

DK: On about three acres of land.

KM: Must be a beautiful place.

DK: It was a nice estate, yes.

KM: Must be a beautiful place. Okay now, before we started, your first words to me were—you said, you went to 8<sup>th</sup> grade and daddy told you, "You got to go work so your sisters can go to school."

HK: I went work, went to Lāhaina.

KM: One summer and it turned into?

HK: One summer and I stayed there, forty-seven years.

KM: Forty-seven years okay, *mahalo*.

HK: [chuckling]

KM: So you started in 1949? The summer of '49 you said, plant cane?

HK: Planting cane, herbicide and that following year I got the job on the ranch.

KM: Okay. Now had you had any experience with cattle or ranching?

HK: Yes. I was born and raised with cattle.

KM: This is all country?

DK: Always helping Bill Ebby.

KM: Okay.

HK: Yes. I was born and raised, milked cows, feed chickens, raise pigs. Those days was, my Dad was making thirty-two dollars a month.

KM: Wow!

DK: He also worked for cannery.

HK: Yes, for a little while after that.

KM: Hāli'imaile? No?

HK: Libby.

KM: Libby, oh.

DK: Steady work.

HK: That was small pay, so somebody had to go work. If I could continue that, I was called up to the Viet Nam call up.

KM: Really?

HK: In '68 and I got my high school diploma in the service.

KM: You're kidding!

HK: Yes.

KM: You served, you went to Viet Nam as well?

HK: No, I didn't. I had only so many months to go so they sent me to Pōhakuoloa, the Big Island, to train all the inactive reserves that come from the mainland.

KM: Oh, so you stayed at Pōhakuoloa?

HK: I had colonels and captains and lieutenants that came from inactive reserve, came to Hawaii for that call-up, and I was the trainer for them. I trained all of them, yes.

KM: You worked the Pōhakuoloa lands like that too?

HK: All that lands.

KM: Wow! I know that area. Wow! Now you'd mentioned that like your Dad, the job was thirty-two dollars a month, I think.

HK: Yes.

KM: So in '49 when you went to start working, what did you get a month?

HK: Fifty, whatever I was making, fifty-something, fifty cents an hour or something? I made an hour.

KM: Fifty cents an hour?

HK: That's four dollars a day.

KM: Okay, wow! Now when you went to work Pioneer Mill. Did they provide you housing and stuff?

HK: No. I stayed with my sister down there. My brother-in-law was working for the ranch at that time, so when I went down and was staying with my sister and brother-in-law.

KM: Pioneer Mill Ranch?

HK: Pioneer Mill, yes.

KM: I see. Was that a little bit maybe how you ended up going to work for the ranch?

HK: I wanted the ranch from the start because I was born and raised cowboy.

KM: Okay. I'm sorry Mr. Kinoros, I'm going to ask you to repeat the names. You said in '50 basically, there were cowboys that you were working with. These are all older. Were you the young kid on the block?

HK: Yes.

KM: Okay.

HK: There was Pili.

KM: Yes, Kaho'ohalahala.

HK: Kaho'ohalahala. Charles Poepuni.

KM: Is that Poaipuni or Poepuni?

HK: Yes, Poaipuni.

KM: Okay.

DK: Yes, Poaipuni.

HK: And there was David Lopes...

DK: Richard Vasquez.

HK: There was Richard Vasquez.  
KM: Okay.  
HK: There was Kaniho and there was Visaya, the Filipino. And there was...  
DK: Mr. Krusnik.  
DK: Yashko Klushnic.  
KM: That's the Polish guy?  
HK: And there was Web Cockett.  
KM: Web Cockett?  
HK: Yes.  
KM: Okay.  
HK: And myself. George Santos was the boss.  
KM: Who was your brother-in-law?  
HK: David Lopes.  
LM: That was your brother-in-law, and he was working...?  
HK: He was working in the ranch as a cowboy, he was the one that used to shoe horses for the ranch.  
KM: Okay. Now at one time, did any of the other Hawaiian families from around that area work for the ranch while you were there? Like there wasn't a Ka'aikala already or?  
HK: No.  
KM: No, okay. Maybe that was earlier then?  
HK: Earlier. They might have been working for Honolua Ranch. Honolua had a ranch before Pioneer Mill.  
KM: Yes.  
HK: A lot of them even Charlie Poaipuni was working at Honolua before he came to our side.  
KM: I see. And you said prior to that he was at 'Ulupalakua?  
HK: I think he was born and raised up there.  
KM: He was born and raised, okay.  
HK: At 'Ulupalakua.  
KM: Okay.  
HK: He was a real cowboy.  
KM: In 1950 you go to work for the Pioneer Mill ranch. The ranch lands were above the sugar cane fields?  
HK: Above and between.  
KM: And between.  
HK: All the gullies, the gulches, we had them fenced up and we had cattle in there. The ranch, the fattening pen of the ranch and the slaughter house was down Ka'anāpali, where Sheraton Hotel is.  
KM: Oh, really!  
HK: Where Sheraton is.



KM: Did they drive *pipi* or did you truck them?  
HK: We started to truck and we drove some, yet.  
KM: Across the ranch like that? Okay.  
HK: Yes.  
KM: Ka'anāpali Beach Hotel section?  
DK: Sheraton.  
KM: I'm sorry, Sheraton.  
HK: Sheraton. Sheraton was, on a small little beach we had the supervisors club, a little house over there, a pavilion.  
DK: The *kāne* and *wahine* had two bathrooms.  
HK: The *kāne* and *wahine*. And then right next to that on the Lāhaina side we had the slaughter house, and right next to the slaughter house we had the fattening pen where we used to fatten our cattle with pineapple from Baldwin Packers at that time.  
KM: Yes, yes.  
DK: The cannery was running at that time.  
HK: The cannery was running.  
KM: Oh, okay. The slaughter house was down there. They weren't shipping *pipi* out of there?  
HK: We were shipping. We were shipping to Honolulu some, and we were slaughtering the rest down there.  
KM: The *pipi* you would slaughter here was basically for Lāhaina Town use?  
HK: Lāhaina and some haoles around there wanted—Pioneer Mill, it was said that they had the best beef in the state of Hawai'i.  
KM: Oh, yeah?  
DK: The mixture of their grain.  
HK: The grain and the pineapple bran and all that, that we used.  
KM: Okay.  
DK: Nagasako, Kishi...  
HK: Matsuda.  
DK: The Matsuda Store, and Banyan Inn, the grain fed steaks.  
KM: Oh, they would provide those stores?  
DK: All customers.  
HK: Yes.  
KM: Did Pioneer Mill keep a butcher shop itself, a store?  
HK: Pioneer Mill had a butcher shop, they had Lahaina... [thinking]  
DK: Store.  
HK: The Lahaina Store. They used to cut up beef and sell.  
KM: Yes. Was that in your time or was that before?  
HK: In my time.

KM: They still ran their own also?  
HK: Yes.  
KM: Now did you folks provide meat for plantation families, employees?  
HK: No.  
KM: It was simply for sale. They weren't like providing, supplementing the diet of the families by giving them?  
HK: No.  
DK: Not like Haleakala Ranch, no.  
HK: The only time we would get beef is if we were driving and one beef broke the leg and we couldn't have an inspector. So we would hang it up and then cut it up for the boys.  
KM: Okay.  
DK: Very, very little. Not everybody had freezers those days to freeze the whole lot, you just had to give it away fresh. Just give it away fresh, a little bit at a time.  
KM: Interesting. Let me open up, you mentioned the slaughter house, this is going to take a moment. This map is a big one... [opening the map] We'll just use a portion of it, I want to find the right section. I'm looking for... In Kaua'ula going up the valley, just so you get an idea. This is the power house... [pointing to locations on map]  
HK: Right, okay.  
KM: The four bay, you know where the pipe runs down comes *mauka*?  
HK: Yes. We had cattle all through there.  
KM: Now if I recall, was there any taro being grown by families by 1950?  
HK: No.  
KM: No. They were gone already?  
HK: They were gone. But there was a few Japanese houses.  
KM: Yes, yes.  
HK: Right, some place around here.  
KM: If that's the power mill, the power plant.  
HK: That's the power mill.  
KM: Here's the pipe.  
HK: Okay. This is the pipe. Okay, we had a slaughter house up here some place.  
KM: Yes. The slaughter house was just in this area, there's the crook in the road.  
HK: There you go.  
KM: Okay.  
HK: Had few houses here. Right here, Japanese houses.  
KM: Okay. In this section? I'm just going to... [marks map]  
HK: Right here. And the power house, on top of the power house, we have that shrine still. You know that shrine?  
KM: Yes, yes.  
HK: Okay. Had couple houses over there with a few Japanese was living there.

KM: By the shrine?  
HK: Yes.  
KM: Oh.  
HK: That's the last houses that stayed up there and people was living.  
KM: Okay.  
HK: These ones over here was just about gone, and then right here. But you could tell...  
KM: I wonder if that's it?  
HK: Yes.  
KM: This right here. [marking map]  
HK: Yes.  
KM: These were Japanese. Were they ditch men or?  
HK: Ditch men, yes. And all along here, if you take notice, there was taro patches.  
KM: Yes, the walls?  
HK: Stone walls and all that.  
KM: Yes.  
HK: But there was no taro.  
KM: No taro in 1950?  
HK: No. And in Kaua'ula Gulch itself, if you go down the trail by the slaughter house and you walk up.  
KM: Yes. Into along towards the stream side, which is right here?  
HK: Right. Okay, there was taro patches in the gulch too. And there was orange trees. Had orange trees in the gulch.  
KM: Yes.  
HK: We used to pick up orange. And if you go all the way up Kaua'ula, you get that old fence line, where the intake is just coming in to where the water goes into the tunnel?  
KM: Yes.  
HK: Okay. They had avocado trees, they had an old house there.  
KM: Really!  
HK: A couple houses there. People was living there just before my time I think. Before I started working, I know people was living there. There was a house in there. And then had the avocado trees and all that. Somebody was living there.  
KM: Wow! That's by the tunnel then basically?  
HK: Right by the tunnel.  
KM: Where the dam?  
HK: Where the dam stay and the water turn off, right there for go inside that side of the mountain.  
KM: You go just *mauka* of the dam, you know in the bushes all in there, had plenty stone walls and everything too, inside there.  
HK: Right. Our cattle used to go right up past the dam.

KM: Really!

HK: Go through the fence and if you go up and eat all the ti leaves up on the hills.

KM: Ahh.

HK: That goes up and then it spreads out...

KM: And it opens up again?

HK: It opens up at the top. I know all the hills [chuckles].

KM: You folks, you had to go after the *pipi* all over then?

HK: Yes. That was all open, the state didn't care. I mean there was always grass control, our cattle used to go up and climb all that mountains. There was no forest reserve fence, they was no state fence. Everything was wide open.

KM: Right.

HK: The top. The only fence we had there was the bottom layers to separate the cane fields from there.

DK: The statehood things came after the '50s.

HK: Yes.

KM: Yes. See Territory like you said, the forest reserve stuff was established. Like this map here, this shows you what the line of the forest reserve was.

HK: Right. They had the markers. They had markers on the stone, white marks with crosses. We know that was state and...?

KM: Yes, but no fence line yet?

HK: No fence lines.

KM: The *pipi* in the valley just had run of whatever then?

HK: Wherever they could go, they'll go.

DK: Range.

HK: They have the hills, that steep hills and we used to climb that hills and chase them down when we corral them.

KM: You must have had really good horses back then?

HK: A lot of good legs.

DG: And dogs.

KM: Oh yeah, oh.

HK: Walk. We used to go to the intake and coming down from the intake, we used to walk the mountain. Climb the hill, and then yell from on top and both side valleys. The echo would just go down that hill, and the cattle would just go down the hill to the corrals.

KM: Really!

HK: Yes.

KM: You folks developed holding pens at various locations and stuff?

HK: Right by the slaughter house.

KM: Oh, yes.

HK: Had a big corral right there, that was our holding pen.

KM: Okay. This basically—that crook in the road where it goes down. This is the slaughter house area here?

HK: The slaughter house and the corral where they used to corral cattle in there, and slaughter right there.

KM: How big was the slaughter house? If you think, foot-wise?

HK: Small.

KM: Small?

HK: Yes. Maybe, 900 square feet.

KM: Really! Oh.

HK: Was small.

KM: Now did you folks have power at the slaughter house?

HK: I don't think so.

KM: You don't remember?

HK: I don't think we did. They used to slaughter during early morning.

KM: Okay.

HK: Whenever it was. There was no power, no lines or nothing up there.

KM: Oh, okay. I understand they would just push everything over the side?

HK: All the insides from the cattle would go down that gulch right there, just push 'um down.

KM: Wow! Talk about rodent control.

HK: Mongoose and dogs, there you go.

DK: The scavengers got to eat [chuckling].

HK: Everything went down there, yes.

KM: So can you describe a day working on the ranch in the valley here?

HK: We used to start down at Ka'anāpali, Sheraton. Saddle our horses early in the morning load them on the truck, drive them all the way up to Kaua'ula, unload them by the slaughter house.

KM: Yes, okay.

HK: And so many people go in one valley, so many people in the other valley, and somebody would climb the mountain and stay on the ridge line with the horse as far as the horse could go. He would control the cattle, he could see the cattle.

KM: Yes, yes.

HK: Going across and he would yell. We was the dogs, we would climb the mountains and chase them down.

KM: Sort of like you know when you go fishing and you get the spotter?

HK: Yes, yes.

KM: He was up on top directing you folks where?

HK: And with his whip, Charlie Poaipuni. Charlie Poaipuni was...

DK: The older ones would stay down.

HK: He was 250 pounds, but that horse, he would ride that horse almost to the top of the hill,

he won't walk. He was a real Hawaiian. He likes to stay on the horse. It was rough, there was days that we don't eat till 3 o'clock. There's days that if we come down early and it's 10 o'clock, we'll eat at ten because we have to go back and drive another drive you know.

KM: Wow!

HK: And the horses, the horses worked hard. They really worked, in that stones.

DK: The lunch can get all smashed... [points up to shelf where lunch cans are displayed]

HK: The sandwich everything.

DK: Smashed from the saddle. Even the water, the water tin.

KM: Yes.

HK: Taking your lunch tied to the saddle. And there was a lot of yellow jackets those days.

KM: Really!

HK: Up there. You know all that cow manure. They turned to real fuss, that's what the yellow jackets would take and make their nests. That's why their nests are gray.

KM: I see.

HK: It's from cow manure.

KM: Interesting. Now you said, you know if you go up there recently. Have you been up there recently?

HK: No.

KM: If you go up the bushes is just thick, everything is thick!

HK: I can imagine.

DK: Over grown with vegetation?

KM: Over grown with everything.

HK: Yes.

KM: When you were there, it was pretty open?

HK: It was open all open. The cattle were eating all the grass, you could see every stone wall, you could see every taro patch. You could see the watercress they used to raise on top, along the ditch coming down.

KM: Yes.

HK: That was all watercress.

KM: Wow!

HK: All the watercress you wanted to eat.

DK: You could see a rat run in the field. [chuckles]

HK: Yes. We had them under control, the cattle, everything was clear.

KM: Wow!

HK: The only time the cattle would hide is if they go inside a cluster of trees and we couldn't find 'um. Then the dogs would nip at them, and we'll go in there and chase them out.

KM: Wow!

HK: It was all clear, we could see every stone wall over there.

KM: You mentioned like up by the intake and stuff like that, there's lots of coffee trees up in there.

HK: Yes.

KM: Was there coffee back then?

HK: Oh loaded. Thick with coffee.

KM: Did you hear, how come, did someone try to grow coffee commercially?

HK: There was a coffee grinder.

KM: Really!

HK: Let me tell you, there was a coffee grinder up by the intake, by that house I was telling you, had the house and the avocado tree?

KM: Yes.

HK: There was a coffee grinder. The coffee grinder was maybe about that big.

KM: Four feet high and...

HK: And it was round, four feet round and had all that holes in it.

KM: Yes, yes.

HK: All that holes where they used to throw the coffee in and grind 'um to get the seed out.

KM: Yes, yes to get the casing off.

HK: There you go, yes. There was a lot of coffee, all the way up.

KM: Someone was actually trying to grow coffee for...?

HK: Somebody, got to be because that...

KM: ...economics.

HK: Let me tell you that coffee grinder must weigh five hundred pounds.

KM: Wow!

HK: They must have took 'um up in parts and build 'um there.

KM: Wow!

HK: There was one coffee grinder there, and there was one in Honokōwai Valley.

KM: Really!

HK: Yes, way up.

KM: Get coffee up there?

HK: Now I think the Bishop Museum had one from that. I think the one from Kaua'ula. I'm pretty sure they have it.

KM: Oh really, you think so? Okay.

HK: I don't know who had the other one, there were two that I know of.

KM: Wow! Those houses there maybe—I wonder how long they've been up there? Maybe they were before the tunnel went in or? Don't know?

HK: I don't know. But I know those houses was real old. If I worked in the '50s as a cowboy. Those houses must have been up there twenty, thirty years old. And made all one by twelve, and with lathes in between. That's how those houses was built. Got to be, those houses were up there a damn long time.

KM: Long time.

HK: Before my time.

KM: About the ditches like that, and like the dam up at the intake there.

HK: Yes.

KM: Did the water flow over the dam that you recall, or was it always blocked?

HK: No. It used to...it was blocked but so much water would come down and then the rest of the water... If they knew it was going to rain they had that little gates...

KM: The gates, yes.

HK: The ditch man would go up and adjust the gates because if it goes over the dam, it would break the dam. They got to control the water.

KM: I see.

HK: And whatever water goes, it goes through the ditch all the way to Kaua'ula, up in the mountain.

KM: Yes, up right here.

HK: And it goes down there, flow.

KM: Down the pipe into the?

HK: There you go, okay. And all the overflow water from there would go over and back into the gulch, it would run down.

KM: Yes. You see right here this is the ditch, the Pi'ilani 'Auwai they call.

HK: Yes.

KM: You know where has the little wooden flume on this side [Manowaiopele Gulch]?

HK: Right, right.

KM: It runs down behind here.

HK: There you go, okay.

KM: The runoff would go...?

HK: Go in there, yes. Everything was controlled. The ditches would take only so much water.

KM: I see.

HK: If it would take more than that, it would break everything. There's not one ditch would hold all that.

KM: There was only so much capacity.

HK: Yes.

KM: But the water generally didn't overflow the dam then, it was controlled?

HK: It did overflow.

KM: Oh, it did, okay.

HK: Yes. Well it... The dam, let me tell you there's a cement spillway that goes down.

KM: Yes.

HK: The big intake right there, next.

KM: Yes, that's right.



HK: Before it goes into the ditch...

KM: Yes, ditch tunnel.

HK: ...coming down towards the pump. That dam could only take so much because they had one overflow gate on that too.

KM: I see it.

HK: When the dam comes fill up it goes into the thing and it got to go over the flow.

KM: Oh, I see. That extra gate not the one that goes into the tunnel, the extra gate was actually to control the water going down the dam...

HK: The water that goes down Kaua'ula Gulch and goes down Puamana.

KM: You know someone has just, they've just... I think Dave Minami's crew them have just remade the hollow tile for that gate.

HK: To control the water.

KM: To control, I see. That extra gate was to control the water. When high water, they could let it out rather than run over the dam, it would go into the gulch.

HK: Yes, they wouldn't run over the dam 'cause it would break the dam.

KM: Sure.

HK: You know how forceful water is.

KM: Yes, strong.

HK: Strong, yes.

KM: Wow!

HK: So that water used to go all the way down until below the slaughter house, then had one more catch basin down there.

KM: That's right.

HK: You know the catch basin?

KM: Yes.

HK: That used to go up along that, and they used to get that V-flumes to water, to irrigate cane.

KM: Yes.

HK: They used to pick 'um up from there. They had gates... If you go down, you cannot go down today, today get grass like that. All that flumes made out of one by sixteens, I think. It wasn't one by twelves. To make that flumes with angle lines, all irrigation.

KM: And all the irrigation was for sugar cane?

HK: Yes.

KM: They went out Launiupoko across all Kaua'ula?

HK: All, all for sugar cane. There was nothing else growing.

KM: And by the '50s you said, no more taro up here being cultivated?

HK: Nothing. You could tell they raised taro because in the wet spots you could see taro.

KM: Yes. Did you ever walk along, go along the ditch like this?

HK: Yes.

KM: Did you hear, did any of the old Hawaiians or anyone tell you about the ditch? Who made the ditch or anything?

HK: No.

KM: Never heard stories?

HK: No. But the people that made the ditch. Could have been old Japanese or Filipinos or somebody.

KM: Even the tunnel and you look... I'm sorry, you mentioned Japanese, when you come down here power house...

DK: That's Hirai Camp?

KM: No, this is the one, the power house here...

HK: Where get the shrine.

KM: The shrine, yes.

HK: I used to take care up there all the time.

KM: Beautiful stone work, yes? Cut stone.

DK: We used to even take flowers to the shrine.

KM: Who was the shrine for?

DK: Japanese.

HK: For the old Japanese. I don't know somebody went over there and took something from the shrine.

DK: They donated it to some place.

HK: And they donated it to somebody and they had to go get it and bring it back.

KM: You heard that?

HK: Yes.

KM: Yes. I heard a story about that too, from one of the plantation guys.

HK: There you go, yes.

KM: The managers or something, and *pilikia*?

HK: Yes. They had to bring it back because they couldn't sleep at night or what the hell had happened. Her and I used to take flowers up there.

KM: Really!

HK: We was real... [pauses] land...

KM: You respect?

HK: Respect. Even the burials in Lāhaina, they were in the tunnels, small caves.

DK: Is that called Kanahā?

HK: Kanahā, yes. And then the coffins with small boards, you know how the coffins was?

KM: Yes, the old type.

HK: The old type. The mongoose used to go and pull out the bones, the head, the skull. I used to go and put them all the way back and cover. I used to do all that.

KM: When you were cowboy you would see these things?

HK: Oh, yes. I knew quite a few heiaus where had the stones. Like Launiupoko, on this side.

Get one big one where they building all those houses now on that Kaua'ula.

KM: This is up side?

HK: Yes. Just before the top of the field, there's a big... Right next to the reservoir. Below that on the left hand side had a big stone wall, we knew that was Hawaiian. Which was a square and it was flat top, we know that was Hawaiian.

KM: Yes. When you folks were out *alualu* like, go for the *pipi* and what like that, if you saw things, you folks were respectful?

HK: Oh, yes. We never take anything. Never!

KM: And like you said, the *iwi*, the burials like that. If you saw something exposed, already you folks would?

HK: I put it right back in.

KM: Put it back, yes.

HK: And I never did get dreams that said I stole anything. I put it back.

KM: When you do good things you no need worry.

HK: Yes.

KM: How about here, Kaua'ula or going down. You saw stuff too or?

HK: Kaua'ula, the only place had something was below the first cattle guard. Where the pump is and that road goes down and then goes across the gulch.

KM: Yes.

HK: To the flat on the opposite side?

KM: Yes.

HK: The ditch man house was next to the small reservoir over there, the ditch man house there too. Before that had a little shrine over there. But that was long ago. I don't know what they did, must be there yet.

KM: You know where Kaua'ula Camp before? Where they had the camp?

HK: Yes, very much so.

KM: Was any one still living there when you were?

HK: Yes.

KM: Still had families living there?

HK: There was quite a few houses there. My brother-in-law David used to go up there and shoe the horses and the mules for the ditch man up there.

KM: Up the camp?

HK: Up the camp. Yes, there was quite a few houses over there.

KM: Wow!

HK: There was Japanese, and I think there was Filipinos.

KM: Filipino, yes.

HK: That camp was big at one time, that camp wasn't only small. Maybe that camp had fifty, sixty homes I think.

KM: You think so?

HK: I think so, yes, it was big.

KM: I know like you mentioned aunty, you mentioned Hirai Camp and stuff. They had camps at all these different locations.

HK: All different places. Ukumehame, 'Olowalu.

KM: Yes. I guess it was easier to have the work force living close to work?

HK: They worked in that area, and they got control by supervisors and all. They would go up and give them jobs.

KM: Speaking of supervisors, who was the ranch foreman when you started?

HK: George Santos.

KM: Okay.

HK: He was the ranch foreman until he retired, and I took over the ranch. I became the ranch foreman.

KM: Wow! When did they close the ranch operation?

HK: Sweety?

DK: In '73. I think, 1973.

HK: We moved the ranch to 'Olowalu. Now Ka'anāpali, when that was a ranch, everything from Ka'anāpali, from Sheraton, all the way down to the Japanese graveyard [Hanaka'ō'ō section]; that was all swamp land.

KM: Really?

HK: At one time.

KM: Wow!

DK: Completely, they filled it in.

HK: Completely swamp. There was no law that says you couldn't fill 'um up. So Pioneer Mill...

KM: You mean, the Japanese graves by the wharf, Māla?

HK: No, no. The one...?

KM: Hanaka'ō'ō?

HK: Hanaka'ō'ō, right there. From there over, that was *kiawe* trees and that was... Only what grew there was beach grass, salt water grass.

KM: Yes.

HK: Because when come high tide everything was white with salt. And then right next to Sheraton, that was our horse paddock. We had about forty acres of horse paddock over there. Where our horses would go in there and eat *kiawe* and...

DK: The beans.

KM: Yes.

HK: Then Pioneer Mill started to throw all these stones, all these things in the swamp land over there.

KM: I see.

HK: And then they started to fill 'um up with that big cut in 'Olowalu that cinder pit?

KM: Yes, yes.

HK: Okay. All that cinders from that whole mountain went Ka'anāpali.

KM: That's in the '50s also then or?

HK: Way past the '50s.

DK: Late '50s, early '60s.

KM: Oh. I know, you look at how they cut all of that.

DK: Yes.

KM: All messed up.

DK: They almost defaced the whole mountain.

HK: Thousands and thousands of trucks went over there.

DK: Hawaiian Dredging had the contract for that. They would haul 24-7.

HK: That was all stones. Ka'anāpali where the ranch was, everything across the road that was the main road right in Ka'anāpali. That was our main line. Everything above that was *koa* trees and *kiawe* and boulders, and they took all that down there.

KM: Wow! That's amazing! Now you mentioned boulders. You see the piles of boulders all Kaua'ula, Launiupoko, 'Olowalu like that.

HK: Yes.

KM: Those were all clearing mounds for the plantation?

HK: Yes. I went into that... After the ranch closed I went into drip irrigation supervisor.

KM: Oh.

HK: And I supervised the first drip irrigation, setting black shielding and all that. I was in charge of that. And after that I went into cultivation. When I went into cultivation, all the land that we cleared, all the land that we replant and re-plow, all that stones we would load them on trucks and continue the mountain.

KM: You would just keep building up?

HK: Keep building up so you get dirt and everything. The stone piles were five acres big.

DK: Mr. Moirr started that in the '40s.

KM: Oh, John Moir, I think.

HK: Yes, yes. When Moir was the manager, I was in the ranch yet. After that they gave me the job of cultivation, planting, plowing, and seed cutting, I was in charge of all that. John Simmer was in charge, and that's when I worked on installation of the drip irrigation system.

KM: Wow!

HK: After that then I went into harvesting. The last eleven years in harvesting.

KM: The plantation closed in?

DK: In '98. I think, '98. Two years after you left they closed?

HK: Yes.

KM: Okay.

DK: I think it's '98. Herbert retired in '96, late summer of '96.

KM: Okay. Wow! You were talking about... [thinking] Did you ever hear, the stone mounds were there Hawaiian sites that some of them may have covered or anything? No or?

HK: Hawaiians used to say—when we had cattle there, and all the bones and everything else. We clean the fields and all that. We just throw 'um on the stone pile. Those bones on the stone pile is not Hawaiian bones, mostly it's cattle bones and horse bones.

DK: Animals that died from drought.

KM: Really, oh.

HK: That's the bones. Before, when they first started the stone pile, who knows. I don't know, you know when they first started.

KM: Yes. Who knows?

HK: When I took over the stone pile was big already, I just continued to clean up and putting 'um on there.

KM: Now you mentioned that you were in irrigation for a while.

HK: In drip irrigation.

DK: Installation, only installing it.

KM: Is there a Charlie Bonnet?

DK: Yes.

HK: Yes.

KM: Is he still? Do you know him?

HK: I know him, he was my boss.

DK: Harvesting.

KM: They had mentioned but he had something to do with water also?

HK: Yes, he was the big shot.

DK: All the wells.

HK: He knows all the water.

KM: I'm curious, so he still lives here on Maui, you think?

DK: You can get a hold of him through KB Tester at Wayne's Carpet.

KM: KB Tester?

DK: They are very good friends, yes. KB Tester at Wayne's Carpet. I don't know if the Bonnets have moved on to the Big Island but I think they still live here on Maui.

HK: He's a real sharp cookie.

KM: I'm just thinking it might be interesting. One of the things we had difficulty finding is a good record of the development of the plantation's irrigation system. An example is like if we come up here [opening map]... You were talking about, this is Pi'ilani 'Auwai, the old 'auwai. This is the *po'owai*, the dam for it here [pointing to location indicated in the *Kuelana* of Pupule, L.C.A. 6870, Ap. 2].

HK: Yes.

KM: We think that the tunnel, the actual tunnel intake is up here in this section a little higher up. Okay?

HK: Okay.

KM: But when you drive along some of this road that goes up there, it looks like maybe some of the ditches under the road. Some of this old ditch may be under the road. But then you start to see a little further down here, you can see sections of stone wall again along the side of the road. We were trying to figure out, is there a place where we can find some history about the ditch, the digging of the tunnel.

DK: You know any family that knows old man, Mr. Nedermeyer.

KM: I've heard the name.

DK: Mr. Nedermeyer was very good in doing tunnels, of water irrigation for Pioneer Mill before our time.

KM: But of course he's gone.

DK: He's gone. Any relatives?

HK: Nedermeyer, he was German.

DK: What an engineer!

HK: Yes. He was a sharp cookie. Those days you didn't have to have engineers to do anything. Any local guy with common sense can do things.

KM: That's right. You look at the land...

DK: I was told Mr. Nedermeyer made plenty tunnels and ditches for Pioneer Mill.

HK: Those people, even my days, I never go college for be one big boss. I was one...coordinator for the harvesting department, I used to coordinate the whole harvesting operation and all that, with millions of dollars worth of equipment. I never go to school for that.

KM: You didn't need to though yes, common sense.

HK: No. I looked and I worked and common sense. They tell me build one bridge. They wanted a road across the valley to get the cane on the opposite side, I make that road. I didn't go and get blue prints and I didn't need one blue print.

KM: Yes. Look at the lay of the land, yes?

HK: That's all it is. Yes. Today everything is engineers, you got to pass this [chuckling].

KM: Yes, *pilikia*.

HK: All the ditches.

KM: All of these things [looking at map] represent the old *kuleana* that the Hawaiian families lived. In reality, when you start to look here, this goes all the way up top side, the highest one is way back in the valley. You see here, this is the highest *kuleana* that was awarded. But all of these are taro lands. They were cultivating. This area, we know traditionally must have been very important because it was the bread basket.

DK: They lived there, they lived on it.

KM: They lived, yes. That's right.

HK: Yes. And that's where their water came from.

KM: That's right.

HK: The water starts there you got to end way the hell out.

KM: You said like even when the water would wash over, you said it ends up down Puamana?

HK: Yes, they didn't throw it away. Unless one big rain, they couldn't handle but other than that they used up all the water.

KM: Yes.

HK: Most of the water.

DK: Then the plantation started taking and taking for their cane.

KM: Yes, that's right.

DK: That's the story.

KM: That's what happened of course, and so as the old families died or things left, they lost their access to the water because no one was there. And as you said the plantation...

HK: And nobody cared. Everybody was laid back until they see all these million dollar estates coming up, and they say, "Why shouldn't we get something out of that," which is true. They deserve it. Only thing they got to get is the paper work.

KM: 'Ae, it's tough.

HK: Yes, it's hard. I went with Pete Martin when he brought that place up there. I went with him. I took him, quite a bit of lands over there. Like where Kaua'ula Gulch, where all the people was living in there.

KM: Yes.

HK: They said they were living in there before the sugar cane. No, no, they was living there, they made their houses up Kaua'ula when we still had sugar.

DK: Palakiko them.

HK: Palakiko guys stay *mauka* then you get...

DK: Not Kapu?

HK: Kapu was there and you get... [thinking] Waiohu up there. You had Naki up there, and then all those people was up there. They started to keep building in that area.

KM: Because those were *kuleana*, as I understand, those were old Hawaiian *kuleana* lands.

HK: Yes, and they were smart by building there.

KM: Yes.

HK: If they didn't build there they would get nothing.

KM: Yes.

HK: They were smart.

KM: Here's where used to have the flume and it became the siphon that ran from the power house over here. You were talking about one other reservoir?

HK: Yes. The two reservoir is here.

KM: Here is the one reservoir. Did this reservoir have a name?

HK: Okay this is?

KM: This is power house.

HK: Power plant we go down to the gulch.

KM: Yes, through the gulch, the *auwai* comes down.

HK: Okay. And then you get the road.

KM: Yes.

HK: Goes across the gulch.

KM: Yes, this is it here.

HK: Then we had two reservoirs. But they were small reservoirs. And then we had these big reservoir continues going. The big reservoir on the opposite side main road from Launiupoko. Okay, this is the reservoir. But we had two more some place over here.

KM: Oh, so there were also smaller ones.

HK: Yes.



KM: Before this big one?

HK: Before the big one.

KM: It says that there's another power house down there, at least in the '30s.

HK: Yes. There's a power house below that. They used to take the water from this reservoir to go down and make power.

KM: Then you see what happens is as we keep unfolding this map a little bit. Now this becomes the lower reservoir. Now you were talking about, this is Launiupoko.

HK: Yes.

KM: You were talking about a *heiau* or the big platform? By this reservoir, where they're building the houses? The houses are being built all right in here?

HK: This reservoir was square, up there. You know where the houses are being built now days?

KM: Yes.

HK: Right above Puamana.

KM: Yes, yes.

HK: You go all the way up that road there.

KM: Yes, that's it.

HK: Okay. That's the reservoir you?

KM: That's the reservoir.

HK: Okay, okay. The *heiau* was this side of the road.

KM: Somewhere down in this section?

HK: Yes, yes.

KM: Here's, the stream is over here, coming down. This is a stream so get a fence over here. This is the ditch comes along here, goes right into the reservoir.

HK: There you go, okay.

KM: The *heiau* is somewhere down?

HK: Yes.

KM: Interesting there's a platform. These are indicated as platform houses or something. Were there houses still there in the '50s? Old plantation houses or?

HK: Wait, wait, we stay in the wrong spot. [Mr. Kinores corrects this below, we were discussing the right locations here.]

KM: Okay.

HK: I know what you talking. Okay, this is the reservoir is the top reservoir just before the gulch.

KM: [thinking] This one is low, the new houses are being built right here.

HK: You must get one other one big one up here?

KM: The real big one, this other one we were looking at... [opening map]

HK: I got to think back.

KM: I know, it's tough. Here's the big one that comes from the flume, before the flume cut across from the power house up here.

HK: Right, right.

KM: Cut across and then they put the siphon in later.

HK: Right, okay.

KM: This is the ditch comes down here.

HK: Okay.

KM: That's one, and this is two.

HK: Okay, yes.

KM: This is the right area?

HK: The right area, yes. That's where the houses are building now.

KM: Yes.

HK: Okay, yes.

KM: In fact there's a new house coming up right up here above this reservoir now.

HK: And they went dig one well up there, one big well some place right below that reservoir, on the side of the reservoir.

KM: Sure, sure there's a little house that would be for the well.

HK: Yes.

KM: Okay, sure that's something like right in about here.

HK: A big well. Okay, there you go.

DK: It was working in Charlie Bonnet's time?

HK: Yes.

DK: The pump house.

HK: This is a well they went build. Where we used to get Christmas trees up there, you know that Christmas trees. Okay, they had one well right there, right next to that.

KM: Okay.

HK: That was dug by Pete Martin guys.

KM: Okay. Now if we come back here, at least in 1930 by the time they put this map together there were a few plantation houses. They were probably tied to something with the ditch like that.

HK: Yes.

KM: The *heiau* you're talking about, the platform though is down this section somewhere?

HK: Yes, yes.

KM: Okay. I wonder if that's still there, this area has been opened up a lot.

HK: Opened yes.

KM: Interesting. Now this ditch, this is all fed from Kaua'ula?

HK: Kaua'ula. That's all Kaua'ula goes right across. They pick up all the water and runs it over the flume. I think that flume is broken, I think they got one siphon pipe there now. Right?

KM: Yes, that's right.

DK: The flumes were all built out of redwood.

HK: Yes.

DK: And straps.

HK: And after that they got a contractor, Pioneer Mill did that and they went to siphon pipes.

KM: The big pipes, siphon pipes.

DK: The welding gang.

HK: That's from outside contractor, from Honolulu or some place.

KM: Interesting.

DK: You're putting a book together?

KM: What we're doing is, it's going to be a cultural study. We're gathering a lot of the old Hawaiian land records and stories, traditions and we're going to include all of that with land history and then stories from *kama'āina* like you folks and how you worked on the land like that. And we're going to bring—it's going to come home to all the families. As I said, first though before we do that, I'm going to transcribe the interview and bring that home to you so that we can go look through. Make sure we clarify anything or if there is something we don't want or we got to fix.

HK: Yes.

KM: You start to look at this and you see. Let's put some of this on the ground. [opening map] This map goes from mountain all the way up to the ocean. Here's Main Street, like Lindsey them.

HK: Right.

KM: This is where they live, right here, right down here.

DK: Haole Camp?

KM: No. On the *makai*, right on the shore.

HK: Yes. That's Lindsey, they get their house there.

KM: Yes. Now you see how the houses, all the *kuleana* lands come through here. Here's where Kaua'ula stream comes out. Puamana would be something like right in here I think.

HK: Yes. Kaua'ula, Puamana is there.

KM: No one... Was this all sugar by the time you? Or was anyone living down *makai* here?

HK: No, nobody.

KM: This is the railroad, yes?

HK: Yes.

KM: Here's the railroad alignment.

HK: When I was here, railroad was out already.

KM: Oh, really!

HK: Only the bottom railroad track was. The bottom track was still on. The top one was gone.

DK: From Pu'ukōli'i, they used to haul their cane.

HK: They used to haul the cane down to the unloading station and load them on the cars and come to the mill.

KM: Oh.

HK: There was no houses.

KM: No houses, all sugar cane?

HK: All sugar cane and cattle.

KM: Yes. As you said and that's an interesting thing, the cattle were *mauka* in the valleys on the mauka lands and in the gulches where they couldn't plant? So in between.

HK: Right. And as the cattle pasture was used, some of the bottom, we had cattle pastures in the bottom. And what they did was took the cattle pasture and made cane field out of it.

KM: Really!

HK: We had some pretty big areas

Group: [Speaks with son, Randy Kinores.]

KM: So how many head of cattle do you think on an average the ranch held?

HK: We had about two thousand five hundred head.

KM: Really, wow!

HK: We had from Honokōwai, in fact from, past Honokōwai. We had small gulches. From Honokōwai all the way till the *pali*.

KM: Wow! When Baldwin went out of the ranching, you folks expanded? Didn't Baldwin keep some Honolua and stuff like that?

HK: Honolua was gone, Honolua was Honolua itself already. They were finished, and they went into pineapple fields, more pineapple.

KM: Yes.

DK: And you folks have some sugar cane land out in Kahana.

HK: Well, we took some land from them, their cattle land and we took it for Pioneer Mill.

KM: I see.

HK: We had a part of their land. We had the gulches in between the pineapple land that we had for Pioneer Mill we planted some...

DK: And they really took care of their gulches, every now and then they would go with chain saws and cut down the *makule koa* and there's a nice young vegetation that would grow in the area.

HK: Had nice feed for the cattle over there.

DK: The gulches were well maintained too.

KM: Were there certain areas that, you know like your wean offs or things like that, where you would keep. Like the Kaua'ula lands, what kind of cattle would you keep there?

HK: All herds, milking cows, all cows, breeding cows.

KM: Breeding cows.

HK: Kaua'ula was all breeding cows and everything from Pu'ukōli'i... Part of Pu'ukōli'i to Honolua was all wean outs and... All the *pali* side, all that mountains was all breeding cows.

KM: Let me ask you a question too then. You guys relied on water from the ditches and stuff like that for the cattle?

HK: Yes.

KM: Rain? Did you folks, you know some of the big ranches like that, they rotate. They're

always rotating their *pipi* to give the land a chance to rest, the grass.

HK: Yes, we do.

KM: You folks had areas that you would rotate?

HK: If we was overstocked with cows... See when it rains in Lāhaina, it doesn't rain all the way through. It rains in certain spots. That certain spot gets more grass than that. When time for wean out the calves, we'll the cows and put them more on the grazing side, because that's where we're going to have them bred. And then when they almost give birth, then we bring them back to the pastures so that they can get grass so they can nurse their babies.

KM: Yes.

HK: We used to move cattle quite a bit.

KM: Big business, big work for you folks.

HK: It was hard work, that was the hardest work in the plantation, cattle.

DK: Physical.

HK: Physical work. The price wasn't that much, but still, I think we killed the ranch the right time. It was getting to be a real drought after drought year after year. And today, if they was to raise, five hundred head of cattle over there, they would die.

KM: Really! I was wondering, I was thinking about that.

HK: The weather is just different.

KM: Ahh...so the weather has really changed? Even in your time?

HK: Yes. Our time we had good rains in Lāhaina.

DK: More wet.

HK: We had five inches here, and there's times we had six inches in one place. We had quite a bit of rain...

DK: Leave the truck in the mountain and everybody would walk home over the bridge.

HK: Yes. We would drive cattle and we stay across the ditch, across the river, and our horses on one side, and that rain comes down from the mountain, that water. We can't bring the horses home. We just unsaddle our horses, they stay up there, then we go over the swinging bridge and come home.

KM: Wow! Where was that? The swinging bridge you said.

HK: The swinging, that small little bridge was in Lahainaluna.

KM: Kahoma?

HK: Kahoma.

KM: Okay.

HK: In Kahoma, yes. Kahoma has a Y, it has two parts of the gulch.

KM: Yes.

HK: Lahainaluna and the other side.

KM: Now was there a time of year when you knew there was going to be rain, or was it just year round?

HK: You know in those days, really, when we looked up to the sky and we see clouds, we say, "It's going to rain, we going home." Load up the horses, whatever we get and let's

get the hell out of here. Today, it can be cloudy, you get four drops of rain and you don't have nothing.

KM: That's right.

HK: That's the difference.

KM: It's interesting. Before, when the clouds would build up, you knew it was going to rain, and it would rain.

HK: It would rain, there's no ifs or buts, it would rain.

KM: Now, you get the clouds all settled and nothing happens?

HK: Same like here in Makawao here. This is a dry year for us. We're taking a beating up here. There's no rain.

KM: Interesting. You wonder what the change is, what's going on?

HK: The thing is, there's no rain and our engineers and our politicians and everything keep giving permits for people to build.

KM: Yes, okay.

HK: And then when it comes almost summer, everybody is on water restriction. You can't go water plants, you cannot do this, you cannot do that.

KM: Yes. You know we worked with old families for the East Maui section. And you know the *kūpuna* all said—Hū'eu, Stephen Cabral, Helen Nakanelua, Joe Rosa them all said the same that you're describing too. And before the water used to come and it would flow even with the ditches down. Now...?

HK: Nothing.

KM: No more.

HK: Now you can get five inches rain and the next day you look at it just like you didn't have any rain.

DK: The ditch like that, you know Hāli'imaile Ditch down the road, no more water, who's taking it?

KM: The land is changing.

HK: Yes. You know like I say this, and I tell everybody, Ka'anāpali, Sheraton Hotel. We used to have a fattening pen there, we used to raise cattle, had big water. The water used to come around black rock, salt water, around black rock. Never did happen, it's going to happen. We used to live right by the Ka'anāpali wharf, we used to live where had about five or six ranch homes over there. We sleep at night we could hear [makes a sound of rushing water]. The water, the big waves would come under the house.

KM: Wow!

HK: We don't have that now. It's going to come back, I tell everybody.

KM: And these guys aren't prepared for it are they?

HK: No. All their swimming pools they're going dive in sand.

KM: Yes. Interesting. Now you also brought up an interesting point, I was just wondering. Today we look at this land and things of course have changed, and it is dry. The bushes everywhere, *makai* and stuff. Also real quickly, you know the camp, Kaua'ula Camp?

HK: Yes.

KM: Did you notice when you were running, you ran *pipi* in around there?

HK: Yes.

KM: There are two palm trees, the round kind palm tree?

HK: That palm trees was right next to the cattle guard?

KM: Oh.

HK: Yes. There was a cattle guard, from inside Kaua'ula Camp and had an old road goes up along the electric line to Kaua'ula pumping station.

KM: Okay.

HK: And had one palm tree on each side.

KM: Yes, okay.

HK: Yes.

KM: You remember those?

HK: Yes.

KM: I haven't gone to look at them closely. They look like the Hawaiian palm, you know the round leaf one?

HK: Right. The wide leaf with that little thorn inside, it all falls down.

KM: This one does have little thorns on it, you think?

HK: Yes.

KM: Oh, okay.

HK: They call that the old date trees or whatever it is.

KM: I see okay, we'll look and see. I was curious, the native one no more thorns, but if it's got thorns then it's not a native one. Now, I was just wondering about best uses of the land. How do we take care of it? I was going to ask you if you thought that maybe they should try and get some cattle back in, and maybe do a little ranching and maybe you know, butcher, slaughter and stuff like that? Your thought was, now if they even tried to have five hundred cattle out there, no can?

HK: And the thing is take notice, Pete Martin guys, they not selling the bottom piece, they fencing that off.

KM: Yes.

HK: They trying to raise cattle over there for Maui Meat Company.

KM: You mean the lower section?

HK: The lower side. The only thing really they're doing that is to get a tax break.

DK: Ag rate.

HK: Ag rate and another thing is fire control.

KM: Of course.

HK: You know right now, I'm telling you. You go up there and you look at all those houses they're building and selling, five acres here, ten acres there. I worked there eleven years, I know what jump fire is, we burned all that a couple of times.

DK: Cane.

HK: And let me tell you if that wind comes down the hill to where the houses stay, you know who get seven acres only taking care fifty feet around their house.

KM: That's right.

HK: You know fire jumps one thousand five hundred feet, so you can imagine...

KM: If the wind comes off the mountain whipping?

HK: Mark my words...

KM: Drives the fire down?

DK: Yes. Thank God had Pioneer Mill equipment to go around...

HK: We had the equipment so when we get fire up in the mountain, Kaua'ula burned a couple of times with us. From the power plant all the way down, it burnt.

KM: You're kidding! Wow!

HK: And we had loaders, we had tractors, we had water trucks, we had all 4-wheel drive.

KM: You folks had to cut breaks?

HK: Today?

KM: Where's the equipment?

HK: Nothing. And not only equipment, where's the fire, where they going to get the water from? We had stand pipes all over the fields, we had the water truck would go underneath and fill up.

KM: Because you folks were working the land...

DK: Water on the road, too dusty.

KM: The water resource was there. Now that the ditch and the irrigation system is...

HK: Gone, nothing.

KM: ...falling apart.

DK: At the water tank, you had a stand pipe. And a water tank is expensive.

KM: Ahh.

HK: If Kaua'ula ever burns—people think if that fire is going to start coming down that road, coming down with ten miles an hour wind or fifteen miles an hour wind, they going get disaster over there.

DK: At least the fire trucks, the county can go up there, they have all nice roads.

KM: Where's the water?

HK: They only can carry three hundred gallons, five hundred gallons water.

KM: Yes.

HK: Where they going fill up water? And that county trucks are not made to go in the fields. They are made to stay on the main highways.

KM: This stream here before, was there lots of water in Kaua'ula stream lower?

HK: Yes.

KM: Now not too much water.

HK: Very little.

KM: It would be hard to even pull a place to siphon the water.

HK: You know why because they're taking all the water for the *mauka* for irrigate. You see I think Kaua'ula and Launiupoko, they have two types of water.



KM: Wow, that's right.

HK: If you take notice. They have drinking water, and they have regular operation water.

KM: Yes.

HK: They're using all the water, so you don't see water. That's the difference.

DK: They just raising their rates, we see it in the back of the Maui News.

HK: Once they get control they don't stop that.

DK: Launiupoko Water Company, LLC.

HK: But really, if it rains, right now if we get five inches rain tonight, and we get another five inches rain next week, and another five inches rain that mountains will cave in. That mountains is so dry, the roots are all shriveled, I mean... Nothing!

KM: Yes, nothing to support it.

HK: Nothing to support, the roots are not holding back dirt.

KM: That's right.

HK: When it rains, it goes right down the cracks.

DK: It'll happen like Lahainaluna, they had to close the school.

HK: It's going to happen, it's going to happen.

KM: Yes. You have in your lifetime, in your time working there, you see that there's a change in weather?

HK: Big change!

KM: Do you have an idea of when it...? Did it suddenly seem to change or just been a slow gradual change?

HK: It changed during our time already, during my time when I was on the ranch already. We was getting dry already, we was getting dry.

KM: It was a gradual kind of change?

HK: Thirty years ago.

KM: Yes.

HK: It's still getting dry. Even now we're getting a little drizzle but this is... We don't have rain for two weeks in a row, we used to get nice rain for two weeks.

KM: Yes.

HK: It didn't kill anybody. But now, we had what, five inches last week or the other week.

DK: The other week.

HK: Then the next day was all dry.

KM: *Malo'o.*

DK: We had Kona winds, but not heavy rain.

HK: Yes. It just goes down, nothing is really damp.

KM: I was wondering if they were to try particularly when you get up, up valley section, if they would try to bring some cattle in for control, but no can, you think?

HK: No, no.

KM: What we got to figure out is, how do you control the weeds up there? Before was

Hawaiian forest in the early days. When the *lehua* and the native ferns and the things like that.

HK: Yes. Cannot now, no water.

KM: Yes, no water.

HK: You know everything grows with water, if there's no water nothing grows.

KM: That's right, no water, no life.

DK: Exactly.

HK: There's no water. They taking every drop of water. You know these big companies, they no care about the small people. They care about their pocket...

KM: Yes. So this stream even in your time has changed?

HK: Yes. Big difference.

KM: Had flow water before?

HK: We had, we always had flow water. We always had water running, now...

KM: And I'm surprised, you know you go in a lot of the Hawaiian streams, you'll find 'o'opu, 'ōpae like that. But no more?

DK: Only Ukumehame get 'o'opu yet.

HK: Ukumehame, yes.

KM: Ukumehame get.

HK: The rest, people used to like watercress they go up the stream, watercress was there.

DK: We always took only what we could use.

HK: Even there was taro in the streams.

KM: Sure.

HK: They was growing taro in the stream.

DK: We'd go up Launiupoko pick up the *palapalai*, the fern. We would take our daughter, Roxanne, for Hawaiiana, and Randy.

HK: And we would go up the hill, from the side of the mountains, I bet you now there's nothing.

KM: Was *palapalai* fern like that?

HK: Yes. All for *hula*.

KM: It needs the moisture.

DK: For David Malo Day, only that part in Lāhaina would grow.

KM: Hmm.

HK: But now it's dry.

DK: Take our Hawaiiana kids. Jimmy Gregg, who was part Hawaiian, and worked as an engineer with Pioneer Mill Company, also taught the kids, Hawaiiana. He was great for the children of Lāhaina.

HK: What's going to happen, I don't know.

DK: And they broke down all the stone corrals. They had a beautiful stone corral up there.

HK: Oh, that stone corral we had in Launiupoko.

KM: Really!

HK: We had a stone corral made by the, got to be the Hawaiians.

DK: The 1800s.

HK: It started from five feet and then you go up the whole wall, one side straight, one side a little slant, the whole corral was made out of stone. The in between had boards.

DK: Somebody wrecked it.

HK: When they made... Maui Electric made that big power line going through, they went with the D-9 and went right through that. That would have been something beautiful!

DK: They should have restored it.

HK: They knocked it down.

KM: That's such a unique part of that historic period.

DK: Yes.

KM: And the stone work you're describing. That was an old corral. About how big was it?

HK: That was... [thinking] Three hundred by three hundred.

KM: Wow!

HK: Square. And all the outside was all stone and where the gates was they made a fancy little stone wall, a little wider than the wall. And then in between it was real big boards. But that was a stone corral.

DK: A stone holding pen for the cattle.

KM: Wow, beautiful!

HK: Beautiful it was!

KM: The slant was on the outside or inside?

HK: Outside. Inside was so the cattle cannot climb.

KM: That's right. Wow!

DK: Beautiful thing. I saw it in my lifetime many times.

KM: Sounds so beautiful!

DK: I was so disappointed when I drove up there and saw it being destroyed.

HK: Maui Electric.

DK: Part was standing...

HK: They went right through the center, the two walls on the outside, I bet you there's no walls now.

DK: Yes.

HK: I think everything is gone.

KM: *Lōlō*.

HK: Yes. That would be something.

DK: Even for Lāhaina Restoration Foundation to get a hold of it, to restore it.

HK: They could have put buildings in there, take groups up there.

KM: Yes. You could have done history you know. Talk about ranching and living the land, that historic part.

DK/HK: Yes.

DK: Built by old-time Hawaiians, not these younger guys.

HK: How they carried that big stones like that.

DK: The land had. The land had the big stones.

HK: Beautiful!

KM: I know this is probably a really stupid question of me to ask. I don't suppose why you were ranching you ever took any photographs or anything out on the land?

HK: No. That's the thing. I'm so sorry I didn't take any all these years. Branding and all these...

KM: Oh... What was Pioneer Mill's brand?

HK: Pioneer Mill didn't have a brand, they had numbers. Pioneer Mill and number one to one thousand or one to... We used to tag 'um on the ear.

KM: Oh.

HK: Cut one side ear.

KM: Cut ear and tag? Was it metal tag?

HK: Aluminum tags.

KM: It was basically number, they didn't have their own brand?

HK: No.

DK: You folks didn't do hot iron?

HK: No, never did hot iron. It was too much job.

KM: It is.

HK: And you know making all that fire. We did the castrating of all the calves, and then after that we went into the machine, we had a little pliers, we would squeeze 'um in and castrate them.

DK: The testicles.

HK: Yes.

KM: Interesting.

HK: Those were the good old days.

KM: Yes.

HK: Too bad we didn't take pictures.

KM: I was just curious if by chance. But I see you saved, like you said your lunch tin and what you know.

HK: [chuckling] Lucky!

KM: What was lunch? What was for lunch usually?

HK: Let me tell you about lunch.

KM: Okay.

HK: Eating with the Hawaiians over there.

DK: Hot rice on the bottom.

HK: She put hot rice on the bottom, and the second layer she would put maybe spam, all kind

different goodies. And we used to get together and eat. The only thing is when you open your lunch can you better take a little for yourself first. Once you put your plate down there, the guys that bring only plain corned beef and everything, only going eat, you no get nothing. [chuckling]

KM: [chuckling] You guys would all get together?

HK: Yes, we would get together for our lunch.

KM: Talk story.

HK: Hawaiians used to bring... Pili guys used to bring a lot of *poi*. Used to bring *poi* and *'ulu poi*, mixed half and half.

KM: Yes.

HK: It was good, I used to like it when they bring.

DK: And lot's of fish.

HK: They bring a lot of fish. I'll tell you a story about Pili.

KM: Okay.

HK: Pili, one day in front of a group of people, he jumped down off of his horse. And he goes and searches for something, going around the rock and looking for something. One guy asked him, "Pili, what you finding? I looking for my *pepeiao*, he no more one ear."

KM: [chuckling]

HK: He no more one ear, he was looking for his *pepeiao*. [laughing] That was a laugh, that was the story.

KM: He was just joking around?

HK: Joking around, yes.

KM: He was waiting for someone to ask him.

HK: There you go.

KM: That's so funny.

HK: And the people all looking at each other, "What the hell he's looking for?"

KM: [chuckling] Did you cowboys, did you have songs? Did you folks sing at all?

HK: No. We used to sing the wrong words. [chuckling]

KM: Did you ever hear about? You know they say, Kaua'ula is the name of the land, but it's also a wind, a famous wind.

HK: Kaua'ula wind, yes.

KM: That blows from... And when that wind blows?

HK: It blows!

KM: Danger?

HK: Yes. It blows, it's strong, that wind is strong. That's why when had real bad wind up there, we didn't climb the mountains. Because the cattle would run or something, and they would miss-step and roll on the side

KM: You're kidding! The wind was so strong?

HK: It was strong!

KM: Did you hear a story that there was like a whistle from the wind, that it could be heard

before?

- HK: Yes. They said because the wind, just like the old Hawaiians was whistling, doing something. There's times we used to go up the mountain and you hear something. You hear somebody whistling or you hear somebody yelling and there's nobody around.
- KM: Yes. And then it was open. You could see all over?
- HK: Yes.
- KM: You knew no one was hiding?
- HK: No. Who was going be way up on the hill with us? We used to climb the hill, and before I climb I go [gestures, making the cross]...
- KM: You cross yourself.
- HK: I climb in, I don't care what mountain I climb. But God's truth, I heard.
- KM: Yes, that's an old way, you *mahalo ke Akua*, they say. You give thanks for safety and what.
- HK: Yes. There's lots of times I heard the whistling and I heard yelling.
- KM: I was told and I'm just curious if you heard this. There was supposedly from the slaughter house on the *pali*, the hill, across the gulch. That there was a big stone or something up there that had a *puka* in it, when the wind started to blow there was a whistle. Did you ever hear?
- HK: No.
- KM: Okay, I was just curious. This is wonderful!
- DK: And Portuguese lived up in the valley long ago too. There was a big coffee machine in there.
- HK: Yes. That's the one I told you, there was a coffee machine. Either Portuguese or Hawaiian, somebody was...
- DK: Portuguese we heard.
- HK: Is that the one they sent to Bishop Museum, that coffee grinder?
- DK: I don't know who went and got it.
- HK: Yes. And 'Olowalu Gulch, there were three.
- KM: You said, 'Olowalu had one, Kaua'ula and Honokōwai?
- HK: Honokōwai had one. Up in Honokōwai Valley, where the mango trees stay, had one up there. Had one in Kaua'ula and had one in 'Olowalu?
- KM: Auntie, you said you'd heard from somebody that it was Portuguese people growing coffee and going to?
- DK: My friend is 85 years old, Anthony Vierra from Lāhaina. Anthony Vierra, he was born up there I think.
- HK: That's the guy you should interview. Go interview Anthony Vierra, he can tell you his donkey days...
- DK: Anthony Vierra, he's in the phone book.
- HK: He has quite a bit of stories on Lāhaina. [See interview of February 9, 2007, with Mr. Vierra.]
- KM: Okay.

DK: Anthony J. Vierra, he's our dear friend, we always visit him. He has knowledge, I think he lived in Kaua'ula.

HK: He's really nice. He'll tell you things about Kaua'ula... You know, there's a nice brand new home up there now, one or two. [speaking to his wife] That place where we found the old *sake* bottles. Get one nice home over there. Kapu them.

DK: In the early '60s, nice big bottles.

KM: Now, you mentioned *sake* like that. Was any one doing swipe or anything up there or?

HK: No, no. Was only old bottles on the ground, lots of bottles.

DK: And lots of Japanese writing on the big tall...

HK: *Sake* bottles. That was from Japan that came over. They brought them over. You can tell the Japanese were there, all *sake* bottles.

DK: Blue, green.

KM: You no more?

DK: I don't have one, not one. We have a lantern from Kaua'ula. But had a clear glass. The ditch man was moved out and left the lantern hanging on the wall outside.

KM: Too good.

HK: And I have the train lamps. See that brown lamps?

KM: Yes.

HK: That was the train lamp. They used to put them down and light fire so that people could see far. They would set them... I had four of them, I gave one to 'Olowalu for the museum, the old house over there.

KM: Nice, good.

DK: They want to make a museum one day, I donated one.

KM: Good.

DK: To Bob Horjaco, he's a realtor, he was handling something in 'Olowalu.

HK: I got that, was it a *sake* bottle, the brown one.

KM: The jug?

HK: The jug. When Ukumehame was on fire I went there one day, was plantation yet. I went over there, I saw something white. I went over there, and that big bottle over there [pointing to jug], I brought 'um home.

KM: That says something and Fink from New York.

DK: Yes.

HK: That came from the mountain. [chuckling] You know in those days, George Santos was a ranch foreman, and we used to go, horseback riding you ride through... When dry you find a bottle here, one bottle there. And I used to pick 'um up and I used to give 'um all to him. Until my wife said, "Why don't you bring home some old bottles?"

KM: Now you talk about that. Did you sometimes see the Hawaiian *ulumaika* or *poi* pounder stones or anything?

HK: *Poi* pounder we get. I don't know where stay some place.

KM: Sometimes?

HK: Had. We found *poi* pounders but broken. We only find the bottom or we find the top. The

maikas was chipped. And those days we just threw it, we didn't care for it. But that would be something.

KM: There were things that were scattered around?

HK: Scattered around, yes.

DK: Just scattered, I have the *poi* pounder.

HK: There was. If we were looking for it we would find it, it was there.

DK: And he also bring home in his lunch bag, his *kaukau* bag, just the base of the real kerosene lamp, not the lantern, the lamp.

KM: Yes.

DK: And it even turns kind of purple from being out in the sun for years and years and years. And then I'd buy the wick.

HK: And make a lamp. Those days...

DK: I got two from his cowboy days.

KM: Yes. Is your mailing address the 773?

DK: That's correct.

KM: Your home is beautiful.

DK: Thank you. This is a pattern from Pioneer Mill, 'Olowalu manager's house.

KM: Oh, really.

DK: The house on the beach, facing the beach. This room is the number five bedroom... I shrank the house to build... It's one of kind, and we shrank it... [further discussions about construction of the home]

KM: Amazing. Good recollections, good stories!

DK: You know, when people call, I tell them, "Yes, come, I can tell you what I know." I only tell them what I know, I don't put nothing lies into it. What I know...

KM: That's really important. This other map here, you'll enjoy. This map was surveyed out in 1884. This is all Lahaina, this is Pahoā, here's Kaua'ula up in this section here. It comes across here it shows you some of the basic... This is the old fishpond, and Waine'e Church here.

HK: You like me tell you one story about the fish pond?

KM: Sure, sure.

HK: When we was hauling the dirt from Lāhaina Pump.

DK: Mud ponds.

HK: We had all the mud ponds here. This is God's truth, I going tell you. I was on the dozer, I was a supervisor for Pioneer Mill, I was part time working for hauling that dirt to Honeycutt, Waikapū Golf Course. That was all dirt from there. While I was digging down with a big D-8, I dig and dig, and I push the dirt in piles. During the night, we used to haul all at night to Waikapū. Hey I come to a flat area of stone. Now this is...

DK: Deep, deep, deep.

HK: ...Fifteen feet below ground level.

KM: And where is this?

HK: Right below Lāhaina Pump.



KM: Okay.

DK: Above the swimming pool?

HK: Yes. I was digging, digging, digging, and then had all these flat stones. All, fifteen feet below. I figured nothing, so I ripped 'um up, I send everything to Waikapū.

DK: But when you hit the rocks, you didn't go deeper than the rocks.

HK: Plenty of the rocks went. I came home I told her about it, I said... "Son of a gun, what the hell. Fifteen feet below, what they built over there?"

DK: Hawaiians, Hawaiians. And years and years of Pioneer Mill letting their...

HK: Mud.

KM: It was from when they cleaned the cane?

DK: The sugar cane.

HK: Right. And fifteen feet below had all these set rocks. What it was, I don't know?

DK: There's something historic under there.

HK: Could it be fish ponds at one time?

KM: We know that like the one we said, where the ball park is now right?

HK: Right.

DK: *Malu 'Ulu o Lele.*

HK: That was fish pond, and this is just above.

KM: Yes.

HK: Not too far.

KM: That's a real significant area, that place.

HK: I went with my machine inside there and piled up all that dirt. I came with all that rocks, just like it was a walkway.

KM: Amazing!

HK: Could be a walkway, something, I don't know what was but had rocks. And it was set over there, was set.

DK: It has to have been put down by historic generations before us.

HK: Way before us, and that was deep.

DK: The mud ponds, it's dirt that wasn't originally there. How long is Pioneer Mill, one hundred fifty years?

KM: Well yes, close.

HK: But you see, that wasn't mud ponds when they first started plantation, the mud ponds was up side, just above the mill, Kaua'ula road going up. No had mud ponds there, they made the mud ponds. What they did was they banked up all that dirt, and then they throw the water in there and it overflows and fills up. I don't think they went that deep to catch that rock. I caught the rocks, I found the rocks.

KM: Wow! I guess they filled in that pond also, the one below Waine'e Church, yes?

HK: Yes.

KM: Did the mill fill that in or?

HK: No, County or somebody else did.

KM: Somebody, yes. Interesting.

HK: That, I told her and we went go look...

DK: On the way up to Waine'e Village, just above the swimming pool...

HK: Those days nobody thought of anything. Whatever it was, it was, you know.

DK: Under the village.

KM: Like Ed Lindsey them today said, "Sugar was King, whatever the King wanted to do they did, right?"

DK: Yes.

KM: Throughout the islands, that was it.

DK: Kind of took priority.

KM: Yes.

HK: Yes.

DK: It was employment.

HK: Too bad that the people during the cane time, wouldn't go check their maps and get something out of it.

KM: Yes.

HK: But really...those rocks, that bottom there.

KM: There's so much we'll never know.

HK: Yes.

KM: That's why it's important to do a little bit like this. Your stories, your recollections. They're going to add, future generations, your grandchildren, great grandchildren, others will have a chance. "Oh wow, they used to ranch here, or here's what they did. Oh, you hear..." He said, "The weather used to be different before." We need to...

DK: It was a little bit more rainy.

HK: Way more rain. Today, there's no rain.

KM: Yes.

DK: Even it rains heavy sometimes during the summer. The Baldwin Packers Cannery would have rain outs.

HK: Yes. It would rain so bad in Lāhaina that my haul cane trucks that I used to haul cane, we used to come down with one load, scrape the road. Come down with one more load scrape the road, until we say, "That's it, we digging too deep already."

DK: Pu'ukōli'i section. Pull 'um out with tractors.

HK: We used to pull trucks out of the field. Today...just no rain! There's nothing today.

DK: I used to ride a lot of times with him.

HK: But I still say, and I'm telling plenty people, "It's going to come back." That Sheraton area, if they don't know what is water there...

DK: We lived in a cane house for about eleven years in 'Olowalu, House # 14.

KM: Wow!

DK: Just below the gate.

HK: The road right across the gate, 'Olowalu, first house on the road, that was my house.

DK: Seventy-five dollars house rent.

KM: Too good.

DK: The Baileys were our neighbors, the manager's house.

HK: When I first went there, really everything was one pig pen. The grass, the leaves, nobody raked, nobody...

DK: The centipedes.

HK: When I started, I took the plantation equipment, I took trucks, I took the loaders, I started to clean my area, the house. And the next neighbor cleaned and the next. All of a sudden we had the best camp out. Everything was green. I used to go with my riding mower right down the lane. Right down three houses.

DK: Four homes were there.

KM: You take pride in your place?

HK: Yes, yes. Everybody else looking.

DK: Everybody told us it was like an oasis. And we had the tallest ginger hedge in the world. Some Japanese man gave Herbert some plants, pink ginger. We chopped it smaller and we made it a whole hedge under the monkey pod tree.

HK: We used to give the Hawaiian church. What church?

DK: Waiola.

HK: Waiola church they used to come my house. "Can we have some flowers for the church? Help yourself..." Even the Japanese Church if they wanted *kiawe* wood, when I was in charge of the ranch days and all that. We go cut for the Japanese Church. And every year I promise, they send us one special invitation, for her and I.

KM: How nice.

HK: And we get one special seat in that hall. You feel so proud because all the Japanese. They're real nice and they...

DK: And he cut wood many years for Lahainaluna, fundraisers.

HK: Twenty-two years for Lahainaluna.

DK: With all your chainsaws.

HK: And I would go get all the plantation trucks and haul the wood to Lahainaluna.

DK: The labor trucks.

KM: That was a good way though when the plantation works with the community.

DK: With the community, you're right.

HK: Twenty-two years I cut wood for them.

DK: Our daughter was with Hawaiiiana. And they always would call him for the David Malo day. The big celebration, David Malo day, go get the wood.

KM: That's wonderful!

HK: I did plenty for Pioneer Mill and all the community over there...

DK: And when those big fires Lahaina down by the cannery. All that waste land, Pioneer Mill goes at night with all their equipment. Help fight the fire.

HK: I used to hate when I'm sleeping, the telephone ring.

KM: Yes.

HK: I know already, yes, okay coming.

KM: [chuckling]

DK: The company was there for the community, they won't forget.

KM: That is an interesting facet of plantation life that we have lost now, for the most part.

HK: Yes, yes.

DK: These new guys are not doing that.

KM: Yes. Even as the plantations have closed down, you folks are the only ones really now on Maui. The plantations while there may have been some problems, some issues, but overall they worked to keep the communities together.

HK: Yes.

KM: They provided basic needs you said.

DK: That's true, true.

HK: When they wanted to take a group of school kids up to the mountain. We would supply the truck, I make my workers wash the truck down, put all the benches, make sure everything is secured. We take our own driver, we go down there, we make the kids all sit down and we make the older ones sit on the outside and take 'um out.

KM: How come they would go to the mountain?

HK: Go look, just for story.

KM: Go *holoholo*?

HK: Story hour.

KM: Wow!

HK: They want to see the river, they want to see the watercress growing, taro.

KM: And you said even at Kaua'ula had watercress and stuff along the ditch like that?

DK: Yes.

HK: Yes. All along the ditch all the way from the intake, all the way down, get watercress.

KM: You said something interesting, "that you take what you need." Yes?

DK: That's all, that's all.

HK: Yes.

KM: That's an important old style. What you could use?

DK: A little bunch like that to make the Portuguese soup, that's all.

HK: But not some of the people.

DK: You don't over harvest.

HK: When certain guys started to go up there, I promise. They come with bags! "What you going do with that?" I used to give them the gate key, I get the key I give them for go pick up. "What?" "Oh my friend like." And what the heck, they stay selling 'um to their buddies...

DK: Bunch.

HK: In bunches.

DK: We only took what we needed, even if was once a month or once in six weeks or once in two months. He awould lways take me, and we'd go pick and come home. Fresh

watercress.

KM: It was nice?

DK: Oh, yes. Was a nice outing, Sunday morning until late by the afternoon.

HK: We would walk up the ditch, sit on the side, stick your knife and cut what you need, you get one nice bundle.

DK: Enough.

HK: That's all we need.

DK: Take the newspaper with us and wrap it up and bring it home.

HK: And then we go up there and we see guys coming down with the bag. [chuckling]

DK: Greedy.

KM: Well, that's the *pilikia* with 'ōpihi, limu and everything.

HK/DK: Yes.

DK: Over harvest, yes.

KM: Yes.

HK: Yes. All the small fish they stay with net and they catch 'um, they catch 'um by the buckets in 'Olowalu.

KM: 'Oama like that.

HK: The 5-gallon can. And they put 'um all inside five pound plastic bags, twenty dollars a bag they sell to their neighbors.

DK: The water black like your pen.

KM: You're kidding! So thick with fish.

HK: Oh, one throw, you get two five gallon cans. One throw, I promise, you go in the water, it's black. And you know this area black like that, must get tons.

DK: On top the pier.

HK: Yes. There's so much when high tide, they swim over the pier, the fish.

KM: Wow!

HK: That's God's truth.

KM: That's 'oama?

HK: That's 'oama and used to get the small *weke*.

KM: *Halalū*.

HK: Yes, *halalū*.

DK: And they get the little *iniko*, the bait fish.

KM: *Nehu* kind.

DK: *Nehu*.

HK: Sometimes I used to call one of my working men that they like. I tell, "Hey get fish down here now, you can come." And he would come he would take his net, one throw. He would one throw, not the kind... But after that was too much. I call the game warden, "Hey come down here and check."

DK: Roselle would call the game warden.

HK: I'm wild. I tell, "If you take for yourself..."

KM: That's right, take what you need. What you can use.

DK: Only, that's all, yes. There will be more when you come back, it will be bigger or whatever but it's going to be.

KM: Just like *limu*, you go gather *limu*, if they *huki* everything, no more *limu*.

DK: Screw up.

HK: You got to go underneath with the scissors.

KM: Yes, snip, snip.

HK: Yes. I used to go... You know young days, when we first got married, we used to go fishing, diving.

DK: That was to share with your friends.

HK: You spear what you need or *limu*. I go underneath, you cut with your knife or with the scissors.

KM: Yes.

HK: Not now.

KM: Now you cannot find. Even Lāna'i, *pilikia* all over.

HK: I see Moloka'i raising.

KM: Yes.

DK: Is it what, too much population that goes to the water front?

HK: Yes.

KM: And because they're not taking for themselves.

HK: Taking for sell.

KM: And then you know, I talk with some of the old Hawaiians, they say you know "they take and then they freeze 'um but the fish no can breed in the freezer."

HK: Yes.

DK: You're right.

KM: So you take it as you need it not take...

HK: They take by the bags.

DK: A little bag when you're 'ono for that or something.

HK: Yes. You can take little bit, and you can make inside a bottle and put in your ice box.

KM: Yes.

HK: You get chop-chop.

KM: Yes.

HK: Not today. The 'ōpihi, the buggas never breed yet.

KM: I know poor thing yes, baby?

HK: Baby. Before we used to go, hey we catch this kind 'ōpihis under the water, just dive and go get.

KM: Three inches across.

DK: Make a little fire and put 'um on the grill.  
KM: Yes. 'Ono!  
HK: Not today! Today...  
KM: I don't even know if you find 'ōpihi that size anywhere.  
HK: Yes. We used to find some big ones like that.  
KM: Almost four inches across!  
HK: Yes. Big we used to find. We never like the big ones, we like the...  
KM: Yes. Tough. [chuckling]  
HK: Yes. We wanted the ones with the *limu* on top the shell, that buggas are good.  
KM: Yes.  
HK: Healthy. You turn 'um over and yellow underneath.  
KM: That's right! That's the good one, they eat that.  
HK: And that you bring home you put some in the freezer and when you make one barbecue outside, you turn 'um over and put chili pepper water on top. [chuckling]  
KM: 'Ono!  
DK: That's how they like it.  
HK: But not now, now no can.  
KM: *Mahalo!* Thank you so much.  
HK: You're welcome!  
KM: This is wonderful! Talk story... [taking photograph]  
DK: Oh, how nice. [end of interview]

**Hymie Felicilda**  
**Kaua'ula-Lāhaina Oral History Program**  
**February 7, 2007, with Kepā Maly**

Born at Kaua'ula Camp in 1929.

Discussing the location of the water tank above the old Kaua'ula Camp:

- HF: ...There's a bowl like, that's where we get... Have you seen that?
- KM: A cement slab?
- HF: No, it's a bowl.
- KM: A bowl?
- HF: Yes. Cement, like a round ring.
- KM: Yes.
- HF: That's a water tank.
- KM: Okay. Yes, I saw that. That's up above? Higher up there?
- HF: That's above the camp. Yes.
- KM: Okay. Wow! Good stuff, good stuff.
- HF: Was a long thing, that's why I thought you just went so... Lucky thing you've seen it.
- KM: Yes. I've seen...
- HF: I can bring you up to picture what you've seen up there.
- KM: Yes, that's right. Good, good.
- HF: That's my granddaughter and great, going to *hula*.
- Group: [discusses *hālau hula* and activities]
- HF: So lucky thing. That's why I said if you've seen the place, then I can point to where all the homes was.
- KM: Yes. Good.
- HF: And I know each individual who stayed there.
- KM: Okay. Let's talk about that... And I'm sorry, I have to...
- HF: Don't worry, no.
- KM: ...we're going to repeat some stuff. Okay?
- HF: Yes. Go ahead, ask any question.
- KM: So your name and date of birth?
- HF: My name is Hymie Felicilda. My date of birth is March 22<sup>nd</sup>, 1929.
- KM: Yes. And as I said, you look sharp, you're coming on 79?
- HF: Seventy-eight, this coming March.
- KM: Wonderful! You had said both of your parents came from Philippines?
- HF: From Philippines.
- KM: Papa, first worked at 'Olowalu?



HF: 'Olowalu Plantation.

KM: Okay. And you said, by the *pali*, just where the beach lot, the park?

HF: Just pass the *pali*, the park.

KM: Yes.

HF: And then you keep going further more, you have all the *kiawe* trees.

KM: That's right.

HF: Until you come to the guard rail.

KM: Yes, yes.

HF: The homes was on the beach side where they have...

KM: There was a small camp there too?

HF: Yes. A couple homes was there.

KM: Okay. And papa *hāpai kō*?

HF: Cut cane.

KM: Cut cane, all like that?

HF: All the cane. Irrigation...

KM: Yes. Did they irrigate out to 'Olowalu from ditch also?

HF: Yes, they had *hana wai*. They called it *hana wai*.

KM: *Hana wai*, yes. Now by the time you *hānau* in 1929, you said you were living in Kaua'ula Camp?

HF: Kaua'ula Camp.

KM: We were just looking at the big map.

HF: Yes.

KM: Saw the power house.

HF: Power house.

KM: The main power house. We see the *makai* road and we generally know now...?

HF: Where about...?

KM: Where the camp was because still has...?

HF: The slab.

KM: The slab from that one building, that's the bath house?

HF: Was right alongside the road.

KM: That's right, yes.

HF: It's supposed to be there.

KM: Now the bath house, I'd mentioned had sort of one section where you can see, and it's like *puka* underneath? So they had *furo*, they make hot bath kind?

HF: Yes, hot bath from under there.

KM: Now within Kaua'ula Camp you said, sixteen houses?

HF: Sixteen homes.

KM: Were there other buildings besides the bath house?  
HF: Yes. Right above the bath house, was the park, had the playground like.  
KM: Really!  
HF: Yes. And then they had a pool hall, that's where the club house used to be.  
KM: Really?  
HF: But the club house is gone.  
KM: Yes.  
HF: But the what you call that kind of tree? Get the flower tree still there yet, where the club house, where they all played pool.  
KM: Hibiscus type or?  
HF: No. It's a bougainvillea.  
KM: Oh, bougainvillea.  
HF: The purple bougainvillea.  
KM: Okay. Where the bougainvillea is, is where the pool hall, club house?  
HF: The club house, right.  
KM: Oh.  
HF: The floor is where the bougainvillea was, and then she hang out and they get like long 4x4's kind...  
KM: Like post and pier kind, oh.  
HF: That's where the club house used to be.  
KM: And you said the road, Kaua'ula, goes up *mauka*. Went right between houses?  
HF: Two side, yes.  
KM: Like fourteen, fifteen, sixteen one side and then?  
HF: Yes.  
KM: Okay.  
HF: They go right in between, and then go all the way up till that power plant then all the way up to that slaughter house used to be.  
KM: Really!  
HF: The Pioneer Mill slaughter house.  
KM: Oh! Now you mentioned...we know the power house.  
HF: Yes.  
KM: The slaughter house was still more *mauka*?  
HF: Further more up, yes, further more up.  
KM: I think they pointed out today where that it would be. That it would be quite a ways *mauka*, yes?  
HF: Yes. It's past that Kapu place.  
KM: Yes.  
HF: Where they're living.

KM: Yes, okay.

HF: You go further more and the road as you was going up. I don't know if you recall, when you was going up. When you go down the hill...

KM: That's right, down.

HF: Okay. On your right that's where the ranch had it.

KM: And then the *pali* is right by there too?

HF: Yes. The slaughter house is there, they used to kill the *pipi* there and throw everything down the gulley.

KM: Right down the gulley?

HF: Right down the gulley.

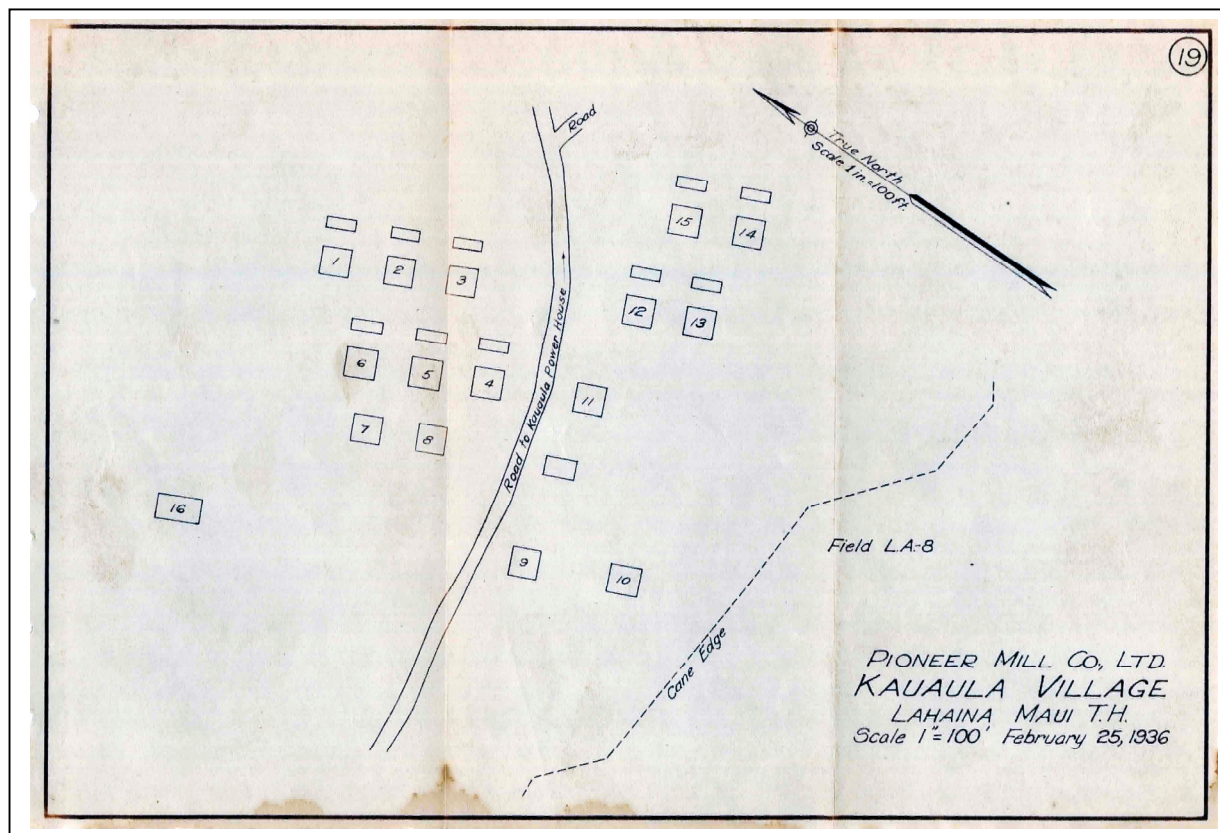
KM: 'Auwē! Hana 'ino the water then!

HF: They just...you know before they just...they no care they just let 'em go.

KM: Oh, okay. Wow! Now you were going to start sharing with me... You said you remember who lived at Kaua'ula Camp.

HF: Right.

KM: Okay. What I'm going to try to do is I'm going to see if I can find a little map of Kaua'ula Camp.



HF: Yes.

KM: And I'll bring that to you.

HF: And then I'll show you...

KM: Yes, you can show me where. But if you think about now... In 1929 you *hānau* over there. Who were the families living around you as you were growing up?

HF: Where I was...

KM: Yes. And what house number were you?

HF: Ten.

KM: Number 10, okay.

HF: And 9 was my brother-in-law.

KM: Married your sister?

HF: Yes. Sumawa, Fredrico. But my sister died already.

KM: Okay. So Fredrico?

HF: Sumawa.

KM: Sumawa, okay.

HF: Then as you go on this side going up they get these... [thinking] these Filipino, it's a single house you see. They get four bedroom but as you get married, the ones that single they move out and they let the married couples stay in the house. Then the single guys keep joining with the other singles.

KM: Oh, I see.

HF: That's what they do.

KM: Yes.

HF: We had Yokoyama, we had Matsuda. We had... [thinking] What the hell his last name now... Yoshio [thinking] what is his last name now? I know his first name...

KM: Take your time. Yoshio?

HF: Yoshio, yes. See I no can... I know Matsuda, I think the mother and father died. But they get Takeo and Satoro and the other guys... The oldest one just died lately. And then they had that... [thinking] I called that Rabbit Ear guy.

KM: [chuckles]

HF: He get his ear, big his ear.

KM: Big ear.

HF: We called him Rabbit Ear by the name, I don't know what's his last name.

KM: Was he Filipino or Japanese?

HF: No, Japanese. And then below that, they had all the single people. Get one, two, three, all single family.

KM: Wow!

HF: And then the other one's get Pablan. Pablan family, then the other one is another Pablan family. Then comes the Yamamoto, Yamamoto the old man. Then come right to us. Across us had that Yokoyama, had that Filipino man, Mariano.

KM: Mariano?

HF: Mariano. And [thinking] what's the other one now... The family up side, had my other uncle too, was up there.

KM: Oh, yeah?  
HF: Felicilda, too.  
KM: Your father's brother?  
HF: Brother.  
KM: Older or younger?  
HF: Younger, I think.  
KM: Younger brother?  
HF: Yes, younger brother. You know for the houses I know all, I can name them.  
KM: Yes, interesting. Now it's also interesting you said that Kaua'ula Camp, it sounds like... 'Cause had the park, had the club house, get the community, the bath house, the bathroom like that.  
HF: Right, right.  
KM: They really worked, tried to take care of the workers it sounds like?  
HF: Yes.  
KM: They take care of one another. And how the Japanese, Filipino families all got together?  
HF: Yes, they all got together. When they get party everybody is invited. And then where they get the party it's right by the ball park. They made a platform. Before you can cut the palm trees make the coconut leaves, you can make it like one hallway, like one party place or one *hale*.  
KM: Okay. Now where did the coconut leaves come from?  
HF: We go down...  
KM: *Makai*?  
HF: Go *makai* down the beach and they start cutting 'em.  
KM: Okay, you mentioned palm trees. Today, when you go to where the slab for the bath house and the wall around the bath house.  
HF: Yes.  
KM: From there, if you look a little bit *mauka* and across the road, because the road still goes right past it?  
HF: Going up right, yes.  
KM: Going up.  
HF: Going straight up.  
KM: On the Lahaina town side a little bit *mauka*.  
HF: Okay.  
KM: And straight *mauka* of the camp, there are two palm trees, the native kind, the round leaf one.  
HF: Oh, okay.  
KM: *Loulu* they call that.  
HF: Yes. The one with that *puka, puka* thing with the *kūkū*?  
KM: This one no more *kūkū*. The native one no more *kūkū*, the Mexican one get the *kūkū*.

HF: The date tree.  
KM: Yes, hard that one.  
HF: That one and get one palm tree up there.  
KM: Get?  
HF: I think they planted that you know.  
KM: These are old you know.  
HF: Yes.  
KM: They're about [thinking] twenty-something feet high and you know how the old Hawaiian kind. It's narrow and a little bit, knarly...  
HF: Get all kind shape, yes.  
KM: But it's the fan palm like kind, they call that. You don't remember that you think off hand?  
HF: I think when we left that place they had these other people that used to live after us.  
KM: I see, after you folks.  
HF: Maybe they had planted that.  
KM: Okay. How long did you live in this camp?  
HF: [thinking] Gee, you know that Pearl Harbor time, when they bombed Pearl Harbor?  
KM: Yes, 1941.  
HF: I was taking mango trees, the dry mango trees?  
KM: Yes.  
HF: We were cutting that to boil our clothes.  
KM: Really!  
HF: Yes. Me and my dad was cutting the trees.  
KM: Sawing wood, when the attack occurred?  
HF: Yes.  
KM: Wow!  
HF: So when we came home and then my mom told me that something went happen in Honolulu. Then we can see all that smog like.  
KM: Yes.  
HF: The bomb and all those things.  
KM: Wow!  
HF: My dad said, you know those old Filipino days, "Well, we no can do nothing, they going bomb, they going bomb." But those days, we cannot open the light like this.  
KM: Yes.  
HF: Used to, get that law, used to black out all colors, only one spot, they only shine down.  
KM: Right down. Black out?  
HF: Black out.  
KM: So what was the house like, that you folks lived in? Were they all the same?

HF: Yes. All one by twelve.  
KM: One by twelve, and...?  
HF: One by twelve. And then they put that...  
KM: And the small one, piece of wood.  
HF: Yes, cover the cracks.  
KM: Yes, okay. So about how big you think, the house?  
HF: The house is pretty big. The kitchen is out of cement, you know.  
KM: Oh, yeah?  
HF: Because get two kind type up there. One you walk across and the house, like the one we moved lately up side.  
KM: Yes.  
HF: House Number One, the kitchen was away from the house.  
KM: Separate. That's an older house I think.  
HF: Yes.  
KM: They put the kitchen away in case of fire.  
HF: They used to cut trees for cook.  
KM: Yes.  
HF: *Kiawe* trees or whatever, shavings like that until you finally; if you have kerosene stove, then you're up to date.  
KM: Yes. How many bedrooms?  
HF: Three bedrooms.  
KM: Three bedrooms!  
HF: Three bedrooms.  
KM: You think ten by ten kind or?  
HF: Oh, the bedroom was not too bad.  
KM: Not too bad?  
HF: Not too bad, big. Some of them is one big bedroom, where everybody stay together and then the kitchen.  
KM: Yes.  
HF: And then the parlor.  
KM: Parlor area.  
HF: That's about it. You get the parlor, the bedroom and the kitchen.  
KM: Yes.  
HF: Some they have... Like the single men they have two, three, where they split themselves.  
KM: Yes.  
HF: When I was at Number Ten house, we had one parlor, one bedroom, one whole big bedroom and the kitchen, that's what we had.  
KM: Everyone sleep together in the bedroom?

HF: Yes. We stay in the bedroom, all the kids and us we sleep together.

KM: Now you have younger brothers and sisters yet?

HF: I still have yet.

KM: How many of you stayed in your house?

HF: Up there, my three other brothers were up there with my younger sister. They were growing up. I didn't go to high school, I went only to freshman because I was the oldest.

KM: Where, did you have to walk feet go down?

HF: No. We used to get the plantation truck.

KM: Oh, truck.

HF: They deliver the workers and then they pick us up.

KM: They would go *mauka*?

HF: Yes. Deliver all the *hana wai* guys.

KM: Yes, yes.

HF: Then they come pick us up for go school.

KM: You went down Kamehameha III?

HF: Kamehameha Third school. Those days they had a double, 2-story house.

KM: Wow! They did pick you up go school like that?

HF: Go school.

KM: How was the road back then, rough?

HF: Rough and dusty. Boy was rough.

KM: That's interesting. So the families living in Kaua'ula Camp, and what work did your father do?

HF: Was *hana wai* man.

KM: *Hana wai*. He would go *mauka* or work along the ditches, where ever?

HF: Along, yes. And then afterwards he had promote himself. He went to one ditch man. A ditch man he goes up and opens all the water so that the other people get the...

KM: The trap?

HF: Yes, the gate.

KM: The gate, so they would gauge how much water?

HF: Water yes, that certain field needs.

KM: Where it needs to go, to what field, what ditch like that?

HF: Right, yes.

KM: Oh, so your father was ditch man?

HF: Ditch man after that.

KM: *Hana wai*. What was the work of the *hana wai* man?

HF: They irrigate like they go through the field. They wet all themselves, they just push the cane and they go all in between. It was a hard life for them.

KM: Got to be hard work.



HF: Yes.

KM: Around Kaua'ula Camp had sugar cane or no more?

HF: Had.

KM: Had? So right around. Now you look how rocky and?

HF: Had cane, because they never had machines before right? So they cut, cut, cane.

KM: All *hana lima*.

HF: And they used to pile up the cane. I went through there, I went to carry the cane and throw them in the flume.

KM: Oh, yes.

HF: Throw 'em in the flume and the flume, the water take way down to the train track, where all they put all the cane inside.

KM: Ah, yes. In fact you'll see the train track on the big map too. The flume would chute the cane down that you folks hand cut everything. *Hāpai*, throw in side?

HF: Yes, we throw the cane in the flume.

KM: And then the train did someone? Did they have cranes or they hand load?

HF: No, the flume goes all the way down. The cars in them, the cane just drops inside there.

KM: Oh, from the flume?

HF: Yes, from the flume.

KM: Oh, how neat. The flume up above the car is lower.

HF: Yes. The cars just go right through.

KM: Does that mean all the water going through?

HF: The water goes right through.

KM: Oh.

HF: And goes right down the beach, I guess.

KM: Wow, must have been real wet then?

HF: Real wet right there. That's all wet.

KM: Yes.

HF: [chuckles] Was hard life. I know, I went through that.

KM: I'm sorry are you okay?

HF: Yes.

KM: I know you get a little cold. I don't want to over talk you?

HF: No, no. Otherwise you get it?

KM: No, no. This is so important, these recollections, this history though. It's good you've recalled the families. [pauses] So you mentioned like papa, ditch man go up and would open, close the gates like that.

HF: Open the gates, yes.

KM: Did he go all the way *mauka* to the top intake?

HF: To that power plant.

KM: To the power plant.

HF: From the power plant there's another trail go on the *makai* side.

KM: Yes.

HF: Go down and then goes to the other reservoir.

KM: Yes.

HF: There's another reservoir.

KM: The reservoir is... But you can still see the reservoir?

HF: You still see...

KM: The Kaua'ula, *mauka* one?

HF: Yes. The one, they call that, Yokoyama.

KM: Yokoyama?

HF: That's where the Yokoyama's used to live.

KM: I see.

HF: Yokoyama and Saiki used to live that place.

KM: Oh. At that reservoir?

HF: That reservoir. And used to get one power plant over there.

KM: Really?

HF: I think you never see that?

KM: No.

HF: The power plant is still there yet.

KM: Really? Oh. You know the power house now, they are trying to crank 'em up again...

HF: Crank 'em up, yes.

KM: Only thing I heard today that they had crank 'em up in September, then the earthquake came, knock 'em out again.

HF: Again?

KM: Yes. But they're trying to generate power again.

HF: That comes from that two water line pipes.

KM: That's right from the four-bay, the one *mauka*.

HF: Yes.

KM: Where the pipe comes all the way down. Now did you folks have power in your houses?

HF: Yes. All electric.

KM: All electric in your house. Still you had to go to the bath house?

HF: Yes.

KM: No plumbing?

HF: Out bath they called that.

KM: Yes. The outhouse like that?

HF: Yes. Outhouse, right.

KM: No more plumbing in the house?

HF: No more plumbing. You get the water, faucet everything but no more; the outhouse, got to have.

KM: Oh, that's interesting. You folks all got to go 'au'au together then, the family and what?

HF: It was a very big bath.

KM: Did they have separate, *wahine* one side and men one side?

HF: Yes. The girls one side, the men one side.

KM: Okay. That's what it, it really does look, the way the slab is laid out it looks like a bath house.

HF: Yes, get two areas.

KM: Not too big the *furo*.

HF: No, no, small.

KM: And you see the door... The doors face *mauka*?

HF: Yes, right.

KM: From the thing, in the slab.

HF: That's going to the park, that's a small park right here.

KM: I see, right in front there, okay.

HF: When I went down there couple, one year ago I think when I had to fix the road. I looked at that place, and I think, "Gee, I thought this park was big when I was small, you know."

KM: Yes.

HF: When I looked this thing is, man, just like one garage.

KM: Yes, funny yes.

HF: But then I know where and where.

KM: Yes.

HF: My boss, like Dave Minami, Jim Riley used to be boss for that West Maui Land, and he keep telling me he said, "Do you know where you live? Can you picture the place?" I tell him, "Yes Jim, right there is my house." He tells me, "on that rock?" I tell him, "Yes. They had put four by fours on that rock just like and then put the platform on top."

KM: Interesting.

HF: He told me, "You sure?" I said, "Yes, I know that place and you see that tree that going up like that. That's a monkey pod tree. I used to run up that tree."

KM: Really interesting.

HF: Yes. It brings back my younger memories when I worked over there, but I couldn't stay too long.

KM: Okay, let's talk about this... Do you want me to get you some water?

HF: No.

KM: Did the families grow little gardens around the houses?

HF: Yes, yes. They had their own vegetables.

KM: Cabatiti or any kind stuff.

HF: Any kind. They had onions, potatoes, Irish potatoes and sweet potatoes, papayas, string beans. You can think of any kind of vegetables, they used.

KM: Where did your meat come from?

HF: Well you see, the meat, we used to go buy from Pioneer Mill.

KM: I see.

HF: And the meat market used to be down where the Fashion Center is. I don't know if you remember, right in town.

KM: Okay.

HF: You go underneath, that's where the meat used to go.

KM: Okay. The company...you said there was sugar cane around where you were, Kaua'ula Camp?

HF: Right.

KM: But *mauka* they had *pipi*?

HF: Yes, all pasture.

KM: Pasture land?

HF: Yes.

KM: Because and you said, had the slaughter house also?

HF: Slaughter house on the *mauka*, yes.

KM: When you go past the Kapu place go up, then the road drops down again?

HF: Right there. Before the road goes down that flat on top, that's where the corral used to be.

KM: Okay, the corral. You folks didn't get, or they didn't give you... You know like some of the ranches they gave ration, they would give certain...?

HF: No. All you do is every month this guy comes from Pioneer Mill, they get one guy used to come take order. You tell what you like, they write 'em down. And then they deliver your meat and your groceries from the bottom.

KM: I see. Now you folks, had ice box already?

HF: No. We had this kind... Well, they called it, you buy the ice, the big block?

KM: Yes.

HF: Then you put 'em in.

KM: Yes.

HF: And then you open.

KM: On top and then...

HF: Right, right.

KM: The old style. You folks could make order for meat or cold things?

HF: Anything, yes.

KM: Did they deliver the ice *mauka* to you folks?

HF: No, we got to go buy 'em.

KM: You got to go down, oh.

HF: We got to go buy.

KM: Gosh!

HF: You got to get a car. Like some of the Filipinos, they get the cars, the single men. When they go down, go buy different groceries, we send the order. If you can otherwise we go with them. Bag the thing up and bring 'em up.

KM: Yes. From your folks camp, the *pipi* were *mauka*?

HF: Yes.

KM: Where the power house is was someone living up by there?

HF: Yes. But over there by the power house had two Japanese men, Ishido and Teraoka.

KM: Teraoka?

HF: Teraoka and Yoshido. And then where Kapu is, further up had another man. I forget what his name is. He raised strawberries.

KM: Oh!

HF: And raised chickens for eggs.

KM: Oh.

HF: And they used to come down with the horse, and they used to sell 'em to the camp.

KM: Oh, really!

HF: Either sell or exchange.

KM: Exchange.

HF: Yes.

KM: Vegetables or something like that?

HF: Yes, right.

KM: Was this a Japanese man or?

HF: Japanese man.

KM: Old Japanese man?

HF: Old Japanese man.

KM: And you said by where the house now Kapu get by the road, was all *pānini* at that time?

HF: *Pānini*.

KM: At that time already?

HF: At that time was, yes.

KM: But you know you look underneath there now all terraces, all stones.

HF: Yes.

KM: You see all the stones so you know that in the old days the Hawaiians were using the area.

HF: Yes, taro patches. Past that side where the Kapu family is now that two pipes going down, they stay over this side. Which they supposed to be over that side, where all the taro patches.

KM: Where all the *lo'i*?

HF: Yes.

KM: Nearer the *pali*. If you look, the pali get the 'auwai?  
HF: Yes.  
KM: Did you ever hear anything? Is that an old 'auwai?  
HF: Yes.  
KM: Old Hawaiian one?  
HF: That one used to come up, you know where the two pipes used to come way on the top?  
KM: Yes.  
HF: Goes down.  
KM: That's right.  
HF: And going up towards the other hill.  
KM: Yes.  
HF: Where the long pipe, all that monkey pod trees there.  
KM: That's right, yes.  
HF: And then they come down and then the water comes down on the side.  
KM: Yes. To the?  
HF: To the taro patches.  
KM: Yes, yes. There were pukas through there.  
HF: You're right.  
KM: We walked that today, what you were describing.  
HF: Oh.  
KM: Because some they made cement, yes?  
HF: Yes, yes.  
KM: Then has one place where there's a wooden flume.  
HF: Flume.  
KM: Across the little *kahawai*? [Manowaiopele Gulch]  
HF: Right, right.  
KM: And then it comes, and then the stone is natural. The *earth* 'auwai.  
HF: Yes.  
KM: Then that *auwai* goes all the way to just above the power house.  
HF: The power house, yes.  
KM: Cut down?  
HF: Cut down. That's where they used to supply all them guys down there.  
KM: Oh.  
HF: I don't know they...  
KM: Were there taro patches still being used when you were young?  
HF: Yes.

KM: Families would?

HF: Kapu, that family...

KM: Their *kūpuna*?

HF: That grandparents, I used to go up there because I used to like the taro when they used to steam the taro make *poi*.

KM: Yes.

HF: And they used to use that for make *poi*.

KM: 'Ae.

HF: I'm the very one going up there, I like eat the taro and the *poi*.

KM: You helped them pound or...?

HF: No, I just go look.

KM: *Nānā*.

HF: I just eat. They good, they just tell you, help yourself.

KM: They were nice? Nice people?

HF: Nice people, that.

KM: Yes. They were still growing, wet? Wet taro, *lo'i*?

HF: Wet taro. Yes.

KM: From Pi'ilani 'Auwai?

HF: Come back.

KM: The water drop down to little *kahe* or something?

HF: Passes right down.

KM: Oh.

HF: That's why see, I don't know why the father didn't tell these kids, that's not the place.

KM: Well you see, the hard part to is, no more water now. You know the '*auwai*...

HF: Yes. Because you know why. Because West Maui Land went close that water from going on that side. I don't know for what reason but.

KM: Yes.

HF: Then I asked Jim Riley's associate, "How come, where's the water going now?" When I was working there, they couldn't explain.

KM: Oh, well you know...

HF: Now where the power plant is.

KM: Yes.

HF: As you looking down.

KM: *Makai*.

HF: Or maybe you looking up. On your right hand side, there's a... The water is coming off from the cliff.

KM: That's right.

HF: And there's another taro patch down there, where my brother-in-laws parents used to

raise taro.

KM: Oh.

HF: And it's still growing yet down there.

KM: Oh, yeah? And your brother-in-law you gave me his name was?

HF: Philibert Secretario.

KM: Oh, Secretario. Okay. I met him before.

HF: Yes. He's kind of big?

KM: Big guy, yes. Oh.

HF: That's their taro patch.

KM: He was married to your sister?

HF: My wife's sister.

KM: Your wife's sister, okay. Oh.

HF: My wife's...they're sisters.

KM: I see. So had another *lo'i makai* of the power house?

HF: *Makai*, right by the cliff.

KM: Yes, oh.

HF: That's their place. See, over there get a lot of taro patches, you know.

KM: Yes it is. You know there was plenty of water.

HF: Oh, yes!

KM: The old '*auwai*, and then the plantation put in their own ditches.

HF: Yes, ditches and they take whatever they can but still yet, the water still coming out.

KM: Before had enough water.

HF: Yes.

KM: Now you look even at the... When you go *mauka* intake?

HF: The intake.

KM: No water goes over the wall, everything is in the...

HF: Going in the ditch.

KM: In the ditch.

HF: That's coming, disappearing the water.

KM: That's what it maybe seems like. How about the stream when you were young? When the stream passed below you folks, had water in the stream?

HF: Not really until they get strong storm, up there rain, then they wash right through.

KM: Because the '*āina* kind of down there is dry?

HF: Dry, dry.

KM: *Malo'o*?

HF: Yes.

KM: Has a little bit of water flowing in the stream now, when you go over the *kahawai*?



HF: Yes.

KM: Yes. Get the cement crossing?

HF: Yes, right.

KM: Honokōwai Ditch, right by there. Maybe changing you know when I worked with Uncle Jimmy Hu'eu them, Steve Cabral them out East Maui.

HF: Yes.

KM: Aunty Helen Nakanelua them, they all said, "Before, the ditch took water, but the water still went down." Now...

HF: Now, hardly.

KM: No water goes down, the ditch... Things changing maybe too, yes?

HF: Maybe, yes.

KM: Now you know the power house, the *kahawai* where it comes out. Once its *pau* in the power house it comes out and has the little tunnel under the road. Nice stone work, yes? Do you remember?

HF: Yes. But you see that used to get one flume go across that big river that. One day they had that storm in 1946. When I left the plantation, I think that flume collapsed, so now they get the pipe.

KM: I see, so it went all the way across?

HF: Yes, right across the whole river.

KM: Now it's pipe?

HF: Now they pipe 'em down and they go up the other way.

KM: But you said before, it was flume?

HF: Flume.

KM: When you were young?

HF: Yes. I used to walk through there.

KM: So from the power house, and then has the nice stone work?

HF: Yes, it goes right through.

KM: And then the ditch goes, hits the valley?

HF: Yes, hit the flume.

KM: Yes.

HF: Right through the flume and then goes to the other power plant.

KM: And where Yoko...?

HF: Yokoyama and Saiki.

KM: Oh.

HF: Although the water is still going but the flume is gone.

KM: The flume is gone now it's in the pipe.

HF: Yes.

KM: Siphon, they go down.

HF: Right, goes down.

KM: And then up pali again.

HF: We used to walk that flume, go right across. I mean high, you know.

KM: Hey, in the valley!

HF: Yes, it's deep.

KM: Yes!

HF: But the flume goes right through. Before we gung-ho young blood, no more afraid.

KM: Yes, no scared.

HF: Of course get railing but, you no think of danger.

KM: Yes.

HF: I don't know why!

KM: Who do you think dug the tunnels? Did you ever hear who made the tunnels and the ditch and the cement and all the stone work and stuff?

HF: No, not really, I don't know who.

KM: Okay. Nice stone work yes, some of that?

HF: Yes. But you see way back these guys, the plantation used to go down. They used to get the workers, they called that the "Brown Gang" that's the guys do all the jobs making that walls and whatnot.

KM: Oh.

HF: They get their own gang from Lāhaina side.

KM: I see.

HF: They called them "Brown Gang" and they come up and they do their job, they go home.

KM: Wow, interesting!

HF: Like us Kaua'ula was all irrigation like *hana wai*, cane field, they take care.

KM: Yes. So when did you start working the fields?

HF: When I just graduate 8<sup>th</sup> grade.

KM: Eighth grade, oh.

HF: I went freshman in high school and then I gave up.

KM: Yes. In eighth grade you were 14 years old or something?

HF: Close.

KM: Close to that. Young, you started going out to work already.

HF: Had to work, I'm the oldest of the family.

KM: Of the boys.

HF: In World War II, I was supposed to go in the army volunteer. But my sister stopped me from going.

KM: Yes, you were too young, if you *hānau* in '29, you were not even 18 yet. I'm glad your sister stopped you.

HF: She stopped me otherwise I'd be dead today. Then I started running equipment. And I was working still yet young, 17, 18 I was working in the sugar industry already.

KM: How long did you work for Pioneer Mill?

HF: Pioneer Mill I worked for fifteen years.  
KM: Fifteen years. You started basically in '42, '41, right after the war or?  
HF: [thinking] You mean working for Pioneer Mill?  
KM: Yes.  
HF: Yes. During the war days I worked for them already.  
KM: Fifteen years so in '50 something you quit, you left Pioneer?  
HF: I left the plantation, I went down under.  
KM: Oh, really.  
HF: To Johnson.  
KM: Oh.  
HF: I figured the money was too small.  
KM: In the '50s then?  
HF: Yes. And then my family was, I have some kids going high school.  
KM: Yes.  
HF: Going school so I went Johnson for one year. Then when I came back I figured I going collect compensation because no more job. I went down there they told me, "What you applying for?" I showed them what I can do. They said, "No, no what you do now, tomorrow you go down to Fong Construction."  
KM: Fong?  
HF: "They need an operator." So ever since I worked.  
KM: Oh, I see. But you worked for West Maui Land Company also?  
HF: I was rented out to them.  
KM: I see. From?  
HF: From Fong.  
KM: Oh. What kind of work was that?  
HF: Doing sub-divisions, all excavations, the crane job, whatever.  
KM: Like when they... Did you work like when they put the houses Launiupoko in that sub-division?  
HF: Yes.  
KM: I see.  
HF: And we made the new sub-division, the one going up now, further up.  
KM: Yes.  
HF: We made that. I'm doing all the excavation, I run the excavators.  
KM: I see, oh.  
HF: Put all the pipeline, electrical lines, drain lines, everything.  
KM: Oh. How about, did you folks used to go hunting up at Kaua'ula at all or?  
HF: Well, I used to go bird hunting.  
KM: Oh.

HF: We used to go in the *kahawai*. You know that *kahawai*, every Friday night we used to go. We all get together underneath one tree. The old Filipinos made like one table underneath the tree and then we go shoot the birds, the doves. And then when we come back we go cook 'em all down there. And everybody eat down there.

KM: Oh, but you got to eat a lot of doves [chuckles].

HF: Yes. Everybody pitch in. Was one thing that now and before, you cannot beat before, everybody knew each other.

KM: Worked together, knew one another.

HF: Yes.

KM: Take care, yes?

HF: Yes, they take care one another.

KM: Didn't...if Hawaiian, if Japanese, Filipino, or what?

HF: Don't mean nothing. It's all one family.

KM: Like you said the old Hawaiian man them, Kapu family, Kanawaliwali, they all?

HF: All the guys was one pile.

KM: Yes. Interesting!

HF: They used to drink, they all drink, they go home all drunk, but they know how to go up.

KM: That's right.

HF: They walk their way up there, nobody bother, nobody steal, no nothing.

KM: You said, "No can beat those days?"

HF: Cannot beat.

KM: Yes.

HF: Nowadays, you got to lock yourself inside there.

KM: Hey you know it.

HF: You no can trust, you lock your car when you go shop. I don't know, those days if it ever come back, people will never understand.

KM: Yes. Our kids are too spoiled now too.

HF: They spoiled, fast foods.

KM: Yes, everything.

HF: And if they say they don't like the home food, oh well, "I want fast food."

KM: Now as you said...and I'm sorry I'm not going to talk you out too much.

HF: No, no.

KM: You would grow some of your own vegetables and things like that, you could go hunting for doves like that.

HF: Yes.

KM: And it was more social good fun.

HF: Yes, right, right.

KM: You folks didn't go pig hunting?

HF: No, I never did go.

KM: Were there wild pigs around that people saw or?  
HF: I don't know.  
KM: You never saw, you don't?  
HF: I know one family that used to go hunt Ukumehame side, this Kaniho family.  
KM: Kaniho, oh from Ukumehame.  
HF: The old man. The old man from down where the bowling alley used to be. That's where he used to go up, Ukumehame, stay about three days.  
KM: Wow.  
HF: He hunt by himself, and that's how he raised his family.  
KM: Wow!  
HF: The Kaniho family.  
KM: How about in the *kahawai*, the little stream, had 'ōpae or?  
HF: No more, no more.  
KM: The *wī*, the *hīhīwai*?  
HF: No more the *hīhīwai*, no more.  
KM: No more.  
HF: I don't know why.  
KM: Maybe no more enough water flow.  
HF: Steady, I think so.  
KM: Particularly for the *wī* like that the *hīhīwai* got to have good water.  
HF: It's not like Honokōhau.  
KM: Yes.  
HF: Honokōhau they get.  
KM: Yes. You folks couldn't go get 'ōpae or anything in the streams?  
HF: No, no more. But on the *mauka* side where the water go up, above Kapu over the stream, they had the green frogs.  
KM: Oh, yeah?  
HF: You know the green frog you can eat, we used to go hunt.  
KM: They come big ones, with the legs like that?  
HF: Yes, the green one. We used to go spear that with the knife.  
KM: Really!  
HF: Yes.  
KM: And like no more 'o'opu nothing then in the stream?  
HF: No more, no more.  
KM: Oh, interesting.  
HF: They had only that *pūpū* shell.  
KM: Oh they did, the one from the *kahawai*?

HF: Yes.

KM: The little bit longish one?

HF: Yes, they had up there.

KM: They did, okay. I think they called that *pūpū kahawai* like that or something.

HF: Yes, that's what it is. They had every time we'd go up there go get.

KM: You would eat the *pūpū*?

HF: Eat that, just like one snail.

KM: Yes.

HF: We eat all that.

KM: How about from camp. When did you leave Kaua'ula Camp?

HF: [thinking] Oh, gee...

KM: You were telling me that during the war you were still living there.

HF: I still was there, yes.

KM: Yes.

HF: And then from there we moved down to Hirai Camp, I don't know if you know where Launiupoko is, by where the park is?

KM: Yes.

HF: Above there used to get one more camp.

KM: Hirai Camp?

HF: We used to call it Hirai Camp.

KM: Just above Launiupoko, the park?

HF: Right, right not too far from there.

KM: Okay.

HF: Then from there you know how plantation is, from there my father moved back to Kaua'ula.

KM: Oh.

HF: Then from there, Kaua'ula he moved down to Waine'e, that's where...

KM: The lower Waine'e Camp?

HF: Right.

KM: Not too far from the road?

HF: Right. That's where the homeless down there, get the home.

KM: Yes.

HF: That's the camp I used to... Then from there I got married, I moved to Pu'ukoli'i

KM: Pu'ukoli'i, oh wow.

HF: Was another big camp. I was there working for the plantation.

KM: All Pioneer Mill?

HF: All Pioneer Mill. They had one plantation camp.

KM: It was a big operation?  
HF: Oh, yes. Pioneer Mill itself was big.  
KM: Okay. Are you okay? Can I ask a couple more questions?  
HF: Go ahead, go ahead.  
KM: Now around like Launiupoko, Hirai Camp *mauka*, has the big stone mounds. You know the big pile of stones?  
HF: Those were where we cleaned, cleared rocks from the fields.  
KM: Those were all made to clear rock so you could have open space for planting?  
HF: Yes. For planting for the cane.  
KM: Because by that time the machinery came right?  
HF: All machinery.  
KM: Like you said before, even though it was all rocky, it was all hand cut?  
HF: All cut with cane knife.  
KM: But when you made it machine you needed to clear?  
HF: Clear out.  
KM: How come they made them so massive so big?  
HF: Well, there was lot of rocks.  
KM: So much rock?  
HF: So much rocks so they pile here. We called that a “Diamond Head.” Get one pile of rocks that—I don’t know if you believe in this but, when we were working, we had one rock, I mean one good size rock.  
KM: Yes.  
HF: We moved that rock, okay. The next day we come back the rock stay the same place.  
KM: Back where it was. Amazing!  
HF: So we tried again. The same thing the next day. The boss said, “Leave it there.” We put the pile of rock on top.  
KM: On top. So you left the rock and put?  
HF: Left the rock.  
KM: That’s an important thing then. When you would go out work the field like that. You ever saw *poi* pounders or old Hawaiian sites?  
HF: I never seen.  
KM: You never saw?  
HF: No.  
KM: They didn’t talk about *heiau*?  
HF: But we seen the kind like footprints, you know, in the dust on the machine.  
KM: Really!  
HF: But small kind footprint.  
KM: Just like the night time people go?

HF: Yes. Just like the menehunes, the small kind, they go around. But I don't know.

KM: Yes.

HF: I don't know if how true but I mean you know...

KM: You saw it?

HF: Yes, I saw it.

KM: Yes. So it's true, you saw?

HF: I don't know if some guys make like this or what [gestures making print with hand], you know what I mean.

KM: With the hand?

HF: Yes. I don't know how it is.

KM: Well you know, *mana* like you said, that *pōhaku* they move, come back the next day.

HF: Come back.

KM: What you said the boss said, "Pile on top that."

HF: "Just leave that alone, don't move that rock, just leave 'em go."

KM: Did they talk about *heiau*?

HF: We know about *heiau*. They circle that with ribbon, "Do not disturb!"

KM: Really! Even before?

HF: Now, yes.

KM: Before too or now?

HF: Even now get one right above 'Olowalu.

KM: Wow!

HF: Have you seen that? You never seen that?

KM: No.

HF: Get one big *heiau* up there, we left it. Right alongside the main road going up.

KM: That's good right. They should take care of those things?

HF: Yes, leave that thing alone. I mean...why should you disturb that.

KM: That's right. We may as well take care of those kind of things.

HF: Yes. Because if you going do damage, maybe they will do more damage. So leave things alone.

KM: To you...

HF: Yes. Leave that things alone.

KM: That's right. Did you hear the old Hawaiians, you worked with some Hawaiians like that?

HF: Yes.

KM: They would tell you folks stories or anything or?

HF: Well, I only heard, but I never see. They get the kind fire ball.

KM: 'Ae.

HF: Right. Fire ball, throw one *kahuna* to this *kahuna*.



KM: Kaua'ula or other place?  
HF: Kaua'ula, danger. My dad almost died on that kind...somebody *kahuna* him. He was dying a slow death.  
KM: Fire ball had come?  
HF: No. Just by mouth.  
KM: Amazing!  
HF: And that guy stay in Kaua'ula to. That old Hawaiian family.  
KM: Who helped your father?  
HF: Before days they believed in all kinds herbs and whatnot.  
KM: Yes.  
HF: Eventually I guess, we get some healers, they come. They pray over that...  
KM: 'Ae. You think Hawaiian one?  
HF: No, this one was a Filipino lady.  
KM: What was papa's name?  
HF: Alejo.  
KM: Alejo?  
HF: Alejo Felicilda.  
KM: And your mama?  
HF: Gilerma.  
KM: Gilerma.  
HF: Gilerma Topas Felicilda. Her maiden name is Topas.  
KM: And *e kala mai*, excuse me. What kind of Filipino?  
HF: Visayan.  
KM: Visayan, okay.  
HF: My father is from... my mom is from Sibu.  
KM: Okay. They believed though, that kind of stuff, and your papa came sick then one time?  
HF: Yes.  
KM: Somebody came and?  
HF: And then somebody cured him.  
KM: Wow!  
HF: Then he turned around and started curing people.  
KM: Your dad?  
HF: Yes. And then I...he called me since I'm the oldest son. He wants to teach me. But I went as far as my kids was big enough, then I gave up because we do all herb medicine during the Hawaiian days. During the night time, we go pick up that thing.  
KM: I see. You were, even in Kaua'ula or something like that?  
HF: Yes.

KM: You would go out in the field and gather different herbs?  
HF: Gather herbs during the night.  
KM: Wow! And make *lā'au*?  
HF: Yes, for medicine.  
KM: Wow, amazing! Even you?  
HF: Even me. But after that when my kids were big, I thought, "no." Because it falls back.  
KM: It does, it's a heavy responsibility.  
HF: Yes. It kicks back to you.  
KM: Yes, yes.  
HF: You taking the illness.  
KM: Yes.  
HF: That's why I said, "No, no, enough is enough."  
KM: Enough already. So your dad learned about medicines too?  
HF: Medicines, yes.  
KM: And would go out in the field?  
HF: Go out during the night.  
KM: Amazing! What they *pule*, you got to *pule* first or?  
HF: No, we just go gather. They always say that when the sun rise, that's where you go, not when... You know what I mean. It's where the sun comes up you go that side, you no go any other place. Where the sun rise, that direction you go.  
KM: You know that's very interesting.  
HF: You go pick up.  
KM: Yes. You know, the old *kūpuna* talked about where the sun rise, that's Kū, the strength. When it sets, it's weak.  
HF: Yes, so you no touch that.  
KM: Yes. If it's weak no good for inside, big medicine.  
HF: Yes.  
KM: How interesting, you heard that too.  
HF: I used to follow up, but I gave up. I think you know, it falls back, the sickness. And we get this old kind Filipino lady, the mouth, I used to be afraid of. Before I almost lose my both eyes.  
KM: Really!  
HF: This lady in her tongue get one black, like one...  
KM: Tattoo kind?  
HF: Yes, but black.  
KM: Mark? Birth mark kind?  
HF: Yes. Birth mark on the tongue.  
KM: Really!

HF: And everything she talk you got to watch. If she talk, you got to touch, go right back to her.

KM: I've heard even on Lāna'i before.

HF: Yes. And they're strong, those guys are strong. Even the Okinawans, you look all they get the black over here, you no see...

KM: On the knuckle.

HF: Yes, on the knuckles. They bad too, that's how my two sisters died.

KM: Oh.

HF: They get dogs fighting underneath the house, but when my dad and I go look, no more dogs.

KM: No more dog. *Auwē!*

HF: Then they go for the spirit, they for the spirit for my sister. That's how my sister died.

KM: Not up at Kaua'ula?

HF: No, at Hirai Camp.

KM: Hirai Camp, okay. Wow! Some, the families was good but some?

HF: Danger, danger.

KM: Some dangerous, yes.

HF: That's how I almost lose my eyes because this Filipino lady. She tell I get cute eyes, and then the next day my eyes closed, cannot open.

KM: *Auwē!*

HF: Get all the stuff [gestures, eyes closed].

KM: *Makapiapia* kind?

HF: Yes. Then my mother said, "I know who this lady." She went down, she tell the lady, "Why you do this to my son?" Then the lady said, "I never do that." She tell, "You fix him up." Three days I went through chew some kind of herbs.

KM: Yes, yes.

HF: *Pau.*

KM: Interesting.

HF: *Pau.*

KM: You know things like *pōpolo*.

HF: Yes, that's one good medicine.

KM: Good medicine. I heard even for the Hawaiians, for young children, they use that for the eye.

HF: For the eye.

KM: Like that too, and different things.

HF: Yes, because now days they no go back to that. I don't know, they go modern world.

KM: Yes.

HF: But like us we eat the *pōpolo*. Some guys tell us, "You going *make*, you eat that." I tell "No, that's something sweet."

KM: Yes. And you know it's funny like you said, before days, I guess had a plantation doctor but if you were living up Kaua'ula you know...

HF: Yes. But then those days the doctor knows that you get some guys that heal they tell you.

KM: Really?

HF: Yes.

KM: Even the plantation doctor would tell you go so and so.

HF: Yes. The doctor says, "Well, if you think he's better, go because for your own good."

KM: Yes.

HF: We used to get one German doctor, Dr. Dunn. That's one big doctor that. Oh, that's a mean doctor, mean doctor. But he tell what's true is what's true.

KM: Yes. Interesting.

HF: I mean you know, before everybody goes by herbs, Hawaiian herbs. Go get this...

KM: You folks learned, may I ask, did you know the names of some of the plants that you used?

HF: No.

KM: No. You knew it by what it looked like?

HF: Just by looking, yes.

KM: What it looked like, this one you used or that?

HF: And some we'd take by the roots.

KM: 'Ae.

HF: The [thinking]...

KM: *Uhaloa?*

HF: Yes. Even that the root and even that the [thinking] that iron wood tree.

KM: Really!

HF: The root. But you no take any place of the root, you got to take the root that face the sun, where the sun rise.

KM: How interesting.

HF: But you no tell nobody what you get.

KM: Yes. Interesting.

HF: And everything is three.

KM: Really?

HF: Everything is three and not different, got to be odd.

KM: In three?

HF: In threes.

KM: Yes.

HF: You take three roots, not two roots, three roots, all in three.

KM: How about for how many days?

HF: Yes, well we take them in three days to four days.

KM: Yes, okay.

HF: Even before days, now you pregnant right, you like stop your breasts. Before days you cannot, you no more injection or whatever. I cure that. I can cure that in three days because I get my secrets, was hand me down.

KM: Yes.

HF: And that's how.

KM: You mean for *pau* the milk?

HF: *Pau* the milk, stop the milk.

KM: Wow, too good!

HF: I stop 'em in three days. But you see, I no like keep that kind in me.

KM: Yes.

HF: You know guys they tell me, like now if somebody, like the kids, they bump their head, they swell up. I make 'em just like this, no lump. I can.

KM: Yes. It's really great because you folks would use the Hawaiian medicine.

HF: Yes.

KM: And the other medicines and bring in the Filipino. It was really, everyone comes together?

HF: Really comes together, yes.

KM: And work together and different things you know.

HF: You see that's the part, like when you come to like that. Kind of scared because you're dealing with...you know?

KM: Spirit?

HF: Spirit things.

KM: Yes.

HF: Hoo! That's nothing for play.

KM: No, no can play, that's right.

HF: You cannot.

KM: Yes. You got to be serious.

HF: You got to be serious, yes.

KM: Respectful!

HF: Yes. Like some guys you go over there, you see bones, "No play with the bones."

KM: Did you ever see out in the fields?

HF: Yes. Plenty I seen but I told them guys, "Don't you play with this." Sure, you can talk to yourself and talk to the bones, "It's not my doing, it's construction so... But we shall put you, what we find, put you in a box and after we *pau*, we going bury you where we found you."

KM: Yes, so you respect?

HF: Yes.

KM: And if you see some place exposed. Best to leave alone when can?

HF: Yes. Don't bother.

KM: Yes, that's the old Hawaiian way.

HF: Just leave 'em alone because they never do nothing to you.

KM: That's right.

HF: They was there before you.

KM: That's theirs.

HF: Yes.

KM: Like you said, maybe the guys going walk on you.

HF: Oh, yeah. He grab you by the neck, bother you the whole night. You don't know why, but what we did you know. See.

KM: Now, very interesting. I think a time in the history of the plantation where families really had to come together, was you folks had a strike, yes?

HF: A strike in '46.

KM: In '46. Yes. Now, I spoke with Uncle Moon Keahi them one time too, and Uncle Harrison Neizman then.

HF: Yes, Neizman.

KM: They talked about all the Hawaiian, the 'ōpelu fishermen and everything like that.

HF: Yes.

KM: Did you folks used to go *holoholo*, go fishing too or?

HF: Yes. Us guys was, fishing gang. We was all divers.

KM: I see.

HF: Like us, we surround the fish, we pick up the fish, then we give certain district guys like Pu'unēnē.

KM: Yes.

HF: When they no can get supply of fish we issue everybody get chance.

KM: Yes. During the strike?

HF: Strike.

KM: You were on a fishing gang?

HF: Fishing crew, yes.

KM: Wow!

HF: We was all, they called us guys the "Hukilau guys, the *hukilau* net."

KM: I see. What kind 'ōpelu or any kind?

HF: Us guys was shoreline, all the *palani* or *pāpio*, all that kind, *manini*, parrot fish.

KM: Oh, amazing!

HF: But we was strong, I tell you we was strong.

KM: What's your thought about the '46 strike? How come it happened and?

HF: That six months, strong.

KM: Strong. How come? Working conditions were no good?

HF: Well, the working conditions were not too bad. I guess they like improve 'em. They liked improve, better medical and whatnot. More money so...

KM: Yes.

HF: It was hard, they were arguing not making money and whatnot.

KM: There were some lay-off things that occurred so they got upset.

HF: They had friction amongst themselves. But those days I was still young yet so eh...

KM: Now in the '50s was there a strike also, I think?

HF: Was one small strike.

KM: Small strike, okay. Interesting. [pauses] So you *aloha* that place, yes?

HF: Every time when I go back, like today I was working at Lahainaluna, going inside the intake to clean the reservoir.

KM: Oh, really!

HF: But my machine gave up because they didn't check it right. I went a quarter ways in the valley, that thing came hot. I told my mechanic, "No, no, I wouldn't like bring this machine all the way up and you guys got to come up here, how you going to walk." So I never go, I came back out.

KM: Uncle, you're still working along the ditch and stuff like that?

HF: Now?

KM: Yes.

HF: Yes. I go Lahainaluna every time.

KM: Is it still with Fong or?

HF: Yes, with Fong, still with Fong.

KM: Amazing!

HF: I'm the only one going up like that, crazy Filipino [smiles].

KM: You got to be the old *kama'āina*, no one else probably worked as long as you.

HF: No. That's why I do up there every time, they send me. My boss told them. "If I give up already working then you guys hire somebody, another company." But then I don't know. But the waterworks said you got to go, I go.

KM: You know the knowledge you have from years of working it, you don't learn that and you can't teach that. You got to... They should start training somebody with you.

HF: Yes. But they no like train nobody. Whatever I told them, whatever.

KM: You know like on this big map, has the ditches. So all the ditches that were along there, water would run through. They would sometimes, the ditch man would cut-off and...

HF: Lahainaluna used to come one ditch all the way down to Kaua'ula you know.

KM: Really.

HF: Lahainaluna.

KM: I know from when you go power house and you know how the road goes up rather than going down and around the point and then into the Kamehameha land.

HF: Yes.

KM: Has a ditch along there. No more water now, *malo'o*.

HF: They shut 'em down.  
KM: Yes, shut 'em down. But you still see...  
HF: That's where the mango trees are right?  
KM: Yes, yes.  
HF: The mango trees. Over there used to get Iwamura, he used to live there, that camp up there. Just one home.  
KM: One home up there, in the Kamehameha land?  
HF: Yes,  
KM: By the mango tree side.  
HF: Yes. Further down you see Johnny Kaukau.  
KM: Really, oh.  
HF: One more old Hawaiian man.  
KM: Yes.  
HF: And then where his house, you go straight up to where the L is on the mountain.  
KM: Yes.  
HF: He used to get one house up there.  
KM: Really?  
HF: The house is still there. They using that, they took 'em in the picture of some kind of picture.  
KM: Oh. Did you ever hear the name Kailihou, Sam Kailihou?  
HF: [thinking]  
KM: No. I was just curious, he was one of the old men used to...Kahoma side water like that.  
HF: Kahoma.  
KM: And Paunau, he was one of the old *kama'āina* up there. Maybe he was gone already by the time you were around. He was in the 1917 period where he gave testimony, he was old already.  
HF: Yes. That, I not even was born.  
KM: Yes, you weren't born. Okay...I better stop humbugging you now.  
HF: No, no.  
KM: This has been wonderful though! Sometime you know, I need to get your mailing address. So that I can send this over to you.  
HF: What is this... 3574 Kalua Street. Makawao.  
KM: Wonderful!  
HF: I been like you guys come and then, and then one weekend or something then we go up.  
KM: Okay.  
HF: Then I can go tell you the whole picture of where, where, where.  
KM: Okay. If you would be willing to do that.  
HF: Yes. Me, I like show everybody before I go. Before I leave this world.



KM: Thank you so much, that would be good.

HF: Like my wife, you know where's Mahinahina?

KM: Yes.

HF: You know where the airport is they call that Kapalua. That's not Kapalua, that's supposed to be Mahinahina.

KM: 'Ae, that's the *ahupua'a*, Mahinahina.

HF: Because I get the map over here.

KM: Yes.

HF: My wife's map, she said maybe you are interested in looking at the map.

KM: Yes, yes. What we should do is, if you would be willing, we could make arrangements and then we could go up. Go *holoholo*, *nānā 'āina* a little bit and talk story like that.

HF: Look the place. Yes as we go up I show you what and what.

KM: Yes. I can pick you up.

HF: We can go up. Me I like people to know where and then... Say like now where Kaua'ula is, over this side get some houses, living up there.

KM: Yes, Launiupoko one.

HF: No, it's after, just past Kaua'ula on the side.

KM: Okay.

HF: You see some homes over there.

KM: Oh, now, yes.

HF: Yes, now.

KM: I'm sorry. Not too far from the camp.

HF: They get Daison. You see sometimes I figured, how these people was living there? Because I was there, but I never heard this kind name, unless way back.

KM: Their *kūpuna*, but the name changed.

HF: Yes.

KM: Like your *mo'opuna*, if you get *wahine*, you get daughter, they marry, and the name changes.

HF: Change already. Up there used to be one spooky place. Get two houses, one white house and one black house, old black house. We used to call 'em the "*Akua House*."

KM: Really?

HF: Yes. Sometimes get akua's over there, and get graveyard over there. And that's where we go get our dry mango tree for make fire wood. Because used to be one ditch inside there.

KM: I'm sorry, how come you were getting the fire wood?

HF: For boil our clothes, for wash clothes my mom.

KM: For wash okay. You did have kerosene stove?

HF: Yes, we have kerosene.

KM: Okay. So it was for wash clothes?

HF: For wash clothes, we boil the clothes. My mom used to take care of these single men, wash their clothes.

KM: She would keep their laundry?

HF: Their laundry, yes.

KM: How about the water though, you could drink the water, no problem?

HF: Drink it, yes.

KM: Right out of the *'auwai* come through the pipes like that?

HF: Yes. But we used to use that durum bag.

KM: Durum bag for catch the?

HF: For catch the rubbish, whatever.

KM: Yes. But no problem?

HF: Sometimes get *'ōpae* come inside.

KM: Oh, yeah.

HF: We never get sick. Right from the mountain now.

KM: Yes.

HF: And now what?

KM: People get sick, you get sick if you go in the water, even.

HF: Yes.

KM: That leptospirosis.

HF: When I go up Lahainaluna intake, I drink the water inside the mountain.

KM: Good the water in the mountain, yes?

HF: Clean, I mean cool.

KM: Sweet, yes.

HF: That's fresh water. That's what you call fresh water, no more nothing, chlorine nothing.

KM: How about the Lahainaluna, Kahoma side like that? The water is? Get *'ōpae* up there or no more?

HF: No more.

KM: Interesting.

HF: Funny. Because I talked to this caretaker, used to take care, he said, "No more shrimp." I tell, "Why you no put shrimp?" He said, "No, no, they no like."

KM: Yes. You go East Maui, Hāmākua?

HF: East Maui, right.

KM: Go along all there the *'ōpae*.

HF: The *'ōpae* get, yes.

KM: In the *kahawai* and everything in the water.

HF: I know Honokōhau get.

KM: That's right.

HF: They get from there on to the other side, to Wailuku side.

KM: Yes.

HF: How come this side no more. But I know the shrimp, you can get at Launiupoko, Ukumehame. You know the Ukumehame Valley.

KM: Yes, in the *kahawai*?

HF: Yes. Ukumehame get.

KM: Interesting.

HF: But big ones though, big. Because nobody goes inside there I think, too narrow walk, you got to walk. I know get one, my classmate over there raising pigs, Fujishiro, Paul.

KM: Yes.

HF: He's raising pigs inside there now.

KM: Yes. That's the one they call "Pops?"

HF: Pops, yes.

KM: Okay. *Mahalo*, thank you so much for being willing to...

HF: Me, I like know plenty guys that, who owns that mountain. I don't know now if you really see, as you going towards the *pali*. You pass Ukumehame, you know where the pine tree on the ocean?

KM: Yes, yes.

HF: You see that two small mountain lumps?

KM: Yes.

HF: You see one dot right on top that mountain. I don't know if you remember?

KM: Okay. I'll look for it.

HF: I like know who's family is over there? I know before, when we used to live Olowalu, used to get light over there. One family used to live there. But I don't know if they have kids or something. Nobody comes back for that place.

KM: Yes.

HF: And that's their place.

KM: That's one of the things that we're trying to do in this study.

HF: How come they lose.

KM: Yes. We're looking at from the 1850s up, about how the land, and how the you know, Campbell and Turton and then Pioneer Mill. But before Pioneer Mill was Hackfeld was the agent then Isenberg, Horner you know. Had *pilikia* about the water too. About keeping the water in the *kuleana*. We're trying to bring all of this information about the land, how it was lost or sold or whatever you know. It is an interesting question.

HF: Yes. That's why I was thinking, how did this thing happen like this? When I question these guys about the water not flowing now, they cannot answer me.

KM: Yes. But before, like you said...

HF: Plenty water.

KM: Yes. And the old man Kapu them, they still had *lo'i* and the water came...

HF: Yes.

KM: And then Philibert's parents?  
HF: Parents used to be down side.  
KM: Now Philibert is part Hawaiian?  
HF: Hawaiian, Filipino.  
KM: Hawaiian, Filipino, Secretario. His mama's line was tied to that place?  
HF: Yes, down inside there.  
KM: Your wife is part-Hawaiian?  
HF: No, Visayan, Filipino.  
KM: That's right you and your wife. Very interesting.  
HF: That's why I said you know. I talked to my brother-in-law, I told him you know your dad was over there all the time planting taro. Now way back now.  
KM: Yes.  
HF: How come you never...? Nobody was attacking that place, nobody touching that taro patch over there, just the father come there and clean that...  
KM: But had water?  
HF: Had water coming right down.  
KM: Now, no water?  
HF: That I don't know now. But now the Kapu one no more water, they been close up on top.  
KM: No more water. That's right no more water.  
HF: Not running that way.  
KM: Yes. They're talking about that, trying to figure out. They're actually you know... You know by where the pipe comes down from the four-bay?  
HF: Yes.  
KM: Some of the cement 'auwai broke, yes?  
HF: Yes.  
KM: They're actually trying to fix it now. Dave...  
HF: Minami.  
KM: Yes, Minami them, the crew, they are up there. They've cleaned the brush all and now they're trying to clean it so that it can hold water again.  
HF: But where the water went now?  
KM: Yes.  
HF: Because had lot of water coming from the intake you know. And that intake over there is never dry, the water keeps coming.  
KM: That's...?  
HF: Way inside.  
KM: Way up.  
HF: Yes.  
KM: And has the tunnel says, 1929, Kaua'ula Tunnel.

HF: Way inside.

KM: Way up. Yes, but you see where the intake, has the dam?

HF: Yes.

KM: Then the pond and water goes in the intake.

HF: The water goes in.

KM: Yes.

HF: I don't know where the waters all going, it's drying up.

KM: Had *kuleana*, had old Hawaiian lands all along the *kahawai* go up. On the map I'm leaving for you, you look at that. You'll see all these Hawaiian names, like Waihoioahu. Olala, which is where Kapu them are. You look for the name Olala, you'll see the power house. That's where Kapu them are. All these *'ohana*, had plenty people.

HF: And just like when I was going up the intake, Lahainaluna intake.

KM: Yes.

HF: As you go further in halfway, between here and where I going to work, they get patches up there.

KM: Really!

HF: And I asked this German guy that used to take care. "People used to live up here?" He told me, "Yes. Emma Sharpe used to be."

KM: Some of their old *'ohana*, that's right the *kūpuna*.

HF: Emma Sharpe was one of my teacher.

KM: Really!

HF: Emma Sharpe, she passed away now.

KM: Yes.

HF: She was one *kumu hula*.

KM: That's right she was, yes. The Farden girls.

HF: Yes, the Farden girls. I tell, "How come they lived this far in?" I don't know.

KM: But in the old *Māhele* time they had land from the *makai*, *kahawai*, and all the way up mountain. So different seasons you know, you go fishing certain time. On the *kula* the open lands you could plant dry sweet potatoes, *ipu* like that. In fact, you know it's funny at the intake now, I told Rory today. I said, "Look, that's one cabatiti."

HF: Plant.

KM: Plant, and get fruit everything right there. That's what I figured must have had Filipino men taking care, and maybe they planted that and when they go if they stay night time you can make little *subao* or something.

HF: Yes. I don't know. And this old, they get this old tobacco plant.

KM: Yes.

HF: Up there have where I go inside the intake.

KM: Yes. Interesting.

HF: And they get that Kona coffee plants up there.

KM: There are, there's lots of coffee scattered around.

HF: I don't know why.

KM: I was wondering if someone had used to try to plant coffee, or if the old families made their own coffee.

HF: Yes. Or something I don't know. That's why I go up and I know I seen that.

KM: Yes.

HF: And bother me you know.

KM: [chuckling] How come, how come?

HF: Cannot be, somebody must be living there before.

KM: Had to be planted, had to be.

HF: The coffee no can grow up by itself.

KM: No can, no can.

HF: And then before days no more car so they get mule or jackass you know.

KM: Yes.

HF: Or donkey for go back and forth. You know it's not machinery, so they can walk, they used to. I don't know.

KM: Amazing! Thank you so much. I'm not going humbug you too much now.

HF: No, no.

KM: This has been wonderful! *Mahalo nui!!!* [end of interview]

**Anthony J. Vierra**  
**Kaua'ula-Lāhaina Oral History Program**  
**February 9, 2007, with Kepā Maly**

Mr. Vierra, born in 1926, granted his verbal release of the interview on June 21<sup>st</sup>, 2007. He reiterated his thoughts that as far as he was concerned the Pioneer Plantation had been good to most of the people of Lahaina. When the plantation was in operation, there was a sense of community. Everyone had something to do, and place to live. He recalled that near the mill, there was the Mill Restaurant and Citizens Quarters. Anyone who needed a meal and place to stay, could find it there. He also observed that Lahaina today is very different, there is not that sense of community. It was also his observation that the weather had changed significantly. When the fields were green with cane, the land was cooler, not like today.

KM: ...Were raised in the Kaua'ula section or you lived there?

AV: No.

KM: Okay. Did your papa work for the...?

AV: My father's family, when they came from Portugal, they ended up in Kaua'ula Valley.

KM: I see.

AV: In other words, from what I understand when they first came... [thinking], going up to the mountain was where you could get all the resources, like the water and stuff like that.

KM: Yes, yes.

AV: And later on in life when my father, or my father's brother took me to Kaua'ula and whatnot, he explained that they lived there.

KM: I see.

AV: They even have, I don't know if it's still there in the valley, if there's still a stone oven.

KM: Really?

AV: In Kaua'ula Valley. This was years ago, was still there you know.

KM: Yes.

AV: I don't think it's destroyed because after the people moved out from the valley. As they got more acquainted with the plantation, and the plantation hired them, that's when they moved back closer to... [pauses]

KM: *Makai*?

AV: *Makai*, right.

KM: I'm just opening up a map here so we can... These two maps here, these are for you, I'm going leave these home with you.

AV: Okay.

KM: One is an old Lāhaina map.

AV: Lāhaina map.

KM: The other is this long map, it's about eighteen feet long but it's all of Kaua'ula, I'm just going to try and get up to a point over here so we can... I'd like to know more about this history that you're describing. I'm sorry, this is a big map, it's going to take just a moment. [opening map] Let me just, I'm going to fold it down. Real quickly, you know where the tunnel is for the main ditch? Way up the valley?

AV: Yes.

KM: The tunnel is right up here. This is the older intake to what they call Pi'ilani 'Auwai?

AV: Yes.

KM: You heard that?

AV: Yes.

KM: You were saying that you learned from your uncle, from your father's time, generation, that Portuguese families were living *mauka* in Kaua'ula?

AV: In the valley.

KM: In the valley.

AV: Right.

KM: Would you associate where they were living with, up in this area or further up?

AV: Down in the valley.

KM: Oh, down.

AV: Yes.

KM: Oh, oh.

AV: This is further up.

KM: This is up, okay. So then let's go, I'm going to open up this section of the map. [opening up map] Now, just to get a little bit familiar again, the power house—you know the power house?

AV: Yes. The power house is further down.

KM: That's right.

AV: The valley is further up. In fact, one thing, the power house... The valley actually is between, like two mountains.

KM: That's right, there's another ridge that comes down.

AV: Right, right. And this valley is where the stream is, we call it a river but...

KM: Yes.

AV: That's where, as you go up further, closer to the intake, the land is kind of smooth, the valley is big.

KM: Yes, yes.

AV: And then it comes down, as it gets further down, it tightens up because the land is higher on the mountain.

KM: On the mountain side, on the cliff side as it rises up again.

AV: Right, right. My dad's family and them, I don't know how many other families was living at that time in there. But from what I understand my uncle even showed me the stone oven and stuff like that.

KM: Wow! The *furno* type, the rounded?

AV: The round, it was all cemented.

KM: Yes, yes.

AV: Just like the regular stone oven that's in somebody's yard.

KM: Yes. So must have had a group of people?



AV: And this intake, what we talking about from way inside of the mountain, closer to the...  
[pauses]

KM: 'Ae. Where it's narrow?

AV: Yes.

KM: Yes.

AV: There's an open ditch and many places, tunnels.

KM: Yes.

AV: Where the water runs. And the way they made the ditch was, I think the water run levelly along the cliff.

KM: Yes, the contour like?

AV: Right. And then the valley was below that.

KM: Yes.

AV: Where the stream and the river. When it rains heavy the intake couldn't take all the water, the water went down the stream.

KM: Down the stream.

AV: Right. And then when it got further outland then where the power house is, the intake or the tunnels and stuff, was pretty high up. I would say couple hundred feet up.

KM: Yes, above the power house, elevation?

AV: Right. And then the water was, there's two big pipes.

KM: Yes.

AV: Those big... I would say about thirty inch diameter pipes, two of them coming down.

KM: Yes.

AV: With the water, flowing down.

KM: Yes. That would direct the water like to the power house?

AV: Power house. And then from the power house—the power house, there was a bridge across the stream below the power house.

KM: Yes, yes.

AV: Going from one side of the valley to the other.

KM: Yes. That bridge was a flume?

AV: Flume, right.

KM: Where your papa them lived, in relationship to that flume. What would you say?

AV: Yes. Further up.

KM: They were above the flume *mauka*?

AV: Above the flume, right.

KM: Okay.

AV: This flume was... When the water went to the power house, the power house divided the water and... In other words, all of the cane fields from Kaua'ula Valley towards 'Olowalu was all fed with this water from the Kaua'ula pump house line.

KM: From that pump house water?

AV: Right.

KM: Because then it went out and there was a reservoir below?

AV: Yes. The reservoir on the other side of the stream.

KM: Yes. Let's see I'm just trying to see [looking at map]. Here's the four bay, what they call it. Here's the power house, let me refold this [folding map]. It's a big map, but it's good because it shows these places that you're talking about. Here's the power house. Here's the bridge you were talking about. This area here is the flat land in the valley, on this map.

AV: Right, right.

KM: This is the flume, the bridge.

AV: Right, right.

KM: This must be the section, up here.

AV: Where they were living.

KM: Where your father them were living?

AV: Right.

KM: And then you see, just what you said so the flume, so the water from the power house comes down and here's the reservoir over here.

AV: Yes.

KM: I understand there was another small, at least early days, there was a small power house.

AV: Power house, yes.

KM: A Japanese family I think, took care of the ditch or something over here?

AV: Well there were... The water that went across the bridge was water to feed the... [thinking] 'Olowalu side of the bridge.

KM: 'Olowalu, Launiupoko all that?

AV: Launiupoko, all that.

KM: Okay.

AV: Okay. Then above that, where the water comes down, from the intake comes down and then goes down that pipe, goes to the power house.

KM: Yes.

AV: There was another pipe, I don't know. Maybe the water coming down fast from way on top the ditch from the intake, comes down so fast and it climbs up the hill to go right outside of what we call, Mount Ball [indicating the Ku'ia section].

KM: Yes.

AV: The mount with the L on top.

KM: Yes. It divides in two ways, one goes 'Olowalu side like that and one goes?

AV: Well, the one that goes to 'Olowalu side, goes directly to the power house.

KM: Yes, okay.

AV: And from the power house, then it's divided. But this other pipe goes up the hill.

KM: Up the hill and over?

AV: Right. And then right below, the very top of the cane field up there, below that Mount Ball by the L. They had ditches that they used, something like reservoirs that kept the water. It's not a small ditch, it's a wide ditch and deep and they had this water, just like a reservoir. And that water fed the fields below that.

KM: Below there. So Kahoma, that area, below Lahainaluna?

AV: Below Lahainaluna.

KM: Ahh.

AV: And then Lahainaluna Ditch, one more ditch below. In fact, there was another ditch right below the Mount Ball, there was another ditch that they used just like a reservoir, and this Japanese family was living there... [thinking] What was his name now? [recalls Iwamura, below]

KM: I know when you don't think of these names for a long time.

AV: It's right on the tip of my tongue and yet I cannot say it, the son lives right up here... [thinking]

KM: Not Minami though?

AV: Not Minami, this is... In fact his wife, one of my father's brothers was the water *luna* for that area.

KM: Oh.

AV: And he, in other words, they had a child... That girl is still living up here now... [thinking] Any way there was a house, this ditch man was living there. He went out early in the morning and they would let water go wherever the fields that they were going to irrigate.

KM: Sure. They had a system where they would rotate irrigation of fields I guess, like that?

AV: Right, right.

KM: The water man, the ditch man would go every morning or something, open different gates?

AV: Open different gates, and divert the water.

KM: Ahh. And that was all the way from like Lahainaluna through Kaua'ula you think, ditch man and stuff like that?

AV: In other words throughout the whole plantation, it's like that.

KM: All, Pu'ukōli'i and everything? All along?

AV: Yes. I mean they have different ditches. Water... [mangoes falling from tree] On this side, the water came from Honokōhau.

KM: Yes.

AV: They had tunnels, and as I said, they had ditches, huge ditches. I would say maybe from here till that stairway going up, wide ditches.

KM: So, fifteen, sixteen feet wide.

AV: Yes, maybe even twenty feet wide. And then they had partitions to build up the water.

KM: Yes.

AV: And when that water was filled up, it went to another section fill up that, and then during the day they used that water to irrigate the fields.

KM: 'Ae.

AV: And then during night again, they closed it and it builds up again to water another field,

and stuff like that.

KM: Yes, yes.

AV: All these areas up through here, all the way till Kaua'ula, there were ditches that acted as reservoirs.

KM: Yes, I see. Big ditches, wide ditches?

AV: Wide ditches, yes.

KM: And they had the partitions?

AV: Partitions, yes.

KM: Like gates?

AV: Right.

KM: They had men stationed, living in little house?

AV: Houses.

KM: Ditch man house, camp, or something?

AV: Right.

KM: All?

AV: All the way through.

KM: All the way through. Even past Launiupoko, do you think or?

AV: [thinking] No.

KM: Or as far as Kaua'ula?

AV: Kaua'ula was the last.

KM: Yes. Because that was the main stream?

AV: Iwamura.

KM: Iwamura, oh.

AV: That Japanese, I'm telling, Iwamura.

KM: That's the name, Iwamura, okay. Good, good.

AV: Of course, this other side also had people, but you know, those days no more transportation like how they have today, so we don't know very much about it until we started to work for the plantation.

KM: Yes, sure. Wow! This is really interesting. So as we look at this we get an idea that your father them lived above...?

AV: Above.

KM: ...the flume that comes out of the power house in Kaua'ula in the flats, on the valley there? Did you hear what they were doing up there? Were they growing crops or?

AV: From what I understand is they were raising all different kinds of potatoes and pumpkins, and stuff like that.

KM: I see.

AV: And they used to come down close to the ocean and exchange with the Hawaiian people.

KM: Really!

AV: Those vegetables for the fish and stuff like that.

KM: Yes. Fish and things like that.

AV: Yes.

KM: Even the old Portuguese families sort of that Hawaiian system where the *mauka* people grow things?

AV: Grow things and...

KM: *Makai* people, fishermen and exchange?

AV: Fishermen and exchange.

KM: Wow! Do you know about when your father? Did your father come to Hawai'i or your grandparents?

AV: [thinking] I don't know, if he was born yet. It was a big family, in other words, they had something like nine boys.

KM: Wow! If I recall...

AV: Nine boys and one or two girls.

KM: Okay.

AV: They were mostly all boys. My father finally went to work in the plantation. I don't know what his job was in the beginning, but from when we were old enough to know, he was the Pay Master for Pioneer Mill.

KM: I see.

AV: In other words, he was the one who... In those days, they pay everybody by cash money, you know.

KM: I see.

AV: And they went from... Pioneer Mill was the main office.

KM: Yes.

AV: But then Pu'ukōli'i had another village, and they had a certain day that they would go in.

KM: For payroll?

AV: Payroll and stuff like that.

KM: I see. Was it, some of the plantation they call "*bongo*." Do you know? Was it by numbers that they would, or by name, did your father describe what the pay?

AV: Those days everybody had a "*bongo*."

KM: I see.

AV: I guess after a period of time, working together with them, they knew everybody by name.

KM: Irregardless of what nationality, they knew, you know.

AV: Yes. And too bad, my dad, you know what I mean is... He was suffering headaches, and those days, medically, they didn't know much about it.

KM: They didn't know, yes.

AV: At first they told him he needed glasses and he'd get glasses and that didn't help. Then they told him he had to pull certain teeth out.

KM: Oh, *'auwē!*

AV: He started doing all kinds of different things like that. As time went by it got worse and worse. Finally, those days only the plantation hospitals.

KM: Yes, yes.

AV: So finally, they sent him to Honolulu. While in Honolulu, he passed away and died.

KM: Oh!

AV: When he died, they performed an autopsy and then they found out he had a tumor in the brain. In other words, whatever they were doing, wouldn't help anything.

KM: Was all waste time?

AV: Right. And my dad was I think, was 36 years old.

KM: Oh, really, 36?

AV: And he had something like nine children.

KM: Oh, my goodness!

AV: We had six girls and three boys, or something like that.

KM: Yes. What was your father's name?

AV: Frank Vierra.

KM: Frank Vierra. And you think, was he born in Kaua'ula? Do you know?

AV: I'm not sure. I think he probably came from Portugal, born already in Portugal.

KM: Okay. I know that by the 1880s, a number of Portuguese families were coming to Hawai'i, working with the plantation and things like that. But you're not sure if he was born here or born in?

AV: Yes, I'm not sure.

KM: Who was your mom?

AV: My mom was a Wailuku girl.

KM: Oh.

AV: Moniz. Last name, Moniz.

KM: Moniz. Okay.

AV: Some how or another they met, they got married. But, we, all of our family, we're very grateful for the plantation. I mean you know, you hear a lot of stories how cruel the bosses were and this and that, and yet there's a lot of true and good stories. You know, when my father...

KM: Yes. There's two sides to all the stories you know?

AV: Yes. When my dad died, we were living in a camp in Lunaville. Lunaville is, I don't know if you know where Prison street is?

KM: Okay, yes.

AV: Right above Prison street, above the cane fields.

KM: Yes.

AV: There was a camp. There was a big camp, Lahaina Pump. There was one camp before Lahaina Pump.

KM: I see.

AV: They called it, "Lunaville." These were all, supervisors.

KM: Yes.

AV: Because the supervisor's houses were built nicer and bigger, and stuff like that.

KM: Yes.

AV: Well, anyway, when my father died, my mother had several kids, still young yet.

KM: Yes.

AV: The plantation allowed her to stay in that house.

KM: Wow!

AV: Nobody was saying nothing.

KM: Yes. Your papa was doing as you said, the payroll and things like that.

AV: Yes.

KM: That was a supervisory level position.

AV: Right. And they allowed her to stay in there even after all of us grew up. We got married and... My brother and my younger sister was the last living there, they still let her stay in that house.

KM: Wow! So that was good, yeah?

AV: Yes. And then some years after that, I bought this place, my brother bought that, and we brought an old house on the plantation then my mother moved in here. She was never kicked out of the house and always...

KM: Wow!

AV: You would think that since that's Lunaville, it should be all for bosses, yeah?

KM: Yes.

AV: When my dad died, they never changed their policy, she stayed there.

KM: That was really good.

AV: Yes.

KM: I think they valued your father also.

AV: Yes. As I say, there's a lot of good stories about the plantation bosses and there's a lot of...

KM: Yes. Now, your full name and date of birth? Your full name and date of birth is?

AV: My full name is Anthony J. Vierra.

KM: 'Ae. And when were you born?

AV: May 8<sup>th</sup>, 1926.

KM: Oh, wonderful!

AV: I'll be 81 years old, this coming May.

KM: Yes. Wonderful! Now where, were you born in the Pioneer hospital or at home?

AV: Yes at the hospital.

KM: And the hospital was near the mill?

AV: No. The hospital was right here... [thinking] what is it now where the hospital was. Next to the post office.

KM: Oh, oh.

AV: In other words, right across the post office was the Pioneer Mill hospital.

KM: Okay.

AV: Right above Buzz's...

KM: Yes, steak or what.

AV: Yes.

KM: Okay, okay. Now, was your papa them already living at Lunaville when you were born?

AV: Yes.

KM: Okay. All of your life basically, your young life like that?

AV: Yes. All of my life we lived up there.

KM: Yes. Interesting. Now this story that you shared too about, the lands and living up here. Somewhere up here there's in the valley, there's still you think, the *furno*? *Furno*, yes?

AV: Well, they call it a "bread oven."

KM: Bread oven, okay.

AV: Yes.

KM: You know if you go in the valley and then particularly up by the intake, the main intake where the tunnel is.

AV: Yes.

KM: There's lots of coffee plants and things up there.

AV: Yes.

KM: Did you hear anything about who was planting? Were the Portuguese families?

AV: Yes. The Portuguese families planted those coffee trees when they were living up there.

KM: I see. They were trying to make coffee too, and stuff like that?

AV: Yes, right.

KM: And an interesting story that you said, even in your father's time. Your father was 36 when he passed away?

AV: Yes.

KM: What year did he pass away, do you recall?

AV: [thinking] Gee...

KM: How old were you, about?

AV: Maybe I was five years old.

KM: Okay. You *hānau* in '26, maybe 1930, 1929, '30, '31, like that?

AV: Probably.

KM: Okay. Your dad was born in 1890 something?

AV: Yes.

KM: That's a while ago. Portuguese families were already living there. But they weren't working sugar you said.

AV: No.

KM: Not... That's interesting, I wonder how they?

AV: And yet it was—I presume it was sugar company land.



KM: Yes.

AV: But, maybe they didn't have enough work for them at that time.

KM: Ahh, sure.

AV: The plantation wasn't as big as it was later.

KM: Yes.

AV: And then of course, modernization, before they did everything by hand. As time went by they started—before they used to hire the Filipinos from Philippines to cut the cane and stuff like that.

KM: Yes.

AV: And then the Portuguese people, right through the whole Hawaiian Islands. They probably were educated more than the rest of them, because in all of the plantations that I know of, HC&S, Wailuku Sugar, all the bosses were almost all Portuguese. All of the big, what I mean is...

KM: Yes. The field bosses and all those kind, the jobs like that.

AV: Yes, right.

KM: Sure.

AV: As I said, they evidently maybe the Filipinos who came, or Chinese in the beginning, they hired Chinese labor.

KM: Yes.

AV: Maybe they weren't as educated as the Portuguese people. That's how the Portuguese probably you know, they had control, became bosses.

KM: Yes. Very interesting. Did you hear about Hawaiian families still living in the valley? Did your father or uncle say, "oh, used to have one old Hawaiian living there, they grew taro or things." Any of that?

AV: No.

KM: No.

AV: Not in that area. Maybe further down, Honokōhau or something.

KM: Honokōhau and all that side.

AV: Where they were raising taro.

KM: Yes.

AV: Those are the areas where, I don't think the plantation owned the land those days.

KM: Yes. Old *kuleana*, there were old holdings.

AV: Right.

KM: Even in Kaua'ula now there's families that...

AV: Right. There used to be a camp below the power house before.

KM: Yes, sure.

AV: I guess the people who were working in that vicinity close by, were living here because transportation was a big problem.

KM: Of course.

AV: What they tried to do is have camps built closer to the work site so they didn't have to—

people could walk to work and stuff like that.

KM: Right, yes. There were, like I know there was Kaua'ula Camp and what they call Hirai, and like you said, even Lunaville or what, Lahaina Pump.

AV: Lahaina Pump.

KM: All of these different camps where the families would be clustered so that had easy access to their work area.

AV: Clustered, right.

KM: Okay.

AV: And a number of the camps usually started off with one particular race.

KM: Yes.

AV: And as time went by and people got more friendly then the camps... Like Lahaina Camp for example you know there was a Japanese section of the camp, there was a Filipino section, but yet everybody was still living in the same camp. They had that, they had a wash, bath house kind.

KM: Yes, yes.

AV: One section was for Japanese [chuckling], and for Filipinos, stuff like that but that eventually changed.

KM: Yes.

AV: When they first started, I think it was by nationality because easier to get along.

KM: Sure, well the language issues.

AV: Language, yes, they could get by with, they didn't know the different languages from other people.

KM: Yes. It sounds like with your uncle, you, and what was this uncle's name who showed you the bread oven like that?

AV: Uncle Charlie. My Uncle Charlie was married to a Hawaiian, Annie Vierra. He was paralyzed. I don't know how he got paralyzed. What his first job was, he had a just like a station wagon or a [thinking] gee, I can't think of the name. You know those days they had [thinking] just like a van but it was built with boards and stuff.

KM: Yes. The sampan kind, where they would bus?

AV: Yes. Sampan, right, bus. What he used to do was, he was living in Honolulu at the time. So he had one of these busses and he used to transport the kids from Honokōhau, bring them to Honolulu school. The government paid him. After that period, so long he did it like that. Then the school or they had busses or cars at that time. From there he came to transport kids from Honokōwai to Honolulu. As time went by he moved to Lāhaina. And then as he was getting older his paralyzing, it got worse. He used to live up there and his wife, he taught his wife to drive and whatnot. Later on they got another bigger bus and they used to transport the kids from 'Olowalu to Kam III school.

KM: Oh, wow!

AV: But during the day he was home all the time, and he loved horses. He always had horses.

KM: I see.

AV: A lot of times he used to get on the horse, the wife used to help him saddle the horse. He gets on the horse and he goes out like Kaua'ula and tied the horse one certain place and he goes under the trees. Just relaxes, I guess reminiscing how they were when they were

up here. Anyway on few occasions the horse sometimes he was going along the cane field, and the irrigator comes out from the field without the horse knowing, the horse gets excited and throws him off.

KM: 'Auwē!

AV: And then the horse will come home without him.

KM: Without him.

AV: But then my aunty didn't know where he was. Oh, they had to go searching around. One day she came to our house and asked my mother if I could sort of accompany my uncle when he goes up the valleys and whatnot.

KM: Oh. About how old was this, you were, you think?

AV: [thinking] Maybe 10, 12 years old.

KM: Sure. You were still a young boy, just coming into your teen years?

AV: Right. I used to spend almost all my time over there with him.

KM: Wow! You would go *holoholo*, go up with him, ride horse or what?

AV: This is how I knew a lot more places with him, explaining what happened and where they were living, and all of that.

KM: Yes. Now their houses, I wonder is there still evidence of their, the house platforms or anything?

AV: When I was up there, to my knowledge, there were no houses there.

KM: No houses left.

AV: The only thing that was left was this oven.

KM: Bread oven?

AV: Bread oven, yes. Maybe they had shacks or maybe they had grass huts, I don't know.

KM: Wow!

AV: Because I don't remember even seeing foundations of houses.

KM: Yes, interesting. And I wonder you know, because the stream must have gone through part of that area, yes? Kaua'ula stream or not?

AV: Well, from the top up, from the intake down, it's wide.

KM: It's wide.

AV: The property widens up but the stream was more in the center.

KM: Yes.

AV: And when the property widens up, it's sort of built up.

KM: Sure, so it's elevated.

AV: Yes. And the stream, but when you look at the whole property, it's—the mountains are here and the stream. The bed is so wide and whatnot. Lot of space in there where they could have planted.

KM: Yes. I'm just going to mark an area here. By the way, do you remember the ranch's slaughter house?

AV: Yes.

KM: Up there?

AV: Yes.

KM: The slaughter house is in this section right here [indicating on map].

AV: Right below those two pipes as I said, the water came down.

KM: Yes, okay.

AV: Just below that, there was the slaughter house there.

KM: Oh, okay.

AV: And the slaughter house. On one side of the slaughter house was the valley.

KM: Yes.

AV: And the river. And then the other part over here where the power house is, it's kind of leveled off.

KM: Yes. If the valley side of the slaughter house, were you folks below? The area was below there and between the flume or further up yet?

AV: Further up.

KM: Further up. So, had the flume, the bridge, then the slaughter house which was up but over?

AV: The flume is way down.

KM: Way down, yes.

AV: Yes. And in fact, the flume is even below the power house.

KM: Yes, that's right, below this section here. I'm going to just sort of circle this area possibly, something in this for a general area in the valley where...

AV: Where they were living. In fact, right across the slaughter house there was a big house.

KM: Oh.

AV: And they used to use that house for boy scouts and stuff like that, go out camping.

KM: Oh, really!

AV: They used to call it a "Camp House" for any... most of the time it was boy scouts, cub scouts.

KM: Community, but it was the plantation supporting this community activity?

AV: Right, right.

KM: The youth like that.

AV: And where that house was, further down, the land starts getting pretty wide from the slaughter house down to Lahaina, you know. There was another house, there was a ditch man living in one of those houses over there. And then another Hawaiian family was living in one below that. And when you came down to where the power house is, there were three houses for the people who worked in the power house.

KM: I see. Yes, in fact those are indicated I think, here [pointing to map]. The power house is right here.

AV: Yes.

KM: One house on this section and then a couple up here too.

AV: Yes, right.

KM: Ahh.

AV: Those three houses were all Japanese people in those.

KM: In that time, yes.

AV: Yes. In fact, even above the power house where the other people used to live, that man used to take care the intake, and he used to take care the ditches.

KM: Was that a Hawaiian man or Japanese man?

AV: Japanese man at that time.

KM: What you remember, yes. Did you hear about the ditches, the plantation? Did you hear was there old Hawaiian ditches and then plantation ditches also or?

AV: Well, as I said when I was here, those ditches were all... [pauses]

KM: Yes. All operated by the plantation?

AV: Yes.

KM: Okay.

AV: How they started off or how they built it, I don't know.

KM: Okay, you didn't hear, you know like had Japanese crew. You notice like at the power house and certain areas they have nice cut-stone?

AV: Yes, right.

KM: And usually you associate that stone work, that kind of stone work with the Japanese stone masons.

AV: Yes.

KM: You didn't hear about the construction of the?

AV: No. There's a fellow up here, his name is Peter DeMello, he died now of course. He was one of the people who was running all the tunnels.

KM: Oh, really!

AV: Digging all the tunnels and some stuff like that.

KM: Ahh. Peter DeMello worked on the digging the tunnels like that, or was it the maintenance when they would go in and?

AV: Well, developing new tunnels, and he had a crew. He was very *akamai* and good in that.

KM: Yes. You worked for the mill also?

AV: Yes, I worked for the mill.

KM: What was your work? And when did you start working? How old were you?

AV: Gee, I used to work during the summer time, going to school. And then they used to have work after school, Saturdays.

KM: As a student then, what kind of work did they put you out to do? Weeding, *hoe hana*?

AV: First we started *hoe hana*. And then later on I became a supervisor for the... They had a girls crew following the trail, railroad tracks on weekends to pick up all the fallen cane and whatnot.

KM: Really!

AV: I used to be in charge of the girls gang.

KM: I see.

AV: Hauling cane and stuff like that. Later on I went in the army and I came back from World

War II.

KM: Yes.

AV: And I worked for Pearl Harbor for about two, three years.

KM: I see.

AV: I couldn't get used to living in Honolulu in comparison to Maui. So I came back, they gave me a job again. I had a supervisor job, ladies cutting cane seed to plant. But as time went by I started raising my family and whatnot.

KM: Yes.

AV: The money that I was making, wasn't satisfactory, so what I did was I talked to the plantation that I wanted to go to the harvesting department. By going to the harvesting department, they had different shifts. They had three shifts. You start, one week you would work from six in the morning till two in the afternoon. The next shift starts from two to eleven and eleven to six. I used to take the afternoon shifts, in the morning I could go out and do some part-time work and stuff like that.

KM: I see.

AV: I worked.

KM: You would go to work sort of like, two o'clock to eleven or something?

AV: Yes.

KM: And then you could come home and get some sleep, go out work somewhere else?

AV: Yes. And sometimes I changed to the midnight shift, I started at eleven and finished at seven.

KM: Was there a night differential pay also or?

AV: Yes.

KM: Okay. There was a little extra, a few cents more to go work difference.

AV: A little extra, right.

KM: How old were you? You said in school, what intermediate, ninth grade or something already you could start, go out do *ho hana* and stuff?

AV: Even grammar school they hire.

KM: Really? Wow!

AV: I think anybody else from twelve years old or something.

KM: Wow! Amazing! Can't do that now days. [chuckling]

AV: Yes, right.

KM: And then?

AV: And as time went by, I was getting sick and tired with... [chuckling] plantation life. So I got in with the state parks division.

KM: Oh, wonderful!

AV: We developed... I was one who developed all those parks along the highway.

KM: Wahikuli, Hanaka'ō'ō, all that?

AV: Right.

KM: Oh.

AV: 'Olowalu, Launiupoko and stuff, over here, Wahikuli. And then as time went by, they promoted me up, and after a while I became the park superintendent on Maui.

KM: Wonderful! Wow!

AV: I retired as a park superintendent for the state of Hawai'i.

KM: What year?

AV: In 1989, I think.

KM: 1989, wonderful! Now that's, you bring up an interesting point. When you were working parks like that and along the ocean side and things like that.

AV: Yes.

KM: Or if you heard while working the fields or traveling with your uncle. Were there ever Hawaiian things that were uncovered during the work you know? Particularly all along the shore side, Launiupoko or 'Olowalu like that? Sometimes when the old people used to live by the *kahakai*, they would even bury along the shore.

AV: Yes.

KM: Were there ever things that were uncovered?

AV: Not that I know of.

KM: Not that you know of. Like in these parks, you never heard that while they were developing the park, some graves were hit or something? No?

AV: No.

KM: Okay. Did your uncle or did anyone ever tell you about old Hawaiian places in Kaua'ula, by chance? Or this place a little scary, you stay away from there?

AV: Maybe, but you know...

KM: It doesn't stand out?

AV: Yes. It doesn't ring a bell now.

KM: Yes. Now one of the interesting things is they say that this name, Kaua'ula of course is the name of the stream and this land here. But they also say that it's a wind. Have you heard about big wind that sometime comes off the mountain?

AV: The Kaua'ula wind.

KM: Yes.

AV: Yes.

KM: Did you experience that wind?

AV: I've experienced it. Every time it comes down, the only thing we knew about it was before they used to say, "Kaua'ula wind."

KM: Yes.

AV: We continued using the name [chuckles].

KM: But it was a strong wind, knock around?

AV: Right.

KM: There weren't really stories or things that you necessarily were hearing though? Okay. Wonderful! I really appreciate your being willing to share a little bit of this history.

AV: It makes me feel good too, sometimes to think about some of the things. If you aren't asked to do it, you don't do it and by not doing it you sort of forget all of those things.

KM: Yes.

AV: But to me, in my association with the plantation, you hear so many people condemning the plantations for a lot of stuff they did. Probably steal the land from the people and all that. But in my opinion, they did a hell of a lot of good for the people. Especially now, that when you see these homeless people, they don't have any places to live and whatnot. Plantations were very, very good in that you know. At least you had a good place to stay.

KM: Yes. You could afford to live.

AV: Right.

KM: Because they subsidized and provided housing.

AV: They provided, yes.

KM: Your health and stuff like that, yes.

AV: Hospitals. Without them, I don't think people would have the money.

KM: Yes.

AV: And in fact, maybe there would be a hospital in Wailuku that's not owned by the plantation. Where else can you go in the whole Maui. Besides the families, those days no more transportation like they have today. How would you go to Wailuku when you needed a hospital and whatnot.

KM: Yes.

AV: Without the plantation providing.

KM: And when you were young it was still the old *pali* road, yes?

AV: Right.

KM: Must have been a long drive?

AV: In fact, when I graduated, Sacred Hearts school, I graduated in 1940. Sacred Hearts school in Lāhaina. I communicated, I went to Saint Anthony's school in Wailuku. Three, four years I drove there.

KM: Wow!

AV: We had a sampan bus, Sacred Hearts School, the priest them bought one. I used to be the driver and commute back and forth to Saint Anthony's.

KM: How long was the drive about? Couple hours or?

AV: Yes. In other words, those days, winding road, cannot go as fast.

KM: Was beautiful though, yes?

AV: Yes. We had one of those sampans busses that they have in Hilo. You know those?

KM: Yes, the sampans.

AV: We had about six or seven of us going.

KM: Nice, nice. When you see the land now and you think about... Now, I guess too, when your father them's time, the valley must have been fairly open, not all?

AV: Yes.

KM: Now everything is so over grown, weeds and everything.

AV: All the, in the valley, the trees weren't as big.

KM: Yes.



AV: A lot of the trees were planted by different people.

KM: Sure.

AV: Like mango trees and whatnot.

KM: Did you happen to hear, were there cattle around the valley? I know at some point the Pioneer Mill ran a ranch also.

AV: Pioneer Mill had a ranch because they had a slaughter house right there too.

KM: Sure, sure. Even, do you think in your father's time or?

AV: I'm pretty sure they had cattle already.

KM: Yes. You know the cattle keep things down too yes?

AV: Yes.

KM: Now, you try to think, how can they take care of the land to help make it productive and to help take care of it? It's a tough thing now.

AV: Well, another thing too, a lot of the cane fields way back, they used to rotate, letting the fields go back, idling.

KM: They would rest them?

AV: They would rest them.

KM: Yes.

AV: By doing that, a lot of the canes grew up, like kind of these places where they give up sugar cane, there's still cane growing and whatnot.

KM: Yes.

AV: They used to use these areas to keep the growth down with cattle.

KM: 'Ae.

AV: And by raising these cattle, the cattle kept the weeds and the growth down, and yet they were still making money. They had a regular slaughter house up here.

KM: Sure, down Ka'anāpali?

AV: Ka'anāpali and Kaua'ula.

KM: Yes and the *mauka* one.

AV: They were the only one supplying their own store, the Lahaina Store.

KM: Sure, with beef and what.

AV: With beef and stuff like that.

KM: You know since you mentioned also about that, and letting the fields rest and stuff. I guess, as they started to mechanize, they had to start clearing the fields of stones, yeah?

AV: Yes.

KM: Now you see these...

AV: Big stone piles.

KM: Yes. Did you hear anything about, is it clearing stones or?

AV: They started clearing the stones after the war.

KM: After the war, I see.

AV: After the second World War.

KM: Before World War II, pretty much it was all hand work?

AV: All hand. Because, what they did was they watered the field different like before because of all of the stones.

KM: Ahh.

AV: And the lines were broader and you know, a different system, irrigating because of all the stones.

KM: Yes.

AV: They couldn't do much about it because they didn't have the equipment.

KM: That's right, to move all of that.

AV: And then after the war, they had a lot of surplus equipment.

KM: Sure.

AV: Cranes and what. They started buying that and then they started clearing the land. And by clearing the land they could change this system, how they irrigated, making the lines longer. And you know, when you open one. They had pipe lines, with openings for irrigate the lines.

KM: Yes.

AV: It would take longer for the water to reach that, you know.

KM: Yes. It would fan out, but it was a longer system.

AV: Yes, longer. Each year for one person to irrigate a big field, compared to the other ones. The other ones you had to move the dirt and cover it up.

KM: Yes, That's right, it was a slow long process.

AV: Yes. Like this way, they could use the equipment to plow the fields. They didn't actually rest the fields more after that.

KM: Oh, afterwards.

AV: Because they could plow it under and redo it.

KM: Ahh. I guess all of the fields must have had numbers?

AV: Yes.

KM: Large numbered plots.

AV: In other words, we started off with 'Olowalu, from Launiupoko on. [see Pioneer Mill Company Field Map, 1939]

KM: Yes.

AV: Those fields start from number one.

KM: Oh.

AV: Every so many. So they used to have roads between the fields. One field to another, and another road to the next is another number. But they started, the first field in 'Olowalu is by the rubbish dump. That is Field Number One.

KM: Really! One starts all the way out there?

AV: And then it went all the way to the *pali* and the last field was twenty-eight.

KM: Oh, wow!

AV: And then it came back this side from Launiupoko over, they called it... [thinking] What did

they call that section now? Lahaina was Lahainaluna.

KM: Yes.

AV: Lahainaluna [thinking], now I'm kind of getting confused now. Olowalu was there, twenty-nine, from twenty-nine they went out from Honokōwai Stream over.

KM: Yes.

AV: They started with Field Thirty, thirty-one, thirty-two.

KM: Really?

AV: They went all the way to the end of the field which was Field Thirty-Four.

KM: Wow!

AV: And then coming back this side, they went by A, B, C, D.

KM: Oh. So Pu'ukōli'i section or something like that?

AV: Is the A section, A section.

KM: Okay.

AV: Coming down from Pu'ukōli'i is B section, and right up in here, it came to I.

KM: Oh. This is Wahikuli section, so above here?

AV: Right.

KM: I, okay.

AV: From A to I and then Lahainaluna section was the Lahainaluna, LA-1, Lahainaluna.

KM: Yes.

AV: LA-2 and LA-3 and keep on going until then you get to Launiupoko over there.

KM: Because Kaua'ula is in the middle?

AV: Right.

KM: Was Kaua'ula considered a part of the Lahainaluna, LA?

AV: LA.

KM: Okay, it was part of the LA fields. Then Launiupoko?

AV: The fields were according to the ditches that irrigate them.

KM: I see.

AV: From the first ditch that they used water to irrigate, was the A fields. A-1 and A-2. And then the next ditch down is B.

KM: Ahh.

AV: From this B, and below that was C, and they went all way down to D. Over here in Lahaina all these fields along here below the mill and whatnot, all D.

KM: Sure. Oh. They actually had these series of ditch A, B, C, D?

AV: Right.

KM: From *mauka* to *makai*?

AV: Right coming down to *makai*.

KM: Interesting. Smart system though.

AV: Yes. Once you get... You know what I mean is, you work in the fields a few times it's so simple.

KM: Yes, of course, it's logical.

AV: Olowalu is one to twenty-nine, and over here from thirty to thirty-four. And then we start with the A fields, A, B, C, D, down here again.

KM: Yes. Oh, interesting.

AV: But as I say, to me the plantations were very beneficial to the workers.

KM: Yes.

AV: There might have been some occasions, like anything else.

KM: Of course sometimes there's good.

AV: Get some good bosses and some lousy ones, but I think in general, they provided the people with what they could get in comparison to what they couldn't have got, in those days.

KM: Yes.

AV: What I mean is if we came here without no land and whatnot, where would you live? They would throw you out. And the same thing, as I said, they bring the labors in, first they started with the Chinese laborers, then Japanese and then Filipinos.

KM: Yes.

AV: And stuff like that and finally they still bringing in now.

KM: Yes. Now Mexican come in because no one wants to work.

AV: Nobody wants to work, yes [chuckling]. They all got higher up [chuckling].

KM: Yes, interesting. Thank you so much. Let me just ask you real quickly if I may. Your mailing address, is it your street address here?

AV: 1506 Malo Street. Lahaina 96761.

KM: Good. What I'm going to do is, I'll get this interview transcribed, I'm going to send the recording and the transcript to you and then I'll come back and see you. We'll clear up if there's any *pilikia*. We'd like to share some of this story as a part of this community history about. This is wonderful these stories, what you've shared with me and about the irrigation system and the plantation system. I haven't heard from anybody, it's very good. I really appreciate it.

AV: Well, as I've said there might be some stuff that you forget, but not realizing that in the future you going be... [chuckling]

KM: I know. But as you said also, you can say what you know, what you experienced.

AV: Yes.

KM: You not going say anything else. It's wonderful!

AV: I don't know how many other people whose parents died, and they still maintained the family.

KM: I know, your family has a really...

AV: I mean you know now days they do that because it's so modern. But to think of them doing it from our days back in the early 1930s. And those were the days that everything was so tight...

KM: Yes. Tight and everything, that's right because they had depression.

AV: Right.

KM: All of this stuff.

AV: And yet, they were so generous and great.

KM: Yes. You know since you mentioned that if I may for a moment, often times on the mainland they talk about the depression how terrible it was. It seems like here the depression years, maybe it wasn't as big a deal.

AV: Wasn't as big because the plantation provided.

KM: Yes.

AV: You know like, many of the families who lived on the plantation, they probably didn't watch their diet. So they were always in the hole. And yet the company's allowed them to buy, although as they got deeper and deeper in debt then they started getting. I know some people like at Lahaina Store, they go and they charge all, whatever they buy.

KM: That's right.

AV: And then when your bill start getting too high and you don't pay, they'll probably, instead of letting you buy two hundred dollars worth, they tell you, you got to buy hundred dollars worth this time you know.

KM: Did the company store basically, because that's what it was yes?

AV: Right.

KM: Did they, I guess they would make the deduction out of the payroll like that? I wonder if your dad had to keep track of that kind of stuff too? Before payroll that...?

AV: I think they had a policy where you pay it yourself.

KM: They didn't automatically deduct, you think?

AV: But then if you didn't pay after your bill is so much, then they'll tell the clerks in the store, don't give him that much or, stuff like that.

KM: Interesting, yes.

AV: To me, now I see this modern times and these people homeless, and yet some of them claim that their working and not enough to pay for this and that. And then I start thinking back to those old days, you know a lot of these people who came from foreign countries, they had nothing. In fact the reason why they came here, in fact even my father's family. I guess the reason why they came to Hawai'i was they were having a hard time there.

KM: It was tough there in Portugal or whatever..

AV: Yes, sure.

KM: They were seeking something better.

AV: Right. And as I said, if the plantations didn't offer them, you know... They wouldn't have what they had.

KM: Yes. Well you know and that's an interesting point that you bring up too though. Because you see your father's generation, your generation time like that. If you wanted something better, you worked for it, you didn't do this [gestures], hand out.

AV: Right, right.

KM: Now somehow there's this thing about, kind of afraid of the work, too.

AV: Yes.

KM: Interesting. *Mahalo*, I really appreciate it.

AV: But as I say, there are people who can swear the plantations were the worst enemies, and stole everything, and was cheating the poor and whatnot. And yet there are some stories that give them a lot of credit and whatnot.

KM: Good, yes. There's a balance in there.

AV: And I think maybe as a whole with the plantation, going on all these years and whatnot, I think majority of them must have been satisfied with what they had.

KM: Yes. Thank you...

AV: Sometimes you make it what it is yourself too.

KM: Yes.

AV: If you're not doing your work, or you're trying to cheat the plantation, they catch you.

KM: Yes. Wonderful! You're married?

AV: Yes.

KM: And your wife?

AV: My wife is Chinese.

KM: Oh. Was she a Lāhaina woman?

AV: Lāhaina. Her father used to work in the warehouse, Pioneer Mill warehouse. He was a number two boss in the warehouse. As I said, we grew up over here in Lāhaina, we met each other.

KM: And is your wife gone now?

AV: Yes. My wife passed away about six, seven years ago.

KM: What was her maiden name?

AV: Chung. C h u n g, Gertrude. And we have, I have seven children.

KM: Oh. Wow!

AV: My oldest daughter became a nun and she passed away four or five years ago of leukemia. And then I got my two sons, are both attorneys.

KM: Wow!

AV: One dental hygienist, pretty well off.

KM: Yes. You took care of your family?

AV: Yes, right.

KM: Wonderful!

AV: Probably my mother taught us how to do it too, because she raised all of us.

KM: That's right. Nine of you?

AV: Nine of us and those days, she didn't remarry. We used to raise a few cows for milk and every so often...

KM: At Lunaville?

AV: Lunaville.

KM: Were they up somewhere? Where were your cattle? Where did you keep your few cows?

AV: The plantation had pastures.

KM: I see.

AV: They allowed...when my dad was still living, they allowed him. We had two cows. When one had a calf, then the mother had milk, we brought that home, and we started feeding and milking and then the calf got big and we sold the calf. And then let this go back in the pasture and bring the other one that's... [pauses]

KM: Sure, that's *hāpai* or *hānau*?

AV: Yes. We had a rotation.

KM: Oh, wonderful! Smart too.

AV: Yes. And of course my mother raised some chickens and ducks, and stuff like that. We had a good life.

KM: Sorry, I'm going to humbug you for a moment more. In Lunaville, who was living around you? Who were the families that lived around you say when you were ten years old?

AV: Well, my Uncle Manuel was living there. There was another Portuguese family by the name of Nunes.

KM: Nunes.

AV: Manuel Nunes. And Walter Book was in charge of the Pioneer Mill garage. He was living in there. And one other uncle, another brother of my father was John Vierra. There was Manuel, John and my father, Frank.

KM: Three Vierra brothers living there?

AV: Three Vierras.

KM: And then Manuel Nunes?

AV: Manuel Nunes. And then...

KM: Walter Book.

AV: Walter Book. And then they had [thinking] right below us was Roger Betz who was the mill electrical engineer.

KM: Betz?

AV: Betz. And then had Joe Hiraoka, he used to be in charge of the, Pioneer Mill had Lahaina Light and Power.

KM: Ahh.

AV: He was the boss down there, he was there. We had another Japanese family, Kurita.

KM: Kurita.

AV: Yes. He was in the mill, some engineer with sugar, in the process of the sugar. Kurita and then had Joe Pestana.

KM: Hmm.

AV: Those were and then of course had one Filipino family, Baroso.

KM: Baroso?

AV: Yes, Joe Baroso, he was in charge of the seed cutting gangs in the field.

KM: Oh, interesting. Diverse too, Portuguese, Japanese, Filipinos, some Haoles you know.

AV: Yes.

KM: The houses, were they two, three bedrooms or?

AV: Some of them like Walter Books house I think was four or five bedrooms.

KM: Oh. Big houses then?  
AV: Our house had five bedrooms.  
KM: You get the bedrooms, they had a parlor?  
AV: Parlor.  
KM: The kitchen was attached to the house, in the house?  
AV: Kitchen right. And the only thing was separated from the house was the wash house. We had a ditch running in the back of the house, and the wash house was built right on top of the ditch.  
KM: Ah, I see.  
AV: All the drain from the washing machine.  
KM: It would just go into the irrigation somewhere else?  
AV: The irrigation system. And then we had...we used to raise a few pigs too. And the pigs right on top of the ditch.  
KM: When you were a young boy had indoor plumbing already?  
AV: Yes.  
KM: Okay. Here indoor plumbing, electricity and everything was all set up already.  
AV: All the electricity and... Those houses were all you know...  
KM: Like you mentioned some of the other camps, Kaua'ula Camp like that, they had bath house, yes? They had a separate bath house?  
AV: Lahaina Pump Camp had a bath house.  
KM: Yes.  
AV: And as I say, everybody came to the bath house. But that wasn't too wise because you know they had lot of trouble people sneaking in.  
KM: Catching peaks. [chuckling]  
AV: Yes. And that changed as time went by...  
KM: Sure. Modernized.  
AV: They developed the homes with bathrooms inside and whatnot.  
KM: Yes. Good. Thank you very much.  
AV: My pleasure.  
KM: I really appreciate it. Now I'd like to ask, can I take your photograph?  
AV: Sure.  
KM: Wonderful! [taking picture] I really appreciate your taking the time to share some of this and as I said, my card I have for you so you can remember my name and information. You keep these maps. This one map is the old 1884 Lahaina town from basically Kaua'ula through here. It shows all the old family names and things like that. This one is the big map for the Kaua'ula section. Maybe your boys will be interested in this also, in seeing that. *Mahalo nui.*  
AV: My pleasure. [end of interview]



**Roselle Flora Keli'ihonipua Lindsey-Bailey,  
Edwin Robert Naleilehua Lindsey, Jr.,  
and Charles Robert Lindsey  
Kaua'ula-Lāhaina Oral History Program  
February 8, 2007 with Kepā Maly**

- KM: So what we're going to do is like I said, we've got this map out. This is the Olala property, and they're running across here right now. The power house is down...
- EL: This is where Aunty Kealo used to live.
- KM: Down in here.
- CL: Over here [looking at map].
- EL: The mango tree is inside here with the burial, right?
- RLB: Yes.
- EL: The mango tree is right here.
- KM: Just on this side of the...?
- RLB: You're not following procedure.
- EL: We're just trying to organize ourself...
- KM: Yes. This is the pipeline, there's a set of mango trees here, and possibly. They're scattered around.
- EL: What year is this map?
- KM: This map was compiled in 1930 from the old maps. It was done for taxation purposes and so they were trying to be very specific on each *kuleana*, each fee-simple piece.
- EL: They never put the house or the taro patch or nothing?
- KM: No. It was just the boundaries of the *kuleana* or the grants and the other fee-simple parcels.
- EL: What are these? These represent houses?
- KM: Yes. Those represent houses.
- CL: This is the power house.
- RLB: Yes.
- EL: The hydroelectric, and the mango trees were here, where the grave. We didn't go back that far.
- CL: This is the ditch.
- EL: Yes. That's the *auwai*.
- KM: I'm just marking the...
- EL: Pi'ilani 'Auwai.
- KM: Yes. Piilani. Now this is all opened up. From the diversion down to the power house, this is all clean now. The ditch, all the way up to here. This is where the cement is broken, they're fixing it right now.
- CL: Where was the water way that came down here?
- KM: That I don't know about. Is there a water way that comes off of the...?

RLB: There was, yes.

CL: The water from the siphon, came up and then the water came down, then it dropped down over here.

KM: Yes, yes. That's further up somewhere on here, it's not indicated on this. This is the flume still yet at that time, I think, before they put the other siphon across the valley.

EL: Yes. This is the flume we used to walk across.

KM: Yes. That's the flume there.

CL: Did you walk across there?

RLB: No.

EL: Get the *pu'u* over here, we used to walk across. We never think it was dangerous but... [chuckles]

CL: I just want to know what L.C.A. was our property, the Lindsey one.

RLB: I don't know.

CL: I don't have the record.

RLB: I have to go look it up.

CL: Was it in this minutes?

EL: See Hakala'au, right here. This is where Aunty Kealo was, this section, Hakala'au.

RLB: So we were next.

CL: So we're in this one here?

RLB: Yes.

KM: Helu 6931?

Group: [agrees]

CL: The *ulūli* tree.

RLB: The *la'amia*.

CL: The *la'amia*, the descendant is right there [pointing to *la'amia* tree in yard], came from this place right here.

KM: Wow!

CL: Okay.

KM: *La'amia* tree?

CL: Yes.

RLB: And there were graves around there.

EL: Yes.

KM: If this is the road still yet?

EL: The mango trees is about here.

KM: And in between the Pi'ilani 'Auwai, the graves you're talking about were further *mauka* or?

RLB: Close to the *la'amia* and the house.

EL: And there's also some mango trees here by the house and there's two or three children's grave.

CL: Next to the front porch area.

KM: I'm just marking Xs for those.

EL: And Kapakahi's grave was on the Lindsey property by the *ulūli* tree according to Dad.

RLB: Yes.

EL: Up in here then.

Group: [agrees]

KM: Okay. So what we're going to do, we're just going to talk story about some personal recollections of Kaua'ula, families, and history as best as can. And your thoughts also, we should really talk about what you think about the future, about this place, how should it be cared for. Those are important things to discuss and get down as well. Let's start as I'd asked, oldest to youngest just so I have voice. Full name, date of birth and where born if you could please.

RLB: Okay. I'm the oldest. [chuckling]

KM: You look the youngest.

Group: [laughing]

RLB: Roselle Flora Keli'ihonipua Lindsey now Bailey. Born—and there's a conflict, the family says and in the bible it says, August 5<sup>th</sup>, 1937. The doctor registered me being born on August 4<sup>th</sup>, 1937. On all my legal papers such as passport, etc. it's August 4<sup>th</sup>. but the family always says it's August 5<sup>th</sup>. And we celebrate it as August 5<sup>th</sup>. [chuckling]

KM: Wonderful!

RLB: Where was I born? Lahaina.

KM: What area in Lahaina?

RLB: I was born in the Pioneer Mill Hospital.

KM: Oh, okay.

RLB: Pioneer Mill had a hospital then. And most everybody was born there. Most everybody, some were born at home.

KM: Okay. Wow, wonderful! *Mahalo!* Brother...?

EL: Okay. My name is Edwin Robert Naleilehua Lindsey, Jr., named after my Dad.

KM: 'Ae.

EL: He went by the name of Ned. I was born March 28<sup>th</sup>, 1939 in Lahaina at the Pioneer Mill Hospital.

KM: *Mahalo.*

RLB: We call him "Brother."

EL: That's only in the family.

RLB: And old friends.

EL: And old friends, yes.

RLB: And if her students hear, "Brother" then they call him, "Uncle Brother." [chuckling]

KM: Yes.

CL: Charles Robert Lindsey, named after my grandfather, we share the same birth month and day which is December 24<sup>th</sup>, Christmas Eve. I was born in 1942. Born at Lahainaluna Dormitory, the one that got burned. Which one was that?

EL: Hoapili?

RLB: [thinking] Malo, was it Malo burned or?

CL: The library.

RLB: Oh, the chapel.

CL: Yes. The chapel, during the war.

KM: Oh. Amazing! *Mahalo*.

CL: Lahainaluna became part of the hospital health care section.

KM: You mentioned Pioneer Mill and that they had a hospital. If I may, you've also briefly mentioned father's name like that. May I ask who your parents were? And I'm assuming that they have ties to the Lāhaina area in some way?

RLB: Our father was born in Lahaina on property at Polanui or Kamani.

KM: Yes.

EL: February.

RLB: February 13<sup>th</sup>, I don't remember the date [year].

EL: 1908.

RLB: And actually I can bring some photos out for you to look at when the house was built and dad wasn't born yet. His older siblings were there.

EL: Mary, Angie and Bob.

RLB: The three older ones and our grandfather is in that photo. I have a couple of photos of our grandmother. One of her last visit to Kaua'ūla. Dad took that photo. She had made a *lei* from the ferns and things she gathered there.

KM: Wow!

RLB: And then she died shortly after that.

KM: Now that *'āina* at Kamani is one of the old family lands. I saw when she conveyed it to...both a parcel in Kaua'ūla and at Kamani. In her conveyance to your parents. I'll pull this out for you. I've got it, it's on my camera right now. I saw that she conveyed it to her children which included your father, Edwin. Right?

RLB: Yes.

KM: Mary, was there a Charles?

RLB: There was a Charles, he was the oldest son. And then there was Auntie Angie, Auntie Angie was next. Then...

EL: Jack, John?

RLB: John.

EL: George.

RLB: George, Thomas and James. James was the youngest.

KM: I see her doing this conveyance to her beloved children, I think for a dollar and love because they had to have something like that. It also included this thing about, saying that she would have a life interest as long as she still lived, that she would be on these lands on Kaua'ūla and Kamani. Clearly she also had an attachment, *aloha* for that place as well.

RLB: Yes, yes.

KM: And I'm sorry, your mama's name?

RLB: She had her name legally changed from Lucinda to Rose Pua. Let's see, Lucinda now legally removed. She used Rose Pua Keliiahonipua Wright.

EL: Her mother was Bright, father, Wright.

RLB: Yes. She's a Bright Wright [chuckling].

KM: Good.

Group: [chuckling]

RLB: She was... Her mother died from childbirth of her sister, so both were orphaned. Mom was bounced from family to family in Kona and Kahana, Oahu, until her Tūtū John Keliiahonipua, this is where I met you in Hau'ula at the discussion.

KM: Yes, that's right.

RLB: We have since found out that his last name was Keolewa, Keliiahonipua Keolewa of Kohala took charge of her and put her into St. Andrews Priory school as a border. She was the youngest one there. She was born in Hōnaunau.

KM: 'Ae.

RLB: I was interested when Brother said you just completed a study of Hōnaunau?

KM: Well, it was really the Ke'ei section but we also did Ki'ilae which was a really good study. It's actually taking the Ki'ilae section now incorporating it into Pu'uhonua's boundaries.

RLB: Boundaries.

KM: There's the cultural resources, the sites there are significant.

RLB: Our family, her family is still on property right in the Pu'uhonua, at the corner when you turn into the parking lot.

KM: That's right your brother had told me. I had spent some time with Uncle Apelehama Moses, the old man and his wife.

RLB: Yes.

KM: Their name was Kaho'okaumaha originally.

RLB: Yes.

KM: They changed to Moses. Wonderful family! I know I remember when your folks uncle, mama's 'ohana was living, still there right at the property you're talking about.

RLB: Yes, yes. And the Wrights lived where the white sandy beach is on the back side.

KM: Yes, yes.

RLB: And this is an aside... Mom coming out of the hospital, we took her to Hōnaunau to visit. And we went there and she told my sister, "Take me out of here quickly" because she saw her relatives there. They said, "Pua, so nice..." Uwē... "Come..." and she didn't want to go.

KM: She wasn't ready.

RLB: Yes. [chuckles] But she lived seven years after that.

KM: Wow!

EL: There is some information about that side of the family.

RLB: Mom, after Dad died, I will say, defended and supported our Dad's family for Kaua'ula.

KM: They're connection, they're tie to that place?

RLB: Yes.

KM: Now, as we were talking, did you folks...? Did you still go to, did the family still have the home when you were young at Kamani or?

RLB: At Kamani, yes.

KM: Okay.

RLB: But not at Kaua'ula.

KM: Not up in the valley?

RLB: However, Dad always took us up there. When Tūtū Kapu and Tūtū Kealo were living, that's when Gus and John Paul were up there. And we always went up there for visits. Gus and John Paul and tūtūs were working in the *lo'i*. When we came, they stopped working. I guess you could say, "entertained us." [chuckling]

KM: Sure. Well, if I may, for just a moment then, as we were looking at this map. You folks were pointing out this specific area that covers two Land Commission Awards. You recognize this as being the place that you folks visited? Is that correct?

RLB: Yes.

KM: That's really wonderful! You recognize the name, Hakala'au?

Group: [agrees]

RLB: Yes.

KM: And I see Kahalia, is that a Peter, I see a Kahalia there. The old name is Olala.

RLB: Yes.

KM: Here. You mentioned that there were *lo'i* up here?

RLB: Yes.

KM: These *lo'i* were wet?

RLB: Were wet.

KM: Where was that water coming from if the Pi'ilani is *mauka* of you?

RLB: From above that's why he asked, "Where's the water?"

KM: Yes. On this map, "Where's the water?"

RLB: Yes.

KM: But was the water being cut out of Pi'ilani down to your *lo'i* or was it from the pipe that had been put in later?

EL: Initially, what I was told was that it fed from up above, meaning up this side towards Mount Ball side down into the property.

KM: I'm just doing sort of a... [marking the map]

EL: When the plantation took the water from the siphon to irrigate *makai* of Mount Ball.

KM: Yes, okay.

EL: The water came down through the *'auwai* system and it fed into the *'auwai* that fed into the *lo'i*.

KM: This pipe was feeding into this?

EL: It wasn't a pipe, it was just an open stream, the water just came right down.

CL: Open.

KM: Okay.

RLB: Also, a cousin who's now deceased, he was the oldest of all of us said he used to swim up in a spring in Ku'ia Valley that came out and he swam up there and part of that spring fed the back.

KM: Really? Oh.

RLB: We don't know.

KM: What I'm curious about though then, is if we see this alignment of Pi'ilani 'Auwai. One, is that an old feature?

EL: Yes.

KM: From your family knowledge?

EL: Yes.

KM: It's old, pre-dates the plantation?

EL: Yes. Pre-dates.

KM: Does it pre-date western contact?

EL: Pre-historic.

KM: It is, pre-historic. Okay.

EL: A lot of the plantation ditches and stuff, they followed the old 'auwai system.

KM: Alignments, sure, logical.

RLB: Yes.

EL: Yes. Because the Hawaiian engineering, they were not lettered people, they had this letter called, "Common sense."

KM: Yes, that's right.

EL: [chuckling]

RLB: Called, "Comprehending physics."

KM: It is, it's amazing, this common sense, knowledge of land and place.

EL: Yes. And if you didn't have common sense, you would be laughed at. [chuckling]

KM: So if this is an ancient, a pre-historic 'auwai, portions of it were of course, modified or adapted to plantation...

EL: Reworked.

KM: Reworked, yes to the plantation history. Was the purpose of this 'auwai to feed these *kuleana* down here?

CL: Yes.

KM: Like these *lo'i* at one time. Because they wouldn't have had the line coming, the modern stuff down...

CL: No.

RLB: Right.

CL: The people down at Kaua'ula stream bed, they had their water sources down here, Kaua'ula stream.

KM: Sure. Little private or family 'auwai into the *kuleana* would feed the water there.

RLB: Yes.

Group: Yes.

CL: But the people that lived up here *mauka* side...

KM: Up, yes.

CL: They got their water from the Pi'ilani 'Auwai which was sort of to me, like a high *makamaka* place, I don't know if that's true.

KM: Well, if you think that this is a pre-historic feature, the workmanship, as you said the engineering. The workmanship that went into this and then to maintain it. There was great thought that went into this. It added sustainable value.

Group: Yes.

KM: To all of this 'āina here. Did you hear by chance, why is it called Pi'ilani Auwai? Were there stories that you heard that were floating around in the families still yet about this feature?

RLB: Only...

CL: Only Gus would have known.

RLB: Yes.

CL: The only thing I know was that they told me it was a sacred 'auwai. That's how it was brought to me when I was doing the mapping with my Dad, Gus and Uncle Jimmy. I was the one that did the mapping.

EL: He's got a military background.

KM: Now do we assume that Pi'ilani ties back to that chiefly lineage?

RLB: Yes. That's our assumption.

KM: It pushes it back some generations.

RLB: Yes.

EL: Otherwise they wouldn't have named it this.

CL: I think it also provided, from what I was told, it provided Lāhaina with water too.

KM: So this water system, and as we see in the Missionary records, while Lahaina was dry and arid, those *kula* lands were all green and fertile, irrigated by water coming from several of the valleys. Kaua'ula...

Group: [agrees]

CL: Kaua'ula was the main source that fed the Lāhaina—before the town was all lo'is. The main source of water was from Pi'ilani.

EL: And you have accounts by early missionaries and visitors talking about how much it looks like paradise compared to other places.

RLB: Venice, Italy?

CL: Venice.

RLB: Some comparison to Venice.

CL: The street canals and stuff like that.

KM: And also when you look at this you recognize immediately the value of this water resource.

Group: [agrees]



KM: The *kuleana* that are through here. And to see all of these *ahupua'a* that are not these contiguous pieces running from the mountain.

RLB: No.

KM: Suddenly Makila is cut-off and you come into Paunaunui, Pu'unau, you come into Ko'okā, then Pūehuehuiki and then... All of these *'āina*, yes?

RLB: Yes.

KM: Look at all the *kuleana* that are indicated. It was a bread basket I imagine, for...?

RLB: Yes.

EL: Lāhaina.

KM: For Lāhaina.

RLB: Yes. Dad said that the family up here would send down the *kalo* in bags on donkeys, down to the *makai* family. And the *makai* family would send *'ōpelu* and other things.

KM: *'Ae. Limu* and what *lā*.

RLB: Yes. Right.

KM: There was that exchange?

RLB: There was that exchange, yes. And I guess that's why Tūtū Kapu and Tūtū Kealo, when we came up, stopped work and I say, entertain, they let us kids play in the taro patch.

KM: *'Ae*. And that's amazing! There were a series of *lo'i* through here that were all irrigated?

RLB: Yes.

KM: Wet land taro?

RLB: Yes.

KM: You look now all *malo'o* the *'āina*. The *'auwai* is *malo'o*.

RLB: Yes.

KM: Where'd the water go?

EL: In the back where we used to go up hiking they had grapes, pomegranates.

KM: Really! You mean on these *'āina* or further *mauka*?

RLB: Oranges.

EL: Right here.

RLB: This and back.

EL: On top *mauka* too.

RLB: Inland.

EL: Had grapes up in there too. Gus would go inside and bring some out. We'd say, "Oh grapes."

RLB: Navel oranges.

EL: Yes.

KM: If we unfold this map, it's longer than this extent of the room here. You'll see that the last *kuleana* that was awarded in Kaua'ula, the highest one is to a gentleman by the name of Waiohikaea. And it's way above so when you go to the intake where the 1929, the tunnel is now. Still yet, above there. Still above there, the *kuleana*.

RLB: Yes. We used to go in there.

KM: Oh. You folks did travel that far up?

EL: Oh yes.

RLB: Yes. Our father was really good with us because this was his home, and he not only took us, he took the neighborhood kids up with him into Kaua'ula, into Launiupoko, into Ukumehame. Those three valleys I remember going.

EL: Lahainluna.

RLB: Yes. Lahainluna. To show us the workings of the land. I guess that's the best way to put it.

EL: We were really privileged for us at our generation, we were really privileged to have seen the tail end of what it was.

RLB: Yes.

KM: Yes. That's right, you folks being your ages...

Group: [agrees]

KM: Compared to someone born after 1940s...

RLB: Yes.

KM: You saw the old people.

Group: [agrees]

KM: There were still... And the land, you look at the land now. And this is going to be a big resource management issue with whoever deals with Kaua'ula and these adjoining lands of the future.

Group: Yes.

KM: How do you...? Do you let it continue to disintegrate. That what's left of the native plants and species, the water flow? Or do you actively steward it? You folks were learning about the land from the people who learned it from the *kūpuna*.

RLB: Right. That's why we know so much about the natural surroundings and nature, is because of them. Our parents and the grandparents, etc., it goes back to the ancestors.

KM: Yes.

EL: And then to have a state organization say, "You don't belong there."

KM: 'Eha.

RLB: Yes.

CL: *Kaumaha*.

KM: As children, you folks are traveling to these lands. Are you hearing stories about places? Or like why is it called Kaua'ula as an example?

RLB: Well, the most common story we heard was the whistle. You know when the wind came the whistle. And we heard also that the plantation blew up the stone that caused the whistle.

KM: Oh. So there was a specific stone you think?

RLB: Yes.

KM: That... Because what is the story about, if you hear this whistle it's actually the wind. The whistle of the wind that you said?

RLB: That's a storm. Yes.  
KM: Oh. So there's a?  
RLB: Wind storm.  
EL: It was a warning.  
RLB: Was a warning to...  
EL: It's a natural siren. [chuckling]  
Group; [chuckling]  
RLB: Tie things down.  
KM: Time to tie things down.  
RLB: Yes.  
KM: Was this stone far up in the uplands, *mauka*?  
RLB: Dad showed us where, it wasn't that far.  
EL: Yes. Let me see it was where the streambed was.  
KM: Okay.  
EL: Was *mauka* some place along here where the ridge...  
KM: Not far from?  
EL: Yes. Where the ridge came down, the rock outcropping was here and with the *pōhaku*, the rock with the hole inside.  
KM: Interesting.  
EL: And then the plantation didn't want it, according to what my Dad told me.  
RLB: Yes.  
EL: The plantation didn't want the people to be afraid, or I don't know.  
RLB: Whatever the plantation...  
EL: Whatever the plantation didn't want, that the people to be...  
KM: So they blew it up?  
EL: Yes. They blew it up.  
RLB: They destroyed it any way.  
EL: They said they went with dynamite and they blew it up.  
KM: You set your hand [on the map] adjacent across the valley, adjacent to these *kuleana* that we've been talking about.  
EL: Right.  
KM: Is that an approximate location?  
EL: Approximate.  
KM: Wow. Just below there is the reservoir right?  
EL: Yes, the reservoir.  
KM: The siphon?  
EL: Yes.

KM: On that bluff?

EL: Yes, on this bluff. Not seeing a map with contour lines I don't know where exactly it is but... It's in this area.

KM: This is indicated at least in the general area, the upper section of Pāhoa to Namau'u over here.

EL: Yes. He showed me, he pointed out where the rock was.

KM: Wow! Interesting. There was actually a stone, it was perforated, *puka*?

Group: [agrees]

KM: And when this wind would blow off the mountain...?

RLB: Yes. It would whistle.

EL: It would whistle.

KM: And if you heard the whistle?

RLB: It was loud enough that everybody in Lāhaina heard the whistle.

KM: Amazing! Because you hear it in song, perhaps in *mele*.

RLB: Yes.

KM: They reference it.

RLB: Yes, they do.

KM: "*Pio 'ole i ke Kaua'ula.*"

RLB: Yes.

KM: The light that doesn't go out...

RLB: Off in the Kaua'ula wind.

KM: Interesting!

EL: Very interesting.

RLB: In our lives we experienced the wind several times.

KM: Hmm.

RLB: Down at Kamani. Going over to Lāna'i, that was even more recent. Were you on that one with Mo'olele?

EL: Yes. The wall is up there on the back side on 'Īao Valley, the wall is high. If there's strong trades that come in, if that wind goes up then it charges down. 'Īao is right behind.

KM: Yes. Besides the *kūpuna* you talk about I think, Tūtū Kapu and Tūtū Kealo here. Were there still, as you traveled, did you encounter any *'ohana* that were still living further *mauka*?

RLB: No one lived up there any more.

EL: They already vacated.

RLB: Even Kaua'ula Village down here some where.

KM: Oh, the camp you mean?

RLB: Yes. Growing up we used to stop at a couple houses up there and visit with people.

KM: Yes.

RLB: I don't remember who they are. I just remember one house had a post and lattice.

EL: Yes, I remember that house.

RLB: And the people were old people and they were very *'olu'olu*.

KM: Hawaiian or Filipino?

RLB: No, Hawaiian.

EL/CL: Hawaiians.

KM: At Kaua'ula Camp, oh.

RLB: They're Hawaiians and they always welcomed us. That's about all I can tell you.

EL: Dad used to drive up there.

RLB: That's the only people who lived up there was in that particular house.

EL: But then as the camp was destroyed, they still had water and stuff like that for the stables. So that was always our cooling off point, always put our feet in the water [chuckles].

RLB: Yes. It was our cooling off point.

KM: You see now there's a cement foundation, the cement slab wall is about three feet high. It looks like, was that the bath house? Do you know? There's a *furo*, I think.

RLB: I don't know.

EL: Could be, *furo*.

CL: Where is that?

KM: Kaua'ula Camp.

RLB: It's down.

CL: *Makai*, okay.

KM: There's the reservoir, it's between the two reservoirs.

Group: [agrees]

RLB: It's the red dirt area.

KM: That's right. But even that red dirt is rocky, which is interesting and...

RLB: There was clay there, they was *'alaea* there. Dad pointed out the *'alaea* up there.

KM: Wow. Did he gather it, did you folks use *'alaea*?

RLB: He used it.

KM: Let me ask you a question, because now I've learned by talking briefly with you this morning that you folks have a keen interest in *lā'au* native plants and things.

Group: Yes.

KM: You're working with this in Honokōwai?

EL: In Honokōwai and Hanaula.

KM: 'Ae. In the area of the camp, Kaua'ula Camp today, if you drive up there. There are two— one on each side of the road, little bit in the bushes though.

RLB: Which way are you driving?

KM: If I'm going *mauka*.

EL: *Mauka*.

RLB: Yes, but from which... I don't even know if the old road is still in existence.

EL: The old road.

KM: Yes, it's still the basic old road.

RLB: Okay.

KM: In that section it's still the old road that drove through the camp.

EL: That's a county road. Has it been...it's one of the public access roads.

KM: Okay.

EL: I was telling Peter Martin, all the trails and roads that go *mauka-makai* are all public lands you know, don't think that's yours [chuckling].

Group: [chuckling]

KM: That's going to be an important point to discuss. This is the old trail, the old road, from what we understand.

EL: It wasn't a trail, it was a road.

RLB: A road.

KM: The road. Okay. Going *mauka* along that road where the camp is. The camp was divided, some houses were on one side, some were on the other side.

EL: Yes.

KM: A stones throw *mauka* of there on each side, are two what look like *loulou*, still standing. Do you recognize, do you remember seeing those?

RLB: I don't remember two *loulou* palms there.

KM: It's very interesting to me. I expressed concern this morning to the group that...

EL: Charlie, do you remember those?

RLB: No.

KM: If we can find for sure that those are native *loulou*. At one time those *loulou* were across the dry lands of Lāhaina.

RLB: Right.

KM: A significant part of the landscape.

EL: Yes.

KM: It would be very worthwhile. And you know they have that, they're not the thorny...

RLB: No.

KM: ...from what I could see. They have that knarly, that really old stressed look of native *loulou*.

EL: The seeds? You saw seeds?

KM: I didn't see. What I'm hoping is, because see there's a bunch of dried leaves based underneath it right now.

EL: No more keikis on the bottom?

KM: I don't think so, we didn't walk to it. I was curious if you remember them. But if not, I think a one important thing to do almost immediately would be if we could work on, to take care of those, to generate seed stock. Right now, if it's not flashed carefully if there are seeds, the rats are going to be taking them.

RLB: Right.

KM: It will be good to get seed stock from it. You don't remember *loulu* off hand?

RLB: No, no.

KM: Okay.

CL: How tall is that tree?

KM: Twenty-five feet or more.

EL: That's fairly young then.

KM: But it's knarly and probably old because it's a dry land area. It would be worth taking a look at. I haven't walked over yet, the walk isn't that far. It's just that I've only been up to your *'āina* twice.

EL: Who took you up there?

KM: Yesterday Rory drove me up.

EL: Rory.

KM: I've asked about it, just to make sure, okay. You folks were coming up, gathering things. May I ask, out of curiosity, in the stream you've mentioned water and now it's *malo'o*. Where has the water gone? And when the water was flowing in the streams strong, did you folks get *hihiwai* or *'o'opu*, *'ōpae* or things that you remember?

EL: [thinking] Dad.

KM: Dad's time?

EL: Yes. Because it was already dammed.

KM: Yes.

EL: During his time.

KM: The dam came up in his time.

EL: He also said that the valley used to be full of *lehua* trees.

KM: Really?

RLB: Yes.

KM: Amazing!

EL: During his time. But once they dammed the water everything dried up. Kill the language, take the water, take off [chuckling].

KM: Yes, you're right. Change the place names, *loli ka* everything.

EL: Yes.

KM: Yes, you're right. Now where the dam is, that's way *mauka*?

EL: Yes.

KM: This map shows you an intake to the *Pi'ilani 'Auwai* in a Land Commission Award belonging to the Awardee who was named, Pupule. You'll see the intake that's in there. Okay?

RLB: Ohh! I remember Dad talking about a person named Pupule.

EL: Yes.

RLB: But that's all I remember.

KM: Ahh. You see the intake there, I think that the tunnel is higher than that.

CL: Yes.

EL: I sort of remember Pupule.

RLB: But that's all I remember.

KM: When they put the dam in. Did the water used to flow over the dam, do you know? Or did it block it all from the time it went in, in '29? And did they dry the lowlands then?

RLB: Yes. It was dry as far as I remember.

KM: It was dry.

EL: In rains, all the dams in all the valleys, they would run. When sugar was king, the king could do anything.

KM: That's right. So was that the instance then? Any of the *kuleana* owners that may have still tried to work the land... did they leave because there was no water or?

EL: No water.

KM: Okay.

RLB: And the plantation, I think Tūtū Kapu and Tūtū Kealo were the last people up there.

KM: To hold out?

RLB: I think so, I'm not a hundred percent sure.

EL: There was somebody else.

RLB: The pump man he...

KM: There was a Japanese?

EL: Remember we used to walk this road Charlie, used to have taro patches here?

CL: Yes. Gus attended those taro patches and he told me where the water came from. The water came from the pipeline.

KM: And Gus was a Mahelona?

RLB: Yes.

KM: Okay.

CL: He showed me where the spigot was too, he found the spigot.

EL: I remember that was the old style that when you turn the water shoots out. [chuckling]

RLB: The plantation made a deal with...

EL: Kealo.

KM: These *kūpuna*.

RLB: Kealo. That if they gave their land or whatever sold, exchanged, then they would have a piece of property in Lāhaina, and what Dad and Mom told us was that they didn't tell them that the projected highway was going through their property.

KM: 'Auwē!

RLB: And nobody knew these things.

KM: They would be deceptive.

RLB: Yes.

EL: That was their method of operation [shaking head, chuckling].



RLB: Yes, it was. It was the times right. Yes, it's the times.

KM: You see hundreds of parcels here. You know that native—the *hoa'āina*, the tenants of the land were working all of this and living here. And as you've said by your recollection and it was the same thing with Mr. Felicilda, he said these were the only people or the only person that he remembered, *mauka* no one else already.

RLB: Yes. Right.

EL: We used to hike through that, through the lois and everything. It was already on the down side. But still had orange trees, navel orange.

RLB: Yes.

KM: Evidence of people having lived before?

RLB: Yes.

CL: Yes.

RLB: Was still there.

CL: The houses are still there.

RLB: Yes.

KM: Stone wall work.

RLB: Yes. And some of the houses were decrepit and falling down.

KM: Even you saw?

RLB: Yes.

KM: Wooden?

RLB: Yes. Wooden structures.

CL: Walked into it too.

RLB: Yes. And go, "Oh, look."

CL: And see the small rooms.

RLB: Yes.

EL: Go on an Easter egg hunt.

Group: [chuckling]

RLB: Yes. It was from my point of view, like a wonder land. Kids finding these, and exploring you know.

KM: Sure.

RLB: It was, "Wow!"

CL: I don't know if that's true... Dad said or Uncle Jimmy said, the caretaker up there that was still doing the *lo'i*, the taro for the family.

RLB: I don't know either.

CL: You don't know that?

RLB: No.

CL: There was still that exchange going on.

RLB: Going on right.

CL: It wasn't for money, it was for him.

KM: Goods?

CL: Yes, goods. And that they would give our grandmother or my parents, my Dad's family down at the beach some of the taro.

RLB: They were, the Japanese family were always happy to see us.

CL: And then the funny thing about it was that they were doing moonshine up there.

KM: Ahh.

CL: And they had a still up there. And in fact, I still got some of the moonshine bottles that I collected from that property. I found where the still was and found where his big bottle collection was with the little clay stoppers and stuff like that. The Hutchinson stoppers I think it's called.

EL: And you found some opium bottles up there too?

CL: I found couple opium bottles too.

EL: Under the monarchy opium was legal.

KM: That's correct, it was.

RLB: That was part of the *pilikia*.

KM: They used it as an excuse.

RLB: Yes, they did.

KM: To depose the Queen.

RLB: Yes.

KM: There are a number of names you see through here. Very interesting to know how many families—like Waihoioahu, I guess that's now this Waiohu, yes?

RLB: Yes.

KM: Is what I understand.

CL: Where was Kapakahi's land? I thought the three thousand acres was part of Kaua'ula because they took away the houses that were there. That's how grandma lost the houses.

RLB: Yes.

EL: You've come across Kapakahi?

KM: I believe I've seen the name, I couldn't point it out to you right now.

EL: He was...well the slaughter house was his.

KM: Okay. Let's see.

RLB: On the edge.

EL: He provided the meat for West Maui.

CL: I thought it was kind of mauka, across our property, over here [pointing to general area on map].

EL: Close to Puali.

RLB: Ys, close to Puali's place.

CL: Puali is over here.

KM: Yes, here's Puali, here. Okay. This has Kaiama...

EL: I think some of the remnants are still there.

RLB: Yes.

CL: Probably if you go down this gulley you'll see a lot of cow bones.

KM: Cow bones. They would just push them over the side?

Group: [agrees]

KM: Pioneer Mill was running a ranch as well?

RLB: Yes. Pioneer Mill had a ranch, yes.

EL: They let the cattle run.

RLB: All over.

EL: Where they couldn't plant cane, they ran the cattle.

KM: Okay. So on these upper sections. But down below and like where Kaua'ula Camp had sugar cane and stuff.

EL: No was open. They ran the cattle.

KM: The cattle were down there too, okay. I know like when you come this side, Ko'okā, you can see across you can still see some of the old fence lines in certain areas.

EL: Yes. That's from cattle. And that was part of the remnants from Kapakahi, Likona Kapakahi.

RLB: Likona.

KM: Oh.

CL: I think he got it from Baldwin or something. Is that what the deed said? Yes.

EL: No. He got it from the queen. He had from Kaua'ula all the way over to Puali lands by Cut Mountain.

RLB: You know you asked, earlier you talked about what our visions are for the future?

KM: Yes.

RLB: And we used to sit down as a family and talk about it. What if we had all this land back in our control. What would we do with it? We said, well, first of all we'd offer *kuleana* back to the same families that had it. And they would have to work the land to make it productive so they could earn some money to pay the taxes. But what we would do is no substance, today they call it substance abuse. But they could also work outside, but the land had to be productive and clean.

KM: Well and you know that's really important. An interesting concept, that's why I hope we can share this because the idea is if... And so it's sort of forming a partnership.

RLB: Yes.

KM: The larger landowner is now reforming partnerships with the *hoa'āina* the tenants of the land, but it's a matter of working the land, thus returning the water flow to a certain level.

Group: [agree] Yes.

EL: Stewardship.

KM: That's right, stewardship. You could actually begin working some of those *lo'i* again, and perhaps other kinds of appropriate agriculture.

RLB: Right. In today's world you have to grow things that are marketable.

KM: Yes.

RLB: You can't just limit to traditional stuff.

KM: Excuse me for just a second... This is really important. What you've described is a living landscape.

RLB: Yes.

KM: If they lock this off, and if it's just fenced off and closed off, what's going to happen is the land is going to continue to deteriorate.

CL: Deteriorate.

RLB: Yes.

KM: Yes?

RLB: Yes.

KM: Okay. I'm sorry.

EL: People have to go back on the land and work it. But they have to do it for the right reasons. Not to grow some other kind of crop that's going to be *ho'opailua* kind of stuff.

KM: That's right.

EL: And they got to do it for the right reason. And the reasons that we saw Aunty Kealo and Kapu and those folks up here was *aloha*.

KM: 'Ae.

RLB: Dad and Mom wanted us to meet the relatives.

EL: It was all...

RLB: And this is why this other *hākākā* was so bad.

KM: So the idea was to be attached, to know the 'ohana, to express that *aloha*?

RLB: Yes.

EL: Yes.

KM: You respect them?

RLB: Yes.

EL: Oh yes.

KM: You folks shared with me on your 'ohana side, you're also tied to Kaopuiki, Kauila *mā* like that, on Lāna'i.

RLB: Yes. Next at the house on the beach, we call Polanui. Next, as you look towards Lāna'i, the right hand side was Ka'uhane.

KM: Keomoku section?

RLB: You talking about Lāna'i or you talking about Lahaina?

KM: Oh. Kauwenaole.

RLB: No. Well, maybe she is a Kauwenaole, she was married to Daniel, Uncle Daniel. The Kaopuiki, the senior Kaopuiki.

KM: Yes. Daniel, Tūtū Papa.

RLB: Daniel, Daniel, his wife.

KM: 'Ae, Tūtū Mama, Hattie.

RLB: Yes. They lived next door, they were Ka'uhane's.

KM: Ka'uhane, that's Apiki them.

RLB: Yes. They were right next door to us. And then on the other side was Hinau. And they're relatives, that's how I understand. When Dad and Mom had their last trip to Lāna'i we stopped in to visit the old folks. And they started yakking in Hawaiian. You know Neddie and started talking family but...

EL: Was that Auntie Maggie and Uncle Bill?

RLB: Kauwenaole. This was the Kaopuiki's, the old ones.

KM: Daniel and Hattie.

RLB: Yes. That was...

EL: That was in Keomoku too.

KM: The reason that I was bringing this up initially is because you folks had started to touch on something that's important about a vision for the future of the land. Tūtū Papa on Lāna'i had this beautiful saying, the moment I heard it, I embraced it. This saying was, "*Maika'i ka hana a ka lima, 'ono o ka 'ai ka waha.*"

RLB: 'Ae.

KM: "When the hands do good work, the mouth eats good food."

RLB: Right.

KM: And that's that Hawaiian ethic, that value.

RLB: Yes, yes.

KM: You don't *hauka'e* or like you said "*ho'opailua.*" You *hana maika'i!*

Group: Yes [agrees]

KM: The idea is and Tūtū always said, "Don't do this, don't put the palm into the sun — "*Mai kaula'i ka lima i ka lā!*"

RLB: Yes, begging, begging.

Group: [chuckling]

KM: So when you put the hands down, the *'āina* is just that, it will sustain you.

RLB: Yes.

KM: And this land... I think, and I don't know, and if you folks have an idea. Why is the *ahupua'a*, this area of Lāhaina so different then the typical *ahupua'a* elsewhere. Not these *mauka* to *makai*, here's an *ahupua'a* here, suddenly it's cut-off by another *ahupua'a* down here which is cut-off by a lower one and on down the line. I'm assuming that, because this land was so highly valued, it was shared among the *ali'i*, the chiefly families.

RLB: Yes.

KM: Who of course needed their *hoa'āina* but it's the water that must have been the wealth of this place.

RLB: Yes it was.

Group: [agrees]

KM: There was enough water flow to divert it and to allow it to water as you said even behind...

EL: But you heard of the eleven day week?

Group: [chuckling]

KM: Explain that? Eleven?

EL: Eleven day week.

KM: Eleven day week, okay. Explain that please?

EL: That was part of the settlement with the lawsuit about Pioneer Mill using the water and then we had all these lois in here.

KM: Now that's Kumuli'ili'i versus Horner I think, is that the 1890s one?

EL/RLB: Yes.

KM: Okay. There was a division of the water?

EL: Yes.

KM: That was a binding agreement, is that correct?

EL: Yes.

KM: What happened... Eleven day week?

EL: Eleven day week so we alternated who could use the water in that eleven days.

KM: I see.

EL: If you had the water during that one particular period of time, you fill up your *lo'i* to the brim and then the water goes to some place else. It took to eleven days to come back to you again.

KM: I see. This was an agreement between *kuleana* owners, land owners, and the Pioneer Mill for use of that water system?

EL: The water. Yes.

KM: If we come back to Kaua'ula for a moment. Do you know that when they put that dam up in 1929, if it's contemporaneous with the tunnel. The tunnel is dated, 1929.

RLB: Yes.

KM: Did the mill company work out an arrangement with the families to allow water flow, or is that why these Tūtū Kapu, Tūtū Kealo them still had water or? Did you hear?

RLB: I didn't hear.

EL: We didn't hear too much about politics of it.

RLB: They shielded us. Our parents and everybody else, shielded us from the nasty politics going on. They just nurtured us in caring for people and land.

KM: *Mālama pono.*

RLB: Yes.

EL: We were allowed to be children.

KM: 'Ae.

RLB: Yes.

KM: Did papa work for Pioneer Mill?

RLB: No. He was a police officer and our grandfather was the sheriff of Lahaina.

EL: And a judge.

CL: A deputy sheriff.

KM: Isee. So the Pioneer Mill hospital where you folks were born was open not only too employees, but to other members?

RLB: It was for all Lāhaina District.

EL: For the community.

RLB: The community.

KM: Good. Okay.

EL: You know it's... Looking back, our parents always knew the right people. When I say the right people, I'm talking about the Hawaiian people of influence, of stature. They always went to these folks. Like the Emma Sharpes, the Fardens.

RLB: Even before that, when the old *pali* road, not the real old one trail... [chuckles]

KM: Yes.

RLB: And we came over to this side, Wailuku side of the island. I remember and I don't know if they remember. I remember stopping to visit people along the way. And again, I don't know who they are, I'm just a young kid. I'm a child, and they talked and then we'd continue our journey.

KM: 'Olowalu, Ukumehame?

RLB: Even before 'Olowalu.

KM: Really.

RLB: We stopped at Launiupoko, visited a family there, then stopped at 'Olowalu, not where you think in the town, but there was someone who lived where the coconut trees are, and the 'Olowalu manager's house in between there where the road... Somebody who lived there, that we stopped to visit.

KM: *Kūpuna*, old?

RLB: Old. And then stopped at Ukumehame and visited again where those coconut trees were. And then stopped at the foot of the *pali* where there's the big rock, and somebody lived on the *mauka* side.

KM: So it was a way of always, you *aloha*, you respected those people?

RLB: Yes.

KM: Visited and probably shared things sometimes.

RLB: Probably, but when one is young, one doesn't pay attention to what is happening.

EL: But you know, we don't have that kind of style any more.

RLB: Get from point A to point B and back again. [chuckles]

EL: But when we look at the vision of what we need to hold on to, and what we need to pass on the next generation. The next five and ten generations. Having a system working for self-sufficiency in this area.

KM: Yes, yes.

EL: It's really important.

RLB: Yes.

KM: Returning water to the land you think is an important matter?

RLB: Oh, definitely.

EL: Yes.

KM: You have a sense that where families are willing to work in a style...?

EL: Yes, of *aloha*.

KM: *Aloha*. That is to the benefit of the land and the families, that would be a good thing to do?

RLB: Yes, we think so.

EL: And to be inclusive.

KM: Yes, okay. Is it important... You've mentioned, just as an example, that there are family *ilina* here on this *'aina* here [pointing location of Olala's *kuleana*].

RLB: Yes.

KM: There are likely *ilina* scattered throughout this region.

RLB: Yes.

KM: Is it important to respect and care for those? To at least...not humbug them?

RLB: Definitely, yes.

KM: Okay. That's an important thing.

RLB: Yes.

EL: And to learn the stories again and to bring the stories up.

KM: Yes. To speak the place names.

RLB: Yes.

KM: Don't make all these new things. Speak the names that belong there.

Group: [agrees]

KM: And the stories.

EL: And then when you use these names, they give it life.

KM: That's right.

EL: And they surface again.

KM: That's right.

RLB: Sometimes I'm asked to bless a house or a property and I always ask them, "Who's property was it?" Then you should include that name there, so it's remembered.

KM: Yes. Did you hear of *heiau* perhaps or old things in some where?

RLB: Not *heiau*.

KM: Not *heiau*.

RLB: Not up there. [thinking] Puali's house was made with coral.

KM: Really!

CL: There was a church up there.

RLB: And there was a church up there.

KM: Really, oh!

RLB: Of coral.

KM: In the Puali *'aina*?



RLB: I think in the wall.  
EL: The stone wall has coral in there.  
RLB: Yes...  
KM: ...Hmm, so no *heiau*, you said. You didn't hear of a *heiau* or agricultural shrine or something?  
RLB: Not up here.  
KM: Not in this?  
EL: Further up.  
KM: Further up?  
EL: Further up. Rember, you asked about behind, past the dam, there's some walls inside there. That's an '*ahu* inside the coffee grove.  
KM: Hmm. What is that coffee from? Was that wild or did somebody try planting coffee?  
RLB: No, they tried growing coffee. They tried, it was a business venture.  
KM: Pioneer Mill or someone they entered into an agreement?  
RLB: No.  
EL: It's historical, it's part of the monarchy plan for self-sufficiency.  
KM: Sure.  
EL: Before you had, first you traded goods and then you...  
RLB: I think our grandfather was in a *hui* that planted coffee.  
EL: Well, there's coffee in every one of the valleys.  
CL: Coffee and rubber trees.  
RLB: Rubber trees.  
CL: There was a rubber plantation.  
KM: Yes, I've seen a few rubber trees.  
RLB: Yes.  
KM: I've pointed them out 'cause they didn't know what it was.  
RLB: Yes.  
CL: The latex.  
EL: Still get the sap from and the latex coming out. That was...  
RLB: That was a business venture.  
KM: Your papa was born in 1908, I think you said.  
RLB: This is our grandfather.  
KM: Your grandfather was born, 1850-ish?  
CL: In 1868.  
RLB: To me dates aren't that important.  
KM: Okay. But what is does is it gives us a time frame.  
RLB: Yes. I understand, yes.

EL: Our grandmother was born in 1872.

KM: Okay.

CL: He was involved with the rubber plantation in Hāna, in Ke'anae and Ukumehame.

EL: He lived in Hāna as a deputy sheriff, he was captain of police.

KM: I see.

EL: Nogolmeier's book on fishing..

KM: Yes, Kahalelio's book.

EL: Yes. *Ka lawai'a*, his name is mentioned in there as one of the best.

KM: Do you remember the name, Kahalelio?

EL: No.

KM: Did you still hear that? Haia?

RLB: Haia, yes. I remember Mom and Dad and their friends mentioning Kahalelio but I don't remember.

KM: He was a... In 1902 he wrote this amazing series of articles in *Kuokoa*.

Group: [agrees]

EL: And his idea was to preserve the fishing knowledge.

KM: That's correct, exactly. He named the locations and as you said, speak it, give life to it so that people remember.

Group: [agrees]

EL: Most of his writing was in the Lāhaina area.

KM: Yes, he was of Lāhaina.

EL: Yes. And then he mentioned about Captain C.R. Lindsey, the Honorable Captain C.R. Lindsey, as one of the best *ulua* fisherman in Hāna along with Iosepa. It gives the names in there. Doing this particular fishing method [4].

KM: Yes. Interesting.

EL: Our grandfather was also a fisherman outside of Ukumehame. Our grandmother, they had lands in there too.

KM: I see.

EL: This is all part of the story. When you talk about... As Roselle said when we go from place to place to visit, to reconnect.

KM: Sure.

EL: These are real live stories that's coming out. So when we come to a place such as Kaua'ula we need to rediscover these real live stories and give the place life again.

KM: 'Ae. By speaking it's name.

RLB: Yes.

EL: By giving the name and working the lo'is inside there and feeling the same things. [chuckling] Making the same noises.

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<sup>4</sup> See Kahalelios full narratives with references to C.R. Lindsey fishing in Hāna and Lāhaina, as translated by M.K. Pukui (ms.) in Maly and Maly - "*Ka Hana Lawai 'a...*" (2003) on Ulukau.org.

KM: It's okay...may I... Grandfather was Charles Robert?  
RLB: Robert.  
KM: Lindsey.  
RLB: Yes.  
KM: Now...he was part-Hawaiian, he wasn't the *haole* Lindsey? Charles Robert Lindsey was?  
RLB: The descendant of Mary Fay who was *hapa-haole* and *haole* Lindsey from London.  
KM: Yes. Was that James?  
CL: Thomas W.  
EL: Thomas and George Lindsey.  
KM: Okay.  
RLB: Mary Fay married two brothers.  
KM: Yes, that's right. Some of the family ended up separating, some stayed in Waimea and some...  
RLB: Our grandfather did not want to be a cowboy.  
KM: I see.  
EL: *A'ole no puhipuhi 'otole!* [chuckling]  
Group: [chuckling]  
RLB: He left Waimea and came here.  
KM: On your, understanding, if I may ask...Charles Robert Lindsey married who? Who was his wife, the woman who is your grandmother?  
RLB: Annie Hooululahui.  
CL: Pelio.  
KM: Okay, P?  
RLB: P-el-i-o. And it's interesting because that word comes out to counterfeit. And Dad told us a story that grandma belonged to a family at the time of Kamehameha's warring here, and all of the members of the Maui chiefly family had to go underground.  
KM: 'Ae.  
RLB: And...  
KM: This grandmother Annie Hooululahui Pelio-Lindsey.  
RLB: Yes.  
KM: Is Maui lineage?  
RLB: Yes.  
KM: Lāhaina region?  
RLB: Lāhaina, 'Īao and Honua'ula.  
KM: 'Ae.  
RLB: She's married at Honua'ula.  
KM: Oh really, to your?  
RLB: To our grandfather.

KM: Oh.

RLB: That's an interesting, oh!

KM: Yes.

EL: And whenever the Queen came to Lāhaina, she always made sure that our grandparents were invited to her parties.

RLB: Or she would visit them, yes.

KM: Wonderful!

RLB: And they attended their balls and functions.

EL: They were always invited. Charles Robert was one of her favorites [chuckling]. She made him eat dog [laughing].

KM: Well, it was a delicacy.

EL: And it was just down away from where the Lāhaina house is, where the queen went. Next to the Gregg's house.

RLB: Chinese name, Chan-wa.

EL: Across from...

RLB: Aunty Poni's house.

EL: It's a real big house, high ceiling, old style.

RLB: Large lychee tree.

EL: Ornate styling. That's where she spent her time.

KM: So the queen would come and visit Lāhaina?

EL: Yes.

KM: Since you bring up the queen, I need to ask you a question. Aunty Venus who's your aunts sister-in-law.

RLB: Yes.

KM: She recalled that Queen Lili'uokalani visited Lāna'i. Did you folks ever hear?

RLB: Just Uncle Lawrence saying it.

KM: Oh, good.

EL: She used to go to their house.

RLB: Yes.

KM: 'Ae, at Lālākoa?

RLB: Yes.

EL: And when we were living on Lāna'i, we were fortunate to have seen the remnants of the house.

RLB: Of the old house. And some of the old...

EL: The plants.

RLB: The plants and vehicles, some kind of vehicles there.

KM: Did you folks go to Lāna'i because papa was a?

EL: He was the lieutenant.

RLB: He was the lieutenant of the police department.

KM: When was this in the '40s?

RLB: In the '40s, yes. We left there in '51.

CL: Late '40s and '50s.

EL: In '47.

KM: Oh, wow!

RLB: Mauna Loa was erupting at that time, and we could see it from Lāna'i. We all laughed, this is a nice big beacon.

CL: You were attending grade school?

RLB: Yes. We still get invited to...

KM: Wonderful. You're a Lāna'i High Alumni. I am also.

RLB: I've been invited to my Lāna'i classmate's reunions.

KM: Oh, wonderful!

EL: We have lot of stories on Lāna'i too.

KM: Wonderful! I should...if you let me I should humbug you guys again about that. I was just curious if you've heard since you've mentioned the Queen coming, and your family... It was the same thing on the Gay's side.

RLB: Yes.

KM: Charles Gay... Aunty Venus told beautiful stories of going to visit the Queen at Pā'oakalani at Waikīki when they would go down and stuff like that.

RLB: Yes. They all belonged to the same...

KM: Clique.

RLB: Yes [chuckling].

EL: Uncle Lawrence wrote a book, "Stories of Lāna'i."

KM: Yes, it's a beautiful book. We're hoping we can get it republished again.

EL: And the way it's written is exactly how he speaks.

KM: That's right and it's wonderful. And this is even the thing about the interviewing process. It should be reflective of the people, their voice, their breath.

RLB: Yes.

EL: We're witnesses of that.

RLB: Yes. We're the revolving part of time for us.

KM: That's right.

RLB: I think our generation is the key to bring back everyone into balance.

KM: Yes. Because you have a connection that the guys underneath don't have.

RLB: Yes.

KM: That's right. Particularly after you get into that, after World War II period.

RLB: Yes.

KM: You talk about 'oki or moku. It really did because the kūpuna were going already, all gone.

RLB: Yes. Across the street from us was the Richardson family.

KM: You mean on Lānaʻi or here in Lāhaina?

RLB: In Lāhaina.

KM: Yes.

RLB: He would come home, I don't remember... ..That's brother and sister. Richardson, I'm not sure, he was a legislator at one time I think. He would come home and then they'd visit with mom and dad and have a grand time speaking in Hawaiian and joking and everything.

KM: Yes. Were you folks not encouraged as children to speak the language?

RLB: We were encouraged but I have to confess I was the smart mouth person that said, "Nobody speaks Hawaiian today so we don't want to speak Hawaiian."

KM: It's interesting that you were even encouraged. Most of your time, the normal school, English standard, everything was so entrenched.

EL: Everything changed. Even Aunt Mary who's older than our dad. She couldn't speak Hawaiian.

RLB: Yes, and Aunt Angie. Uncle Bob could speak.

EL: Those who stayed home could speak the language. Those who went to Kamehameha nad Normal Schools... [chuckling]

KM: 'Ae. That's right.

RLB: And that's the two aunts, the boys stayed home, and they learned Hawaiian.

KM: You hit it on the head. Initially that was the emphasis of the school. Get them away from the family, from those influences.

EL: Kill the language.

RLB: Yes, exactly.

KM: Yes.

EL: And it's happening to all indigenous people. Kill the language, take the water, take the land.

KM: So what do you do?

EL: Put the water, put the language, restore.

KM: Okay. Put the water back in the valley?

EL: Put the water, put the language, put the work, put the diet.

KM: Yes, back?

EL: Yes.

KM: Okay.

EL: Be *aloha* inside there. We need more... Hawaiians through Kamehameha Schools, and all Hawaiian entitlements are accused of being racist. It's a racist thing. I'd like to turn it around.

KM: Absolutely.

RL: Join us instead.

KM: And even more, there's just something that's *pono* about it. Remember this wasn't America...

RLB: No.

KM: I'm just curious if we open up this map... I'm hoping we can look [opening map]. I want to see if I can get a handle of where your *hale* was. The map is big, lot of important information. That's the *mauka* section there, lets see what it looks like *makai*. See what you think. You start looking at this *'āina*. Where were you when...?

EL: Kaua'ula Stream.

KM: There's Kaua'ula stream.

EL: Makila. Dad always referred to this side as Makila.

KM: Yes. We see a part of Makila Ahupua'a here. That's what's so interesting. You see, this is Makila.

EL: Yes.

KM: On basically the boundary of Kaua'ula Stream and then it's cut-off up in the top sort of up in here.

EL: Yes.

KM: And then you get Pūehuehu nui and iki cut-off, but then you come way back up and there's Makila again way up.

EL: Yes.

KM: Nothing in between.

EL: Yes.

KM: And so even that, look at this.

EL: And it's the same thing with Polanui.

KM: That's right. Here's Polanui here. Then there's more Polanui coming *mauka*.

EL: Yes.

KM: And then... This is called Pāhoa from the ocean up. There doesn't appear to be anything that's Kaua'ula on the seashore.

EL: No.

KM: We have Kaulalo, Kalualepo, Makila, like you said here. What we were trying to figure out is where... If we were to, Haleu, Paunau, where were you folks living? This is Kaua'ula road is what it's called.

CL: Just *makai* of Kaua'ula Road.

EL: Here's Hinau.

KM: Hinau is L.C.A. 278 B.

RLB: Yes.

EL: Kaluaokamano, Number 642.

RLB: That's where we were.

KM: Oh. That's where you folks were living. Okay. I see Puniwai, I don't know if there was still *'ohana*, Puniwai?

RLB: No.

EL: And then the channel out here is Kaluaokamano.

KM: Really!

RLB: Yes.

KM: How interesting.

RLB: Uha'ilio because it was like a dog leg.

KM: Really! The channel in the 'āpapa itself?

RLB: Yes.

KM: How interesting.

RLB: Three channels.

EL: Yes.

RLB: One in front of Aunty Poni's house, one in front of the armory and our house, and one more towards the plantation. By... [thinking] well, three any way.

EL: That's because the fresh water used to run down.

KM: Yes, okay.

RLB: It percolated. While we were kids, fresh water was always percolating.

KM: Yes.

RLB: It was rich with sea food.

KM: 'Ae. *Limu*.

RLB: *Limu*, crab, different kinds of crab.

CL: The family had a well on the land too.

RLB: Yes.

CL: That was converted to a bomb shelter.

EL: See Polanui is over here.

RLB: Is that what that was?

CL: Yes [chuckling].

KM: It is so interesting, it's so disjointed.

RLB: Yes.

KM: Here's Polanui, a little section here, then look at how big this Polanui is over here. And then there's another section elsewhere and then the Polaiki.

EL: And our dad composed a song, "On the shores of Polanui..."

KM: Really! What, can you?

EL: Talking about this place where we live.

RLB: And Aunty Sanborn [thinking].

CL: Aunty Winnie.

RLB: Aunty Winnie, yes. This is Polanui.

KM: Do you remember the words of the song?

EL: Roselle has the words.

RLB: You don't want me to sing. [chuckling] Of all dad's compositions.

KM: That's beautiful. You have a song that is "On the shores of Polanui?"



RLB: Polanui, yes.

KM: And it's a song of affection for?

RLB: It's in English.

KM: 'Ae. But it's a song of affection for your residence here?

EL: Describing what happens on the land.

RLB: Yes. Coconut trees, *hau* trees.

EL: Children laughing with glee.

RLB: Children laughing.

KM: Beautiful.

RLB: Beautiful sunsets, cool breeze. And Uncle John, this Makila here was a *heiau*, I think it was here [indicating on map].

KM: 'Apana 4.

RLB: He was *hanai* to Likona who was a caretaker, I think it was this Makila.

KM: And here's just a really interesting example.

RLB: Oh, Pupule again.

KM: Pupule, you said you remembered the name.

RLB: Pupule, yes.

KM: Now this is the same *Helu* for the *kuleana* at the intake up in Kauaula Valley.

RLB: Oh.

KM: 6870, that's Apana 2 up there, this is Apana 3. There's something else in there.

RLB: Yes.

KM: See that diversity. Even though it's Kauaula up there, now he's in Makila, Kalualepo, or something in here.

RLB: Yes. So they were caretakers of the *heiau* there, this uncle wanted to do some—I'll put quotes around this—magical things that he could move stones in water and things by *kāhea*.

KM: By speaking, *kāhea*.

KM: Yes. Now, I know that you are a *kumu*, your mama though was a *kumu* as well. Is that a genealogy as well?

RLB: I think so. Later on I found out that Tūtū John Keliwaiwaiole Keolewa also was a dancer.

KM: I see, okay.

EL: He was for the Queen.

RLB: Yes. Mom said that he was [thinking] Kalākaua's court person that took care of the dressing and all this kind of stuff.

EL: He was also an undertaker.

RLB: Yes, he was a Hawaiian undertaker, and mom went to a lot of funerals where he took care of and presided over.

KM: By chance were there *mele* still that you folks heard or did you learn *mele* in the traditional style of this area?

RLB: I heard, but never learned them from Aunty Kai Shaw, she was also a Richardson.

KM: Yes, that's right, with Apiki-Kauhane line.

RLB: Yes.

EL: She was the Ho'opi'i line.

RLB: And Aunty Kai was a court dancer.

KM: I see.

EL: She's further down by 505 today.

KM: And where Shaw, all them.

RLB: Yes. She was a great lady, Aunty Kai. I was afraid of her, you know little kids are afraid of strong and old woman that dress in black and have this powerful voice. "You must dance *hula*, go up to Haleakalā and get the silversword, make yourself a *pā'ū* out of the silversword and dance the hula in that." Aunty Katherine Cockett, "Get the red ti leaf." They're saying all of these things and make a *pā'ū* out of that.

KM: That's a real example you heard or were told?

RLB: Told directly.

KM: To go get the *lau*, the '*āhinahina*, the silversword?

RLB: Yes.

KM: To make the *pā'ū*?

RLB: *Pā'ū*.

KM: Now that's important, interesting because I also know though that your *kūpuna* weren't going up there in the old days and making rape and pillage.

RLB: No.

KM: It was a careful collection.

RLB: Yes, it was.

KM: Now days they yank by the roots and *pau*.

RLB: Yes, right.

KM: That wasn't your style right?

RLB: No, no, no.

EL: No. If you take something, as we were taught by our parents, that if you take something be sure that you take it so that the plant can grow.

KM: That's right. And did you sometimes even put seed back?

RLB: Yes, yes.

KM: It would restock.

RLB: Yes.

KM: How about... Papa I guess, would go out, and you folks would gather *limu* and things like that on the '*āpapa*?

RLB: Oh, yes. And we were taught how to gather. Don't pull by the stone...

KM: You pinch?

RLB: Right, yes. And you clean like this [gestures, clapping a ball of limu in her hands],

different little things.

KM: That's right. And then of course if you're cleaning in the water the seeds go back in the water.

RLB: Right.

EL: See we didn't know at the time that we were being taught. The teaching that we learned was, we didn't know we just having fun, but we were being taught.

KM: You were being instructed in the ways of life.

RLB: Right. Because we didn't want to learn to speak Hawaiian, I'm sure they said, "Okay, we'll do this to you now." [chuckling]

EL: They took us from the ocean all the way up in the mountains.

KM: And into the depths of that valley?

RLB: Yes. Not only that valley.

KM: Others, yes. Launiupoko as you said, the other areas.

RLB: Yes. Ukumehame.

KM: Now you'd mentioned that when the last time that your *kūpuna*, this is Annie, went up to Kaua'ula, that she gathered?

RLB: With my dad.

KM: With your dad. And she gathered fern and materials actually to make *lei*?

RLB: Yes. I think that was her farewell *lei*.

KM: Wonderful!

EL: We're here now in replay. And when you look at it from the eyes we have now to where we were and what we've experienced, and things make a little bit more sense to what was happening to us.

KM: Yes. That's right, it falls into place.

EL: Like Charlie is in the ocean and I'm coming across a lot of stories about our grandfather being at home in the ocean, and feeding the shark here and there. Our Uncle George, George Lindsey, he was a man of the ocean. He called the ocean in front of our house, 'Au'au Channel and to Moloka'i and down to Kaho'olawe, he called that his, "Bathtub." I was one of the last guys to have talked story with him. And he was also the caretaker of the *manō* that was out here when he was 8 years old. So Kaluaokamaō is befitting to Uha'iilo. We used to hear stories about how he and the *manō* pulled him out to where Cut Mountain is now today. Our cousin and uncle used to try and drive out.

KM: You mean that's Ukumehame or the edge of Olowalu.

EL: Yes.

KM: Where they quarried all this stuff?

EL: Yes. And he was there already but they came over with the truck.

KM: I see. The *manō* had?

EL: *Manō* pulled him.

KM: Taken him?

RLB: Yes.

EL: There's all those kinds of traditions. And the *manō* came from Tūtū Lama Hinau.

KM: That Hinau is a big name, a chiefly name.

EL: The question I used to ask him, "How did they make the canoe, and it's even?" With the adze, how do you make 'em even?

KM: Yes. [looking at photos of 'ohana] Beautiful. This is a photo of your grandmother?

RLB: Her last time up there with her little bouquet.

KM: Her last trip up to Kaua'ula.

RLB: I have a smaller photo.

KM: Her *lei* of ferns and on her hat *lei* as well.

RLB: Yes.

KM: And like you said, her bouquet of ferns. It actually looks like there's *maile* in there.

RLB: It does look like it, yes.

KM: If you look, it looks like there's runners of *maile* in that bouquet.

RLB: Yes.

KM: Did you folks ever gather *maile* in the valley?

RLB: We saw *maile*.

KM: You did see. Okay, good.

RLB: And this is a younger picture of her.

KM: Beautiful.

RLB: At the house. And this is the old house the one I told you was a...

KM: This house is *makai*?

RLB: Yes. At Kaluaokamanō. This is at the back of that house on the *makai* side.

KM: Where is Kamani if I may ask? Is Kamani on this map or is it further over?

RLB: It should be where Kaluaokamanō is?

EL: Yes.

KM: Okay.

RLB: Somewhere in there, yes. And this is our grandfather...

KM: This house? Oh.

EL: This house was over there.

KM: This house is on Kaluaokamanō's?

RLB: Yes.

KM: L.C.A. 642.

RLB: Yes.

KM: Wow, beautiful!

RLB: This is what the house looked like when we were there.

KM: Oh. You folks were living here?

RLB: Yes.

EL: This spot was added on.

KM: Yes, it had grown.

EL: The porch was the same.

KM: The lattice had been added on. Wow! Beautiful! These aren't your originals [photos] are they?

RLB: No.

KM: You know what happens...

RLB: Because of humidity?

KM: Because of humidity, the glass on the photo.

RLB: No, they're not the original.

KM: Good, good.

EL: We had negatives made.

KM: Oh, wonderful! You even got to watch negatives now because of the humidity too. Beautiful!

EL: I was the one that found this picture inside grandma's trunk.

KM: I want to thank you so much. This has been a wonderful morning for me, just to talk story. These expressions of *aloha* and how we might also *hana pono* for this land as a community, you folks. With the land owners, figuring out a way to do—I guess change is going to occur...

RLB: Yes.

KM: But...?

RLB: In *haole* law which is difficult.

EL: That's where I look for, as we were talking for the future and things is that the land comes back, everything comes to resurface. It's not a me, mine and I, kind of thing.

KM: *Kākou*?

EL: Yes. A network for all people. See, my vision is to have, instead of us joining them, they join us.

KM: Did you work on the land also or not?

EL: We played. Job of children during our time was to play.

KM: Did you work...?

RLB: I'm going to show you one other thing. This is the Hōnaunau family at the corner there at the park before it was a park.

EL: The house was still standing.

KM: 'Ae.

CL: I got invited to the blessing, they are going to enlarge the park.

RLB: Yes.

EL: They are going to go south.

KM: Yes, the Ki'ilae section. I'll send you a cd of the study we prepared for that area...

CL: Charlie Lindsey at 33 Manu Street, Kula, HI 96790.

EL: 1087A Po'okela Road, Makawao, 96768.

RLB: 485 Lilihua Place, Wailuku, 96793.

KM: Great.

RLB: [speaking of a cousin] Rose Marie's father told them a lot of stories. The difference between the two brothers, our father took us with him. Her father, funny how Uncle Jimmy always told them stories.

EL: Uncle Jimmy was a story teller.

RLB: And dad never really told us stories.

EL: He would always tell the stories three times. I see Rose Marie is telling the same story twice and she laughs each time. Uncle Jimmy always told it three times.

RLB: Our grandmother died when our father was in high school, and two younger brothers. Actually our father took care of our grandmother while she was ailing, and also took care of his younger brothers, Uncle Jimmy was the youngest.

EL: Our grandma died at age of what, 54?

RLB: Fifty something.

KM: Oh, young. *Minamina*.

EL: And our grandfather died at, 49?

RLB: Forty something.

EL: He died from cancer, I don't know what she died from.

KM: Is there something that you folks would like to share, that we haven't touched on. I know we've been talking story and such. Trying to be sensitive to insure that things that are pono.

RLB: We've been avoiding the genealogy part. Is that what you're asking us?

KM: I'm not asking if you want to talk about it. Yes, thank you for saying... Have I failed to ask you something that you really would like to share... I'm sorry, and this is it, you didn't work for West Maui or Pioneer Mill? You didn't work the water ditches or something like that?

RLB: None of us did.

KM: Okay.

EL: We're all independent. Even our dad because he was with the police department. The Pioneer Mill manager or something like that came down with a frown on his face and tried to tell him what to do. He asked them a question, he tells, "Who wants to know?"

KM: Yes, okay.

RLB: Uncle Jimmy, Rose Marie's father worked for Pioneer Mill after the Second World War when he came back from Guadalcanal, Solomon Islands.

KM: Okay. Good. Is there something about this water system? And you said it clearly. That the water needs to be returned to the land, in your opinion. That if the water flow can come, the land can have life kind of thing.

EL: Yes.

KM: Does that mean that the water... That a portion of the water is no longer diverted or is it just a matter of sharing?

RLB: It is diverted.

KM: Yes. It is now, but does that mean that if the water is returned to the land so that the

stream flows appropriately...

EL: Even prehistorically or historically there was always riparian rights.

KM: Every one would share.

EL: We always had riparian rights.

RLB: Yes, we'd share.

EL: And then there's appurtenant rights.

KM: Yes.

EL: And that's the history of Kaua'ula.

KM: Ao appurtenant rights are those rights that belong to the land?

EL: Riparian is if you live along the stream you have water rights. Appurtenant is you have water rights, adjacent.

KM: So the idea is that that is the way it was.

RLB: We shared the water yesterday, in the past. Today, it's not a sharing. [chuckling]

EL: That's right.

KM: Yes.

RLB: Not a sharing today.

Group: [chuckling]

KM: The idea is it's not shared?

RLB: No, it's pay or don't have it.

KM: Yes. But you see, now there's an interesting point, if I can just play a little something?

RLB: Go ahead.

KM: In the old days when the water was shared, every one worked for it.

RLB: Yes.

KM: Today, if you turn the faucet on in your house, you expect it to be there. Someone has to work for it, so you do pay for it right?

EL: The delivery system.

RLB: Yes. But nobody works their land on making the land productive.

KM: That's right.

RLB: It's only making it look either beautiful or ugly. Depends on where you come from.

KM: Yes. That's right and how big the house.

RLB: Yes. Oh yes, the bigger the house, which is all false...?

EL: It doesn't belong there.

RLB: Yes.

EL: Monoliths don't belong there.

RLB: False values, it's false values. It's exclusive rather than inclusive.

EL: Exclusionary.

KM: See that's another thing...exclusionary. They could block off all of this land and just let it

go. That becomes another extraction, taking it out of or excluding from. Is there an opportunity for educational, for youth of Lāhaina schools and others, to come and to experience. Is that another step that might be?

RLB: There's always a possibility of educational, always. But, from a cooperative point of view, if they can get the educational thing thrown in for their prospective and their success, then that's what they're going to do.

KM: Sure.

RLB: But their heart is not really in it, it's in it...

EL: Do it for the right reason.

KM: Okay. But maybe, maybe you can instill it in them, and then it will become something that will be done for the right reason.

RLB: [thinking] Hmm?

EL: We have different views here. I look at it that we can all learn. This is my view...

RLB: [sighs, with hesitancy]

KM: Do you hope so?

RLB: I hope so, but you come from a corporate level, they don't see that. They don't see it at all.

EL: I look at it different. Because I fought Peter Martin. Standing on the road side, going to court, all that kind of stuff. The only guys that got rich was the lawyers. We would beat up on each other but when we'd see each other again, at least there's a respect. He knows what I stand for and I know what he stands for. He's evolved and I've always told him, "You know, this kind of stuff up here makes the land worth more. Don't bulldoze it."

KM: Yes. In other words, those resources, the old features and just the presence of the *kūpuna*, is added value?

RLB: Yes, it is valuable!

EL: Yes, that's value. That's all, I always told him, "That's added value!" [chuckles]

KM: Good.

EL: That's added value, and he's evolved to it.

KM: Yes.

RLB: People go to Europe, why? Because of their valuable historical sites.

KM: That's right, yes.

RLB: People go to Japan. Why? Or China. Why? It's their roots, it's their historical values there. Culturally they're attached. But Hawai'i, they don't look at it culturally, they don't look at it... [sighs in exasperation]

KM: They put this [gestures dollar sign] in everything?

RLB: Exactly, it's an entitlement that they look at. And that is disgusting!

KM: Yes, it is, unhealthy.

EL: It's kind of what's tied up in the Declaration of Independence, life, liberty, and my pursuit of happiness. Biggest and best use, individual freedoms.

RLB: However there's the other side to that. That right is the obligation for the whole, and everybody today concentrates on me, me, me, my, my, my, and not the whole.

KM: Yes, "How much can I get out of it?"



RLB: Yes. The words are there, the idea is there, but the implementation is not.

EL: Actually what's happening is they come... We as *kanaka maoli* have our roots here. I always tell haole people that if you knew where your roots were, for example if you found out your roots are—you come from the Celtic side and maybe your family had something to do with the monolithic stones over there, maybe your family or your great, great, great grandfather was one of the stone workers over there. Now when you go back and you see somebody plowing it over, how you're going to feel?

KM: That's right.

EL: That's the same thing as all indigenous peoples. Wherever you go, their roots run deep.

KM: That's right.

EL: And then these folks who have, don't know their roots, they're like tumble weeds. Most American people don't think anything about it, just pulling up stakes and just moving some place and work.

KM: You're right.

EL: Whereas we, the people of the land, it's hard for us to do that.

KM: I just expressed a similar thought this morning to Mr. Martin, and all of his people about the Hawaiian view. It's not just *'āina*, it's not a commodity.

RLB: No, it isn't a commodity.

KM: Yes.

EL: But you see, he's evolving to understand that. By the interaction that we've been having. Everybody plays a part in it.

KM: Yes.

EL: My experience up in... Charlie, you tell your experience up in Kaua'ula. You used to ride motorcycle up there every time.

CL: Yes. Well, like you said, dad used to take us up there all the time. We used to walk from the ocean go up, *mauka*. He showed me a lot of the places, he talked about the lands and how the *lo'i* was, and how everything was made. Also, Gus did too. How he used to catch the live frogs in there and they used to eat the edible frogs. He showed me where the stones, where you set the *lo'i*, the water height on the *lo'i*. He said, "Oh, look that stone, it's still there," when I took him. And then...

KM: You guys, never had *'ōpae* in your life time or *'o'opu* going up there that you ever remember?

CL: No, not that I...

EL: Not in Kaua'ula.

KM: Interesting.

EL: Of course, it had already been dammed.

KM: Yes. The diversion had been so significant.

EL: Yes.

CL: It was more in Ukumehame, the *'ōpae*.

EL: Yes.

RLB: The *'ōpae*, *hīhīwai*, *'o'opu*.

EL: Yes. Because I don't think it no longer existed Kaua'ula.

CL: No longer existed in Kaua'ula.

RLB: Yes, right because it was all dried out.

EL: What else did dad tell you?

CL: He talked about where the honey was, the bee hive.

RLB: Yes.

EL: Yes.

CL: And how they used to get the honey, which was down by the Kaua'ula Stream, close to the flume. Where the flume crossed over.

KM: 'Ae, yes.

CL: There's this big rock up there that the honey bees... I think still to today, it's still there.

EL: That's right, yes, that's right.

RLB: [agree]

CL: We used to throw stones at it, we used to fall down...

EL: That's right.

KM: Wow, amazing!

CL: Yes, the honey.

EL: You used to walk on the flume too?

CL: I never did the flume.

RLB: I guess you're the only one.

EL: I guess I'm the only one. But Mary Helen used to walk that flume too and with Gus and Jarrett.

RLB: Yes.

EL: When we used to go up there, I guess I was around 4 years old at that time. John Paul would always come out of no where [chuckling].

RLB: He and Gus were like ghosts.

EL: They were friends, they were close together. He would always come out of no where. I used to go up with Gus. And he just appears and then go swimming in the *pūnāwai*. Jump inside there naked, just jump in and swim and then *pau*, after we left. We go up in the valley and hike around, and then we go up to the top of the hill. Where the pipes come down.

KM: Yes.

EL: Then we used to walk down these pipes. We used to walk up and down these pipes, just walk on the trail first, going up and then we walk down on the pipes. I used to go out with the older guys, Nui, Nui Bright was our cousin. And then they carry me down on their shoulders. Those are the kinds of things that I went through. We would go down through the valley. There's always another trail comes down through the valley, where all the old lo'is were. Then they knew where the orange tree was, where the grape vines were, where the pomegranites were, and we were always picking up. Another stop we would make, coming up we'd make another stop at Aunty Carol's house by that time. They had the pomegranites, the grapes and all that kind of things. That was always food that we'd... Today, you'd never think of going up, hiking any place without carrying your lunch any thing, we just ate off the land.

KM: Yes.

EL: The mangoes and all that kind of things. First time going up there was by car with Dad. We stopped at Kaua'ula Village and then we drove up little bit. And we would stop at Aunty Carol's house.

KM: Walk feet or drive up to there?

EL: Walk feet up to a certain point then walk. And then spend the night there.

KM: Oh.

EL: Where...it was the bathroom and the house and talk story. Had mosquito punk. You can smell the mosquito punk up there. And then we could hear them talking story. Sometimes dad would lecture them [chuckling]. He was in the police department. "You cannot do this, you must do that." Especially when it came to Gus. "You cannot treat this boy like this..." [discuss family matters]

RLB: ...But we had a nice time.

EL: So we always walked barefooted going up to. And then coming back down the hill, we walked through the open fields where the cattle used to run. What I remember was avoiding stepping on the *panini*. [chuckling]

CL: Gus remembered going home from school and going in the tunnel.

RLB: Tunnel, yes.

EL: Yes, yes.

CL: To keep away from the cattle, he was afraid of the cattle.

KM: Really?

CL: Yes. [chuckling] The tunnel that goes to the power house.

RLB: Yes.

CL: Gus was also wasn't very popular because of his big scar face because of the fire.

EL: Yes.

RLB: He fell in the fire, Tūtū Kapu was burning something, and he was on a tree and the branch broke and he fell in the fire and so...

CL: His face was scarred.

EL: Yes.

EL: I could hear them talking in Hawaiian to mom and dad, having these kinds of conversations.

RLB: It's not as though we were not exposed to Hawaiian, we just... [shakes head]

EL: Hawaiian was used to talk about some things you didn't want the children to hear.

KM: Yes. And what's really interesting is in the way of life, you folks maybe weren't brought up with the language being spoken to you or taught to you, but they were teaching you a traditional way of life.

RLB: Traditional way, yes.

KM: Of approach, attitude and respect.

EL: Yes.

Group: [prepares for lunch]

RLB: [offers *pule*]

KM: I do have a quick question.  
RLB: Sure.  
KM: Thinking of *limu*. They have something called chop-chop in Lāhaina.  
RLB: Oh!  
KM: What *limu* would you call? What is that *limu*?  
RLB: [thinking] *Huluhuluwaena* [chuckling].  
KM: I think so.  
CL: That's the Kona name.  
RLB: Yes, and Lahaina also.  
CL: Lahaina too.  
KM: It's just that they later, "chop-chop."  
RLB: Yes.  
KM: I wanted to confirm with you. Good, thank you.  
RLB: *Huluhuluwaena*. And *pakeleawa'a* was the green one.  
KM: Oh. The green flat leaf one like?  
RLB: No, that's the *pālahalaha*.  
KM: Oh.  
RLB: *Limu 'ele'ele* was at times called *pakeleawa'a*.  
KM: Really! Oh, *pakeleawa'a* so *limu 'ele'ele*. *Mahalo nui loa*, thank you so much. Really, I think this is so wonderful! [end of interview]

**Charles Fredrick Kealoha Bonnet**  
**Kaua'ula-Lahaina Region Oral History Program**  
**June 20, 2007 – with Kepā Maly**

- KM: ...What we're looking at are some of those personal recollections or things that you think may be of historical interest. Relative to... [pauses], particularly development of the water and things. Because as I understand, that was kind of your area?
- CB: Well, I mean most of the water systems were already developed, and obviously we just maintained them and operated them.
- KM: Sure.
- CB: That was pretty much the scope of the work at the time.
- KM: Yes.
- CB: We did do one, while I was there, we did a well up in Launiupoko.
- KM: Yes.
- CB: Besides that, it was more of just administration.
- KM: Maintaining the existing system?
- CB: Yes. And making sure that we tried to, obviously when I was there, we were in the process of converting, and we did. We completed most all the fields into drip irrigation, which was a more efficient use of the water. Water was always a challenge at Pioneer Mill, the dry side.
- KM: Yes.
- CB: You look back at the old records and the engineers that were there were... That was always something that they put a lot of effort, and almost every... There used to be in the days when Pioneer Mill was an independent company.
- KM: Yes.
- CB: They wrote their annual reports and every one of them, water was always there...
- KM: Sure. The biggest outlay of funds in those annual reports, going to maintaining or upgrading?
- CB: Oh, yes, water. They spent a lot of money on the Honokōhau Ditch, going into Baldwin Packers land. In fact they were the impetus behind actually developing those tunnels, and that resource for them.
- KM: Sure. You know Herbert Kinores?
- CB: Oh, yes.
- KM: ...and Dorothy them and Ed Lindsey them, and Jim Bailey them all spoke very highly and said, "You got to try and talk with Charley Bonnet because you were the guy."
- CB: [chuckling]
- KM: I really appreciate your willingness to take the time. May I just sort of... I'd like to ask some basic questions of you?
- CB: Yes. Sure.
- KM: We'll develop it from there. We're looking at the...I think it's 1916 Kaua'ula map from the Boundary Commission testimonies actually, and the 1939 plantation map showing all the waterways, numbers of the fields and things like that. We may reference them as we go along. I think 1916, George Wright's map. Anyway, if I may real quickly. Your full name?

CB: Charles Frederick Kealoha Bonnet.

KM: Alright. So...?

CB: I was born in the islands.

KM: Okay. Where were you born?

CB: On O'ahu.

KM: On O'ahu. And if I may, what year?

CB: In '49.

KM: Okay, in 1949. Did your father work for plantations as well?

CB: No. He taught at the University of Hawaii for a brief time. He was a medical entomologist, and he traveled quite a bit to South East Asia and stuff.

KM: Okay. Cool, so you were born here in Honolulu in '49 and...? Were you raised here or because your father traveled?

CB: No, mostly raised in the islands, but we traveled. As a youth, I lived in Tahiti and then we lived in Indonesia, we lived in the Philippines.

KM: Oh, tough yeah. [chuckling]

CB: But we always came back.

KM: Good, good.

CB: It was kind of, two years away, two years back, two years away, in that kind of function since about the age of [thinking] 4 to 15 or something like that.

KM: Sure, okay, great. Now, you, you went to school between here, Hawai'i and various locations, you were living...?

CB: Yes, right.

KM: What took you to Pioneer Mill then?

CB: I worked originally for C. Brewer.

KM: I see.

CB: I worked over seas in Ecuador. I started actually...

KM: Was that sugar also or?

CB: Actually, when I came out of school, I started working at C. Brewer as an industrial engineer, and I actually worked on the Hāmākua Coast. Pepe'ekeo and Hakalau and other plantations, Wainaku Plantation. I worked in the corporate office. That was when they were in the middle of trying to convert from their traditional harvesting practices into a cleaner one because the EPA regulations and stuff like that.

KM: I see, yes.

CB: And then went to Olokele Sugar as the industrial engineer there on Kaua'i.

KM: Wow!

CB: Then had an opportunity to go work in South America with Hawaiian Agronomics which was a C. Brewer subsidiary for international consulting for agriculture. I went to South America on an assignment for a little over a year, about a year and a half. And then when I came back, I worked in Honolulu in the corporate offices. And when the opportunity to go to work at Pioneer Mill became available, I think it was '78 when I started at Pioneer Mill as an industrial engineer.

KM: Okay. Let's see and the mill, Pioneer itself, closed down in about, '98, '99?

CB: [thinking] It was still operating when I left in '94.

KM: Okay, sure, I think it was about '98 or '99.

CB: Yes, it was a few years after that, right.

KM: You spent close to twenty years, eighteen years at?

CB: Well, sixteen, seventeen years in that range, yes.

KM: Wow! I guess sort of in a way, it's sad to say, all of those properties that you have some of your life in history in are gone.

CB: Well, that's one reason why I'm not living in Lahaina now because it's really changed dramatically!

KM: Yes, yes.

CB: There was one of our corporate engineers, Ned Broadband, he was one of the hydrologists, he did a lot of work with John Mink.

KM: Yes, sure.

CB: You might be familiar with him.

KM: Yes.

CB: He, quite interestingly, because of the irrigation and the farming practices in the Lahaina area, on the west side there. He, while we were still in an active production, but there was always this challenge between agriculture and development and things of that nature.

KM: Yes.

CB: Amfac, Henry Walker was always one to speak that there was going to be a balance and that development was the key, but agriculture would be so called, preserved, to enhance the... That was one of the reasons why people came to the islands.

KM: Sure.

CB: But.

KM: Good vision but no reality, I guess?

CB: Well, you know I think, the vision was there. Amfac did very well with the lands around Ka'anapali obviously, for years they extracted millions and millions of dollars out of that small development, relatively.

KM: Yes.

CB: But, Ned, in his calculations of evapo-transpiration and all that, he was saying that "basically the irrigation operations were keeping the west side cool by some five to ten degrees." Just because you had so much moisture that was being released back into the atmosphere as a result of the cane. Canes are a very thirsty plant, it's just a grass. But quite interesting. I don't know the times I've gone back to Lahaina since I've left, it feels a lot hotter than... You know I mean, you acclimate yourself, obviously.

KM: Yes, yes.

CB: But, the times I've gone back to Lahaina, I find it really very uncomfortable.

KM: Hotter and drier, I think.

CB: Yes, yes. It's just, it's... And it could be a lot of other factors but... [chuckling]

KM: Yes, that's correct. But you know it's an interesting observation that you share because if we look at say, there's some beautiful 1974 period aerial photographs that Amfac has

shots of the Pioneer Mill lands.

CB: Sure, right.

KM: The greenery, even the mountain, Kaua'ula, Launiupoko.

CB: Right.

KM: Kahoma side. Green, beautiful!

CB: Oh, sure.

KM: You look at things now, it's definitely not as green.

CB: Definitely, it's changed.

KM: How interesting.

CB: That was something I've always thought... Well, you know is there some reality, and of course you hear stories in Las Vegas obviously, areas where they have put in water-scapes and... You know, near golf courses and stuff, there seems to be some [chuckling] obviously climatic changes.

KM: Yes.

CB: Cities with green zones are more comfortable than cities without. [chuckling]

KM: Well, thus the effort to turn lava fields into greens also, just so that it's a little cooler.

CB: Yes, sure. Yes, that's... Lahaina with the cane fields above, was really very scenic.

KM: Sure.

CB: And Amfac always, in the early Amfac, let's put it, the Amfac that I started to work with, looked at kind of, the agriculture as the land holding mechanism for development. And that's sort of what A & B does now, it's kind of the old school, it's not the new corporate philosophy, turning money very quickly. That's kind of what happened when Amfac got privatized.

KM: Yes.

CB: Different mindset and all of a sudden you went from...

KM: Looking for the quick return.

CB: Exactly. There's a price to pay for that, obviously. Sometimes we're very short sighted and in terms of those kinds of decisions.

KM: See even in that, I think there's also a real difference. You're a *kama'āina*, you were born here, raised most of your life, made your life here. There's a real difference in the perspective that you have when you come from afar when it's just a place along the way.

CB: Oh, yes. That was, I think you saw that happen in agriculture in total, when it was locally owned and managed, there was a different philosophy.

KM: Sure.

CB: And I think when JMB acquired Amfac, they brought in the young Turks, so to speak, they talked, if you go back and look at some of the public statements and some of the public records of what their original comments were, and how they were going to manage this new company, so to speak. They never really lived up to what they had originally [chuckles] talked about.

KM: Yes. Well, that's another very important part of history, as we look at this land that you worked for sixteen or more years. And water, this Kaua'ula section like this... May I ask, do you have some narrative that you might share about your understanding about how the water was developed on the lands? Honokōhau Ditch coming in, Kaua'ula Ditch and



tunnel being developed? Even Lahainaluna Ditch? That goes back a ways...

- CB: To some degrees. I mean, there used to be some fairly good records, and I don't know what's become of them.
- KM: We've looked for it. We even went through the JMB collections that they donated to UH, there are some records on monthly gauge, water flow and stuff like that, some great maps. This 1939 map came from there. It was the first time we've found a really good map showing all the fields and all the waterways.
- CB: There used to be... There were two events. One is that at the Pioneer Mill, the Civil Engineering office they used to have very extensive records. They kept records that went back to the 1800s.
- KM: Yes.
- CB: To the very beginning of the plantation to some degree. However, and I'm not sure of the date, but it was before I got there. There was a fire in that office that destroyed some of the records.
- KM: Oh!
- CB: But there were still a lot that had some of the history. The plantation started out very small, James Campbell and Turton and a few of these other guys.
- KM: Yes.
- CB: The idea of developing water obviously became very important right at the very get go.
- KM: Yes.
- CB: The Lahainaluna water obviously was the main water source for the town. The plantation had certain rights to it, the school had certain rights to it and eventually the county, obviously. There was a sharing of water. They used to have actually a gate keeper on the water, where they would divert the water on a proportionate basis, I think it was 1906 when there was actually an agreement that was drafted between the school and the plantation and the county and all.
- KM: Yes. That's correct, sharing an allotment by hours, times of days and things?
- CB: Yes. Right, certain amounts had to go this ditch and that ditch and all that. And then eventually meters were put in and weir boxes put in, then it was done on a continuous basis. There was always a little rub between the two and the three parties. It went fairly smoothly for many years. During low water times then it became a problem and that was the major source of water for the mill, for the town, and then for the school.
- KM: Yes, sure.
- CB: But early on, back in the late 1800s, out of the streams, there were diversions to move water to higher elevations for the farming operation. It's kind of interesting though 'cause you hear the general talk of how plantations operated. When I went back and looked in a lot of the records that I could find, it is that for the most part, it seems that the plantation did a fairly good job of one, documenting water rights; there was actually a book that had in the records that showed old water rights.
- KM: Sure. From the native families, *kuleana* lands like that and how agreements had been worked out?
- CB: Well, it's just that, where taro farms were operating.
- KM: Ah, yes, sure.
- CB: You've got to understand I think, again, a lot of lands were abandoned. People just, one, it wasn't economically viable, they're looking for opportunities for work, they left the island

to go work in Honolulu.

KM: Yes.

CB: There was a lot of these things that occurred. Now there certainly were probably events, although I couldn't really find it in our records, where water was diverted which precluded, maybe somebody farming it.

KM: Ahh. So, which might have impacted someone's ability to maintain?

CB: Yes. But I never found any specific record that specifically indicated that in the Lahaina area.

KM: Yes. There is that interesting 1895, '96 case where there was a group of *kuleana* owners and others, and there was litigation between Pioneer Mill and stuff. But that was pretty much settled, and this 1906 thereabouts, water case you're talking about were extensions of those.

CB: Right and there were allotments sent from that and stuff like that. But there was a lot of cases where Pioneer Mill acquired their lands.

KM: That's right.

CB: I mean one of course, was that a lot of them were leased by the people. There were a lot of cases where people actually came to the plantation and said, "Look, I want to sell my land. I'm no longer in Lahaina, my family is all gone to O'ahu, working in the shipyard or whatever the case may be..."

KM: Yes.

CB: The mill would go and actually they would get an appraisal done, a local appraisal.

KM: Sure.

CB: Today you look at it, well you know they paid them five dollars an acre or whatever. Well, that was the value at that time.

KM: Values at that time, yes.

CB: You look at that in terms of the historical records and then you hear of course, you have groups out there, "Oh, my land was stolen and this and that." I'm going, "Well, you know what, I really don't..." There was specifically in Kaua'ula cases, there were situations where people were coming in saying, "Hey, that's my great grandfathers land." You know what, if you go back and look your great grandfather sold it. You no longer have any rights.

KM: Yes.

CB: That's not necessarily totally the case, but you know there are examples of that.

KM: There definitely are. One of the interesting things that we've done is a very detailed review of conveyances from 1846 to the 1950s, just to try and get a flavor and brought a lot of this together. What's difficult to track...there are those examples that you've just cited about, "Well, you know, Great Tūtū actually sold the *'āina*."

CB: Right.

KM: But what's interesting is, there are a number of those unrecorded leases and things, the agreements between the company and the family that never made it into the public record.

CB: Right.

KM: And those are perhaps the ones that are the most...

CB: Pioneer Mill had several books.

KM: Lease books or something?

CB: Lease books on which they made payments to... You know you go back, it was by *kuleana*. Every year they had these bookkeepers, with great penmanship and every time they record it, right down the line.

KM: See, those are things that we just couldn't come up with any more. We heard that when they finally closed down and they actually knocked down most of the buildings now except for the main office building.

CB: Right.

KM: That a lot of stuff went when they knocked it down. It's sad from the historical prospective because we may never be able to answer some of these questions.

CB: Yes, right. And there were some situations obviously where family members just disappeared, and of course through adverse possession, the plantation went through the process and the steps, the legal process. In all in all, I think that the plantation did a pretty good job of being fair.

KM: Yes, sure.

CB: Unlike what you hear about or read about. I don't know if that's true of all cases, but in most cases, the stuff I saw, I mean there was a case where, this was in 'Olowalu Valley and it ended up being right, just above the store; and I can't remember the name of the family [Nahooikaika], he used to work in the plantation too, but his family. They had five acres or thereabouts farther up the valley, it wasn't on a stream. This was the grandparents, and they basically...you had the little village and where you had the plantation camp, which had the facilities, had electricity, had water, had a road and all this. The Hawaiian family came to the plantation basically begged them, "We want to exchange our 5 acres, or maybe it was 3.5 acres of land up here, for a piece of property that had a house on it.

KM: Yes. Nearer?

CB: Yes, nearer, right in the community. And so, after they did the appraisals and things like that. They went and got an independent appraiser out of Wailuku to come and basically they said, "Okay, here's your..." I think it was like 8,000 square foot or 10,000 square foot lot. And if you look in 'Olowalu there's one private lot where the camp used to be, and that was considered because it had a house, it had all the utilities and all that. And they made an exchange, you look at it today, wait a minute, 5 acres in Olowalu for 8,000 square feet, not a fair deal. But in the days back then.

KM: That's right. You put it into the context of the time...

CB: Yes. You got to move back in time and go back and look at all the circumstances that surround it. Ka'anapali which is now, people for millions and millions of dollars way back when Amfac tried to sell that as house lots and nobody... You know you talk to the old-timers who go, "Who wants to go to Ka'anapali, it's like five miles away."

KM: Yes.

CB: "It's the boondocks you know." Times changed, circumstances changed.

KM: Sure. And as development, you look at the Launiupoko lands as an example where the housing development is being done now.

CB: Right.

KM: Suddenly it's opened up, there's accessibility, it's accessible you know.

CB: Right, right.

KM: If we look at that Kaua'ula stream section and we've got the map here. In fact, let me just

open up, the [looking at map] let's see, where is it? I'm just looking...I'm trying to catch where the tunnel. This is the top of it here. The tunnel...

CB: The tunnel wasn't built until 1929 or something like that.

KM: Yes, 1929. But a little below it, is what they call the *Pi'ilani 'Auwai*, that the tunnel actually feeds into below. Was any one growing taro? When you came in, I think you said, in '74?

CB: In '78.

KM: In '78. Was any one growing taro in the valley that you recall any where?

CB: No, no. There was nobody operating in the valley actually.

KM: Did you hear anything about the construction of the tunnel, the development of that tunnel?

CB: Oh, no, that tunnel was...

KM: Real early?

CB: Yes, that was '29.

KM: Fifty years before you?

CB: Right.

KM: It was just a facility. Did you folks have to maintain it at all?

CB: Oh, yes, that was a Pioneer Mill tunnel. We maintained the dam and we maintained the tunnel and then it fed the hydro electric plant which we also maintained.

KM: Right. That was still working in your time, the hydro electric plant?

CB: Yes. It was working off and on.

KM: The new land owner partners, Mākila Land Company, just had gotten it fixed and up on line last October and the earthquake knocked it out.

CB: Oh, really!

KM: And there was such a power surge and stuff that it burned out the system.

CB: Oh, you're kidding!

KM: They were just trying to get it up and running again.

CB: Oh, that's too bad.

KM: Yes. It was tough.

CB: The story about the tunnel was obviously, apparently a couple workers died digging it. But it... Before that they obviously, because I think the hydro electric plant was there in 1916 or something like that.

KM: Yes.

CB: They had flumes in order to feed it.

KM: Yes, that's right, the four bay up above. Because the *Pi'ilani 'Auwai* now comes below, you know the four bay?

CB: Right, right.

KM: And actually, it's very interesting, if we look and you'll see in the two volumes we put together on the land history right now. Amazing! As early as the 1850s, you already see that same alignment. You know the little valley where there was a nice little flume across the stream, you know, fifty feet or so?

CB: Right.

KM: That's Manowaiopele Valley. You see, even in 1850, the *Pi'ilani 'Auwai* is designated as following that same alignment.

CB: Right.

KM: Apparently, water was still flowing. Water wasn't in Pi'ilani, up in that section was it, when you were there?

CB: [thinking] We used the Pi'ilani Ditch, we moved water across the... There used to be a big flume across.

KM: Right, on the valley, yes? From one end?

CB: There used to be a flume before they put siphon in, but from where the four bay was, there used to be a flume there. And then of course, there was one down on the lower end there.

KM: Sure.

CB: And of course you had the overflow, but you had to get water across into that other ditch in order to feed those fields over there. But yes, as far as the tunnel goes at that time, there wasn't any additional work that needed to be done...

KM: Yes. Simply a manner of maintaining.

CB: Maintaining it and you know keeping the water, the four bay, because we had the hydro electric there was a screen there for cleaning and everything. That was always a problem so we were always having, although it was supposed to be an automatic system, we always had somebody going up there.

KM: Sure.

CB: And I didn't really take over the water... [thinking] responsibilities until about '82 or '83 somewhere around like that. Joe DeMello, he was the irrigation superintendent for many, many years. He knew that place like the back of his hand [chuckling]. As far as the Kaua'ula Tunnel, there wasn't anybody along the stream bed at all.

KM: I understand that maybe by the '30s, the last of the old families that were still, of the old-timers, still cultivating any taro there, it was pretty much the end of their life times already.

CB: Yes. It might have been, I don't know when the last taro farmers were up there. There was an old coffee mill above the intake.

KM: Yes. Above the dam for the tunnel intake?

CB: Right. There was an old, it was just an old scrap piece of metal there.

KM: Sure. Interesting because you still see coffee trees scattered across.

CB: Yes. One of the irrigation supervisors actually went up there and got it. It was couple hundred pounds. Obviously there was some coffee operation up there at one time.

KM: At that dam, in your time, did water over flow it or was it all caught by the dam and diverted into the tunnel?

CB: It over flowed when there was excessive water.

KM: Only in excessive rains?

CB: Yes.

KM: Generally, it was always caught and diverted into the main tunnel?

CB: Yes. We'd even go up there and try to... Any leaks we would try to patch, try to maintain. And the capacity of the tunnel, I don't know was probably twenty million gallons a day or

something. Something like, the ditch and tunnel you could divert quite a bit of water. If you're... there was a, I don't know if you got access to it but Burt Hatton, I don't know if you've... Do you know Burt Hatton?

KM: No.

CB: He works for Campbell Estate now.

KM: Okay.

CB: He was the civil engineer, irrigation engineer, a few years before I got there. He was there in the mid '70s.

KM: Okay. Hatton?

CB: Hatton, H a t t o n. Burt Hatton. He did an analysis of all the water systems. He wrote a book called, "Hydromania."

KM: Yes, yes, of course, okay, I have seen that.

CB: And that gives you the frequency.

KM: Right.

CB: He went back, he had Stacy Otomo, a civil engineer in Wailuku now. He worked as an intern, summer intern there. He compiled, went back through all the water records for all the systems, not only the surface systems but also for the tunnels and the pumps. And went back and actually did histograms and frequency analysis, you could go back and look at a month and basically determine what your water flows were. I think he went back sixty year records like that.

KM: Sure. We were able to come up with some of that early 1900s up through the '20s and stuff like that, that had been published and various hydrology things.

CB: Right.

KM: It's interesting to see how well they were keeping track of what was available.

CB: Yes. There was a lot of work. Have you hiked through the Honokōhau Tunnel system?

KM: No, I haven't. I've been through the Kaua'ula lands only.

CB: Okay. If you look at the Honokōhau Tunnel system. Originally coming out of those Honokōhau Valley in bringing water, there was the flume system. The flume system didn't last very long, twenty years and it was always under repair, subject to landslides.

KM: Sure.

CB: Which is typical of flumes that are running on the sides of the mountains and storm washes it away. And so basically the concept came up to, "Lets dig some tunnels."

KM: Yes.

CB: Of course there's, "Go to the Board of Directors, get the money, get all that." And they began the process of digging tunnels. Originally the Honokōhau Tunnel was unlined. And it remained unlined for many years. The plantation, Pioneer Mill, went to Baldwin Packers and said, "Hey, look, why don't you...?" Because they were buying the water...

KM: Sure.

CB: "Why don't we go ahead and line it. We'll go ahead and pay for the lining of the tunnel, but you share with us..." And I don't remember all the details of the agreement, but basically, "We'll amortize the cost of the lining over so many years, and you'll contribute by giving us a break on the water."

KM: Yes. I've seen the agreements, I understand what you're talking about.

CB: Okay. But if you walk through the tunnels, they actually had to dig new tunnels so they wouldn't upset the flow [chuckling].

KM: Right.

CB: So there's, now they call them "Walking tunnels." And they're basically, right adjacent to the lined tunnels.

KM: Yes.

CB: But the only reason for that is because they did a study to determine that they were losing millions of gallons of water through seepage going through these unlined tunnels.

KM: Yes, unlined tunnels. Was the primary impetus for the Honokōhau Tunnel and ditch system basically to provide water to the Lahaina, the Pioneer Mill lands? Was it a partnership, do you know?

CB: Well, I think the... [thinking] Pioneer Mill I think, did most of the work. The pineapple operations don't need, they didn't need water. That was the sugar plantation objective. And you know all the tunnels were done by contract labor. The Chinese, Japanese and all that, they paid them by the foot and all that. The original arrangements on the tunnel, I don't know. It was kind of interesting, Colin Cameron in his day. He was always a very, he liked having Pioneer Mill at the end of his pipeline, so to speak.

KM: [chuckling]

CB: He was developing Kapalua. He had water resources he could draw off, but any excess water, it was a revenue source for him. He was always supported, all these lands out here.

KM: Sure. The Honokōwai section.

CB: Those are what you call it, pineapple lands. Maui Land & Pine or...

KM: Kahana, Mahinahina like that?

CB: Yes. There was always efforts were to get as much water to the end of the pipe as you could.

KM: You know it's interesting in the sort of the Kaua'ula Valley going over towards the Kahoma section, you'll see still some of the cement pipes that were drawing off of the ditches. You can actually see the small gates that I think the workers had to go and...?

CB: Yes. Those were basically the distribution pipes for the fields.

KM: Yes. Someone and did those gates actually line up with the rows of cane?

CB: Right, you'd furrow the fields, that system came in, oh, I don't know, in the... [thinking], probably the late '40s, early '50s, before that it was you'd just have a ditch, and you'd have an irrigator, and he would basically, as the water moved down the field, he would open it up.

KM: Sure. Open up a furrow and then close it off?

CB: Well, you'd have metal flumes coming down with holes in them.

KM: Sure, sure.

CB: And that was, and the pipes were a way to basically distribute the water down steeper slopes. I mean, if you run water down a flume, it jumps out. In some regards, you have to wonder, the challenges that the earlier pioneers in trying to irrigate. First it was very rocky fields, also, not having a lot of the resources in order to... And that was one of the reasons why, basically drip irrigation saved probably a good many of the plantations in the islands. It gave them a longer life expectancy.



KM: Yes, sure. You bring up a really important point of course, is that it was only as the technology and the engineering evolved, that they were even able to open up and spread out into so many of these drier fields right? A lot of the big rocky fields and stuff, you go Launiupoko I think and stuff. In certain areas, they just couldn't...

CB: Right, that's exactly true. Obviously, the war had a great, World War II and the Korean war had a big impact on all the plantations because they're labor force disappeared.

KM: Right.

CB: They had to bring in mechanization and had to get by with a lot less than what you had before.

KM: Yes. That's of course, the mechanization aspect, once this surplus equipment and stuff. I understand during Moyer's time and stuff, that's really when they started to open up, make some of those large rock mounds and stuff like that?

CB: Yes, well, basically, there was obviously records of that. He went to the board and basically asked for millions of dollars, considerable amounts, I forget how much it was total. But anyway basically, to open additional lands. Some of these lands were farmed but they weren't farmed very efficiently, when you had hand labor to go in there, it was great. But when you're going to try to mechanize, you either had to abandon the lands or he had to clear them. That was what became of all these big heiaus out there. [chuckling]

KM: Yes, I know. You mentioned the word, "*Heiau*." Did you in your years, I realize your time was really later in the history and development or the expansion of land use in there.

CB: Right.

KM: Were sites, were there ever Hawaiian sites pointed out to you? Something that stands out in your mind as particularly?

CB: Well, there was one in 'Olowalu and that was...

KM: The *heiau* that was inland?

CB: Right. Up on the hill side.

KM: Yes.

CB: Besides that, there wasn't any that I was particularly aware of.

KM: Yes. You know the old ditches? Do you know anything about the Pi'ilani Ditch at all? Did you hear anything about or about its origins, why is it called that or anything?

CB: No, not really.

KM: Did the old Lahainaluna Ditch cut into the Kaua'ula Stream section? Did you hear that? What was its source of water?

CB: What, Lahainaluna Ditch?

KM: Lahainaluna Ditch.

CB: Lahainaluna Ditch picked up water from two sources or three sources. One of course, Lahainaluna Ditch got water that was diverted from Honokōhau.

KM: Yes.

CB: That came across the valley. It also, we picked up water coming off K 3.

KM: Sure. Kahoma, K 3?

CB: That's right here. [indicating on map]

KM: Okay, K3. There's a flume off of Kahoma.



CB: Yes, off, lower Kahoma, right. And there were, obviously you could drop water from Kahoma Valley all the way into this reservoir. And then we picked it up from the Kahana.

KM: Oh, Kanahā?

CB: Kanahā, yes. We picked up water there.

KM: See, even like this is a 1939 map, here's the camp. It shows Lahainaluna Ditch running across, this is Kaua'ula.

CB: There was a flume going across here, sure.

KM: Sure.

CB: And there's the Mākila Reservoir.

KM: Mākila Reservoir. And it's interesting, you see the *Pi'ilani 'Auwai* also indicated here and it's running across this section up into here. We're still trying to figure out, we see that some discussions about development of this in the 1840s, the Lahainaluna Ditch. We see references in the Māhele, 1840s, 1850s also to Pi'ilani. And of course, the early historic visits of people describing this section of Lahaina as irrigated. It was extensive, even on these otherwise dry lowlands like that. Clearly there was a traditional system of water use and division.

CB: Yes. I don't think there was a lot done outside the valleys. There wasn't any real need to do too much outside the valleys you know. That's... Because it is pretty rugged land and if you... If you go look at the real old records of the original...like Vancouver and some of these accounts. You look up these things, these were dry parched, dust storms would come off the land. So obviously, there wasn't a lot of vegetation in these areas other than in the stream beds you know.

KM: Yes. Water was the key thing?

CB: Right.

KM: Even for this plantation, development, relative on how much water you can access?

CB: Right.

KM: It is very interesting, you go along, particularly along the streams, you'll find beautiful evidence of *lo'i* and on some of these lands, on some of the bluffs. Right in this section, just right below here, this is a *kuleana* that ends right under here to Olala. There's a series of house sites, a beautiful complex. There are features just scattered all along and you can also see on these slopes, the older hand-cut furrows and stuff I guess.

CB: Yes. Well, they used to...they did run cane in some of these areas and they stacked up rocks and ran the water.

KM: Yes.

CB: If you look at the yields.

KM: Not productive?

CB: Not productive.

KM: As you said, except for the *heiau* up in 'Olowalu Valley?

CB: Right.

KM: You didn't?

CB: Nothing that I was particularly aware of... There was an old camp up in Kaua'ula.

KM: That's right.

CB: And obviously there were families that lived there. But as far as any... I mean in some of

the streams obviously, if you go up in some of these streams there is evidence of old taro farms, plots and stuff like that.

KM: Yes.

CB: Nothing that of course in today's environment almost everything is concluded historical you know. [chuckling]

KM: Sure.

CB: A stack of stones. You stack up two rocks and all of a sudden... But no, nothing of anything that would appear to be of significant value.

KM: It is amazing though, there's a lot of stuff out here!

CB: I'm sure, yes.

KM: You know after the fires?

CB: Right.

KM: Even you get down, you know the... Where's that dynamite shed? [looking at 1939 map] Oh here, the explosive magazine?

CB: Yes.

KM: You get into this section along Kaua'ula stream. There are some massive sites, walled sites up along here.

CB: Right, right.

KM: Clearly again, we know that people were...

CB: Sure. You had people along the stream beds. How far they...

KM: How far out?

CB: They went out again, that's, I don't know.

KM: It looks like quite an amazing system. You have your ditches and reservoirs going from the *mauka* into the lowlands just a way of diverting and spreading water?

CB: Yes. Most of the...there's a lot of these streams that didn't have water. I mean, they were more of a storm... [pauses]

KM: Flow?

CB: Flow, right. And that's why you had to go, and some of the streams obviously wouldn't reach the sea in low flow periods.

KM: Yes.

CB: For instance, Kaua'ula Stream probably in many cases would never reach the sea on their low flow times you know. And that's one of the reasons why the efforts were made to go very deep into the valleys to catch more of an annual flow situation. And then, even that was insufficient, and that's why they went farther up in the valleys to dig development tunnels to try to enhance whatever flow was in the stream because there are times when there wasn't enough water even during high flow times. A lot of effort in the early years in developing water in all the valleys.

KM: Sure. It is an interesting history. You brought up something earlier in our conversation, in your recollections about some things that have been said. What would happen if this green belt of sugar cane and the water usage changed? Have you observed in your lifetime, changes you think in the weather and?

CB: I'm not a good barometer obviously, you know. I haven't spent that much time back. In '94 basically, I left, I moved to Wailuku and I didn't really spend much time back in

Lahaina that much. Off and on, some for work, but I think as a general again, very, just from my own perspective is that, I used to feel pretty comfortable in Lahaina in the sixteen years. There were hot days, in the summers it could get pretty nasty and stuff like that. But the last few times I've been back to Lahaina, I just find it really, a lot hotter than I remembered. And I don't know, and again, you acclimate yourself to certain areas. I have a good friend that's from Scotland and in 70 degree weather, he's like sweating, physically sweating. I'm saying, "What's wrong with you? It's comfortable weather." And he's going, "It's so hot." "What are you used to?" "Oh, 50 degrees, I'm happy." I would think, "Well, I'm cold." Everybody has a different.

KM: Sure, they're own, yes.

CB: They're own sense of comfort. But I just think for myself that I find Lahaina to be a lot warmer, for some reason, I don't know if you can document that or not.

KM: But you know what's really intriguing is, we find that to be an observance of the guys who are 30, 40 years older than us, also. That things have changed significantly, weather wise.

CB: Oh, yes any time you put more concrete down obviously you change... [chuckling] But asphalt and concrete, not real good for keeping things cool.

KM: Great! Thank you very much for your willingness to share a little bit. Do you, if I may for a few more moments. Do you have some recollection about plantation life or activities on the plantation that stands out as just being really outstanding one way or the other?

CB: I think that the plantation, there's a sense of family obviously. It was changing in a lot of ways, even before I got there. There seems to be one of course, being close to the land as farmers are. Your production has value more than trading stocks or something or other. You're adding something of value, any time you're growing something obviously. But I think in a lot of regards, people felt a sense of place with the plantation. There's an attachment, unlike people with a lot of jobs or a lot of environments, the plantation was a big part of their life, their family and there was this attachment that carries on and in some cases, for generations.

KM: Yes. That's right.

CB: Even though people move away there's always a sense of belonging.

KM: A real community. People tended to work more closely together.

CB: Yes. Certainly there were always problems any time you have... The change to some degree, obviously the unions had some impact on that and I don't have any problems with unions. I think they're a necessary part of today's work environment. But I think all in all there was in the old days of the plantation, there was a very strong sense of community.

KM: Yes. Well the word you used, attachment. We use it in a cultural context, it's cultural attachment, that affiliation...

CB: Right.

KM: ...that you feel with... And I think, that the plantations gave continuity?

CB: Oh sure, right.

KM: The familiarity that we see clearly missing in communities like Lahaina and other places now.

CB: Sure. And I mean obviously in the nature of the work force, there is a change, and in many cases that was the entry level for jobs for new families, immigrant families coming in. So obviously that's their first exposure to a new life and all that. It's sad to see, it's unfortunate, I was always hoping that they could really develop a balance between the

agriculture and the development. I think, I was always, near the end there, I was advocating that we're really not a sugar company, we should be a money company and there's a lot of opportunities because we're sitting right in a mega tourist area, to integrate our farming with tourism to create the revenue stream in order to preserve what we're doing. Not only the jobs, but also the landscape. Everybody...you go to these council meetings, they're always railing against development and things like that. Hey, there's got to be a balance some where you know.

KM: But your idea about integrating and maintaining something of a lifestyle that ultimately has drawn people here.

CB: Right.

KM: If we erase it all, it becomes just like...

CB: I think for Lahaina there was a great opportunity with this company, for this thing. I don't think it's necessary, world economics is changing everything. We can't make furniture [chuckling] in the United States any more or anything else. I think in Lahaina there's a good opportunity just because it was a big draw and there were opportunities for other revenue streams. Sure you might not make any money cranking out sugar but hey, you could probably make tons of money running tours and the eco-thing.

KM: There are great opportunities, yes.

CB: Things like that and I think Kapalua is kind of trying to, but I'm sad to see they are closing they're pineapple operations and stuff like that.

KM: Yes. Because it really is, there is something unique about that landscape, when you see it living green and you know, appearing viable, you know.

CB: Yes. There are fewer and fewer opportunities to kind of maintain large land masses in some fashion. Everything's getting chopped up. When you do that, yes, it's good from the stand point that you're divesting or whatever the case may be, but on the other side then you lose the opportunity for when JMB came in. We had our meetings with them, what their plans are and of course they were subdividing all of Ka'anapali. I go, "You know you guys are, where are you guys coming from you know? Why don't you guys do what you said, originally. You guys want to have all these executive estates and stuff. Instead of coming in here and dividing everything out. Why don't you propose to do, like a major land banking. You take a thousand acres, take a hundred of it and create your one acre estate lots."

KM: That's correct.

CB: Then create an agricultural easement so that any... It doesn't mean it has to be sugar, maybe pineapple could come in or who knows.

KM: Yes. Other, sure.

CB: Other opportunities, so you've done both. You do your development and they go, "What the heck are you talking about?"

KM: But you see you bring up a really great point. With the recent fires, Kaua'ula, Launiupoko, as an example, because it's simply now unused, waste dry land, the fires zip through like that.

CB: Yes.

KM: And you know Herbert Kinores, it was really funny. I interviewed him about a month before that big fire occurred and he had told me, he says, "You watch, I look out there now, how dry it is, you watch." And I mean they were struggling to keep some of those esquire estates from burning down.

CB: Yes.

KM: And so figuring out a balance to use the land. And that idea that you've described, is a really good one. It may have some application to this Kaua'ula section in between there about, how do you preserve some of the cultural natural landscape?

CB: Right.

KM: You're clustering these estates but then...

CB: An acre of land is plenty of land for people you know.

KM: Yes.

CB: Amfac was looking at a thousand acres up here and putting out all these little... I think they're probably are doing it right with their coffee estates or whatever? That was always this kind of a rub... I remember making a comment to them, "I thought you guys were here for a long term?" They go, "Two years is long term." I said, "In our thing, two years, that's one crop cycle."

KM: Yes, that's right. [chuckling]

CB: Different ways.

KM: It's a different perspective though, when you're local born, raised you know, when you work in here. When it's not just a commodity.

CB: Well, yeah. And I think, greed is an evil force that runs through society everywhere. Everybody wants to get it now kind of syndrome.

KM: Yes, quickly, it's truly an American disease, global.

CB: An International disease. We always lose sight of what's really of value. We think money is really of value when it's not necessarily the full picture. You got to look at the quality of life and a whole bunch of other things. We talked years ago, when they first started doing some of the county planning for the West Maui side, it was all ideas, "Stop urbanizing like Honolulu and Los Angeles. Where you come to the city and you just spread it out." And then all of a sudden everything's strange, your road system, your water system.

KM: Yes. No continuity.

CB: Yes. I said, "Why don't you get back to the village concept, get over that, create your own..."

KM: Like Pu'ukōli'i and the small camps?

CB: Yes. Like Europe. You drive in Europe you can go through and in France, you're driving through all this farm land and bang, there's the boundary of the village, and then you drive through it in five minutes and bang you're on farm land. Well you know...

KM: Then you're back in open, yes. And ultimately it's going to feed your community right?

CB: Right. And somewhere along the line you know nobody wants to pay for it, nobody wants to say, "Okay, hey..." I really believe that there's somewhere along the line there has to be land banking or some... Government is the worse [chuckling], it certainly is probably the worse agency to try to administer something like that. Because certainly Government has no sense of efficiency. But somewhere along the line and that's where maybe the beauty of a large land owner is that they have the ability to do that kind of concept.

KM: Sure.

CB: Any way that's...

KM: Thank you. Great ideas and I think these are important things to share and to include back into the community memory. That people are thinking about the alternatives, I appreciate, really appreciate your insights here and about the changes that occurred. Do you by chance, do you have photographs that you took from your days at the plantation?

Going out into the field checking out things?

CB: Not too much, I don't even know where they would be if I had them.

KM: Okay. I would ask you, please, if you do come across them, don't just throw them away.

CB: Oh, yes.

KM: Because it's really interesting. I had a hard time finding many photographs. We were finally able to find some stuff in the stuff that Amfac JMB, donated out of their collection to UH. Some beautiful aerials and stuff showing, but you know, little about the water works as an example.

CB: Why?

KM: Very little information. If you've got stuff...

CB: You might want to dig into the files there, there was actually file cabinets full of stuff. It's quite interesting, there was letters back from, some of them, back in the 1800s, late 1800s when I forget who was the manager, Horner or.

KM: Yes, Horner.

CB: What was the other one?

KM: Isenberg.

CB: Isenberg, the German.

KM: Yes.

CB: There was one letter was quite interesting, I always got a kick out of it. It was from a German miner that came and basically made a proposal, that he would go up and develop water, dig tunnels up in the valleys to bring water into the streams. And that he would basically undertake that at no cost to the plantation, and only be required payment should he be successful. But then as his resume, he put a little bit of his extensive years of mining and tunnel digging in Germany, qualified him that he could definitely find water for the plantation. The reason I found that kind of interesting, because the geology would be so much different [chuckling] between here and Germany but...

KM: How interesting. I wish, I hope that those weren't all destroyed, weren't all lost.

CB: Yes. There was literally, oh I'd say, I don't know, probably three or four file cabinets worth of records. And there was some old pictures in there too. Like some of the water works.

KM: Okay, well, maybe we'll become lucky some day. Now if I may, one more question and this is just...

CB: Sure.

KM: Did you ever...you made me think about it when you were talking about the villages and the fact that people did historically and through traditional times up here. Did you ever hear of burials being uncovered somewhere or anything or see anything personally in the field along here? Do you remember seeing burials exposed any where?

CB: No. We never, I mean, yes, there were times when our tractors would fall into lava tubes.

KM: Olowalu side or?

CB: No, right here in this Wahikuli area [pointing to location on 1939 map].

KM: Really! Wahikuli, wow!

CB: I mean, there's lava tubes everywhere obviously, but Lahaina has fairly deep...but especially over here in this area.

KM: H7, H8.

CB: In that kind of area. Herbert knows about that too. No, the only stuff I heard about...yes. When they were digging Kaua'ula Tunnel.

KM: Yes.

CB: They apparently uncovered because the surveyor, actually it was the civil engineer at the time, I don't remember his name. He would go up there to survey the alignment. And of course, they would blast, I guess two people died.

KM: Sure.

CB: Two, maybe more, maybe it was only one or whatever, but apparently one of the blasts, they uncovered some... [pauses]

KM: Bones or something?

CB: It was bones on the tunnel they coming through. And apparently the engineer had taken them, or the Chinese or Japanese had taken them and thrown them off to the side. And then shortly after that he ended up falling and hurting his leg. And it was shortly after that these people were killed. And so, what I heard, and I don't know if I read it in the record or what it was but they went back and collected the bones and replaced them back up into the tunnel where they came from.

KM: Okay.

CB: And I think in a lot of cases, that probably was what was typical.

KM: Sure, sure. If they would uncover them they would gather them up and put them? On the site, more safely somewhere?

CB: Yes. The idea that there is something sacred there, it could create bad *mana*, and that it's best to treat them with some respect. That's the only situation that I was aware of and of course it was fifty years... [pauses]

KM: Sure, prior?

CB: Prior where that uncovered. Now when they did Ka'anapali apparently at Black Rock, they came across tons of stuff.

KM: Yes.

CB: And as far as any ancient grave areas. And you got to think that the Hawaiians would take their fallen and they probably go find some caves up in the valley. I mean over here obviously you got them sitting right in the lava rocks here but towards the mountain here, this is the mountain.

KM: Yes, that's right.

CB: Whereas and living in Tahiti, I remember going up into some of the valleys there and where we would come to a cave that was sealed and we were with some Tahitians. They would basically open up the cave and look inside, it was just a burial structure with skulls and bones but it was replaced and they would seal the cave.

KM: Right above here you have one of the entrances in with 'Ōhi'a which runs *mauka*.

CB: Yes, right.

KM: That was the practice and interestingly the old man Kahulamū and the families just over the road here would do just what you said happened in Tahiti. Some of the *kama'āina* families when they were out with people they trusted, look inside and then close it.

CB: Right. There's a lot of respect for it, and I think as a general rule, even the plantations as the newcomers came, obviously you learn the traditions and you try to respect it.

KM: Sure.



CB: That's not necessarily always the case, it may be that some of those things are more ignored now than they were. But one thing about the plantation, there's very detailed records. You wouldn't believe, the *Great Māhele* and the books. They had the old surveys, had the deeds written in Hawaiian, detailing the whole thing. We had several books, and those were transferred on to the maps, and then their ownership, the field boundaries were over that, and there was like a third of an acre.

KM: Yes, you see the outline.

CB: A third of an acre, they made arrangements with that family for a lease, twenty year lease, they paid a couple hundred bucks a year or whatever the case may be. And then in the future they came along and, "Hey, we no longer need it, will you buy that from us?" "Okay, let's do an appraisal, how much do you want?" Right down the line. That was more...not doing it maybe the type of research that you did, but when I came across looking at some of the old records.

KM: Sure. You saw that this was the normal practice?

CB: It seemed to be the practice throughout, where there was a process of acquiring the property. And there were times when the plantation really, they had a lease where they didn't even need the property, but where the owner would come to them and say, "Look, we're never coming back to Lahaina, we live in Honolulu now." Or whatever the case may be, "Will you buy it from us? Will you give us two hundred bucks for it." They go, "Okay." And they draw up the deeds and go on. Looking at how the plantation from its early days acquired the land holding, it's very detailed. Very, very detailed.

KM: Yes. They tended to be.

CB: And as far as... Obviously there was efforts to determine where water rights were, that was a real important thing. There was actually a book that had a list of kuleanas that had water rights.

KM: That had water attached to it?

CB: Right. Whereas the other ones did not.

KM: Sure.

CB: You know, hey...

KM: Some were dry land parcels, no water?

CB: Right, no water.

KM: And others?

CB: Others had access to water and things like that, there was a detail of that, and you know basically an estimate of how much water was allocated to it. I mean, there was obviously a great awareness of that, and obviously they tried to balance the two. [chuckling] Sometimes maybe it didn't work very well, but I think most of the cases, taro farming was no longer a viable occupation you know.

KM: We see, I think you'll really enjoy this, it's rather voluminous because we did look at all of the land history. The entire *Māhele*, we translated, my wife and I, we translated all of the accounts from their original records, and included wherever they were awarded and mapped. The maps that go with them and stuff. But just that history, what you're saying, I see has time depth.

CB: Right.

KM: Because I can track back, so I think you'll enjoy it. There are these traditions and again about, as the families, as the old people aged and the discussion you had earlier about younger ones leaving Maui, leaving Lahaina, going elsewhere looking for better jobs and



things.

CB: Yes.

KM: The transitions that occurred in the land.

CB: Right.

KM: Okay, good. It really is very exciting! I think you'll enjoy looking at some of those old histories.

CB: Sure.

KM: Including some of the things you've shared. And it's nice when you get it from your personal perspective and experiences.

CB: Yes. It's sad to hear you saying that those records somehow are no longer accessible.

KM: Yes. I really appreciate your taking the time though. Great history...

CB: What is your knowledge? When the mill closed down, who was left there in charge of...?

KM: Whatever Amfac, JMB did and basically as they began shutting things down... I've spoken with Herbert, who was mainly with the ranching operation.

CB: Right. He started out with the ranch.

KM: He started out with the ranch. I don't know if you knew Tony Vierra, Anthony Vierra?

CB: Yes.

KM: Nice. A wonderful interview though he hadn't worked with the plantation for a number of years.

CB: For years, right.

KM: Just in talking story, a lot of these people, the older *kama'āina* families, they say it was just like they cleared out the offices, and the dozers eventually came in and they trashed a lot of the records.

CB: But these records that I referred to, they were in the main office downstairs.

KM: In the main building in Honolulu or Maui?

CB: Maui.

KM: That building and the smoke stack are the only things remaining now.

CB: Right.

KM: But, downstairs everything is gone and some of the records were collected by community members because it was just left and going to the dump. They were hauling stuff out.

CB: Just to the dump? Hmm.

KM: It's real tragic because people didn't realize the value.

CB: That must have been Robert Vorfeld, he must have been the one.

KM: Yes, I've heard his name mentioned by several people. I really appreciate hearing about Burt and you said, Stacy Otomo?

CB: Otomo, yes.

KM: Yes.

CB: He only worked there a summer, Stacy. He was working under Burt compiling all this water data. He spent months just plotting on the charts and stuff. Burt Hatton was the civil engineer and he did the most extensive work on Pioneer Mill's water system. All the

stream intakes, not so much on the history, I don't believe. Well, he did have some historical stuff, but his was more in terms of what were the historic water flows and...

KM: And you said, Burt is with Campbell Estate now?

CB: Yes, I think he's their Hawaii Land Manager in Honolulu.

KM: Good. That's good to know maybe someone from there will want to see if he'd be willing to talk story down the line.

CB: And George Brown. You know George?

KM: No.

CB: I'i Brown, the Brown family, George Brown the third. He was the civil engineer before I showed up and he worked there after Burt.

KM: Is this Kenny Brown's brother or?

CB: Nephew.

KM: Nephew. Oh, so George is Kenny's nephew?

CB: Right.

KM: Okay, so he's a little younger. Okay.

CB: With his family background, he might have an interesting perspective.

KM: And of course the I'is, they did have associations in Lahaina through their great *kūpuna*.

CB: There is an interesting thing, there's a lady I met, I used to handle the land administration on the plantation too. Over here in... [pointing to location on 1939 map]

KM: Ah, yes.

CB: Over here.

KM: The Kahoma section or?

CB: No. Let's see, she owned a piece of property over here, somewhere around in here as I recall.

KM: You think in between the Y of the Kahoma Valley section?

CB: Maybe, it was somewhere around there, she... I'm trying to think of her name but she lives on the Big Island.

KM: Was it under the Napoleon land, do you recall, Napoleon or?

CB: [thinking] It might have been Pali but I'm?

KM: Pali, oh of course, the Palis, yes.

CB: I know Pali had some land up in the stream here but I'm not sure if this was Pali, again, my recollection. But really nice lady but she came just to look at her property, I escorted her up there. She said it was an old family property but she was telling me the story of her father or grandfather. Apparently the plantations were Republican. [chuckling]

KM: Yes.

CB: And he was a Democrat. [chuckling] And how he was blackballed from working on the plantation and stuff like that. It was kind of, she had an interesting story where the plantation wasn't on the best of terms with her you know. And then of course there's the Magoons, they had a lot of property. Does it show on here?

KM: No, it won't have private properties but Magoon you see came in and acquired some of the *kuleana* through mortgages.

CB: They had one over here which was... [pointing to area on 1939 map].

KM: You mean below Mākila?

CB: Yes. Just a small sliver, just a couple acres, but the thing is, it went right through our cane haul road.

KM: Oh. *Makai* section, yes.

CB: And they wouldn't give us a long term lease, it was a month to month lease. And so, we actually had in engineering, we actually had a design of the road to circumvent around it because at any time they could just... [pauses]

KM: Yes.

CB: So John Loomis, who was our land manager in Honolulu. Every year he'd go down to the Magoon's offices down there on Bethel Street and try to negotiate a long term lease on that and they'd always make him wait.

KM: [chuckling]

CB: And when he finally got his audience, they go, well, "I'm here to talk about..." It was right above Puamana any way.

KM: Okay.

CB: And they turned around and tell him, "You know what, the plantation wouldn't let my grandfather go down to the beach down there so we'll see you next year."

KM: Oh, wow.

CB: There was always a little road above there, it was kind of a funny story. He used to...and John worked for Amfac, I don't know, thirty or forty years in land administration. He said, every year it was the same story. He said they had the longest memory. [chuckling]

KM: Yes, yes.

CB: Interesting. I really enjoyed working on the plantation just because of its diversity.

KM: Sure.

CB: Very good sir.

KM: Thank you so much, I really appreciate it.

CB: Yes. Very good.

KM: Good fun. [end of interview]