MOKU O LAHAINA
APPENDIX B

2024 ORAL HISTORY INTERVIEWS



Kaua‘ula Valley and Stream (ca. 1895)
Hawaii State Archives Collection No. PP-50-3-022

PART 2
(Last names K)

June 22, 2024 (6:00 a.m. to c. 2:30 p.m.)
Lahaina Oral History Interview
With Lehua Kalepa Iʻi
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku o Lahaina
Transcript Released on November 28, 2024



Midframe: Lillian Suter (L) & Lehua Iʻi (R)

The audio recorded was part of a field visit through the lower Lahaina fire zone, with a focus on traditional cultural properties and historic sites. The group of kūpuna and kamaʻāina gathered at 6:00 a.m. and participated in the daily orientation and opening protocol with cultural monitors, contractors, and agency representatives. Following the orientation and introductions, members of the group were given an individual audio recorder and asked to "talk-story" with one another and share personal memories (knowledge), experiences, practices, and thoughts on the rebuilding and restoration of Lahaina.

A total of thirty-six kamaʻāina participated in the huakaʻi and twenty recorders were used during the course of the day. All recorders were collected and transcripts developed under the name of the individual who had the recorder. In preparing the transcripts, we focused on the primary person who held the recorder, and when audio quality allowed, included memories and/or statements made in response to questions and shared experiences.

Lehua Iʻi shares her personal history and deep familial ties to Lahaina, reflecting on its cultural legacy and community bonds. Growing up in Lahaina, Lehua recalls childhood memories of playing near Mokuʻula and other landmarks, as well as her family's stewardship of important spaces like Malu ʻUlu o Lele. She emphasizes the strong sense of community that once characterized Lahaina, fostered by shared activities such as

baseball games and summer camps. Lehua also discusses the challenges of restoring Lahaina after the 2023 fire, highlighting the importance of preserving its wahi pana (sacred places) and fostering community-driven efforts to rebuild with cultural integrity.

Topics discussed during the interview included, but were not limited to:

Preservation of Mokuʻula and Malu ʻUlu o Lele:
Lehua reflects on her family's role in maintaining and caring for Mokuʻula and Malu ʻUlu o Lele, significant cultural landmarks in Lahaina. She recalls memories of helping to clean the area as a child and underscores the importance of revitalizing these spaces to honor Lahaina's history. Lehua advocates for a thoughtful restoration process that respects the spiritual and cultural significance of these wahi pana, ensuring their legacy for future generations.

Childhood Memories and Community Bonds:
Lehua recounts the close-knit community life of Lahaina during her upbringing, including shared traditions such as camping near the armory and playing in local baseball games. These activities fostered strong connections among families and created a sense of belonging. She contrasts this vibrant past with the challenges of modern development and emphasizes the need to rebuild Lahaina in a way that restores its communal spirit.

The Challenges and Opportunities of Restoration:
Lehua highlights the complexities of restoring Lahaina after the fire, particularly the balance between development and cultural preservation. She stresses the need for community-led initiatives that prioritize local voices and values in the decision-making process. Lehua envisions a restored Lahaina that not only rebuilds its infrastructure but also strengthens its cultural identity and connection to the land.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Primary Speakers[1]:

- Lehua Iʻi (LI)
- Keʻeaumoku Kapu (KK)
- Kēhau Watson Sproat (KW)

[1] At times, multiple conversations were occurring at the same time. This transcript focuses on Lehua Iʻi's direct, substantive interactions with a few other huakaʻi participants. Timestamps allow for reference to those instances. Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations. See transcript titled "2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat all of narratives that are covered in further detail by other participant's recordings.

- Kekoa Mowat (KeM)
- Linda Nahina Magalianes (LNM)
- Lillian Kalepa Suter (LKS)

Following the morning protocol, interview participants were invited to hold individual audio recorders, and Matt Kawaiola Sproat provided background on how the recorders worked. The oral history program staff then shared that the recordings and transcripts, as well as the video recordings would be kept private. Following preparation of transcripts, the draft texts would be returned to the interview participants for review editing and release as appropriate. The focus of the initiative is to support of the recovery process and to document kamaʻāina voices and recommendations on protection of the biocultural landscape of Lahaina.

Group [00:08:48]: [Interview participants return to bus to begin huakaʻi. Various conversations occurring.]

LI [00:13:41]: Okay, so you know Shaw Street? You know where 505 is? When I was growing up, there was that pond. All I knew was a pond. That's it.[2]

LKS: We never called it a pond. We called it a swamp.

LI: That's true.

LKS: All over there was swamp land.

LI: Yes.

LKS: It's funny, the thing is I just saw some clippings about their interviewing grandpa-

KM [00:15:09]: [Shares a little bit about audio recordings and asks if it would be possible to minimize multiple speakers at one time. See *footnote 1* for full transcript.]

LI [00:17:27]: I heard that a lot of properties… Glenn said he read it. That's what they were doing with many people.

LKS: Really? Where? On Front Street or other places? You know FEMA asked Booms to go to the mainland and tell him they pay for his ticket for him and his whole family. How can they tell them to leave the island?

LI: Indeed, that's what they were doing.

KK [00:18:30]: [Provides group with a little more background on kuleana for the day and explains route to bus driver. See footnote 1 for the full transcript.]

LI [00:19:21]: Yes, so in the very beginning, they were sending the people to other islands- to the mainland. Not good. Glenn doing, for FEMA, "I'm not

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[2] Lehua Ii was seated next to Lillian Suter for the majority of the huakaʻi. Some of their interactions are repeated here, but the majority are not and can be found in the transcript titled "2024 06 22(a) Lillian Kalepa Suter."

	giving them my money!”
LKS:	So they put Tracy in Wailea after the fire with the hotel. Yes. And then the hotel, one of the insurance agents says, "Do you know that you're paying 800 a day for that?" She said, "What?" She said, "Get me out of this place!"
MS [00:19:30]	[Begins singing Lahainaluna Alma Mater and group joins.]
LI [00:21:57]:	So sad, yes? No more nothing.
LKS:	I heard they’re going to break down the hotel-
LI:	You think that’s what they are going to do? I heard Canadians bought it.
LKS:	That’s what he was saying, right, Keʻeaumoku, yes. But they going to tear it down. Yes. Get plenty damages inside it. I went to the cemetery, Waiola, and the Catholic Cemetery for Memorial Day. So I put plastic flowers on it because I can't go back in and change the flowers. So I put all plastic flowers for the graveyards on this side.
LI:	At least they let you do that, some places don't.
LKS:	Well, Archie gave us his pass, but when we went with his pass, they never accepted his pass. They accepted our pass. I don't know what happened.
LI:	Did they check your ID?
LKS:	No, they just said, "No, we want the green pass." Archie's one wasn't green.
LKS [00:23:27]:	Heard Grandpa guys house burned down, too. I was thinking if they were here today alive, they would have been burned in the fire. Yes, not thinking that this can happen.
LI [00:23:00]:	[Referring to the memorial for lives lost on the Bypass] It doesn’t look like a hundred. There must be more. That was so nice what they did.
LKS:	Yes. I was talking to the man that made it because he did- Right down here in the shop.
KK [00:23:41]:	[Discusses the “make-shift” monument, and discussions on development of a formal memorial – conversation also occurring with Kamehameha Schools. Also describes conditions in field and discussions about restoration. See transcript cited in footnote 1.]
KK [00:28:13]	…The Jodo Mission, basically, may change, a lot, because of the inundation shoreline. There’s certain development in the area, like the Pagoda might not be able to return.
LI [00:29:10]:	Oh, look at all that water! Guess it’s raining a lot up there. Yes, it’s been so dry.

Group [00:29:32]: [Discussion about the water, possible restoration of the entire town, and access of tourists into the burn affected area. See footnote 1 for full transcript.]

Group [00:33:59]: [Bus stopped at the check point – thinking it's tourists. Keʻeaumoku went to speak with security. Miscellaneous conversation taking place.]

LI [00:34:07]: [Bus enters burn zone] Only one house down here. There was one house I always admired. She gone. Oh, Channel house, all gone. Notice a lot of banana trees.

KK [00:34:47]: [Gives updates of the Seaman's Hospital, historic registered areas, and has Joe Grunditz speak about the FEMA process.

KF [00:36:34]: [Describes findings and work being done. For detailed narratives see transcript referenced in footnote 1.]

TM [00:37:14]: [Offers information about Lahaina Restoration Foundation properties. See footnote 1 for full transcript reference.]

SR [00:40:48]: [Explains the water needs and capabilities in the 1970s of Lahaina. Describes a Dept. of Water Supply project that he worked on and the discovery of a burial at the makai, north corner of the Seaman's Hospital. See footnote 1 for full transcript reference.]

LI [00:44:43]: See, look at the banana, all full.

LKS: So, this is Baker, right?

LI: Right. So, Grandpa-

LKS: So, you ever talked to your Uncle? Well, he lost everything over there. Methodist Church.

LI: Grandma- Mary Baker, used to have a house there.

LKS: I remember going to her house.

LI: I was scared of her.

LKS: Oh, really?

LI: Yes, I don't know why.

KK [00:45:14]: This area over here on the left was 900 [Front Street], and this is where the big mall was, and this area was the footprint of where the old hospital used to be. [Explaining 900 Front Street site. (See footnote 1).]

LKS [00:45:01]: That's where I was born.

KF [00:45:26]: [Describes the archaeological field work being done site by ʻĀina Archaeology, as the lead for the project.]

LKS [00:47:00]: You know that your grandpa Silva. He owned this place. He did. He sold it. Yes, I remember when he sold it. He owned a lot of land.

LI: Yes, he did because where Auntie Florence lived, that's his.

LKS: Yes, that's his. Hale Maui, that was his in Honokōwai. He sold it to the Zimmermans.

Group [00:47:21]: [Bus traverses through Lahaina town with agency representatives, Keʻeaumoku Kapu, and others sharing their manaʻo. See *footnote 1* for full transcript of that discussion. See footnote 2 for private conversation between Lehua and Lillian and others who joined them throughout the hour.]

Group [01:51:00]: [Loading the bus to head toward Mokuʻula.]

LI [02:03:06]: Thank you. This is where we always played because Grandpa Kalepa – or Clayton's dad would clean this so all us kids would come and help. The Armory was so nice. Summertime we would camp. And I still remember the pond, yeah. And had the one lonely coconut tree and the house, which was the Shaw family.

SR [02:05:17]: [Gesturing to the baseball fields] Plenty memories of playing baseball and going home drunk from over here. We [laughter] used to- the last one with Jake Neizman was still living. So, we played over here, 6:00 o' clock now, yes, the first game starts. Everything- then after that, you know, probably barbecue, whatever.

LI: Those were the good old days.

SR: We stay here, Jake Neizman at 11 o' clock he goes on shift. 5:30 he passes here, we're still here. "You guys never go home or what!?"

PR: Who's that?

SR: Jake, you remember, we use to drink over here.

PR: And you remember Sol? They used to play baseball and come sing, too. They come and sing. They used to come our house after. Him and all his kids. But, you know, that was the good old days. You didn't have to worry about nobody. No more fights, anything- and our kids got along with each other. That was the thing. Nowadays kids is different.

LI: Yes. Different.

SR: [Further reminiscing about playing baseball.]

Group [02:06:30]: [Information, discussion, and prompts about Kamehameha III Elementary School. See footnote 1 for full transcript.]

Group: [Returning to the bus]

LI [02:28:57]: I used to play in that canal. I use to play in there!

LI [02:29:36]: [As they pass the old site of Malu ʻUlu o Lele Cultural Center] Oh, lots of water!

Group [02:37:24]: [Discussion about courthouse restoration, people moving out of the bus to gather in front of the harbor.]

Group [02:41:54]: [Discussing the integrity of the harbor area. Participants share memories of the area. See footnote 1 for the full transcript.]

Group [03:20:00]: [Participants begin loading on the bus again.]

LI/LKS [03:20:09]: [See *footnote 2* for continued conversation between Lehua and Lillian.]

Group [03:40:25]: [Background conversations – departing from bus and collecting recorders from those participants who won't be joining group at Nā ʻAikāne Hub.]

August 17, 2024
Lahaina Oral History Interview
With Elmer K. Kaʻai Jr.
Interview conducted by Nāʻālehu Anthony
Transcript Released on December 23, 2024



Arrangements for the oral history interview with Elmer Kaʻai were made by Trisha Kēhaulani Watson-Sproat.

During the interview various aspects of the history and geography of Lahaina were discussed. Elmer Kaʻai provides an in-depth reflection on his familial connections to Lahaina and Olowalu, emphasizing the importance of genealogy, cultural preservation, and the spiritual significance of the region's landscapes. As a family genealogist, he discusses the legacy of Olowalu Valley, including its role as a sacred site and the location of his family burial grounds. Elmer shares stories from his youth, traveling with his grandfather to learn about their ancestral lands, and stresses the need for a nuanced and respectful approach to preserving Lahaina's cultural essence. He advocates for involving local families in restoration efforts and ensuring the historical accuracy of narratives surrounding Lahaina's past.

Topics discussed during the interview included, but were not limited to:

The Sacred Importance of Olowalu Valley and Puʻu Kīlea:
Elmer emphasizes the spiritual and cultural significance of Olowalu Valley, describing it as a rare ahupuaʻa connected directly to the sea. He highlights Puʻu Kīlea, a burial site for his ancestors, as a location of profound family and cultural heritage, underscoring the importance of preserving such sacred spaces amidst modern changes.

Genealogy as a Tool for Cultural Preservation:
As a genealogist, Elmer stresses the value of documenting family histories and connecting individuals to their ancestral lands. He recounts his own journey of discovering his family's genealogy, using it to build bridges with others and to ensure that future generations understand their ties to Lahaina's cultural landscape.

The Role of Community and Cultural Authenticity in Restoration:
Elmer advocates for community-driven restoration of Lahaina, highlighting the need to respect local voices and maintain cultural authenticity. He calls for careful preservation of Lahaina's physical and cultural landmarks, such as Mokuʻula, while integrating traditional knowledge into recovery efforts to honor the town's unique identity.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants Names:

- Elmer Kaai (EK)
- Nāʻālehu Anthony (NA)

Group: [General discussion and preparation for recording.]

NA: You know so, Elmer, I do think one of the important things that's happened today is that you've gotten to listen to, some of the other interviews. Some of them are very technical about, you know, spaces and places and names all the way to the broad-reaching; like the values in which we may persist when we're talking about what happens next with Lahaina, right? And I think it's... for my own self, as a documentary filmmaker, as somebody who cares deeply about what happens next. And some of the folks who we've gotten to know, mostly through the canoe in the last 25 years of sailing, is like, the one thing that is so important is the stakes are high.

EK: Correct.

NA: The stakes are super high in all the ways that we can measure them and the other thing I would add is that the guy is not from Maui should stay out of it, especially, you know, the cohesive spirit of West Maui, manifests in different ways.

EK: Correct.

NA: And one of them is like, who are you and where are you from? And what are you doing here?



View of Sugar Cane Fields Planted on the Olowalu Kula lands
(ca. 1977, George Bacon Collection in the Hawaii State Archives PPBER-2-6-009)

EK: Yes, yes.

NA: And so I got really used to in every meeting or setting, I was in, I would say like, hey, how's it? I'm Nāʻālehu. I'm not from here just to acknowledge it out the gate, because if not, people get suspicious of that. And over time I think people kind of warmed up. But I wanted to use that as a context for us to in this, you know, this day of shooting, to really try to wrap up all the stuff from some of the specific, to the broader.

EK: Okay, can.

NA: Values stuff. Yeah. So we're going to go kind of all over a little bit. But I wanted to start with just could you introduce yourself? Who are you? Where were you born? And let's just start there.

EK: Okay? Yeah. My name is Elmer Kailikole Kaʻai. I am a junior. I am the son of Elmer Sr and Angeline Dora Leinani Puha. In this context, the

Puha family is how I'm very connected. The family comes from Olowalu. This is where I'm from, at least one part of my family. I grew up in Nuʻuanu Valley, where I spent most of my life. But my grandfather, John Moses Puha, is number nine out of the 13 Puhas in that area. He was from Papakōlea. So the family, is from Papakōlea, I grew up here most of my life, but I'm also the spoiled brat of my tūtū, so I got to travel with him all over when I was very young—in many cases even missing school just to go with him holoholo all over the place.

I am also the family genealogist for the Puha family, the Kaʻai family. I'm a Kaʻai/Dudoit so that family is huge. I'm also Naumu/Keamohuli from my other grandmother's side. For me, in this case, with Lahaina, going back there was easier than my other family because my grandfather took me back to go visit the family place in Olowalu. A lot can be said by the folks there. I remember Olowalu when it was a smaller road. It was a longer, longer drive to do. But if I put a conceptual, simple question about how are you connected to any of this? I can provide at least a genealogical connection of all the families in that area.

As well as, let me narrow this, Olowalu as a focal point. Being able to meet the family there, being able to go through Olowalu Valley, which is not an easy valley to walk through. Olowalu Valley, if anybody doesn't know, connects to ʻĪao at the other side. It is a true, it's a true valley, and it's one of the very rare valleys, ahupuaʻa, which is actually connected directly to the sea. It's one of the very few in the state that's like that.

NA: Have you ever done that hike?

EK: I went up, but it's a very long, very, very long hike. So, you got to kind of feel like you belong. And so for me, it was easier to walk with the people I was with, my aunties and uncles. They loved it. The other folks could not. And I think it was more... It was not their kuleana to be in there. For me, it was easier. But it's not an easy hike to make, especially if you're coming from the Olowalu side. But it was it's a beautiful valley, very green, very lush, just dense, very dense. You can see a lot of the loʻi all the terrains and so on. But that's another story that is kind of more sacred, kind of a thing to talk about.

Olowalu is important to me also. I think you have the earlier interview you had with Kupuna Watters about the petroglyphs in that area. The petroglyphs are actually on Puʻu Kīlea, which is the puʻu of that area. On top of that puʻu is actually a cemetery. That is where my mother and my father, my uncle, and my aunts are on top of that puʻu in the cemetery.

NA: Is it marked?

EK: It is now marked; before, it wasn't, it was really where people would just go up and kind of drink and party and so on. So, every once in a while,

when I was up there, we had to go up and clean.



Olowalu Petroglyph Panel (ca. 1976)
Hawaii State Archives Collection, PPBAC-1-17-003

But right now, it's been the DLNR, as well as the ranch itself; the folks that owned most of the property have put up signage, blocked it off, and so on. But it kind of brought me back to that. We went back to when I used to go with my grandfather. We used to... He would show me where all the places were for Olowalu. You can't see it now. If you're there, you can tell it's a plantation. Used to be one. You see the building where the Olowalu store is at.

And then all of the sides. But there are homes actually in there. There are actually some loʻi. The Olowalu cultural reserves are in the back. Where the dump is right now, the temporary dumping area right below is called Awaloa, which is where most of our family comes from, the lower portion. But the temporary disposal site is actually in the valley. You can see it on the road, but if you drive in, you can actually see it. That's where I'm from regarding this, the project you're on. I can go forward because my family, my Puha family is from Olowalu, my grandfather is Moses Moke Puha. My grandmother is Kaiu Kekona

Mahana from Honokōwai, Honokōhau.

NA Is that Kaipo guys?

EK: Yes.

NA: The Kekonas?

EK: Yes. But then our family, actually, most of... ...part of my other family is from the Kahakuloa area. So that whole area is kind of very important to our family. Then we actually have our family that's in Ukumehame, which is the opposite side, that's the valley, right over Olowalu. That is where the Hinano Rodrigues' family, the Kaʻahuis, and so on. So it takes a while for me, being the family genealogist, it allows me to kind of meet everybody. And it's comfortable for me to go and talk story with folks to kind of just listen and be able to be there, to listen to them and, wait until they're ready to share. Yeah. So, if I were to put it in some kind of context, every time I listen to people talking about Lahaina and triggering names, people don't even know about. And it's hard for people to... For me to explain to them where it's at. But I can show them once they get there, where it's supposed to be, not where you think it is, where it's supposed to be.

That is very different from those who actually say, oh, I know where this is. Yes, you may know the area, but you may not know where the puʻu is. You may not know where the ʻili is, you may not know where the kuleana properties are, and so on. So kind of a background about me. I'm one of, in my family; my grandfather is number nine of 19.

NA: What was your grandfather's name?

EK: John Moses Puha. And it's the 13 others of the family in my family, my mom and dad, and my stepfather we have a total of six. I have six total, including me. We are going over this for people to understand. I'm a Kaʻai-Dudoit. So my mom was pure Hawaiian. My dad is Hawaiian and French. I had to do this for my nieces and nephew; they're into genealogy. So they always ask the question, how much Hawaiian are we? So I kind of give them hints that uncle is 90% Hawaiian, 90 plus percent Hawaiian. Then, you take the math from there. You find out mom is 50 or so and so and then their dad. But I think a lot of this triggered now since 1990, I've been doing genealogy since 1993. It was not something that was given to me. It was not something that my grandfather said, you can do this in his own way.

He was teaching me all of this without telling me this. It wasn't until I graduated from college that I had a one year, one year of just trying to figure out what's... I had this box that he gave me. He said this is for you, for whenever you want to look at it. In the box were all the genealogy trees. So the family tree, you know. He said when you have time look at it. And I had some time to kill between graduating from

college and working. So I opened the box and I started to see all this genealogy information. Then it triggered why my tūtū took me to, Lāʻie, took me to Salt Lake City.

And it didn't... Me being a young kid, I didn't care. I just knew where I was. And I said, oh, this is cool. So I opened it up and did some of the work of doing genealogy not only from my Puha side, but my father's side, my grandmother's side, to a point where now, as I kind of showed to you, had a little bit over 13,000 names in my genealogy, database. This is from all over the different families. I can probably say I knew a family member on each of them, you know, whether they're young or old. And so that's kind of why I look at this particular project. And maybe the reason Honua asked, "Please share what you have," is because I can at least put context to names. I can actually put… physical attributes of the area that people kind of forget to do.

Like in Olowalu. People kind of just don't see it way the people (who) lived there. They can actually point out what was there. If you go there, it looks like old sugar cane fields. You don't know where the graveyards are. You do not know where a hale was. Where the Hawaiian church is, where the Catholic Church was, where the Japanese church was, and where the camps were. So I was fortunate to be able to kind of talk to the family there and kind of get a better idea, the best folks to share that story and the ones that live there. And there's a bunch. So hopefully when you get there, you can talk story with them.

Because they're the ones that took me to Olowalu Valley, and I would have never gone up there unless they told me.

NA: Unless there is one of those opportunities where if we do go, you get to come and you know, inquire with them in a different way than any of us ever could because we have no connection to there in the way you do.

EK: Yes, I think you're right. I mean, it's almost it's almost feeling like that ʻano that you have that covers, that covers you, right? People will see like, oh, you know, it's kind of like aunty understanding where my family is from. So they kind of understood the connection, even with Watters took him to just like, oh my God, that might be connected. But it was not my job to be mahaʻoi. My job is to listen. And then you sure can do it? But that kind of stuff is where I think is important for the overall picture of Lahaina, because Lahaina is not only that area. Lahaina itself is that whole area, everything's interrelated. I think I saw this one interview where Archie talked about water, about looking at where Lahaina is look at where all the other water is.

EK: Olowalu has water. We have a whole wells, I mean, but if you get closer to Lahaina, I don't know what happened. I mean, it just got changed. Where now? I mean, when Kēhau them came back and talked about the ʻauwai that to me was beautiful, to finally have the ʻauwai back in

Lahaina. I had this one discussion I had with a family member about all about the Olowalu stream. If you ever go to the valley and watch that stream, there's actually a stream that actually goes through all the way to the to the to the road. And then it goes underground. That is where I think I'm more... Just don't like about that area, about what they did to the area. They actually cut in natural flowing streams to kind of make development. And we know how important wai is. That's why it's so green in that area. But it's kind of dry even in that area. Ukumehame itself is very different. You can talk to them and they're keeping their water very free, making sure it goes all the way through. But that's kind of where my background is, where I come from.



Olowalu Sugar Plantation Mill (ca. 1900, Father G. Bertram Collection)
Hawaii State Archives, PPBER-2-6-009

NA: I actually have a follow-up question for you that I actually think is very important to just get on the record. There's a nuance that you mentioned, right. This is like, you know, the family name comes from Maui. Your grandfather took you to these places and spaces and met

these people. And you have a connection to Olowalu in therefore kind of a larger Lahaina. But I can still sense that there's, like, a line of demarcation where, you said, well, we should go talk to those people about that because they're from there. And, you know, I think for the record of what I think we're providing here with the work that they're doing in these conversations in Lahaina. And, you know, where we go there next... Because culturally, there's these nuances of like, who actually gets to claim what and speak for these places.

EK: Ahh, I get you.

NA: And so, you know, that's not to take anything away from the genealogy of your specific genealogy or the work that you've done. But you also understand the nuance of how everything fits together when you have lived in a place for a long time versus... Or from that place because your family is from there.

EK: Yes.

NA: Right, and so can you talk a little bit about that

EK: Sure.

NA: And explain to me the difference in your mind is how those two are different, but then also how they fit together.

EK: Sure. And it does, actually; that's a great perspective to look at it from. So, for me, it's being able from a genealogy component, having a connection with family that I know has been there for a generation that are ʻohana, truly ʻohana, grew up there, many, many generations. And our family story is passed on through that part. But there are also family members there that have been there also that may not be directly linked to us, but they have a cultural, they have a lineal component to them. I have to respect, in the sense that I can never assume that I will speak for everybody in that area, ever. Hence, the reason I think it's going out and not I'm not going to say it's easy to ask them to go and share their stories. They may want to, they may not want to. And it all really depends on the generation that they're in. I think older generations are like my grandmother or my grandfather and so on, you really need to have somebody there that they feel maʻa to, they feel comfortable with, right?

NA: Would you say like, in the translation of that, like, do you almost mean like someone who going vouch for you?

EK: Yes.

NA: Okay.

EK: Yes. Actually, that is probably a better phrase for it. To say, aunty, uncle, it's just like, for me, it's easy because when I see family oh so and so's nephew or cousin or ʻohana, I know your family. That is not easy for

someone from outside, even from the neighbor island, to come in there and to share that kind of stuff. I'm only one of the people that can do this, that can go in and say, oh, aloha my name is so-and-so. When I used to work at Hawaiian Homes, that was the first thing people told me. Who you? Who you? How come you get to talk to me? And so, Kamaki Kanahele, I used to go out with him, and he used to always say, brother, tell them you're family

Always tell them your family. And just tell them enough to share. That's what I mean, about going to Launiupoko and all the other ahupuaʻa. Because there are... Our families might be connected, but I think you do need to have a connection there. It's not a bad thing. I think it's an opportunity that people need to learn. So it's not that easy. I think the younger generation is a little bit more maʻa because, quite honestly, Pūnana Leo... Pūnana Leo is amazing because they get our Keiki to kind of look forward.

NA: So, you know, given that, like, I think like the context of, like, you being a knowledge keeper as a genealogist for the family, you know, having spent time here. But, you know, being, taken by your grandfather, is like one of the ones who is going to carry some of this stuff on. And actually, I have a question. So when you looked in the box at that time, was your grandfather still alive?

EK: No.

NA: Was pau already?

EK: Yes, he had passed.

NA: So this was like this gift that you had to go figure out.

EK: Yes, yes.

NA: And so, based on that and based on... ...like, the kind of relationships that you built with your cousins and everyone. What are some of the granular fabric kinds of things that you either have been told or that you have witnessed in places like Olowalu. Like what is it that keeps people there and keeps community, community?

EK: The best way to describe it, from the family that still lives there, is they had a place to go to. So the church was a very, very key component there. The families are very... Whether they're Catholics, Mormons, Christians, and so on, the church kept them kind of close within that area. So being one of the, very few original homeowners of those areas, that gave them kind of a good connection. Also, you know, a lot of them were just related to each other.

So an uncle next to an auntie to so and so, so (when) a family come in (back to Olowalu), they're tied to it. They can actually point out, their playground, their places where they go, what's in the water, why they

can go swimming and nobody else can go swim. They know exactly when sharks are in place. They know when's a good time to go into the valley when it's not. Now, I also have to say that this generational thing hasn't been a big thing; it's just my perspective, not the family's perspective. Where yes, the families are older now. A lot of other a lot of family members are coming home.

So the younger ones are not younger, but adult kids like coming home and taking care of their home now. So that's a generational thing. So they're also learning about their valley, their ahupuaʻa. For me, it was easier, I think, because when my mom went back for our reunion and got to meet all of the family, she had an easier time talking to all of them. And when we finally decided when she passed our kids, my brothers and sisters, where mom was going to be, it was a no-brainer. It was going to be Olowalu.

NA: Why did she have an easier time?

EK: Quite honestly, because everybody looked alike in the family. And even the family that lived there, when they saw my mom or my aunty, they said, oh my God, you look like Auntie so-and-so, you look like so-and-so. And our face, our features pretty much dominated that component of it, but also talking story about my... You know, when my tūtū was there, my Uncle John was the only one born there and raised there. All the other nine, all the other yet nine family members were raised in Honolulu.

NA: Your mom included?

EK: My mom included. My mom, the youngest of nine in my family, was born in Honolulu, but they all were able to kind of fly back with him when he wanted to go back. My grandma was not from Olowalu, Maui. They met in Honolulu and got married in Olowalu. But she's from Niʻihau, well, actually not Niʻihau. She's from um Kohala, but her mom was from Niʻihau, and her father was from Kohala.

So she was still able to connect things. My mom and my aunty, both when we had our reunion there, were able to kind of picture it. And so when they talk to... A good example is Hinano's mom, um, in our genealogy chart, Hinano's mom, Hinano's mom is a generation right below me. Although she was older, she was the generation below me. Her parents were my direct aunties and uncles and so on. But she was older. She was a lot older. She was actually my mom's age when I went to see them. So you know, because our family dynamics, which is the age difference, are very different, but generationally, we could kind of connect. She knew and could connect with them. And this is people they haven't met truly, you know, they just know the name. But it's kind of how I got started. I mean, quite honestly, when I opened the box, my box, I said... And at the time, OHA had that little page in the back.

You can put your ʻohana in the back where you can say you want to have a reunion. I put a little ad, I said, I'm looking for the Puha reunion. Puha family is one of the ads, thinking nothing about it. And, I got a call from the family that lived in Lahaina, the Hoʻopiʻi and Puha family. I remember that call directly. It was from my cousin and she said, "hi, my name is so-and-so, I am a Puha." And for some reason, we end up talking for three hours. I mean, talking about all of it. We just had to connect. And that Leila and I are the same age. Anyway, we were able just to connect that way. It triggered everything after that point. But it goes back to the simple question about how to connect us kind of back to, the different areas of Lahaina. I think Archie was kind of hinting to that it is knowing the people there and understanding where they come from and, and listening to them, you gotta let them…You gotta let them walaʻau first. Yeah. You got to.

I don't ask questions. I don't ask where they're from. I just say, my name is so and so. If they going to talk, they're going to talk, if they don't, then you can share a little bit more. But I don't overdo it. When I share myself, I say my family is so-and-so, I'm raised there. My family was raised on this street in Lahaina. Oh my god, I know where your family is from, and that kind of triggers everything after that. I think for... ...if you guys ever get to. And when you guys do get that trip to Maui, I think having like myself or Archie or somebody with, just to kind of share their story; it will kind of make it easier to get a story kind of, but to get the physical attributes of that area.

That's my thing about genealogy, not only about our connection but also about making people realize what was there. I mean, I can never tell people about Olowalu. I see Olowalu very differently than people who travel through it. They only see the store. They only see... But I can tell you what's there. And that's what makes it very different, I think.

NA: I think that's very... I mean, there's a completely different context from some somebody not from there trying to piece it together, right. And so, you know, I think it's important that at different junctures, we utilize... I mean, that's why who is on the team, on the Maui side that is working on this.

EK: Yes.

NA: You know, it's like really important...

EK: My cousin on my Kaʻai side, Howard, he lives actually up on the road, like close to the school, and his, his house burned, part of it. But when we actually talk story once in a while, he just says, you know, it was such an experience because her... His wife is from Lahaina and he says, oh, I learned a great deal. That's the people that are in that, you know, people don't realize how old that area is in the sense of families. They're old, they're down... Down below might be all transient. It might

be a bad word to use. But when you go up ma uka, it's very, very different!

NA: ...I'm curious, like… you know, this conversation in and around, what once was. I mean. I'm playing devil's advocate here, right? But, like, you know, maybe it was lucky that Mokuʻula was a baseball field to preserve it and not have anything built upon it until it could be brought back. But it begs the question, not unlike some of the other cultural artifacts that we hold on to very tightly, I would point to the Hōkūleʻa being one of them, maybe like something like Paepae o Heʻeia being another, which in my mind, both of those, as precious as they are, the people who support those orgs and those spaces work really hard to make sure that they're still relevant today.

EK: Yes.

NA: You know, that could easily fall out of relevance, given just a few changes in context it would fall out of relevance.

EK: Yes, I see that a lot.

NA: Right, right. We've seen that. We see that a lot. The stuff, just like it just disappears. And so, you know, from the conversations you're in with family, from the stuff you hear in these interviews and your own perspective having ties to this place, how do we... Well, first of all, in your mind, does something like Mokuʻula fit into the relevance? And then the follow up is how do we make sure that we can hold these things relevant into the future that are necessary?

EK: Oh that's a tough question for me to answer. If I put my tūtū in front of me in answering that question, I will probably say we need to protect what was there, was originally there. Period! As for what goes in there, I will support whatever the family wants there. The family, I will always have to do that. I would never give my opinion directly that I think this is what should happen. In many ways it's my kuleana, but it's not. It's my grandfather's kuleana. So if I am going to speak on behalf of my grandfather with this, then I gotta talk to my whole family before I can do that.

I'm not going to tell you my whole family is going to say no; let's not put Lahaina where it was before. That's probably what they're going to say. But all of us are probably... Also, saying we're coming from where our tūtū was, our grandfather was. But we're only one voice in all of this. I prefer to give it to... To be that support for whatever comes out of what Archie them want to do, you know, give their support for that. But all the other entities, now answering your direct question about how to make it relevant, first and foremost, because I'm a genealogist, yes, that's that'll be my I'll be very protective of that. No question about that.

And I... Funny you said that about being the devil's advocate about that

particular area. You're not wrong. Because of the way it was set up, it kind of was like that, right? It was nothing could be built on it, right? Nothing could be built on it. So the baseball field and that kind of annoyed everybody, but how can we keep it there, and who is which to me? The bigger question is, who is going to take responsibility for that?

I mean, I understand that this was so the ownership of that is gonna be very tricky because people are gonna say, I have the right to determine what's... I'm not going to be the one to say, I'm not, you know. But if I have to go and fight for it, I will fight for Mokuʻula, I will. It doesn't matter. You guys can deal with all the other stuff on the side. But you're right. It needs to be a significant part of going forward. It cannot be irrelevant anymore. It needs to be relevant. It has to.

NA: Yes, I mean, I guess and the reason why I ask the question is because, I'm really curious as to the question of like, what makes Lahaina, Lahaina or what makes Olowalu, Olowalu, right?

EK: Hmm.

NA: And you know, and all kinds of stuff can manifest and change around it. But if those core pieces are there, then presumably the essence of it stays, right. And, you know, when I asked Archie earlier like oh, you know the stakes are high, what I actually meant was that. It's like the stakes are high. Like, is the essence of Lahaina, at risk right after being, you know, flattened through this fire? Is it at risk? And if it is, then what do we need to do? It's just like, I think the rebuilding of Lahaina at large is like a, don't get me wrong, it's like almost a copout because what, what needs to say is like, well, yeah, I will fight for that because that is pointing to the essence of Lahaina. So maybe if I flip it, it's like, well. What is the essence of this place?

EK: Yes.

NA: Right to you? I mean, what like when you close your eyes and you think about these places, like, what is it that grounds you to know that the place still fits that, that, that feeling that was given to you because your grandfather would?

EK: Yes.

NA: You know, would take you along.

EK: It's like, that's an easier question for me to answer that.

NA: Sure.

EK: I believe that this is where our royalty were. They were there. They use it not in the American context, it wasn't our capital. It is where our royalty were. They came there. They kind of all gravitated towards that area of, of Maui. Whether it's a passing through it and so on, that's my essence of that area.

It's not because it was the capital. It's beyond that. It is where... and I think I Archie touched on this. It's, where our blood flew, flowed through in many ways. Simply because it's where it's located. Everybody had to go, I hate to say it, but everybody would have to come through Maui to get to someplace.

It was not in Kahului. It was truly in that area. That's the way I see it. That's my essence. So when I hear discussions this is just being an individual person outside, taking off my tūtū hat, and just being a Hawaiian. I don't want to see it the way it was before. I really don't. I want to see it... I don't want it to become a museum because it's beyond the museum. It needs to be a lifelong place for it, where our Hawaiians live, where our people live. I don't want to cone off because we got to protect. We have to make sure that our people who have been there say this is our home. This is our home, Hawaiʻi, not Maui only; Hawaiʻi takes ownership. So that's where I come from. You know, again, this is just my perspective. But that's the way that's the way I look at it. It's not only Mokuʻula; the whole area has to create a sense of it belonging. It belongs to us.

Knowing where I am probably it's the reason I asked the simple question earlier about who and how? How media can take, bypass the bigger issue and get to a problem versus getting to... That's not the major issue here. We got to bring folks back. Yes, people have to work. Yes, people have to do this. But we have a unique opportunity now, a very unique opportunity to do all of that without it, without being where it was before. I remember I told Watters this because he asked me about how often I would go to Lahaina? Because I pick his brain about his property. And I told him it's like a fish out of water. I feel like a fish out of water there. And I am from there it's like walking through, I was like, am I the only one a Hawaiian here? Kind of like that. So again, this is a personal bias because of that, but um that was a good question to ask. That's where I think the essence needs to be. It's not only one area; it's that whole place. That's where I would look at it.

NA: Can you comment on... This morning, Watters just talking about Haole Camp and, you know, there's been multiple kind of pieces of like how isolated some of these families or these, these small places were. And also too like, I would offer that the, the camp structure, is still pretty much in place. I mean, pre-fire was pretty much in place.

EK: Yes.

NA: Right, the Filipinos was up ma uka and then you know, there's like a whole place. A lot of Japanese were and the Hawaiians were off of Wahikuli and, you know, and it was and to the point where, when I was at Leialiʻi a couple weeks after the fire, we were trying to, like, pull leadership together to represent all the different facets. I said, "well, who's the leader up ma uka with the Filipinos". This is to residents, and

they're just like, oh, we don't know those guys.

EK: Yes.

NA: And so my question to you is like um why do you think it's so isolated like that? Is that a colonial fixture or like from sugar, or is that just how it's always been?

EK: Both. I think both. But I mean, okay, so let me point to you the analogy... I probably have to answer this question. When I do research on that area, it is actually easier to find information based on the individual camps, right? Because I hate to say this, all of them kept their own records separate. So if you go to one family that lives in this area, and we're related because they're married into it, it's a totally different record than the camp next door. So that's more of a geo-colonial.

It depends on how deeply they were entrenched in that. It's a harder question for me to answer because, again, I'm going just to have to separate myself from Olowalu. Olowalu had their different camps, but the easy part with Olowalu it was kind of gone. There's only us, a small handful. But if it was still active, the plantation created it that way. So there is a big contingent of Japanese um graves in that area because they were workers there. And I totally, I think it's a combination of both colonial and being there, right. So yeah, like that. That's a good question. I don't know the answer to it.

NA: Yes, it's interesting that you mentioned that record keeping is easier because their things are locked together, right?

EK: Yes.

NA: And that, you know, you unlock one piece of it and the whole thing...

EK: Yes.

NA: That's really interesting.

EK: Well, you could do that if you do the genealogy. For me, as a good example, being part of the genealogy society, you know, what nations and which countries are far better at that than others, right? So who actually, because of what their monarchy or what their composition is, their records go far back. So it's kind of what's happened in Hawaiʻi; that same kind of culture kept that, right?

NA: You know, like, I have a couple more questions. The first is this, like, a, is "easy-ish one is like, do you think that... ...So it's interesting to me that when you said you, when you were working at DHHL, you said so like, ʻanakala would tell you to say just enough to introduce yourself so people could make the jump, but without giving out too much of the genealogy, because there's mana in that.

EK: Yes, yes.

NA: And yet we're at a crossroads here where it's like do you have an understudy for your own genealogy work?

EK: Yes, I do now.

NA: Good.

EK: Yes.

NA: Good. That's good to hear. I'm thinking about my own mother and her work in genealogy and the fact that, you know, my sister and I have not picked it up in a way that we would. Either of us would be an understudy of her.

EK: Oh, my God, your mom...

NA: But also then, that begs the question, like, where is a safe repository for this work that you've done so that the connections of all of these people are known? And, you know, the first is where, and the second is like, is it this project?

EK: No, it's a tricky thing. I think what made Lahaina very challenging in the beginning, because people always mention this quite a bit, but, the fire that they had, in which the courthouse and all that information. But that's where most of the records were kept, right. So we had to reproduce a lot of that stuff. And fortunately, our family had copies of it. Hence the reason all my records are... Not that I was trying to keep it, I was just trying to wait for the right person to come up. And so, this itself is far way overdue. I don't think you could have done this if Lahaina was still Lahaina. Yeah.

NA: I agree, people wouldn't talk.

EK: Yes, they wouldn't talk.

NA: This is the reason to compel them to talk.

EK: Yes.

NA: Aunty would have never come talk to us.

EK: Oh, yes. I mean, it's, even, like, some of my family members, like, our reunion last week, then the fun part about listening to them share their stories with me is they didn't think they were ready to talk about it because there was a... They had to learn who they were first, right. Like, where I was able to share. And I tell them I share a lot because you're the family. But there are some things I kept in place. I mean, I think Watters had a great analogy about a family member and not sharing anything until he's ready. My tūtū, my grandmother was that way. You know, I used to stay with her, and it wasn't till almost she was passing, which she told now was the time. So, this project, I think, will kind of bridge that.

NA: Do you, do you have a specific story of you and your grandfather? And

one of your huakaʻi that really helped to illustrate the way at which he was trying to connect you to this place and space.

EK: So my grandfather, I think you may have known him. He used to play the mandolin downtown … and had a picture of him playing mandolin in front of McDonald's. It was in a newspaper. But he loved to walk everywhere. I mean, walk everywhere. So when we visited family and so on, we walked from his... Like, and I'll just do this as an example, Hōnaunau to Kailua, Kona. We walk 'cause he just loved to walk. That was not an easy walk, but we walked, and it was so early in the morning. And we just walked. And we ended up in Kailua, Kona.

My uncle's house in Hōnaunau. And then my aunty's house was in Kailua-Kona. And so we just walked, and the same thing happened in Maui. When he took me, you know us, we got to our family place and told me where we would walk. I have no idea where we walked to, but we walked all over Olowalu all over going to as far as we never go all the way to Lahaina. But it was the old road, the side road. And we'll stop, talk story he would share a little bit, but again, I'm young enough to where I'm enthusiastic, but he would tell me the stories, and I didn't realize it… I knew it when I went back; they said, oh my God, this is where my tūtū took me.

I was like, oh well, oh, I think that was what captured me to do this. It's being able to connect it later. And I wasn't mentally ready to take it. But now, when I take my family up to places where they're more enthusiastic, at least in my family, all my nieces and nephews are just excited to know who their family is. So when we go to places, everybody just holoholo, just go. But I tell them to be very respectful, and they are. I mean, if they're going into property, Hawaiian property, just make sure you oli if you have to oli. And you if you just bring hoʻokupu whatever. You know, some of my cousins went to Kahakuloa. They just drove up a road. And because they... Where I knew our cousin was, and the family outside was like who you guys. And it's like, it's like, oh, we're so and so. Oh howzit, howzit, howzit!

And, you know those are... I think, our generation or the generation under us because of... And I prompt this because our keiki are more into ʻŌlelo Hawaiʻi; they're more curious, right? I think we were the generation where we were curious, but we were also afraid, too afraid to ask. We were afraid to say it's not your time to ask what you're asking. The same thing happened with me doing genealogy was like that, I didn't ask; I just waited for my turn. My turn came. Got it, so.

NA: Okay, so let me set this up. So, many of the artifacts, the first edition copies of books, the flag that came back from the continent, and all of these things are gone. And which, I mean, the town as well, right. These buildings, these places are gone, which puts the whole ecosystem of what is Lahaina, Lahaina at risk. What are the things that we need then,

the elements that we need in order to keep the essence of Lahaina. So like... I going give you one head start, but the genealogy that you have is one. What are the other things in your mind that we need to pull together to hold it?

EK: Oh, we do need the physical attributes. We do need the artifacts. We have to figure out what's available now. And we need to, I hate to use this phrase, put it someplace safe. I mean, and I'm not saying take it out of Lahaina but find a place where this is... Where I kind of complain sometimes about our historical societies. When they build, they build it right next to the ocean. And I said, do you realize it's get damaged like what is that, Hulihe'e Palace? We need both documented. I tell my family when they do genealogy or when they do reunion, your advantage that you have over when I went through. I don't have to put up a camera. You have one when your aunty and uncle talk story, take it.

Those are captured things that you have to have, but you also have to have artifacts. I don't know. There are benefits to NAGPRA, and also some not-beneficial things to NAGPRA. You know, so yes, you need all of that. I'm not sure of what was kept or how much I know a lot of it was destroyed because of the fire, and they're lost. Whatever's around, and I'm not sure if the family has theirs, they feel comfortable putting it someplace. But that is just my opinion. I mean, I would rather put a repository of someplace safe and say family, you can put it here. You're always welcome to come and get, that this is yours. And then so on. We, just want to make sure that's the essence.

EK: And I think that's and I probably, Archie them can, the kūpuna for those, that Nā Kūpuna from those areas can probably target specific items within that within Lahaina that can that are treasured because we only... I speak of things that I know. There are smaller things that I probably would never know. I mean, Daryl [Fujiwara] folks would probably know a lot of smaller things. I mean, so yes, that would probably be where my trigger is.

NA: Is there anything else that you want to make sure we get on the record today that I might have missed?

EK: I think what we have to be careful of, and this is... This is just making sure that the written dialog is accurate. I think you, I think you, Kēhau, all of them that have their expertise in making sure that the print is accurate, right. Because there are a lot of printed documents about Lahaina that should not be. And so that'll probably be my only drawback about Lahaina. It's just because it was how it's framed; people have this framed look about it. Right. It's like Waikīkī. I mean, it's hard to see people going to Waikīkī in the same way.

NA: Yes. And I think that's like, I guess that's where I'm left with... I'm

actually reframing what we're supposed to be doing in this interview section, as we go because, you know, I mean, besides this interview and besides the time that you put into making sure that the whole thing is heading in the right direction, that the contribution is going to be the names and the connection of these names in these in these buckets that you've done for this, you know, to the extent that it's an appropriate thing to do.

EK: Hmm.

NA: Right. And then that becomes the jumping off point for people who are interested in this piece, not unlike, you know, the fishermen that have been interviewed or the people...

EK: Yes.

NA: Who go, up ma uka, who have been interviewed. And, you know, Archie's value in this...

EK: Yes.

NA: ...is the values, right. Is the large, the large overarching values. But then, you know, if you get him on the ground, he's going to point out all these things that he remembers and how they fit together.

EK: So Watters and I had an interesting conversation when we were waiting because he does talk about many folks, right? That line and I shared that I know that family. I know where they're from. And it blew him away to say, well, you kind of said, I know the family name, and that's probably where I can connect with you. He said, give me time to show me kind of. And I said sure is. Is it to me that I just have names? It's not my kuleana to go and research them, but it's yours. It is just a tool for me. I would never do genealogy on families, even though I have their names, until the family asks me to do it. And that's what you can ask me, but I can give it to you.

It's yours. That's your kuleana, right? So, that's the reason I think Kēhau said please, you do it because he saw the names of Lahaina folks and even that whole Maui area, and I kind of know who they are. I just need to direct them kind of to say, I know the family. You know, nowadays, some of them may not even know that they have that family. Or how close they are.

NA: I think that's right. I think that's like... ...I guess I said it the opposite way with like everybody making a contribution to this.

EK: Yes.

NA: Everybody is bringing back what they think is important to know, to help piece the soul back together.

EK: Yeah, I tell folks, so when they share stories, they're not wrong. It's what you know.

NA: Right.

EK: And this. we're just trying to connect, and then you realize it's interesting, it's an interesting story. I hope I was helpful.

NA: Absolutely! I mean thank you and I think... Again like the, we're going to keep piecing this together as we go because there's all of these different ways in which, the culmination of it... The culmination of all this stuff, is going to equal something incredible.

EK: Yes.

NA: You know, and I mean, especially with the interfaces, with the website and with, you know, all the video that's been taking, all the audio. There's still photos, hopefully the collection of still photos that comes in and, and the like will create a repository that could not have existed,

EK: Yes, yes.

NA: Without something as traumatic as the fire. So, you know, some hope on the other end of it. So thank you.

EK: No, no yes, no worries… [end of interview]

October 14, 2024
Lahaina Oral History Interview – Huakaʻi to Olowalu
With Elmer K. Kaʻai Jr.
Interview conducted by Kēhau Watson (with Nāʻālehu Anthony)
Transcript Released December 24, 2024



Arrangements for the oral history interview with Elmer Kaʻai into his ʻāina kūpuna at Olowalu were made by Kēhau Watson. In this oral history, Elmer Kaʻai discusses his family's deep roots in Olowalu, a culturally significant area within Lahaina, reflecting on the historical and spiritual connections to the land. Elmer shares memories of his grandfather teaching him about Olowalu's genealogy and its importance as a puʻuhonua (place of refuge). He describes the burial sites atop Puʻu Kīlea, where many of his relatives rest, and the area's petroglyphs that depict traditional Hawaiian practices like fishing and farming. Elmer laments the changes to the landscape caused by water diversions, modern development, and tourism, which have altered Olowalu's natural and cultural balance. Despite these changes, he emphasizes the enduring sacredness of the land and its importance to his family and the community.

Elmer also highlights the challenges of preserving and documenting Olowalu's history, particularly regarding burial sites and the genealogy of families connected to the area. He recalls efforts by his family and others to maintain cultural knowledge through oral traditions and advocacy, particularly in protecting burial grounds from desecration. As he reflects on Olowalu's past and its present struggles with development, Elmer advocates for a future where Lahaina and its surrounding areas prioritize cultural preservation, community involvement, and sustainable practices, ensuring the legacy of Olowalu remains intact.

Topics discussed during the interview included, but were not limited to:

Preservation of Burial Sites and Genealogy:
Elmer emphasizes the significance of the burial sites at Puʻu Kīlea, where his family members and others are interred. He shares the challenges of documenting these sacred spaces, which lack official records despite their cultural importance. Efforts to identify and protect these burial sites are crucial, as they embody the genealogy and spiritual connections of the families tied to Olowalu. Elmer's stories highlight the need for cultural and governmental collaboration to preserve these sacred areas.

Impact of Development on Cultural Landscapes:
The interview details the negative effects of modern development, such as water diversions and tourism expansion, which have disrupted Olowalu's natural ecosystems and traditional practices. Elmer notes that water diversions have dried up streams, reducing the lushness of the valley and altering its agricultural potential. He calls for sustainable development practices that respect the cultural and environmental integrity of Olowalu and the broader Lahaina area.

Olowalu as a Puʻuhonua and Cultural Hub:
Elmer describes Olowalu as a historical puʻuhonua, a place of refuge and rest for travelers and residents alike. He highlights its role in traditional Hawaiian society as a thriving ahupuaʻa, with loʻi kalo (taro patches) and other agricultural systems supporting the community. The area's petroglyphs, depicting daily life and spiritual practices, further underscore its cultural richness. Elmer advocates for the restoration of Olowalu's landscapes and cultural practices to honor its historical role within Lahaina and ensure its legacy is preserved for future generations.

Participants Names:

- Elmer Kaʻai (EK)
- Kēhau Watson (KW)
- Nāʻālehu Anthony (NA)

Group: [General discussion and preparation for recording.]

NA**:** ...Before we get too far into this, can you just tell us where we are, are today and where we're going?

EK [00:00:28]: So today, we're at Olowalu. We're at Puʻu Kīlea, the entrance to Puʻu Kīlea. It is one of several burial sites, actually cemeteries, in Olowalu. This one has actual burials on the top of a puʻu or as a land top. My family has four immediate relatives here. My mom, dad, auntie, uncle, and several of our cousins are here. It is at the entrance of going into Olowalu. If people know Olowalu, it is the puʻu where the petroglyphs are actually on the bottom. So what we're doing is going through the only entrance in there. It used to be open. It is a hard drive, even with a four-wheel. But that's where we are. But we're actually not at the

beginning of Olowalu. Olowalu can start from Awalua all the way to the start of Ukumehame. Yeah, so that's where we are, Kēhau said. That's the pump itself.

NA**:** Can you tell me a little bit about your parents as we go up here?

EK [00:03:05]: Sure. My mom and my father. My mom is the youngest of her seven siblings. Five of them were born in Olowalu. The rest, my mom, Auntie Loha, and my uncle Siah, were born in Kakaʻako when they moved to Oahu in 1930 or 1927. But the rest of my family were all born here, and then they moved to, at the time, Kalawahine. Once Hawaiian home opened up in Papakōlea, my Tūtū was one of the few that got one of the first people in Papakōlea to get a house. My mom was married twice. You would probably know one of the family - the Marks/McCandless. Those are my three older sisters. Me and my two younger brothers come from the mom's second marriage. Um, Elmer Senior. We had a very strong mom presence, she was law, so she kind of kept everybody in line. There was no division between steps for us.

EK**:** When my mom moved to Oahu, many in my family always wanted to come back to Olowalu and never had a chance. But my grandfather always did. I was his spoiled brat. My grandfather and I would always share about Olowalu, but at a young age, I wasn't ready yet to understand what he was doing. And I think we talked about kuleana. He shared about the genealogy, but being a young kid, I didn't care. I would saying, oh, okay. Thank you. Thank you, Tūtū. It wasn't until, quite honestly, his deathbed that it really hit me to understand what he was trying to do. I have to say thanks to UH and being raised in the time of the Hōkūleʻa period. That period in time changed my life, but getting to know my family. I started to dabble into (genealogy), not only this side of the family but also my Kaʻai side of the family, which is kind of big. I'm a Kaʻai-Dudoit. You are talking about half of Molokaʻi. When I (started) was doing the genealogy, my family wanted to know what Olowalu was.

I was fortunate enough to meet some of the family here when I was in college. But when I got older, it was easier to talk story with somebody. But I also began to realize there are other family members in the Puha family. That's the family is here. They're also trying to do the same thing, trying to figure out where they're from. I (clearly) remember when OHA used to post those Ohana reunion memos in their OHA paper. Both my cousin and I, ironically did the same thing at the same time, and we didn't know each other. When I saw her reunion post, we (in a day or so) called each other. Sorry. And so my tūtū is the one who lives here, he is one of 20 kids of the family that lives in this area.

NA**:** No more TV over here.

EK [00:07:50]: No more. And so. And their family is. My grandfather great grandfather

is Moses Puha, and my grandmother was Kaiu Kekona Mahana. My great-grandmother is from the Honokōwai and Honokōhau area. So we knew the families of this area, but my cousin, Leila Hoʻopiʻi, actually knows more about the area. She shared that, actually, her family had pictures of this area. And so she and I talk a lot about the family and here to find where things were. And I think I mentioned this when I did my first interview about just trying to explore and going into it and you had to feel right to do it. This is, in our view, it's a puʻuhonua. So it's supposed to be opening for everybody, but you have to come in with the right mind. You don't have hakakā or bad feelings about what's going on. So that's what we're. All our family is about.

NA**:** Can I ask you a question? Like, when you look out over here on the landscape, I mean, obviously this is a new landscape, kind of dramatically changed. What comes to mind in the. In the kind of balance that may or may not persist here for you, acknowledging you didn't grow up here, this is still a change from what must have been your entry into.

EK [00:09:30]: Yeah. My honest feeling is I don't like the transition that's happening now or has been happening for several years. Over time, I've learned to not accept it, but understand it's. It's a. It's a long-term process that the whole families in this area have to kind of deal with. I am not the right person to kind of. To tell the family here. I have heritage here; I have ancestry knowledge here. But to answer a simple question, yeah, I find it very challenging, especially coming here when I was small. I remember coming here when I was small with my tūtū, and it was very different. It was very kind of actually lush, but, you know, water diversion, like anything else, kind of changed that area. And when you go to the other side, you probably see how it was. But yeah. So you haven't been up here since they put the sign up?

KW**:** No, I haven't.

EK: So before it was actually, this place was a… At least when we used to come up, we used to come up to clean up because people used to come up here and party a lot.

KW**:** Yeah, there's broken glass.

EK [00:11:13]: Broken glass all over. They still do. But there was no recognition of a burial site here at all. It was just mounds of rocks that people didn't realize it was actually burials, too. And when you get on top, you can actually see it. Prior to the pandemic, I used to travel here quite a bit, almost two, or three times a year. And really sometimes it's only to come here, but I cannot say that because my family would get mad. When I came here (Maui), it was just to go to the puʻu and see what was happening. But before all of this happened, it was just an open area. They made a good attempt, the state, to kind of identify the lot and actually put guardrails around it and what they still failed to do, which is

still part of what I love to do is actually find out the actual names of the other folks here.

This area had many Japanese workers. A grave site in Olowalu references the Puha name and Japanese families that lived there.

But this is if you ever wanted to be calm. Even when it's hot, the place always has a breeze. You just have to fight through the heat. This is where I relax in and just. It mellows me out. It calms me down. But it is a changing. But when you make the turn, then you understand what I talk about Olowalu Valley, because it's a different view.

So when I was coming up, I mentioned who's up here, at least for my family. My mother, my dad, my auntie, my uncle, my auntie Loha, my uncle Soong, and my other family members. We thought about this area because this is where they're from. And then, like, my dad, my dad is from. He's from Molokaʻi. My uncle Soong is from Honolulu but grew up in China. But they go wherever they go because their wife told them where to go, hence why they're here. They had really no choice. The kids all say, nah no, you're going to be here, but we serve as well. Yeah. So please come on in. This is the sign that they put up here.

KW**:** Can I go around?

EK**:** Yeah go. Be careful.

KW**:** Yeah

EK: Yeah.

It was interesting, when I talked to Tanya about here, she was always mentioning that there are family members who actually came up here earlier, never identified. They've been trying to find out who their family is up here. I've always attempted. I mean, I asked DLNR. They don't have a record of it. I wish we were trying to figure out who would have that still.

KW**:** So there really should have been history and culture, right, at SHPD to sort of look at who's buried here.

EK [00:16:09]: Yeah. So each of the rock-covering settings are burial sites. I told Kēhau that even with Tanya's help, we still could not identify those actually physically buried here. And we're hoping we can actually do something like that. But it goes all the way to the edge. There is not a steep drop, but it circles the whole puʻu around. It is, as you can tell for the brush, it is very vulnerable to fires. So the several fires that they had always caught here. But it's also an amazing photo because it tells you shows you what Olowalu is from no other view. You can actually see it that way and see the true valley of Olowalu. The funny part is that when you asked her about looking at that side, it's very different from this side in a sense of the dynamics of culture. And this is a very older style where

we'll go and just take a holoholo is go to the loʻi on that side. The oldest family is in the back there, right there is a cultural reserve. It's been kind of, it used to be full of loʻiʻs, but during the pandemic when there was hardly anybody here, and ʻEkolu Lindsay folks, and Kainoa Horcajo[3] them, who has a great understanding of that.

But this is actually where a better view of I want to talk about Olowalu, and what it is this will tell you is exactly the challenges that Olowalu has. For me, it's a little bit more challenging because I'm not here all the time. I can only encourage our families to kind of get together and provide them some details on what's going on. But as the development is, what's happening there is starting to happen here. Olowalu has so far seven wells.

KW**:** I don't know, something. I mean, there's a number of wells. So you can see there, that's a historic well. So you can see the shaft, the well shaft right there. And then there's. The diversions are up there. So we'll go, we'll look at the diversions.

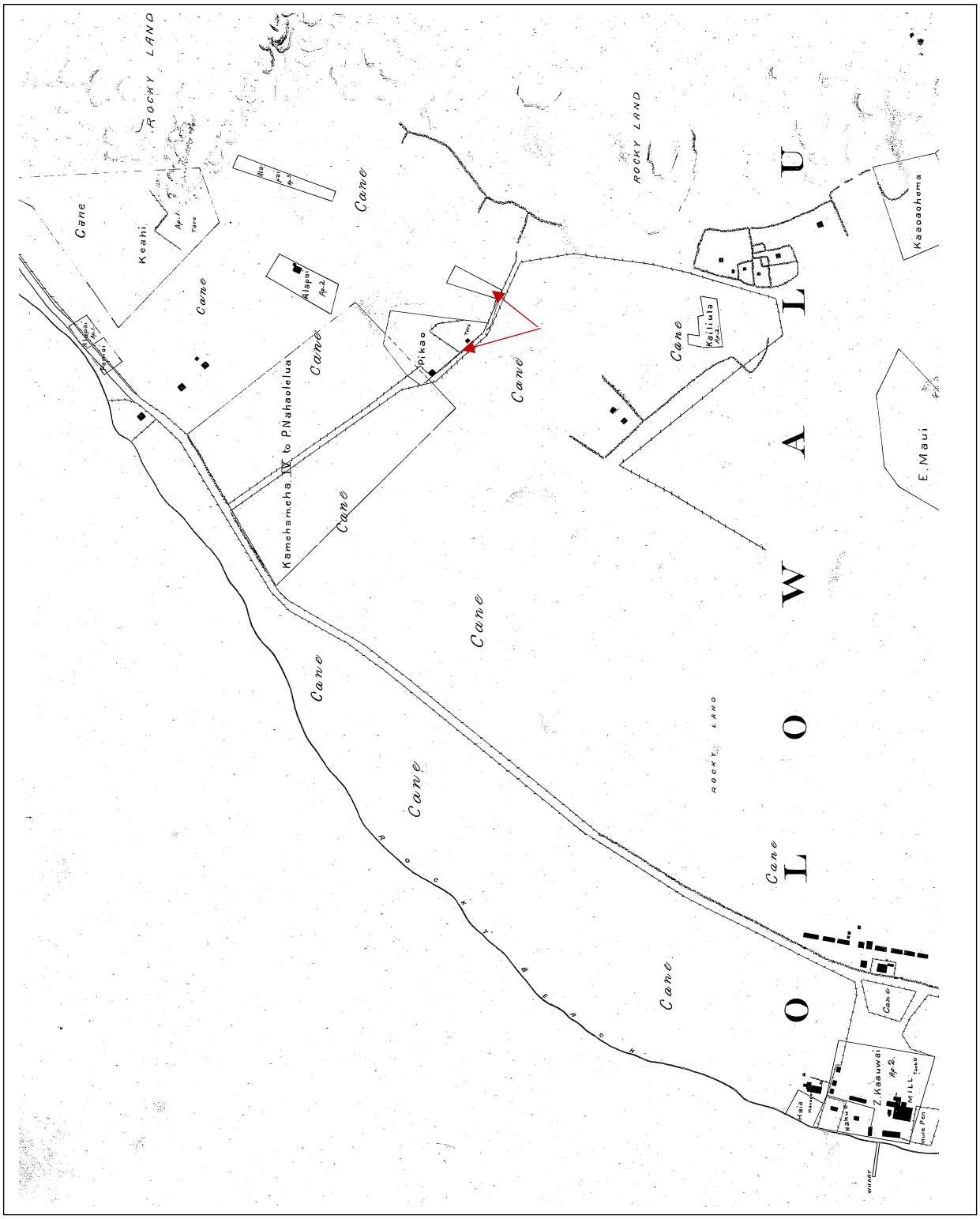
EK [00:19:22]: Yeah. That green area is the old one right behind the cinders, where the quarry is, where they put in the debris. So, right over that mound. But that area is older part of Olowalu. Where the families were, they were closer to the beach. The river used to flow all the way through to the road from Olowalu, then got cut off. When the highway came through, it got stuck. So it does flow; it flows under, but it's not the same as it was flowing earlier. And you can tell how lush it was. You know, the valley it can be. It's hard when you're now fighting all the other water stuff. What I always tell my family is when, and I mention this all the time, I am just a family member that does genealogy, that I can tell you where your family is from, and hopefully, you guys can take it from that mantle and move it to the next level. That's what I kind of do here is I can only encourage. There are a bunch of families that are not only related but culturally from here.

EK [00:20:49]: They've been here for years and generations. The older Royal Patent and LCAs were actually here all in the back. And it is old. That's where our family is from. We're from one of the royal patents from this area. As I mentioned earlier when I interviewed, this is kind of where you have to see it to understand where Olowalu is. I have a different perspective because I see the whole valley. I don't see it from only one family's view. And when I talk, my whole family talks about the whole Puha family, not only my mom but all my aunties and uncles. That I've met or have not met, and. And encouraged their families to do more about that. [see portion of Olowalu Map on next page]

NA**:** Can you tell me a little bit about who's here and why you brought me

[3] https://kipukaolowalu.org

here?



Portion of Register Map No. 891, November 1881 (Tracing), Olowalu Sugar Plantation Pikao – Puha Kuleana (Helu 6609), ʻĀpana 1 & 2 with Kalo Land Identified.

EK [00:21:52]: Okay, so my mom is Leinani Puha. Oh, actually, her name is Angeline Dora Leinani Puha. She was number seven. No, number six in the family, eight. She was born in Honolulu.

My Grandfather and his mother and father were raised here. They were from here, so they had most of their siblings. My other family member that is here is my father, my senior Elmer Kaʻai Sr; as I mentioned, coming in, he really had no choice because the family says, wherever mom, wherever granny was, you're going. And that's kind of where it was. Above my mom, Margaret Puha Soong was also born in Oʻahu. She was also buried here with her husband, Edwin Soong, in the same scenario. They had no choice. All the other family members here are just area residents who have lived here for many years. Before I even try to pass on this, this is a project I would love to kind of figure out - really try to find the family here. I think my family is up there, but I don't know how to get that information.

And so, I mean, every place I have tried within the state have not documented this. They know it's here. They haven't documented who's actually visiting here. There was, I mean, Tanya folks did a great job with identifying those burials here, but they also had roadblocks here.

KW**:** Well, so let me. So I typically don't get into this with you, but I feel like for this project, we sort of need to a little bit. So there are families that were buried, like the kino is here. Right. Like the full body. As for your parents, they were cremated, then brought here. Right. So is that part of the challenge is the fact that you don't necessarily need to register where you cremate people and place them? So do you think it's both, like.

EK [00:24:42]: No, I think it needs both, because even when we tried to register our parents, this was not recognized as a site for them to be. We just. They were buried in Olowalu, but there was. There's not a way to designate that this is where they were scattered. And it wasn't even them because there was. We knew it was a cemetery Puʻu Kīlea. We just. It wasn't identified into physically identified. So, I mean, we want to go back and just say this is actually where they are. But you're right. Without that, it's. There had to be somebody who actually knew. And unfortunately, it might be a family member.

KW**:** Yeah.

EK**:** And they might have it.

KW**:** So do you think this goes back to pre-contact? So there's likely flex burials. But do you think there are also, like, full Christian burials here?

EK**:** I think they're both.

KW: I think it's both cremation today.

EK [00:25:40]: Their family was both Buddhist and Hawaiian, but they don't know. They heard stories that their family members was here. So the ethnic makeup here, I think, varies.

KW: It's not just Hawaiian.

EK: It's not only Hawaiian. I think it's a combination. Again, this place is. And that's what I hope my information, when I give it to the family who asked, this is where I think your family is from. I don't know how you can go look at your own records. I mean, I always tell folks who do genealogy, everything you probably have is there. You just don't. Don't know how to read it well.

KW: And likely, I think, you know, we're. I think that's why projects like this are important, because I do think the oral histories. Right. There's information everybody has about experiences, and people don't always. Not everything is documented on paper. Right. So how do you make sure. So for your mom's side, those. So they lived in Olowalu?

EK: Yeah, wherever they lived in Awailua area. A little bit more down that side.

KW: Okay. But where did people live in Olowalu?

EK [00:26:56]: They lived. That was a bigger component, that area. Okay. This is where all the farmers were. And then where the Kaʻahuis live is the other component. But Kaʻahuis, before all of this happened, this was actually a thriving ahupuaʻa format. So there were areas where people lived in the valley, lived here, and then lived at the beach. So it was a thriving area.

KW: There's a route through the valley to Iao, I believe.

EK: Yes

KW: So. Is that how people would primarily get back and forth

EK: I don’t know that. Well, last time I went up with my cousin, folks, most of the trails there are still there. You just. It's hard.

KW: I can imagine.

EK: Yeah, it's a hard hike. And this valley will tell you if you belong there or not.

Laugh

KW: I think that's true of many places.

Laugh

EK: It will tell you if you don't belong in that valley.

KW: Very, very true.

EK: And, you know, early. You know, very early.

KW [00:28:09]: So do you have any insight? So we'll pass it. There are kiʻi on the side of this puʻu. They're petroglyphs. Beautiful, famous petroglyphs. Any sense of what that was about? Or.

EK [00:28:25]: Well, at least what my grandfather used to say is there were actually several. All related to. There are different aspects of where they are and how they relate to fishing. Hunting or fishing. Farming and fishing. Farming and everyday life. So that was the emphasis of having the petroglyphs in this one. And there's supposed to be others. It probably just got buried somewhere. But this is the most predominant one. The challenge with that one is that it's so open.

KW: Yeah.

EK: It's subject to. It's subject to any kind of changes. I don't want to say desecration.

KW: No, that's a fair word to use. When was the most recently, for at least your ʻohana, when did they most recently live here?

EK: My family?

KW: Yeah.

EK: ʻ19. They left in 1927.

KW: Yeah, I think so. Yep. This height is freaking me out a little bit. I feel like I'm gonna hot tumble down. Spectacular up here, though. It.

Did we just move to where there's no wind or the wind die down?

EK [00:30:50]: No, we move. There's no wind.

KW: Interesting. Oh, it's such a pronounced difference.

EK: Yeah. Yeah.

KW: Wow. Huh? That's fascinating.

EK: Like, this side of the valley doesn't get it.

KW [00:31:05]: Well, see? Okay, so I have a theory. It could be correct or wrong, but it's a theory. I don't know. I think Hawaiians were. I think this idea of, like, ghosts and graveyards and a spooky thing is a very western concept.

EK: Yeah.

KW: Right. I think Hawaiians very much embraced and loved their kupuna.

EK: And it's kind of like Japanese Chinese, right?

KW: Yeah. Right. Like you honor them, right? I mean, like almost every other culture in the world.

EK: Yeah.

KW: Uplift and honor their...

EK: Italians.[Laugh]

KW: Yeah. The dead, right? I mean, you're like the Mexican, right? So, I don't know. I just don't. I don't know. I think death is part of this cycle. Right.

EK: You okay?

KW: I'll catch you. He's ignoring me.

EK: I think more that way. You can get down.

KW: Follow it. That way? No, that way. We'll bring you closer. That's less ledge. He's tough. I'd be crying by now.

EK [00:32:17]: Oh, you must have gone to all kinds of areas in your life. Do you happen to go to the exploded ordinances area as well?

KW: No, I can't imagine. Have you ever had to do military? Many, many, many amazing things. The olivine is so cool. Like it? Okay, you got a.

EK: Oh, watch out.

KW: I'm fine.

EK: I only went to Kahoʻolawe once when I was in college in Davianna's class.

KW: So the revisionist version of Kahoʻolawe. How come there's concrete.

EK: What's that?

KW: This looks like concrete.

EK: Oh, it used to be a road.

KW: Oh, really?

EK: Yeah, it used to be an active road.

KW: This used to be an active road to where?

EK: Up. Cause that a. If you take away all that rocks, you know where that. It's actually a...

KW: Oh, that's right. There's a transmitter.

EK: Yeah.

KW: Is that. Wow. So was that transmitter like modern communication or was it like military?

EK [00:33:52]: It was a military.

KW: Who?

EK: Kainoa?

KW: Yeah, I think he's in Africa.

EK**:** Yeah. No, but on the Olowalu or Iao side, that's where his family is from, right?

KW**:** Yeah.

EK**:** She had an interesting question about where the wind went. It's still there. You don't feel on this side.

So this road goes down to the Olowalu Store at the back.

KW**:** Did we pass the. Oh, no, there they are.

[00:37:23]: Let me know when you're ready. Ready. So let's just stop at this real quick. So Olowalu is wonderful in the sense that they do have signs like these that talk about historic sites. So this was. So you won't, of course, be able to feel it on the video, but it is hot. It is a punishing heat outside. So these sort of rock shelter overhangs were super important in just giving people ability to. So that's why it's called temporary habitation. As people would travel through, you had all of these sites where they would be able to stop and rest and camp and sleep and sort of stay and sort of rejuvenate before traveling on. So these are super important. And in case it's not clear, we're actually under the puʻu we were just on. So you cant really tell that from the video, but again, it just sort of speaks to the very important and sacred nature of the puʻu, that it was multi-functional. Right. So it was. You had kupuna, you would kanu up top, but you also had temporary habitation. So tell us more, Elmer Kaʻai.

EK [00:38:52]: Actually, my understanding from my family folks on this. This whole area was exactly that. This is where they kind of rest. This is their resting spot.

KW**:** Yeah.

EK**:** And you just kind of calm and come, like, up there. It was a calming area. Right?

KW**:** Yeah.

EK [00:39:12]: You just exposed to the sun. This is even. Even in the afternoon, it's not as hot because of the shrubbery and everything, but if you go on the outside, you can actually see the petroglyphs somewhere.

KW**:** Well, I mean, even like we were talking about when we came down. Right. The elemental differences. Right. And just. This landscape is just. Has such amazing. Oh, tell us about the giants.

EK**:** Laugh

KW [00:39:39]: I love that story. I mean, you can. So., I mean, tell it, but, like, this landscape is. Majestic is the word I would use. Right. It's. It's not necessarily like other places. Like, it's big and it's stark and it's, you know, but, yeah, it's. Olowalu is. Is famous for its giants.

EK**:** Yeah. Everything. Everything's huge. It's predominantly. It makes it

predominant without being overwhelming.

KW**:** Yeah.

EK**:** Yeah.

KW:[00:40:22]: Well, one of the things that I think is, I mean, what's. Right, you talked about the danger of desecrating, so I don't know if Lehu can see it from where he is, but those petroglyphs lifts are amazing, and they're beautiful. And the fact that you have sort of these structures there was that military. What was that?

EK**:** It looked like. Looks like it. Yeah, well, it looked like it was predominantly there to protect. To protect it.

KW**:** That'd be interesting to find out if it was. I mean, it's. Those petroglyphs are beautiful.

EK**:** Yeah.

KW**:** And it's. You know, there's. I mean, I imagine they were everywhere. Right. But it's. I've seen petroglyphs on a number of islands and, you know, I imagine there was just much, much more of it than we have left. So to have something like this still protected and in existence is just really very cool.

EK**:** For so long.

KW**:** Yeah. Yeah. The difference in the wind is just amazing. Yeah. Everything's so big here.

EK**:** [Laughs]

KW [00:41:42]: Right. You feel like a. I mean, you can understand. You stand somewhere, like here, and you can understand how our kupuna wrote moʻolelo of giants. Right. Like, you feel like, I don't know, Jack and the Beanstalk. Right. Like, you feel smaller here than you do in other places. Right. Like, it's just. It's really quite an amazing experience every day.

EK**:** Folks would probably not go that high. Would not go that distance.

KW**:** Yeah.

EK**:** I'm always amazed by just the weight design or the weights.

KW**:** Well, that's true, too. Right? Like, I'm not climbing up there. So somebody did once upon a time. But again. Right, like, people were here. You had habitation areas, and you had. I mean, it's. This is exactly where I would rest. Right. If you're coming through. Yeah. Yeah. Right. This. There's not really anything.

EK**:** When you get up there, you can see it's quite bright.

KW**:** Yeah. Well, I mean, right. This is a shaded area where there's nothing

between here and the ocean, really. You know, it's funny, I never noticed the wind thing before. I mean, like, I've been here a lot. Right. But it's the first time I've thought. Very cool. I feel so tiny. I feel, like, a little…

So you can see the water, right. The stream. Yeah, it's beautiful. Oh, my God.

EK: Good.

KW [00:44:54]: Yes. Thank you. You can roll up my back window if you can, since we're gonna pass the piggery. Yeah, go in. Because once we hit the piggery, it's the Olowalu Cultural Center, but it's funded by Peter Martin, right?

EK: Yeah.

KW: Are you on the board, Elmer?

EK: No.

KW: Okay, so it's ʻEkolu, Kainoa and who.

EK: Hinano was on it for a little while.

KW [00:46:09]: I think Olowalu is just so cool. Like, it's different than other. I mean, like, everywhere is beautiful, but there's something about this landscape that is just interesting and different. There's a house, I think, at the end that they use.

EK: Yeah, the hale.

There was a lot of work that guys got through here. Hydration station. So this is probably the closest way to get to without going to private property, to the valley. It's going to the cultural reserve. The cultural reserve. And it goes far back. Really does.

KW: The preserve goes far.

EK [00:48:12]: Yeah. So there was a lot of. I remember when it was under OCR, Olowalu Cultural Reserve[4], we came up here to do volunteer work as our family, and it was different because it was before pandemic, so it was very, very lush. Certain areas now, they really just trying to keep it. Keep it going. It's a good thing.

KW: But I think what's amazing about this is it is a demonstration of, you know, compared to the drier parts of Olowalu now. Right. Like, how this place is capable of, you know, with water and resources and stewardship. Beautiful native plants. Right. Thriving native plants.

EK: Yeah.

KW: So I think that's what's really amazing about this. And it is a, you know, again, this lovely kipuka. I also want to go further back into the valley

[4] https://luc.hawaii.gov/wp-content/uploads/2015/10/Appendix-G.-Puuhonua-The-Legacy-of-Olowalu.pdf

where they have more house sites, and they have the diversion. If we can get back there, because that's a really interesting.

EK: You want to drive there.

KW: I mean, we can walk through here. I mean, let's go look at the loʻi. But, like, I think after this, then we'll do that. It's already ten.

EK: Yeah. I just want to make sure we time.

KW: Yeah.

I can't remember how far we are from the diversion, but I think we're close. I mean, we might be able to just walk it from here.

Mm hmm. Hickory. Yeah, we are actually super close. The diversions are here.

EK: Yeah. That's close to the road.

KW: Yeah, that's where I hopped last time. Okay. Yeah. I thought this was closed last time.

EK: The water.

KW: Well, no, I thought there used to be something here because I don't think they came through. Oh, look, they fenced off.

So this is the surface water diversion. That's a word for it.

EK: Did that come from Iao?

KW [00:53:34]: It comes from the same source area. I don't know if it's the same source. I don't think so. Right. This has its own watershed. It's a really interesting question, though. So as you can see. And if we went further back, there would be more. Again, there's these temporary habitation sites, and this is how you would go through from West Maui to Central Maui.

EK: There weren't any signs up when we came here.

KW: Oh, interesting. The last time I came, there were the signs.

EK: Yeah.

KW: Yeah. And also, since you can't waft mai nei with us, there's a piggery nearby.

EK: Oh, I know.

[Laugh]

KW: [Laugh]

EK: At the other side. Yeah, that one you can smell.

KW: Yeah.

EK: So, any kit we didn't have? This was a very rough road, um, four-wheel

drive, and went far out. But this part is new to me.

KW**:** Oh, interesting.

NA**:** What is this?

KW [00:54:56]: The pump station diversion.

NA**:** So go to where?

KW**:** Um, here. Yeah.

EK**:** They still, all of them, have their own water.

KW [00:55:05]: Yeah. This new developments. The pump station, though, I mean, is older. Right. So we would be able to go past some of the wells that are historic, so they're over 50 years old. So I think some of the water infrastructure initiated with the plantation history of the area, but now these are used for more development, commercial purposes. But I mean, again. Right, you have, thankfully, unlike other places, you still have a lot of the historic sites intact. And that's because I think the community and the families here were very vocal about the fact that there were sites. And that's sort of what's really important about community staying in place is sort of that long term family knowledge can inform decisions more if you're on the ground and nearby.

EK**:** It begs that question about how much you want to share, how much you don't.

KW**:** Yeah.

EK**:** Right. Like I said, when he came, we didn't have the signs.

KW**:** Yeah. So that's interesting because.

EK**:** And they actually look new.

KW [00:56:19]: Yeah, they're fairly. I mean, they were here the last. I mean, I was here a couple years ago. Years ago. But again, you can see. So I don't know if you can see it from where you are Lehu, but like the difference when you have water and when you don't. Right, like this is.

EK: This is the water.

KW**:** Yeah. Right. I mean, sort of this incredibly pronounced impact of having like how land comes to life when there is water there. Right. That's why we say Ka Wai Ola, Water is Life.

EK**:** And actually, I'll have ʻEkolu. We could spend a whole day going up.

KW**:** Yeah, that would be really neat.

EK**:** Yeah.

KW**:** Right. I mean, if you took ATV's or polarizes, that would be really amazing to see.

EK**:** You can smell the pig farm now.

KW**:** Yes.

EK**:** The wind is blowing, so there's no.

KW**:** Agricultural uses in the area. And this place was lots of ag. Lots and lots of ag. How long has the Kipuka been here?

EK [00:57:41]: What year is this? Ten years. No, not ten years longer. Right. OCR. OCR was ten. So OCR was here before. Oh, now maybe about 15-20.

KW: She's dry. You need water. I mean, but you can even see the difference with the individual plants, right? Like this is a well fed.

EK**:** Normal is on this side.

KW [00:58:25]: That is, she needs water. But it's interesting, right? Like, so Lehu, come really quick. So like. Right, this is why they talk about like biodiversity, right? You plant the bigger trees, and you let the smaller trees have the shade underneath because you look at this ʻaʻaliʻi and how green and lush and well, it's doing versus one that doesn't necessarily have as much water but also doesn't have the shade. Right. So it's. She's thirsty, but it's just really amazing what does the Kipuka mean to you?

EK: Oh, me?

KW**:** Yeah.

EK [00:59:10]: Savior.

KW**:** What do you mean, Savior? Like Jesus?

EK [00:59:14]: No, I mean, (Kipuka) is a savior. It protects this area.

KW [00:59:27]: But you can see. Right. I mean, I just find that it's such an interesting landscape because of the temporary habitation. Right. You can totally see how this was this really, really important commercial economic route, and not today's commercial economic, but traditional economics. Right. Like the. Like how you would be able to bring things from other moku or other ahupuaʻa into these areas. And the idea that. Right. I mean, you can think of temporary habitation, like traditional hotels. Right. Like, people who would travel through would stay, and they would be able to stay safely, and they would be able to replenish and rejuvenate, get the resources they need to continue on their travels. I mean, it's really quite a beautiful system. I mean, it's just. I'm just so amazed by how the elements shift depending on where you are and how our kupuna had that incredibly intimate understanding of the elements and knew how to develop a thriving society around that as a result. I mean, you talk about indigenous ingenuity. This is it, right?

EK**:** ʻEkolu, say mahalo. Amazing work.

KW [01:01:34]: Oh, that's probably gone. How many families do you think were living

in the valley? Like, just because you're a genealogist. Right. Like, at different points throughout history?

EK**:** Well, in the 1890s or 1800, probably over a thousand.

KW**:** Wow.

EK [01:02:01]: When it got to 1920s, 1910, around the war, I started to kind of dwindle.

KW: Do you think? Was that part of it was, like the.

EK**:** No, it was the plantation.

KW: Wow.

EK**:** The plantation did a lot of changes. All seedlings.



Olowalu Village and Sugar Mill Viewed from Ocean (ca. 1900)
Hawaii State Archives Collection (GN-3-21043 ark70111497w)

KW [01:02:49]: It knew you were there. I might have been on a timer. Maybe it sensed you. That's why I'm talking. I'm expecting you to be so, Elmer. So this is where, like, this is sort of old Olowalu, for lack of a way to put it. Is that a good way to put it?

EK**:** Yeah. There used to be a church here.

KW: Yeah. Happened to the church. It burned down.

EK: So you get to do a presentation there.

KW: That's right.

EK: It was at there, got burned down, fire.

KW [01:03:49]: What was it? Olowalu Church.

EK [01:03:51]: Olowalu? Yeah. It was a Christian Church.

KW: What?

EK: Christian.

KW: But it was called Olowalu Church?

EK: Yeah. No. Yes, yes.

KW [01:04:02]: I'm wondering if I got pictures of. I went to the church. So they never rebuilt the church, right? No, it was a beautiful church. So how far? Where does Olowalu. We're getting into Ukumehame.

EK: But the church was actually the edge, the edge.

KW: So do these valleys go through or.

EK: No, no, not these. They go up. But only Olowalu goes through.

KW: It's just amazing. It's so interesting. I should ask Kainoa, do we think the trail is still functional?

EK: I don't know. I mean, we didn't go far.

KW [01:05:04]: Knowing Kainoa. He would walk it every now and then, because he's. Yeah, he's, you know, fit. So we're in Ukumehame now.

EK: Yes.

KW: Did you have family here as well?

EK: No. So this is a private. This is where the. This is where a very protective family lives.

KW: Okay

EK [01:06:01]: Yeah. They really do not like visitors. But this thing goes all the way up to the farm to the top. You gotta call him. Yeah. I mean, it's owned by Hawaiians, but you gotta call here that.

KW: Yeah, we're not gonna.

EK: But this is up here. It's very, very culturally different. This is where Hinano…

KW: It's where what?

EK: Hinano them are. Here in the back.

KW: This is where his loʻi is.

EK**:** Yeah. Um. And you wanted to go check out the salt.

KW [01:06:40]: Yeah. Because there's really amazing documentation right about. And what's amazing to me again is you can see it from the road. Right. You can sort of see where salt is naturally forming these little salt pockets. The ocean is so beautiful from here. There's just so much use.

EK**:** The news driving over Kēhau was saying, I want to go jump out. I said, be careful about this area. There's no bathroom at this time. There's no bathroom on this side. Right. So everybody jumps on the other side. Sure enough to drive by.

KW**:** There were some tourists that were really... Maybe we'll go to the lookout and then turn around. So it's really interesting to me again, right. Like talking about just how. Yeah, okay, I lied. Maybe turn around up here and we'll get back. Is it because. Right. You would have had to come through Olowalu and then turn south, right. To travel that way.

EK**:** And I think most of their, most of the land up there are not clouded with issues.

KW**:** Oh, wow.

EK**:** That's the reason they. That is the gate area.

KW**:** Oh, wow.

EK**:** Yeah.

KW**:** That's amazing. So when did they first build the road to drive this way?

EK**:** Oh, I don't know. I came here in the 1970s, in the.

KW**:** **ʻ**70s, and this road was in place.

EK [01:09:20]: Not this road. Our road wasn't as predominant. It was a longer road. It was just two lanes.

KW**:** Oh, wow. Yeah.

EK: It was a long one, but it wasn't a car. Right. All the cars were stationed wagons, and everybody just jumped in the back of the truck.

KW**:** Yeah. So the Lahaina Moku begins with Ukumehame, right? That's the. Is that correct? The first of the ahupuaʻa, then Olowalu, then Launiuopoko. So tell me a little bit about Launiuopoko.

EK**:** I honest, I don't know too much in the sense of it started to. It grew. It grew because everybody went that way. Everybody's coming back. So it kind of was a mix in between. Right. Between people coming out, line up.

KW**:** But it's another predominantly agricultural culture.

EK**:** Oh, very much. Very much. I like... with Keʻeaumoku them (are doing). The issue with that one is they were caught up right in the middle of

the…

KW**:** I'm sorry.

EK**:** Keʻeaumoku folks. And they're fighting for their land. They got caught up because of the plantation.

KW**:** Oh, wow. Yeah. Do you have family in Launiuopoko?

EK**:** I do. They're nice. They're a nice family... [end of interview]

June 22, 2024 (6:00 a.m. to c. 2:30 p.m.)
Lahaina Oral History Interview
With Shayne Kahahane
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku o Lahaina
Transcript Released via email permission on December 19, 2024



The audio recorded was part of a field visit through the lower Lahaina fire zone, with a focus on traditional cultural properties and historic sites. The group of kūpuna and kamaʻāina gathered at 6:00 a.m. and participated in the daily orientation and opening protocol with cultural monitors, contractors, and agency representatives. Following the orientation and introductions, members of the group were given an individual audio recorder and asked to "talk-story" with one another and share personal memories (knowledge), experiences, practices, and thoughts on the rebuilding and restoration of Lahaina.

A total of thirty-six kamaʻāina participated in the huakaʻi and twenty recorders were used during the course of the day. All recorders were collected and transcripts developed under the name of the individual who had the recorder. In preparing the transcripts, we focused on the primary person who held the recorder, and when audio quality allowed, included memories and/or statements made in response to questions and shared experiences.

Topics discussed during the interview included, but were not limited to:

Systemic Neglect of Infrastructure and Safety:
Shayne is vocal about the long-standing neglect of Lahaina's infrastructure, particularly the absence of adequate evacuation routes. He highlights how congestion during past emergencies, such as the 2018 fires, was a warning that went unheeded, resulting in similar chaos during the 2023 fire. Shayne criticizes government agencies for failing to implement basic fire safety measures, such as designated evacuation routes and fire-resistant infrastructure, emphasizing that these oversights have cost lives and eroded trust in leadership.

Preservation and Cultural Healing:
Shayne envisions a future for Lahaina that prioritizes healing through cultural and communal spaces. He advocates for the creation of memorial parks, such as a space extending from Lahainaluna to Dickinson Street, where families can gather, reflect, and celebrate Lahaina's rich history. He also proposes transforming oceanfront spaces like Bubba Gump's into meditation areas to honor those lost in the fire, ensuring that restoration efforts focus on community well-being rather than tourism.

Rebuilding for the Future Generations:
Shayne stresses the importance of rebuilding Lahaina in a way that benefits its residents and future generations. He calls for relocation of vulnerable structures, such as King Kamehameha III Elementary School, to safer areas while preserving the historical and cultural integrity of Lahaina's landmarks. His vision includes addressing long-standing issues, such as water rights and affordable housing, to create a sustainable and resilient Lahaina that respects its past while preparing for future challenges.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Primary Speakers[5]:

Participants' Names:
Shayne Kahahane (SK)
Malihini Keahi-Heath (MKH)
Kēhau Watson-Sproat (KW)
Keʻeaumoku Kapu (KK)
Glenn Gazmen (GG)
Scotty Rickard (SR)
Linda Nahina Magalianes (LNM)
Ike Magalianes (IM)
Jesse Neizman (JN)
Kekoa Mowat (KeM)

Staff & Agency Members:
Kristen Fuld, USACE (KF)
Joseph Grunditz, USACE (JG)
Kepā Maly (KM)
Jen Kamahoʻi Mather (JKM)
Matthew Kawaiola Sproat (MS)
T. Kēhaulani Watson (TKW)

[5] At times, multiple conversations were occurring at the same time. This transcript focuses on Shayne Kahahane's direct, substantive interactions with a few other huakaʻi participants. Timestamps allow for reference to those instances. Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations. (See transcript titled "2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat all of narratives that are covered in further detail by other participant's recordings.

Following the morning protocol, interview participants were invited to hold individual audio recorders, and Matt Kawaiola Sproat provided background on how the recorders worked. The oral history program staff then shared that the recordings and transcripts, as well as the video recordings would be kept private. Following preparation of transcripts, the draft texts would be returned to the interview participants for review editing and release as appropriate. The focus of the initiative is to support of the recovery process and to document kamaʻāina voices and recommendations on protection of the biocultural landscape of Lahaina.

KK/Group [00:00]: [Introductions, orientation of field staff/cultural monitors, agency and program managers, and set up recorders for those who wished to carry one. Huakaʻi participants board bus and begin drive through Lahaina Town.[6]]

MS: [Begins to sing the Lahainaluna Alma Matta.]

Group: [Joins in, singing. See transcript prepared from Kepā's recorder for words to the mele.]

KW [00:26:47]: Did you guys go to Lahainaluna?

SK: Yes. We're the Lunatics [laughing].

KW: [laughing] Is that what you guys called it?

SK: Nah, at my age, I can get away with it.

KW: He's [Matt] a "Hauʻulagin!" That's the Hauʻula version. And what year, can I ask?

SK: 1872, [laughing] I was 1872 right after David Malo. [more laughing] 1972, over here.

MH [00:27:25]: And I'm '75.

KW: That must have been an amazing school to go to!

SK: Yes, it was.

MH: We had, yes, we… You know, the craziest thing we used to have… Well, I think it was phased out. By your year, yes. They used to do like… Everybody would take old furniture, we take it down to Malu ʻUlu o Lele [County Park] and we'd have bonfires out of everybody's old furniture.

KW: Really!

MH: I don't know why we did that. Why did we do that? It was horrible. But, yes, it was a ritual. I don't know. Big bonfire before homecoming.

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[6] For background on the orientation and introductions at the base yard, see transcript titled "2024 06 22(a) Keeaumoku Kapu Lahaina Recorder." Unfortunately, Keʻeaumoku's recorder was mistakenly turned off prior to reaching Front Street. Kepā's recorder which ran the length of the huakaʻi captured most of what Keʻeaumoku shared during, and the larger group of conversations, experiences and recommendations.

SK: Yes.

KW: But that school just has so much history. Like, you go up there and it's beautiful and like, all the…

SK [00:28:10]: Yes, I mean, you know, but you take it for granted, too. It's like an everyday thing. So, you don't really realize where you're at, how much history is in the school. I mean, you get...

KW: They don't teach you though? Like they don't teach you the history?

SK: Well, they had Hawaiiana Club.

MH [00:28:26]: They had Hawaiiana Club but in order to do Hawaiiana, you had to have all your credits... So in your Junior and Senior year...

KW: To graduate?

SK: Well, you know, the thing about it, Lahaina was a lot greener back then. I mean, with the sugar fields and everything. So, it wasn't like this dry. It was with the sugar cane, but green. Then along Lahainaluna...

KK [00:29:11]: [Giving the group information about the Memorial and about Kamehameha Schools land above the bypass. See transcript referenced in *footnote 1*.]

KW [00:33:42]: …Did you guys ever work pineapple fields? Did you work in the fields?

MH: No.

KW: [To Shayne] Did you ever work in the fields? The pineapple fields?

SK [00:33:50]: No.

KW: Well, you get the hat [referring to the large sunhat Shayne is wearing]!

SK: Yes, that's for only go beach. When we were growing up, the hotels already started opening, in 1962. So, my father became supervisor for the Sheraton landscaping. So, he told me and my brother, "Do not work pineapple or sugar, work in a hotel." So, ever since then, I've been working in the hotel.

KW: [Gesturing to Kawika Perreira] His dad's from Ewa Beach. We're old enough that the dad used to work pineapple fields. That's why I know the hat. And his grandfather was at Dole until they closed.

SK [00:34:32]: My father was a truck driver for the sugar mill. Then he went into construction and they built the Sheraton. And then he got from working in construction, he went right into the hotel. So, he just told us, you don't want to work in the fields. Oh, yes. I mean, during the summer after, you know, when school break, everybody worked pineapple summertime, and we wanted to be with our friends, but he told us no, because how hard working in the fields. So I'm glad, get up early.

KW: Yes, my mom used to work at the cannery.

SK: Yes, my mom, too. At this cannery when it was open, she was… She used to work at Baldwin Packers…

Group: [Comments on level of water flowing in the channelized Kahoma Stream, and issues with Puʻupiha Cemtery.]

SK [00:36:36]: …So, is this your first time going through?

KW: No. Is it your first time?

SK: No. We were fortunate enough that our family was able to go to the cemetery. We went to Waiola Church cemetery. Then we went to Maria Lanakila. Had about ten trucks or a convoy of ten vehicles in our family. So, we went through Waiola, then we went to Maria Lanakila, then we went through Front Street. Without the landmarks, you couldn't tell what was where or what was there. So, my wife and I… I've been helping with debris at friends' homes or family's' home, helping them because they didn't have anything. My house didn't burn, I live right below the high school. So, I had coolers, I had tables, I had chairs, tables and all that. So, I went to help friends, you know, clean up their yard. So, for my wife and my sister-in-law, it was their first time going through that. It was hard for me. So, I know how difficult it was for them. You see enough video right, YouTube from day one, but what got me was Wednesday night, August 9th, and then my daughter showed me the post of all the cars on Front Street charred. That got to me because I left about 5 o'clock that evening on the highway. Didn't know by 4:30 pretty much the whole town was gone already.

KW: Was unreal.

SK: Oh yes. Still a nightmare, still get nightmares. My sister died in the fire at my grandmother's house.

KW: I'm so sorry.

SK: And my cousin, they found my cousin in the bathroom of the carport. She tried to take safety in the bathroom but… My sister was found in the back yard. I had about three classmates that lost their lives and a bunch of friends because I grew up in that Mill Camp area where forty-three people died. That's where I was born and raised. I know the place like the palm of my hand.

KW: Yes.

SK: It was real sad because they couldn't exit. With Lahainaluna trees toppled, I get some stories.

KW: I can imagine.

SK: I get some pictures because we went looking for my friend's sister and his brother-in-law, they couldn't find them like two weeks later, they were still on the missing list. Well, if you don't see them in two weeks, you know it's not missing. They're not going to come back, they're gone.

They were trying to exit their subdivision onto Lahainaluna and there's these huge Albizia tree and that tree just fell on their car, they ran but they didn't make it running down Lahainaluna, it was sad. We play in the choir with….

KW: You have a beautiful voice.

SK: We've been doing a lot of funerals, we sing at a lot of funerals and it's been…. …But you have to because everybody needs that soothing music and comforting and stuff. But it's not easy doing funerals.

KW: Are there still funerals happening?

SK: Oh yes. We just had my sister's one, May 25th, a couple of weeks ago. And there's a lot of people still waiting to have services. There's a lot of reasons why some people still not ready to accept…

Group [00:40:44]: [Agency representatives share information about historic district and integrity of the buildings. Theo from Lahaina Restoration, and some memories shared by Uncle Scotty Rickard about the Seaman's Hospital (see Uncle's transcript, also the transcript cited in *footnote 1* for background.]

SK [00:49:39]: …Blame Pioneer Mill for all the toxins we inhaled.

KW [00:49:41]: When my son was in pre-school they could not drink the water. They had to bring bottled water to pre-school every day because of all the plantation stuff.

SK: I mean, like, a lot of the people that grew up, they passed, you know, from cancer or something. So, we, yes, so we went like, "How come?" And we got to point to the sugar mill. We lived right… We're on this side of the street, they were on that side of the street.

KW: My son's dad too, when he was 28, got cancer. So, like, and no explanation, too. So, all these people in ʻEwa, like, all kinds, so we took him mainland to get treated and they said, like one in a million... And it's the arsenic in the water.

SK: Yes. Oh, yes. I mean, you know, back in the day, they used to, had plenty mosquitoes through the neighborhood. So, they used to have this jeep with a tank, and they fogged the streets. Nobody told us it was toxic. So, we used to chase them, run through the smoke. Find out we were killing ourselves…

Group [00:51:19]: [Discusses 900 Front Street which is the previous plantation hospital site; and reviews protocols about rebuilding and recovery along the shore and Front Street. Then continues drive to the vicinity of Baldwin House and other notable places while driving to Waiola Church. For background, see transcript referenced in *footnote 1*.]

Group [01:25:00]: [Bus arrives at Waiola Church. Multiple conversations occurring. Earle Kukahiko, Keʻeaumoku Kapu, Viki Kaluna Palafox and other

participants share personal memories and historical background of the church and adjoining cemetery. See transcript cited in footnote 11 and several transcripts from the kamaʻāina participants.]

SK [01:27:44]: …So, when you guys restore the Seaman's Hospital, they going plan on occupying the building.

JN [01:27:52]: What's that?

SK: They will occupy the building after you guys do the restoration?

JN: We are still working it out with Old Lahaina Lūʻau because they were leasing from us. So, you remember the architect, Schultz?

SK: Yes.

JN: He restored the building and the agreement between Lahaina Restoration and him, was that he restored the whole thing. And so, you know, we entered into agreement that, you know, he make the rebuild, and then he can be based out of the building, you know, for 20 years or so, whatever the agreement was, you know, rent free. And then after that lease or agreement was pau, then we rented it out. It was Paradise Television Network, the Channel Seven, the Visitor Channel. And then, most recently now, Hoaloha ʻEkolu, the Old Lahaina Lūʻau parent company…

JN [01:30:34]: My Great Grandpa on my mom's side was a Reverend over here. Early 1900s, I think.

SK [01:30:44]: Yes. So, your wife is from Lahaina?

JN: My mom.

SK: Well, your mom. Oh, okay. Yes. So that's the… what is Mom's maiden name?

JN: It's Tam Lung.

SK: Tam Lung, yes.

JN [01:31:06]: Tammy [Harp] knows the whole thing, so.

SK: Yes, yes.

JN: On both sides, Mommy and Daddy's side. Yes, I'm the 7th generation. But can go forward and backward…

SK: That's right. Tammy is heavy into the genealogy.

JN: Earle's grandpa was a reverend and he blessed our house in Wahikuli Terrace.

SK [01:31:39]: Yes, I remember Reverend John. Funny man…

SK [01:41:15]: …It's like what Keʻeaumoku said driving through Front Street no more the building you don't know where you stay. When we came across we said, oh this is Lahainaluna over here but no look like Lahainaluna

without the buildings.

KaK: I remember before had this hall used to have the old building next to ʻum… I remember the buildings before.

SK [01:42:14]: Charlie Makekau guys used to live over here before they moved to Kauaʻula. They had one house over there, one red house. Makekau guys used to live over there…. [looking at neighboring parcels] …Still surprised they no pick up the cars. By the Prison had the propane tanks still there. I think how come they still get the propane tank. Should be gone already. Ten months in, you pick up all that hazardous material and still get ʻum.

IM: Just like our place, Puamana still get but they do what they could do.

SK: The kind, couple weeks ago, I went up Kelawea, Kalena Street by aunty guys, Gazmen. I went drive over there. Go all the way down Aki and then down Kale Street, go down to Mill Camp, the whole place. Had to go there as that's where I grew up, most of the homes over there are all cleared already.

IM: I thought was from the bypass down, I thought was water in that whole place but when I looked good wow get houses on the top part.

SK: Yes. That's why, on the day of the fire from my house you look down below our street, you can see the flames. I said that's not grass burning. That's where my cousin Dean guys stay, Joe Ah Puck's house, all those guys over there, I thought their house went burn. But was below their map Uncle Herman Naeole guys place. Then from Delatoris below. Their house never burn, but across the street when burn, Cabanilla one went burn. And then everything below that when burn. Which was kind of good but I thought from the bypass all the way down to the shoreline. And us guys mauka never burn.

IM: Was right below them? Up Lahainaluna Road in that area?

SK: That's why I tell everybody, you know, in my truck now I get bolt cutters. That's what they needed. And then now i July, they are going to start on my street, Liloa, go down and get the wall for the bypass.

IM [01:42:40]: I think that's one part, they are going make one opening, yes?

SK: Yes. They're going to make the emergency exit, but still yet, everybody go, yes, going get one gate. So, in emergency, who going open the gate? I said, "I will." I'll cut it with the bolt cutter. [laughing] I said, "I ain't waiting." So, the thing about Mill Camp, which if I was there, I know.

IM: Right, right.

SK: What the guys should have done, everybody was on Kuhua Street and all those Aki and everything else going Kopili, whatever.

IM: Get one gate over there.

SK: Got two gates. The two gates from the sugar mill, they should have just bust the gate and go down Honoapiʻilani Highway or Pāpalaua. That's what they should have done. And they would have at least found one way out. Everybody was trying to get out on Lahainaluna. Are you kidding? Couldn't get out Lahainaluna. Yes, yes. That's why I said. But the stupid thing is, that's the kind of stuff they should have done from 2018, because we went through that in 2018.

: All the guys from Mill Camp went on Kuhua to Keawe Street. And everybody from Lahainaluna coming down on Keawe. So, it was all jammed over there. So, in 2018, they should have said, okay, we're going to open up this gate. So, put one sign over there from 2018, "Evacuation Route." Right through here, right to Pāpalaua and they could have gone out that way instead of trying to go all the way out. Yes, yes. That's why everybody got stuck.

IM: Plus, they made that Kahoma Village [Residential] get one road that's going up?

SK [01:44:14]: Yes, yes. That's the one, that's Kuhua Street, that's Kuhua. Komo Mai is the street, but the thing come into Kuhua Street, and then the thing go into Keawe. But if you go from Lahainaluna, you take Lahainaluna, you go to Kuhua all the way to Keawe. But they never opened that up. But they should have opened that up in from 2018 and put a sign, Evacuation Route with one arrow. That's what they never do. So, to me, I going see some of them tomorrow. And that's the kind of guys we got to sue, the people that neglected 2018. Because the State or County should have put evacuation signs. This is the route to get out. They never do nothing, so that's why all those people died.

IM: Because we get the evacuation for high water, right?

SK: Yes, that's what I'm saying. They get tsunami evacuation. But how many years we get fire and you guys still never think! You're getting paid for not thinking. They never think about putting in signs for fire. That's where they failed us. You know, it's not just a tsunami. We get fires three times a year. And you guys still think the tsunami more important than a fire, you guys no put sign, right? So, Wednesday I went to the meeting. The guy Sniffen [State DOT] was supposed to come, but he never showed up, I was pissed. So, now I like you know what… He not welcome to Lahaina. We don't need him. He no more the balls to come and deal with and answer our questions. I don't want to see… [him] in Lahaina anymore, I'm sorry I swore.

IM: Right, right.

SK [01:46:20]: Bleep that. You know what I mean? So they said he couldn't come because he had to meet with the Federal. But that's one excuse. Your priority is us.

IM: Not them!

SK: Yes. You don't care about what we going through, the fire victims. That you said, "Oh, I cannot make the meeting on Monday." We're waiting for answers. What about us? So, that guy he should resign or fire him or something. He's not going to save us. They not going do nothing with the bypass. Yes, exactly. We paying this guy for what? He don't care if we die again, no more nothing in place. Ten months, they should have put signs up already. Do something.

IM: Yes, that should be what we're talking about right now.

SK: All we get is Keawe Street. Right? We only get Keawe for get out or in. But look what happened the other day. They had the oil spill by Panda [Express].

IM: Yes, yes, yes.

SK [01:47:33]: Traffic stay all the way up to Launiupoko. Yes, to Kāʻanapali.

IM: I heard they wanted to open these roads, but how are you going to open road if only going get a left and right turn.

SK: Well just like in August, they're going to open up Lahainaluna because of school. And where they going? What? Lahainaluna no, serve, nothing. We need bypass go all the way to Honokōwai or something.

IM: [01:48:01]: What do you mean Lahainaluna Road?

SK: Yes, yes, yes. They're going open 'um up. So, I going like, "Where they going? Honoapiʻilani to what?"

So, from Lahainaluna you will come down through Lahainaluna to Honoapiʻilani and go where? Exactly. So, no makes sense.

IM: Mostly everybody lives over there.

SK: Yes, that's why make the bypass. We don't need Lahainaluna and Honoapiʻilani. We need the bypass so all the tourists can go up to Kāʻanapali. Whatever the road, Honoapiʻilani and the bypass, that's not enough. That was proven in 2018. Never serve nothing, you still get congestion. But if you do a bypass to Honokōwai, you take some of the pressure out because everybody will come up from Kāʻanapali to the bypass. Or from Leialiʻi, yes, from Leialiʻi Parkway to the bypass. But right now, you get everybody on Keawe. Everybody on Keawe. So, they say they get forty million dollars, and they get another grant of forty-five million to do Olowalu to Ukumehame. They said that would take at least a hundred million. Well, if you get eighty-five million, do what you can with eighty-five. Whatever, no say, oh, we're not doing nothing because we no more the hundred.

[01:49:34]: But if you get whatever you get, do something.

IM: They're probably going to use that money to do infrastructure for

Olowalu.

SK [01:49:43]: Oh, yes. Well, they are going to make the fire station and all that B.S..

IM: Yes, that is one.

SK; To me, I said that fire station should be on Lahainaluna Road, not Olowalu. For real, we need a fire station in Lahaina.

IM: Right in town.

SK: Even if the fire station in Wahikuli is like, from Lahainaluna any way, 3.5 miles, that's the distance. So, the fire station is 3.5 miles from Lahainaluna. But with all this, you need one fire station on Lahainaluna, you need water tanks on Lahainaluna.

IM: They should make one of those somewhere in this area.

SK: Well, the fire is always up there. The fire is always up there. So, just like they like made the evacuation route on Mango Line, Lahainaluna Mango Line. They went put all gravel on Mango Line.

IM: From the school?

SK: So, from the school, yes. So, that's the evacuation route there. All gravel, Mango Line and then supposed to come down someplace up here.

JN [01:50:47]: And then tie back into the bypass?

SK: Yes, come back down. But the thing is where does the fire start? On the south side. The fire starts south and the thing goes north, right? So, if you stay Lahainaluna, the road going…

JN: Where you're going into it?

SK: So, no make sense to me. That's why to me, where Lahaina Intermediate stay, they need to make a road going and tie into Dickinson [Street] on the back.

JN: Oh, on that back road, yes?

SK [01:51:16]: So, if you look in this is Dickinson. Dickinson got to go straight up over the bypass.

JN: Because the thing use to before.

SK: Yes. That was one County road. But then Pioneer Mill shut it down...

JN: Yes, like another feeder road to come down.

SK [01:51:26]: But they sold… From what Todd told me... Cousin Todd Rickard because Todd's house is over here on the back road, Dickenson, the County sold it to Peter Martin. So, Peter Martin owns the road then Kalani Vierra stay on the top.

[01:51:42]: So Kalani said Peter Martin owned this road. That's not one County

road. So, the road used to go up by Kalani guys. Then the thing tied into Kelawea Street, Lahainaluna, down to where Uncle Wilson. That road behind Wilson's house… Yes, or Smythe's place. That road, Kelawea would tie into Dickinson and go all the way down to here. But they took the road away. But that road got to go all the way to Lahainaluna. For evacuate Lahainaluna subdivisions of Kelawea and all that. From 2018 we saw the congestion. You get five subdivisions, and you get the three schools on one road. Was a mess in 2018. I was there, it was a mess. So, you cannot depend just on Lahainaluna...

JN [01:52:38]: Because what, in 2018. Oh, no, was the other fire maybe was 20...?

SK: Before that.

JN: But had one that I remember seeing the traffic coming down, that it was trying to get up towards the Safeway parking lot area. I know they had to go, I think came through Komo Mai [Street].

SK: Well, yes.

JN: Bypass already then Komo Mai yes?

SK [01:53:00]: Yes, yes. But... Okay, so we come in from Kelawea Mauka, Phase Three, and people coming from Kelawea Mauka Phase Two to the bypass. So now we're going down Keawe. So now you get Kelawea Mauka Phase One, Paunau, Mill Camp, and David Malo all going on... They was coming out of Kuhua Street. They opened Kuhua, right? So they was going Kuhua. And now we coming down Keawe and Kuhua. So they stopping us for let these guys come out of Lahainaluna, Paunau, and everybody else. To me this is a stupid part. You get four lanes, two lanes going down, two lanes coming up. So, nobody coming up. But they only let one lane come out, one lane going down. So, that's why it was backed up.

[01:53:50]: If nobody coming up on that up lane, use the two lanes, you have one cop. So that's why they weren't moving us. We stayed backed up in a freaking fire like a wall, bro. In 2018, the thing was straight and freaking that high. It was just coming like, you know, soldiers marching towards the north.

JN [01:54:10]: That was the one that was night time, right?

SK: The one night time was November 2022[7]. I get the video.

JN [01:54:17]: That's the one that came from...

SK: Yes, yes. Keʻeaumoku guys one. Just by Keʻeaumoku's valley and went up Lahainaluna, burned Lahainaluna.

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[7] The August 2018 fires occurred before 1:00 am on August 24 in Kauaʻula Valley. The November 2022 fires were reported mid-day on November 8, 2022 and contiuned for two more days before being contained.

JN: I parked over here, I think it was maybe 3 o'clock in the morning...

SK: Yes. I get the video and record everything outside my house right there. Yes. So, I went record everything. So, I get the date. November, 2022, was November, 2022. Then look what happened, August 2023. So, I get that all documented, but I tell you, I swear, the traffic is crazy. Ten months in and we still no more the answer…

Group [01:55:31]: [Boards bus to continue down Shaw Street to Front Street. Various participants discussing memories and thoughts on cultural recovery. For details, see transcript cited in *footnote 1*.]

EK [02:00:26]: [Shares background on the old ʻUlu tree at Waiola Church. Since fire, it is sending out new shoots. See Uncle Earl's transcript.]

KK [02:02:55]: [Shares background about restoring old street names across Lahaina Town; relocation of the Salvation Army lot; about the wahi pana of the region around Mokuʻula. Mokuhinia, Luaʻehu; and relocation of King Kamehameha III Elementary School. For details, see transcript cited in *footnote 1*.]

SK [02:27:50]: …To me, everybody been talking for the last ten months. We like see the Lahaina shore line open so families can gather instead of going like, you know, Wahikuli or Canoe Beach. At least you get an alternative to come in the heart of Lahaina. Take your kids, go fishing, you know, go swimming.

JN [02:28:15]: Even they got the sea wall, I went to look. Even the regular ʻaʻama crabs, and the big ones, usually in the daytime they don't come out and they only come out at night time. Day time, they are all over the place because there's nobody around.

SK [02:28:24]: So from week one in August, I said from Lahainaluna to Dickinson, all that should be one memorial park, like Kapiʻolani [Park on Oʻahu]. We don't bandstand, so we get to celebrate. Celebrate cultures. Then Lahaina Broiler or Bubba Gump's, they should make that one meditation memorial for all the guys in the ocean. One meditation area.

Lahaina needs that. They need that healing. You cannot put things back to normal because it's not going to benefit us. Lahaina needs to heal. And if you go Lahaina, you can reflect and pray and all that kind of stuff, you know. But if they are going to make it back to tourism, we lose everything. It's like we no matter, kind stuff. But that's what you gotta keep that, you know, just like the World Trade Center.

JN [02:29:21]: Oh, the memorial?

SK: Yes, something like that. We need something like that. And even for our keiki and moʻopuna and for them to know. If they weren't born but at least they will know the history of Lahaina…

?: …It will never be the same.

SK [02:30:11]: Yes. It's funny, you know, we're coming up along Lahainaluna, driving in and without the buildings, you don't know it's Lahainaluna Road. Crazy. Real hard now. More difficult to figure out where the landmarks and what was there.

Group [02:31:30]: [Multiple conversations occurring as group rides to the area of the old Lahaina Court House and harbor. Shayne, Kēhau, also discuss food and restaurants, and spam musubi.]

SK [02:32:58]: …Funny, I'm not a fan of spam, but I'll eat spam musubi… …Well, you heard about Nagasako Okazuya? Well the Nagasako family, I think over a hundred years they've been part of the Maui community. They had Nagasako General Store on Front Street and Lahainaluna. Then they moved to the Lahaina Center. Well, after, I guess, generations, the older kūpuna, nobody wanted to take over the grocery store or general store. So they made one small, little okazuya, about the best musubi. I mean, everybody buys musubi to go to school or any kind. So my grandson will only eat Nagasako... they had an okazuya. But it's funny that the kids can… they know the difference. Yes. So, even now after the fire, when get events, the family still makes the musubi and gives them out to the community and stuff. And everybody looks forward to that.

KW [02:34:26]: Something to be said for ʻono musubi, man. You cannot beat it, right?

SK: Yes…

KK [02:35:34]: [Information about Malu ʻUlu o Lele Cultural Center and the surrounding area, including the canal. He also discusses Pioneer Inn, Recovery of the Harbor and significance of the Lahaina Court House. See transcript cited *in footnote 1* for background.]

Group: [Leaves bus and gathers under the trellis between Court House and harbor. Various participants share personal experiences and thoughts on cultural recovery.]

SK [02:48;25]: [Commenting about the water in area of harbor.] …The water looks clean, but I wonder if safe?

SK: …Two nights ago, you saw Daryl's daughter, Ciara Kahahane on at 10:00 news or 06:00 she works for the prosecutors office. So this was a lawsuit about climate change. So anyway, she was talking about they're trying to settle this thing so they don't need waste the money. So I was like, oh, your father will be proud of you. You're on the 10:00 news! Was good for her, though...[8]

[02:50:23]: …We went to the DLNR meeting about the Mala Wharf. So the haoles, plenty haoles. It was at the MAC. So they talk about making this [the harbor] bigger. They like make this bigger. Hell, no!

SK[02:51:00]: …They tell, oh, make it bigger. So then what they wanted to do was

[8] Ciara is now the Deputy Director of CWRM.

move Kam Third school and use that as a parking lot for all the trailers that are boat trailers. They launch their boat over here, then they parked over there. They ain't making one parking lot. Forget it!

Group [02:55:29] : [Participants sharing memories of the harbor area. See various participant transcripts; also the transcript referenced in *footnote 1*.]

SK [02:56:32]: Yes, I remember when that was all sand. From Kam Third School, all sand. No more this, it was just sand. All over here was sand from Kam Third School, sand all the way.

[Referring to Scotty Rickard] I was listening to him when he was talking about the water when we were by the Seaman's Hospital. Because it was good for know, because he knows the history of all the water. Where the things stay.

PR: He knows a lot of things. Sometimes the Water Department calls him and asks him…

SK [03:02:36]: …I don't know if you guys remember the movie Devil At 4 O'clock? Well, it was filmed on this street [in 1961], and actor Spencer Tracy, Frank Sinatra. So, he talks about the island having a volcano that was about to explode. And they had to evacuate everybody off of the island. So that was... They made the Hollywood made a prison in that area where the Fort, the corner of the Fort wall is. And this was like almost like a hotel or where the governor was. So, they did all the special effects on this street, you know, with pyrotechnics and the road earthquakes, road cracking. And with Pioneer Inn had a barber shop and the bar. Try to look up. They still have the movie Devil At 4 O'clock, you'll enjoy it. Look at that… And they had Daryl Akiona as the little kid. I still watch that movie, Devil at 4 O'clock.

[03:04:30]: I give away my age [chuckles], The Devil at 4 O'clock. Yes, I remember the filming The Devil at 4 O'clock and they had a church right over here. This was a chapel…

MK-H [03:05:36]: [Shares background about the Carthaginian, her father's testimony about removing it; and about her father's passing away. See transcript prepared from her recorder.]

SK [03:18:30]: [Speaking to Glenn (?)] ...I like hear. What is going to happen to Lahaina, like what they said about the school. They cannot put the school back... The Māla Wharf [meeting] was at the MACC and it was with DLNR. And what they wanted to do was talk about this [the Harbor] and Māla Wharf. So the haoles were saying they like make this bigger. They like make this harbor bigger. And parking lot- they like put that one parking lot for the trailers and launch their boat, right? I said, the hell with that. Over my dead body they gonna make that into a parking lot. But they should move the school because in case of a tsunami, The kids no more chance. The kids no more chance. Now is the chance to

move the school. Move it. Like Keʻeaumoku said, they talked about it, what, 30 years ago or even longer for moving the school.

GG [03:19:36]: All the guys that stay making noise about this, they've only been here 5 or 10 years. They don't know the history.

SK: Yes, that's right. That's when I saw the 67%. I said, who the hell are these 67%? I said, no can be our people, we know better. Locals know better, right?

GG: But the 67% was the parents from the new school.

SK: Right, they no more nothing else. They rather have this than that. So me and, me and Vernon Medeiros was talking, like I said, like Lahaina Pump or by Hale o Waineʻe, because you get the aquatic center, you get baseball field, you get football field, put them up there someplace. Then relocate Hale o Waineʻe Apartments. That's why I came, because I like hear more. And look Kamehameha Schools or Bishop Estate land. Do one swap or do something with the land.

GG [03:20:35]: Exactly. Even for the kind- And I feel for the guys who still stay at our old camp, Mill Camp.

SK: Oh, yes.

GG: They don't know what will happen to them.

SK: You know, I was talking to Galen [Takushi]. He came back like last weekend to fill out some papers because him and the sister still own the Paeohi Street house, Mill Camp house. But Galen gave the right for the Paunau house. So now he had to go see the attorney. $3,000 to change the deed to only his name now, Mill Camp. But then the discussion is widening Paeohi Street. His street. So 5ft on this side, 5ft on that side. So now his lot gets smaller, right…? …It breaks my heart when I hear what they are going through. Sad, the way they treat ʻum, FEMA…

[03:23:22]: …Like Sniffen never come, the director [Hawaiʻi DOT] ...We lost one town and, you know, I think it's important to come to this meeting to talk about the bypass... …And they say they're no more priority for the bypass, so they're not concerned about our safety. I care about my kids and my family already. Me, I don't care about me.

GG: Our story is almost ending. What we do now is all for them.

SK: Yes, exactly. Yes, it's for the future. I mean, you know, losing the people in our lives that we lost. I lost my sister, my cousin and my grandmother's house. Then you see, like Dalynn, you know, Vanessa guys, you hear the whole story, but just too much. And all avoidable.

Group [03:25:15]: [Returns to bus for drive back to Cannery Mall, and Nā ʻAikāne Hub. Multiple background conversations.]

SK [03:29:55]: ...I'm glad to know, everything I wanted to hear about Mokuʻula and 505 and Kamehameha Third and what would happen, is what I wanted to hear. I mean, you know, still a work in progress, but at least the vision is what I wanted to hear.

MK-H [03:30:15]: All of this should be given back to the Kingdom. But you know we need to take care of the graves because there's 23 of them.

SK: I didn't know that.

MK-H: When they redid the cafeteria they found, like, 18 more?

SK: Yes, you know, I never know, you know... Well, that's why it bothers me-

MK-H [03:30:40]: ...This is what our vision is, we want it to go back to this way. I just shared Dad's thing because they did a film on …Akakū did a film on Dad's procession, his funeral. And that was, you know, June, right? And then October, where they sent us a video of it. They sent all to us. All us kids. We're watching the video. And then all of a sudden, I hear… There's this little pause. And then you hear the pū. And it's Charles Kaupu blowing the pū. And it's like, doing the chant as the Carthaginian is being sunk. So, I mean, how ironic. My dad dies, and then they did sink it, you know… [See Malihini's transcript for full background.]

SK [03:32:01]: Yes, yes. You know, the thing is, knowing that they knew that there were bodies buried and iwi when they built King Kamehameha III and they built it anyway. Right here. The problem I get, I look at all this… You get the cemetery, the Japanese cemetery. Jodo and the prime land. And we like relocate those cemeteries so that as a community we can utilize it for the next generation. Right now we gotta work in Lahaina first…

[End of Recording]

September 5, 2024
Lahaina Oral History Interview With
Tamalani Kalekeiki
Interview conducted by Nā'ālehu Anthony
Transcript Released on December 19, 2024



Arrangements for the oral history interview with Tamalani Kaleleiki, Pelekikena of Nā Kiaʻi o Waineʻe, the cemetery committee of Waiola Church, were made by Jen Mather through her connections with the church. In the interview he reflects on his life in Lahaina, sharing memories of his family's deep roots in the area and the community's strong cultural traditions. Growing up in Lahaina during the plantation era, he recalls the vibrant neighborhoods, including Haole Camp, where diverse communities lived, worked, and connected through shared values and cultural practices. His family's commitment to cultural preservation is exemplified by their stewardship of royal tombs at Waiola Church and his grandmother's work as a weaver using natural materials from the area. Tamalani also shares the deep spiritual connection his family maintained with the ocean and its creatures, describing his grandmother's practice of feeding young sharks, underscoring the interconnectedness between people and nature in Hawaiian culture.

Tamalani emphasizes the importance of preserving Lahaina's history and cultural identity in the face of modern development and the devastation caused by the 2023 fire. He advocates for a future where Lahaina's rebuild prioritizes local values, cultural landmarks like Mokuhinia and the royal tombs at Waiola Church, and a return to a more community-centered economy. His vision includes reducing reliance on tourism and restoring Lahaina as a place where residents feel connected to their heritage. Tamalani calls for thoughtful redevelopment that respects those who lost their lives in the fire and ensures Lahaina remains a place for its people rather than becoming exclusively tourist-oriented.

Topics discussed during the interview included, but were not limited to:

Preservation of Cultural Landmarks:

Tamalani highlights the significance of Lahaina's royal tombs and cultural sites, such as Mokuhinia, the ponds at Kalua'ehu, and Waiola Church. Her commitment to preserving these places stems from her belief in honoring ancestors and maintaining Lahaina's historical identity. Through her work with the Nā Kia'i o Waine'e, she has led efforts to care for the royal tombs and restore the graveyard, emphasizing the need for such landmarks to remain central in Lahaina's future.

Interconnectedness of Nature and Culture:
A recurring theme in Tamalani's memories is the symbiotic relationship between Lahaina's residents and its natural environment. She recalls her family's practices, such as tending the limu beds, using natural resources like hala for weaving, and feeding young sharks as a form of stewardship. These traditions illustrate the profound respect Hawaiian culture holds for the land and sea, a principle she hopes will guide Lahaina's restoration.

A Vision for Community-Centered Restoration:
Tamalani envisions a rebuilt Lahaina that prioritizes local needs and cultural values over commercialization. She advocates for creating a pedestrian-friendly Front Street to honor those who died in the fire and turning the area into a cultural hub for residents. Her hope is to bring back local businesses and authentic cultural practices that connect Lahaina's people to their heritage, ensuring the town remains a home for its community rather than being defined solely by tourism.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants:

- Tamalani Kalekeiki (TK)
- Na'alehu Anthony (NA)

NA [00:00:05]: So, at the end, too, typically, I will ask you if there's any information that you want to share that I didn't ask, or I didn't know to ask? And then I'll also ask the group if they have any other questions for you as well.

TK: Okay. Yeah.

NA: So, if these guys have questions for you, then they can ask a couple, too.

TK: Who else is maybe down the road you guys want to interview is Elle. Cochran. She used to live in town, right on Front Street in Lahaina town. Her mom had a bar, and they lived on the top. So, she had a bar on the bottom, Moki's Inn. And also, the Smythe's. Crystal Smythe, I would call

her Nalani. They used to live across the school. They used to have the houses across the street.

Group: [Pauses, phone ringing]

TK: ..My brother, he was a coral diver with black coral before I was here… He was going to learn stuff.

NA: Okay. Thank you. Would you do me a favor and just say and spell your first and last name for us?

TK [00:02:45]: T-a-m-a. First name. Last name is K-a-l-e-l-e-i-k-i.

NA: So Tama Kaleleiki.

TK: Kaleleiki…

NA [00:03:08]: And when were you born?

TK: I was born in 1961.

NA: Where were you born?

TK: I was born in San Diego.

NA: Can you tell me who your parents are?

TK [00:03:23]: My parents; My mother is Haroldeen Kuʻuleilani Sharpe-Cockett. My father is Samuel H. Kaleleiki, Jr.

NA [00:03:37]: Where are they from?

TK: My father is from Kāneʻohe, and my mother is from Lahaina.[9]

NA: Did you grow up over here?

TK: Pretty much. With my grandmother, my great grandmother, my mom, all of our family.

NA [00:03:53]: Can you tell me, since you mentioned them, can you tell me the names of your grandmother and your great grandmother?

TK [00:03:59]: Yeah. My grandmother is Sarah Kekaihoku Cockett Kaumeheiwa. My great grandmother is Sarah Kalaʻiolele Kauwenaʻole Kaupeʻa.

NA: That's a long, long history, Lahaina family.

TK [00:04:19]: Yeah. Lahaina and Lānaʻi.

NA: Okay. Can you maybe just start off and talk to me a little bit about what it was like growing up as a kid in Lahaina town?

TK [00:04:36]: Oh, growing up, Lahaina it was fun. There was lots to do. We were mostly swimming because we lived right on the beach in an area, they

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[9] Kaleleiki, being of chiefly lineage, was a participant in the Māhele ʻĀina with the King (Buke Mahle 1848:103-104) on Moloka'i; and a claimant awardee of several Lahaina Kuleana under Helu 3424B, 7779, and 5829M.

call Haole Camp. And we used to go to the Mango Stand, the Oda family, Mama Oda, Lady Oda, the mother, and then her daughter, and the father. I forget his name. They all had all kinds of goodies.

NA: What goodies did they have over there? This was at the Mango Stand?

TK [00:05:26]: Yes, mango seed, pickle mango. You had tamarind. Sometimes they make it fresh. You had the candies. The candy, the Japanese candy with the paper wrap [tomoe ame], you just put them in your mouth, and it melts. Or what do you call it… [thinking] malt candy and other stuff. Or we'd go down to Tasty Freeze. And they used to have bumper cars in the back of the building. And there was Lahaina Banyan Inn and Pioneer Inn. There was the Harbor. And when the boats come in, we used to jump in the water and say, throw money, throw money. I was hoping they'd throw dollars because float. Usually, the quarters, you got to dive for them. There was plenty of people, plenty of the kids. Hop Wo Store, all that thing. Yeah.

NA: I wanna go back to... You said you guys lived down makai. Where did you live?

TK [00:07:17]: At 355 Front Street. And I was going Olowalu, facing Olowalu, there was the Lindseys, Miyakes, Thompsons, Dr. Teaterman, who was the doctor at Pioneer Mill Hospital and Maui Medical, Cocketts, and then my grandmother, Sarah Kaumeheiwa, Furtados, Tūtū Lucy Furtado. Up the road was Aunty Lucy Farden and Akiona family. When we were growing up, it was still sugarcane. So, a lot of the areas that have homes now, it was just sugarcane. So, it was pretty small.

Looking back, when we swam, the coconut trees used to moe, or they would bend they'd have that curve, and they lean into the water along the whole shore. Sometimes we'd have to accidentally fall in the water and just going to school. To get to school, we're always told to go on the street, but somehow, we migrated to the ocean. And they used to have a kahawai that was... It used to gush out. The water used to gush, especially if there's a lot of rain. And we used to run into the water, and it would just hit your body, and you fly, fly out, pushes you into the ocean. That's no more.

NA: Where was that?

TK: The Lahaina Shores is now [475 Front St.] on top of one pond called Nalehu Pond.

At 505 was another pond. There was Tūtū, Tupuna Shaw, her home was there. Right up to the '70s, we used to maha'oi, not nīele but maha'oi. I figured we'd see fish in the pond. There wasn't fish. There was more 'ōpae than fish or any fish. Hopefully, they lived way on the bottom. Her house still stood, but it was very overgrown. A lot of kiawe trees. The next lot was still a pond. And then there was Amory Park,

and then Plantation Homes, then Holy Innocents, and then Kamehameha III.

NA [00:10:52]: And that's where you went to school?

TK: Went to school there. My teacher was Mrs. Kutsunai, who use to live in the teacher cottages on the school grounds, and Mrs. Ige.

NA [00:11:05]: You know, when you were talking about Lahaina used to be smaller because it was all sugarcane that came down. Was the sugarcane below Honoapi'ilani Highway, or was it just...

TK: Yes, below.

NA: Really?

TK: Yes.

NA: So, it came all the way down?

TK: Yeah.

NA: Wow! It was a very different landscape than what we see today.

TK [00:11:23]: Where I live now on Shaw Street and Waineʻe, there was a dirt road that used to go up to Pump Camp and it was a sugarcane. Traffic was like five cars. Or say, oh, parade right on. It was that slow. Before, it was like, Wow, that's busy. But most everyone was either at the bar, Moki's Inn, or somewhere. We were at the beach.

NA [00:12:11]: I want to talk to you a little bit about What's your focus? Would you guys go fishing at the beach?

TK [00:12:18]: Fishing? Yes. We used to go in maloʻo, low tide [kai maloʻo]. We used to go on the papa, and we just take a string, put a bait, you get a coffee can or some container to throw your fish in. If you don't have the cover, then the pūhi come out and just takes it out of the container. I was like, whoa! And he had some huge pūhi, but we would just have string or just one stick with that catch. Or we go crabbing, which I don't see that crab anymore. We call it popoki, it was a crab. We call it "German Helmet." I don't why. But it had like a helmet top. And we used to go and look for them. We used to go pick limu. And you had all the different limu in one section. There was lipoa, manauea, they call that one ogo, wāwaeʻiole, even had ʻeleʻele. Usually, it was only families that went to pick. And they would actually fix the area, make sure that the roots on the limu is on the rock. They put more rocks for keep the limu. So, there was almost a bed. You see the lines of the rocks with a coral. If you're going deep sea fishing, then you can go on the edge, which it just drops.

We had the ʻĪlioʻūhā or ʻŪhāʻīlio. It's a channel that was always kept open for canoes. And Ned Lindsey, some of our family members, they would take the coral that's growing, covering the channel. They would take that coral, and they would move it. And they would pretty much

wait till high tide. It was easier to grab the coral and move. If they didn't, they would use it. They would bring it up to shore and make blocks. I even was told that they used to do almost with a lime, a lime mixture from the coral. But that was when he told.

NA [00:15:31]: Where was that channel?

TK: It's still there. They call it "Shark Pit." But we just know it as ʻĪlioʻūhā. The "Dog Thigh, "Ūhāʻīlio" (Dog Thigh).[10] But even the double hull canoe would go out, Mo'olele. Sometimes we get to ride. And if we see the mast moving off on the beach, then we go, hurry up, we run inside the water. Hold on to the edge. But it was fun.

NA: What fish would you guys catch in that style?

TK [00:16:29]: Well, praying that we'd get, like pua, and what they call it, parrot fish [uhu]. Also, manini, kala. Sometimes you get... What do you call that fish? I trying to think that fish name, barracuda [kākū], he'e. The sharks, that was hands-off. But we knew that from when we were young, because they used to go in to feed the sharks, my great grandmother. And she'd get the ʻōpelu from the... We had Galetian fishermen. They used to bring up their canoes or their boats to the shore, and they would have the fish. And if you help them with the net, they give you one lau or a bundle of fish, and you take home. And usually, they dry them out, ʻōpelu. And she would wait for the ʻōpelu, and she would feed the shark, especially the pups. She would nenea [make them calm] the pups.

NA: What was the purpose of that?

TK: That was the family, so you always took care of the family. And the pups were… you know, they small, and the other sharks could eat them. So, they became very acquainted with my grandmother and my great grandmother, and they've always done it. One o'clock, we'd get out of the water because you see the fins popping up. Ping [the shark fun up], and I said, 'Okay.'

NA: Are they ready for feeding time?

TK: Yes.

NA: Tūtū would go out?

TK: Yeah.

NA: Oh, wow. So, they knew to come in?

TK: Yes.

NA: I see.

TK [00:18:58]: So, she just say, stay on the shore; [we were] young, still yet.

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[10] The place name, ʻŪhāʻīlio was given because there was a natural opening in the papa (reef) that was at a angle, like a dog leg.

Sometimes my mom would, but she'd get spooked. But she'd stand there and help the grandma. I was like, oohh! So, it was always an affair to go and watch them because you'd get to see the pups. Sometimes you could touch the pups. So it was in the memories, but no more [now].

NA: They don't do that anymore?

TK: No. Everyone gone now. We don't live there anymore.

NA [00:19:43]: Where are you living now?

TK [00:19:44]: I live on Shaw and Waineʻe. We lost that property.

NA: I'm sorry.

TK [00:19:54]: Yeah, me too. Furtado's, Tūtū Lucy, one of our members of Waiola Church, and she was a teacher, and used to do library. We used to go in their yard because their yard was more interesting because you'd have that loko in between the ponds and the coconut trees with moe [leaning down]. So, you'd run up, you'd pick the coconut, hang around the area. And I always be… I would get caught. And she would tell my great grandmother, and then we had to go palaki, go rake. And she makes us rake by the mango tree. I was like, Oh, no, there's a lot of leaves. But I remember her. She's sweet. Sometimes not. [laughing]

NA [00:21:03]: I have a question. You mentioned Haole Camp earlier. Can you tell me which camps you remember and where they were in Lahaina?

TK: Yeah, there was Haole Camp.

NA: Where did it start and end?

TK [00:21:21]: Well, the one we knew, and the only reason I could assume that they called it Haole Camp, because they had some of the haole lunas that lived in the area. But there's plenty, Hawaiians, plenty of everyone house. Down the road, then there's Kelawea Camp, but that's by Cannery area, and that's Māla. Those are the two. And then Pump Camp was up the road.

NA: What people were in the different camps? So, you said the Haole Camp and the haole, but who was at the Haole Camp?

TK [00:22:01]: Filipino, Okinawan, Japanese. I think some Puerto Ricans. But the older ones, I talked to Aunty Emily Kaniho. She goes, oh, yeah, there was a German Camp. I was like, oh? They were up Lahainaluna area. So, I never knew.

NA: Did everybody get along pretty good in the different camps?

TK [00:22:33]: Yeah. Everyone got married to each other. So, if not, you knew the families. You did respect them because the fear of them telling your parents or your grandparents, you're going to get lickings. And usually, they lick you there, and take you to the house, and they lick you some more. And usually, the people say, don't do that. Don't that. Here lick

‘um. We call it child abuse now.

NA: Back then, wasn’t child abuse. It was regular?

TK: You get out of hand, you know. That’s it.

NA [00:23:13]: I’m curious. Is that like, it says the coconut wireless. You can get away with anything.

TK: Yeah. Usually, it was just a saying. They said, Oh, you pūhi‘u ‘o Lahaina. They hear ‘um in Pu‘ukoli‘i. So, it was like, everyone knew what was going on. And yeah, they know.

NA [00:23:37]: Were their places that were off limits as a kid?

TK [00:23:41]: Yeah. We couldn’t go too many places. So, the beach in the front of the house was pretty much it. Only if my older cousin, Ku‘ulei, would take us into town, and by Armory Park, they had a jungle gym and a swing. And that was the only swing. So, it was like she would take us and we just, just swing away, play in the jungle gym. Later on, they put a bathroom. There was a park, Holy Innocents. And Aunty Emma used to teach hula in the back of the church. And then had all the classrooms. Not like we used to... Well, it’s not there anymore, but anyhow. Then the teacher’s homes. The County Yard before it was Maui Medical. If we could go to Tasty Freeze. I mean, Tasty Freeze… Sunset Freeze. We would be… Hey, what’s that drink, Forest...?

EK: Green River?

TK [00:25:20]: Yes, Green River Forest. [laughing] Green River. And then their hamburgers, and they would have... I don’t know why. Someone had asked… It was Kalani Smythe and Nalani Smythe. He said, do you remember what they used to put in the middle of the hamburger? And I went, No. He said, olives.

We wasn’t really looking at the hamburger. Who is eating it? I was like, Oh? Like that, those areas, that was it. I thought it was going to a bar. We were going with our aunt, and we stayed underneath the table. Sometimes we get to sit at the bar, have Shirley Temple, but usually it was under the table, and get to hear all the... …Whatever they’re talking about. And they told us, don’t repeat. I was like, Oh, boy. Don’t remember already.

NA [00:26:41]: I’m curious about Tūtū and great grandma. If they were in traditional practices, like feeding the ancestors in the ocean, did they teach you any of the old names of the places that you folks lived?

TK [00:27:02]: Yes. Well, they were named. But from what we hear, they always say Mokuhinia. It’s like, that’s the road. But the whole area, we called Kalua’ehu.

NA: Down by 505 across the street?

TK [00:27:22]: Yes, all that area, the beach area, ʻUo, all that area is called Kaluaʻehu. Or sometimes they say Luaʻehu. And then, Pākalā. Usually, they say Pakala, and we say, Auhea ʻoe? Where you from? Ma hea ʻoe she would say. Then, Pākalā. That's Pā ka lā.

NA: Where was that?

TK: That's by Armory Park area.

NA: I see.

TK [00:28:01]: Yes. And then you had the ponds in the front, Front Street. You had ponds in the back. Still at that time. A marsh more in the back of Waiola Church, more by Shaw Street. That was a...

NA: The mauka of the church?

TK: Makai of the church.

NA: Makai.

TK [00:28:29]: And that was by Shaw area, that all that area was wetland. All the ʻaʻakai used to grow, and we used to cut the ʻakaʼakai [bulrushes] because my grandmother was a weaver. And they would do a triple weave, but sometimes the floors they use as either cement or pebble. They would put the ʻakaʼakai underneath to cushion for no break the hala mat, especially if they have their shoes on. Not supposed to, but... you know. So, we always collect it in that area. There was always cotton, ʻaeʻae, ʻuhaloa. That stuff grew there. We had the hala. There was plenty of hala before. No more hala now. Even when we were growing up, later on, it was like there was none. The best place is the Farden's, because their hala trees used to come down to the ocean area, and then we just pick up all the dry hala and take it home from my grandmother.

NA: She would make it.

TK [00:29:58]: Yeah. The kūkaʻa, they would make kūkaʻa. The roll, the hala roll. We had the honors of cleaning the lau, all the kūkū. Hole, hole kūkū, hole i ka lau. And then they come, and they just flatten them out and start coiling them. She said she would make her mats and whatever else, pillows. Yeah. Yeah.

NA: She never passed that on.

TK [00:30:51]: She did. My aunts learned. They didn't pass it on. We still have some of the works. I just actually gave some to my niece, baskets and stuff like that, 100 years old, but still pretty intact. No blemish, either. You could see it was aged because the burnt tinge of the leaf. I didn't want to hold it any longer. I was scared it would burn after the fires because my house survived. I just told them, I said, take everything. Poi pounders, poi boards, just all of it. I don't want to hold on to it.

NA: Had a number of the family traditional items ended up with you?

TK [00:31:52]: Yes. There's a depository, feels like, along with pictures. And we had Mahealani Richardson come and visit, and she's never been to her grandmother's grave, Maryanne Richardson, and her maiden name is Shaw. And that's how we're related, because my family is also Shaw. And I shared a picture of her grandmother, Tūtū Lucy Shaw, with Queen Lili'uokalani. And they were like, oh, my God, we don't have this picture. I said, oh, here it is. So, it's amazing. There are certain families who have something, and you get to see it. It's not like a whole bunch, but there's different pictures of family members. I have for my great, great even for my four greats. Some of them didn't survive the heat. It just crumbled. So that was like, whoa! That was ouch. But other pictures were kind of packed tight, so they weren't ruined. So at least we have... Hold on to the pictures, and I may have one cousin who would be interested. The other rest, they're pretty not much. There's no interest.

NA: We can talk later. This is something that maybe we could take scans of as part of the archive process.

TK: Oh, cool.

NA: It would be up to you, yes.

TK: Awesome, yes.

NA: One of the strategies is to take scans of the stuff and put it in different places so that the digital image still exists.

TK [00:34:14]: Yes, I think more so today, it's been the worry or the push to make sure they remember who they come from, who took care of them, or their parents. So, it's like coming from a family that had... We had plenty. Down the way, there's bumps in the road where some things would be lost. But I held on to what I have, and that was by taking care of it. Even if I moved somewhere, it was packing, making sure it was taken care of at my mother's place or something. But, yeah, it just... Taking down all the pictures because I had to clean the house, and I'll have to paint it. And I actually didn't want to take down the pictures. It's like feeling lonely. Here's these pictures of my family, they're all passed. But it was always a home when they're on the wall saying, oh, my grandmother, my grandfather, there. They're beautiful people. Love the hula, love to sing. But life is different. Now, not the same.

NA: I'm curious. Can you talk a little bit about what your role is at the church?

TK [00:36:28]: A member. And when I returned home in 2009 to Hawai'i Island, and I was taking care of my mom and my grandmother. And the house that they designed was for a handicap. But my mom wanted to come home after my grandmother passed. I said, you like go to Honolulu? No, she like go home. I went, oh. So, we came home, Maui. And so, I went straight to the church office, and I said, What do you need done? I was hoping, oh, mop the church, sweep, clean the windows, no problem.

But Aunty Grale [Lorenzo] was working at the office at that time, and she goes, graveyard. And I went, 'Oh, my God.'

NA: What does that entail when she said that?

TK [00:37:38]: What is that doing? Cut grass, water, pull weeds, haul away the trash. Just like, I just saw my life pass me. And I said, Okay. And then looking at the graveyard, I went, Oh, my God. Even if these two aunties, Aunty Grale and Aunty Flo Makekau, cleaned the graveyard, it was still overgrown, especially Tupuna Shaw's area, where we used to take flowers. Her place didn't exist. It was just all that grass. So, I was looking for the grave, and I was shocked that grass was growing in the cement. It was breaking it up. So, I said, okay, I'll clean this up. Well, it took me one year. That grass don't die very easy. You can pour anything on it, and it seems like it just bathes in it. But got that area cleaned up and then started another section. Later on, I just I asked my aunt, I said, can we form a committee? And she goes, well, this is what you need to do. So, I took her advice. And then we got some other church members, even community members. And we created a committee of the church called "Nā Kiaʻi ʻO Waineʻe," and that is "The Guardians of Waineʻe." And I started to take care of the royal tombs and the other tombs.

My aunt says, oh, I think we're going to take away the rocks from this crypt. I said, you cannot do that. She goes, oh it's missionaries. No, it's not missionary. Missionaries are not buried like this. She said, you know who this is? I said,, my grandmother said, this is who they. And later on, down the road, in 2014, I met this gentleman named Ron Williams in Honolulu. And so happened, Bishop Museum was closed, and I flew all that way to go to Bishop Museum. Oh, by appointment? Okay. I went to Mission House, and I had asked them, I'm looking for photos or information on Waiola Church. Now, I said, a.k.a., Waineʻe. And they said, well, that guy outside is doing a... He did something on Waiola Church, and I was like, Oh, really? And I went out and I said, oh, my name is Tama. He said, my name is Ron. And that was it. Collaboration. He would fly in. He would stay with me or his friends. He started to do the history, gave me some old writings, and I went, okay, they have these chiefs down on paper. I said, shouldn't be, before, it was like, it's a secret.

You cannot tell them, whoever. You cannot tell that they're buried here. I said, yeah, but that's what happens when someone wants to dismantle. And he said, yeah, we can have that. So, I started to tell him. Some people got upset. And I said, eh, pule hāmau. Be quiet and go pray. This is all true. No more secrets for in God's house. And these chiefs are Christian, or they wouldn't be buried here. So, we started to collaborate on that part. They did want to know about the island and the pond. I said, I don't remember any of it. Wasn't raised with it. So, we used to play on it. We used to have the carnival on it. There was no

pond.

NA [00:42:53]: And you're talking about Moku'ula?

TK: Yes, or…

NA: Baseball field at this point.

TK: Malu'uluolele Park.

NA: Okay. The baseball field and all that.

TK [00:43:03]: Yes. And we remember when they started to make the baseball field in the, I guess, put cubbies for the baseball players and stuff, and then came in the basketball courts. But when we were kids. Sometimes it was a Banyan Tree, but mostly it was the park because it was nicer than the school grounds because it was all dark. So, we'd go there. Overlooking the ponds. But they told us we could come, go nīele a little bit, but we would have to go back with the group. And at that time, once we pau, then we need to go moemoe. Sleeping time, we get a little sleeping blanket.

NA: Yeah.

TK: So, for me, it was always a park.

NA [00:44:23]: I'm curious. Can we go back to your sentiment about making sure that the names were known?

TK: Yeah.

NA [00:44:31]: Can you tell us some of the names of the people and the royalty that is buried there? And are they related?

TK [00:44:38]: You have Queen Keōpūolani or Aliʻi Nui or Mōʻī. You also have Mōʻī Wahine, Namahana, the mother of Kinau, and also, you have King Kaumuali'i, the last King of Kauaʻi. And he wanted to be buried with his cousin. They forget that they are cousins. And they both were baptized in the Protestant faith. So, you also you have Nāhiʻenaʻena, Hoapili Kāne and his two dogs, Naupoko and Kaikaiwi, I think, is the other. You also have, Ho'olulu who is the war counselor of Kamehameha. He's buried on site with his wife, Halaki Cox, C-o-x. You have Keohohiwa, who is the great, great grandmother of Queen Liliʻuokalani. We did have Chiefess Kamaeokalani,[11] and Chiefess Haole, the grandmothers of King Kalākaua who had disinterred them in 1870 and had taken them to Mauna'ala. Because it was just made in 1860 something. So, he took those two grandmothers. So that crypt is empty. We also have many others of the older generation Wahinepi'o, Queen Liliha, Kalolaihukaikai

[11] Historical records, identify the "Tomb" of "Kamaeokalani" (also known by the name "Kamalama") as being situated on Pu'uohau, Kona, Hawai'i, forming the boundary between Kanāueue & Haleki'i (See Royal Patent Grant No. 1651, October 13, 1854; and J. S. Emerson Survey Book No. 255, November 12, 1883).

and she was the daughter of King Kalanikupule, and he was the son of King Kahekili. And his daughter, Kalola, she fought in a battle with him in Nu'uanu, and she was a… They thought they killed her, but she survived.

Kamehameha had to restore her rank because of her kapu. And there's one thing he did was she could never return home to Maui. She was an open prisoner. It was Kamehameha III who released her, and she was in her 80s by then. She came home to Maui, and then she had passed away. Mostly the chiefs are Catholic because the Catholic faith was the first. And they were the ones baptizing Boki, Kalanimoku they were Catholic. So, it wasn't pretty much the Protestant. Catholics came in the 1790s, 1780s. And that's pretty much where Paul Morin had a doing of bringing them in. Even if they couldn't land on land, they were baptized on the ship. It was later when they brought in the ones from Boston or Massachusetts. They didn't speak Hawaiian. And so it happened, there was William Ellis, or Kahu Ellis, and his deacon[s], I would call him, Tau'a, and Auna, and Tute, they came, they were educated by the London Society Mission, and they were based out in Borabora. So, they were in Tahiti since 17... I would say 1740, 1750. These chiefs that came were fluent in English, and their teacher was fluent in Tahitian.

So, when they met Queen Keōpūolani, she pointed to them as well as Hoapili had chosen them to come to Maui to teach Queen Keōpūolani, the Gospels, and that was only Tau'a. Ellis did the first gathering of the Church prayer on Maui at Keawaiki, where Pioneer Inn is, or was. He did the first teaching of Ke Akua, So there's a picture of him. They always say, Richards, and it's like, no, because he didn't speak Hawaiian. No one understood him, and he didn't vice versa. So it was that kind of relationship with the chiefs and how they loved this newness, I would call it. Not so new, but it was more new on the part of having the foreigners come and teach. So, you have Waipā, who was of King of Kamehameha, he took care of the fleets, the double hull canoes. He's buried on site.

NA [00:51:55]: What are some of the family names that might not have been at rank, but who are long-standing line of families that are in there?

TK [00:52:06]: Oh, the Bright's. There's also Kauianaole. There is Kukahiko, Ka'ai, you had Kaopuiki, Kaopuiki, Kapaku, Chan Wa, Makekau, Saffery's. Gee… [pauses] a whole bunch; Ka'uhane.

NA: What is the kuleana like then to go and take care of a place like that for you?

TK [00:53:04]: For me, it's an honor to be there. Before, when I was young, no. That was torture. No, now it's a picture of my grandmother, my mom, and families that used to care for them. Now I care for them. You know, we take care of our family even when they passed away. They're not…

their bones are not dead. They use the term kulāiwi. As a native person, we still use the term, that word kulāiwi, I am the bones, the field of bones I am from. So, we stand on the shoulders of our grandparents. Having that kind of ‘ano ‘ike now more so as you get older, and I got older. Usually, I thought I would be gone already. But no, still here. But taking care of them is an honor.

NA: Can you still feel them?

TK [00:54:28]: Oh, yes. Every day when I go, just say, “good morning. E ‘ano ‘ai, pehea ‘oukou” Aia i hea ‘oe? Where are you?” It’s just the missing, and knowing that right there means a lot. Even with the tomb, a lot of loving went into it, being that it was dilapidated prior to us coming and doing it, taking care of the Ali’i. Uncle Gil Hana’ike, Aunty Lydia Pu’ai. Many of the families came, and they rescued it because the obelisk was going to huli because of the tree. And all these guys were masons. So, they put that back up, and they put a fence. Before, there was no wrought iron. And we came back and said, oh, we’ve got wrought iron. That was all done in the ‘70s. So just knowing how much they went into doing it, it’s like, ours is a walk in the park. So, I try our best. We have Elle Cochran, in our committee, church member, also, cousin Tita Rita Lei Medina, myself, Maile Keawe Bryan, same ‘ohana as Auntie Genoa, and Carmel Lay, many others that just come. There’s hālau’s that come in, and there’s some other church groups come in. They come in to learn. And that was from the Christian side of how did it all begin? Because it was this queen that allowed this to happen.

So, a lot of our families, it’s like, oh, good, someone’s not going to disappear tonight. Because usually, you have to feed that heiau. You got to feed it. So that just disappeared. So usually the queen is sick, 300 people are sacrificed to appease Kamehameha’s gods. So, people… They weren’t... It was a breath of fresh air for them. A lot of the restrictions were gone. Though these families, they’re all from this place, the capital of the Hawaiian Kingdom. It thrives all these chiefs who were buried there because they were with Kamehameha III. Right up to our first Kahu, he’s buried on site. From King Kalakua’s chef, James Van Oulfen, he’s buried on site. All these people, they all had some role in royal families. If they were not royal, they were the ones working for them. So, there’s many more. And one day, maybe you guys just come to the graveyard and take pictures. Who’s there?

NA: If it’s appropriate.

TK [00:58:50]: Oh, yeah. Our part with the Nā Kia‘i ‘o Waine‘e is to promulgate and engender and all these other practices that would help young ones and older ones that are flying in to learn. That’s what we’re there for, and to preservation. Make sure that the headstones get placed back on because they’re loose. Old tombs, try to fix them, fixing the royal tomb, bringing it back into more of its glory. There was more notice on the

graveyard. Sometimes Kahu would say, why don't they come into the church? And it's like, they didn't have to clean windows. I just said, we'll put it weeds over there. [laughing] More easy.

NA: I'm curious, how has the work changed in the last year?

TK [01:00:13]: Yes. Kind of, we haven't finished our work with the tomb because it got destroyed in the weather, in the fire, in the wind. One side facing, side is deteriorated. So, we do have a carpenter, Vinnie, that will be putting on a cement slab on Kaumuali'i's section. We do have to sand the tomb down because of the black soot. Scrape it off and repaint. So, there's stuff to do. Usually, it's just two or three or just one. But one bar at a time, one section at a time. I'm not going like this [looking all about]. I just look what I have in front of me and just take it from there. But I do tell the people in our committee, I said, you might not get thanked for doing this. I said, But Akua and tūpuna are thanking you every day. So, if that helps, I said, some people, they don't think of it as hard or how long you take it. Sometimes it's days or even hours in the graveyard cleaning. Or, oh, they noticed the grave. Well, because we cleaned it. Picking up other headstones. This is a headstone, not a rock. There's writing on it.

So, bringing it back, doing a journal, talking to some of our tūpuna, Waiola Church. Who was there? Do you remember who's been buried? And we would have Uncle Earle, Kukahiko. He goes, Oh, yeah. So-and-so is buried here. The seven-foot man is buried here. So, trying to mark the graves. And I said, well, I couldn't make the one seven foot. I said, Sorry, I got to cut them at the knees here because it's getting out of... We need room for walking.

NA: Is there a map that has a layout?

TK [01:03:05]: Yes, we just actually had the graveyard gridded the first time. So, Tanya-Lee Greig was with Culture Survey Hawaii. And my cousin Auli'i [Mitchell], who is our culture advisor for Nā Kiaʻi had asked… …told me to go and ask her. So that was a work about two years but because it didn't make sense. And I said, well, there's graves on top of graves. I said, there's about maybe a good 2,000 buried in here. Even if it doesn't look like 2,000, it's a second layer of grave. And then there's some that was pre-contact. So, we leave that alone, but we show where it's at, and that's what we're doing.

[01:04:17]: That's what the church hasn't had. And since the information had burnt from 1850 right down to 2024, wipe us out, I still have the journal. And I almost left it in the office. And I went, Thank you, Jesus. I did have a book that was gifted to me by Christopher Cook, out of Kauai's Society I forget. Library Society. I forget. Library Society. Museum. And he gave me a book, and they wanted to scan it. That's gone. There's one picture of Kēopūolani on a sketching. A sketch, yeah. And I said, Holy smoke,

she's tall. He's looking at how tall are her legs propped up? And I went, Good 6 feet right there. I look at King Kamehameha III and his sister, Princess Nahi'ena'ena. And I said, they look like their mother. I said, so we have a picture of them, her, through these two kids, the son and the daughter.

NA: You folks have a timeline for rebuilding the church?

TK [01:06:07]: They said they're looking at two years. I said, maybe earlier. The same foundation, no? Same foundation? No, same foundation, but they're taking everything away.

NA: Everything?

TK: Everything.

NA: Is it the heat impacted the strength?

TK [01:06:27]: So that's what they said. So, majority of all the cement slabs are piled up at Hōkiokio.

NA: They did it already?

TK: Yes, I heard that they're going to reuse it. I don't know how true that is.

NA: You mean, recycle it, or you think they're going to try to reuse them for the same place?

TK: Recycle. Probably use it, I guess, somehow, in cement.

NA: Who's in charge of the rebuild?

TK [01:07:03]: FEMA and Army Corps.

NA: They're going to do all the churches that burned down?

TK: I believe so. And there's a few. About seven, two, three, four, five, six. Six churches, three temples.

NA: Yeah.

TK [01:07:30]: And they're just as important to us in Lahaina because they have the Obon. Everyone goes. The food. Now it's a little smaller. Before, they used to have, you could catch goldfish or get goldfish to throw. I never won. My cousin did, but we told her she was cheating. I'll get turtle.

NA [01:08:04]: There was a Pūnana Leo next door, yeah?

TK: Yeah.

NA: Is that on the same property? Or was it the...

TK: Right by the church.

NA: Yeah, are they going to rebuild that as well?

TK: They're going to rebuild everything the same footprint.

NA: Okay

TK [01:08:18]: The only thing I'm asking them is to do a foyer, which our Kahu had recommended. Because we have artifacts that it still last survived the fire. So, it's to put it on shelves or glass case or something before they enter church. And also, to put a hale kahu because all the kahu's are not going to find any homes nearby. And if so, it'd be outrageous because of the rent. It just went [snapping his fingers].

NA: Are they going to build a hale for kahu?

TK: Well, that was my recommendation. So, it's voted by the board. But if not, then I'll throw a fit. No.

NA: I have a question for you. I'm still trying to form it in my head as it spills out. But your house, it didn't burn, but the fire came right by it.

TK: Yeah

NA: The church burned, but the graveyard didn't.

TK: Yeah, the trees got affected, but that's about it.

NA [01:09:58]: Do you ever you ever think about why some things were chosen and others weren't?

TK [01:10:06]: Well, looking at it now, I would say I just feel really blessed. Akua and my tūpuna were watching. As the house outside, things burnt, the washing machines and shelving, they just like water looked like how they just dripped and melt. But the paint, nothing was bothered. That was like, okay. The banana trees that were planted in the front and the back, they looked like they just came out of an imu. But it looked like it took forever for it to be burnt. So, I'm glad that the bananas were there for protection.

NA: Yes.

TK: Somebody said, if something's blue, they said, anything that's blue didn't burn. I don't know how true that is. The house is blue. I said, well, no, my house is not blue. It's turquoise, something. But some believe anything that's blue wasn't targeted. I don't know.

NA [01:11:53]: What is your hope for what comes next in Lahaina?

TK [01:11:59]: A better tomorrow, that's for sure. Growing the church for town, I really hope that they save the footprint of the town. I really hope that they do not have a, use Front Street as cars. I feel it's so sacred that it's a... The people who passed away, they shouldn't be driving on the road. It's like a memorial now. On the wall, in the ocean. I think they should be more a walking Front Street than a driving through with a car. And even now they're walking. It was like, the people that are cremated here because they're just walking all over them. It just bothers my mind. They just said, have you gone? I said, for what? Why would I want to do that? I said, It's too sacred already. But just hope that they keep that in mind. I hope a lot of Maui businesses impact the area. No more art studio or

that kind of stuff. We even have whimsical stores like David's of Hawai'i. That was fun to even go in. Lahaina Boiler, always Hawaiian music. I think it flushed us out. As a kanaka, and just replaced us with a plastic culture. You know, ones who, what we call a plastic Poly, Polynesian.

Yeah, there was nothing authentic, like how we're growing up. Very different. I didn't even walk in Front Street. Too many malihini, no local stores. If you want to saimin, you got to go home, make it yourself. Or Chinese food, you got to go on the other side. Bring those things back to town. Don't make it so touristy or so haole, meaning haole, so foreign to us that we don't even go. It's not made for us. It's made for them, the others. I think they should be more taking care of the culture and the cultures that are here on Maui, in Japan, the Filipino. Everyone has something to give back. They have a voice, too. And they're all our friends or our families. You can't take away left or right. It's like beheading the whole body. Head, it should, from the body. So, I hope they think local, bring back the products, that stuff that we used to go to Lahaina for Hop Wo bread, Sunset Freeze, Banyan Inn, just stuff. I mean, I know it's not going to come back. It's just some kind of version. But no, it should be foot traffic and no car traffic in front, at least from the Banyan Tree to Out-of-Lahaina area.

And there should be respect for the people who passed away, and making sure that they don't forget. A lot of people died. And they're not only 102. There was thousands. Knowing that they died in the water, on the wall, on the road, on the sidewalk. No one had... They're just gone. So hopefully they remember and keep it as a foot traffic or some trolley, but not using it for cars. I think the back part of the road would have to be used. And it always was used for dropping off supplies, etc. I think we need to be smarter and really remember everyone like this [gestures money]. But you forget all the people. And all this goes away. We're still here. They can go fly away, but we're still here. And I plan to be here. I plan to be buried right in a graveyard. So having that local flavor back instead of being, oh, I don't want to go there. I feel out of place. Kind of terrible when you say, I feel out of place. And it's like, well, when we were small, we went out of place, went to the theater, that stuff.

But that all disappeared when they started to make them strictly for tourists. Nothing, nothing local, nothing Hawaiian. The only time you get it would be from when we had second Fridays. Hawaiian music, we made it. Some crafts, leis. We made the leis. So, I hope it changes for the better.

NA [01:19:58]: Yes, I want to thank you for taking You're doing a good time with us today.

TK: Okay. Thank you.

NA: Mahalo, and for laying out and having us remember some of those

names.

TK: Well, I hope it helped.

NA [01:20:11]: If you would be willing to share photos, I know that most of the family photos are gone for these families. But if there are photos that maybe have larger appreciation because of who's in them, it would be something we want to follow up with, if that's appropriate.

TK: Yes.

NA: Awesome. Okay. Thank you so much!

TK: Mahalo!

[01:20:38]: [End of recording.]

August 17, 2024
Lahaina Oral History Interview
With Archie Kalepa
Interview conducted by Nāʻālehu Anthony
Transcript Released January 6, 2025



Arrangements for this studio interview with Archie Kalepa were made by Nāʻālehu Anthony through their shared relationship with the waʻa kaulua, Hōkūleʻa. In the oral history interview, Archie Kalepa shares his deep-rooted connection to Lahaina, weaving together stories of his family's history, the town's cultural heritage, and the pressing need to preserve traditional knowledge. As a descendant of multigenerational ʻohana, he speaks to the enduring relationship his ancestors had with sacred sites like Mokuʻula and Kahoma Valley. Through vivid recollections, Archie details his family's role in caring for the land and water systems, highlighting how the restoration of these natural ecosystems is essential for reviving Lahaina's cultural and environmental vitality. His reflections stress the importance of drawing on ancestral wisdom to guide Lahaina's restoration, urging a values-driven approach that respects its rich history and ensures its legacy for future generations.

Topics discussed during the interview included, but were not limited to:

Restoration of Water Systems and Ecosystems:
Archie emphasizes the critical role of water in sustaining Lahaina's cultural and environmental balance. He shares the transformational impact of reopening streams in Kahoma Valley, which revitalized aquifers, restored fish populations, and rejuvenated coral reefs, underscoring the interconnectedness of natural ecosystems and cultural practices.

Significance of Multigenerational Knowledge:

Highlighting the wisdom passed down through his family, Archie advocates for incorporating multigenerational perspectives in Lahaina's restoration. He stresses that these perspectives provide a deep understanding of the land's history, traditions, and sustainability, ensuring that future decisions honor the past while preparing for future challenges.

Cultural Preservation and Community Involvement:
Archie advocates for community-led restoration efforts that prioritize cultural landmarks like Moku'ula. He emphasizes the importance of preserving Lahaina's wahi pana (sacred places) and incorporating Hawaiian values into decision-making processes to ensure that restoration reflects the town's cultural identity and long-term resilience.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants Names:

- Archie Kalepa (AK)
- June Kalepa (JK)
- Nā'ālehu Anthony (NA)

Group:	[Discussion and preparation for recording.]
NA:	Archie, eh thank you for making time for this.
AK:	"Cut!" [laughing] just had to do that.
NA:	Archie, thank you. Thank you for making time for this. It's been a long, long journey to get here. Um and we really want to thank you for you and your family's leadership and commitment to Lahaina.
AK:	Thank you. And thank you for being there through all of it.
NA:	Yeah. Well, we, you know, we even when we're back over here, we thinking of you guys, and, we always sending our aloha.
AK:	Well, we miss you, man.
NA:	Well, you know, anytime you call.
AK:	Yeah.
NA:	Yeah, we're there, and we're going to be, me and Scottie going be up there a little bit. So we have some time to come launa with you folks.
AK:	Yeah, it'd be awesome.
NA:	And check in and, you know, so I explained to mom kind of what we're trying to do here, but I'll. I'll go through this with you as well. You know,

as part of the rebuilding process. And just because of the sheer number of actual artifacts that were, destroyed or compromised in the fire, the Army Corps of Engineers, has, you know, put together or asked Honua Consulting to put together this oral history project, which is really... it's a really dynamic project, right? They're taking people from Lahaina to go and go through different places and talk about them, bringing out the old maps and making sure that the, not only the boundaries, but where the water used to be and just to like, get all this stuff down on paper while people who were there are still with us.

AK: Yeah.

NA: And so, Scotty and I are kind of, our corner of this is to, also sit down, with some do some interviews on video as well. Most of this was done via audio, but there's some video component as well. And so um, we're going to talk about a bunch of things, but what I want to concentrate on is like the pieces of the puzzle of Lahaina that are the cultural resources, the biological resources, the people, the families, the names that we were just talking about off camera that had been there for a long time to help, to, again, just better understand how everything fits together. There's no wrong answers. If you don't know, you don't know, and if you need to call cut. You want to take a break? You can call cut. Mom did earlier. You know, we talked about it off camera and come back to it, and, and then if we miss anything, you know, then there's stuff that you, you know, you think would be useful to cover. Then we'll talk about it. But I just I want to acknowledge that, you know, the Kalepa name is paired with Lahaina for generations and generations. And there's, you know, your family and, and the people who have come before you have shaped Lahaina into, what we, we have come to known as the current day Lahaina. And so there's a I have a ton of questions for you. And, and so we just, you know, we just go for it. First, if you could just introduce yourself, what's your name? And, where are you from?

AK: Aloha. My name is Archie Kalepa. I was born in Wailuku, Maui. And my ʻohana is from Lahaina, Maui.

NA: Can you tell me, who are your parents?

AK: My parents. My dad is Dallas Kalepa Jr, and my mom is, June Mikala And her maiden name is Sylva. Sylva.

NA: And in talking to your mom, they actually had to move off of Maui, to look for work, and so you, your some of your early years were on Oʻahu.

AK: Yes, most of my early years was on Oʻahu. I think I was probably, like, maybe six years old when our parents moved to, to Honolulu and, my dad was in Korea. And we lived in a few places. We lived in Waiʻanae, Hakimo Road. And then after that, we moved to Schofield, where I, living on base, during the Vietnam War. And then, towards the ending of the war my parents moved to Mililani, but at that time, I said, I'm

moving back to Maui and went back, home because we spent every summer there with our... My sister and my brother and our grandparents.

And it was just, you know, I didn't want to leave. So that that's... Lahaina is just a special place. The smells, the climate, the temperature, the ocean, everything about it, that I remember just made you fall in love with the place, in a way that, in a way that made you cry when you, when you left.

NA: And so at the end of summer, would you actually cry to stay and?

AK: Oh, yeah, yeah.

NA: And so when you had the opportunity to, you came back in high school.

AK: I said, I'm not coming back, I'm staying. And so I stayed. So my dad said, well, if you're going to stay on Maui then you gotta live on your own. And so I boarded and then even after I graduated, I said, I'm not leaving, I'm staying. And he said, well, you, again, you cannot live with family. So I was homeless for maybe like the first year I lived in my Jeep, selling mangoes, working construction. Just so that I could, make find my way in Lahaina. But I'm from there. I'm born and raised Lahaina and, I just never wanted to leave.

NA: Yeah, I know. And from there, you, you spent a whole career in the city and county as a lifeguard?

AK: Yeah, I started off. You know, it's really funny. I started off, working at Maulele, Malu ʻulu o lele Park. That's where I worked. And I was a pretty decent, decent athlete in high school. Played football, but I was also on the swim team growing up, and, I was approached by the lifeguard, department in Maui and said, hey, you know what, we're going to bring you over to the lifeguard department and, you know, work as a lifeguard. So I did that.

NA: So, so Arch they approached you and they asked you to come to lifeguarding?

AK: Yeah. They asked me to come into lifeguarding. And, so from that point on, I never looked back. I became a lifeguard. And I retired as the lifeguard chief for Maui County.

NA: Arch, I bring that up just because of the, the role that you played in the last year and how, your time in as a lifeguard and somebody that people looked up to make sure that they were safe in the water really, really, I think hinged, looking back in the last year really hinged into, you know, what do we do now after the fire right. And then you know, we saw you step into that role.

AK: Yeah.

NA: But the other part that has happened is that you've become, an

increasingly engaged advocate for um, for Lahaina and the reason why that I think is important for the context of this is because the advocacy part is we're talking about the natural resources and cultural resources that have held Lahaina in a, in a place that people can still recall, whether they're talking about um, you know, some of the streams and how what kind of environment Lahaina was in before sugar to, places like Moku'ula, that, people still recall and are still talking about and want to see, you know, re- rebirth. And so one, some of the things that I want to talk about is maybe some of the stuff that you did, in between the, the job that you had and the career that you had, but it's certainly shaped the way that you advocate for that today. Okay, so like, you know, maybe we can start with water.

AK: Yes. So when we talk about advocacy or being an advocate for Lahaina, I think what's really important is, who's doing it? It, it has to be people, multigenerational, not one generation. I lived there for ten years. Because when you're multigenerational, you understand place and in a deeper sense, and I think not only for Lahaina, but for all of Hawai'i, we have to tap more into that because, listening to my grandparents, both sides, they're both from Lahaina. Listening to my parents gave me the vision or the understanding of and living there, when the sugar cane era was in its prime. Gave me a better understanding of, what we were losing. How much we lost. To where, you know, right after the sugar cane, collapsed, Pioneer Mill collapsed and closed down. We really begin to see a rapid change in the ecosystem and the social environment. We began to see people that we never knew, that were malihini. And, you know, it was just from a quiet little town where everybody knew everybody to a booming place that was changing faster than we could comprehend. In that process, looking back, realizing what was important, what we needed to bring back was the words of my grandfather. Who whenever I went fishing with him, I remember him talking about a fishing place. The area of Puamana.

AK: And, the stream there, and it always ran. And he said, oh, you know, we fish. Are we here when the, when the limu is just right on the stone? I mean, those kinds of things. And then seeing these streams that were dropped, were running rapid all of a sudden, dry and dry and dry, we'd go look for fish. In my grandpa's older age in those areas, the fish that we were looking for were no longer there. The moi, the mullet. They weren't there anymore. And then fast tracking forward in the last 16 years. Sixteen years ago, I was one of three people that was asked to go fight for the water. In my mind, going up against my mind, I was going up against the sugar mill. Who was, you know, Amfac, Pioneer Mill. You're going up against people that you never challenged. Our grandparents or parents, you were told never to challenge those people. And then all of a sudden, when I was asked to do that, I said no. And that was out of fear that I wouldn't do it because I was raised,

you don't against them.

AK: When I was convinced to go do this, and when we did it and we won, that was a pinnacle point in my life. I knew we can do anything. But the reason why we were fighting for the water was for selfish reasons, was so that we could put water back into our family's taro patch. What I've learned in the process, I think, is everything that our grandparents and great grandparents tried to teach you without telling you, and that is paying attention and watching on what's going on around you. What I saw was transformation. I knew that our aquifers were being filled just by what the water did. In a three year process. The water was opened because we won the battle, but the water wasn't flowing throughout the entire stream. It would flow and it would disappear, and then it would come back up. What that told me was, we're filling up that aquifer. The water is filling up in that aquifer. Within a five year period, that stream went from, um no water to warm gray water, to cold gray water. And one day the water went clear and was flowing through the entire stream.

AK: There were no fish in that stream. One day I started seeing ʻoʻopu. Amazing. That's when I realized it wasn't about our taro patch, that's the greediness. That's the Western mind thinking. What I realized was we're filling up our aquifers. But the story doesn't end there. In that whole 16 year period, till today, by the 12 year mark, we began to see spawning fish that need the brackish water come back. Today, I can take you diving in that area and look at the coral that's blossoming, not bleaching, blossoming. That is a direct reflection of change. Change that we recognize needs to re-happen. What we did and what we let happen was all wrong on the basis of us as a people of an island. It was right in a Western, industrial mind for those rivers to be stopped and diverted for sugar cane. None of the water made it to the ocean.

AK: So all of these places that were once vibrant, Lahaina is known... Lahaina is, if you read the books. I was just reading stuff from the 18, the late 1700s and early 1800s about what Lahaina was rich in. Lahaina was rich with, different types of fishing. The fishermen that came from there were extremely excellent in, the different techniques of fishing. That's because that place was vibrant. That's because there was a massive amount of freshwater, brackish water that was going into the ocean. I remember when I was a little boy, my grandfather was in charge of the army, which is, right across Mokuʻula. It's a fish pond. When I was a little boy, there was a small portion at that fish pond that was left, and he would throw his net in that pond. I remember that.

NA: There were fish in that pond?

AK There were fish in that pond. Right across the street…

NA: Ma uka of?

AK: Where, what you call, ‘ohana wa‘a is. That was my grandfather’s. He was in charge of that place [“Hale Piula” the armory], and there was a fish pond right there [Loko Lua‘ehu]. But, you know, just seeing the change, the, like the transformation that’s not visible to the common eye, but someone that’s paying attention to place and having a multi-generational understanding of place to see these things in most people’s eyes, this is waste. What it was, was bringing back, bringing back. We even tried to do a limu restoration. I, I didn’t attend any of the limu training. But when they brought the limu back and put it in my ice box, and I remember opening up the icebox door, I thought of my grandfather because that was a kind of food that they ate.

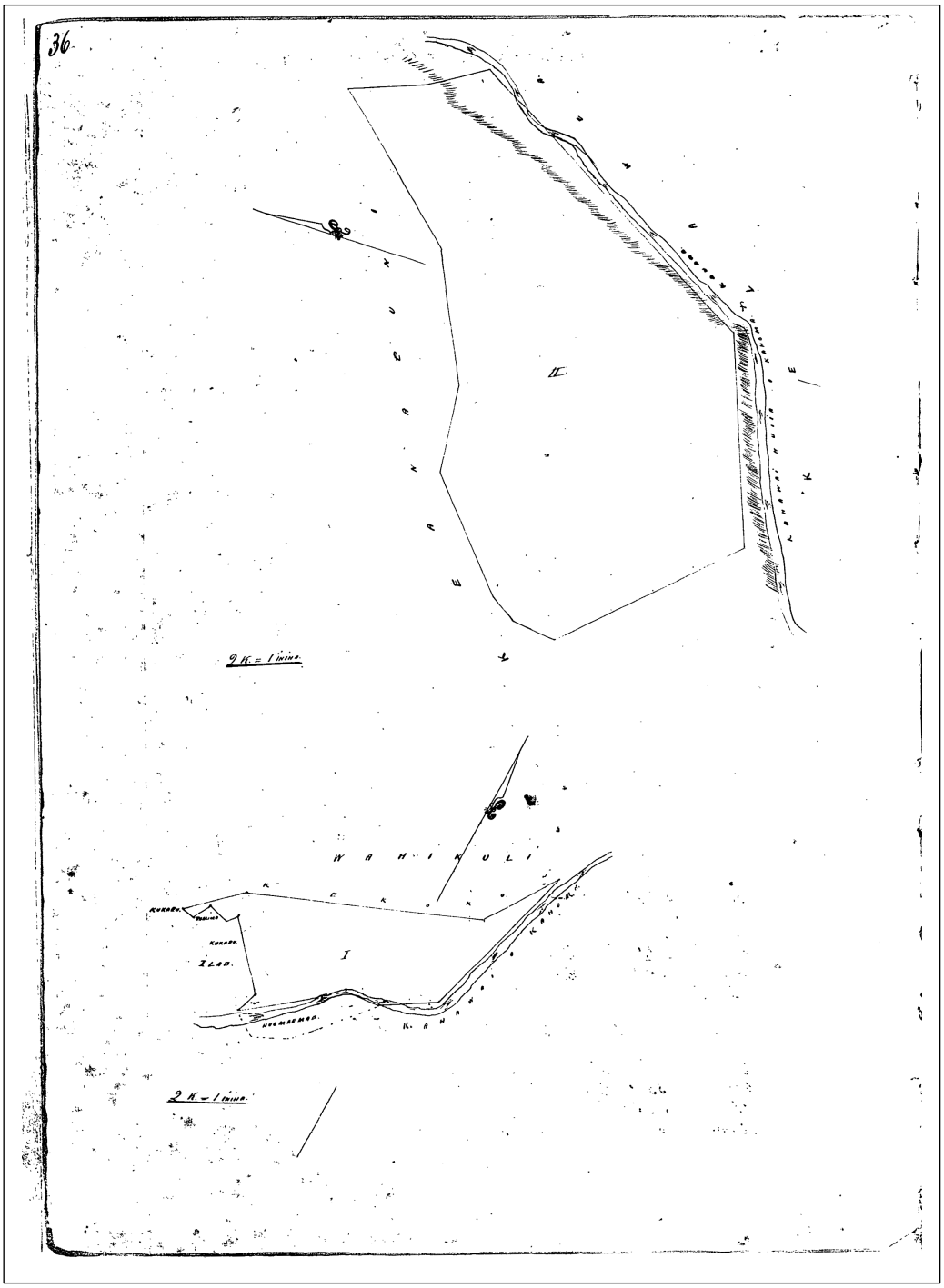
Wasn’t McDonald’s? Wasn’t Burger King, it was limu, fish, poi, onion, Hawaiian salt. That was that was a smell, I smelt the limu. And now those smells no longer exist. The limu that once was abundant in Lahaina is no more. So when we talk about, understanding change, finding balance, there’s so many corrections that have to be made to Hawai’i when you, you know, people love the turtles. But there’s too many turtles. They eating all the limu, we gotta find balance. We’ve got to find balance. So that all of our marine life can live on their natural, um habitat. We’re taking that away from them. It’s gone. We have to bring it back. Opening up that one stream opened up possibilities beyond my imagination. The transformations that I have seen because of that one stream opening. Affected a part of Lahaina tenfold.

NA: I want to go back because this isn’t just like the... You’re talking about Kahoma, right? This is not just about, affecting the island, but it I mean, it really reengaged your own family and, and what resources were possible to persist. Right. And so if you could like, can you give us a description of how your family, is pili to this place Kahoma? And, and what were the details of why that relationship was stressed and almost broken and what brought it back?

AK Yes. So Kahoma Valley, our pilina to that place is my great, great, great grandfather, grandmother, they are all buried up there. And Poholopu [Land Commission Award Helu 7724] is the name at the entrance to that valley, that was my great, great, great grandfather. And our connection to Kahoma was almost lost. In fact it was lost. We only went up there to visit the property. We never, in my lifetime, we never, grew kalo because the water was already gone for 130 years. We just knew where the place was.

But the pilina to that place is… he was the first konohiki of Lahaina. He fed the first peoples of Lahaina. And, when you read the books and understand the abundance of ‘ulu that was there, that, was able to feed the people of Lahaina and even when there was a famine, there was famine and the, the, the taro and the ‘ulu would feed the people on

Lānaʻi and Waipiʻo on the big island. They were taking food from Lahaina to these places to feed these people in a time of famine.



Plot Plan from Survey of Pholopu's Kuleana Award, Helu 7724:1 & 2. ʻĀpana 1 in Kuholilea Kahoma Valley; ʻĀpana 2 in Wahikuli. (Mahele Award Book Vol. 9:36)

And, so the history of Lahaina and you know, I'm not going to say the heyday, but the days that I knew Lahaina in my era was during the sugar, during the sugar time. But to read the books, hear the stories that's passed down for generations and generations has really painted a clear picture for, the younger generation.

And what is important to, to us as we once knew Lahaina, by the stories of our grandparents and great grandparents and parents… So, I think the state of Lahaina today is crisis. The state of Lahaina of today is desperation. The state of Lahaina today is... When you look at the history of Lahaina from the beginning of time from Moku'ula to Lahaina becoming the first capital, to the first whaling ships, to the sugar industry, to the fire. The history from the beginning of time till today, everything that has happened to this place has changed Hawai'i, it has changed Hawai'i.

As we begin to. Not reinvent, but learn from the past and rebuild our home, we all do not share the same values of what home is because our understanding of that is different than others. So the ones I trust, the ones I trust, are the ones that are multi-generational. And I'm talking four generations, five generations, six generations deep because we share that connection. Those stories are the same. That their grandparents told them. Their great grandparents told them, they're he same stories because that place was that small. So when we talk about rebuilding Lahaina. The only way I can think of that we can protect Lahaina in today's society is with Hawaiian values, inclusive, with Hawaiian values. What is important to that place Lahaina is Moku'ula will be the pulse of Lahaina.

NA: Can you say more about that? What do you mean by that?

AK Well, we know we talk about rebuilding Moku'ula. The state just turned over Moku'ula to the county. I don't think the county has the resources or the knowledge to restore that place. I think Moku'ula needs to fall in the hands of somebody like Kamehameha Schools, or be managed with the help of Kamehameha Schools to the county, because they can bring the professionalism, they can bring the resources and they can make it a place that will be top of the line educational place to visit for the people of Hawai'i and the people from around the world.

Kamehameha Schools has done things like this. They can do this. They've proven themselves that they can. I don't have very much confidence in the county that they can do that. I mean, just look at the parks in all of Maui and the state of, that they're in, they, they can't do it. And I'm just being very honest when we talk about rebuilding Lahaina, do we rebuild it for economic value? Do we rebuild it for sustainability? Do we rebuild it to prepare, to be prepared for climate change? Can it help climate change? These are all the kinds of things that are hard questions. If people think we can rebuild it to what it once

was.

What it was in the last 50 years, they're wrong. Cause then we're just going down the same path. We have to rebuild Lahaina in a way that affects all of Hawai'i. And when I say that, I mean we have to stop allowing people that visit here to be entitled. We, by the way, we promote Hawai'i, by the way we promote tourism. We preach and give um entitlement. That's why Lahaina needs a museum. All of the historical sites needs to be part of realigning the tourist industry with appreciating place and its people, because when they come here, when they leave, they feel entitled that this is theirs.

You have ownership by a reflection of your kuleana to place. That's the difference between. I don't want to see us and them, but that's a difference between those who understand and those who don't. And there's less and less people that understand today. And so we got to fix that. We got to bring that back. And if Lahaina can be a fresh start to that. Then the road's going to be hard. But we want the road to be hard because by the road being hard, we pay that much closer attention, we're that much more aware and willing going to do a better job because we got to work that much harder at it.

NA: So I think this is an important crossroads here. And you talked about the multi-generational approach where you're really trying to be inspired by those who come before us, who still practice those practices. And then our environment changes. And some of those practices were no longer possible, right? And that is going back to it. We're looking at the, the roadmap that they, they had. And part of that, are the names that places were given. Ka malu ʻulu o Lele like that, that sentence gives us inspiration as to what persisted in that place. And I'm wondering if you can help me like a, you know, for the names that you do know, if you're like, if you can imagine, we're standing um by, by the armory and we're looking up, right, so that you're looking up, ma uka.

AK: Kauaʻula?

NA: Yes. And so what are all the names of the places that you know, that span maybe from the Olowalu side the Launiupoko side to the Kahoma side? What are the... When you close your eyes and you look up there in your mind, what are the names that stick out to you that are important for us to lay down here today in this kind of setting?

AK: Kauaʻula, and what was the name of Mount Ball? What is the name of the "L" the Hawaiian name?

NA: I forget.

AK: Paʻupaʻu.

NA: Paʻupaʻu?

AK: Mount Paʻupaʻu, Kauaʻula, Mount Paʻupaʻu, Kahoma, Kahana, Olowalu, all of the names of these places and in fact, I even want to go deeper. Maui, Kealaikahiki, people think that the Big Island is the first place the Hawaiians landed, it's not. Maui was the first place they landed, on the Southeast shores in Kahikinui, Tahiti Nui, This was the first place that they landed. And I say this having sailed back from Tahiti on Hōkūleʻa… three times. And every time we've seen Haleakalā first. So just take yourself back 2000 years, taking that same path, that name Kealaikahiki. So, you know, not just for West Maui, but all of the name associated, all of the original Hawaiian names associated with place, Launiupoko. Small leaf. Big development happens there. No water. Listen to the name. The name tells you the story.

Why is the leaf small over there? Cuz there's no water. And I really, really think we got to dig deep into these names so that we can have a clear understanding of what that place is capable of. What the names tell us... about the place in regards to what it was bountiful or less of, and we need to tap into that. We need to respect that. We need to honor that. I think for too long, us as a people, as Hawaiian people, have been overlooked, pushed to the side when it comes to knowledge. I've come to realize sitting on the table, sitting with scholars, sitting with scientists that our indigenous knowledge is not equivalent, but a tad higher than what the scientists are telling us. And that's because it's multi-generational knowledge, which is what scientists want.

Their research, their expertise is based on a period of time. We're not talking about a lifetime period. We're talking about many lifetimes. And so we got to figure out a way to make sure that us as a people are no longer pushed to the side and are respected and represented. Lahaina is a prime example of that right now. We understand. Why, and what happened to Lahaina. So the next, the younger generation, the Kai Keahis, the Tiares, they're the ones I trust. I may not agree with them at time to time, but they're the ones I trust. Because in the end, we're fighting for the same thing, just in a different way.

But at least they're fighting. Theyʻre fighting for their home, they're fighting for this place. And that is the common denominator because we're fighting for what we know historically. We're fighting for what we know has to change. It's just trying to figure out a way for it to fit into the future.

NA: What are the stakes?

AK: The stakes are higher than they've ever been… And why is that? Because… we're racing against climate change. That's the bottom line. What happened to Lahaina wasn't the fire. It was the wind. It was the wind that caused the fire to be what it was and do what it did. So when you talk about what happened to Lahaina in that fire, it was the winds that intensified that, that people have never seen before. The Mokuʻula

winds the Kaua‘ula winds. When you talk about the Kaua‘ula winds historically it’s burned down Lahaina. But this was a Moku‘ula wind or the Kaua‘ula wind that we’ve never seen before, 70 miles an hour.

That’s climate change. Today in the last year, I have seen swells from directions I’ve never seen before, with the strength I’ve never seen before. Being on Hōkūle’a has really, really allowed me to hone in on my profession and my skill, which is reading water. And I’ve seen things that I’ve never seen before that is really, really caused me to be afraid of the changes that are happening to us. Most people won’t pick it up because they’re not... They’re not in that realm. The naked eye won’t see it, but it’s having a... Being a little bit more in touch and in tune and, and it’s that little magic. But, but, but having that and feeling that and paying attention to that gives you the ability to recognize the subtle change. Any subtle change that is changing the Earth is actually a big change. And um, I’m seeing more and more of it. Spooky.

NA: Can I offer up another thing that I’d like you to comment on. You know, this is the first time in recent history where we’re taking a whole town and starting again. I’d like you to comment on the, the competing interests of.

AK: Yes.

NA: What comes next, of what this town becomes. We’ve seen it, we’ve seen it, in we have we have drawings of it in ancient times. We, have people who remember it in times of plantation days. It has become, you know, a place where we have visitors by the thousands, if not millions every year who come through it. What is the vision for Lahaina that comes next for you?

AK: You know what is the vision for Lahaina that comes next. For me, it’s building back resilience, building back, you know we got to build the homes back. We got to help the people that are from this place, at least in their lifetime. They’re growing up, which is a plantation era. Our Filipino community. Which probably to today makes up the broader base of the of our Lahaina people. But having also the old Lahaina people have input, have a voice, talking about change not built on economic interests, but built on … we’ll find a way through economics.

But building it back on the values and the values of what we have. We have a great gift. Lahaina is a great gift because of the history and the historical things that have happened to this place that should become a lesson. That should become our story book, that should become a story that we can share and. You know, because if we will, we build back Lahaina to be better... better for who? Better for what? Better for you? What about the next ten generations? If you’re worried about you and you making money in your business that you had in Lahaina, which has let us down this path.

NA: Sorry, but. Maybe this is not the place for you. Lahai[na], you need to find a new home, but if you want to sit down and be a part of the hard conversation on how do we build Lahaina back for place For place! Then you deserve a seat at the table and have the hard discussion. Have the hard conversation about what should and shouldn't be here. And if we retreat to a place that may struggle, struggle economically, that's okay. Because that's short term. You gotta think about long term. Moloka'i might be a prime example of that. Moloka'i has its struggles, but also Moloka'i fights to keep Moloka'i, Moloka'i. What they have is a reflection of the past and what people always remember. Lahaina once had that, not anymore.

AK: So I don't have the answer. But I think collectively we can come up with a resolution that all of us can accept that will make Lahaina better for its place. And our people can be sustained in that place...

NA: So can you draw me the line, so your father is Dallas Junior?

AK: Yes.

NA: And his father is Dallas senior?

AK: Yes.

NA: And who was the guy at the prison from there?

AK Pali.

NA: Who was Dallas senior's father?

AK: Yes, by marriage.

NA: By marriage?

AK: Yes.

NA: Okay. And then who was the sheriff?

AK: Was his uncle. Cousin or uncle?

JK: I'm not sure.

AK: My aunty Lily knows.

NA: Okay.

AK: Her and my dad, they know.

JK: Yeah, that's the one. The one know. Aunty Lily.

AK: We should schedule a meeting with them.

NA: Yeah. Okay. And then if you can make time for us in Lahaina then I want to go places in Lahaina.

AK: Oh no, absolutely, yes. Okay, for sure... [end of recording]

August 18, 2024
Lahaina Oral History Interview
With Dallas Kalepa and Lillian Suter
Interview conducted by Nāʻālehu Anthony
Interviewed Released on February 18, 2025



Arrangements for the oral history interview with Dallas Kalepa and Lillian Kalepa Suter where made by Nāʻālehu Anthony through Archie Kalepa. Lillian Suter and Dallas Kalepa share their vivid memories of growing up in Lahaina, recounting life in Haole Camp, their family's deep connection to the land and ocean, and the strong sense of community that characterized the town during their childhood. They describe their upbringing on Front Street and the Wahikuli Homestead, detailing how fishing, gardening, and communal gatherings shaped their lives. Both reflect on their parents' roles in fostering respect for traditions, from their father's fishing practices to the family's stewardship of ancestral burial sites. Their recollections offer insight into the cultural fabric of historical Lahaina and highlight the importance of preserving its traditions and values.

Topics discussed during the interview included, but were not limited to:

Life in Haole Camp and the Sense of Community:
Lillian and Dallas describe Haole Camp as a close-knit community where neighbors frequently shared resources, from fish to bananas. They recount playing volleyball, building tin boats from roofing material, and gathering for bonfires on the beach to share stories—a lifestyle rooted in mutual support and respect among families.

Traditional Fishing Practices:
Fishing was central to their family's daily life. Their father, a skilled fisherman, taught them techniques like surround net fishing and spearfishing. They recall how fishing grounds near Puamana and Olowalu were rich with limu, manini, and moi, and emphasize the importance of seasonal fishing practices to sustain marine populations.

Cultural Traditions and Respect for Heritage:
The siblings share memories of observing Memorial Day by cleaning graves at Waiola Church and Sacred Hearts Cemetery, a practice passed down from their parents. They highlight their father's knowledge of ocean currents and landmarks, which he used for navigation and fishing, and stress the value of respecting cultural practices and teaching these traditions to future generations.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants Names:

- Dallas Kalepa (DK)
- Lilian Suter (LS)
- Archie Kalepa (AK)
- Nāʻālehu Anthony (NA)

Group: [Discussion and preparation for recording; and intros to others in attendance.]

NA: So, if I could and maybe, aunty, I'll start with you. Can you just introduce yourself? Tell me where you're from and where and when you were born?

LS: My name is Lilian Paaoao Kalepa family, Suter. I was born in Lahaina, April 3rd, 1936.

NA: Uncle?

DK: My name is Dallas Kalepa, Junior, I was born in Lahaina, date of birth is January 27, 1938.

NA: Thank you. And both of you were raised in Lahaina as well?

LS: Yes.

DK: Yes.

NA: Okay. And you guys are brother and sister?

DK: Correct.

LS: Correct.

NA: How many of you are there? How many siblings are there?

LS: Just both of us, just the two of us.

NA: Okay. And you grew up in what part of Lahaina?

LS: You would call it, Front Street, Lahaina. But then we grew up also in the homestead, which is in Wahikuli area and my Portuguese grandmother lived in the homestead. So, that's where we grew up over there, part-time.

NA: Okay. And then, can you describe what part of Front Street you folks grew up on?

DK: Okay. They called it Front Street. Front Street included Lahaina town. Wouldn't want to be a part of Lahaina town, we never played with the people in Lahaina town. So, we came up with our own names, and there was plantation bosses, supervisors, business people. So, we called ourselves, Haole Camp, there was a lot of camps around us. Had the Mill Camp, Pump Camp, Kelawea Camp. What was the one going up on Lahainaluna Road? Kelawea Camp, I think it was. And there's a few more camps, everything was camps. So, we called ourselves, Haole Camp. And then Lahaina was Lahaina people, you know, the town. So, we said, we played separate from the people in Lahaina town.

NA: And the camps, were they, like specifically like different types of people, like Filipinos were in one camp and the Japanese were in another camp?

DK: Yes, within the camps, but they had the segregation type thing, the Japanese and the Filipinos. Yes, but there were a lot of camps.

NA: Was that, because of the sugar industry? Where did the camps come from?

LS: I'm sure for the sugar, for the plantation. Yes.

DK: Yes.

NA: How big was sugar when you folks were growing up?

LS: Well, it was... Everything was sugar cane there, but our dad was in the military. He was always in the National Guard, so we had nothing to do with the plantation.

NA: So, what did your dad do?

LS: He was administrator for the Hawai‘i National Guard.

NA: Abner, yesterday said that your father, signed him up for National Guard.

LS: Probably.

NA: Yes.

DK: What happened was during the war, he was activated. Then he separated from the unit, joined a unit, in the mainland, from there he went to Germany. Then when he came back after the war in 1945, then he worked for Māla Wharf temporarily with the state and then, National

Guard called him if he could start the National Guard up in Lahaina.

So, that's how he ended up building up the National Guard in Lahaina and took it over from there. And then again, when Vietnam broke out, then he was called back on active duty, he went to Vietnam in '69. So, by the time he left Vietnam, I think he was 60, maybe getting to 61. So, he was past that age of being in the Guard, he was the oldest guy in Vietnam.

NA: And when you said he went to the war for Germany, that was World War II?

DK: World War II.

NA: So, he was in World War II and Vietnam?

LS: Right.

DK: And Vietnam. He was in infantry.

NA: Wow, okay! I've heard stories from Archie about, places like the armory and the jail and different places like that. Like, did you folks grow up in and around those areas as well?

LS: Yes. National Guard, in the armory all the time. You know, my dad, my mom said one time a letter came just to Hawai'i, Dallas Hawai'i, and it found its way to my father. She said it was amazing that, you know, the whole islands and they found him.

NA: Can I tell you guys a funny story. Just days after the fire, I was over helping in Leiali'i, and they were sending stuff without air bills, with nobody's name on it, was coming in by planes and boats. So, I started telling everyone that we were working with, "just put Archie's name on it and it'll find us" And stuff with Archie's name on it came for weeks and weeks and weeks, and it would just find it's way to the house. It was amazing! So, I could see how, the Kalepa family name is that strong where it would have done that 30, 40 years ago as well. That's awesome! I'm curious, what was it like growing up as kids on Front Street near the armory and, under, near Front Street?

DK: Well, my sister and I, we lived on the beach side. We was about two houses, one house from the Furtado family. And, on the beach side. We spent a lot of time in the ocean, crabbing. When the tide was low we also went out on the little rocks and hook 'upāpalu. And that's where we spent all our time.

LS: I spent all my days in the water. And, you know, my mom never watched me, nothing, all the kids. No, you didn't have your parents after you. Everybody was in the water, we fish, we had boats, we all had our own tin boats that we made. Crabbing. And then at night, we would have bonfires on the beach. And my dad would tell us stories, all the old stories and all the neighborhood kids would come. So that was like,

great, growing up.

NA: It sounds like paradise.

LS: It was paradise.

NA: Yes.

DK: You know, the armory when we had the Kawaula wind,[12] that was partly destroyed, they kind of fixed it up. But then I thought that would have been a historical site, that and Kamehameha III School, and they knocked those both down, and then they built the new Kamehameha III School and of course, the armory, they built a little Quonset hut. But I thought they should have kept that for historical sites. Really, it was beautiful buildings.

NA: Can you talk a little bit more about the wind that you just mentioned? And that's like something that's come up in interviews in the past and it's like a known wind. Can you describe what it is and how you know?

DK: Yes. You know, my sister talked about the tin boats, you know, when the Kawaula wind came down, it destroyed a lot of houses, the roofs and stuff. So, there were a lot of corrugated roofs. So, we would take that roof and smash out the rattles and the tin and we made our own boats and just a few, that was in the Haole Camp area, and everybody had a tin boat. I would go out there and paddle out there, was really good, I mean… And everything we did was you don't buy, you do your own, you make your own. Everything you did, you made your own.

So, our skills was in that, hands-on type of thing. The Kawaula wind also destroyed, Waineʻe Church. So, in my time, I seen the Kauaʻula wind destroy the Waineʻe Church. And then I think it was 8th grade, I think it was like '51, I think from around there. I was riding home on a bicycle, and I seen the fire up by the grave side. I went there, it was Waineʻe Church burning. So, by the time the fire trucks got there from Wailuku and Lahaina, the church went down. So, that was the second time that I seen. And then, of course, this third time with this fire.

LS: Yes.

DK: So, during my time, was three times that church went down. Then they changed the name to Waiola Church, from Waineʻe to Waiola [Dedication and name change occurred in April 1953]. Thinking I guess, maybe changing the name would have helped. But Kawaula wind was to me, that time, was like every twenty, twenty-five years they said, when I was young it would come, but I'm not too sure about that. But

[12] Use of "Kawaula" (as pronounced) is reatined in the transcripts, though "Kauaula / Kauaʻula" is the ancient name as handed down over time.

Kaua‘ula when it came down, it kind of clears a lot of the houses.

NA: Were there other wind names that you folks associated with, like either Kona winds or other specific winds in that area in Lahaina?

DK: You know, I only heard of Kawaula wind.

LS: Yes. And we said, Kawaula, but the people nowadays, they don’t say Kawaula, they say, Kaua‘ula.

NA: Yeah. Different like the ‘okina and everything changes over time. Aunty, can you talk a little bit about, some of the other things uncle referenced that you folks built everything that you needed from stuff that you had. What were some of the things that you remember building?

LS: Building?

NA: Like boats or?

LS: Oh, boats. Probably…

DK: Tin boats was the biggest thing.

LS: Tin boats was big. Because we stayed in the water, all day. All day, you never saw parents, adults. I don’t know how all the children survived, nobody got hurt or drowned or.

DK: But that was really good times. I know you learned, you did everything out there in the ocean. How to swim, how to dive, net fishing.

LS: I don’t remember working with any kind of tools, it wasn’t tools. Yes.

NA: Do you folks remember any of the fishing practices that you guys would do to, besides, you know, low tide hooking stuff? Did you go out with some of the adults that sometimes would go out fishing?

LS: Surround net was my favorite. Because the whole family, you know, all the kids and the adults, surround net, my dad used to do that often.

NA: Where would you guys go?

LS: Right over there. Outside where it was, you know, in the ocean.

DK: In front of our home, Puamana area.

LS: Yes. Usually sandy areas to pull up the net. Yes.

DK: My dad was a good fisherman. He was learned, he was taught from when he was young. So, we had a boat but we did a lot of shore fishing, surround net. Moi was the thing that we used to catch by the tubs.

LS: Yes.

DK: By the tubs. Mullet, he used to throw net a lot, catch a lot of mullet, lot of manini. We lived normally off the sea, the ocean. And the limu was all kind of limu there. Today there’s no limu.

NA: What kind of limu was there?

DK: Līpoa, limu kohu, pepe [peʻepeʻe], limu pepe. Well, you know the limu, you would use the limu for certain types of, you know, Hawaiian food that you made. But you can't find any of… And we had ogo [manauea] too. You don't find any limu back in Lahaina now days.

NA: Can I ask a question about the fresh water that, you know, there were streams that that used to run down, I think the Kahoma stream as an example that was dry for many years. Was there fresh water running all the way to the ocean when you folks were kids?

DK: It was. I remember when I was small, by the time I was in high school, was hardly any water, but we used to go catch ʻoʻopu when my dad was out in ocean throwing net and stuff, my mom, my sister, my cousin, and I… My mom was good at catching ʻoʻopu.

NA: In the fresh water side?

LS: Yes.

DK: Yes. In the fresh water stream.

LS: With her hand, she used her thumb.

DK: She was really fast.

LS: That's how she caught the fish like that, right in the gill.

NA: Really, she would just grab 'em?

LS: Yes. Like that, right in there.

NA: Your mother?

LS: Yes, my mother.

NA: So, can you tell me, what's your folks, parent's names are? Oh, my mother was Mary, she's Portuguese, pure Portuguese. My dad, Dallas.

NA: Okay. And the Kalepa line goes way, way, way back in Lahaina.

LS: Way back.

DK: The Castro family, too, was a big family.

LS: Yes.

DK: They had ten in the family. And we just had a reunion several years ago, and then we're coming back with a gathering again, next month on the Portuguese side. And the Hawaiian side we just had, one last year July.

LS: The two weeks, I think, before the fire.

DK: Yes.

LS: The Kalepa.

DK: And they came from all over.

NA: How many people came?

DK: We had something like two hundred, from all over United States and Mexico and, of course, the islands.

NA: Do you folks have a family genealogist that has kind of figured out how everybody's connected?

LS: I guess we do.

NA: How is Kanalu related to you folks?

LS: Kanalu's grandmother and my father are sister and brother. His grandma was Susan Johnson.

NA: And so, he's a generation below you folks.

LS: Yes.

NA: He and my mother worked together at Hawaiian Studies.

LS: Yes, right.

NA: Long time. I grew up, over there, so I knew him from when I was a little kid.

LS: Yes.

NA: I'm curious, do you folks remember, like, the traditional names for places? So, I was like, right, there's, the more, recent names where things are broken up into the different camps. But do you remember the names of the different valleys and streams that came through Lahaina?

LS: I don't. I remember my dad always correcting me when I called a certain place, like up by, we call it Puamana now. And he would say, "That's not the name of it." And then he would correct me, but I can't remember what it was.

NA: Okay.

DK: Streets I remember, just two main streets, Front Street and Lahainaluna Road.

NA: They run perpendicular, right?

DK: Yes.

NA: Yes, okay.

DK: It was real simple. Not like today, you kind of get lost. Get all different roads, going different ways.

NA: Yes. And, so where… You go ahead?

DK: I think one good one is when you talk about Puamana. What they're talking about is where people know Puamana today.

NA: Yes.

DK: Where they think that is the Puamana. It's actually not Puamana.

LS: Right.

NA: So, can you describe where that is? Where Puamana was when it was...?

DK: Okay. When we were young, we lived down the beach side, then in ‘53, my parents built this house, our home on our grandparents property and directly across were the Farden’s, that was Puamana. And there’s a wall that says, Puamana. All the time we lived there, the Farden Family never lived there, they were all moved out, they all lived on O‘ahu. But the house was still there when I left.

NA: Can you describe to me where the Farden’s house was? Was it more towards Olowalu?

DK: No, closer to town. Today they have, Lahaina Shores?

LS: Right.

DK: Just before Lahaina Shores.

NA: Okay.

DK: About three houses before, Lahaina Shores.

NA: Okay. And you folks lived mauka of that, of the Farden’s house?

LS: Correct.

DK: Yes.

NA: Do you still? Is the family house still there?

LS: No.

DK: We sold it after our parents...

LS: And the house burned in the fire.

NA: Oh, I’m so sorry.

LS: Yes.

NA: Okay. And then... So then, aunty, you said that you folks, you’re… You guys also had a place in Wahikuli?

LS: My grandmother lived in Wahikuli, the homestead. It wasn’t called Wahikuli then, it was called, Homestead.

NA: Okay.

LS: I live, over there now.

NA: That’s the place, like, maybe three houses deep from the highway?

LS: Correct, yes.

DK: Maybe you should talk about Haole Camp.

LS: Haole Camp?

DK: After you finish this piece.

LS: Well, what is called Puamana today. Our family, Adam Pali family, owned all that property, and they sold it, I think, maybe in the ‘50s. I’m not sure. Haole Camp is because of all the plantation managers that lived on that street above by us and up. That was ideal place to live.

DK: It was like the upper class people.

LS: Yes.

NA: And I guess the change over time. Right? I mean, like, if you go back to the ‘50s when you’re talking about, you know, people building homes and the desirable nature of Lahaina Town and Front Street. How did you see it change in each decade after that in terms of, like, what kind of people lived there and how things just got busier and busier?

LS: Wealthier people moved in, the houses got bigger, you know, and, they kept to themselves. They weren’t really neighborly like when we were growing up our neighbors were Japanese or Chinese, we all got together, we got along. And then you have a different class of people who moved to Lahaina.

DK: We had a lot of, supervisors that worked in the plantation were haoles in that area. I remember the Troy family, the **Conkies** … One thing I remember was the doctors. There were only two doctors in Lahaina. One was Dr. Shimokawa, he had a private practice, small little house. And then, of course, we had the plantation, Pioneer Hospital, which was Dr. Iaconetti. And so this serviced, the whole town. I remember, I went to the movies one night, when I came out, I really had a sharp pain, so I was kind of struggling walking home, finally got home. And then my mom checked me out, and she called Dr. Shimokawa. And this is like 10 o’clock at night, and he came over, he checked and I had appendicitis, took me to the hospital. He did the operation, in those days the doctors did everything. You know, they’re your family doctor and they operated on you. Whereas today, family doctors, you know pass you on to see a specialist. They had their hands full with the plantation people and the private sector people.

NA: Aunty, if you don’t mind me asking, what did you, what did you do for a career after high school?

LS: After high school I was married many years. I lived on the mainland for a while. We had a business, that was my second marriage. My husband died when he was about 34, 35. That would be Chad’s father.

NA: Oh, okay.

LS: Yes, he had, leukemia. And then eight years later, my son died of leukemia.

NA: I'm so sorry.

LS: Yes, but we had a business on the mainland.

NA: Okay. And you always kept the house, though?

LS: Yes.

NA: In Wahikuli?

LS: Right.

NA: Okay. Scotty and I have had the privilege of sailing many miles with Chad.

LS: Chad, yes.

NA: So, we're very thankful for the things that he taught us over the years.

LS: Yes, he liked to teach.

NA: He did. And Kalā does the same. She likes to teach.

NA: Yes. I've sat a bunch with Kalā as well, and she's one of my very favorite, up and coming navigators. So, we're really, really happy that he would allow her to learn from him.

LS: I remember that day. I remember she calling me and she said, "Grandma, the Hōkūleʻa is leaving Honolulu, and coming to Maui, and I want to go on it." My dad said, "No." Yes, he doesn't want to show any favoritism. He said, "No." She said, "Can you help me." I called Chad, I said, "Let that girl come. She really wants to go. She's really interested." He said, "Okay." [chuckles] The power of a mother.

NA: Yes, yes, that's right. Thank you for doing that. Yeah. She's just, you know…

LS: She's very passionate about sailing. Yes, everything to do with sailing.

NA: And a great educator like her father.

LS: Yes.

NA: Yes. I'm curious, both of you folks have kids that have made tremendous contributions to Hōkūleʻa. I've had the privilege of sailing both with Chad and Archie a bunch. How does it make you feel as parents to know that your kids have, taken part in something that's historic as voyaging canoes and Hōkūleʻa?

LS: I think it's amazing because I think my generation, we didn't do anything really. We didn't even know the truth about our whole Hawaiian Nation and the Queen. Chad was the one that educated me. I said, "Chad, I didn't read that in my books." He said, "Mom, your books weren't written right." Yeah, they didn't say anything about the Queen being in prison, so I didn't know anything, actually. But Chad and their generation and Archie's generation, they're educated, they're more curious. They do

things, they make it happen.

NA: Uncle, how does it feel to know these guys go sail all over the place?

DK: Oh, proud of them. Something new, something that they took, that nobody did before. You know, growing up they were canoe fishermen, ʻōpelu fishermen. I remember this, Harrison [Neizman]. So, one day he was going to take his canoe and come up to Oʻahu. The Coast Guard stopped him, he said it was unsafe. Today, they do everything on the ocean. They go from one island to the next by themselves. You know? Amazing! In our time they would stop you from going on a boat like that.

NA: Were people still using canoes when you guys were kids?

DK: What's that?

NA: Were people still using canoes to go fishing and stuff when you folks were kids?

DK: Oh, yes, ʻōpelu fishermen, yes.

NA: What were the canoes made of, do you remember?

DK: Wood, amas…

LS: Yes.

AK: Grandpa had a canoe?

DK: We had a koa canoe but I think came from the Lindsey's and my father fixed it up, he had built the amas and all that kind of stuff.

And then we used it for a long time, and then, went back to the Lindsey's. But I know that the more the church at the Hongwanji down at the wharf, that Buddhist temple area. After the war, dad came back from the army, they called him up and they said there was a boat underneath of the church, and they thought it belonged to the army and stuff. So, my dad went there. He said, "No the ships that used to come in, this is that ship that used to bring the people up on shore." So, they gave it to my dad. So, we had that boat there that we used for going fishing.

NA: Wow! What was the boat made of? Was it wood or?

DK: All wood.

LS: Was like a skiff.

DK: Yes, was kind of a big skiff, was kind of like a 20-footer.

AK: Try share about grandpa going to work at the wharf, Māla. Like how he used to ride the current.

DK: Oh, yeah, my dad used to take the boat, canoe, paddle, and he would catch the current going town to Māla Wharf. I worked there and he knew the ocean, he knew the currents and stuff. And he'd catch the current

going home.

NA: Really!

DK: And I think one day he left kind of late and he was struggling on there.

LS: They used to tell us that, if you go, if you're lost in the ocean, the current will take you this certain, certain place. It's going to come over this way. And so, he studied the currents.

DK: Yes. He knew a lot about the ocean. I think when they built the ramp down at Māla Wharf, my father also worked at the wharf. He was in charge of that. The *Mana* used to travel back to Lanai [as pronounced – Lāna'i] and Lahaina twice a day, and then, years later, when the wharf was kind of falling down and they needed a ramp, he felt that was the worse place they could build a ramp, because anytime there was a lot of water coming down, everything came down, branches, shrubs, you know, and just rolled up the ramp.

NA: You talking about from Kahoma Stream, down below?

DK: Yes.

NA: Because it dumps right into there.

DK: Yes. And that's what his thing about it, he didn't want it there. Nobody listened.

AK: Can I share something real quick.

NA: Sure.

AK: One of the things he told me was when they built Māla ramp was… ...And it never made sense at the time, he said, you know all the sand going run away over there towards Kā'anapali when they built the ramp. And working, as a lifeguard on the west side, I always thought about what he said, and took about maybe 30 years to see what he said happen. But what he said was going to happen, happens.

NA: All the sand runs away?

AK: Because of you changing the current.

NA: Yes.

AK: You have to change the current. And, it actually happened.

NA: I'm curious, did you folks go to other places to fish as well? Or did you only stay in Lahaina to fish?

DK: Lahaina.

LS: Lahaina.

DK: My dad had a set place of where he wanted to go and where the fish was. I remember when he first came back from the army. Every weekend he would go down Olowalu. That's where we really started at

Olowalu, just before Olowalu Town going towards Wailuku. And my dad would go throw net catching manini. I would go pick up the wana, and my mom and my sister would clean the fish and stuff. We would have pūlehu manini. All we carried was poi, salt and onions. And then we had the manini and wana. I mean, that, that was a meal, you know?

LS: Yes. We always ate Hawaiian food, mostly fish. Fish and poi. I don't remember rice, but then that was at our house. Then when we go to my grandmother's house, the Portuguese side, then there was a different diet, you know, like soups and roast and potatoes and bread. My grandmother used to bake bread in her big stone oven...

NA: Wow!

LS: It was good.

NA: Where did the poi come from?

LS: Well, we did have a poi factory in Lahaina.

DK: I think what really upset my dad about it was at one time he could buy ten pounds of poi. That's what it was, the smallest was 10 pounds of poi. Next thing we went down to five, and they went down to, I think that was two pounds, a pound and a half. I mean, that drove him nuts about that.

LS: Yes. We always had a big...

DK: We always had a big bowl of poi.

LS: Bowl of poi on the table.

DK: And here, next thing you had a pound and a half of poi, it was just hardly any, mostly water, really. And then he went home and add more water, you know.

NA: It was like hard to get poi? Like there wasn't enough kalo to make poi by then? It was too expensive?

DK: It was far from Lahaina side.

LS: I don't think many people ate, like nowadays, all different races eat poi. But at that time, it was just a few Hawaiians that ate poi. Like my dad with the poi always on the table. And yes...

DK: I think there was one small little factory, China, yes?

LS: Yes. We called it the poi factory.

DK: Poi factory, yes. Right in Lahaina Town.

NA: Were there plenty. Hawaiians still there at the time?

DK: Oh, I'll use the word, Haole Camp. Haole Camp, there was a lot of Hawaiians that were business or worked for the government and stuff. They were the Akanas, they went Kamehameha Schools. Then they

had, Apos, they went Kamehameha Schools. And coming down this way, they had the Lindseys, they went Kamehameha Schools, Kaumeheiwa the girl went to Kamehameha Schools. Then Johansen's part went Kamehameha, one part went to Lahainaluna. The Lindsey same way, part went Lahainaluna. Auwaes went Lahainaluna. And...

NA: What was the split like? Like Chad went Lahainaluna, right?

LS: Yes.

NA: And, what was it like, was there like a competition? Who was going to go Kamehameha and who was going to go to Lahainaluna?

LS: No.

LS: No, Lahainaluna. My dad went to Lahainaluna graduated, I think in 1930. My dad...

NA: So, everybody wanted to go to Lahainaluna?

LS: I went to Lahainaluna. My children's father went to Lahainaluna, he was a boarder. So, Lahainaluna was the only thing we talked about.

DK: Yes.

NA: Archie went to Lahainaluna.

LS: He went Lahainaluna.

DK: All our kids wanted to go Lahainaluna.

LS: Yes.

DK: And we lived on O'ahu.

NA: Yes. How did that make you feel that he wanted to go back to Maui?

DK: Oh, I was proud of them. I said, "You want to go?" The only thing I suggested that if you're going to be a boarder, don't quit. I mean, the lifestyle is different.

NA: Uh-hmm.

DK: You know, if you're going to do something, stick with it. And yes, they did. You know, those days they had the pigs and all that kind of, you know, the farm. And... It was all work too, not just being a student.

NA: Yes. They said it was, Abner said he was milking cows at four o'clock in the morning.

LS: Yes.

DK: Yes.

NA: That's unreal.

DK: Yes.

NA: Where are your parents buried?

LS: In Makawao Veteran's Cemetery.

NA: Okay.

LS: Yes.

NA: Okay. So, were there like traditional burials still when you guys were kids? Like, were they burying people in the yard where they lived? Or did they all go cemetery somewhere?

LS: Hmm, no, in a cemetery.

NA: Okay.

LS: The tradition I remember from a little girl is we always, Memorial Day. Before Memorial Day, we always cleaned the graves. Always!

DK: Yes.

LS: Never, and every year, I do that.

NA: Yes. And when you talk about the graves, like by Waiola Church?

LS: Waiola, right. And then I have Sacred Hearts, yes.

DK: We all did. I did it, until I left, you know, and then she came back. She took over with my parents, and then when they left, till today she still continues that. Yes.

LS: I did it. Even going through the burn. Yes. To you know, the grave, Sacred Hearts, the grave just overgrown now with weeds. But I went and put flowers on the graves because I've done it all my life, every year.

NA: Uh-hmm.

LS: I know Archie has spent some time going up taking care of the church too. So, that's another job you got to pick up. Yes.

NA: You get like ten. So, I lost another one. Now they just keep adding.

DK: [laughs]

NA: You just keep adding. I'm curious, like, did your parents teach you about places like Moku'ula that used to... It was a baseball field, right? When you folks were kids?

LS: Yes, it was a baseball.

NA: Were there stories that you had heard from kūpuna about places like that?

LS: Never heard anything. My dad said it was a chicken farm at one time. That's all I know about it.

NA: Yes. Were there places that your parents specifically told you not to go? Because was kapu or off limits because it was an old Hawaiian site?

LS: No, I don't remember that. I know that there were a lot of... I don't think superstitions, it's just things that we did, you know. Like growing up with that. Kids nowadays, they don't have that. Like, you don't do this and you don't do that because, you know, something like that.

NA: Yeah.

LS: Yes. That's how we grew up. The Portuguese had so many, and the Hawaiians had so many, these poor kids that are... how we grew up. [chuckles]

DK: But, you know what, all of 'em had to do with respect.

LS: Yes.

DK: That's what the thing was. Not today, you know.

NA: Tell me about that. Like what were the things that you folks had to do because of respect?

DK: Of what? Respect and stuff?

NA: Yes. Like what were the, what were the rules that you folks had as kids?

DK: You got to come home early.

NA: Okay.

DK: You got to eat at the dining table at five o'clock, that kind of stuff. Yes.

NA: Uh-hmm.

DK: Who you playing with? And the kids was all, all good kids. Today, there's a lot of trouble kids. But, you know, they all wanted to know who we were playing with. And most of the kids played where we lived, you know? In fact, my dad put up a volleyball net on the beach. You know, we all played volleyball. That was one of the things we played together with the neighbors. But, yes, I mean, all the kids were good kids.

NA: Was it a community where if you was doing something you wasn't supposed to be doing down the road, you going get scoldings from whoever was over there and didn't have to be your aunty or uncle? Could just be somebody in the community?

LS: Yes, sure, right.

DK: If you did something wrong, it would get back to your parents.

LS: Yes, they would know.

NA: Yes.

DK: Yes. That's why it was more for communications type thing among all the other families. Yes.

LS: Yes.

DK: Today you seen the family, they're hostile against you, you know,

bringing up something like that.

LS: Yes. It was a giving community because my dad would catch so much fish. You would give it to the other people, always give, you know, you just take so much for you. Never greedy. He always give the other people. And the other people would give us like bananas.

DK: They share. It was always sharing.

LS: Or whatever they had, whatever crop they had, it was always giving.

NA: Were there people that went up mauka to hunt?

DK: No. Not that I know of.

NA: Was all fishing stuff?

LS: Fishing.

DK: All fishing. Yes.

NA: Yeah.

LS: Yeah.

NA: Were there... So, Archie has taken me up to Kahoma, a handful of times now. We've gone out there and we go pull weeds and clean up and, you know, check the water and all that. Was there water flowing when you guys were kids in Kahoma?

DK: Yes. Some. And then eventually, like I said, in the late '50s, you know, the water stopped. Yes. But we never went up Kahoma. I asked my dad all the time, "Hey, let's go up there." And he said, "No, there's nothing up there." So, we never went. Of course they had gates, you know, gates, and they wanted you to get permission from the plantation, this kind of stuff. So, it was just a little hassle and stuff. So, we never went up there.

LS: Yes. You always had to get permission

DK: Yes.

LS To go, you know, through there. So...

NA: How does it, how does it make you feel? You folks feel now that they opened Kahoma and that they opened those lo'i again and there's water flowing again.

DK: I feel good about it.

LS: Yes. But it's not my generation. It's Archie's and their generation that did that.

DK: Yes.

LS: Yes. They, all the kids all got together and did that.

DK: Yes. I'm glad they did that, you know, I really am.

NA: Yes. Does it mark in your folks' minds, does it mark a changing of what gets valued and how people are coming back to the land?

DK: Yes, I think so.

LS: Yes, absolutely, yes. They see different value from what we did. I think we were more content with just being there. The kids aren't, you know, they go out and do things, they make things happen.

AK: Yeah. You know what? I can say something. You know what I see, like their generation.

NA: Yes.

AK: Was all about the western way.

LS: Yes.

DK: Yeah.

AK: So, everything was robbed.

NA: Yes.

AK: Taken away from them. As far as their culture goes. And then like, our generation, it became like the truth was kind of exposed.

LS: Well, we listened to what the haole bosses would say. Nowadays they don't... You know, the young kids now, they do their own thing. They question, why, why are you telling me this? You know? We didn't question.

AK: I think that listening to them talk and the things that they... Grandpa gave me good scolding one day. And I was like, what is he talking about? Because we had, we were trying to get the Junior Lifeguard Program going, and we had like two hundred kids at the Armory to try and get the Junior Lifeguard Program going. And we had, the Lahaina Restoration Foundation, Jim Luckey.

And was in the Lahaina News, they had asked Jim Luckey to talk about the whales. And grandpa came, and he was like, that's not the real story. You got to have them. And I couldn't figure out what he was talking about, because growing up, that's all we knew was about the whaling era. That was the thing about Lahaina, you know, he had the Carthaginian, and I didn't know what he was talking about. He said, you need to tell the real stories of Lahaina. What he was talking about was the capital. But I think it was only in grandpa's later years that he really, really started pushing that. But, to them and us, our generation we're kind of like, we were sharp in the sense of Hawaiian knowledge. We were shortchanged. More them than us.

NA: Do you guys, do you guys feel that way? Like, was there this, like, from the way, like, I mean, you know, these guys voyage and Kalā speaks fluent Hawaiian. Right? And then, you know, Archie them doing a loʻi

kalo up in Kahoma is all these Hawaiian practices.

LS: Right.

NA: Once was that are coming back. Do you feel, do you folks feel like you were short-changed out of?

LS: Yes, absolutely.

NA: Some of the Hawaiian stuff?

LS: I never heard my dad speak Hawaiian, never.

NA: Did he speak Hawaiian?

LS: No.

DK: Yes.

LS: No. No. He spoke only to his sister.

NA: So, he did speak Hawaiian?

LS: Right. Yes.

DK: Yes.

LS: Only to her.

NA: He chose not to speak Hawaiian to you guys?

LS: He said that when he was growing up, the school had told him that he can't speak Hawaiian. No. None of the kids could speak Hawaiian. So, he never learned, he listened to these teachers, I guess. Although his mother would be very upset at home, she said, well, it was, they could do whatever they want in their house. They can speak Hawaiian. So, I think when he didn't, he and my aunty didn't want to tell us, you know, certain things they were talking about, they would speak Hawaiian because the Portuguese did the same thing. You know, my mom would speak Portuguese to all her sisters when they didn't want the children to hear what they were talking about.

DK: Well, one thing I noticed when he talked to his sister, Aunty **Puni**, if they're speaking in Hawaiian, we couldn't be there. They didn't want us there. You know, it was sort of a taboo type thing.

NA: Uh-hmm. How does it make you feel that language has come back?

DK: Oh, I love it.

LS: Great!

DK: I don't speak the language, but I love it.

LS: Yeah. I know, now even the little kids, well, what maybe about twenty years ago had this little, two haole kids. We were at the airport and they were speaking Hawaiian, the two haole kids. And I thought, "Oh, shame on me. I don't know what they're saying, but they knew our language.

That's when I thought, wow, you know, something has to happen, cause our Hawaiian kids weren't speaking Hawaiian, only these two haole kids. So, that taught me a lesson.

NA: Yes. I'm curious about, you know, like uncle, you had said like you guys would go Olowalu to go fishing?

DK: Uh-hmm.

NA: Was fishing just allowed over there? Or would he have to go and ask somebody?

DK: No, fishing was allowed, fishing any place. Yes.

NA: Were there people who would come to like, Front Street or Haole Camp who weren't from Lahaina? And would, could they just go fishing? Or did they have to ask permission?

DK: No, everybody had their own areas.

LS: Yes.

DK: And they only did their own type of fishing. Yes. So, you know, even us, we kind of stayed in our area. We never went Honolua side, fishing very often. But, you know, they had their own area. But, we knew our grounds and we knew where the fish was and what type of fish.

NA: Were there ever people that came maha'oi over there and like, tried to fish over there too?

DK: No.

LS: No, not there.

NA: It was known like everybody get their own area, that's it?

DK: Yes, yes.

LS: The only maha'oi ones was the haoles.

DK: Yes.

LS: When my dad was throwing net, and they would come and ask him all these questions, it would really irritate him. [laughs]

DK: [agrees] He always said, "Nīele!"

LS: Yes.

NA: Yeah. Would he give them fish anyway, at the end?

LS: You know, he did something at Honokōwai Beach Park. There was a little haole kid, and he was, he had a fishing pole, and he was trying to catch fish while my dad was on the other end. And he had gone throw net and he caught some fish. So, he went over to the haole kid and put his fish on his hook. And that kid was so excited! He went yelling, "Mom, look what I caught!" [laughing] He always would do something like that.

NA: Yes.

LS: Yes. He had a kind heart.

NA: Yeah. Oh, that's awesome! That's a great story.

LS: Yes. Because some of our friends from the mainland, they saw that and they keep, always telling me that story about how, you know, how he did that to this little kid.

DK: My father loved kids.

LS: Yes.

DK: Loved kids, loved to play with kids.

LS: Yes. Not too long ago, two haole kids I know, said, "You know, I learned how to... Your dad taught us about making nets and different things." Remember that?

DK: Yes.

LS: My dad would teach them down by Baldwin house.

DK: Yes. He had a summer camp that he ran.

LS: Yes. But it seems like our Hawaiian kids weren't interested.

AK: Yes. It was a lot of, like...

LS: The other kids were more curious.

AK: **Bogard** and Bogard kids.

LS: Right.

AK: It was all that, it was all the haole kids.

NA: I want to ask a couple questions about how people would share what they had, you know, whether they had, you had mentioned bananas or there was a mention of 'ulu yesterday, you know, fishing.

LS: Uh-hmm.

NA: And the like, was it, can you describe like, what that economy looked like? How was it? Was it some were, was there a ledger somewhere where people kept track, or they just shared what they had?

LS: No, they just shared what they had, you have too much, you know. Nowadays, I notice people waste a lot of food, but I don't remember wasting food when we were growing up because we shared.

NA: Did you folks have a garden at your house too?

LS: And I, at one time, my mom had a little garden. She also sold mangoes, right there on Front Street.

NA: The mangoes in Lahaina are famous.

LS: Yes, right, at that time they were too, yes.

NA: What varieties were there?

LS: Common mangoes, that's what we grew up with. And then they got all these other hybrid's came in.

DK: Next to us was a Chinese family. And that is, the only tree in Lahaina was a really super big tree. And it was a Chinese mango. And not very much fruits came out from that tree, but that was the best mango. And till today you won't be able to find that, that mango. But she might make two stacks on her stand, of maybe six each. And that's the first thing that they'll buy, those mangoes. The others, she had the common, the hayden mangos, the chestnuts. But that mangoes, guys would come there just for that mangoes. And she only had very few and that mango would just go, like that.

LS: I didn't remember how much it was, but couldn't be much.

DK: Yes. I think maybe was quarter a bunch.

LS: Maybe.

DK: Something like 25 cents a bunch. Yes.

NA: Five dollars, one. [shaking his head]

LS: Yes.

DK: And they were good mangoes. They weren't from the ground, all from the tree. Yeah.

NA: Yes. So, tell me a little bit about, did you folks both go to Lahainaluna?

DK: Yes.

LS: We did.

NA: And what was it like going to Lahainaluna? You guys were day students then?

LS: Correct.

NA: So, you didn't have to milk the cows and do all of those things?

LS: No.

NA: You go to school and then come home?

DK: We have to drink the milk. [laughs] The school provided the milk for the town.

NA: Oh, for the whole town?

DK: Yes. So, we get to drink the milk from Lahainaluna. [laughs]

NA: You know, there's a question I have about the camaraderie that comes from being a graduate of Lahainaluna.

LS: Right.

NA: And the strength of that, that has persisted after the fire. Can you talk a little bit about just the importance of the fact that you folks are all graduates of Lahainaluna, and how that makes you feel when you see Lahainaluna playing, all these football, playing all these other schools and winning. How does that help you to uplift in this time of...?

LS: Oh, just hearing the alma mater does that to me. You get tears rolling, you know. Before my husband's time, every time you got together with the Delimas, Richard Delima and Baldwins and all of them, always sang alma mater. Nowadays they don't, the kids don't even say it. And when you sing the alma mater, you have to stand. Every party you went to, they sang the alma mater, and every, all the Lahainaluna grads would stand. So, that was pride.

DK: But I've been to a lot of funerals and down here they were graduates, always, the alma mater at the funeral. Lahainaluna alma mater.

NA: Oh, oh.

DK: So, they get their pride at that school, you know, that's where it comes from.

LS: Uh-hmm.

NA: Yes. You know, Lahaina, I would offer as a question that in a statement to start is like Lahaina has been through many waves of changes, right? From the whaling days.

DK: Uh-hmm.

NA: It was the capital of Hawai'i. Sugar plantations came in and transformed the landscape. And then, last year, the fires transformed Lahaina again. What are the things that are in your folks opinion core to keeping Lahaina, Lahaina as folks move forward to find their pathway as to what's going to happen next?

LS: Well, I don't think Lahaina can ever be like how Lahaina was, because it was the people that made Lahaina and I could tell you all the people that owned shops in the '50s. Everybody's names, but nowadays, I can't even tell you one name of someone. The people were all close. You had Japanese owners or Chinese owners, but everybody backed up one another because they had one thing in common. And that was Lahaina. Never mind where you go, if you're from Lahaina, if you have a Lahaina license plate on the mainland, they're going to be tooting the horns and they're waving. Never mind. My dad was at the [thinking], he went to a game, a basketball game at the forum on the top, and someone said, "You're from Lahaina?" They knew him. You know, so it's Lahaina and the people that make Lahaina.

DK: Yes. One thing about it, a lot of the locals, the names, whether you're

Filipino, Japanese, Hawaiians, the names are still in Lahaina. You know, we might not know them, but we know the families.

LS: Yes.

DK: The uncles and the aunties. Yes.

LS: Well, they're grandparents now.

DK: The grandparents, yes. The names still there.

NA: What are the names that you remember that are still there?

DK: [thinking] **Balinbin**, I think, still there. Most all gone, but...

LS: Well, on Front Street was...

DK: The families are there, you know.

LS: Like the **Morikawas**, Miyakes.

DK: Yes.

LS: Nagasakos, Kishis.

DK: Yes.

LS: Kam Chu, he used to own... The Wong's used to own shops there, you know, that's...

DK: But there's a lot of names, you know.

LS: Yes.

DK: My time. But the families are there. Yes. So, that's the guys that really, you know, put their heart in Lahaina really. Not the new-comers, but the old-timers.

LS: Yes.

DK: Their families, yes.

NA: Well, I would offer that the Kalepa name is one of those names, uncle.

DK: Uh-hmm.

NA: And what then do you hope, people like Kalā and Kayla folks do to carry it forward?

DK: Just continue what they're doing.

LS: Yes.

DK: They're doing a good job.

LS: The educators.

DK: Not just for our land, but for the people of Lahaina and Hawai‘i. Yes, yes.

NA: Yes. Do you feel that the future is going to be okay? That if they keep

doing what they're doing, Lahaina's gonna be okay?

LS: I think so.

DK: I think so.

LS: I think so.

DK: And I think the people support of what they want to do, you know, and they got their own ideas, but it's still the old Lahaina. That's where their heart is, the old Lahaina.

NA: Do you guys have any burning questions?

AK: What was the ocean and the coral reef like when you were growing up?

DK: Oh, beautiful.

LS: Yes.

DK: The water was super clear. I remember the corals were white, pink, sort of a light blue. Amazing! And then one year went back, that's when had that high waves, whatever it was. And it covered all the grounds along Haole Camp up to Kamehameha III School and all the coral was just stacked, just broken all up and all stacked.

LS: Yeah. We had respect for the ocean growing up.

DK: Yeah.

LS: My dad was really strict about that, we really respect the ocean.

DK: I had good dreams about those days.

NA: Was, you know, to your comment about being, you know, going back and going up and down the places that you knew. Did you, when you were growing up, did you know the area, like you knew where every little fishing hole was and you knew where to go?

DK: Oh, yes.

LS: Uh-hmm.

NA: it was like a map, mapped out in your head. You knew where everything was?

DK: Oh, yeah.

NA: Yeah.

DK: Like right up where the beach, right out, right on the reef. We'd go out the boat in the evening. If only menpachi, we go out there, catch menpachi. You just paddle out. Yeah, just drop the anchor. The reef might go from three feet, then down to ten feet, and right there. And then, by 8 o'clock or 7:30, he come in again. Catch half a tub of menpachi, ʻāweoweo. Oh yes. If you wanted moi, we knew where to go, moe, he wanted manini, where to go. Mullet, we knew where we wanted

to go. Yeah.

NA: Would your dad avoid the, like, the breeding seasons for the fish? A practice where it was like, “Okay, this is the breeding season, we’re going leave the fish alone.”

DK: Yes.

LS: Yes.

DK: Yes. They believed in that. Yes.

LS: And in the night...

DK: Don’t over fish.

LS: Yes. The eyes on his net got bigger and bigger. I noticed from the years when we were young, yeah. Then you couldn’t catch the real small fish.

DK: Yes. Put it back.

LS: So, all the nets that he made, they were becoming obsolete because now you got to, have to be big eyes.

AK: The garage had plenty nets.

LS: Yeah.

NA: He go make his own nets?

LS: Yes. He made his own nets.

DK: Yes. Throw net. Yes.

LS: Yes.

DK: Everything. Like I say, everything they did was, you don’t buy, you make everything you made.

AK: At one time there was black coral, right, in Lahaina.

LS: Yes.

DK: Oh yeah. That was when those two guys came from the Navy. They retired or got out and they started diving there. Yeah.

LS: That was, yeah. That was when Maui Divers.

DK: Yeah. June used to go with them, go on the boat with them.

LS: The coral. That’s all deep ocean.

DK: I know we was bringing home two large black corals like corals. And then the pilot made accommodations for us to load ‘em up. So I gave them one of the big... Oh, he was happy. He went nuts over it. Over the coral.

NA: Did you guys feed the fish?

DK: What’s that?

NA: Would you feed the fish? Would you, was there a place like a, I think they call it the ko‘a, now, but like, was there a place where you would take any kind of food scraps or anything and feed the fish?

DK: We don’t feed the fish.

LS: No.

NA: Never need to do that?

DK: No.

LS: No.

AK: You’re talking about the māmā, I think.

LS: Ahh.

DK: ‘Ōpelu māmā, is that what you’re talking about?

AK: 'Ōpelu māmā.

DK: Yeah. Those that the ‘ōpelu fishermen, depend on ‘ōpelu māmā. And they never did want to touch the ‘ōpelu māmā. And that's what brought the ‘ōpelu around. Yeah. But we wasn't ‘ōpelu fishermen, so, you know.

NA: Can you give a little bit more description, even though you weren’t ‘ōpelu fishermen? Like, what was the ‘ōpelu māmā, how did it work?

DK: I’m not too sure about all that stuff, but... Their own grounds and there was a lot of ‘ōpelu fishermen, but they always had their own ground, their own place where they went. Yeah.

Grandson XX: When we go over there, we can interview them.

NA: Yeah.

LS: Moke Keahi, yeah.

NA: I am just checking my list of here, you guys did good. It is the most complete answer’s that I got yet. [laughs]

Female XX: Will you tell that story? Like how the Kaua‘ula wind that picked up your, carport or something?

LS: Oh, the Kawaula wind?

Female XX Yes.

LS: Lift up my dad’s carport?

DK: You know what I want to bring up too. You know, growing up we never had GPS, going fishing. Everything was landmarks. So, one of the biggest things was the smoke stack from the Pioneer Mill and then all the mango trees that lined up along the stream at Lahainaluna Road. Yeah. And that was the key of our landmarks.

AK: What was the name of that mango place?

DK: I don't know.

AK: Mango Line.

DK: I don't know what's the name, we just call 'em the trees up Lahainaluna Road.

LS: Yes. Our grandpa taught me, I used to go fishing with him all the time and he taught me the markers. Three markers usually.

DK: Yes.

LS: Yeah. I don't, we don't know how to do it now but...

DK: They were the key markers.

LS: Do it now, but at that time we were fishing all the time.

AK: Yes. Those mango trees are gone, so...

DK: Yes. Once they cut the mango trees, only had the smoke stack, but then GPS has start coming out and so, you know, and everything changed. But amazing how they learned all these things, you know, where to get right to the hole and stuff. Amazing.

NA: So even at nighttime, you guys could figure 'em out. Evening time, no problem?

DK: What's that? Finding, night time. On night time we never went by landmarks. We just went out there. If we were, maybe hook for 'ōpelu or akule. Menpachi, we just knew where to go, you know, and they were right outside the reefs.

AK: I got one question. You ever guys went night torching?

LS: Oh, I love lamalama.

DK: Oh yeah. [laughs]

AK: Can you share a little bit of that?

DK: Growing up, we all made our own torches. Yeah. We used to get these burlap bags, cut it up and put kerosene in there, made our own sticks with the cans and you know, it was all part of the thing. Everything, like I said, we did, we made, and then lamalama was, we had a spear and maybe a cane knife, you know, and the fish would be floating. We just chop it. Or the thing was down on the sand, we spear it. Yeah.

LS: And my mom loved the white eel.

DK: Oh yeah.

LS: That was a Portuguese thing. Yeah. Portuguese pickled it.

NA: White eel?

LS: Yes.

DK: Yes.

NA: Wow!

LS: I love lamalama. That's one good family thing to do.

DK: Yeah.

LS: But a lot of the rules now, you know, you can't do this, you can't do that. Like surround net, which I loved. You can't do that anymore.

DK: You can't make bonfires on the beach.

LS: Yes. You can't make bonfires.

DK: We didn't make big bonfires. Was small ones.

LS: Just to tell stories.

DK: Yes. And we talked stories. And we went to the movies, 6 o'clock, 8 o'clock, then the family neighborhood, the kids would come. We all come out there and talk stories by the fireplace.

LS: Yes.

DK: We used to play commander raid at 10 o'clock at night.

LS: Yes.

DK: And we would have one stick with a... Who are those guys that owned the store? Furtados, the Furtados property, they on the beach and up to the **Auwae**. And all the kids would get two gangs and two groups. And then they're gonna steal that flag and we gotta steal this flag. And it lasts us till maybe one, two o'clock in the morning, you know? But that's what we did.

LS: All the kids got along. I don't remember kids fighting each other there.

DK: No fights, all playing, everybody knew each other.

LS: No stealing, no.

DK: Yes.

NA: What could you guys, as kids, could you guys earn any money? Were there tasks you could do to earn money?

LS: Only money I remember earning is picking up kiawe beans, the yellow beans, 10 cents a bag. [laughing]

DK: Big burlap bag.

LS: Big bag, it would take forever. I remember being across the street from my grandma's house down the beach, and my aunty folks were all picking up the beans and 10 cents a bag, 10 cents was a lot of money then. [laughing]

DK: Yes.

LS: You know, nobody would ever do something like that anymore for 10 cents.

DK: Well, there was no fast-food type of things. Going hamburger stand, that kind of stuff, you know, never went to restaurants.

NA: Ever?

DK: No.

NA: Eat at home.

DK: Yes.

LS: Yes.

DK: Everything was all homemade, yeah.

NA: How many nights a week would you eat fish?

LS: Yes.

DK: What? How many what?

LS: How many nights a week? We, almost every night.

DK: What's that?

LS: I don't remember eating steaks, it was always fish. Raw fish.

DK: Mostly fish, we ate a lot of fish.

LS: Yeah.

NA: What is your favorite fish to eat and how was it prepared?

LS: Well...

DK: It was always fried.

LS: There's a story that I like raw fish and I like the eyes. All the eyes of the raw fish.

DK: There was no steamed fish or anything, just raw or fried.

NA: Good. Would you dry fish? Did you dry fish?

LS: Oh, dry fish!

DK: Oh, dry ones, yes.

LS: Lots of dried fish.

DK: Normally it was ʻōpelu or akule, you know.

LS: We had lots of dried fish.

DK: But when I went with my wife, they had dry kala and my father never did like that kind of fish until he ate that, you know? And some guys used to pūlehu the kala and stuff. We never did do that.

LS: Uh-hmm.

DK: We sort of stuck with the moi and the mullet, that kind of fish.

LS: The moe and the mullets was his fish.

NA: How would he make the moi? He would fry it?

DK: The moe, what?

NA: The moe, he would fry it?

DK: Fry it.

LS: Yes.

DK: He would fry it. Most of the fish was fried.

NA: Did the mullet run around the island or was it always in Lahaina?

DK: I don't know if it ran around the island and stuff, but we had our own places where the mullet was. Yes. Normally it was a hole.

NA: Was it seasonal?

DK: It'll come in.

NA: Like only sometimes they would have mullet or was always there?

DK: Yes, sometimes.

NA: Okay.

DK: Yes. Manini was pretty much all the time, but you got to go to certain grounds if you want certain type of fish because of the limu.

AK: So, can you talk about Lone Pine Tree?

LS: What kind?

AK: Lone Pine Tree.

LS: Oh. There's a Lone Pine Tree on the Honoapi'ilani Highway. By Ukumehame, the tree. Where dad used to always... That was his tree because he was always over there with his throw net.

DK: Oh the Lone Pine Tree.

LS: Yes.

DK: If you wanted manini, that's where it was.

LS: Yes.

DK: Yes.

LS: And his polaroid glasses.

NA: Oh yeah?

LS: He had polaroid glasses so he could see the fish when they're in the wave. The silver would shine out.

DK: The moi was from Puamana, which is my Uncle Pali's house, it was the

beginning of the first house before you enter Lahaina all the way to Cut Mountain [**Olowalu**]. That was all the moi grounds. A lot of sand. So, a lot of moi they came in by the schools. And moi, if you surround 'em, they don't go out. They come in, they come in the shoreline and they go out. So, normally when you surround, we go from out and then bring the nets in. Yes. And bring 'em in, yes. And chase them in. Yes.

NA: And you'd measure the...?

DK: We didn't go like for this way and go out.

NA: You measured by the bucket?

DK: Tubs.

LS: Tubs.

NA: Tubs. How big were the tubs?

DK: Oh, tarai size [gestures close to three feet in width], yes.

NA: Metal kind tubs?

LS: Yes.

DK: I mean, moi was just flooded, wild, you know? So, whatever we have, we shared and it went out in the neighborhood. Yes.

NA: How big was like the regular size moi in those days?

DK: Average size was about like that [gestures close to two feet in length].

LS: Yes, big, fat.

DK: Yes.

NA: What about like lobster and stuff?

DK: Lobster in front of my grandma's house, which is directly across the house. We go night diving there. Lobsters, right there. Right off of the rocks, right there.

LS: And I think that time they could kill turtles too, 'cause I remember turtle.

DK: Turtle was in front of where I was living, we were living on a beach right out there. Right where we go hook menpachi and stuff. Turtles, loaded turtles. And these guys used to come in, pick up the turtles. We got ten or twelve. And I throw 'em in our yard, keep it there for like three or four days and before they sell it. And they'd be all lying there.

NA: Put 'em upside down?

LS: Yes.

DK: Yes. I wasn't too happy about it, but, you know, it wasn't my thing. I was just a small boy.

NA: Yeah. Because they cry?

LS: Yes, they do cry.

NA: Sad, yeah.

LS: It was really sad, that's why I never ate turtle. They cry.

NA: What was your favorite meal to eat? Describe to me what was your favorite meal?

LS: Mine was probably raw fish. ʻŌpelu, probably and poi.

DK: She was more the Hawaiian style, got to get the poi, me, I love my rice or bread.

LS: I ate a lot of poi and fish. Which healthy for me, for my diet. I mean, you know, that's a good diet.

NA: Yes.

LS: To be brought up in fish and poi.

NA: Yes. You still eat fish and poi, aunty?

LS: Not as much as before. You know...

NA: More expensive now?

LS: Yes. Completely different. But you see, my dad always had the poi on the table. So, when people came in and he was eating, he either had a dish, corn beef or canned salmon, and always...

AK: Hawaiian salt.

LS: Hawaiian salt and onion, okay. So, he's always at the table picking on something and you come there and he said, "You want to eat?" You said, "No." Then you watch him eating and then everyone's eating. You know, the poi, the big bowl of poi and you can't be messy, he is real particular.

DK: He can eat just poi and chili pepper.

LS: Yes.

DK: And salt, Hawaiian salt.

NA: Yes. Arch, I'm just so incredibly thankful that you folks came in today. I just like... Yes, this is unbelievable!

LS: Right. We came for Reynaldo's ceremony at 11 o'clock. Graduating [laughs] acupuncture school.

NA: Oh, congratulations. Oh, awesome!

DK: You know, growing up, surprisingly, she and I didn't really talk about, you know, everyday things and stuff. And then maybe about ten years ago, I would tell her something and, you know, we found out that we did things alike and thought alike. That amazed me. And when you growing up, you don't pay attention to that kind of things, you know, but... And

we had our own friends, she played with girls, I played with boys. But I started asking questions and this, and we found out that we did everything the same thing. Yeah. So whenever, we never did argue until today, we always agreed because we were taught the same way.

LS: I think we have respect when we were brought up, everything was being respectful. You know, the Portuguese, when you go and meet your grandmother, you always say in Portuguese, you ask for her blessings, you know? The Hawaiians, we didn't do that, but we were very respectful. I remember Aunty Kai down the street when she would say the word "aloha," when she saw you, God, you get all goosebumps because it goes right through your whole body. Nowadays. I tell my, Kalā, the people say, aloha, they don't mean it, it doesn't mean anything. They're better off they don't just say it. Aloha is a thing from the inside when you, when there's somebody really means it, you feel it.

DK: That lady, she's talking about Kai, it's supposed to be our aunty, but she only wore holokū, always in black, holokū. Nothing else. I was amazed, you know, I just... Kind of scared me too. [laughs]

NA: ...I am just so... On behalf of the whole team, just so thankful that you folks would make time for us today. And congratulations to you. I'm glad everybody's in town. I think, you know, I think like the two of you being able to talk it through on camera and remember things and bring to life, Lahaina in the '50s.

LS: I don't think I'd be a good witness because I probably didn't answer the questions that you asked me. [laughs]

NA: Well, you know, I think you know, so much of this is about, just understanding what you remember. And so, it doesn't have to be right or wrong. It's like, it's what you remember. And you know, I grew up in the country in Ka'a'awa, and my mom grew up over there, close to over there too. And so, you know, hearing those stories from the old days is just like, there's still people who lived there who grew up there. And it's real similar. Just a completely different you know, engagement in community and in practice and in place that, then we have now. So, thank you folks.

DK: Thank you for having us here.

NA: For taking us on a journey. And so, the next steps is we're just, we're gonna send this, the transcript and the transcript will be together. It'll be for the two of you. So we'll get a copy... [End of Interview]

August 17, 2024
Lahaina Oral History Interview
With June Sylva Kalepa
Interview conducted by Nāʻālehu Anthony
Transcript Released January 6, 2025



Arrangements for the oral history interview with June Sylva Kalepa were made by Nāʻālehu Anthony through Archie Kalepa. In the interview, June Kalepa recounts her childhood experiences in Lahaina, focusing on the community-centered way of life, cultural traditions, and her family's deep connections to Olowalu and Lahaina Town. She recalls growing up near the banyan tree, spending her days playing basketball at Campbell Park, and participating in her father's fishing activities. Her reflections capture the communal practices of sharing resources, her grandfather's ʻulu poi-making tradition, and the profound respect her family had for Lahaina's sacred sites and cultural heritage. June also describes being sent to live with her grandmother in Olowalu when she was mischievous, framing the area as a place of discipline and familial connection.

Topics discussed during the interview included, but were not limited to:

Fishing Traditions and Family Roles:
June vividly describes assisting her father as his "bag girl" during his spearfishing trips in Olowalu. She highlights her father's use of long spears and their sustainable fishing practices, including respecting breeding seasons and avoiding overfishing. These traditions reflect the deep understanding and respect her family held for the ocean and its resources.

Cultural Practices and Communal Sharing:

June recounts her grandfather's ‘ulu poi-making process, which involved cooking ‘ulu in an imu and pounding it into poi. Her family regularly shared resources like fish and ‘ulu with neighbors, fostering a sense of community and mutual support that defined Lahaina's way of life during her childhood.

Olowalu as a Place of Connection and Discipline:
June recalls being sent to her grandmother's home in Olowalu as a child when she was deemed mischievous. Her stories of riding horses into the valley to check water pressure with local families highlight Olowalu as both a familial refuge and a hub of traditional practices tied to the land and its resources.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants Names:

- June Sylva Kalepa (JK)
- Archie Kalepa (AK)
- Elmer Kaai (EK)
- Nā‘ālehu Anthony (NA)
- Scottie Kanda (SK)

Group:	[Discussion and preparation for recording.]
NA:	Aunty, thank you for making time for us today. We're just going to talk story, will be easy kine, I promise.
JK:	Okay.
NA:	You met Scottie?
JK:	Yes.
NA:	So, Scottie and me and all us guys, we all sailed on the canoe with Arch, yes.
JK:	Oh, okay.
NA	So, this guy sailed plenty miles with Archie, too.
SK:	Yea, we sailed all the way from Tahiti to Samoa.
NA:	Yes, long ways. I want to thank you for making time, yes.
JK:	You're welcome.
NA:	Well, today we are just going to talk story about growing up in Lahaina.
JK:	Okay.

NA: The idea behind this project is, that we want to be able to capture stories as part of the record after the fires. So, plenty of the artifacts are gone but the people who grew up in Lahaina, plenty of them are still here. So, we want to, this is a large project. This is part of the Army Corps of Engineers suite of projects that they're doing to make sure that there's the collection of the record of some of the stuff that is in Lahaina.

AK (04:15): I should have brought my dad, too.

NA: We can make time for your dad, if he wants to do one, we will make time for it, we can come back over here and do another one.

AK: Yes, would be really good.

NA: Yes.

AK: I wish I brought him.

JK: Yes.

NA: You know, if he's willing to, we can do another one. That's no problem, we make time, when you guys get time. Okay?

AK: Yes.

NA: This is something that me and Scottie have done all over the place, and it's a really important piece of the puzzle. Right? To be able to sit and talk story and you know, you folks are the ones from Lahaina. And, you know, who better to help us understand what's important to you folks? Yes. For today, if I ask you a question you don't know the answer to, it's okay to say, I don't know, and we will move on. Second, if you want to stop and take a break, it's no problem. Just say, hey we're going to stop. If you need more water or you need a snack or anything, you just let me know. And really, this is just, again, to talk story about all the things that you remember, but we really want to also concentrate on some of the cultural items that, you remember, either names of places or sacred sites or names of people, those kinds of things. To the extent that you remember them and we want to talk a little bit about that as well. Okay?

JK (05:39): Yes.

NA: Okay. So, I'll just start off, can you tell me your name and where you're from?

JK (02:05:46): Okay. June Sylva, Lahaina, Maui.

NA (02:05:54): Where were you born?

JK (02:05:58): I was born, June 1st, 1938.

NA (02:06:04): Is that how you get your name, June?

JK (02:06:06): Well, my parents was going to give me to my dad's sister. My mom didn't see me for a week in the hospital. So, when my dad came to visit my mom, she told my dad, she's not going to give me up, she's going

to keep me. So, my dad said, “Well, I promised my sister, I’m going to give her up.” But my mom said, “Now I changed my mind, I’m going to keep this baby.” So, my dad had to call his sister to tell her now, that I’m going to keep this baby because my wife changed her mind. So, that’s why I stayed with my mom.

Because two, was too close in birth. So, that’s what happened. So, when she took me home in birth, my sister and I were close. Okay. As she raised us, I was on the rascal side. Was little too much for my mom, but as home, I was little too rascal for my mom. So, she said, if you keep on doing rascal things, I’m going to throw you to Olowalu with her mom. But, I was little bit too much for my mom, so she called her mom in Olowalu. Can I send June to you? And her mom said, “Oh, of course, I’m lonely.”

I need a little baby with me. So, one day my mom had packed clothes and she told me, “We going to go riding,” not knowing where I’m going. But when I saw the Olowalu Store, I knew she was going to take me to her mom. So, off we went to Olowalu. She took me to her mother. She said, “Can you take her for a little while?” And her mother said, “Of course, I’m lonely, I need a little girl with me.” So, that was, I’m going to stay with her mother, her name was Jenny. So, that’s where I stayed almost a month up there and I was very lonely.

JK: So, but they used to come up there to see how I was doing. But when I see my mom, I said, “Mom, you taking me home?” She said, “No, you need to stay a little while more up here.” I said, “Because I was naughty?” She said, “Yes. When you can tell me you’re going to be a good girl, then I’ll take you home.” “I’m going to be good.” She said, “No, you say you’re going to be good, but you’re not good yet.” I said, “Oh,” I start crying because I want to go back home.

JK: She said, “No, not yet, you’re too much for me.” Because we were close in birth, my sister Mary Bud and me. So, I said, “Oh, then you’re not taking me home?” She said, “No, but I’m coming to see how you’re doing.” I said, “Okay.”

NA: How long were you there?

JK: One month. She left me there, one month.

NA: How old were you?

JK: At that time?

NA: Yes.

JK: I cannot remember how old I was. Maybe I was in my… [thinking]. I cannot remember how old I was then… Maybe I was just about 4 years old, was a little too much for her because my sister was right by me.

JK: So I said, “Okay,” but one day she came. She said, “I’m ready to take

you home." I said, "Oh, I'm happy to go home [clapping hands]."

NA: What was your mother's name?

JK: Adelaide.

NA: Last name?

JK: Wait, cut, can we stop?

NA: Yes. Who was your father?

JK: My father, Frank Sylva.

NA: Okay. And he was from where?

JK: I don't know where he was from. Probably he was from Lahaina and he was at the time... He was courting my mother and somehow she married Frank Sylva.

NA: How many kids did they have?

JK: Was three. Two girls and one boy. My sister and I was close. My brother and I was five years apart. So as the years went by… we grew up, went to Kam [Kamehameha III] Third School and then went to Lahainaluna.

NA: You graduated from Lahainaluna?

JK: Yes, I did graduate

NA: What year?

JK: 1957. And then when I graduated and then I start courting Dallas Kalepa.

NA: Whom you are still married to today?

JK: Yeah.

NA: How many years you guys been married?

JK: Along time... I'm 85 years, I been married to the same man.

NA: Okay, that's a long time aunty congratulations.

JK: Thank you.

NA: So, you remember, I picked you up one time to go with Archie when you guys went UH when he gave the speech, you told me that you was, you went Lahainaluna, and then afterwards, you was one truck driver.

JK: Yes. I never, like, say anything, but I drove truck.

NA: Okay, before we get to the truck driver, what was it? Where did you. Where were you growing up in Lahaina, and what was that like?

JK: I grew up in Lahaina. On the street, Luakini Street.

NA: Okay.

JK: Right in the back actually, in the front of the banyan tree. And I used to

go down Campbell Park, and this family of our friends used to go to Campbell Park, to play basketball, and this family was all boys, used to come to Campbell Park. So they said, hey, you want to learn how to play basketball? And I said, yes, come here. I'm gonna teach you how to play basketball.

NA: What happened with the basketball? Was good fun?

JK: Yes. This, family wanted to teach me how to play basketball because I was the only girl. And I said yes, I want to learn how to play basketball...

NA: I'll ask another question, so you grew up right by the banyan tree?

JK: In the back of the banyan tree.

NA: Is that the Kalepa family land too?

JK: No.

NA: That's your family's land is over there?

JK: Yes, that's Sylva family in the back, where we live.

NA: And then, Dallas' family was what? Ma uka?

JK: They were up, I shouldn't say up side. And that's why I told Archie. Archie kind of brief me what they going to ask me.

NA: We're just going to talk story, there's no right or wrong answer, we just going talk story.

JK: I told him kind of tell me, because that's a long time back. You know, I left Lahaina.

NA: You guys left Lahaina, you ended up in Mililani?

JK: Yes, 49 years. Mililani.

NA: How come you guys left Lahaina?

JK: No job. Where my husband had no job. So we had to moved to Honolulu. And he was in the service. So that's why we moved to Mililani. Because he didn't have any work. So he was in the service.

NA: So when you were in growing up in Lahaina, did people talk about things like Moku'ula and the sacred sites in Lahaina?

JK: Because most of that time I was in Campbell's Park playing basketball with this family; right now I cannot think of the name that I played basketball with these boys. And they were really nice to me. And, you know, that family, the boys one is fair, one is dark, go every other one. And they were really nice...

NA: We going get the name. Archie, what is the name of the family that taught mom how to play basketball?

AK: [thinking] Kaniho.

JK: Kaniho family, yes.

NA: We were looking for that one. Are they still there in Lahaina?

JK: All gone.

AK: No, the next generations are there. The family still there.

NA: Okay.

JK: And some live in Lā‘ie.

AK: Yes, Kahuku. They good football players, the Kanihos,

NA: Oh, that’s Jarret Kaniho guys?

AK: They’re originally from Lahaina.

NA: Oh I know those guys, I went school with those guys.

AK: Their grandparents are from Lahaina.

NA: Oh interesting, they play... It must be like the grandson or the great grandson was playing with Boise State.

AK: Yeah, yeah.

JK: Yeah.

AK: Great grandson.

JK: Yes.

NA: Okay.

JK: The Kaniho family.

AK: But they were all good athletes from Lahaina.

NA: Yes. So aunty like, your mother’s mother. Your grandmother was in Olowalu?

JK: Uh-hmm. So when I naughty, they throw me up Olowalu.

NA: So what are some of the... From Olowalu to Lahaina, did you guys learn the names of the valleys back there?

JK: I didn’t.

NA: They didn’t teach that kind of stuff back then yeah?

JK: Yeah.

NA: Yeah, and this was all during the, still had, this was all during the sugar plantation right, they were still running strong?

JK: Yes, yes.

NA: So what was the what were the main jobs that people could have in Lahaina?

JK: Was all plantation working sugar plantation. That’s just about it.

AK: Lehu try ask her the question cause we went down Olowalu and she would go with the horse check the water.

NA: Oh, ok I going come back to that one, okay... So, you know, part of what the these interviews are about is about some of the natural resources that have been there for a long time or some, some of the resources went away, and then they try to have them come back.

JK: Well, when I was up Olowalu further down used to get the Puha family. So Wallace Puha used to come by on a horse, and he used to call me. Hey, June, let's go with **Gideon**, he's going to check the water pressure. So Wallace and I, he's on a one horse and Gideon on another horse, and we go way up in the valley check the water pressure, but Wallace and I just on a horse following Giddy up to the valley to check the water pressure. And then we would come back down. I go my way with my grandparents and he go down with his family. Was a good old days.

NA: How far back in the valley would you guys go?

JK: Way in the valley. I don't know how, but way deep in the valley. Giddy would go check the water pressure.

NA: And when you say check the water pressure was that where they were diverting the water to take it for the sugar? Or did it go in a pipe and a flume.

JK: Yes, yes,

NA: And how much water was back there?

JK: Quite a bit water. But Giddy used to know all these things. But us, we were young. We just go for the fun, ride the horse. You know, was good old days.

NA (02:24:04): I, just recently... Archie took me back to Kahoma. That's on the other side, had you been back up there when it was, when the water came back?

JK: Yes, and go with Archie, you know.

NA: Yes.

JK: Them good old days. Archie get taro patch.

NA: Yes.

JK: Go up there.

NA: Did you guys eat kalo when you guys were kids?

JK: Yes.

NA: Where did the kalo come from?

JK: [thinking]

AK: You should talk about the ‘ulu poi.

JK: Oh, yeah.

AK: That grandma and…

JK: My grandfather? He used to cook in the cracker can. You know, before the old cracker cans?

NA: Uh-hmm.

JK: My grandfather used to... In the back yard, he used to cook, and we used to help. His name was Tia and pound poi.

NA: Like how you would pound kalo?

JK: Yes.

NA: Same kind of thing?

JK: Yes.

NA: Would they steam the ‘ulu?

JK: No, he’d dig hole. And he’d make that stone red hot. Oh I used to remember my grandfather. He was such a handsome man. Really good looking man. His name was Tia. I used to sleep with him in the bed because my sister and I used to argue out a lot. So I go in the back, sleep with my Tia on his bed.

NA: And he would get the ‘ulu from up ma uka?

JK: No, we used to get one ‘ulu tree in the backyard.

NA: Oh, really, big one?

JK: Yes.

AK: <u>The tree is planted by David Malo.</u>

NA: Wow!

JK: Yes. Oh, now bringing me back with the good old days. And every Saturday he used to get the imu ready, make the stone hot and red, and. And we used to help him.

NA: You guys would make poi ‘ulu?

JK: Yes. Oh, talk about that. I’m…

NA: How many? How many years you never eat poi ‘ulu?

JK: For a very long time. But I have a son named Frank. He gave me ‘ulu. But I got um in a freezer. Frankie goes to the Big Island. He’s building a house on the big island. He married um, Heidi. Archie?

AK: Lau Kong.

JK: Yes, Lau Kong.

NA: So you guys would eat from the tree and in the yard?

JK: Yes.

NA: And then you share with the neighbors?

JK: Yes. My grandfather was really good. Whatever he had plenty of, he'd share with the neighbors.

AK: What were the names of some of the neighbors?

JK: Oh **Formiko**, Teriguchi, Puha family, he'd share with them. So it brings me back, memories of old Lahaina.

NA: So if you lived right by the banyan tree, you guys were right by the harbor, then too?

JK: Yes. Yes.

NA: Had plenty fisherman out there in those days.

JK: Yes.

NA: What would they catch? What would they fish for?

JK: [thinking] Oh my gosh, I'm trying to think of this old Filipino man that always goes catch ʻōpelu.

NA: Oh, yeah?

JK: Yes.

NA: Had plenty ʻōpelu out there?

JK: Yes, he shares. He'd give you by the bucket. ʻŌpelu, and when he bring ʻōpelu to our house by the bucket, and me and my dad he call me, you come help me. Help me clean the ʻōpelu. I mean, he just crack them and run his finger by the bone. Open um up.

NA: And then what? Would you steam it or would you put um on…

JK: No, no.

NA: Dry ʻum?

JK: Dry it. In the fish box where the flies cannot get you know. We used to get a big fish box and salt it and dry um, making me hungry now. But was good old days.

AK: What about fishing with your dad?

JK: And then when my dad goes fishing, I was the bag girl for my dad.

NA: Where would you guys go fishing?

JK: Out by Olowalu.

NA: Okay.

JK: Go fish. And I was the bag girl for my dad.
NA: Were they still using canoes then, or did they go to boats already?
JK: No. He just swim out.
NA: Oh!
JK: That's why I'm a bag girl for my dad.
NA: Oh, he was spearfishing?
JK: Yes.
NA: And then you put the fish in the bag?
JK: Yea.
AK: Their spears were like 20ft long.
NA: Really! What kine fish would they catch aunty?
JK: Whatever comes to him.
AK: I wish I kept his spears. They were hanging on the wall.
JK: Yes. [Thinking] And ʻōʻio.
AK: Brah, the spear was long 20ft I was like, what is that?
NA: Wow!
JK: I was on the rascal side. On the tomboy side.
NA: Now we know where Archie gets it.
JK: Yes.
NA: So, you went to Lahainaluna, you were a day student?
JK: Yes.
NA: You never have to do the poultry or the cows or anything?
JK: No, no, no, no!
NA: You just go up to school. And, how would you get to school?
JK: Bus
NA: And the bus take you up there?
JK: Yes.
NA: Okay. I didn't realize that Lahainaluna was a public school.
JK: Public school.
NA: So anybody can go there?
JK: Yes.
NA: That's amazing. I didn't know that. I this whole time I thought it was a

private school.

JK: No, no. And my uncle used to drive the bus. His name was Kale. So when school was over, we used to sit on this stone wall and all the boarders got pass us while we were sitting on the stone wall. And some of the boarders used to hate come down because they got to go punch clock. They got a clock in to go clean yard. Oh, do whatever they had to do. Was a good old days.

NA: What was your favorite part about going to the Lahainaluna?

JK: Well, whatever subject you had to do the best. And when school is over, you sitting on a stone wall, you waiting for all the borders come down to punch in to go to work. And some they get sassy words when they pass us. But well, as we got older and when we, our husbands were in the military and in Schofield, you get name tag on the base. And one day this wife saw the nametag. So she came to our house and she said, I want to invite you for dinner. So I said, oh, okay. So my husband and I went to her house for dinner. And when I saw her husband, I said, James, do you remember me? And he said, no, I said, you were the one every time when do you go down for punch time? Always used to say a sassy word. And he said, now I remember you the one every time argue with me when I go down for punch time. I said yes, but now we good friends. So he always laughed, and we became very good friends. And when we have big gathering, he and I, we wash all the pots and pans and my husband and the, the wife they the cooks and we wash all the pans. That's another good thing. But actually we still living. Nora and James and my husband and myself, we still living. That's why we told Archie, Archie, I want to tell you something. Daddy and I can still drive. And Nora and James, they can still drive for our age. 85. This year, I'm going to be 86. And he nodded his head. Imagine we can still, and all our friends, they cannot drive. They walk with walk. You know, so I am thankful that we still can walk and do things. Still can drive a car. So I am very thankful that we can do things. Can walk and do things.

NA: ...So I want to I want to go back to, to Lahaina when you were growing up, what did you do for fun besides basketball? Did you go to the beach? Did you go to Black Rock [Puʻu Kekaʻa]?

JK: I used to be the bag girl for my father.

NA: That was what you did for fun?

JK: Yes. And of course, play basketball. Do a lot of things, you know? And then, as when I met my husband. We got married.

NA: You guys were classmates?

JK: Yes.

NA: You guys same age then.

JK: Yes. You know, when we were grammar school, I all sat in the back of him. And then eighth-grade, we had Mr. Mo‘okini. And one morning he said, “everybody stand up.” So everybody stand up. But we don’t know why we were standing up. “Turn front, turn back, turn left. Okay. One day you folks going to marry each other.” And my husband said, “I’m not going to marry this Tita.” He meant me. And I said, “what the nerve of you saying you’re not going to marry you, ‘Tita.’ You might eat your words.” And he said, “no, I’m not going to eat my words, especially you.” He point to me and said, “especially you.” I said, okay. As the years went by, guess what he married me. And that was it. We got married.

NA: And then you guys moved to Mililani?

JK: Yes, because on Maui we didn’t have any job. So we had to move to O‘ahu.

NA: So what job did you get when you moved to Mililani?

JK: I drove a truck. First I had to work in the commissary.

NA: Okay.

JK: And then when I heard had truck driver. Oh, my husband and I used to argue that a lot because he never, like, that I drive a truck.

NA: How come?

JK: He never, like, one truck driver. But he said, “what if you don’t pass?” I said, well, “I just quit.” He said, “after you worked 15 years in the commissary, you going to throw it away.” I said, “yeah.” He said, oh no, then he used to go see the boss. Can you talk to her? He said “she doesn’t listen. She has a mind of her own.” But when I went to that truck, I sweat, I said, oh, please, I hope I can make it. I did make it. I drove 18 years, and with the commissary, I had 32 years. When I retired.

NA: So you retired from what is that like civilian army kine?

JK: Federal.

NA: Federal retirement?

JK: Yes.

NA: That’s a good one.

JK Yeah. Not as good as city and county job, you know. But at least... But cannot beat city and county jobs, they’re the best. But at least I get money from the furlough, you know.

NA: So, you’ve been back to Lahaina since the fires?

JK: Oh, yes! Archie lives there.

NA: Yes.

JK: And then Archie took us around. But it's so sad to see our town gone you know.

NA: Yes. What do you hope Lahaina becomes as it rebuilds?

JK: I'll be happy to see if things can be built. You know, and I hope to see it if I can still be living. But I hope, you know, things can be built.

NA: You know, Archie's had a pretty big role in in helping to move things along in Lahaina, in these last, I mean, he's, you know, he's well known his whole life, but he's certainly in this last year worked really hard to move things along. How does it make you feel to be the mom of, Archie Kalepa?

JK: Well, I'm happy, and I hope he can keep on doing what he's doing. You know? As he was going to school, he was rascal. He never like go school. But I'm happy to see what he's doing. And I hope he keeps on doing what he's doing. I never expected what he's doing. He's on the rascal side. But I'm happy for him. Really happy for him.

NA: You proud of him?

JK: Very, very proud of him! Never expected that from him because when he was going to school, "I not going to school." You know, school is important. Don't worry about me, okay? But he turned out okay.

NA: He did.

JK: Yes.

NA: Aunty, you know what they say, "It's the kolohe ones who are going change the world."

JK: I hope so, you know. But he's doing okay. Surprising for me, you know, very, very surprising.

NA: How about his, his two daughters, They're good kids, yeah?

JK: So far, so far. And sometimes when I see um, you know, you gotta go college now.

NA: They're starting this year, right? They going, they moving today, yeah?

JK: Yes.

NA: They moving to college. That must make you really proud to see…

JK: Yes, yes.

NA: …those girls go to college.

JK: One didn't want to, but now she changed her mind. She said she's going. So we just got to hope for the best, you know.

NA: Yes, yes. So tell me, when you think about, this road that they on in Lahaina, what are the parts that of Lahaina that you remember that you hope these guys don't forget? What are the important parts? What

	makes Lahaina, Lahaina?
JK:	Oh. I guess what you put in Lahaina, that makes Lahaina to me, super best. And what he's doing. Making me happy. But when he was growing up, he was rascal. I mean, rascal. But now I'm happy to see what he's doing. I'm really happy.
NA:	Do you think that his, do you think that his tie to Lahaina because of Lahainaluna is why he's working so hard now?
JK:	Yes, I'm happy, and I hope he keeps it up. And I, I know he's gonna do it, you know. He's rascal you know. But he turned out really good, so he gonna keep it up.
NA:	Yes... Aunty, I think I have all the questions answered that I had. Elmer, do you have any questions for Aunty?
EK:	No, I don't.
NA:	Okay. You know, Archie sent me a picture and maybe we going come see you guys at a later date to see maybe some pictures that...
EK:	Lehu, can I ask one real quick question?
NA (02:47:07):	Yes, yes.
EK:	Aunty, I asked you one time where you was from. My family is from Olowalu and you made a very cool comment about why you were sent to Olowalu. About when you're naughty you were sent there. Would you mind telling us why? Why Olowalu? If you don't mind.
AK:	Explain why you were sent to Olowalu.
EK:	Yes.
JK:	Because I naughty.
AK:	Yes, but why? Who was there?
JK:	My mother's mother live up there.
AK:	Born and raised.
JK:	And when I naughty my mother send me with her mother
EK:	Who was that?
JK:	Jenny Ka‘aumoana.
EK:	Oh.
JK:	She lived up there. So when I naughty, she sent me up there.
EK:	Hence the reason [earlier before interview recording started] you called it Pu‘uhonua o Olowalu.
JK/AK:	Yes.
EK:	Mahalo aunty, mahalo!

NA: Thank you aunty.

AK: Did you explain who your family is up in Olowalu?

AK/JK: [Discusses family background and relationships.]

NA: ...I'm gonna ask you a bit of follow up too, yeah.

JK: You know, why? My mom doesn't wanna talk about her family history. ...I used to ask my mom, "Mom, can you tell me about your family?" And she doesn't want to, so it made it hard for us. You know? But I said, mom, you need to tell us so we know where we come from. And she said, "no, no." ...But yet sometimes you scared, you know, you'd like to know the whole story.

EK: Your family story.

JK: You know, and some story is not nice. So I no, like that kind of talk...

EK: So my family is the Puha family.

JK: Oh, Puha?

EK: Yes.

JK: Oh, Rose Puha was good friend with me.

EK: Yeah?

JK: I see

EK: My Tūtū John Moses was the child of Moke and Kaiu

JK: Yes, I see.

NA: Yeah.

JK: Nice to know who you know.

NA: Yea that's why this kine...

JK: Because I was good friend with Rose Puha.

EK: My cousin.

JK: Yeah. And too bad my mom don't wanna talk. So it made it hard for us. But I was good friend with Rose Puha. See? Maybe I can know more. You know about our side.

EK: Yes, I know your 'ohana very well.

JK: Yes.

EK: Mahalo aunty, thank you.

JK: Yes.

NA: Aunty I want to thank you for making time for us today.

JK: You're welcome... [end of recording]

June 22, 2024 (6:00 a.m. to c. 2:30 p.m.)
Lahaina Oral History Interview With
Viki Kaluna Palafox
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku ʻo Lahaina
Draft Transcript, Pending Release by Interviewees – Do Not Distribute



Viki Kaluna Palafox (in White T-shirt) Identifying Locations of Importance to her ʻOhana and the People of Olowalu and Ukumehame on 1930 Hisotric Map of Olowalu and Ukumehame (Photo JKM110352)

This transcript was prepared from the audio recorder held by Makua Viki Kaluna Palafox with direct questions and answers, and supporting conversations. Makua Viki also particpated in a detailed individual interview with Kepā and Kamahoʻi on June 23, 2024. That transcript should be read as well. Viki Kaluna-Palafox (VKP) provides detailed accounts of her deep connections to Lahaina, highlighting ancestral ties, sacred sites, and the cultural significance of the region. She reflects on her family's role as caretakers

of wahi pana (sacred and storied places) like Mokuʻula and Waiola Cemetery, emphasizing the importance of preserving these locations for future generations. VKP discusses her efforts to protect burial sites, wetlands, and cultural landmarks that have been impacted by development and modern encroachments. Her insights underline the need for community involvement in the restoration of Lahaina's cultural and environmental heritage, ensuring that traditional practices and ancestral connections remain central to its identity.

The audio recorded was part of a field visit through the lower Lahaina fire zone, with a focus on traditional cultural properties and historic sites. The group of kūpuna and kamaʻāina gathered at 6:00 a.m. and participated in the daily orientation and opening protocol with cultural monitors, contractors, and agency representatives. Following the orientation and introductions, members of the group were given an individual audio recorder and asked to "talk-story" with one another and share personal memories (knowledge), experiences, practices, and thoughts on the rebuilding and restoration of Lahaina.

A total of thirty-six kamaʻāina participated in the huakaʻi and twenty recorders were used during the course of the day. All recorders were collected and transcripts developed under the name of the individual who had the recorder. In preparing the transcripts, we focused on the primary person who held the recorder, and when audio quality allowed, included memories and/or statements made in response to questions and shared experiences.

Topics discussed during the interview included, but were not limited to:

Protection of Sacred Burial Sites and Cultural Landmarks:
Viki shares her family's history of safeguarding ancestral burial sites at Waiola Cemetery and nearby sacred places, stressing the importance of preserving these areas as repositories of cultural and spiritual heritage. She emphasizes the need to restore and maintain these spaces for future generations.

Restoration of Wetlands and Ecosystems:
She highlights the historical significance of Lahaina's wetlands, particularly those that were filled in during development, advocating for their revitalization. She connects these ecosystems to the region's cultural practices, such as fishpond stewardship and taro cultivation.

Ancestral Knowledge and Genealogical Ties:
Viki recounts her family's genealogical ties to prominent figures like Kukahaoa, a kahuna for Kamehameha I, and their role in cultural stewardship. She stresses the importance of passing down this ancestral knowledge to younger generations to preserve Lahaina's historical and cultural legacy.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Primary Speakers[13]:

Participants Names:	Staff & Agency Members:
Viki Kaluna Palafox (VKP)	Kristen Fuld, USACE (KF)
Keʻeaumoku Kapu (KK)	Joseph Grunditz, USACE (JG)
Lawrence Cabanilla (LC)	Keolahou Hinau (KH)
Earl Kukahiko (EK)	Kepā Maly (KM)
Linda Nahina Magalianis (LNM)	Jen Kamahoʻi Mather (JKM)
Theo Morrison, LRF (TM)	

Group [00:00]: [Start recording—At Hui Huliau base yard. Keʻeaumoku provides background on program activities; group introductions, setting up recorders, and orientation of field staff/cultural monitors, agency and program managers.[14]]

VKP [00:55]: E holo mua kākou!

KK: So, they just going go around. Put some mics on everybody if you guys feel comfortable. I'm, I'm mic'd up. As you can see, I have two, so I gotta really watch what I say…

Group [01:07]: [laughing]

VKP [04:20]: [Speaking to Kepā] Aloha anakala.

KM: ʻAe, aloha. Pehea?

VKP: Maikaʻi nō!

KM: So, we going kūkā sometime about Ukumehame?

VKP: And then I get certain sites too of Olowalu that is not marked today. That should be known.

KM: Okay, so what would you like to do…? What would you like to do time wise? And do you have an idea when you would like to go in?

VKP: Whenever you folks have the time. I don't know how long this money is session going last.

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[13] At times, multiple conversations were occurring at the same time. This transcript focuses on Viki Kaluna Palafox's direct, substantive interactions with a few other huakaʻi participants. Timestamps allow for reference to those instances. Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations. (See transcript titled "2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat all of narratives that are covered in further detail by other participant's recordings.

[14] See transcript titled "2024 06 22(a) Keeaumoku Kapu Lahaina Recorder."

KVKP/KM: [Discuss arrangements to meet for another interview…[15]]

EK [05:01]: One of the things that I just… And it was really with the help of Ke'eaumoku and putting us together. And I think one of the reasons why is because they were getting a lot of yes.[16]

KK [08:49] Okay, so again, you know, much mahalo to Kepā, Kumu Pono, Kēhau with Honua Consultants, because I think this is really important. A lot of the work that he's done for a long time. We're familiar with a lot of the background work. Why that is important, because we get kamaliʻi that can grow up to be kupuna at the same time to a makua at the same time. And I think it's a great opportunity for them to listen to the wisdom of what is being documented and done today. So, if we all good or end at the same time, special mahalo to Lahaina Restoration Foundation, Theo Morrison, Kalapana, Jesse Neizman. Interrogate them too. Don't leave no stone unturned. And mahalo to all the kokua are coming from Kumu Pono, and Honua Consultants. Everybody out there on mahalo. Okay, so if you ready, let's get on the bus. We got a long way to go…

Group: [On bus, begins drive to Front Street to first stop at the "Seaman's Hospital." Multiple conversations taking place.]

VKP [37:53]: [Comments] Oh get for sale sing already! You saw that? [Along Front Street.]

KK [38:10] I know a lot of you kūpuna. You guys know the lay of the land around here. This is one of the subjects that is part of the National Historic Registered areas. So, the brown sign that you see there right in the front, is kind of agreement between the County, the State, as well as FEMA on the protection of the integrity of the field. So, I'll give it to Joe. Joe will give you guys some feedback on this area.

JG [38:43]: [For detailed narrative see transcript referenced in *footnote 1*.]

KF [39:45]: [For detailed narrative see transcript referenced in *footnote 1*.]

TM [40:27]: [For detailed narrative see transcript of Theo Morrison and transcript referenced in *footnote 1*.]

SK [41:52]: [Discusses work for County Water Department, development of the Lahaina District water system. For detailed narrative see transcript of Scotty Rickard and transcript referenced in *footnote 1*.]

KM [49:21] [Discusses disposition of ancient sites and artifacts that were buried under modern structure, which are now being cleared. How can the families gain the stewardship of those things? See transcript referenced in ** footnote 1*]

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[15] Individual interview conducted with Makua Viki and Tommy on June 23, 2024 (see transcript of that date).

[16] See also transcript titled "2024 06 22(a) Earle Kukahiko" for background information.

KK [00:49:59] [Shares background on various historic buildings along the mauka and makai sides of Front Street… Asks kūpuna] …If you have any recommendations on what you see as a long-term plan, just also at the same time, when we get back to Nā 'Aikāne ʻo Maui when probably open up their maps, so we can have a further discussion. But you can see what we're looking at right now. …The long-term visions should come from this body. Because, as they said, it should come from the people of Lahaina. Lahaina should be restored the way Lahaina wants.

Group: [Passing various hisotric properties, sharing memories of Wo Hing Society facility, Furtado property, Maui Bank and store/shop sites. Arrives at Baldwin Home/Master's Reading Room. See transcript referenced in *footnote 1*]

TM [00:57:38]: This is the Baldwin Home and the Master's Reading Room. [Shares background on LRF stewardship activities; and the planned demolition of the 1830s Spring House, by owners of the ABC stores. See transcript referenced in *footnote 1*]

KK [01:01:50]: …Okay, next area where it might need a lot of mana'o is Hale Aloha.

TM [01:02:04]: [Shares background on LRF programs at Hale Aloha, and the loss of many artifacts and historical materials as a result of the August 8th Fire.]

LNM: Aloha mai kākou. I used to live right around this place… [see transcript from recorder held by Linda Nahina Magalianes].

Group [01:04:51]: [Various participants shared memories of their youth in this section of Lahaina Town; the occurence of loko iʻa and wetlands acros the area; now all filled in and built over – but the water is rising up again. See transcripts of Linda Nahina Magalianes, Lawrence Cabanilla, and transcript from Kepā's recorder.]

Group [01:11:58]: [Arrives at Old Lahaina Prison Site. See transcript in *footnote 1*.]

LC/SR [01:15:39]: [Share childhood memories of playing in the prison site. See transcript in footnote 1 and individual transcripts for detailed narratives.]

Group [01:23:00]: [Arrives at Waiola Church and leaves bus to share memories and significance of both the church and cemetery which is the resting place of aliʻi and ʻohana. See individual transcripts for detailed narratives.]

EK [01:25:30]: [Rings church bell and shares some historical background.]

KK [01:25:30]: [Offer mele pule, and then shares how important this place is to ʻohana of Lahaina and Hawaiʻi. See transcript cited in *footnote 1,* for full narrative.]

EK [01:27:57]: So if you're not familiar, Keōpūolani was the highest ranking aliʻi that we had. She actually was the daughter of a brother and sister. And this is just from stories that I've heard. She also, when Kamehameha… As we all know, Kamehameha the 1st was only a chief. So, in order for his legacy to carry, he had to marry Keōpūolani. So, Keōpūolani was also

the mother of Kamehameha the II, Kamehameha the III and Princess Nāhiʻenaʻena so she's buried there. Originally this tomb was only a brick mortar, and it was all decaying. And nobody actually knew who was buried there or what that was all about.

So, it came through a dream to Aunty Lydia Kuaipuni who is of the Kalua family [Makua Viki's kupuna]. It came to her in her dream on how this tomb and who was actually buried in there. So, as far as I know, I think there's thirteen people that are actually buried, prominent people. I think Hoapili is one also who was the first governor of Hawaiʻi is also buried there. Welcome, we can go up there and take a look if you want to, for that. I think there's also some prominent long-time missionaries that are buried here as well. And many of us have a lot of kūpuna that are buried in this Waiola Cemetery. My grandfather actually is buried here too, John Kukahiko, Kahu Reverend John. [see transcript cited in *footnote 1*.]

LNM: ...I can also add to the Queen's tomb that was built in 1975, by his father, my father and some other kūpuna… [described in her individual transcript.]

VKP [01:31:06]: I like go look at my tūtū… …We can wait. Little bit. We can wait little bit. Please. Please. E kala mai…

[01:31:50] [Makua Viki offers a mele kānaenae/pule at the tomb of Keōpūolani mā.] …E ō! [01:33:25]

Group: [Some members of group entered the cemetery to pay respects to their ʻohana who are interred there.]

VKP: [Visiting ʻohana – a uwē wale.]

[01:36:15] My kūpuna. And Timoteo, yeah. Still intact. That is my family.

KH: You know, they would have a lot of voice right now.

VKP: Yes, and Hinau too. That's you, yeah? ʻOhana paha i Ukumehame.

KH: Yes. Supposed to from what they were seeing the last time, the burials right on the other side. But we didn't. We don't know.

VKP [01:36:50]: Yeah. You know, I had brought up one time [in meeting] with kupuna. …Janet Sixth is the archeologist for the State. We need to tap on her because she has a map. Yeah, gotta tap on her. She brought one time, one map that was showing us where the iwi kūpuna was. Yeah, I told her, how come you never share with the unknowns?

KH: Yeah, yeah. For real.

VKP You know… Aloha kūpuna!

KH [01:37:39]: Annie, Kinomakani Hinau is buried here. She was a Kinomakani not a

Hinau, that's my great grandmother. My great grandfather is buried in Wailuku. So, she's stayed over here the only.

VKP: [chuckling] Yeah, grandpa will go traverse. Yeah. So, he stays in what area?

KH: Stay the one right by the Prison.

VKP: Oh, up on top.

KH: So, see, even in death they gotta be apart from each other. The name Annie came up so often. Annie, it was Annabelle.

VKP: Annabelle, yeah. They will come paʻa that. Must have been one mo'olelo or something of that type that they went hāpai, that in inoa.

KH: And the funny thing is that my great grandfather, Junior, his sister was Annie as well.

VKP: Yeah.

KH: So, another Annie.

VKP [01:38:55]: Maybe was closer to the Hawaiian Language. That's why the English name. That's why they went hāpai. This is my… Here, is my two-time great grandmother. She used to be Kahuna from this space and time. And she also was Kahuna for Olowalu. But her Kuleana was to take care of the royal children.

KN: What was her name?

VKP: Her name was Malika [uwē wale] Manamana Kahaulelio. Stay right here. This one here?

KH: What is that?

VKPc Oh, that one special a'ale ko'u inoa...

JKM: Somebody came and hāpai took it to Maunaʻala.

VKP: Yeah, so must be gotta have status. In order for that. Yeah, for go to o Mauna'ala. But this, this kūpuna over here is all Napela Kapu or the bloodline of that and her other connection, her grandfather, father is a Kekoʻowai. I should learn how to share genealogy. Usually when I make, I just keep, I get old ways yet. I answer to the family.

JKM: Is that part of the Aholo family too?

VKP: On that side by the Plumeria tree. This brother, we are maka'ala, him. Because him all I known him from long time ago. He always maintained the 'āina in Lahaina. This boy over here. Yeah, hard worker, him. That's all I know him to be, he mālama. I think I was going to meet with uncle [Kepā]. He said maybe tomorrow some time. And then we was going to talk about that. Yeah, so, so that could be good because then all these inoa of kūpuna can attach. Yeah. Plus two get so much. I told him I'd

like to show him the area in Olowalu.

VKP [01:41:37]: It's a cemetery, but there's no more markings and I think that's where the highway, like, go through. So, I think we need to document that so we can try kāko'o as much as we can.

KH: After everything, when we go back to the Ke'eaumoku' s place.

VKP: Yeah.

KH: We'll be able to roll out the.

VKP: Oh, maikaʻi.

KH: We have about five or six maps that we want to bring up for everybody.

VKP [01:42:02]: Oh, maika'i. Yeah, that's where we lay um in front, everybody. So, the ear can hear. Yeah. Must be, you know, I do the genealogy. Aloha tūtū! She carries so much, I guess because of the generation behind Manamana, Kahaulelio, Kanui, Kekoʻowai. And gotta get some more words after the Kanui. because that's too short, you know, in that time frame, mahalo. In that time frame, nui!

KH: Yeah, right.

VKP: Kind of ʻoki her name. I said, how come? Before my tūtū man? He said, you ask too much.

KH: I remember kids are seen and not heard. [chuckling]

VKP: That's where you ask too much.

KH Great grandmother right there. Sit down on the floor while the adults talk.

VKP: Yeah, right.

KH [01:43:05]: And they're all 'Ōlelo Hawai'i. So, I didn't know. I was like three, four years old. Just picking at the lauhala man. Getting in trouble after mai hana pēlā, you know, coming here as a child, it's all we seen was that it wasn't until being older, seeing all the different inoa in here. I have no idea of that. And then we know our ohana. But then you know you're not supposed to go mahaʻoi, right? You just always…

VKP: Yeah, but when you keiki.

KH: Yeah, right.

VKP: We used to eat the apple off the [grave site], sorry kupuna.

KH: Around certain times, they had the fruit.

VKP: Yes.

KH: My mom used to just go take home. I was like "ma".

VKP And you wonder why things happen at night. You gonna get dreams.

KH [01:43:59]: And then, was it across from the Hongwanji, the Chinese cemetery. Well, I'll play with the bones, “Mom!”

VKP: Never dawn on them.

KH: No, not at all. She said she wish she could be with your guys, and I said, “one day you come.”

VKP: [01:44:29] I saw my mom there. You know, they talk about the kids. My cousin there, my uncle, them. They used to go eat all that. And then she used to tell us, yeah, before they go eat off the cemetery stone, I scold them. You know what they said? “The kupuna already took the essence. This is the one for kiloi, we gonna eat ‘um.”

KH: Yeah. So, it's one way of looking at it.

VKP [01:44:59]: Yes, eat the essence. And then we eat the raw fish. [looking to Mokuhinia on side of cemetery.] I like hear what they going do with that. They filled in so much. Yeah. So much of the wetlands, they filled. I don't know. Get this group. They're talking now about the wetlands. They'd like to help, to protect. And then they said, but those that in Lahaina town hard to save because they were covered over. But as we traverse through here and I see certain areas, looks like can depends on you.

KH: Yes, anything is possible, you know.

VKP: I mean.

KH [01:45:57]: You're taking green places in the middle of the desert. And this is easy.

VKP: They're making islands.

KH: That's right.

Yeah.

VKP [01:46:08]: Dubai. I saw that documentary and I was like, oh, no. And the other one, I just heard somebody, Japan went invent the one to take the ocean and turn them into fresh water. That frightens me a lot. Yeah. That scares me a lot. Because when you tap things like that, it changes.

KH: Yes. The balance is all off. Yeah, we know. We saw it. We seeing it now.

VKP: That's why it's about heart. I cry, I go, why you guys do things like that?

KH [01:46:42] We hear the stories that it was the Venice of the Pacific. That's just water, right. That wai what happened? You take the water away and then we have dry.

VKP [01:46:53] Yeah. Kaumuali'i, my tūtū’s side, the same side. The connection is straight to him. The attachment of these things… Are we congregating to leave? I think so. Mahalo e nā kūpuna. We need to come inside and beautify this. I mean, our Ali'i are in here. This supposed to stand out like a sore thumb, in time. The healing, all the Akionaʻs, all the ʻohana

all over here. That used to run around Lahaina town that took part of the things of our elders. We need to beautify this space.

KH [01:48:17]: [Looking at grave markers] The baby burials.

VKP: Yes, that was from the sick time.

KH: Yeah.

VKP: I never did go beyond this space. I think they come. I will leave this here, this space.

[01:51:04]: [Offers oli, “E ulu, e ulu… …E ola nō ē!”]

KM: E hōmai a hoʻoulu ā!

VKP: Yes. Growth, growth. Come and help enrich our growth. Maikaʻi… [uwē wale!]

Group: [Returning to the bus, prepares to head down Shaw Street and visit makai section between Mokuhinia and Luaʻehu.]

EK [01:57:47]: [Shares background on the ole ʻule tree growing at Waiola.]

…at the corner of the Waiola property is one of the oldest 'Ulu trees…

VKP: That’s why we have to save it.

EK: …which is what this whole area, Malu 'Ulu ʻo Lele is all about. So, I think that was very significant growth. We all want to extol the Banyan tree, but I think that 'Ulu trees should be just wanted to share.

[For details on recovery of the ʻulu tree; and background shared by Keʻeaumoku, Uncle Lawrence and others, see transcript cited in *footnote 1*.]

KK [02:00:17]: …We [need to] kind of re-educate ourselves and re-institutionalize our brains to put all these things back in place, look.

VKP: Wow, they went build ʻum up and fill them in.

Group: [Passing the former Salvation Army facility – disucssions on Mokuhinia, Mokuʻula, Luaʻehu (505 Front Street), and ideas for restoration; and meeting with the President at the the Mokuʻula plaque. See details in transcript cited in *footnote 1*.]

VKP [02:06:53]: Mokuhinia, Mokuʻula. My grandfather was Kukahaoa. He was the kahuna for Kamehameha the first. His kuleana was to the Pohaku gods. E ō Kukahaoa Kamoku.

Group [02:07:31]: [Leaves bus to discuss thoughts on stewardship, return of natural water flow, restoration, and the cultural corridor through Pākalā (Kamehameha III School), and Pā Pelekāne. See details in transcript cited in *footnote 1*.]

VKP [02:09:20]: …Reference to Kukahaoa’s position is also written about in a book… [Ruling Chiefs?]

[02:11:40]: Mokuʻula should be rebuilt and be done exactly what it's supposed to be. These are the things that can bring education to our people and our children in its fullness. So, it should be fully restored…

[02:14:10] I feel you. Moku'ula and the fishpond across the street and Nāhi'ena'ena's compound, if they ever bring true life back to what it was. Oh, mana…!

[Multiple conversations occurring. See transcript in *footnote 1*.]

Group: [On bus, continue huakaʻi towards the old Lahaina Court House and harbor area.]

KK: [Shares that the Court House is a constitutional monarch court, not a state court.]

Group: [shares memories of the area, and concerns for the protection and restoration Lahaina. For details, see transcript cited in *footnote 1*. See also Makua Viki's individual interview transcript dated June 23, 2024.]

At Nā ʻAikāne ʻo Maui Hub. Various discussions and manaʻo covered in Kepā's transcript. Also see annotated map of the Olowalu-Ukumehame lands.

Viki Kaluna Palafox and Tommy Palafox at Makenewa, Ukumehame

June 23, 2024
Lahaina Oral History Interview
With Mākua Viki Kaluna Palafox & Tommy Palafox
At Makenewa Ukumehame (ʻĀina Kūpuna Helu 6408 (Ap. 1))
Interview conducted by Kepā Maly (with Kamahoʻi and Keolaonākaiʻelua Mather)
Draft Transcript, Pending Release by Interviewees – Do Not Distribute



During the interview Makua Viki and Tommy share some of their personal experiences, their journey towards cultural literacy and practices, and work to mālama (be active stewards) of the biocultural landscape in Ukumehame, Olowalu, the larger Lahaina District and across "Ko Hawaiʻi Pae ʻĀina" The Hawaiian Islands). Makua Viki also shared details of her multi-generational relationship with kūpuna and ancestral lands and residents of Ukumehame, the Lahaina District and those of Pōniuʻōhua, Molokaʻi.

Topics discussed during the interview included, but were not limited to:

- At the opening of the interview Makua Viki (along with her husband) offered three mele pule and emphasized the importance of relying on Akua (God) for guidance and being trustworthy in their actions.
- The discussion then reviewed personal background describing family connections to the ʻāina of Ukumehame where they reside off-grid, cultivate food and rely on the natural flow of the kahawai (stream) for their sustenance.
- Background on ʻohana history at Ukumehame, in the larger district of Lahaina, and family ties with Molokaʻi.
- While the family grew up Hawaiian, continuing practices that were important to life, Makua Viki shared that there was little emphasis was placed on passing ʻike kūpuna (ancestral knowledge) and practicing traditional ways of life. Generally, to

fit in, they were brought up as assimilated Americans. While there was a void in life as a native Hawaiian, it was not until around 25 years ago that she began to experience the rich cultural legacy from which she descends.

- The mākua describe their journey to becoming advocates social justice and restoration of Hawaiian identify, traditions, beliefs, practices and rebuilding the "pilina" (cultural attachment) to the ʻāina (land and biocultural landscape.
- As a part of this growth, the mākua stepped forward, restoring the relationship with ancestral lands, stewardship and passing kānaka knowledge on to present and future generations.
- Detailed locations of loʻi kalo (irrigated taro fields), salt marshes, wahi ilina (ancestral burial places), and heiau (ceremonial sites) were described, emphasizing the interconnectedness of cultural landmarks from the mountains to the ocean. The importance of wai (water) was highlighted as vital for maintaining the biocultural landscape and the well-being of kānaka.
- Concerns were raised over the burial of trash and debris in wetland areas, threatening water sources and cultural sites.
- The interview discussed the purchase of land by foreign nations and the impact of development on traditional land stewardship and water management.
- Advocacy for preserving traditional practices and language as integral to sustaining ancestral lands and identity.
- The speakers stressed the necessity of legal protection for ancestral lands to counteract modern encroachments.
- Shared family stories and experiences tied to stewardship of ancestral lands in Ukumehame and Lahaina, illustrating the continuation of traditional practices across generations.
- Their participation in prayer groups and cultural restoration projects reflects a deep commitment to protecting and reviving the spiritual and physical health of the land and its people.
- Maps and historical documents were emphasized as essential tools for understanding land rights and history.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants:

- Viki Kaluna Palafox (VKP)
- Tommy Palafox (TP)
- Kepā Maly (KM)
- J. Kamahoʻi Mather (JKM)
- Keolaonākaiʻelua Mather (KeM)

After offering the mele pule, permission was granted to set up and turn on the recorder. Discussion in process about, describing Makua Viki's personal journey to reclaiming her Hawaiian identify and support of restoration of ʻāina to the kānaka descendants of those lands.

VKP (00:00:05): …We've studied with Kumu Kapono'ai Molitau for 20 or plus years before Kumu Kapono'ai it was Papa Keola Lake.

KM: ʻAe

VKP: That was my beginnings at Pu'u Koholā on Hawai'i Island in the celebration gathering in August. So, we've been doing that for many years.

KM: ʻAe.

VKP: Funny story you know because I was working at the Westin Hotel (Ka'anāpali), I used to answer "telefoni" (telephone) in the back and so Aunty Maile De Los Reyes, she was a vendor, a very wise kupuna. But if you call her kupuna, she going pa'i you, she scold you, "I am not a kupuna!"

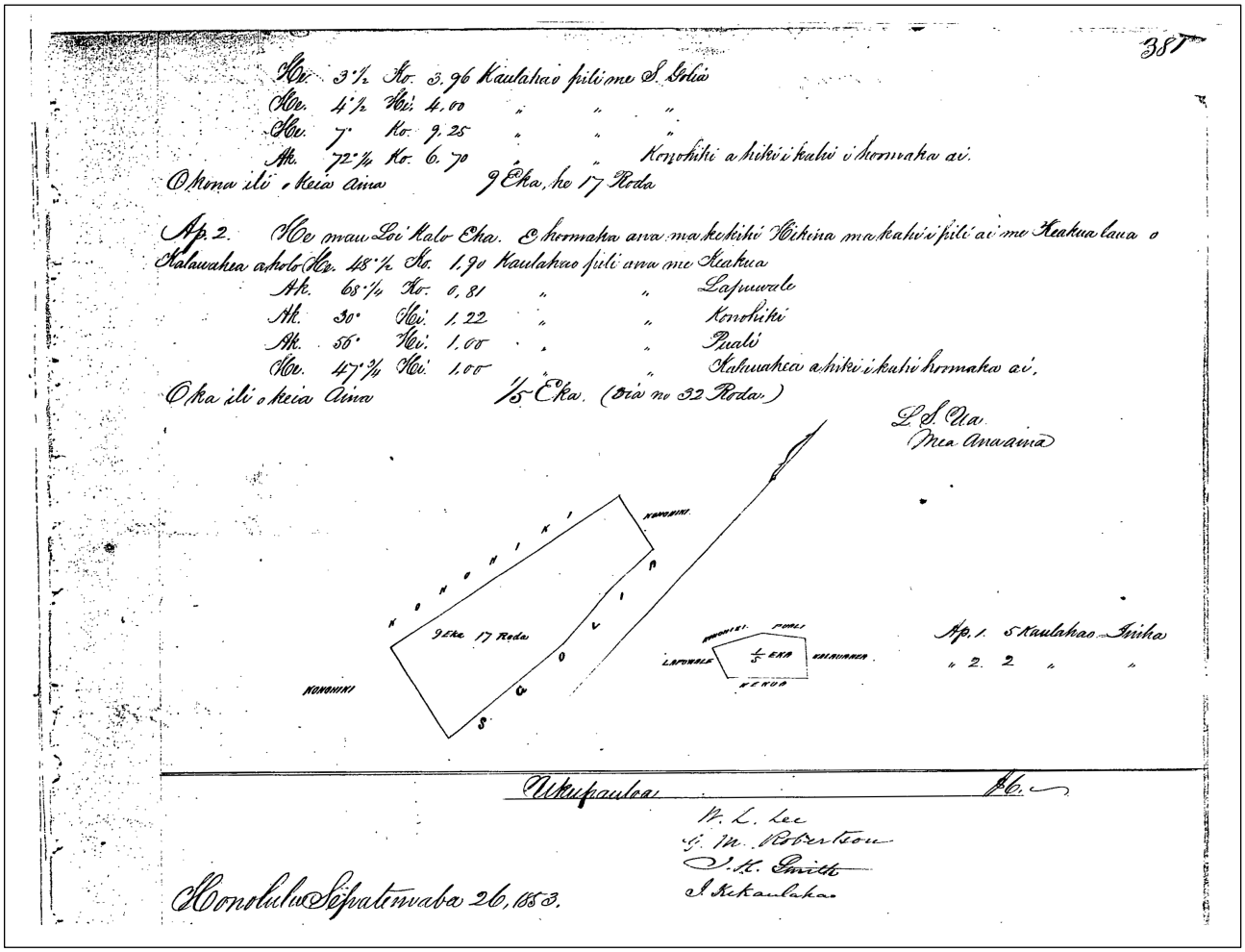
VKP (00:01:00): Well, when meeting her, she used to rent this table from us. She came in one day and she talked to one of our other workers, this other aunty, "Oh we get Pu'u Koholā again, I like you…" The other aunty to come. She didn't know me yet, I was on the other side of the board. So, the invitation to go was given by my coworker, "Aunty, you want to go with me, we are going Pu'u Koholā?" I go, "What is that?" "It's a gathering of kānaka, kānaka maoli, aunty. and we do the things of kānaka. American is kaka, yes, that mindset of..."

Okay, so I went trust that word and then we went Pu'u Koholā and I was so amazed because was Kahaiali'i, Aunty Telma, she was the po'o for the Nā Wāhine ʻo Pu'u Koholā and I didn't realize that she stemmed from Lahaina. So, with that, the mo'olelo was given to me on the beach when I arrived by Aunty Maile, and then the whole world just went open up. I guess it would be like a shock thing. And I need to start my story from this beginnings because it is the beginning.

KM: ʻAe.

VKP (00:02:32): From that time until today I noho on this ʻāina [ʻĀpana 1 of Helu 6408, awarded to Kalaikini] and the purpose and the reason of this. So, I went holo mua, Americanization, and worked in the hotel. I owned coach bag too [chuckling], and was lauhala kind, you know what I'm trying to say?

KM: Yes.



Mahele Award Gook Survey of I. Kalikini's Kuleana Award, Helu 5125 & 6408 at Makenewa, Ukumehame (Book 7:381)

VKP (00:02:54): So this day we noho, and aunty introduced me to all the women that have been going there way prior to my entry. And the purpose of that is to do the things that wāhine did in times past. And that was my beginning. So, sitting with the women, and "Well aunty, you know our kuleana is to make the "plato," the plates for the people at the end of our huakaʻi." "Okay, I make." The most important thing was for me, this was the first time that I had met Keʻeaumoku Kapu. My son-in-law was a manager at the Westin. And we had the canoe carvers that used to come before.

JKM: Oh yes. Festivals of the Canoes, right?

VKP (00:03:51): Tavioni was the one always from the Cook Island to come, and Westin would mālama them. Anyway, so we prepared for all these things in between and these things all coming to me. The city girl. Yes. What we

got to get up four o'clock in the morning!

VKP: I mean I'm being truthful. That's how! What went really opened my eyes… Because Westin, my son-in-law had given me these posters? That was like a fundraiser for Keʻeaumoku folks for the aliʻi to raise money to help for the movement of Puʻu Koholā. So, the hotel, my son-in-law, took all that to help Keʻeaumoku. Anyway, there was a money exchanged now because my son-in-law was leaving the Westin. So, he said, "Mama, if you are going to go to Puʻu Koholā, you go take all this kenikeni and you give ʻum to Keʻeaumoku."

I said, Keʻeaumoku, Keʻeaumoku who's that. He said Keʻeaumoku Kapu. I go, I kind of see him. But the reason why I bought Tavioni into the Westin realm was the canoe because one time Tavioni them would come and they do haka. They're very strong, very… you know how the men, because they're very protective of the things that they carry and the ʻāina was here on Maui. I talked to my son who said, "Tavioni them going, come, I need somebody to receive all this and was going to be in the front lobby of the Westin Hotel." And I never realized, but that when happen and it was such a… My son-in-law when help hook up with Keʻeaumoku. And he came [pauses, thinking - tears in her eyes] with such that I've never seen. And just by him and his men's display I could see that protection. That warrior and I could understand at that time a little bit more of why our men, were the way they were in time past.

Because other ethnicities made our lifestyle of times past as "pagans" and as "brutal people." But we have our ways of controlling, I shouldn't say controlling, but of helping our people to understand the movement and it… So anyway, this big haka and this big challenge went between Tavioni, the Cook Island and Keʻeaumoku. And I mean they took the whole front and I mean the energy...

TP (00:07:14): And the year before that, it used to be… what's her name, Kawaʻa, the wahine?

VKP: Oh, Luana Kawaʻa was there at the hotel with us at one point in time.

TP: ʻCause we only seen that, one wahine there was John who went call him in. And he [Tavioni] being one kane, he was just, "No!" He just went, boom-boom-boom at her.

VKP (00:07:51): Hey, he was firing at her.

TP: So, when Jack saw, there was like, okay. So, he had to go get to Keʻeaumoku.

VKP (00:08:00): Because I already in traverse with them once before. So, we went trust. And Keʻeaumoku the chief that he carried that title and came, and it was such a...

TP: It was a young battle.

VKP (00:08:15): Yes. We thought the Cook Island and Keʻeaumoku folks, I mean they were "Haaa"!" I mean, no fool around you come, this is my island, this is my body." Keʻeaumoku was very adamant, and it went for a while. This back and forth, and then something inside me went kind of, click… [tears welling up in her eyes] This is your kūpuna, this is who you are between the two. That thing when hit my naʻau so hard that it just took me into that ʻano went just like float into one realm where it took me to the kūpuna and "we here for you. You need to accept us first." And with that, it kind of gave me more clarity that the direction that has been given to me is something that's going to last me a lifetime at that point in time.

So now we're going to shift back to Puʻu Koholā. That first visit when I went and I met all these women and the teaching of the young ones and the protection because Aunty Maile went turn around and she looked at me, and I just met that aunty. She's taking the space of Aunty Telma Kahaialiʻi, kupuna in its finest. But Aunty Telma trusted her, so, "You're going to take the women in." "Oh no, I not. Oh no I not, this is only my first-time aunty I cannot do this." She said, "No you are, you will take the women in." That took me to the thought process of what happened at the Westin. Now kūpuna has taken us on this journey and helping us to understand, especially me, my direction. So, when this all was going on… [pauses tearing up at the memories] And now Keʻeaumoku for… "I mahalo aunty for you giving me, it's an honor that I do not deserve at this time. But I came because I have got to ask you something. I have these kenikeni that was given to me by the Westin Hotel, what they oh... so who's Keʻeaumoku Kapu." [chuckling] And had Kyle Nākānelua there too at the same time. So, we get these two.

(00:11:38): So she said, "okay, I going to call Kyle first. You going to sit down, Kyle going to talk to you about the ʻawa ceremony." "ʻAwa ceremony?" Okay. Kyle Nākānelua comes down, and I think I spent about an hour or so with him and he's trying to give me all these things, and we just talked about ʻawa ceremony. This old lady that live in the bush never heard of it before. But I hāmau. [hold my voice back – sit silently, listening] I hāmau and listened to everything that he had to say. Then he started talking to me, "Aia i hea i noho ma…?" (Where do I come from? What do I do?" And that is the beginning, which I didn't understand at that time. But I gave. I was born on the island of Molokaʻi at Pōniuʻōhua, Wailua. My grandfather… Well, my mother is Lydia Kamoku, my father is **Wikoli**; in the military they went change his name to Kaluna but he is a Kalua.

KM: Ahh

VKP (00:12:54): That is their truth. So, my grandfather is Moeloa. Kaluna is his middle name. Moeloa is his true last name. I have learned that other people

put your kūpunas' names, they write backwards, but we don't realize that I guess at that time. So, his middle name on the paper only, showed Kaluna, but he's actually a Moeloa. But then again, they are actually Kalua. I got so confused.

KM: Ahh!

VKP: I got so, so confused. Kyle Nākānelua was so patient, he went walk with me and then he looked at me and he said, that my Tūtū Man is Herman Kukahaoa Kamoku. My Tūtū Lady is Lydia **Kaumohalapua /Kamuahalapua XX**; she was born a Naki, but her grandfather took her. He was Kekoʻowai over here, Olowalu. So, when I explained to him, he said, okay, your Tūtū Lady is Julia Kanui. Julia Kanui is who we visited yesterday [while at the Waiola-Waineʻe Pā Ilina – Cemetery].

KM: Oh!

VKP (00:14:25)` Okay, so "Aia i hea kou tūtū man?" "Hikiona."

KM: Hmm!

VKP: Hikiona Naki paha, married… And this tūtū takes us all the way into Lahaina. So yesterday, when we were traversing with the group[17] we were going towards the expensive, I call them the expensive shopping center. That's where Ruth's Chris was.

JKM: Oh, that one.

TP: Oh yes.

VKP (00:15:17): So you know that shopping center here on the corner. Get one house here. I know one Japanese man, I see sometime people eating. The house right next door has a stone wall, big one kind of a yellowish color.

TP: And get sun deck on the roof, it's flat. There's the sun deck.

JKM: Yes. Is that the Braun Miller, or the Ortega house?

TP: That's the LCA.

VKP (00:15:43): That's the land, that's a Land Commission that, hale stay on top. So, when I went look, my tūtū lady's grandfather is Manamana Kahaulelio. [in vicinity of Kuhua between Baker and Pāpalaua streets]

And I know that through Olowalu they noho… My great grandmother, two generations, three generations back was born in that space. And this manaʻo came to me after the fire. So, when these dreams and these voices came I come little bit haʻalulu. I pūʻiwa.

KM: ʻAe.

VKP (00:16:31): But then today in my age I understand you got to be mindful of the

[17] June 22nd, group interview and field reconnaissance with Lahaina kūpuna and kamaʻāina, in the lower area of Lahaina Town that was destroyed by the Aug. 8th, 2023, fire.

voices. You cannot listen to everyone because you know in between there.

KM: Sure. Some like the kind, they go the other way.

VKP: Kōlohe!

KM: ʻAe, kōlohe!

VKP: I forget that kūpuna of Lānaʻi the mischievous one.

KM: Yes, Kaʻululāʻau.

VKP: I am so... Every time when I hear that moʻolelo, of that mischievous one. So, I understand and am mindful of the voices that I listen and pay attention to. But anyway, the voices would direct me over there. So now inside the new modern times they get the family search.

KM: ʻAe.

VKP (00:17:19): LDS. I'm actually an LDS. So, I carry the Helu, those numbers that are attached to us. So, I was able to create these things in family search.

KM: Beautiful.

VKP: That took me 0-100, 0-99 history, the genealogy new way. And here me, I thinking it's n me. it's important for me to give you this part before I give you this part so that you can see my traveling.

KM: Pilina, yes.

VK: Mahalo, mahalo! So Puʻu Koholā, I going go back and forth because the stories, okay?

KM: Yes.

VKP (00:18:05): So we go back Puʻu Koholā. That first day aunty took me out. She said, "You folks not going ceremony." Oh. and this is the Friday, this is the opening of the `awa bowl that is very important. "You folks not going go out." Okay. So, we stay, sit down outside us wāhine. Papa Lake walks straight to us. And so, Kiʻi Kahoʻohanohano, Kiʻi and had all the other wahine. [Whispering] "That's Papa Lake, he's the kahuna nui."

He's going to come talk to you. You know me, "Not me!" Aunty Maile already behind him is. So, uncle comes, he talk to me in Hawaiian. But I understand, I cannot speak too good, but I can understand. "Why are you women not ready?" "Why are you women not prepared?" So, Kiʻi she tells me what uncle said, E" kala mai kahuna nui, because Aunty Maile said we don't participate." So, we all stand up. "I going send him with the van and he going to take you down, you wāhine go down and get dressed and I will wait for you."

KM: Hmmm.

VKP (00:19:54): So he holds up this ceremony for us women. That time, I know today, I

am honored. At that time, I know not what was going on. Okay, so they take us down. Aunty, “Why you guys down here?” “Oh, Kahuna Nui told us, come down and get dressed.” And he is waiting for us. So quick, we rush back up, he sees us, then he goes inside, we do all the pule and the blessing. Well anyway, now here comes Aunty Maile, now she got to come up. You are to take yourself behind that building. Gather your kūpuna because you’re going to enter these women in here. Mind you, I was dancing for Keliʻi Reichel. So, I know nothing. I only know the leo that Keliʻi Reichel teaches us the entry when we go into her hālau door. That’s all I knew. I cried Uncle, and I did call upon them because I had poina wale, nothing I know. I believe, and I know for true, our kūpuna dwells within our airspace.

KM: ʻAe.

VKP (00:21:28): We may not know or see the physical idea of them, but they are truly there. They guided me to the front gates of this ʻawa ceremony and would give the pule that I know not of. That was the ice breaker for me. So, I did what I did. The only thing me, I kind of little bit hilahila. I almost make big oops. So, when kahuna, well kumu wasn’t kahuna yet when kumu [Kaponoʻai] went kāhea me in, I was going to go, you know like how you always go in the back row, you go in the dark corner.

KM: [chuckling]

VKP: I tried to do that, and I went like this and Kumu Kaponoʻai came right inside. This side [whispers]... Okay. So I went, came to find out if I passed in the back of that ʻawa bowl, they got to close, and they got to, all over again. Clean. It is such a... The ceremony of aliʻi ʻawa is such a high esteem.

VKP (00:22:48): That every little mistake… and I learned that in a few minutes. So, I followed and go sitting on the mat all our language ʻōlelo Hawaiʻi was just blowing in the wind. [tears rising in her eyes] It was such a humbling thing for me. I felt like I was sitting in one hui of our people of time past, that are being them. That are sharing their true feeling in the language. I no think, no one, no one could truly understand the true meaning unless you are. Unless you are because it’s not the poeticness… [chuckles] The poeticness, when they communicate with each other is like the communication that only nature speaks, so poetic. But there's a meaning, sharp meaning the ʻea is loud. So beautiful, and on that one day, just that Friday evening, sitting inside the aliʻi ʻawa ceremony took me to where I was a little girl watching my grandparents, especially my grandfather.

I used to go out by the window and watch him and he would be outside, and he would be talking and I seen with my own eyes. And I think I was, I was going Catholic school. My mom them put me in Catholic school.

VKP (00:24:50): The fireballs, the Akua lele and they come in different colors. Some

people they speak of the Akua lele, and they talk of the story and very sensitive, because I can tell if yay or nay. Because there are certain colors that come in that, and each one has a different meaning and purpose. And I used to watch my grandfather at the window. And he would ʻōlelo, he would chant and sometimes I see the thing just rise up and he would go wherever the direction. And then sometimes I would see the rising and he stayed talking and he's chanting, and it would rise, rise as a different color kind.

VKP (00:25:59): E kala mai I'm not going to give all to the point, but you understand what I'm say?

KM: Oh yes, yes.

VKP: Because sometimes these things belong to those that… And if I am giving you leo, your spiritual aspect can translate that because it belongs to you. So, these things are given at that point in time. The growth of understanding truly, I know now they talk about identification and we're going to come to this ʻāina in a little bit...

KM: Yes, maikaʻi.

VKP: I just traversing so you can see my journey.

KM: The journey, exactly.

VKP (00:26:35): Thank you. So, with that one day, the learning and understanding of these things went hit my heart so, so much. And sitting with the women that had been there from the beginning, sharing all their manaʻo of their thoughts of the purpose that we are here on this mat together, weaving these leaves together, connecting these leaves and bonding. I am so proud, sitting on the mat. I am so proud to be a nā wāhine at this point. The knowledge and the wisdom that has been given to our elders and our true kūpuna of time past. We must, must understand and acknowledge! And I know that through those times and the years that I traversed, that day took me on a journey. Now we going come to Keʻeaumoku. I was haʻalulu. I was very haʻalulu because I seen already his action after this. I never met the man. So, aunty when make one time for us, Keʻeaumoku to sit down so that I can share the money I was holding from the hotel

VKP (00:28:16): I never be responsible anymore. So, we went sit down on one mat, and we spoke. He, while talking to him and presenting him with that money. He never touch ʻum right away. People I see in my lifetime, as soon as you put one check or one envelope, they are quick. He never touch ʻum right away. He wanted more of how, why, where?

KM: Yes. What was it connected to, yes?

VKP (00:28:55): Yes! Such a wise thing happened. So, with this, it helped connect him and I on one different level. Now the completion of that ceremony and

all the years after that, that I had followed through, took me to one place where I told my husband, I said, I got to learn the oli. I need to learn the pule. I need to make the proper connection. I cannot speak ʻōlelo fluently. So, me all by feeling I can because sometimes their voices I learn mū. Sometimes the voices come to that distance and then sometimes the voices is the ʻōlelo Hawaiʻi that I'm maʻa to hearing today.

VKP (00:30:01): My grandparents, when they spoke, they spoke the old way. And my Tūtū Lady is from the Marquesas Islands. My grandmother traversed through the Marquesas by way of Kahiki. That is my Tūtū Wahine. I have a beautiful picture of her. She's fair. You can see up by my window. You see that lauhala?

KM: ʻAe.

VKP (00:30:27): That is the ashes of my uncle, that is the last uncle in our Kamoku line. I not ready to send him off right now, not yet. I ask him to give me time, be patient. With all this Keʻeaumoku was the one who helped me understand. No matter how much you. And you can see that in him, he kanaka, we know the kingdom is alive. We do not breathe it in our everyday ways, but we understand that it is there. How do we move that energy? So, I used to live ʻOlowalu before. I used to live up by, where Uncle Lawrence's daughter used to live further up inside the valley behind of petroglyph [Puʻukīlea vicinity]. That moving over there was to help the families because that's Uncle Eddie Kamae's… It was Uncle Eddie Kamae's and aunty was living in that house. They aged, so they had to go with the children for now, the daughter.

VKP (00:31:58): The daughter, the one lived down in Lahaina, the husband is the school teacher, poʻe haole, he rides motorcycle. I forget his name but the aunty sometimes she give me [gestures ʻōkala (goose bumps]

KM: [chuckles] Kahahane I think pili with them, yes?

VKP (00:32:14): Yes, yes. So, I traversed into this place of Olowalu, I came out from Lahaina, the Surf. That's where I used to live. Now my journey, just learning of Puʻu Koholā, just understanding that Keʻeaumoku lives in that wahi, understanding the protocols of only that one weekend that I was with them made me realize that I am now on a journey. I went to grasp that really, really quickly. and that's why we are moving up to Olowalu Valley now. Eddie Kamae's niece, she wanted us to go because we used to go to Olowalu Church, we were going to the Olowalu Church and in that attending the Olowalu Church, and I used to be the Sunday School teacher. It took me so many places and the Akima's was part of the family that used to go there with us, and Uncle Earl Kukahiko's dad.

VKP: Yes. And so, because our church didn't have a pastor really, we had everything from the Paipala Puke, Hemolele. You know the hymn book,

the old one and in the back there it has... [Nā Hīmeni Haipule]

KM: Yes, yes.

VKP (00:33:50): All the protocol that... So that we may continue to… So, this is how Olowalu Church, when start picking up. Why we came back to life is because the two Frampton Ward came, and had the Youth Center, before the Job Corps Team. So, another developer comes and speaks to Adeline. We heard that your father was the pastor of the church. So, would you come back and reopen Olowalu Church? That was again the next birthing of Olowalu Church. When we went inside to Olowalu Church, I know before by that building structure that we were using as hale pule had iwi kūpuna all over there.

KM: ʻAe.

VKP (00:34:55): And then had the old coral stone church that they when hāpai, yes. They took out of the flames of the cane and they placed it there. This side used to bother me a lot. It draws me a lot, how come? But I respect all that. Now we are going to move down to Frampton and Ward. So one day we get hale pule. These are the things that made me paʻa more to who I am, because I didn't realize at that time the flustering of the entity State of Hawaiʻi under the U.S. control.

(00:35:40): ʻAʻale I don't know that kind stuff. So when Olowalu Church went happen that Sunday—usually when you open church, that's where you give the agenda like.

JKM: Oh.

VKP (00:35:53): This church going get hale pule, going get prayer night Wednesday. You are giving the calendar now, Yes? No more calendar. We go right into service. I don't feel so good. So hale pule at Olowalu Church, then we traversed home, we go home in the valley. I was staying inside there already. Bum-bye my son-in-law Jack, "Mama." "Yes." "You know the church get big thing tonight?" "No more, because they never kāhea."

VKP: Inside the church. "They get meeting tonight at the church, and Frampton Ward Folks wanted to come." "How come they no announce to the congregation? These are the things that we supposed to partake of anything to do with the church, especially with the developer."

KM: ʻAe.

VKP (00:36:56): So I don't say nothing I no call Aunty who was like hope kahu. I no confirm anything because I trust my son-in-law because I know he going to bring me the correct leo. So, we go down to the church.

KM: They all pūʻiwa!

VKP (00:37:18): Yes, especially Aunty.

Group: [Discussion, Makua Viki describes circumstances of the meeting, and what she experienced—actions which were not respectful of the nature of the Hale Pule. (This discussion included personal background and is not appropriate to include in the transcript.). “Respect our Hale Pule grounds. Kōlohe!”]

VKP: That even made be become more mindful. Because everyone, Akua created all different. And we are the ones tht set precedence, and when I saw that I went “shame!” [with emotion] Disrespect my Akua! Then something inside told me to go to Waiola Church and sit down with uncle [Kahu Kukahiko]… It will show itself at its’ own time, not ours. That’s why I teach, if it’s right, don’t force it. If it’s true, meaningful it will come to you. Be patient. Our Father in heaven, that’s what he looks at, your intentions.

VKP (00:41:26): These are the things I want to learn from attending Puʻu Koholā, all those years. And then when Papa Lake passed away, Kumu Kapono‘ai took his position. and from those times Kapono‘ai always told us it is the intent. And at that time being new and fresh to the leo, the words and the stories that are starting to come out now because of Olowalu. So, [pauses], I am not a good person to try to get information from. I’m very hard to do because of the things of these entities that are not connected truly to our piko.

KM: ‘Ae.

VKP (00:42:36): It changes our leo when they change even one or two words and changing our leo, it sets the physical being apart. Why it sets our physical being apart is because not all of our people are ma‘a. That’s how I used to say, you not ma‘a, you just learning, and you are getting advice now from whom. Then I have to go soul searching for the kūpuna of this wahi. So one of that kupuna that connected me was with Aunty Ruth because of that place over there in Olowalu, and that ‘āina there is so special because that’s where all the waters are. In that space there where I know is a mountain right behind, and inside that mountain there is a cave that we used to go to. That I used to teach my children not to play there. But when you walk down that stone-like stair away. It takes you beneath that mountain into waters so vast, it’s like a cave. It is so, so much water in Olowalu.

Olowalu in all the times… and I mean my husband can tell you I stay up, wee hours of the night and sometimes I just lay down to rest, and they wake you up again. They wake you up especially if there’s a resolution. Kūpuna for me, I always apologize to them. “E kala mai i nā kūpuna to bring my burdens onto you but you are the only one that I can trust to give me these things that are needed. Like a building of a foundation in whatever manner it is kūpuna only you know.”

So, when that individual did that in the church, for me it would’ve been

just like how the aliʻi ʻawa bowl. Once it's not protocol, you close and clean and these things again. I had tried to suggest it… But they never agreed with me. So now we can move up. She know where I stay up uncle's house up Olowalu. And this place, the time we moved, was the time of the big fire of Olowalu. Remember that big fire we had? [2016]

(00:46:25): All burned Olowalu. They were standing on top of the house that I was moving into, the fireman, trying to pio the fire for no burn this house. And I was just moving in. I said, "Oh wow! The challenge is… It's going to be okay, that feeling but the loss, I was thinking. So, when the fire was e hoʻomālie we were allowed to go inside and the firemen were still kind of there. Okay.

[Portion of transcript below paraphrased, and several are names omitted out of respect to other individuals.]

One person was so mean, and I said there are things on that property… …Mind you now we go back to Puʻu Koholā, that feeling I needed to understand and learn more. What is a better way but to go to the main source? So, I wanted to go to Papa Lake, but Papa Lake had passed away already. So left me with Kaponoʻai. So, my leo to the wāhine, that was Aunty Telma's wāhine, I need to find where this is so that I can go and protect all these things. So, and then I would let it go. Had one wahine, what's her name, she's from New Zealand actually. And she went move over here Maui. [Asking husband, name of the woman. Both thinking.] This is about 23, 24 years ago, I squeezing his brain.

VKP (00:48:24): I'll be honest, mine's is gone already.

KM: Sounds good to me though.

VKP: But anyway, I started to do that.

TP: Stella,

VKP: Stella.

KM: Good job!

VKP: No, that's why he is always next to me. That's why the spiritual people in Brazil went connect with me. So, in August I fly to Brazil for share our spirituality of us kānaka people, and all I can share is the things that I know of; that Ukumehame has blessed me and has given me…

And that's why I know my purpose of being here. And that's why the county never pulled me out. Because they had traversed in this space, and they came full force with the police… But that's another story. Let me go attack again. So all this water and things over there Olowalu and then I get the aunty, and then I started to understand where the energy was going. So, I took the bell, I get the bell in my house, I get the peace. Actually, it belonged to the church. I was so saddened. I am not too pili paʻa to people that ʻai [consume things]. I get hard time, I go look at you

but everything stay off because I got to put myself in the bubble. Because I think you understand, sometime this of other people's leo, they don't understand what these 'ea carry.

KM: 'Ae.

VKP: That attach.

(00:50:19): So now we going to go back to Olowalu Church where I entered into their private meeting. And Aunty Viki is unfiltered. Until today I am known to be unfiltered. For me I no care, because after I give you my leo, I don't have no reason to turn and revisit the words that I have given you. I can clearly turn and go where I need to go.

VKP (00:51:00): [Continues to discuss the issues that arose with at the church, lamenting the history Olowalu Church.] This idea behind the land here is nui! That we need to understand, and we need to give this to our congregation to discuss. So that they can truly understand the history of Olowalu Church. Because for me the past of Olowalu Church is that foundation already. We build on this foundation today with the understanding of that… [the reply was:] "Oh well, that's another thing, that's another time!"

…That church ground and that 'āina over there has so much kuleana on top, I started to research, and this is where, how I found my piko. It was because of Olowalu Church. Doing the right research and not being afraid to speak the truth to the congregation. [Shares that there was an interim intervention with a Hawaiian Order, but that the issues were not resolved.]

VKP (00:53:02): So they went come we had church inside the old stone walls of the early church. I had hard time you know, "What about fall, the stone fall." You and my energy are strong. You know the walls are not going fall, we know the foundation is sturdy, aunty because these are our kūpuna.

So we did it, and they came. And anyway, the aura of that ceremony was that it just like it refreshed the 'ea there. It was like for me to renew that because of what they did. To me at that time, the mana'o of bringing back, even if I didn't have the truth of our past, this imitation… [shares disappointment in the results of the gathering with the group] …I had to use that template, and then that kind of made them come back to the realization that this is a Hawaiian Church, this is a Hawaiian 'āina. Therefore, we were reading from the Hawaiian Baibala, singing the hymns of our people… …So my biggest challenge is in this whole space of Ukumehame, is getting them to understand the truth of these lands. These lands, because they see it for undeveloped and unbuilt. They start creating their dream world. And what my leo to them is the world of these spaces are already set. We need to bring them back up to life. Now how do we do that? I was hoping that I could do it with the 'ohana, aunty folks. …So, you folks are known to traverse and in the

Hale Pule they know you aunty, then we go move like that. We going forgive this time passed that had been brought upon this ʻāina and we clear all that, the best way I knew being from the little seed. The seeds still stay yes, never bloom yet. Still there.

Olowalu, when that fire went stop as things like you see in Lahaina, it opened up the past, very wise. So when those things opened up because of the fire, it enriched our lives because we could plant taro again up there. And I was feisty young, my husband, my kids was all young. So, digging my youngest boy today he works for DLNR enforcement. Toshi, yes, he was my muscle man. He was the one who helped dig the ʻauwai from the old original ʻauwai.

(00:56:58): We had to bring them down the other way because the plantation. The flow of the way that they did the ʻauwai was too fast. The waters was doing this [gestures string rushing motions]. Our kūpuna, and I only know this because my Tūtū Man them had many taro patches, and my Tūtū Lady on Molokai, e hoʻomālie [gestures a slow steady flow of water].

KM/JKM: ʻAe.

VKP: This the thing go past the taro patches the food not going get what it needs from this he not going because it's too fast. We went slow it down a little bit so the fire would open up this crack like. The mountain of wai that I talked to you about was here. The ʻauwai of the plantation came from inside the valley and traverse past that. Passed the cave. And then went up on top the turn haul road, and then came back down and went enter back into Kaʻaeʻa place. Too fast. So, my son went dig trench. I said, "you take the water and we bring it here, hoʻomālie and you bring down from this side because the thing can help give water to all the other food, the potatoes, squash and we had plenty more other stuff, food, trees, bananas, all going on, that can take advantage of this water.

So, we went make the wai and right by Uncle Lawrence, daughter Laurie, the pig pen. She went mālama, well before the pig pen was taken care of by Paul Fujishiro. So, the piggery that Uncle Lawrence's daughter worked on, she took over. That was the kūpuna of here, who started that… So anyway, the wai my son went make went traverse and for me it was okay the way he made ʻum because I was willing to share some of that water with the pig pen. Instead of taking from here we can work together and yes use the wai of the ʻāina… …But that space behind there, where had that tent. Used to get one Morman Church too over there. Right behind the house. There's no remnants of it whatsoever. But there was. There is a space in the back of uncle's land that you can see could have had something. So, from that old first time Mormon Church that was behind there, they had their own LDS cemetery. It was right by my driveway, and it was popopo [rotten], because it was old of course. The trees have got to be over a hundred

years old. I mean the trees that was aligning in there, and the pōhaku is the pāhoehoe. Uncle, the puka-puka one, black.

KM: Hmm. More smooth, not rough and rugged?

VKP (01:00:49): Oh this one was rough and rugged.

KM: So ʻaʻā-like.

VKP: Yes, thank you uncle. All over there. Now if you sit down and you look, look up at the mountain, ʻaʻale the lava stone. I look, research, I never hear or see any flows of such of time past. And if it was would've been in maybe 1300s maybe. But I've never known moʻolelo of lava flows in Olowalu.

KM: Yes.

VKP (01:01:29): How come get this and all of that kind ʻaʻā, uncle. Only in this space where the iwi kūpuna stay. Everything else we were planting was regular lepo like this. [indicating the area around her hale]

KM: Yes.

VKP: Only that space. It's there still today still. So, we had a cleanup of the tree overgrowth… [A group came to help, but the when they cut and cleared the trees, they began to fall in the cemetery, which I had asked them not to let happen. (paraphrased and names removed from the transcript)]

I told them, I said, "Okay, whoever going come kākoʻo this space over here, you can see already it's an area like this get ʻaʻā, get iwi kūpuna inside. So when you guys cut trees, no drop the trees inside. Drop the trees outside." I respect them and I talked to them and that time was Steven Goodfellow who was to mālama the group... I was talking because I had to go show him, had old antique model T cars all inside the bush, so I go show him so he can... They went take them away.

So, the men was up there. I went go down with Goodfellows and the machines to show them all the old cars. And then I heard the chainsaw, something making me worry about that chainsaw. So, when I was pau with Steven, then I went up, I went like this, "What happened? I went ask you not to drop inside here, because all the kūpuna and they're not marked but they're there." So I told them go away already, enough because you guys making more work for us. And I already went ask not to drop the trees in here. These are all kūpuna inside here. And even with my words, you folks went still drop so, therefore we don't need your service anymore.

(01:04:06): You guys, they was like, "yes?" I said, "Pau go." And I mean they went bring big roll on, roll off to clean as much of the debris. Even the Nahoʻoikaikas came up for help. So, there's a house in the back there I think until today they went start this cultural thing. Olowalu when we

used to traverse, and we traversed all the way inside the valley. So much water. And then we even traversed over you know plantation. I used to see this kind of cowboy movie, get all the tracks, the trails like this go across from one mountain to the next mountain.

KM: Yes.

VKP (01:05:01): That's the water way inside the valley. So, they never come with the pipes yet.

KM: Flumes like? Was a flume or?

VKP: Yes. Still on top of that railroad track.

KM: Yes, yes. Like the bridge so the water can go across the valley like.

VKP (01:05:21): That was still going on in the back there when we was there. Then the old-timers Uncle Ka‘ae‘a, his mo‘olelo to me, “You know baby over here?” I said, “Yes, uncle.” Nowadays these guys, they got put signs, put fence! We don't know what this fence is.” I said, “Yes uncle, we don't know what The fence is because it is the honor of here. [gestures to her mouth – one's word is one's bond]

KM: ‘Ae, the waha, ma ka alelo.

VKP (01:05:51): Yes, that's it!

KM: Your word is important.

VKP: Right. “We never needed to put fence over here girl like this. But you see, so you know what uncle we do? You know how I block; I make my marker?” I go, “No uncle.” “you go plant the coconut tree. I go bust all bottles.

KM: [chuckling]

VKP (01:06:13): So we go look, yes. Exactly what he said. His corner pin all the bottles he bust ‘um. “How come you make like that?” “Because they no can walk over there and take that marker off. I bust all the bottles.” [chuckles] I was, “okay, alright uncle, yes.” At first, I was “oh you stay make, dirty, lepo.” He go, “no, no, no, I bust you see they no can step over there now, too much glass.” So, the kūpuna even from old times when we came to boundary lines it is all out of respect.

KM: ‘Ae.

VKP: And then as the other new modern time came, our kūpuna got to bust all the bottles about over there, then they no can step over there. See, that's how I protect my corner.

KM: Yes, yes.

VKP (01:07:03): So then I started to do more researching. Then I started to look at my family and me. That's how something said you're attached to this place. I said “No, I don't know. I don't know. I don't know too much about this

because my hui is Molokaʻi." That's what I thought you know. Then when I came to find out. It was during that time when Keōpūolani was taking down all our heiau because of Christianity. And in that times, I know my grandfather used to tell us stories. They used to hide them.

KM: ʻAe!

VKP: My mama, his grandmother is… I only breathing this to you folks because we… His Tūtū Lady is Honokōwai that's one side. The other moʻolelo we share is with Ukumehame. [Looks to her kāne, can share, yeah?] Ukumehame… [pauses] Can? It was for the favorite wife of Kamehameha here. I am only talking about Maui. He wanted… I don't think she was ready at that time, according to what I was hearing from my Tūtū Man, them. [Keōpūolani] Young that's why. So she went, go run away hide. She hated him. She hid in here, in Ukumehame Valley. And inside this valley, and we've walked it before there is one village inside there that sits up high up on the berm. Its walls are still in there. We no can go now we old already, a kicker for me. But at one point in time between that village and this space over here, must have had some kind of landslide because big boulders now noho inside that main river up there between that village and us over here. So, she was being hidden up here, up here too inside the valley on the side of these mountains here as we know and understand, there are caves.

KM: ʻAe.

VKP (01:09:44): Plenty kūpuna inside.

KM: ʻAe.

VKP: I'm afraid because only now all these years uncle, we stopped the development I think how many, Peter Martin is number five or six.

KM: Oh geez!

VKP: Five or six. And it is not me. I am only a vessel. "Use me oh Lord as you will to do your work. Not mine." And I am steadfast on that, and I listened to my kūpuna. But anyway they're coming and traversing beside our kūpuna, and I think there's about four. How many cave stood up there? Four. I know, I know of four.

KM: I'm sure you get plenty. But kama`āina, you maʻa too.

VKP (01:10:42): But the four main ones

TP: Cap ʻum.

VKP: Yes, I scared. And then my boys Toshi especially he might, he no can keep still that boy. So, he went go up here, up, all the way up on this flat Inoa Place. Now honey, no I can't… what's the name?

TP (01:11:04): On this side with the birds, Hale Pōhaku this mountain right here, Hanaʻula.

	And in the valley with the two mountains, small two mountains, Hanaiki [indicating locations]. The big one. The big mountain.
KM:	Yes.
VKP:	They called that He Mea Ena Eagle Hill. But I told people we no more eagles.
KM:	That's right, that's modern.
VKP (01:11:41):	Iō, I'm okay. Iō too, we're not supposed to say that word.
KM:	Because Akua.
VKP:	Yes. That is true. So, the other moʻolelo of these things is we went to… In 2018 we went to Tahiti. From Tahiti we spent nine days or so on Rapa Nui. So over there on Rapa Nui we met Aunty Rapa. She was here just this past… She and her brother were in Olowalu. And what they came here for was to carve a gift for Mokuʻula. So, their Hina is [thinking] Pua?
TP (01:12:28):	Something like that.
VKP:	And the red turtle.
TP:	Yes.
VKP:	Yes, red. But the spirituality and the meaning of this, the red honu, the protection is just like Awawa Akua. But this one is inside he me Kanaloa. Same as our other relatives of New Zealand, the Koholā. They're so respectful. It's that connection.
KM:	ʻAe, Akua.
VKP (01:13:17):	Yes. They came and did that. But in 2018 when we went to Rapa Nui, they took us to all their marae (moai), and they are known as Easter Island.
KM:	Yes.
VKP:	So, their carvings of the kūpuna are steadfast and they had shown us how they just chiseled their kūpuna, wahine, kāne, from the mountain side and how they slid it down. And made them walk to their space. With that moʻolelo we went to a marae. And they took us up to these markers and they showed us Lono. E Lono Makua.
VKP:	We went with Kaponoʻai we went as hālau for ceremonial culture traits of each other. And so Aunty Rapa took us to this other marae, on this other uka, and I'm going search for all the names for you because right now poina wale, because I am concentrating on this story.
KM:	Yes, yes.
VKP (01:14:36):	Then I give you the names. So, we went to this marae, seven kūpuna stand before us. So, we do ceremony within our space and we no enter theirs. So, Aunty named it and I go get you that. Named them one by

one and they're kuleana of each, this number seven here. She when really focus on that kupuna because that's the kupuna, that went traverse from Rapa Nui straight to Ukumehame.

KM: Oh!

VKP (01:15:19): Straight, straight into Ukumehame. And she never knew we come from Ukumehame. I didn't say anything, kumu never said anything. And we let aunty tell her story. So, this kupuna came, traversed to her story and she said as he entered between the island, he focused on this mountain. [indicating the heights of the kuahiwi of Ukumehame]

KM: ʻAe.

VKP: That eagle. I don't say nothing. So, he focused on the eagle and then his words was vast land of growth, the waters fell. What he said, like tears of… I have to go get that. I wrote that down.

TP (01:16:18): As far as the cloud. And then I guess the cloud would sit low.

VKP: That's all he could see was the waterfall going below of the clouds, trippy, abundance of water.

And nui [great amounts of] the food. And he was naming all that. What a… I go talk the Haole way now, what a blessing. This space that sits before my eye, this land that can feed much. So those words coming to me, from one kūpuna of a country so vast to have traversed in that years and I think… I don't even think, I think it was like in the seven hundreds, nine hundreds between that time frame.

KM: Sure, yes.

VKP (01:17:19): But for them to have traversed that way, that even made me more to investigate his moʻolelo. So, I worked together with Uncle Hoaka De Los Reyes. Uncle Hoaka is the grandson of Mauna Kea. His grandfather or the other grandmother, on his other side is Kawaihae. This uncle who's very high blood line status, but so much moʻolelo. He's the one that I tapped on confirmation. There were at times, I know of these two. One was a Mexican guy, heavy dialect. So, you know who he is and then had this other poʻe the one we got talk to you, I got to talk to you, I got to talk to you. So, the Mexican person came by way of my granddaughter-in-law. They take the children out in the front. This is another whole different story again this way. So my granddaughter went Tūtū? "Yes." "A Mexican guy outside here. He went come to me and he asked me, they was talking and so she said, oh my grams live inside here." When she went tell him that she was connected, then he started, he said, "you know I come over here in the evening time and I ʻauʻau over here, I bathe inside. And I feel something staring at me." He feels something staring at me. "I turn around, look I see two big red eyes." So he ran away. So, I just, oh maybe inu, I told my granddaughter, "yes, he was kind of flaky anyway" but different anyway.

KM: [chuckles]

VKP (01:19:52): So that went, and a few years after, that this Haole man, almost ahiahi time, not quite almost. “Excuse me,” “Yes.” he was kāhea, yeah. So, I told him, “you trespassing nīele, what do you need?” My son said, “I go look mom.” But by myself, I stayed inside the house. “Mom,” “yes.” “What the poʻe like, he needs help.” “What he like?” Because one time I went take care of one poʻe, poor thing he was like one street person. He needed help. So I went bring him. I thought it was like that again. He is telling me… You know our kids, how they talk. “He’s over there he stay telling me that he stay bathing up, he came up here a little bit more mom. He never like by the highway.” But inside me I already knew him. “yes, he telling me he was just bathing Ma and then he felt like something was staring at him.” Oh, sounds familiar.

VKP (01:21:17): I go, “yes.” And then he said he felt funny kind, so he went turn around, he went go look had two red eyes[Speaking to her kāne, asking him to get her phone.] Had a big red eye Mom. And then when he went stand up from the water, the thing went lift up his wing. And this came straight up. What is that? This is the face that, but I never know that you knew inoa yet. My oy asked, “Since when?” “Probably was here all this time since when he took it.”

So, I went to investigate, go to this uncle, a reader of many, reads, many, many books, communicating, planning, cultural, new age and all this kind of stuff. That’s why, I can come your house because me when comes to things I like this…

So I went out, in fact that night I told myself I think I got to go talk. “What, you like go talk to the haole guy?” So, I went go up, look uncle Walter I started to tell him I said, “Uncle, these not the ones. It was a couple times that people saying to the ʻohana or to me that get this red eye, tall, big and the thing only take one swoop. [indicates flying inland]

KM: Mauka.

VKP (01:23:20): So uncle never had to think too, he went look at me anyway like that. “That’s the aumakua of that space. And funny you coming to me because I went just read and my husband what he going get this uncle's research and it was, it’s always like this. When I get things like this and I ready for go up to uncle, he stay already.

KM: He get ʻum, Mākaukau.

VKP: Yes. And I know it’s because the energy that is moving, it is time for things too... So anyway, he got there, and he talked to me. He makes me to understand that you probably bringing back these things Viki because you love and you have faith. You understand your space. So, you actually are breathing and allowing them to set the path. And I go, “is that a good thing or bad thing?” He says, “Is it a good thing or a bad

thing? What is your intention?" My intention is to bring back this ʻāina the way it should be.

KM: ʻAe.

VKP (01:24:44): And to bring the truth of these things, of our past into the light today. Because those are the things that can help us heal. Why? Because that was first growth. First growth! I am so adamant [pauses. tears welling up in her eyes] in bringing back all these things of our people so that our people of today can touch it, can truly touch it, and truly understand the true essence and get the leo from our people and not from the from the story books.

And so therefore when you came and entered into Keʻeaumoku's space and I listened to your leo, I had to come home this is the time, because I have to ask permission. I have to ask permission

KM: ʻAe.

VKP (01:25:54): In all these things. Why? Because that is who we are, we are only the caretakers like these people outside there. They always… When I scold them take the car out of the water because of the oil. "Why aunty you think you own this land?" I look at them. I did not say that, but I do mālama I take care of this space for you and me. The aila [oil] that your car is dispersing is in this water. Is that right, fair to the ʻoʻopu that lives right here. They stay right here.

KM: Hmm.

VKP (01:26:27): Hey aunty. I said before my little ones, they could stand over there on the cement bridge with the pole and catch āholehole. My husband, he's so cute. He try his best but he's so short. He go throw the net that's bigger than him on the mouth in the mornings early before lā burns the top of the waters.

VKP: And he bring me home moi. But it's there In the front. yes.

KM: Well that's why the water also is so important because it brings these nutrients, and creates the grazing, the limu and things. Then one eats, and another comes in and eats that. And so yes. ʻOno!

VKP (01:27:19): I've used physically my body, and going to that river and literally… Ask him, he think I'm crazy. I do the work of the bulldozer. It takes me time. But I used to clear that ʻāina out and the stones used to open the way. Then came the new days, the current entity. Then they started to… They like build a stone wall for block the water from going out because they like ʻauʻau. So I go, I explain "after you folks pau you guys can go put the pōhaku back where was?"

VKP (01:28:03): "So that the waters can flow again." But no use you ask them

VKP: So, I had given up the talking already. So, after they go and after months, my husband and I go outside and lift up those big boulders.

Yes, cleaning up somebody else's mess. It's not taking me anywhere. But cleaning this water here a few years back, we never moved on top the ʻāina yet. So we used to go help Uncle Paul. and when we were younger and our kuleana was to keep the river open and clear. So, we understand that just before after this we're going to get summer. This is natural for the winds to blow outside that highway 20 miles inside here. Inside here 40 miles. It's a seasonal thing. Just before summertime, after this pau we got to go up and clear and keep the veins open.

Then we go, we go twice for the big vein, open. Wintertime where the waters all flow and all these things. We got to open the vein for the wintertime, because the waters flow. You remember that time we had the big water and when wipe out ʻĪao Valley?

JKM: Right.

VKP (01:29:37): Our first pad for noho [reside], before and they were still building, this was outside there. We had one pad. The Haole man, Jack, they when put us up over because sometimes when the water come deep or the rain, she come up higher, she flow alongside. So he put us up.

When that rain when happen. This is the challenge, and I'm okay with it. The thing about no matter how much, or who come and take care, you going do the best you can, and you only can do so much.

(01:30:27): I go up to the industrious, they make sod farm, A new owner. They're not even a part of who learned the history of our space. That is important! Even these new people that just went by over here bum by that's another story. My husband's first thing when he meets the new ones buying land. "Do you know the history of this place?" He always asks, of course, "No."

You need to learn about the history of this place. Maybe going to waste your money. So, this... All the years that we used to help the kūpuna way before us, they all passed already. Our kuleana was to keep the river from the main source up clear. Plantation had put up a turn pipe way up at the top this kind. [gestures turning a gate wheel]

(01:31:35): So the main river come out like this and then they would put the cement for the water flow faster. I don't know why they like the water move fast and they get these kind bars like this with the outer portion of the wai falls. Diversion. On top of that diversion get the big wheel, key. Before no lock, open so we can help control that water.

It helps too, especially when big water time you control the water, because if strong water it's not going home inside the loʻi it will pass. It is our kuleana to learn the process of this so that no matter how the water move, the loʻi is still going to get wai. These are the things that we learned from kūpuna up there. Now on the very top where this mouth opens up is an island and these state people and the engineer…

[pauses] I am going get to that right pretty soon. So, there's an island up there which divides the water itself had broken away.

So, the main source and get one small little trickle here, the main source goes this way and he go this way.

KM: Two different sides?

VKP (01:33:08): Yes. That's why I called this island and I know because us two guys cleaned that. I mean we, get big giant cooler I went find up there. I score

JKM/KM: [chuckling]

VKP: But we know what's up there. So anyway, there goes this kanaka now and they go put house. So Bianca our lawyer, they're together with Lance Collins.

They are lawyers but they love helping the kānaka people. These lawyers have helped us in so many ways, and they try their best to do it for us for free. But the ka'a needs gasoline, they got to turn on the water pipe. So, we understand. But they no squeeze us like this [grasping her fist]. They cut it. So, there's a few of them that come help. Anyway, Bianca told me and him that I got to go Honolulu because this man went put plans to build one house. "How come we going in Honolulu?" "I don't know, but he went file 'um in Honolulu." I said, "Yes but the 'āina is here on Maui. So how come we not going County Council here so we can speak." "I don't know they filed 'um over there. And they allowed him to do that." So, she flew me over and I sat down.

That's why I thank you so much for what you do, Uncle. Really, because these things that you do will help us open the truth. Because right now they're looking at us. "yes, yes, yes." That's how they always looked at us. They never did take us seriously. And yet we love the 'āina so much.

KM: 'Ae. Culture gets in the way of this [gestures dollars], making the money. That's the problem. So, they wipe um out, they try, but they no can quench your fire. Yes!

VKP (01:35:31): Yesterday had, mahalo to you for the books [volumes of the 2007 Lahaina Ethnographic studies we prepared]. It is the real, it helps a whole lot. But that is true for the things that we had shared. Mahalo you!

KM: But you see it's just a small way to mahalo…

VKP: But you see the way I live, I love it.

KM: 'Ae.

VKP (01:36:05): I feel comfortable. My kids say, "Mom, you got to paint your house." I say, "why?" Plenty come and try help, "Aunty, we go make your roof." I love my roof." "But when rain?" "That's okay I put the pākini" [to catch leaks when raining]. I ma'a that's why, and that past made me happy. The most happiest days of my life was with my kūpuna. Putting the

pākini pan when the totong, yeah.

I have a good friend, her name is Char. She's a founder of Hemp Creek, any kind. She's the one going come and help me kāko'o for build for our people, real house. But anyway, she like to come put house for me. I love my house. Why, what's the matter with my house? Maybe I need the maid for come clean. I need a roof. A guy for sweep the rubbish off. But I'm good. My grandson, he will come, he go make my shower. You know where my showers stay uncle? On the side over here when too windy or I cannot go inside the river. We don't use any kind of soaps. Same like down here, the river, when I go scold them, they get Dawn, they get Tide.

KM: Po'e lōlō.

VKP (01:37:43): Yes. I said, you know what the best soap is the old soap. Go back to Ivory.

KM: Yes.

VKP Then use the Lanolin, it doesn't have all that and that stuff. But anyway, sorry for going off.

KM: No, no.

VKP (01:38:01): This river, when that big rain came and I know what that kanaka was doing up there. One time we're sitting outside cleaning at the river side. The water came down all gray, gray, gray. And I was like what? From beautiful clear to gray. Somebody doing something up there. Now I went go find, we reach all the way to the top. And the kanaka was cutting trees, dropping them off. You know the island I described, it's high, you know uncle. We stay down inside the river like this. Maybe stay like that [gestures about five feet].

TP: Good size.

VKP: Is that the tree? Because the river is deep. So, the 'āina paha, stay up there. So, the trees he dropping, they laying all on the berm.

KM: The slope, yes.

VKP: I hope he going clear that trees before the rain comes. Never happened. So that day of the storm, we never realized what was going to happen right? So, we stayed home. My brother, I removed him away from O'ahu, I told him, "You come home with me, O'ahu, no more nothing for you." And my parents, both our parents had hala. So, I told him, you'll do whatever you got to do to mom and dad's house, whatever you got to do, then you come home. I mean noho him top that day until we could get things more situated. I never had this; my son had to come build his own house because it's crazy rent out there.

VKP (01:39:57): And then my son tried to go outside there and live again. He just came home yesterday. He saw us. "Mama, I got to come home." My daughter-

in-law, they going raise our rent, they going keep up with the fee. They cannot afford, FEMA pays $4,000 for two bedrooms or something. Up to $11,000 for one four bedroom. To me it's crazy because...

KM: Criminal! It's criminal.

VKP (01:40:30): Yes. Because you're taking out the local to put the local with the federal money. I brought this brother over here because I don't expect my 'ohana to go outside there to fill the pockets of others. I tell them "come home." My oldest one, Lucky, his father-in-law gave him a house that stay fully paid so I no need worry. My two girls live in the continent. My youngest one, my youngest one come with the mana'o almost like his mom. But he go into the realm to help our people. Because you know DLNR they learn Kingdom Law you know. They do. And so those are the things that my son grasps besides his mama and his uncles. With this, bring my brother home to stay. And that night when the rain was so bad, was so strong. I was getting scared. But we stayed in own house. All of a sudden, my brother came inside the door. He said, "Oh, I was hearing water, and the water went sound too close." So, I had to get up and I went, go outside by the deck and I went, go look down. Now the stairs for going up to that deck is pretty high.

KM: Five feet or something or?

VKP (01:42:16): Yes. Okay. Now that and then get the berm by you guys can come, we go look the river, the river here, they get this berm, and they get the staircase go up. The water was all the way up to the first step.

That fast, that water went rise. So, when he told me that I was… Can the water rise that high because the cleaning and the... But then another voice went tell me, you got to... …My brother came in. So, I went go run outside. I was going back to get some more of his things. I stood on the berm; I was ready to just jump on top. I hear the creaking [makes creaking sounds]. Oh, I pulled my leg back, I stood there. The river went lift my house twist 'um, and I stood there watching. Oh! So, I came down and already I could see over here the river was going right here [gestures the area in front of her home where we were sitting during the interview].

KM: Through here?

VKP (01:43:24): Through here.

KM: Yes. At two feet already?

VKP: So I had to take the car, and we couldn't get out of the gate because the water pushed already. We had to stay up one more. But the river was flowing. So what they did for me, when I see that big rain, we always had a question of this river. All the years that we go up clean the division. How come this piece over here looked like could have been part of the river. But the thing sitting up here, drive there.

And then the river is flowing down this side and then this side of this river. Every time when the water pushes hard, she switch.

She keeps changing. That's why I keep telling my kids, I said "when you folks go inside, whatever way you put the pōhaku, you be mindful because one pōhaku moved makes a difference because it's all about the current." That went down. We put in and I was walking only here, my husband get glass. The next day, did we go and check by next day or did we wait?

TP (01:44:54): Wait a while.

VKP: Now we go walk inside the river. So, we start. The river is almost like you know the bathtub. When you put the water inside, then leaves you one mark of the level. Thirty feet.

JKM/KM: Wow!

VKP (01:45:20): Thirty feet! That's how high backside when we went go look where the river should come down. Yes. I mean there's a plateau. Yes. She comes down from the waterfall, get one waterfall up here. Then when she comes to another level, she plateau down there. I stand on that. That's the first plateau e went to check. Thirty feet already over there you could see all the trees. All inclined [gestures, laying down].

KM: Debris and everything, yes.

VKP: And then I was looking at him, I said, how come and I looking at the trees, yes. We get clean cut. They're not busted. And I don't know if you seen, you know you see this kind water, you see this water tank? [points to a small – c. 100-gallon water tank on side of house]

KM: Yes.

VKP (01:46:15): All inside the trees in the bush up high. All stuck.

TP: Stuck in the tree that's how high the water was.

VKP: So, Uncle Paul, he uses that tanks outside. So just in case when slow, we can use this.

TP: You could only get to one, the rest too high. How high the water was. Unbelievable!

VKP: But this river, no other river. And I mean I lived by rivers before on Moloka‘i and stuff and usually they're stationary. They'll do this but not move, Literally move.

Like it's alive and it's saying, "No, I don't want that here, want..." like that. Just like one wahine, you know how picky they are. Because all the years that we go up there in this, ever since we came home up there was really cluttered, kukui trees all falling. So, we went up there, we cut away, hemo that vein so that. Oh my God, the ‘o‘opu!

KM: Really, still yet?

VKP (01:47:37): Still. But they don't come down as much as before. They used to be here [the area near her home].

KM: Yes, and that's part of the pilikia because as this all changes down below the ʻoʻopu, because they are going from makai to mauka, yes.

VKP: Yes.

KM: And they go out, if they can get back in, pau.

VKP: That's why we started to teach the ladder. The pōhaku ladder. My son, we go outside, and we try, get them interested. The people that come and enjoy the river, and my son he get plenty patience, and we just going do that. We are not going to say anything. We just, going. Aloha... Oh maikaʻi. And we just do. And then they question, "Oh what you guys doing?" It opens up understanding.

And then, that's when we enter and explain to them. My son does it really well. He can speak American as for me, I speak weird.

KM: Nah [chuckles].

VKP (01:48:39): So I don't like talk too much. I watch out where I talk, I speak weird, but he is the one who explains to them, the kids especially.

And then the parents start moving in the purpose of the ladder, why you do this? How many ʻoʻopu? Only five you see over here. And he explains to them of when he was small, how he could stand right there where they are swimming and catch fish. Uncle, Because if you look now, no, no, no, cannot. Because I'm not there to do this.

But it grabs the kids' attention really quick. And with the kids' attention, that's like I said, the parents come in. So, we try, the consistency is the one that I cannot keep up with because it would be like I would have to be sitting out there almost every day to continue the story.

I told my son, maybe we can do educational boards or something. Like how they sometimes do, and they put the picture of the ʻoʻopu. And then they take the picture of the story.

KM (01:50:00): I think we could help you with that. I love the moʻolelo, the stories and the practices. And you can create a little kahe or something so that the ʻoʻopu can come back. We could probably help you.

VKP: Because you know what else had uncle, ʻōpae. I like the ʻōpae but only when it is sheltered. The ʻōpae, only if the waters are… How I going say this, uncle? ʻŌpae not going just come. ʻŌpae come, how I going say this, ʻōpae going come because it is their time.

In that space. So, in the front on that cement slab before long time when come ahiahi just before you see all the red eye. [Looking at Kamahoʻi] You know down where your mama them all over there that's why I never

used to touch the grass. The grass don't grow because they all stay underneath. And then too, with that, I know the prawns no belong to us, but they all intertwined together and they all live under there. So, me and uncle, we go to Puʻu Koholā, sometimes we stay away for about a week. My kids, they no care for come home because come home is to work.

VKP (01:51:23): I tell them "how rude, How rude you folks. Every time you look at home you guys think work?" "Yes, because every time when we walk over here, mama, we look oh get plenty for do." "Oh, it's talking to you!"

KMJKM: [chuckles]

VKP (01:51:37): Nothing to do with ʻāina . They're talking to you. [laughing] But anyway, so with that ʻoʻopu again, when my son was really younger, younger, he was helping Uncle Paul, DLNR. What's his name? Skippy.

KM: Oh Skippy Hao.

VKP (01:52:01): He came and brought us hīhīwai [a native fresh water snail (*Neritona granosa*), which inhabits flowing streams]. My son Toshi was the one. He took all that and he went run. Remember the stories of before of old times how the kings used to get their...?

KM: ʻAe. The kūkini.

VKP: And they run. For take things for the aliʻi.

KM: Yes. Still alive, yes.

VKP: It is here. I blame myself for not extending those kind of manaʻo to our children. But I think if we can do some kind of teaching work, I cannot sit down outside there maybe one day but I already trying to gather of all these different groups to come in and we going get one workday, and we going clean up all the front and to make it more presentable. I haven't touched that ever since, before people used to pass and used to trip out because I had water sprinklers out there going on. Uncle. Had tapioca had so much food being grown.

(01:53:13): Outside there, mango trees I had ʻulu trees coming, and I was so happy because these are the foods that I can share.

KM: ʻAe.

VKP: With these, and we were starting to do that. We had small little stands like a one dollar, enough because we never blood, sweat and tear. But the dollar would help us with buying some kind of fixture.

KM: Hoʻomau, yes.

VKP: For the pipes so can keep watering them, and when kūpuna, I no take, just give.

KM: Hāʻawi aloha!

VKP: ‘Ae! And so, these are the things that I like to continue to do. And Char is going to come and help me to try to do that in a more modern way. She wants to bring a healing center here in Ukumehame, and I have to pray and ponder. But I know this space here, Ukumehame is kapu, this whole place is kapu. This place from behind here, we had forty. My tūtū, you know there’s a lua over here. I’m talking about Kalaikini [the original title holder of Kuleana Helu 6408], their home over there. His sister is **Apuanakai Nāhoʻohe‘elua**. That’s my tūtū man’s mom.

KM: I see. So, under Kalaikini or she’s above Kalaikini?

VKP (01:54:50): Yes. So, Kalaikini, Ioba… But before he had his wife was Hakaleleponi. So, she actually comes Mauna Loa, from Hawai‘i Island. So, they noho maha over there, that’s where they went, raise their kids. They had kids and stuff. And then inside here, forty something lo‘i.

KM: Just above us?

VKP (01:55:19): Right here, all this what I noho on [indicating the southern side of her home].This what I know more on, this whole… All the way up plantation time up there in the corner, just below the heiau. I get one heiau. [asking her kāne] He inoa kēlā heiau? And then I can share the heiau with uncle. I never show you.

TP: This one, they had some burials through the plantation, this side. I think there maybe two, maybe three burials on this side. But one heiau was more of a navigation. We go up there with Michael Lee, Kahu Michael Lee. We do the stars.

KM: Kilo.

VKP (01:56:16): So we went up there many years ago. When we were traversing with Uncle Sam Kaho‘ohalahala. He used to come because of this space, and because he noho maha across. [Looking on phone for photos] And I’m looking so I can show. And I don’t kumu if you get enough time for me, plenty long... Because I’m patching through to today and to the older. So anyway, I went lose my train of thought because get too much, because I went think of Nu‘u. So my mind is there.

KM: Yes.

JKM (01:57:02): Aunty Viki, when were you born, what’s your birthday?

VKP: 1956, I’m sixty-eight, I going make sixty nine. I still young, I still young duck.

KM: Mahalo ke Akua!

VKP: Yes! Like with Uncle Lawrence, he’s 80 and he’s still spry. Up and down yesterday, up and down. First one up. So clear. So that’s why he tell me I” going to come. I go tell you…” He like come and tell me about the turn haul roads.

But you know before over here, uncle and I, we could walk to Olowalu Store from here to the backside turn around. Now, it is too dangerous.

I going shift, because my husband maybe where my Kahaialiʻi, when he bring the high school, Hawaiian immersion.

KM: Waimanalo you said?

VKP (01:58:16): High school or Hawaiian immersion. The big group came. Usually when he bring like that, he ask me if I can open and I share. I share. Oh yes. Oh yes. So, we did protocol outside, exchange. And then I shared the stories of these spaces are shared with them. The story of the dragon fly. The dragon fly is such a… It's like a... What's that, like a fairy.

They are like the fairy. They fly here, whatever share. But we shared protocol together. I felt for them because it was getting hot outside there. I moved them by the river. Come, let's go by the waters. Cool. So, I stay sitting on top the stones. So now they're bringing out all their ukulele because they going dance. On top the cement slab and I was so blown away. They chant their own, they sing their own mele. These students these ʻōpio and the kumu only watch them.

VKP (01:59:53): So we stand with the children, students doing their thing. When we pau, we give each other our aloha. So appreciative of them sharing their knowledge and cultural spirit with me. Then I heard one of the kumu went to the main Kumu, he was talking, but I no can hear, because I stay hugging the kids. All of a sudden I heard the Kumu, the head the poʻo, you need to go talk to the kumu. So, he was mindful, he stood behind like this until we were finished with all the students. And then he came to me and then he said, "I have something to share with you, aunty." It took him a while. I think sometimes you got to adjust yourself.

And he was standing there. He was standing there, "a big moʻo was right behind you, aunty." I just nod my head, let the air clear. He wasn't talking to me with his mouth, his mouth was in. He was talking and then he made his hand like this to me. And when he opened his hand, the dragon fly. "Aunty, what is that?" "It's good, because through you he's showing it is a good thing. These things that you have bought before us in this space has been missed. "The leo of the children."

KM: ʻAe.

VKP (02:02:12): The true love is who they are and what they carry. So, I thank you for coming and, and allowing this to happen. The only thing I can share with you really right now because there is no true or real story of what is the things that these energies bring for you.

I give you example. Keliʻi Reichel when Heno, has to be moved up as a kumu hula. My daughter-in-law, my two granddaughters, and my two grandsons, she was talking to us about the dragon fly, why here, why is this coming? Because Heno is going move up. When she told me

that. So, what Kumu saying that I have to come home and I have to gather the larva of dragon fly.

VKP (02:03:59): I love you kumu, because that's the birth, that's the beginning. That's the new life. And these dragon flies, so tiny and so pure and the things that they carry within them. That's why I told her it is what you bring to that, that's why I see it's like a little fairy. You know how that?

KM: Yes, yes. But it also… …everything is connected. So, the pinao [native dragon fly], they're also water creatures like the moʻo.

VKP (02:04:48): Exactly! I mahalo you. They are all water creatures. When I tried to explain the best I can, all I could tell him was this, because you are aware of this now. Now it's going to come to you and you going to create your own. And when that day you focus and the things comes up, you come see aunty. And you come.

TP: [passes phone to Makua Viki, and shows a sketch the represents what Nuʻu looks like]

VKP (02:05:26): This is my guardian. [crying] These are the things that we have tried to speak to the people that put the windmills on this mountain [Kaheawa Ridge]. What they needed to be careful of. Because they are here and they are part of us, they are life. And this is a lot of research, a lot of filing. You can see the labeling. Nuʻu is the guardian of Ukumehame. Why? Because Ukumehame is kapu.

KM: ʻAe.

VKP (02:06:07): Ukumehame together with Olowalu used to be... …Let me put this really graciously. The epic of spirituality, a lifestyle that has grown within this faith.

KM: ʻAe. A piko, yes. For that spirituality.

VKP: Yes. And it is within these two ahupuaʻa. In the past few years, Ukumehame was like being disappeared by disappearing I hear that certain researches that I do when I ask of course I'm going to ask… [noise from, strong winds blowing around the home]

KM: E mala mai is it Nuʻu or Luʻu?

VKP (02:07:36): Nuʻu. So he has a need. He has a life. He has a history, and it connects. And it doesn't mean that he's only for Ukumehame. Because how can I explain this uncle, the essence of ʻāina no belong to all one single source.

The essence of ʻāina has its own. And so Ukumehame is there, whereas in other spaces it could be something else. Now I can go back to the moʻo the one, this boy yes with this.

VKP (02:08:25): We had to do one walk through Ukumehame and Keʻeaumoku came with us. And who else? Albert Perez. Albert Perez is on Maui. He

always… Aunty and he always wants to kāko‘o, mālama in this space. So, we did a walk and Ke‘eaumoku was because the first walkthrough in the EIA.

VKP (02:09:08): When they went to do that first one for Ukumehame in 1990 early… The kūpuna were still alive, and the kūpuna could still walk. So, him, young spunky, he was young so he could go. He gave me everything of that report. I carried that here. The other one went help me to accumulate it, and it's a container full of information. I get hard time to read the whole thing but I tried to read the whole thing, but I keep it. But the one used to be County Council, now she's Senate, she lives Honokōhau I see her face, purple hair.

JKM (02:10:01): Oh, Ellie.

VKP: Ellie Cochran, we was real close. We used to go inside her valley, and we used to kilo in there with Uncle Michael Lee. And then there were pieces in there that we would tell her that she really needed to mālama, and we got to... But anyway, that's how that connection with her, because of her ‘āina, she had her office staff print me everything she could get. And I mean all the reports of the EIA. And get one other one, get two an EIS and the archeological one.

KM: Yes, archeological inventory. AIS. Archeological Inventory Survey.

VKP: She overwhelmed me. That was too much. Today I keep it in a stack. It's inside the container, up on the shelf too much. I promise I cannot go through that whole thing. Just like I didn't mean to do what I did yesterday with your buke, I asked for forgiveness.

KM: No, no, it was perfect.

VKP (02:11:16): And I will come back to mo‘olelo, but I need to explain this. One wahine, I looked at her, and asked, "you know what you going to do with it?" She said "no." But she likes to collect things and she holds onto it so that if somebody ever says something or then she pulls that out. So I go look, I said like to read your boo. She said, "look get one other set on the table." I go ask because I wanted it…. That's why I went come to you, I'm so sorry.

KM: No, it was good. And that's why we had them made. Fortunately, I shipped it over to Kamaho‘i because it was 40 pounds of paper.

VKP (02:12:34): Yes.

KM: Anyway, it's so good. And the thing is that that is just skimming the surface. We are going to do more; we're doing more now. Plus, we didn't focus… We included Lahaina, from Ukumehame-Olowalu, only some of the mo‘olelo, the traditions…

…Anyway, I'm glad you got it. And I hope that, lease keep the good set the bad aside. But we just try to help you help bring those leo i ka

makani these kūpuna are all around you. Right. But they wrote so much rich history, so that's why we… So, we are going to actually print up some more. We'll share with those who should have, but then this new one is going to be even more.

VKP (02:13:49): You know I came home. Actually, it was from over there because these books I took to be within my house. Tell me why? Before I left that space. If not, I got to put it back on the table. So, I put the book down. You know how you open Baibala sometimes?

KM: Yes.

VKP (02:14:20): So I open one volume, the Royal Patent, the Land Commission Awards. I look, Manamana my kūpuna. And I had never seen their name on anything before, but only the stories was from my grandparents and my genealogy.

KM: Hāmama ka pu'uwai!

VKP: Was so mean, that's how come I went hold to the books because it did that to me. So, I just want you to know that this book will never go astray and the building of a health cultural center here in Ukumehame to put all the history of things that is found here in Ukumehame into that center. I will include these books because inside your book you get the kūpuna of these spaces. I was like this. "Oh my God!" And the translations that are already in there. My work people I got to go back into it.

VKP (02:15:40): And I'm not literate too much to the computer. So I have hard time for do real true research. And as you can see inside here… [living off grid]

KM: You kind of disconnected. But awesome!

VKP: Yes. Kind of plenty disconnected. So, because I'm not tech smart and I am not using computer. I write everything.

So, for say if I can go outside kilo when the sun set, especially in the time of Lono, which we just passed.

KM: Yes, Makali'i.

VKP (02:16:24): But I am very into those things because we know the connection to 'āina, and Sky Father. Papa and Wākea. Is a great, great mo'olelo that we should be continuously working within because that is the creator.

And so, with these things, that's why I go in August to Brazil. Brazil wants to sit down because it's their solar… It's like the time of our Hina, but for them over there it's the Earth Mother and their Earth Mother has a different name.

And so, this is a gathering of kūpuna wāhine that will be gathering in Brazil to bring all our culture, and our spirituality together to give energy for Mother Earth to heal.

KM (02:17:32): Hmm. So important. May I for a moment. So, you mentioned Papa. And we hear Papa Hānau Moku. Papa Hānau Moku, Wākea. Now Papa's other persona, you get Hina, and you get Haumea, and there's this beautiful… Which is why we got to be prayerful, that however our prayer is, that this health and this return is going come. So, one of the poetical names for Haumea, we have Papa Hānau Moku, then we have Haumea Nui Hānai Wā-wā.

VKP (02:18:23): She's the one that fixes all the planes.

KM: That's it. Because you see the haole, the missionary that was at Lahainaluna, like Andrews and Richardson, they went translate it as "Haumea of the great noisy births." And Tūtū Kawena told me "'a'ole, Haumea nui (great Haumea), hānau wā-wā (born time and time again." Like there will be a resurgence, there will be renewal of life. That's what we got to pray for. yes.

VKP: I think that's the education, how I'm going explain this. These things that you have spoken to me, I think these are the things that they want me to share with them on that side. But I only know of Papa.

And the only reason why I came and reentered again into it, Papa Hānau Moku is because of this girl Alicia. They are a group that have come together for the protection of Papa Hānau Moku.

Because Taiwan and Asian is just fishing her all around. So this girl is here and so she invited me to a talk story about the wetlands, because Ukumehame is not on the map. And I am so surprised because when you come off the pali, what is the first thing you step into? The wetland.

KM: Yes.

VKP (02:20:05): How can you not?

KM: And you see the ālia pa'akai, so you know that it was very different before.

VKP: Yes, so many stories. So, uncle, that day, that was a Tuesday night to do a presentation. So, Alicia, she says to me… And I not going veer off, because it's got to do with what you have here. [Alicia asked] "Aunty, is there anything that you want me to put up the screen?"

"Aunty, no more, 'a'ale." "You just going to speak from your heart?" "That's all I know."

"Okay aunty, that's fine." But that day when we went outside, my husband, that's why I always have him next to me. My confidante and his energy allows me to bring all these.

KM: He's the Kū with your Hina. [laughing]

VKP (02:21:11): Thank you, thank you! Oh yes, exactly, exactly that. So anyway, so we was driving out here, we carry outside…

TP: [returns from garden with a fresh pineapple to slice and share]

KM: Oh, look how beautiful your hala kahiki.

VKP: Came from inside the yard, it was ready.

KM: Beautiful, mahalo!

VKP: It's good. See that's why I love this ʻāina where you can get freshly picked pineapple, and mango. I know the trees. I know all the trees and I know where they came from because all these trees all started from seedlings. Everything, mostly everything inside. I don't take things from anybody. I'm very particular to a pattern.

KM: Discerning.

VKP (02:22:18): Thank you. Thank you, yes, I am very.

KM: See like some kūpuna, "A ʻai hoʻokano!" All finicky, you no eat this, but you see it's discerning. You want it to be pono.

VKP: Yes, because we cannot see the negativity of things that come. It is how we prepare ourselves.

KM: Pololei!

VKP: The presentation is very important for me. So, he was going out that morning because I didn't see my grandchildren. My husband, he took his phone and he started taking pictures. I'm calling him weird, but I know the reason why, sometimes we get spurts, and we do things. We reached my granddaughter's house. He started showing me the pictures. He said, look, get water. Water! I was taking a picture of the pool, that has never had water. And inside that water had the fish. That's not what we know to be was the tilapia. But there is life in there that never had, for all the years that I've been here, that has always been only the ʻahu go the liʻiliʻi one. ʻAhu is the one we used to make the ʻawa ceremony.

KM: Yes, ʻahuawa [the native *Cyperus javanicus*].

VKP (02:24:02): So that's all growing inside there. But that day he took picture, had water. The thing was so clear, then I stopped thinking "he wai," because I know what get underneath here. The point is where, it's not my business. That's ʻāina's, and tilapia is known to salt-fresh because they that kind brackish water.

KM: Yes.

VKP: It just so happened; I'm bringing up this limu project. Allison, she's the limu lady for us, and Waimanālo like help because something came to me and told me we can put back the limu again.

We can fix our river and all life within there. So, when DLNR went come and gave all the hīhīwai, Toshi went put up there. Maybe it took about

10-years, maybe 11. One day we was inside the river over here. [indicating behind her home in the kahawai]

Just cleaning. That I go feel underneath.

KM: Hāhā [to feel under the stones in the stream with hands]

VKP (02:25:37): Then I under, and there they were.

KM: Wow!

VKP: Oh, I never take them. I never disembark. I never disembark. But he stays. I put it back. I was so excited by then something else told me. Go outside to the pond. I sit down inside. Sit down below. As they make, I stay lining the stones so that the wider river go down. I pulled this pōhaku, what is this? I had to look good. Hapawai [a form of the native stream shell fish, more adapted with a wai-kai mix of water]. They are that of the same ‘ohana, he mea. But this one go down more close to the salt ponds.

(02:26:45): So these two are ‘ohana. So, I know I went see over here and then I go down there, they send me down there and now they show me that. So, my point to these small little things is that they are here.

KM: Yes.

VKP: They are here. What will destroy them is all the soap, the shampoo, the car reversing up. They literally, you know that big kind truck with the yes. And then when I...

When I go, please I say please always the first word please because I don’t know them so... please. Why every time they do that. “Why aunty, you think you own the river?” “No, I know, I help take care, do you?” That’s all the words I say, but my leo coming tired already. So, this one here? Yes, the son of I call her, Hansador, she lives up Kahoma, one family up there and she, the son works for the county and so ever since the fire he traverse and so with his own eyes he sees the ka‘a, all going inside. So, because he get inside the county he don’t want that, so one day I go meeting, senior meeting.

TP (02:28:35): And he come with the barricade. You can come with the barricade put ‘um over by the river.

VKP: But you know follow big truck, just come over and pull them. The big gap, you know the effort is there.

KM (02:29:00): And forgive me, I’m just going to… People, this is the problem. We know traditional and customary rights and practices, but you know from your kūpuna I believe, there’s no pono, or right without kuleana first. You mālama, mālama pono i ka ‘āina, na ka ‘āina mālama i ka pono iā ‘oe.

VKP: Yes.

KM: But they forget. They think, oh I get my rights. But their right is the right

to be a steward to mālama.

VKP: That's first.

KM: Yes, always first. Yes. And that's why the kapu… Say all these things you're talking about even how the wai when the ʻauwai you know like that and they were so sophisticated because this ʻauwai, like you said, if the water too fast pohō. Always maintain and you will get what you need.

VKP: Yes.

KM: And so, what you want is just… They engineered it perfectly so that it's coming down. And can you imagine, so you have loʻi right back here.

VKP (02:30:01): Yes.

KM: You know they had ʻauwai coming off of this kahawai into here, and that it nurtured and fed the people.

VKP (02:30:09): Inside your buke you talked about the Indices [1929 "Indices of Awards…"].

KM: Yes.

VKP: You when you open, you get the kūpuna, the Land Commission over there. Stay this place inside there. And then I looked at your book and how you place them. Easier to find than in the Indices. I have to go here and there. Especially at my age right now, and all the things coming, it's a little bit harder for me to research like before. Plus, do you see my place in and out.

KM: So that's the thing. The indices or "Indices of Awards," that's the problem because that word is "Award." So that's why what we're going to do now and what we did even there, we didn't just rely on the indices. We, my wife Onaona, who's her [Kamahoʻi's] mother's first cousin. So, they all come under Aholo for here in Lahaina. So, Aunty Lydia Aholo was hānai of Queen Liliʻuokalani. She lived through the overthrow with her. She lived to be 101 years old. We knew her because she passed away in 78 or 79.

So many native tenants claimed ʻāina but half of them weren't given. And in fact, between 1848 to 1849 plenty went make. And then you get 1850 to 1855 with the measles, 1852. It was set against the Hawaiians already. And then they allowed this plantation operations all looking for that. Earlier, you mentioned the cave and the wai, was that water fed into the plantation system?

VKP: [shakes head, no]

KM: It's nalo, hidden still yet?

VKP: No, but now it's Peter Martin.

KM: So, he controls this now too. In his mind at least?

VKP (02:32:24): Olowalu, Ukumehame. He is West Maui Construction. He is Hope Construction comes under his other partner, Josh Dean. He put us in jail one time during the covid. He jumped inside the ditch because we told him this is not your kuleana.

VKP: And mind you, Peter Martin owns sparse [parcels scattered around the ʻāina]. But he takes the whole area, why can't I not be like the great five? And then I told him that time he was talking out there. I told him, because your name is Peter Martin and not Big Five. So how can you gain what belonged to someone else? In today's time. That's why he doesn't like us, what he's doing now? He's selling plenty of the land.

KM: Lots of people think they're going to build on the land.

VKP (02:33:29): Yes. And then this one here [indicating the area south of their ʻāina], that's the one with eight houses. Peter Martin, that's all wetland.

KM: Yes, right on the low area there.

VKP: Right. So, under that house there's a pool. A pool, same like what is sitting at David Malo's. David Malo, there is a like one hot water spring over there.

KM: Wow!

VKP: There's a hot water spring that comes out from there that they went take the pipes that come off the road by the heiau, and that two pipes, the plantation connect together so that the cold water cools this water down. And that's what should go across here. My header is right here on top of the plantation pipe. A plantation pipe that comes across the river into this domain. So, when we hemo the manhole... …I could take you, show you, but I don't want you in the danger because get all those strange people now in there. You know when I was younger, uncle. I no allow this because I could move. You see all the people are there, they wouldn't be there. They weren't there before when I came.

VKP (02:34:59): But today I come to frail, I cannot even go inside here and control these people inside here. But I cannot traverse like I used to. The last time I went traverse and talked to these people inside here was when they went come and cut. They pull out all my ʻulu trees.

KM: Auwe!

VKP (02:35:21): They come pull, huki. Yeah honey. Pull out all my ʻulu trees and throw them down there. I walked across… [describes an encounter with a local family, and their lack of care for ʻāina and respect].

VKP (02:36:36): …You know your other partner, the kane, the boy?

KM (02:36:46): Hinau?

VKP (02:36:48): Yes, and she's claiming to be Hinau, they claim Kanaina. I said, you

cannot claim Kanaina. “No, no, no, no, no. You need to go learn the moʻolelo of why Kanaina was entered into Lunalilo, until then no. Your folk’s place is across the other way, where Kahaialiʻi is. But Kanaina that space over there with it’s so pīlau. But that section is only his trail. That was only the walk-space that took you to the bigger space.

KM (02:37:36): Yes, is that Puaʻaloa, the big ʻili in there.

VKP: Yes. So, this strip was just like one walk pathway.

KM: I see.

VKP: But they noho mahaʻoi inside there. “Oh, this our ʻāina.” “No, this is only a pathway.” I get hard time explain, they poina wale. That’s why they don’t... So that’s why I started thinking about signs. Maybe something more stationary that you can consistently reference or even. Then they go, “you saw what she went write, try look see-see, but it’s there. But anyway, that was some of the things, and I tried to talk to the families next door for how we can come together.

KM: Yes, E kala mai, kūpuna taught “I ka lōkāhi ko kākou ola ai!” (Our well-being is in unity – working together for pono), and this is the thing as long. See that’s the problem. This inherited trauma generations of domination by the colonizers.

VKP (02:38:44): Yes, yes!

KM: The message of Akua is good. The messengers were not good. So, Prince Kūhio, even when he was trying to formulate and pass the Hawaiian Homes Commission Act, his own Lāhui, people were arguing. and he told them, “I ka lōkāhi ko kākou ola ai!” Our well-being is tied to our unity. One, if we work together. But see as long as this guy who claims title to the land, and the others… And even the kanaka who you mentioned earlier is tied to my wife Onaona’s ʻohana.

VKP (02:39:29): Oh!

KM: Yes. But what bothers me is how can you huli and change your beliefs about pono? But, when you get tied to this, “well you know what sister, we going build up here but we give you little money. You can restore your church or whatever.” Whatever it is. But who knows, people get blinded by the dollar sign.

VKP: My Aunty Maile, what she called it, the one that changed their talks of young child time. The one the trained them. they made us pledge allegiance to something that was brainwashing.

KM: Yes, that’s it. Brainwash. yes,

VKP (02:40:18): It’s brainwashing. See me, I don’t know that kind of stuff because I don’t care for brainwashing, because our minds got to be clear. Clarity always has to be there. And if your mind cannot be clear, then you need another attachment to help bring clarity. Because that’s what true transparency

is. I kind of getting tired of them coming and talking to me. And every other word is transparency. It's another zombie.

KM: Yes, it's like every time someone, says, "oh we go hoʻoponopono this," or Aloha Sewer Treatment Plant, Aloha Sushi," and all this, they are just bastardizing the language, culture. And then when they come and they say, "oh today the value is lōkāhi." No, lōkāhi wasn't the value, it was the action. And Tūtū never tell, "Hey baby hele mai oe, aʻo ʻana wau iā ʻoe o lōkāhi ka ʻōlelo o ka lā!" No, no, You live it, right? It's a way of life, not just a word.

VKP (02:41:19): There's also this one more space that I need for share. I might need help. This one, I think they went move ʻum. I cannot go inside anymore. [speaking to her kāne] Honey, the circle within. Now maybe we can look your map.

KM: Okay.

VKP: Then I can show you.

KM: Okay, let me ask you a couple of questions real quickly. Okay. You know, what is your vision for these ʻāina of Ukumehame? We got to protect? The land is sacred already. Now you get heiau you mentioned, by chance, have you heard a name?

VKP: Hikiʻi.[18]

TP: Hikiʻi.

VKP (02:42:16): He mea mōʻī used to stay in there. And then the other one towards Olowalu] they say is ʻĀweoweo.[19]

TP: Ukumehame.

VKP: The reason why I cannot see that is ʻĀweoweo because when we went up there, the four corners, you know the hale that sat within that heiau that four corners of that hale still stand because the walls are still there. Each corner went point in line with Kāne's home. Those four points attach to this at a certain time, yeah.

KM: In the heavens of celestial kino (bodies).

VKP: Yes. So, it was shown on those things.

KM: And the ilina, the burial sites are to be protected in your manaʻo? So, your vision, right? What would you like to see here?

VKP (02:43:12): I no like them touch kūpuna because Tanya came inside here with Pua

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[18] "Hikii Heiau" A large, tiered platform (130 feet long by 81 feet wide) on the east side of Ukumehame Valley; with ilina (burials), and a portion of a ditch cut through it. (See "Sites of Maui" E.P. Sterling (1998:24).

[19] ʻĀweoweo is also recorded as an ancient ʻili name in Ukumehame; two ʻāina, ʻĀweoweo luna, ʻĀweoweo lalo.

Aiu.

KM: Pua Aiu, so that was a while ago then?

VKP: Physically, yes, after the fire they started to want to talk because they want to put that highway over here. Cannot, cannot!. I told her, I said "No, you folks already get the road!"

You folks make do because this is already done. I no like you stepping inside new fresh ʻāina to be dug. No, no! There's too many sites inside this space already. This village that was in this space already too much the kūpuna are wide. The loʻi, the growth, the māla, the land is still here. It's not desecrated yet.

KM: Yes.

VKP (02:44:14): Like they did to the rest. I have... And there's only very few people that I connect myself into telling... [pauses] Anyway, all these years we had people like Mahealani Asing. Akahinui, and we get Bumpy Kanahele, and I know they mean well in trying to raise up our Kingdom again. I just feel that the way they're raising them is not wrong but get one a better way of doing it without putting things in people's faces like that. So, for me it is your works. It is your works that show who you are and truly. So, I'm very obedient in those things. So, I have supply from many different nations and I can lay the name actually. But this one individual that has been doing this a long time, but he doesn't put it out there and for the same reason. Why do we need to? But in order for other nations to understand, we have got to bring ourselves to where we supposed to be.

KM: Yes.

VKP (02:46:29): So it gives them a more clear picture and understanding of the truth... So right now, he's in Turkey. He called me from Turkey this morning, and what they're planning on, is to bring, I think America did this not too long ago, to bring all the countries together for world peace. But this is the indigenous people we're talking with, we're not talking about, we're talking only about the indigenous people.

KM: Yes, not the colonizers.

VKP (02:47:15): Thank you. And this person came to me the day after the fire, and I was really busy trying to find entry into... They never even let me in to come home. And you see my place was ripped by the wind but they still wouldn't allow me to come in. So, we had to kind of finagle our way in. So, Keani went open the way one day, "Aunty I going take one. So that's how we started to move back in.

JKM: Yes, that's how when we were all together.

VKM: Yes! One time I was allowed to go and take Keʻeaumoku, I had to get in there because I needed to take Keʻeaumoku supplies. I had solar

generator, and I had all the medical kits I could bring my van with all these things and my place went get more windy than this. [commenting on the strong winds blowing across Ukumehame during the interview]

Welcome to Ukumehame, we go take you folks to the porch. And I get plenty more, but I give you. Anyway, this individual financially it supports me. I refuse to take the support right now because I no more my second hand, I walk this walk, not only by myself but this one [he kāne] is by my side. I'm searching for maybe you guys can help me pray. I need one second person. My husband is here with me, but he is different. He's my piko connection.

KM: Yes.

VKP (02:49:30): I need… I have been searching. I need somebody that can stand back on the side of me and know the direction where our people needs to go, and where they should be. There's a lot of these... …Right now he is ready for release money to me for help us support our people and all, especially Lahaina. And I refused to grab that because I no more that second hand. I don't want to be the only one up there doing this and giving this, I don't want to, I need that, somebody that I can trust and where I can turn my behind. And no get "aifa" [gestures, knife in the back].

VKP: This morning, I talked to him twice and he allowed me to… He introduced me to Kan, Kan is this individual in Turkey that is taking him to these places to speak of. So, this is Paki, this individual that came to me the day after the fire. And I tell you I gave him hard time. I heard it seen it got involved time and time again. I too old already for you be jerking me around.

(02:50:57): So at the beginning, But through all that turmoil, no matter what I said to him so negatively, he was very calm, I understand, I don't disagree with you. I understand all these people. And he go, and he extended even Keanu Sai he talked about .And then he even talked to Leon Asiu.

I used to be with Leon Asiu, so I went learn plenty things… That was in my younger day, all these things. And that time when I was young I could move, but I cannot move as much.

KM: You move in different ways with the spirit, and just put it out there.

VKP (02:52:04): But this one I don't,, uncle, it's all about works.

So, he got to show me because I don't push anything out. You see my spit. It's not just this, it's what I look for. He has shown many has shown much. He has given, he has a vast legal team. I meet with them every other Saturday on that zoom thing, and to the indigenous police force too. And I never knew there was such a thing. So now we have come to this space and time where his mana'o is to... If I came into one family that could never afford to rebuild their home again, I'm to help

financially. But FEMA I keep telling him, I said, “Do you know the work of FEMA?” “I understand,” He said, “So I got to go over…” He said, you don’t need over anything. ...Nou ke Akua That is the things that we, I just recently went. Okay. You know the kind I mean… Okay, let’s do this. I tired already whacking the fence with you. I have no time for this. We need to move because the people got to move, and they need protection in order to move. There’s so much flying all over, around them that it’s kind of choking them out over there. So hopefully the kūpuna will be able to... I tell you what I ready to do. The families had collected insurance money through whatever insurance, whatever. My uncle was explaining to me about his, because they bought this house like this. Right? And the insurance coverage was for this house. Now uncle had this, all these other things too. This, cash, and what the insurance...

KM: Doesn’t cover.

VKP (02:54:52): Yes. So that’s where I like go inside silent, silent. So, uncle says, no, going cost me $20,000 here. Going cost me because they got to get ‘um all surveyed again. And then they got to go to the engineer. How come they’re not giving them all that for free?

KM: Exactly. This is where the mayor and the state should really step in, should step in to minimize, to cover, like you said, how come I got to survey in my lot again?

VKP (02:55:34): But anyway, we get Africa, the Philippines, get all these countries that he’s visiting and he’s sharing his aloha for us in Hawai‘i. My kuleana is to try to help as much as I can. I don’t want to touch the money! So, he is now you can go. And now you can build houses, hemp houses over here made out of hemp, they are fire and wind proof and they’re ecofriendly. So, the lumber go back, the cement go back because it’s all natural. And the founder of that, she is here.

And she’s the one that keeps me filled in with what is going on in Lahaina. She’s the one who told me, “oh aunty they take $8 million dollars of the state money, and the houses never even leave China yet.” And I don’t like the houses from China because China coming in all aluminum. After the temporary houses are pau, used. What are we going do with all that? Put it in the ‘āina. No!

VKP (02:57:11): So, eco-friendly houses and things like that is what is set before me right now. I would love to build every kānaka maoli a house. That’s the only thing about this, we don’t like to be prejudice because we are not. But the talking in this circle is we got to take care of our people.

KM: ‘Ae.

VKP: Our people got to come first. So, his mana‘o is the best you can kōkua our people. Get them healthy and strong.

KM: Yes.

VKP (02:57:52): To believe in themselves, because this is what going to help the people to make right. And he not even looking at… He like the people here. I said, "why this me, why are you so concerned?" That's how I felt. "Why you so concerned? Where you was all this time? How come all of a sudden, why? Because the fire. That's why everybody else jumping in the bucket. You know the 'a'ama crab?" He wait till I pau breathing. "All I can say to you is all that thoughts process that you have I cannot answer for you get." And the group that sits on the table got to understand that Akua is the driving force. Without Akua, without charity, you're nothing.

(02:58:56): But the financial assistance that comes in is unbelievable. And he's like, our people need the help. Take it to them. We cannot because it's not like that we are American. I going to be one drug dealer maybe. Or they're going to turn me into one how this old lady all of a sudden get all these things that all of a sudden, they're going to shut me down. I have to move where get open space so these things can flow. And in time through our works, may it be lifted. But for right now… So, I am trying to look. I just put in kāhea only to certain people for that

KM: That kāko'o.

VKP (02:59:45): Got to be trustworthy, love Akua, got to be where I can turn my back. Because I don't like to be holding the checkbook. I don't want to be doing that. I want to be able to take the needs, digest, look for the source that can make it happen. And then that is my process. But I'm very careful. Even my aunties, "you walk softly, because you stay outside there. You remember now?"

KM: 'Ae, e nihi ka hele!

VKP (03:00:28): Yes, because not everybody going hear. You already know of there. And they took you almost one year and now you're putting your shoulder down to the man. I said so much. I gave an invitation for go Brazil from August 1st to the 16th and to end up in Machu Picchu. And then they said this other valley where the waters flow off. Those are the two things. And all they need for me to carry with them is some kind knowledge from Hawai'i to make a connection, where we were touch. [looking at Kepā] I think they sent me the wrong person. But you got to put dress on because it's all kūpuna wahine… [chuckles]

KM/HJKN: [Laughing]

VKP: I just joking…

KM: I will text you that mo'olelo. Because to me it's so beautiful the way the Hawaiian mind works—Haumea Nui Hānau Wā-wā. I've taken it since tūtū taught me that as prayerful hopefulness that all that's been lost is going to be healed because we get the chance.

VKP: I cannot carry that/

KM: But you folks bring the chance forward. Now we have a set of maps for you, because I know you said you want speak about that other place.

VKP (03:02:09): We're going have to go up on top of the deck…

Part 1. Recorder turn off, and group moves to a sheltered area on the deck of the family home. Start Part 2 in new recording.

Group looking at the 1930 Olowalu-Ukumehame Plantation Map from the RPTO Office (prepared for Pioneer Mill Co.), which identifies known kuleana, grant lands and boundaries. (Copies of several maps including the 1906 series Registered Maps 2347 (a & b), and larger Lahaina Moku maps given to Mākua Viki and Tommy.)

KM: [looking at 1930 RPTO map] We just got to try look a little bit.

VKP (00:00:09): Kaleleiki. Over here uncle, get one water tank, and you know the man what he did, he went to take his business, it is to pick up by the dump, loads of trash and road debris and construction material, and he went bring them on top here and he went bury ʻum on top this ʻāina. I was so mad! I called Department of Health on Oʻahu, Rebecca kanaka last name… But I went go make a complaint and told them he buried all these kind things. And that's where the vein for the wai goes down to the wetlands here. Oh, look at me I am getting so haʻalulu!

KM: So, this is Helu 7779, Kaleleiki. This is ʻĀpana 2, so had ʻĀpana 1. [looking at map] Where was the other Kaleleiki?

VKP (00:01:03): You stay over here?

KM: Okay. Yes. So that's ʻĀpana 1 of Kalaikini [Helu 6408], where we are.

VKP: And then we get small pieces inside here. [indicating further inland on map]

KM: Okay. And see even here it mentions taro patches on the map here like you said. It also mentions this "salt marsh." This is "muliwai" probably more water area in here.

VKP: So, these are the things that this one here.

TP (00:01:28): The same thing with the TMK.

KM: Yes, yes, yes.

VKP: That's the TMK.

KM: See what happened. This is the colonizers overlay. This is important because this tells us, and it's supposed to be in here… [looking at map]

So, here's your Kalaikini maʻaneʻi. So yes, these guys, but they bury it under all these other stuff that's,

VKP (00:01:53): You know this one, the old map. Try bring... This, he goes some more.

This is S. Golia [Kuleana Helu 6758:2]

KM: Yes, yes.

VKP: That's the road. See the road over here? And I told them you guys cannot block The original property.

KM: Oh yes.

VKP (00:02:15): You see how far the thing go behind? They went cut me off the TMK guys. So, the marker for this whole section here, stay on top one. It's like a cement block that looks like they were using that in plantation time for the traversing of the water. But on top this block get one number on top.

KM (00:02:36): So probably a survey point for them.

VKP: So that's where the end of it stay. So, this goes some more inside. But anyway, [pointing to a manuscript report] this is the EIS.

KM: Yes. I'm just going to look at the cover page real quickly. Cultural Surveys.

VKP: This the one Keʻeaumoku said, "now you're the keeper." Okay, this is good. Very good.

KM: [looking at title sheet] So it's 1997, May through June 1997.

VKP (00:03:13): Yes, all about that time we all came home.

KM: Yes. Covering a 440-acre parcel. Yes.

VKP (00:03:22): Uncle inside here, where's the other one talk about you know get the other kūpuna.

Yes. Even all the petroglyphs lift that we get up here, it shows all of the petroglyphs and then up behind here, inside the heiau, get the moʻo coming out from the ground.

KM: ʻOia!

VKP: It's still there because the last walk that we went with Keʻeaumoku, that's the first place he went straight up. So, I got protect from them plowing up there.

I went one time already. They took a machine you know, and I went up there and I did this [raised her arms out blocking the way]. I said, "you going over me! Up to you Boo, but you're not going anymore because this is kapu. And then he went go call SHPD, and then the guy came and tried to talk me out of it. I said to this kanaka, "You know better, you know why I'm standing here." He said, "Yeah, but you know I don't know this, I only know that."

KM: ʻAuwē! Now you said there's a schoolhouse also?

VKP (00:04:32): Supposed to get the school house.

KM: So, if we're here, the road, I'm just looking to see. [marking general locations on a copy of the 1930 RPTO map]

VKP: Supposed to be by David Malo. David Malo stay in here. The hot water springs are all in here. So, David, and that's Kana'ina.

KM: There's a small Kana'ina parcel [L.C.A. Helu 8559B]. This is the larger Pua'aloa parcel right here.

VKP: The school was right inside here.

KM: Pua'aloa, that big 'ili that was also, so this is the smaller section. So, the school lot was in...?

VKP (00:05:01): I think it was inside here by David Malo [Kuleana Helu 3702 & 5410].

KM: Okay.

VKP: They might have one inside here. But the mo'olelo to that was that Uncle Paul…

KM: Ma'ane'i this is a big Malo 'Āpana. Helu 3702 ['Āpana 4].

[Review of the 1930 RPTO map Identifies the Board of Education School Grant as 'Āpana 1, Grant 15, situated in L.C.A. Helu 10206:1 across from the upper section of D. Malo's Ap. 4.]

VKP (00:05:17): Inside David Malo look so far away from each other. That could be it inside here anyway. Get one pool, constant, almost like Hawai'i Hilo. When you go certain area, you look inside the water. Those things, the ground glow.

KM: Interesting!

VKP (00:05:54): That is inside there. This one I was trying to protect. I fight all these people because the homeless was starting to want to go and attach themselves to that pool. "No, no, no, no get out, you guys know hana 'ino that." But again, you see me, I'm getting older now inside here, all the junk cars.

KM: So minamina, how come people no more aloha?

VKP (00:06:19): These people too here, I thought they would be better than that. All the junk cars and drugs plenty. Don't let them attach to you, we no do drugs, I like you folks go.

VKP: So, the school, I mean if they put David Malo all the way out there, the school was on top here by David Malo. Of course. Was one elementary school…

VKP (00:07:01): [Looking at map] Because I know… See there's Aloi there [Kuleana Helu 6751 Ap. 1 & 2]. Then the road, I know what maybe if I follow the river, the road, the road goes...

KM: That's Aloi also.

VKP: This is where the heiau is then.

KM: Okay. Within the upper section of Pua‘aloa.

VKP: Yes, and then come down over here.

KM: There’s a little bit of contours that pu‘u and then it’s dropping down.

VKP (00:07:32): Yes, Over here all plenty villages. How I know because still get the formation of the homes. Then become more...

[Looking at Registered Map 2347 – Ukumehame Section (1906). The Words “Cath Ch.” Are written across Kuleana Helu 6727B Ap. 3, to Pahula.]

KM: This says Catholic Church. Someone hand wrote that in later. I think obviously

VKP: What Catholic Church? That’s not the one way down here, Olowalu? I don’t remember that Catholic Church.

KM: Yes. [It could be that a descendant later conveyed the parcel to the Catholic Church as a donation.]

VKP: But inside here, got to be here. Inside here David Malo’s place had the school.

KM: Okay. I am pulling the original school surveys also, so we should be able to identify the location.

VKP (00:08:07): That’s David Malo.

KM: [Looking at the CSH 1997 report.] What does it say this map is? That’s 1881, Registered Map No. 891.

VKP (00:08:54): But it was a school. So, somebody’s map get the school on it.

KM (00:08:57): [Opening map that group reviewed and annotated on June 22nd at the Nā ‘Aikāne ‘o Maui site following the Group Huaka‘i.]

Group: [organizing maps on the table]

KM (00:09:50): Okay see, so this is Malo again.

TP: This right here?

VKP (00:10:03): Yes, that’s this map.

KM: This ma‘ane‘i, that’s Malo.

VKP: We got to go Inside get one more clean one. It’s all Land Commission Awards.

KM: Hulu. [Kuleana Helu 5380 (various ‘Āpana)]

VKP: Kana‘ina down by the beach.

KM: Yes. This is Hulu again, Aloi, Kana‘ina.

VKP (00:10:22): Kana‘ina this is the walk the trail to the bigger land [pointing to a mauka-

makai portion of L.C.A. 8559B].

KM: Yes. So, this is the problem. Has the kuleana in here, but because this was under post monarchy government, they issued a grant, and this is how the sugar plantation guys eventually started coming in because the grant took in all these larger areas that hadn't been taken as kuleana.

VKP: And I tell them the deeds that… This the whole grant thing, all this over here all this… [shaking her head]

KM: Yes. [pointing to boundaries on map] That's the ahupua'a boundary also, this shows you where Ukumehame goes up the piko and around like that. And then this would be Olowalu and then you move into Launiupoko.

VKP (00:11:16): When you get the time, I going tell you something Ke'eaumoku talk about Hale Pa'i.

KM: Yes,

VKP: Hale Pa'i, before I used to know… …actually my cousin used to work up there and so they was transitioning from paper to digital.

KM: Digital. So, what, they throw away all the paper?

VKP: Yes.

KM: Lōlō!

VKP (00:11:39): [pointing to a metal container] So inside here I get the plantation [survey and field records] job with pencil at first. yes. So I got the books, the pencil one inside. I was trying… And lucky I never share with Ke'eaumoku yet because if had, it would have burned. But all these things going inside this when I pau for the people who go in.

KM (00:12:00): Now, one really cool thing if you want to consider it, is that Kehau, has got a new computer for Nā Aikāne – Nā Kūpuna, and also a scanner so we can actually… It's an overhead scanner so no need feed the papers in, particularly if the papers are fragile. So, we can create digital files also. But always got to save the paper because someday when the power not on your brain's in the rubbish can. Everything is gone.

VKP: Yes. Well, you know this one pencil, why I take hard time? I got to watch out because you know pencil is only the charcoal over here. So, the thing is kind of… I should show you. You do your thing, because you get timing. If not, I pull 'um out.

KM: No, no. And I want just to make sure before we go, I want to leave you a set of maps. It'll include the Olowalu and Ukumehame section.

VKP (00:12:56): I go help with Olowalu, with Linda them. Oh yes, I like that, and I love her… …I love anybody who's willing to help me because I'm getting there and to me somebody can learn or know of these things when I go home where I need to go home that somebody can continue the work.

But I'm going to try my best to build the things. I just need the second hand. I don't want to sign that check for myself. I need reference. I need to make sure that I see you and you see me.

KM: Yes. Oh, it's so important. He alo a he alo [Face to face], and where we exchange this hā [the breath of life].

VKP (00:14:01): Because I only like the thing go to where we need it to go. And these things, I know how much work we going to get for try to do… …because not only to make these things correctly but the understanding our people got to accept. That's why I no give the leo. I was trying to be outside, because our people not ready for that King action or poʻo. And it is because they're the one who give you your title not you give your own self the title. They're the one.

KM: What I love is the way your kūpuna expressed themselves, they teach us. So there's a saying, "I aliʻi no ke aliʻi i ke kānaka!" (A chief is a chief because of his people!)

VKP (00:14:56): [chuckling] Better tell that to the mayor. It relates to him also.

KM: Yes, of course it does.

VKP (00:15:06): Oh uncle, this [the maps] is good, because you know me and Tommy can scratch on it, right?

JKM: Yes.

KM: Yes. So again, here you folks are here. Here's the other Kalaikini parcel you were talking about here. [Helu 6408, ʻĀpana 2 – deeper in the valley]

VKP: Yes, that was māla [dryland planting fields].

KM: [pointing to kuleana and native tenant names] Here's Kauhane.

VKP: That is up on the mountain side there.

KM: Yes. This is mountain already coming up. This one, like where your [ʻĀpana 2] is some distance, mauka up from where we are.

VKP: [Pointing area on map between the kuleana of Kalaikini and Golia] This is the road. This is important because I am telling the new people.

TP: The road go right here.

VKP: I told them "you guys, you cannot block this road."

KM: So, it goes through this kuleana maʻaneʻi, Golia. So, this is, I'm just going to roughly keep going. [Drawing approximate location on 1930 RPTO Map] And it's going to come up.

VKP: Yes,

KM" So it cuts in some. Okay, so right through the kuleana [Helu 6758 Ap. 2].

VKP (00:16:01): And then get the...

KM: The plantation put this road. Is that right?

VKP: Yes, that's the turn-hauler road. And then as we go up... …And then, so from here get the river, get one bridge and then Paul Fujishiro…

KM: Here ma'ane'i?

VKP: Yes. So over here we stay above the bridge, or we stay below? Oh, so the bridge stay more up here because Fujishiro is up here [indicating area of L.C.A. Helu 8623].

KM: So, they got into... Somehow they got into a part of the looks like Pua'aloa or something. There's a reservoir up here?

VKP: Yes.

TP: Three of them, there.

VKP: This is the one Ed Lindsey; Ed Lindsey and Aunty Pua did. But inside here is Charles Lake.

KM: Okay.

VKP (00:16:55): But you don't see Charles Lake, how come?

KM: Yes. [looking at the 1930 map] The names Mrs. M. Lake (L.C.A. 310:2) and Charles Lake (L.C.A. 1206:2) are written into this map.

VKP: The lo'i up there…

VKP (00:17:18): And I get one out other map and the other lo'i that are all down here.

TP: [pointing to map] This is the third reservoir.

VKP: That's the one, every time we go clean… But this kanaka, he goes up there, he go block nighttime, 7:30, 8 o'clock, nighttime. He came up here with his truck. Then me and Tommy, stay sit down over here by Uncle Paul's place.

Uncle Paul, he live outside but he's the caretaker. So anyway, we sat down, he go up 7:30, maybe about half hour, 45 minutes he come back down and then me and Tommy, we go up and we hemo all the stones he pile inside for block the water to come down.

So, we take the stone and then we throw him inside his lua. If he like use 'um, he has to go inside the lua.

(00:18:07): Then what happened a couple years after the developer went help make one big cement block. I no can lift up the cement block that did it. Boom! And that cement block sits right by the cave with water that I mentioned earlier; Mr. "SHPD – DLNR." He never even report that. You cannot do that.

TP: Still stay inside that 'auwai.

VKP: Yes. So, I supposed to go meet with him and this group inside Olowalu whatever reserve they get next week Saturday [June 28th], I'm going humble myself and I go inside with a humble heart.

JKM (00:18:59): Aunty, what are they blocking the water for? Why are they diverting to go stay in their loʻi?

VKP (00:19:06): Yes, because you know, he going take all the Olowalu and Launiupoko because he get contract with those owners inside Launiupoko.

TP: He like develop it.

VKP: Yes. And if he no give them the amount of water that he promised them in the contract. They are going to sue him. So that's why he get all the water for feed his promissory over here.

KM: Yes. Have you ever seen any of the old water leases to the plantation?

VKP: For what?

KM: Well, I'm just trying to find out, because what I'd like to know. I want to get the end. I want to get where because most of the leases when it was from the government, even though they'd deposed the Aupuni [Kingdom], are supposed to get wording about restoring water to natural flood when you pau.

VKP (00:20:02): Right, right! Supposed to let it go through.

KM: Let it go. Yes.

VKP: Never happened. A he mea in the contract, who's the one makes the contract? The one who going answer that is CWRM. They are the one, or the Corps of Engineers. Corps of Engineers, good you know. They get this one map that shows beyond the shores, the ahupuaʻa in the ocean.

KM: Yes, because the fisheries were allocated went out and, in some instances, these kuleana because the tide is changing.

VKP: Yes.

KM: This is the 1940, this is 1906. So, these parcels start coming into the ocean.

VKP: Pōpolo [pointing the Helu 6709, on the shore] is my ʻohana stay in the front here. They're right where the I went to plant the banana tree. But this is the river.

KM: The river comes in through them?

VKP: Yes.

KM: What a blessing for them. yes,

VKP (00:20:58): Yes. She comes right through it but then the road goes right through.

KM: Yes. So, they cut ʻum right through.

VKP: But they get one homeless lady over there. I got to take her out… Soap, drugs, any kind [shaking head]

(00:21:20): …You know over here when people come, I love to help. even my own family came two times. I tell them "I give you only two rules. This place, remember Akua gave us 10 [commandments], we're struggling with that 10. So, I give you only two. One is no hurting of yourself and or others, no hurting. Two, no drugs whatsoever. Prescription, you give me, I like look." And two, they cannot even keep this two. I always end up asking them for leave because one or the other, how come? Maybe that's why we are in this predicament today. We cannot even listen to our father's ten commandments.

KM (00:22:10): But you see too, they push it. That's what they do. This whole colonization thing like I mentioned the word that they demonized your beliefs, even your language by 1896, you no can teach Hawaiian in schools anymore and all of that. So, no wonder we all huikau because you lose the language.[20]

VKP: Yes, even my parents, they never like talk in front of us and when they all talking, they tell us kids... [gestures go away[

KM: Mawaho!

VKP: What you kamali'i doing inside here. Get outside play. Not supposed to be listening to adults when they talk

KM: One of their kūpuna [indicating Kamaho'i and Onaona mā], under Aholo, yes. So Onaona them and Aunty Francis Apaka Mahelona, her papa was kahuna pule, and they come under Aholo lineage. His statement was "O ka 'ōlelo Hawai'i, 'o ia ka 'ōlelo o ke Akua!" The Hawai'i the language, 'ōlelo makuahine, your mother tongue is the language of God. When you chant, when you feel this hāmama ka pu'uwai, it's like when you're opening up and you feel this, and you know you're being embraced by your kūpuna.

VKP (00:23:46): I hope I'm doing them… I always question myself because I really want to do for them because of them, and because of them. That's how we can learn and better ourselves today, because we are chasing after, or following a nation that not even connected to our people.

KM: Huikau, and worse you look at it now, more worse.

VKP (00:24:12): Yes, we no get more direction. That's why I like staying behind the gate.

KM: Yes, I understand.

VKP: Even if I get hard time with Wi-fi and telephone.

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[20] Republic of Hawaii, Act 57, Sec. 30, mandating that "English become the only medium of instruction" in schools, thus prohibiting the use of the Hawaiian language in the school system.

KM: Yes. Your kūpuna lived without it.

VKP: Yes, they did.

KM: And the thing is you talk story, your aloha! Mālama pono i ka āina!

VKP: I treat them like they are still here.

KM: That's true.

VKP: Sometimes I get hilahila. I hope that's not you doing this to me now. Like that before I used to talk, and the children, "oh mom!"

KM: Who are you talking to?

VKP: But I tell him [her kāne] too, I said "if you hear me…" He go "I know now, I know." I'm not pūpule. It's not the pūpule, but inside this space, you know when I stay outside, I come heavy, tired all the time. As soon as I come inside the gate, I'm good!

(00:25:17): I mahalo you. I hope we have some more time so I can fill you in some more.

KM: We will. Now also what I'd like to do is, and I'm going to look for the other map, Registered Map 891 from 1881. That's the reference they gave there in the 1997 CSH report. [Digital copies of the map we shared with Mākua mā]

VKP: And I will look inside these pencil ones, maybe they went pencil in the plantation. That's the plantation.

KM: And e kala mai ia'u if this is inappropriate. So, your residence here, are you protected now? Are you… Say Peter Martin can't, and forgive me this…

VKP: No, no, no, you go.

KM: So, you folks include paying the taxes on the land or…?

VKP: No, no, we are kuleana. That's why…

KM (00:26:01): Okay, so did you and forgive me on this, have you registered it? Has it gone through to be registered?

VKP: No, I never made the declaration. I'm holding it in my folder.

KM: My kānalua on this. Okay. Because…

VKP: I don't need their permission.

KM: I know, but sadly we got to use their laws against them.

VKP: Oh, somebody told me that.

KM: 'Ae. And see the problem is they are going to use it against you. If you keep a record long enough of not registering for the kuleana exemption, and of not paying the taxes, they're going and say… I've seen it happened to so many Hawaiian families…

VKP: Yes.

KM: Because of undivided interests all these things going on. And they no pay because my kūpuna had this. So, you want to makaʻala, use their laws against them and go to some point. Because anyway… forgive me.

VKP (00:27:00): No, no! No need because I welcome all those things because like I said, I'm very stubborn. And me, I only know one road to follow, and I don't like to do this.

KM: Yes, I understand.

VKP: So, the declaration is all put together, the genealogy, all the documents, I hold it. The only thing I never do yet is get ʻum notarized and then sent to Honolulu.

KM: Yes, for register the claim.

VKP (00:27:36): Yes. From Kayla and go to the "BoC" [Bureau of Conveyances], but I get hard time with some of them, we always buck heads because I was trying to do the right thing for my tūtū lady's, kuleana on Molokaʻi. I was born there. My parents.

KM: You said "Pōniuʻōhua, Wailua," is that right?

VKP (00:28:01): Yes, in Wailua, and I filed it everything with BoC, everything notarized all good. Then when I went go to OHA, she said that "Oh, shucks, we no can because you see the boundary line, you stay out of the boundary line." And I went turn around and I went look at her and I said, "what boundary line?" She made it look like that I stay outside of their jurisdiction. So, I went turn around, I told Lucy Meyer, "I said there is no such thing, the ʻāina is a whole.

How can you ʻoki here, you can kākoʻo this one, but because I stay by this line you're telling me. "Bullshit!" And then she never did answer me ever again.

KM: So, you went to Bureau of Conveyances?

VKP (00:28:52): They went file ʻum already. So I got record of that.

KM: Good. Now one other important thing, and we were talking with Lei Opunui briefly yesterday afternoon, later. And because you have ilina (burials) on this ʻāina right? So that's another benefit that you have for your property. And it's not using the kūpuna, but it's protecting them. And so, there's a way.

VKP (00:29:24): Kamakakēhau is here.

KM: Okay, Kamakakēhau, and that's all the way to Lānaʻi too.

VKP: She's here buried behind there. [indicating the area just south of where we were sitting]

KM: Okay. So, you see there's a way to register it and not have to disclose everything. But this is where… And unfortunately, ʻIolani Kauhane is out of the office for about five weeks or so. But at least he is ʻohana…Sadly though, and we're going and cut some of the names out because we no like make battles between people. But if the kānaka mauka of here was going for the ʻohana and maybe not for Peter Martin, he would have the ʻohana registered at burial sites so that they could be protected.

VKP (00:30:13): Yes, and stay up at the very top. [pointing to area on 1930 RPTO map] Well this is the peak, this has to be, and this is Puaʻaloa in here. There's a road that ends here. And Aloi was a kuleana [Helu 6751:1 & 2]…

So, this, all the years that we was working up there, we thought the ʻohana was going to do Land Commission Award but she ended it, and the son went turn ʻum into one TMK. And then I went find out why? Because this land before had the kūpuna, she was noho maha by herself. The granddaughter was living with her at that time up there, I know for sure. And then the granddaughter got married. And before tūtū passed away, she wanted to do was walk on it for the last time. They never allowed her and she was up there standing there. All they had to do was let her walk across the bridge and stand and sit, give her one cup māmaki tea and talk the story. But they never let her. She went away. Sad, and it broke my heart. I don't forget that. I no can forget because that's the last breath. Any way that's what happened over here. So, with this, this the one the river go like this and the river go like this. [Indicating the division of the stream that goes around the "island-like" feature in the valley, called Hōkūʻula.]

KM: So right around there. So basically, Aloi's old kuleana here.

VKP (00:32:23): Yes, and the taro patch.

KM: Helu 6751 Apana 1 & 2.

VKP: [Discusses unfortunate circumstances with ʻohana, and efforts to block wai from lower stream.] Then we came in with Uncle Paul because we had to go help to channel the wai. So, this ʻāina here get water for the taro patch they wanted to put on top. So, in order for us to do that, get the main river, go like this and then had one stream this way we went take the stream because we never like touch was enough from the ʻauwai to fill the loʻi of this space.

VKP (00:33:05): So we went make, go, go, go, go. And then I don't know, that's why... So, one day Uncle Paul was driving a truck leaving this area because had little bit hākākā. The truck go over, went rise up. So already how many times already these things have been given. So, he went go get engineers, and I know they never come over here because he when go make the engineer picture look like he going to build his house over here, across the river. But then over here across the river it looks like it's wide but it's all steep.

KM: Pali kind slope.

VKP (00:34:05): Yes. So, it's like this. No more enough room to put the house. So I know he going to put the house on top of the island. So, I told the commissioners this mountain, no more room for one house, maybe for one small little kitchen, and then no more enough for a road.

KM: You don't want to live along the edge of a cliff anyway, because kūpuna, mahope hāʻule, mahope hāneʻe [cliffs fall or slide down].

VKP: But he went go over there too and he go make false kind map. He make the map, the house going sit here. But I told the commissioner, no, no, no, no. He going put the house in the middle on the island and then they go, "there's no island." I go, "yes there is. You folks went go up there go look or you guys just looking at the picture. I'm telling you." And Bianca took me, the lawyer, get the island like this and the wai he come over here, this the main source and then this one is the continuation of that main source. It comes around with this other ʻauwai here on the side that comes on this side and she comes to she connect back here.

KM: Oh, so it joins again.

VKP (00:35:20): Yes. She comes back down together.

KM: So does this kahawai go somewhere else or does it come down to you, here?

VKP: Inside here.

KM (00:35:27): So that's the one right down here on the road side too. Okay. I'm going to play around with a little bit of signage. And by the way that ʻoʻopu, is it nāpili or nōpili [a goby fish (*Sicyopterus stimpsoni*)]?[21] Is it the one stick to the rock or ʻowau [another form of goby fish] or…?

VKP: That two. The one stick to the rock and the one with one unbelievable, just like get tātau [tattoo mark], how the thing she get blackhead like this [possibly the endemic ʻoʻopu alamoʻo (*Lentipes concolor*)]. But one side every time they get one tātau on the side. But that one no stuck to the rock…

Get the other one. He suck that one here and they get that one and they get the other one. That spotty one, a big one.[22] It's the one the Filipinos, every time before they used to come, they shock the water. That's where I came the witch bitch.

TP (00:36:31): No more that ʻoʻopu already. The vegetation all gone because of the

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21 See https://imagesofoldhawaii.com/oopu-nopili/.

22 Possibly the ʻoʻopu nākea (*Awaous guamensis*), a large brown and black ʻoʻopu, in the lower stream zone, growing up to 14-inches long, see: (https://dlnr.hawaii.gov/dar/files/2017/08/native_stream_animals.pdf).

Clorox.

KM: They took, they never realize what they was doing.

KM: No. It's like they shock the water. They throw in Clorox, or they put dynamite… [Tells and a Kukahiko family story from the Kona side of Hawai'i, Kohanaiki; about an accident that occurred while "dynamite fishing."]…

VKP (00:37:31): [chuckles] …Okay, so you asked me that question earlier. "The old way is the best way for me.!"

KM: 'Ae.

VKP: I don't want to, as much as possible, I would like to continue the old practices, and these are the things that I would like to bring to the people into noho maha. So here what we are planning on doing is to start growing all the food and we're going to start sustaining ourselves here in this space. The food. And if we can the wai somehow, and I get pig already. But over here get deer. We need to learn how to control and bring them in so that we can have our way.

VKP (00:38:14): Yes because right now they're going everywhere.

KM: They eat everything, and you lose it, you kill fight. You go kanu to try and draw more rain, moisture down for us and they eat 'um all.

VKP: You know this one wasn't here maybe. No, no. The fire went open up the puka at the time and then they were traverse from Wailuku side.

KM: I'm trying to think, was that the big fire you talked about in Olowalu was it 2008? No different one? No,

VKP: This one was one, the pali one. The one went open up the channels for the deer all coming in.

KM: Okay, that was more recent. Yes, I remember because had the big fire that side.

VKP: Then when that fire when happen… [thinking 2016-2018?]

KM" When you started seeing deer?

VKP (00:39:01): Everybody ask if you get pig. I said no, it's a wetland.

KM: That's what I would assume it is because the dot and then here. So, there's some sort of… but because it's in the kuleana, see this is the boundaries of the kuleana here and come up here like this. Just like this is where's Golia? Where was your other one?

VKP: Over here, yes. No can see good. But I know

KM: Yes, that's it. Helu L.C.A. 6408.

TP (00:39:35): This is exclusion one. That's where we come to in this area. [Pointing to area on map with outline of a wetland in the makai southern section

of Kalaikini's ʻĀpana 1.]

KM: And I think that's because it's a wetland. Muliwai kind or puʻuone.

VKP: But inside here that's where Peter Martin went build the eight houses and then this man over here went just buy ʻum and he said he going to tear down the houses and keep one…

VKP (00:40:17): But the other one that I'm very concerned about is inside here. [referring to the circle enclosure, referenced earlier

KM: Okay.

VKP: Honey, come show me where the one, the circle within a circle, what I'm telling you is a circle within a circle. It is like one stone enclosure.

TP: Stay this side. [pointing to general area on map]

VKP: Inside here where is the gunnery range? Because stay after the gunnery range.

KM: Does your TMK map show it?

VKP: What it is, it looks like to me, when I see it, it's a ceremonial platform. It's noho ʻia down on the ʻāina like this, but there's a big stone wall. Like this [gestures circular].

KM: Circle?

VKP (00:41:07): Yes. And get one opening. And inside get another one, a wall again, and get one small opening. So, I told Tanya, you know the girl was over there. Yes, yes. I think she scared of me, I don't know. But anyway, I told her about that. Did you go behind the rifle range? Did you see a circle? Stone wall. Stone wall so high.

KM: How high about?

VKP: [gestures about three feet] So high. And then another circle Inside.

KM: So, is it flat ground and circle in circle or does it elevate up?

VKP: No, it's flat.

KM: Flat, okay.

VKP (00:41:50): But I saw something like that at Wailea670 when we went do Wailea670. because they like build all that giant mansion, the same prospect, and the same property and only thing the circle was a whole mountain side that was up like this and the cliff, you could tell that the people could even sit on the edge of this cliff with whatever was going on. And then over here on the bottom the floor was flat, they went place stones like this.

KM: Kīpapa [paved] like.

VKP: Yes. And then on top of this side as the thing was uphill. There was like, you know water well stone wall like this round. Big one like this, when you look inside, oh deep look like had one tree could have been there a long time ago. The thing went burn for whatever reason. Could have been crack down there…. This is Uncle Hoaka's translation, he said "they could have taken wai from there.:

KM: Yes.

VKP (00:43:01): [asking her kāne] And then so what was the Jenks? Jenks developer of mansions. He builds big mansion. [describing features on the landscape around the 670 Waileaproject] We was trying to tell him no build, no touch over there because over here was the kahuna house and we point here was the Kahuna house. Here is the Ali'i, the river run through here. Here was the special people, the special ones. The ones give themselves. yes. Okay. They was here and then here is the villagers and then you go down and then you get the fishermen. But the sea, I did extensive up there at Grand Waileabecause we was trying to save 670 and then what happened? Now, they went sell. So now one po'e owns one of our heiau in their property. How, how!?

KM: 'Ae, how does the state allow that? Okay. So we will do our best to help gather good information, and bye and bye we maybe look through with you some of those books you saved from the plantation.

VKP (00:44:22): The old stuff.

KM: Survey, things that you recovered. Because maybe, let's see if there's something in there.

VKP: Yes. You know what I did? One year the sugar mill was pau in Lahaina so had the Lahaina main office on Lahainaluna Road They shut that down. They went go take all the palapala, all the documents, all the bukes and throw them inside the dumpster.

VKP (00:44:54): So we went dumpster diving.

KM: Good job, beautiful!

VKP: So, I get one ledger that show that Horner, Isaac.

(00:45:06): He went start taking all the land from our people over here. So, I went and talked to Aunty Honey them and some of the uncles over here. Especially the Portuguese uncles. And then… I don't know if he's still alive here, but he lived Lahaina, Uncle John. He's the one told me, "yes you know before the plantation, us guys Portuguese, we look just like them. They used to tell them to go get the Hawaiians and bring them. They used to make barbecue. They used to make the kind cookout, and then they used to bring all the Hawaiian people." And then the Portuguese used to tell them "you know what you see the people go there to sign the paper. If you sign the paper they'll protect your land.

They'll protect your land from you and nobody going to take from you." And they went believe. And so the kūpuna went go because they went believe, and they went like this. [Gestures with hand "nele" no more nothing.]

KM: Lilo ka ʻāina. All gone.

VKP (00:46:06): Gone signed away. Yes! And then there was some even before the signature of that, I don't know how they went claim. They started to charge the people rent. Now we know they only made 50 cents a day. The bill was hundred, two hundred back rent. How you can do that? So wrong. But that ledger that's the one. Yes. I get plenty more other things.

KM: I know.

VKP: I like this. Please help!

KM: Main thing is we got to mālama the ʻāina.

VKP: Yes.

KM: We take care.

VKP: I love you. And thank you for spending your precious time with us.

KM: You we are humbled and we feel the pilina. This connection, even though I'm the wrong koko, Tūtū inspired me to…

VKP (00:46:59): Nothing to do with the koko.

KM: Mahalo. Okay, so I'm going and make up some maps for you… I'm sorry I just, to me I just find this interesting.

VKP: I know, I going try mark all the other spots in this place.

KM: Perfect.

VKP (00:47:19): Taro patch. This is the one, the circle within a circle, very important. And I found it on his. …Ah my son get ʻum. I have it.

We went go with Tanya them over there. Should have it because he works for her. I hope so. Got to see that because now when I go in the air, you know the satellite, satellite and I looked down, he no show me anymore before used to show me now. No, show me anymore. That worries me. I cannot walk inside. I mean I really could. Nut I don't. And I don't know what these guys doing.

KM: This one [map] is very interesting. I'm just going to leave these with you because they may help you. It's interesting but really distressing. [Opens the 1939 PMCo. field and ditch map that provides detail of the water diversions and destructive land us across Lahaina District into Kaʻanāpali.]

VKP (00:48:18): What is it the flow of wai?

KM: Well, this is the combination of Ukumehame-Olowalu into Pioneer Mill,

with the ditches all the way to over to Honokōwai where all their water and their water house and stuff like that. This is a good cool map. There's an Ukumehame section down here, here you see coming down. So, this, that's the kahawai right there. So, this is you right here? [Pointing to L.C.A. 6408 boundaries on the map.]

VKP: Yes.

KM: And they have it marked as just a patch, Cane Field 24.

VKP (00:48:51): Right? Right. He used to work the science spot of that.

KM: Okay. So, we leave these with you.

VKP (00:49:01): One more last thing, okay.

KM: Yes.

VKP: A couple months ago we was in mitigation to purchase Puʻu Nēnē Sugar Mill. The purpose of us purchasing under the Kingdom was because of all that water that is under there. And inside there get Mahipono's main electrical power source.

JKM: Still inside the mill?

VKP: Yes, yes. They would actually… They went build them inside the mill. So, we did one site visit. We was up to purchase the thing. Then all of a sudden A & B says they went sell ʻum to this Oʻahu company. When I went to investigate, that "Oʻahu based" construction company, they're from Taiwan. So, they're not really our people that is purchasing, it's foreign nations, they picking up all our main water sources. I was so upset! Char went go ahead and wrote one letter and tell them we were offered to purchase it. We were willing. But the reason why touching that is because inside that sugar mill, you should see the maps and you know the EMI?

KM (00:50:22): Yes, We did a big thing on that. Worked with kūpuna all across. But the Baldwin's were anal retentive about documenting their claims to land title.

VKP: Get all the maps. So, this is all the maps. All the land, all the kuleana.

So, we were thinking if we went buy that, that would've been a great resource for the kingdom. Because get everything inside, but they never call them Taiwan, they would call them a Honolulu Company.

KM: What a joke. So, this has the Olowalu Ukumehame combined map. It's not folded here. And the specific Ukumehame, we're looking at this one here and then there's just a bunch of other maps all Lahaina but you see because the families you get āina here, they also had āina and the pilina too. All across the moku. yes,

VKP (00:51:19): Right! They stay all over our family. That's what I try to explain to someone. That's why I walk softly. You know why? Because my grandmother was born on Molokai but her…

KM: Pilina?

VKP: Yes, over here and Olowalu.

KM: Like you said Kalua, Manamana.

VKP: Yes, Kahāʻulelio.

KM: And several others like you said. If you go to the beginning of our study that you have now, you must read what Kahāʻulelio and a group of people wrote about 1865, in the native newspapers about the… I'm trying to get the right words, about the dysfunction of land and plantation and that. He said, "before we could sustain ourselves, we fished all of these things. He says this hewa, it lies on business changing the lifeways of our people." It's a fascinating account. You got to read it. This is Kahāʻulelio, he was a master writer and in 1902 he did this amazing series on all the fishing waters, fisheries and stuff around the Maui group of island.

VKP (00:52:45): We go pray on this. Okay. Every Saturday, every other Saturday at eight o'clock. I feel so much to… I'd like to introduce you to them, heartfelt humans. We pray on these people of all the different nations and these are the people that help. We just need to open up and introduce you. They're about 24 of them in the group.

KM: We all just students…

VKP (00:53:35): All of us. Not even Kūpuna that. No, but I want you to… He lives there on Hawaiʻi Island with you. His name is Lanny Sinkin.

KM: Okay.

VKP: Looking to me because he's our legal advisor and he travels,

VKP (00:54:02): He traverses with the king all the time. Okay. But very, he is actually a lawyer of international economics, ʻāina things like this. And yes, they sit all on this, and these are also… I'd like to introduce you if it's up to you

KM: Yes.

VKP: They know your background.

KM: That's why, Onaona my wife, we're putting everything we can of our research online, because it's community, it's ohana based. And then the land what happened? We put all of those onto our, we have a little website.

VKP (00:54:54): Yes, put them, what they do is they help the people. He told me this, I was supposed to go outside to purchase 340 acres. As soon as the fire

finished, he said go look. I see there's 300-something acre and you go look if you can get it and so that the people get some place to go there stay for right now or whatever. And farming the whole panel was good… … And then because they stay leasing this land to these quad people who traversing all over the mountain over here. And I said to myself, the ATV tours.

KM: [Gives Makua Viki a card so she knows how to contact Onaona and I and can access our website. Picture of a kapa section on card, Makua shares that she also make kapa to help with reinternment of our iwi kūpuna.]

VKP (00:56:23): But plenty more things I like to share. But yes, this helps a lot.

KM: Yes, good. So, I have all of your maps here. I realize I'm overloading you with stuff, but it's interesting just to look through.

VKP: It's okay, we're going go with one. Here too. I'm going to use one for the scratch paper today. Maybe I can take picture and send it to you.

KM: What we'll do is we'll come back, you don't need to worry about… We'll replace your map. We can copy your map that you've made the notes on and then you can get a blank one too. and if these guys that you're working with… We can share maps with them. And Kamahoʻi has plenty of the maps already of the digital files

VKP (00:57:08): Because they're not to the practice that we are doing on kuleana. So, they're questioning me. So, how am I going to say if what I giving to them somebody can add on top. Because I'm not a lawyer. I'm just couldn't answer the questions given to me. And so how did I do my paper, and then I go show them. I do ʻum like this and we connect myself because I'm the one and all the way up to my kupuna whose inoa is there. So as long as I can connect directly to the kupuna, and then we get it notarized and then I ask him. I said, please we need kingdom notary. We don't have it here. It's not right for us to go get notary from the state entity.

KM: Yes, I know exactly what you're saying. But for a while maybe just to cover bases because you say… Well, you know how these guys are.

VKP (00:58:13): Thank you, I do need that!

KM: Yes, we have to use their tools and that's what they've always used against the lāhui, so the let's start using it against them. And a few folks are already doing it. You're on this ʻāina, but you want to be here, and you want the mua aku, your future generations to be able to be here too. So, these maps are yours. And the ones in that roll are the ones. Mahalo! This has been so wonderful!

VKP: Mahalo nui! I'm sorry I never give you some more.

KM: This was maikaʻi. And that's the thing we kolekole, we'll talk story again

	and again.
VKP:	From one thing jump on top and then maybe more…
KM (00:58:57):	[Discuss exchanging address for mailing and contacts.]
KM (01:00:10):	…Mahalo nui! Mahalo ke Akua! We keep the good and set the bad aside.
VKM:	All the time.
KM:	And you got to remember, mālama i ke ola kino, you folks take care of yourselves. The work is too important. Same thing I told Keʻeaumoku yesterday. You run yourself, go, go, go, go, go. And it can be dangerous. And then if we watch what we eat sometimes. Too much ʻono, yeah?
VKP (01:00:46):	[end recording]

July 28, 2024
Lahaina Oral History Interview
With Carolyn Waikun K. Kam & Stephany Maielua-Sepulveda
(and husband, Fernando Sepulveda)
Interview conducted by Kepā Maly & Onaona Maly
Transcript Released on December 18, 2024



Arrangements for the oral history interview were made by Jen Mather through Laurie Lei De Gama, the daughter of Carolyn Kam and niece, through marriage, of Stephany Sepulveda.

During the interview, the 1916 Map of Lahaina Town was used to identify locations of places and features being discussed. The participants share memories of growing up in Lahaina, Maui. They talk about the changes they've seen in the weather over the years, noting that it has become drier and windier. They also discuss the impact of these changes on the landscape and the local environment. They express concern about the loss of vegetation and the impact this has had on water flow and the local ecosystem. They also discuss the importance of preserving the Hawaiian language and the cultural heritage of their town. They express a desire to return to their hometown and to see it restored and preserved for future generations. They also discuss their experiences with local traditions and customs, and the importance of passing these on to future generations

acknowledging the challenges they face in preserving their family histories and the importance of maintaining a connection to their ancestral lands.

Both women recall childhood memories of Lahaina's tight-knit community, where traditions like family gatherings, fishing, and farming played a significant role. Carolyn highlights her family's history operating Hop Wo Store on Front Street, emphasizing its role as a community hub. Stephany shares her family's stewardship of kuleana lands near Prison Street, discussing the importance of preserving ancestral connections and sacred sites, such as Waiola Church and Moku'ula. Both Lahaina residents express a strong desire to preserve Lahaina's cultural legacy while adapting to modern challenges, including post-fire recovery efforts.

Topics discussed during the interview included, but were not limited to:

Preservation of Kuleana Lands and Burial Grounds:
Stephany emphasizes the importance of maintaining family connections to ancestral lands near Prison Street, highlighting their role as stewards of kuleana parcels tied to generations of her family. She reflects on the challenges of preserving burial grounds and sacred spaces, advocating for thoughtful restoration efforts that honor Lahaina's historical and spiritual significance.

Legacy of Hop Wo Store as a Community Hub:
Carolyn shares the history of her family's Hop Wo Store on Front Street, which served as both a commercial space and a gathering place for the community. The store provided goods and freshly baked bread, creating cherished memories for Lahaina residents. Carolyn underscores the value of preserving small, family-run businesses as part of Lahaina's cultural identity.

Restoration of Cultural and Historical Sites:
Both women stress the need to restore Lahaina's sacred landmarks, such as Waiola Church, Moku'ula, and Mokuhinia, which are central to the town's cultural and historical heritage. They advocate for preserving these spaces to maintain Lahaina's identity as a cultural and historical hub while involving the community in shaping the town's future.

Note: Some sections of the recording were not transcribed as they were either unrelated to the primary discussions or covered personal mana'o for family purposes. As a result, this transcript supersedes any previous drafts and the audio recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

KM (00:00): So this is, just to give you an idea... [looking at map]

KM: This is the harbor here.

SMS: Oh, okay.

KM: This is the ocean here. So, this would be the harbor. There's the courthouse, there's that banyan tree that everyone has celebrated, but it actually doesn't have a good story in Hawaiian.

SMS: This is where the school is at.

KM: That's Kamehameha III School.

SMS: Right.

KM: Which is an interesting thing. You both went to Kamehameha III?

CK (00:23): Yes.

KM: Now this school,

CK: The school was different though.

KM: Oh, yes? This is the two-story building.

CK: We had the three stories.

KM: Three stories, okay. Three story wooden building.

SMS: And this is the one that had the slide to come slide down.

CK: Yes, yes.

KM: Oh my goodness.

CK: We used to polish it.

SMS: On the outside? That was our evacuation route from building right down the slide.

KM: Oh how interesting.

OM: Oh wow!

SMS: They had two sides on the top, on the side of each one of the building. So, when we needed to… …but we made it a plaything.

KM: Of course.

SMS: We used to go slide down on it all the time [laughing].

CK: We always had to polish it.

SMS: Yes. Then clean it.

KM: And did it get hot sometimes?

SMS (01:01): Oh yes, because it was made of aluminum or whatever it was.

CK: Yes, yes.

SMS: It was one of those old fashioned… I mean that school was there for years.

KM: Oh yes.

SMS: I was in elementary school in the… [thinking] What time I went? Well, I'm 80.

KM: Okay, so you were born in?

SMS: I was born in 1944.

KM: Yes. And Aunty, you were born?

CK: In '41.

KM: In '41, okay.

SMS: So, if that is the school there.

FS: '56.

SMS: What?

FS: I was born in '56 [chuckling].

KM: Awesome. You are two years younger than me. [laughing]

FS: I'm a liar too. [laughing]

SMS: [looking at the map] So, this is the school then. This is Prison Street?

KM: That's correct.

SMS: It would be Prison Street. And this should be Front Street. This should be Waine'e Street.

KM: Yes, that's correct.

SMS: And the old Prison is?

KM: Ma'ane'i, here.

SMS: Yes.

CK: Yes. Your house was nearby.

SMS: Prison Street here. Ours is right down here. What is this? It's 2 3 9 Prison Street.

KM: Okay. 239 Prison Street.

SMS (02:01): So, it would be around… Because this is Waine'e, right?

KM: 'Ae.

SMS: So, it would be right around here, 239, and it's on the right-hand side.

KM: Good. Because the church, Waiola,

SMS: That's our church

KM: Yes. So, there you have, as you said, Waine'e. So this is Waiola?

SMS: Yes.

KM: This is Prison Street here?

SMS: Yes. Okay.

KM: This would be the road up to Lahainaluna here.

SMS: Lahainaluna Road.

KM: Okay. Again, because this map was made in 1916.

SMS: Yes.

KM: It doesn't have all the things that you walked past or experienced.

SMS: Right.

KM: But the main thing… so you were a little bit mauka of the Prison?

SMS: Yes. I would say just a little bit, just around here. [looking at map]

KM: Okay. So, this...?

SMS: There's only 1, 2, 3, 4 homes.

KM: Yes.

SMS: Before Prison Street.

KM: Okay. So now see this?

SMS: Oh, that's my family name.

KM: Pahia?

SMS: Pahia! That's our property right there.

KM: Oh beautiful. Beautiful. See, so Land Commission Award.

SMS: Yes.

KM: 5912 [Ap. 3]. So, Simeona, Simeon Pahia?

SMS (03:02): Simeon Pahia.

KM: Yes. That's your kupuna?

SMS: That's my uncle, my great uncle.

KM (03:07): Yes, okay.

SMS (03:11): Yes. You know, I remember that only because… not because I grew up knowing that.

SMS: I did my tax exempt to prove that we lived in that property for a hundred years.

KM: That's right, a Kuleana.

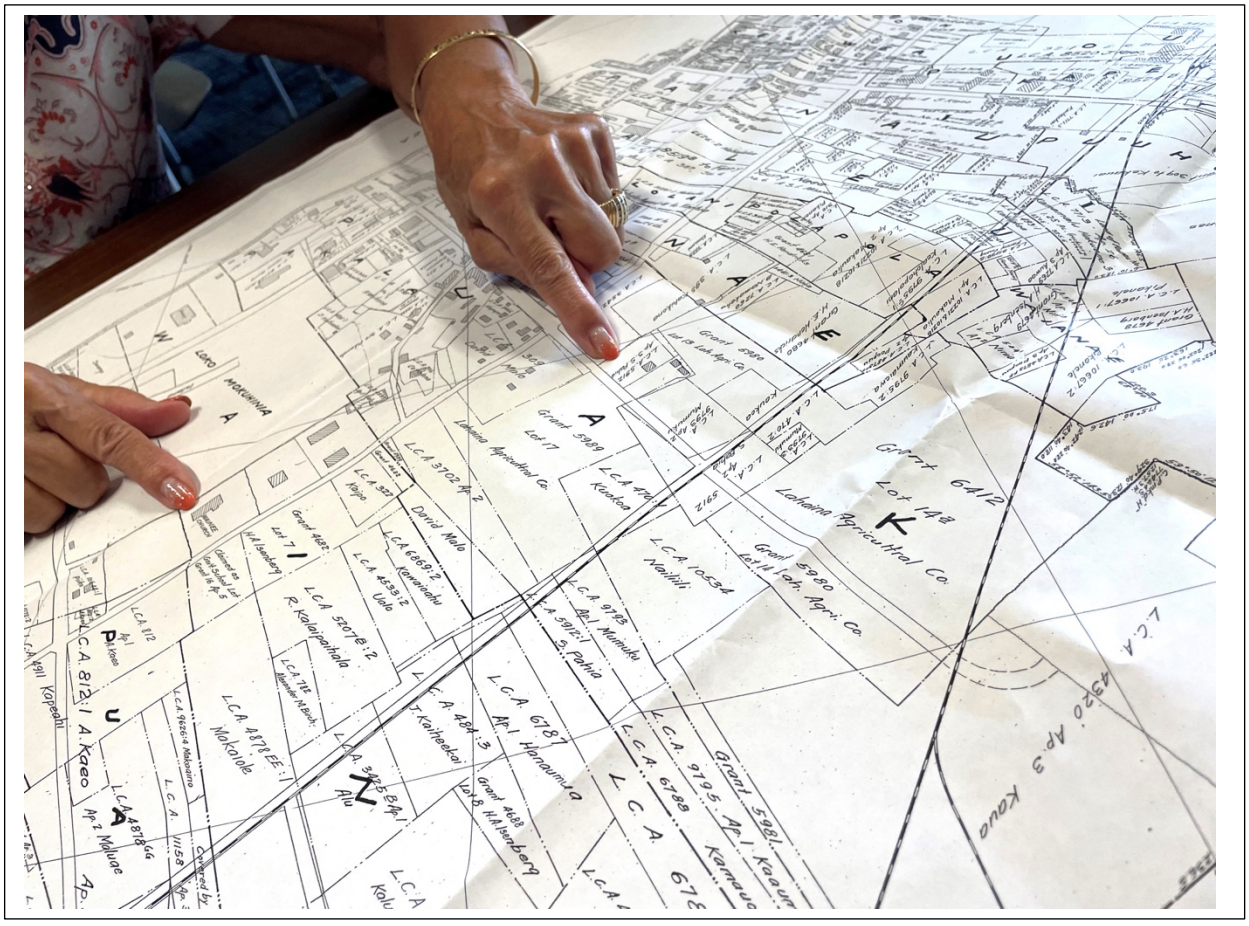
SMS: Kuleana. And I got it.

KM: Beautiful.

SMS: And this is the name that came out right there. So, that's a good thing for me.

KM: ‘Ae.

SMS: Yes. It’s a good thing I saw, and I looked at it. That’s it, right there![23]



KM: Now, what we should do, if we may, just to get things started, may I ask please? I’ll start. I going put age before. No beauty, no, no, no [chuckling].

SMS: Age before beauty, only kidding [laughing].

KM: Aunty, could you share your full name and date of birth?

CK (04:02): Carolyn W. K. Kam.

KM: ‘Ae.

CK: My Chinese name means give pure, Waikun.

KM: Give pure, beautiful!

CK Because I’m from a family of thirteen. And two of us are left. Only two, my brother and I.

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[23] Aunty Stephany pointing to location of her family kuleana (KPA Photo 2024 07 28 Maielua-Sepulveda LCA 5912 Ap 3).

KM: Wow!

CK Yes.

KM: So, you were born in ‘41, you said.

CK Yes.

KM: And who was Papa?

CK Kiang Kam. He was from Canton.

KM: Ah, so he came directly?

CK: Yes. He came from Canton to... …Because they had the store. It was built in 1915.

KM: Yes.

CK: So, he came, they made him come over to help them.

KM: I see. So, his family had started the store?

CK (05:00): Yes.

KM: Oh.

CK: Yes.

KM: And what was the store’s name?

CK: Hop Wo. H-O-P W-O.

KM: Okay. Hop Wo.

CK: Yes.

OM: One word or two?

CK: Hop Wo.

KM: Yes, written as two words?

CK: Yes.

KM: Now, if this is... …here’s Baldwin House as an example.

CK: Yes.

KM: And I know this gets a little cluttered, but where was your store? On Front Street?

SMS: Yes. From the Baldwin house. I don't know...

CK: You go further down by the sea wall. [729 Front Street]

SMS: The sea wall.

CK: Where we started.

KM: Oh, yes. Yes.

CK: Right over here.

KM: Somewhere in here then?

CK: Yes. And we were around the Front Street

SMS: On the first street from... This is Dickenson right here, I think.[looking at map]

KM: Yes, you're right. This would be Dickenson. I'm sorry, Lahainaluna maʻaneʻi, on the road here.

SMS: Right. This is where the gas station used to be, right Carolyn? Right now, it's like...

CK (06:05): Yes, Ishikawa.

KM: Yes, right. Ishikawa. Yes.

SMS: Yes. And then it goes further. I think this...

CK: We were right by the wall.

KM: Okay.

SMS: The starting of… You know, Front Street there was that wall.

KM: Yes.

SMS: So, right…. Starting, it would be probably right here. Yes?

CK: Yes.

KM: Okay. And mama, just real quickly? Your mama?

CK: My mama, Soon Moi Ho was from Wailua, Honolulu. She was a picture bride

KM: Oh!

CK: She married my father, when she was 17 years old.

SMS: Oh, funny.

KM: And papa came straight from Canton here to Lahaina?

CK: Yes. Then that's how he needed to get married so... That's how he got married to my mother.

SMS: You know what, I never knew that. Wow!

KM: Okay. We're going to talk story. And forgive me, I'm going to mahaʻoi you know, be a little inquisitive.

CK (07:01): We were all born at home.

KM: You were born at home?

CK: Yes. We had a midwife, she would come. The midwife would give birth.

KM: Was the midwife Chinese?

CK: No, she's Japanese.

KM: Oh!

CK: Japanese, an old Japanese lady.

KM: Do you happen to remember her name?

CK: No.

SMS: Me too, I don't remember.

KM: I know, you were too young. [laughing]

CK: [laughs] But I remember every time when we had our… you know the piko. They would hang it up and hang it on... they were not like… And it was all hanging up. I don't know why, but you know.

KM: I wonder, you know, sometimes, you know, particularly in the older Chinese history, you hear of people, like, even when people passed away, they would be sent back home to wherever they had come from in China. I wonder if there was some thought about that with the umbilical, or to keep it safe, you know, the piko like that.

CK (08:03): Yes, maybe.

KM: Because, you know, there's a funny Hawaiian expression. You know, someone whose hands tend to pick up things that don't belong to them, "Piko pau 'iole" they would say that, once piko was taken by the rat, because you know how they like to…

CK: Oh yes.

KM: So, you like keep 'um safe. Because you don't want one person who's going to be picking up stuff that doesn't belong to them. [laughs] But anyway.

Group: [laughing]

KM: Interesting. Thank you so much. And Aunty please, your full name and date of birth?

SMS: It is Stephany Pualei Mailua.

KM: 'Ae.

SMS: Sepulveda.

KM: 'Ae.

SMS: I was born in 1944 in Lahaina, Maui.

KM: 'Ae.

SMS: And also, we had a midwife. Everybody was born in the home we lived, this right here. [Pointing to kuleana parcel on Prison Street.]

KM: Yes, the Pahia lot, right there.

SMS: The only one that wasn't born in that home was my older brother.

KM: Hmm.

SMS (09:03): He was born in 1925. And the baby. Everybody else was born here. And I come from a family of fifteen, sixteen, actually.

KM: Oh, wow!

SMS: One died.

KM: At birth?

SMS: At two months.

KM: Oh, two months.

SMS: Yes. And then now, like her, it's myself and my brother that are alive, out of all that children. He's in Arizona.

KM: Arizona, hot!

SMS: And that's the only two. You know, but he was in the military.

KM: Oh, I see.

SMS: So, after the military, he retired from the military. He decided to stay in the mainland instead of coming back.

KM: Now, forgive me for asking, did you still live on this property?

SMS: No. After my dad died, My brother was taking care of her [mother]. Well, he's passed right now too. I was sent off to the mainland after I graduated high school in 1962.

KM: Oh.

SMS (10:02): My two older sisters were there. And my mom, I had no choice in those days. You got to listen to your kūpuna, your mom.

KM: Yes.

SMS: So, because there's only four girls in the family, two was up in the mainland and one that was younger than me. I had to work in the cannery.

KM: Here?

SMS: For the summer. Yes. In Lahaina.

KM: Across the street?

SMS: I worked the whole summer. And then my mom said, "Okay, you pau now you're going to the mainland."

KM: And did you have to pay your own ticket?

SMS: Yes.

Group: [laughing]

KM: That's why they sent us to work. Yes. I picked pineapple on Lānaʻi.

SMS: You too.

KM: Yes.

SMS: Right. So, I didn't, I was a trimmer on the line.

KM: Onaona too.

SMS: Oh, you were trimmer too!

OM: Yes. Del Monte.

SMS: So, yours was over on the other side of the island?

KM: She was in the Honolulu one.

SMS: Oh, Honolulu.

CK: Oh, that one faster [laughing].

SMS: The only reason why is that my mom was a line lady in the trimmers. I hated the job.

KM: I know, yes.

OM: We would get pineapple burns, it's so sore.

SMS (11:04): And you had to trim it before you put it back on to get canned. And because she was my boss, it was like, oh!

KM: Worse yet!

SMS: Yes. She's the line person on the table. And I say, "Oh my gosh, I have to do it because if I don't do it, I'm going to go home and get lickens." [laughs] You get the same stories as we do.

OM: Yes.

Group: [laughing]

SMS: But, yes, that's...

CK: We only had a dollar and a quarter, an hour. [laughing]

SMS: I know.

KM: You're kidding!

OM: Wow!

SMS: Yes.

KM: To me that sounds like... But that was in the late '50s, early '60s?

SMS: It was after I graduated... Yes, it was in the '60s. I had to do it two summers.

KM: Oh. When we picked pineapple, we were at a dollar forty-five. But when your parents' generation, lucky if you get fifteen cents an hour.

SMS: Yes, exactly. I remember when we were going to the movies, when we

were younger, We were given a quarter.

CK: Yes.

SMS: And that's to get you in for a quarter. A drink and then a candy bar or whatever.

KM: Amazing!

SMS (12:06): Or a lollipop. And, you know, I tell my grandkids this and I only have two children, a son and a daughter. And I tell them, I said, you know, I don't regret growing up in that era.

CK: Uh-hmm [agreeing].

SMS: Because everything to us, we appreciated it. We had no choice. We got so many hand me downs, which didn't bother me at all. And we had only one chore to come home after school. I was to go and sweep and mop the floor. And my sister helped my mom in the kitchen. 'Cause she's a good cook. And if you didn't do that, by the time you get home for dinner, you take your shower, you go bathe and no dinner.

CK: [laughs]

KM: By that time, you had water in the house or was outside?

SMS: No, at that time ours was an outhouse shower.

KM: Yes, yes.

SMS: Just a little square box. The shower and one of those water heaters on it. But the tank was so small. And if you were the last one to take a shower, it is cold water.

KM (13:10): So what, you wet first turn off, then soap up, then wipe again?

SMS: And then you rinse off.

KM: Yes.

SMS: And even if it rained...

KM: Even you, aunty?

CK: No, mine was different [laughing].

KM: Oh lucky.

CK: Because we had the store.

SMS: And not only that, because you know, my dad was a plumber for the county.

KM: Oh!

SMS: And he raised all of us, and we were poor when we were growing up. I still remember those days growing up. We were not fortunate. So, for me and speaking for myself only, not my sibling, I appreciated

everything we got.

KM: Yes.

SMS: Everything, even going to the movies.

KM: Yes.

SMS: And every weekend we got together, the family. because my dad had four sisters and six brothers that I knew of. But I found out later doing the kuleana land that there was four more girls in his family. And that's where… what you call it comes in, my Uncle Pahia.

KM: I see.

SMS (14:13): From my dad, my grandpa's previous marriage in those days.

KM: Because your name, Maielua and you say mai or maʻi?

SMS: It's actually Maʻilua.

KM: Oh.

SMS: What do you call that thing?

KM: ʻOkina.

SMS: It's on the "i."

KM: Okay. Yes. "Maʻilua."

SMS: And that's my… my great-grandpa was Namailua. He dropped; my grandpa dropped "Na." I don't know the meaning between that.

KM: Okay. Well, I was blessed because when I was growing up Tūtū Papa on Lānaʻi and Tūtū Mama, they were born in 1890 and ʻ92. Tūtū, the old man, both of them. And his wife, Tūtū, Mama, Hawaiian was their first language.

SMS (15:02): Uh-hmm.

KM: So, I was lucky to be surrounded by that while I was growing up as a keiki hoʻokama, or hānai to them.

SMS: Yes.

KM: And so, Maʻielua or nā…, now this makes sense.

SMS: It's nā.

KM: If it's nā that's plural, the two illnesses or sickness. But there's a reason that the name is given. See, some may say, like you know, some people change name, yeah.

SMS: Right.

KM: Because they didn't like… you know, bad connotations, the name. But I'm sure it's like in the Chinese, you know, some names.

SMS: Uh-hmm.

KM: Are sometimes given to ward off…

SMS: Uh-hmm.

KM: …Unwanted… [thinking] I'll just say spiritual things. So, nā and 'elua at the end of it means the two diseases or the two sicknesses, Ma'i'elua or Maielua. Now, again, I see the name in old records.

SMS: Mm-Hmm. [affirmative]

KM: Of the land as well as Pahia. So, who was your father?

SMS (16:02): Solomon.

KM: Solomon.

SMS: Solomon Mona Ma'ilua.[24]

KM: Okay. And mama?

SMS: My mom is Tsuruyo Takahashi. She's Japanese.

KM: Oh, wow. Interesting. At that time, you know that, and it happened, I guess in plantation camps. But so often, you know, there was a segregation. The Chinese here, the Japanese there, the po'e Filipino off on their own somewhere else. And the Hawaiians were great adopters.

SMS: Uh-hmm.

KM: Adopters of everybody around them. So, you're Japanese-Hawaiian then?

SMS: Yes. And my Japanese side grandparents migrated from Japan. My mom was born in Olowalu. That used to be the Japanese Camp. And that's where she was born in Olowalu. She got married when she was 16.

CK: Yes, and mine, 17.

SMS: Your mom was 17.

KM: Wow.

SMS: Yes, it's...

KM: No choice, yes. And you know, back to that idea about the hard work you folks had…

SMS (17:01): Speaking about segregation. My grandpa is Japanese, and like, he kind of disowned my mom. because she married a Hawaiian.

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[24] Solomon :Mona" Maielua was born in Lahaina on April 10, 1902, and married Tsuruyo Takahashi on June 1, 1925. Solomon Maielua died on Dec. 28, 1972. Tsuruyo Takahashi Maielua was born June 18, 1909, and passed away on November 28, 2010 at the age of 101.

KM: Of course, because...

SMS: She married a Hawaiian. And I went through all… most of my life, kind of thinking, why, would they do that? I mean, they invaded Hawai‘i.

KM: Yes.

SMS: And then for them to come… And, but they were real traditional Japanese. My Japanese, and all Japanese are that way if they come from… And she was so young. And after she got married, her family moved to Honolulu and she was kind of distant with her family for a long time. So, I've never met my Japanese grandparents.

KM: Oh!



Solomon Mona Maielua & Tsuruyo Takahashi Maielua

SMS: Because they moved. But as years go by, when she, the sibling, my mom's siblings, they got together, and they were all fine. The kids were fine with each other. It was just mom and dad. And then going through my life I said, why would they do that to my mom? You know, or my dad actually. But...

KM: Very traditional.

SMS (18:09): Yes.

KM: And that was the way it was. But part of it is also a reflection…

SMS: Right.

KM: Of what happened in the plantations. They specifically wanted people initially in individual camps, like home on Lānaʻi, and so many other places, you know, even get the ilina, the cemetery.

SMS: Uh-hmm.

KM: The Chinese over here, the Japanese are over there. The Portuguese, you know, they all sort of almost religiously [segregated].

SMS: Right.

KM: You know. If you're Buddhist or if you this or Katolika, whatever, you know. It was a way also to keep people from communicating with one another.

SMS: Yes. And there was… That's something that… You know, when I think about it, I think just from hearing from my... Why would it be? And then as I grew up, it's still happening in the world.

KM: Yes.

SMS (19:02): It's still segregation. It's awful.

KM: Oh my gosh. We look at our world today and you think, how come we're going backwards sometimes?

SMS: Yes. I think about... It is scary.

KM: Yes. But, I want to just mention one thing. Since you both talked about, you know, working hard.

SMS: Yes.

KM: As the interesting thing. Yeah. You folks, we're 69 and 70, so we are obviously younger than you guys. But, you know, growing up, there were no free rides. There was none of this [[places the palm of hand up and out].

SMS: Uh-hmm.

CK: Yes. Yes.

KM: Put the hand out in front of you. Give, give, give. No. We wanted our children to have a better life. So, we kind of deprived them of learning the responsibility.

SMS: Uh-hmm.

KM: So, you figured if you could survive working, cannery, and you probably had to work hard at the store...

SMS: [chuckling]

KM: Us picking pineapple like that. If you can survive that, you can survive...

SMS: Anything! You can survive anything. Anything. And...

KM: And you appreciate.

SMS: Yes. I'm glad I was raised the way my mom and dad raised us, you know?

KM: Yes.

CK (20:09): Before days when we eat at dinner, we eat on the table.

SMS: Yes.

CK: But now today, my daughter, they don't eat. They just going, they don't eat together. They just eat by themselves and watch tv.

KM: Yes. So, what happens when you ate together as a family. What happened when you ate together as a family?

SMS: When we got together with the family?

KM: When you ate, every night?

CK: We talk with each other.

KM: You would talk, you explain what happened everyday you would absorb things your parents were telling you.

CK: Yes.

KM: Hopefully, yes. Now we lost in the telephones, we lost on tv.

SMS: Uh-hmm.

KM: So, there's a disconnect now.

Group: Uh-hmm [agreeing]

KM: Just like what you're saying, aunty. It's so fascinating. Where I believe Nama'i'elua has kuleana land.[25]

SMS: Uh-hmm. That's the Prison Street land. That's where I got it.

KM: But there's also Pahia, right? See, so those are two families.

SMS (21:07): Right.

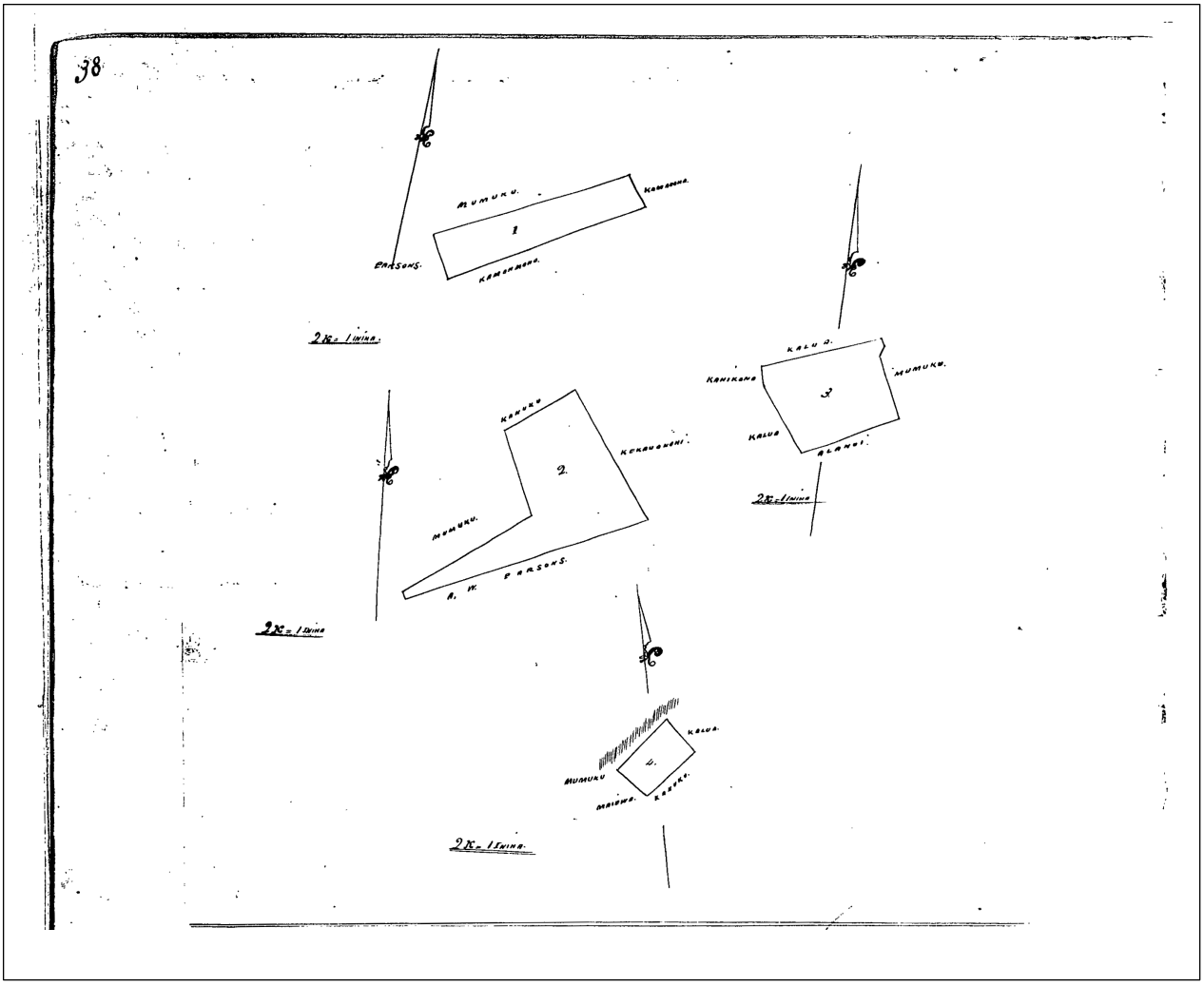
KM: Now, Pahia was in a, what... …the Hawaiian classification of chiefly lineages would be Kaukauali'i. You ma'a to the word kaukau? Yes.

CK: Yes.

KM: How did the word come about? Do you know?

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[25] "Namaielua" appears in Kuleana claims on Hawai'i, O'ahu and Kaua'i. By 1899, a conveyance identifying Namaielua as a land holder in Lahaina was recorded – "Namaielua (w), of Lahaina, Maui, to S. Pahia Maielua of Honolulu, Deed, dated Jan. 23, 1899; consideration, $1; Liber 191, folio 212, Apana 2, R. P. 1173, L. C. A. 5912, at Puako, Lahaina. (*The Independent*, May 19, 1899:4)



Mahele Award Book Plot Plan of Helu 5912 Awarded to Simeona Pahia (Book 9:38)
ʻĀpana 3 at Right Side of Plan is the Parcel being Discussed
by Stephany Maielua Sepulveda

CK:	No.
KM:	Have you heard how kaukau came about?
SMS:	I don't know. When we were we were raised, my parents used to say, "go kaukau."
KM:	Onaona's kupuna who wrote the Hawaiian-English dictionary. Said that kaukau, when we're referring to food…
SMS:	Right.
KM:	Was actually derived from the Chinese.
SMS:	Oh, really!
KM:	It was "chow-chow."
Group:	[chuckling]

KM: And so they Hawaiianized it to kaukau.

SMS: Pigeon.

KM: Yes. The pigeon, as people began communicating with one another. So, have you by chance, did you..?

CK: No.

KM: No. Okay. I was just curious if you, you'd heard

CK (22:03): No, my parents gave up on us. They speak Chinese and we… They gave up on teaching us. We didn't want to learn.

KM: Yes.

CK: We were just like, shame, you know, we're ashamed of it.

KM: Yes. Same thing with the Hawaiians, right?

SMS: Same thing with the Hawaiians.

KM: You no can talk Hawaiian because people going tease you, or this or that.

SMS: Yes.

CK: Yes.

KM: So, your parents wanted you to adapt.

SMS: Even the Japanese. Because my mom spoke Japanese.

KM: Yes.

SMS: And my dad spoke Hawaiian. And then, I remember that when, especially with my grandparents and the Hawaiians with my dad, when they were talking, you can tell they are talking about something serious.

KM: Yes. Yes.

SMS: We couldn't be around. Even if we understood it, they tell us, no, not for you.

KM: Yes.

SMS: Go, go away. Go play.

SMS: Yes.

KM: Go ʻauʻau in the cold water. [chuckling]

SMS: And then when I left so early in my life in ʻ62.

KM: Yes.

SMS (23:02): And we came back, I decided because I lost a couple siblings. I lost my two younger, my younger sister and brother within 10 days. Of the same year. And I was planning on coming back because I came back a lot to take care of my mom. She turned 99, and I used to come back two or

three times a year. And then when she turned a hundred, she fell and broke her hip.

KM: Auwē.

SMS: So, then I decided to stay...

KM: For her recovery.

SMS: Nine months out of the year until she passed. And then went back to the mainland. I told him, I said, “you going to retire?” I want to go home.

KM: ‘Ae, mahalo for coming home.

SMS: [chuckling]

KM: Sir, mahalo,

FS: I had no choice. [laughing]

SMS: And it’s so true you know, I was away so long. And I felt kind of guilty staying away from my mom that long.

KM (24:06): Mm-Hmm.

SMS: I would say when both of them died… In 1972 is when my dad died.

KM: Oh.

SMS: But he got a job transferred to Hawai‘i. He opened the Longs store in Kahului.

FS: In Kahului.

KM: Beautiful.

KM: Husband

FS: I was one of the original people that worked there.

OM: Awesome.

SMS: And so we came back and that's when my dad died. And, I told him, he says, “Well, you're going to retire pretty soon.” So, we were planning to come back sooner than when I did. But because our grandkids and great-grandchildren live in the mainland. So that kept us there.

KM: Of course.

SMS: But when they all finished their college, and I told them, I said, “It’s time to go home.” So it’s going to be six years, six and a half years. And then when I’m here, I lost two siblings. And that’s another thing, I felt so guilty about.

KM: Yes.

SMS (25:01): Because spending so much time away from home, and these are the two babies.

KM: Yes. And missing things now.

SMS: Yes.

KM: Now, was mama living at this Pahia place when she passed away?

SMS: No she didn't. When my dad died in 1972. My brother was staying with them.

KM: Your brother was staying here.

SMS: But then he met a girl and in 1972 they got married and he bought a house. And so that house has been vacant since he bought a house. There's nobody. And for me, that's my journey right now.

KM: Yes.

SMS: Is to get that rebuilt.

KM: Beautiful. So you still have this ʻāina here?

SMS: Yes. I still have it.

KM: Now, this house, the old house is gone. Is that correct?

SMS: It's gone.

KM: So, the fire took it?

SMS: After my brother left, the fire department about three, four years. Because it was old.

KM: Overgrown and everything probably too.

SMS (26:00): Yes. And the house was old. We didn't have windows when he came. We came.

FS: I know.

SMS: In 1970.

FS: I had to go and lower the oil cloth.

SMS: The tarp, the oil cloth.

FS: When it rained.

SMS: Had screened windows, but he had to go out when it was raining, you know. So, he had to unwind it.

KM: Wow!

SMS: And he says, "What, I have to go outside?" I said, "Yes, you want the rain to..."

FS: And I'm from Mexico.

KM: And you're from Mexico you weren't maʻa to that. That's hilarious.

SMS: So anyway, they condemned the house. Since 1975, 1978...

KM: Oh, so it's just been vacant land?

SMS: It's been vacant. And it's me on the property [title] of the land.

KM: Yes.

SMS: And my uncle's great-grandson. So, there's two owners on it. And we still are two owners on it. He lives in Oʻahu. Never planning on coming back to Maui. That's why it took me so long to try and build. But since the fire, I told him, I said, "I have no place to go. I have to build on there."

KM: Yes. Now, may I ask you real quickly then, and I want to get to the store and to the life here in a moment.

CK: [chuckles]

KM: Was there ulu growing here?

SMS (27:08): Yes.

KM: Still yet?

SMS: Way back. No, it's not.

KM: Not now though. Back when...

SMS: Well, because my cousin lives right behind. In the same property on that half.

KM: So are you pili to the Kauhane's also?

SMS: Yes. Their grandma and my dad are brother and sister.

KM (27:23): I see. Okay.

SMS: And the mango tree, he didn't...

CK: Had the best common mangoes.

SMS: Yes. And that was the oldest, the first mango tree.

KM: Wow. And did it have piko underneath it?

SMS: Piko all over. They cut the little tin can.

KM: Yes. Yes.

SMS: They dig a little hole in it, put it in, and the nail.

KM: Each piko went inside?

SMS: Her [Carolyn's] granddaughter is in there too. All of us. And the different families that wanted to do it

KM: Yes.

SMS: Brought and did it. But Whitney is on there.

KM: So, is the mango tree gone now?

SMS: It burned.

KM: Okay. But I wonder if the piko is still there?

SMS: No, it burned. They cut it down to the...

FS: Nothing.

SMS (28:02): It's down to the ground.

FS: It's just a stump.

SMS: It was already… the bark was peeling. They went in and they tried to save it. But, they deemed that if something happens later, because they said it is not going to survive. And mango trees take a long time to die. And if it falls on the house, the next generation, they're not responsible for it. So, I had a real hard choice to do.

KM: Yes.

SMS: And thought, you know, and some of my cousins and stuff said, you can't cut it." But we're the only ones that were left on and lived in that property. We were the only ones that paid the taxes. My mom and dad.

KM: Yes.

SMS: The whole time. Even though it was empty, I was doing it. So now...

KM: And yes, I understand.

SMS: And, and you know,

KM: It becomes a little hihia, entangled at times.

SMS: Yes!

KM: So, you pule, we just...

SMS: Yes. And, you know, when I… The arborist, and the meetings…

KM: Yes.

SMS (29:02): …that I'm going to, they said, you know, that's hard to keep it, it might grow a little bit, or... But he said, it's already, I looked at the roots and it's like cut short from the chunk of the tree.

KM: Yes.

SMS: So, and you know, I had to make a decision, cut it, or… But everybody was giving me their two cents that never lived on the property.

KM: Of course.

SMS: And grumbling because their piko was in there and so was mine.

KM: Yes.

SMS: It was all of us. And you know, I guess you guys want to go and try and save it. Okay. Then help me pay for it.

KM: Yes.

SMS: And you know how that happens, right?

KM: Yes.

SMS: That's what I said. So, I can't, you know… I said, I'm sorry, we need to start building again. It's going to take a beating on us. But my granddaughter and my son said, "Don't. That's okay." Because it's going to be theirs eventually.

KM: Yes. And you know what? There are those memories in the pilina.

SMS (30:02): Uh-hmm.

KM: The familial attachments to place.

SMS: Yes.

KM: The land changed, the families changes over time, but the connection is always there.

SMS: Is always there.

KM: Yes. We're going to come back and talk some about this and about your relationship to Waiola and to Moku'ula, Mokuhinia. But aunty [Carolyn], please tell us a little bit about your family store. And you gave me the eye on the 22nd when I said, "Oh, was Yet Lung your competition?" And you said...

CK (30:34): That was across the street. [chuckles]

KM: You said, "We have no competition."

Group: [laughing]

KM: So, tell me about this store and did you work at the store or did you go cannery also?

CK: I worked in the store when I was nine years old.

KM: Wow!

CK: And I used to deal with the customers. So, a lot of the customers, they would come to me and tell me stories. I wish I could record it because they really, you know, expressed their feelings…

KM: Yes.

CK (31:07): …About the store. And then, I went to school. When I was free I always went fishing by the wall. I would stand there all day looking for shells. Fishing.

KM: You pole fish? Bamboo?

CK: No, you know, just with the line.

KM: Just the line, yes.

CK: I catch pāpio like that.

KM: Wow! Did you have to sell at the store or did you eat it at home?

CK: No, we ate it. [laughing] And I looked for shells. I don't know what happened to the shells but I… You know, I spent all day looking for shells and then spend the day over there. And then my father and mother would be working hard in the store.

KM: Yes.

CK: And they get, my father would get mean. He was mean. Because if the, the money didn't come in, he would…

KM (32:05): So, would they sign some type of… The families could sign and then end of the month they pay?

CK: Yes.

KM: And then if they don't pay?

CK: And then he made only twenty-five dollars a day, you know, in cash sales. The biggest pay we would have is when we made the bread and made a hundred dollars, you know.

SMS: Yes.

KM: Wow! What kind of bread you made?

SMS: Hop Wo bread.

CK: White bread.

KM: Hop Wo?

CK: Yes. We called it Hop Wo bread.

SMS: Oh, you never did get that. You guys from a different island.

KM: Yes.

SMS: Oh, that, everybody used to wait until Sunday because they used to do it Sundays. The line was outside the store. I remember those days.

CK: And we had a big oven and...

KM: Was it a metal oven or a stone?

CK: Oh, no. I mean a brick oven.

KM: Brick oven.

CK: A brick oven.

SMS: Yes, like a pizza oven.

CK: And then we would get the wood from Kīhei. Because Kīhei wasn't developed.

KM: All the way to Kīhei for kiawe?

CK: Yes. A guy would bring it over and...

KM: Wow!

CK (33:00): We would chop the wood and...

KM: And so that's an added expense also to the family for making bread.

CK: But it wasn't much, you know.

KM: Oh, good.

CK: So, you know, and that's how we...

KM: And the old pali road still yet, right?

CK: Yes. So, they would bring it over. And then...

SMS: I remember that.

CK: We didn't have any… You know, like today we have gas like that? No, it was all wood. And then even when we cooked it was wood. Even the water heater was from wood too.

SMS: [chuckles]

KM: You had big tank or little tank?

CK: It was kind of big.

KM: So, you never go fill water too often?

CK: Yes, yes. And then we never had a dryer. I always remember the line being full with clothes, you know, hanging up.

SMS: Us too.

KM: Washing machine or pound?

CK: My mother had a small...

SMS: Scrape one.

CK: The old style washing machine.

KM: The old one like that.

CK: Yes.

KM: And then some, you had wash board like that?

CK: Oh, yes, yes, yes. And then my mother would starch the clothes, I used to hate that. The thing would be so stiff.

KM: Yes.

Group (34:02): [laughing]

KM: Yes. What kinds of things did you sell at the store?

CK: We sold baked products.

KM: Baked, Hop Wo.

CK: Yes, bread and pies.

KM: Pies. How much was the bread a loaf?

CK: It was only twenty-five cents. Sometimes ten cents.

SMS: [chuckling]

KM: Wow! And people would line up, they all line up on the outside and waiting to buy the bread?

CK: This is right on Front Street? So they...

CK: Yes. Before they go to church, you want to buy bread before they go to church. So, they would line up and...

KM: Did you save the recipe?

CK): My daughter has. [laughing]

KM: Oh.

CK: But in the last minute, because our family, we are not interested in...

SMS: Breading.

CK: Yes. You know, making our recipe and everything. So, she finally decided, you know, she was going to do it. So, she put it on the phone. And plus, when we first started, when we had the… We were getting rid of the bakery because, the store was getting old and everything. So, we built a new store,

KM: Yes. So, the old store was wooden?

CK (35:13): No, we made a new modern...

KM: I'm sorry, the old store. Was it wood or bricks?

CK: Part wooden and part brick, yes.

KM: And part brick?

CK: Yes. I regret we got rid of the oven, because it's a one of a kind, you know.

KM: The new store was all stone, brick?

CK: Brick, yes, brick.

KM: Okay. Who built the store? Did you hire a contractor or your father?

CK: A contractor, we got a contractor.

KM: Okay, good. Do you know was it Japanese or Chinese?

CK: Japanese.

KM: Japanese contractor.

CK: Yes. Then that was when my father was alive. My mother died already.

KM: Oh. Do you recall approximately… You were born in ‘41. When did the old store get changed to make the new store? Were you still in school?

CK (36:01): No, after I finished school.

KM: And you went to Kamehameha III?

CK: Yes.

KM: Yes. Did you go up to?

CK: I went to Lahainaluna.

KM: You went to Lahainaluna. Okay.

CK: And then after I finished, I went to Honolulu, HBC (Honolulu Business College).

KM: Oh.

CK: I stayed there for two years, and I stayed with my sisters. And then I came back, and then I saw my parents were working so hard, you know?

KM: Yes, yes, yes.

CK: Only my mother and my father. So lucky thing I came back to help them.

KM: So, you graduated ‘59 or ‘60?

CK: In ‘59.

KM: Okay. And when you folks… [asking Aunty Stephany] You were ‘62, you said graduated in ‘62. You know, when you go up to the school campus, and then there’s the old hale paʻi.

SMS: Uh-hmm.

KM: Where was the missionaries printing house. Yes.

SMS: Uh-hmm.

KM: There's an ‘auwai, an old water ditch. It’s been hardened with cement now. Was the water still flowing in that ditch when you folks were in school?

CK (37:01): Oh yes, it was. And you could get little fish inside there.

KM): Oh, yeah? ‘Oʻopu kind or?

CK: The kind for put in your aquarium, you know, those?

KM: Oh, guppy kind or stuff like that.

CK: Guppies or whatever used to get.

SMS: Yes, it was. I think after that they filled it up. It that’s when Uncle Earl was up working at Lahainaluna.

CK: Yes.

KM: Kukahiko?

SMS: Yes.

KM: Okay. The elder Kukahiko?

SMS: Yes, the elder one.

KM: Okay, so at the store, you sold bread, obviously. Did you folks sell vegetables and…?

CK: No, we only sell canned goods.

KM: Canned goods. I see, okay.

CK: And preserved seeds, in the jar.

KM: The best kind in the jar, yes.

SMS: Yes. I remember when we were little too, and because they had all the candy jars in the front.

CK: They had all the bottles.

SMS: In the front of the store as you go in, and as being little kids, they're really kolohe yes.

KM: Yes.

CK: And my brother was in Korea. He was in the Army. And he came back to help. So that's when my father taught him how to make the bread. Because in our family, nobody was interested in doing that because it was too hard work.

KM: Yes.

CK (38:14): But you know.

OM: How did they get the name Hop Wo?

KM: Is Hop Wo a Chinese term for a bread?

CK: Hop Wo means corporation. There was a lot, a lot of people, it means incorporated. Everybody knows Hop Wo Store [laughing] Well, but you don't.

KM: Yes, Lāna'i no more. We had you know, sorry, we had Yet Lung Store.

SMS: Yes, I remember that. There's a couple place I forgot. Queen Theater was on the right by, the banyan tree, right across the street was our theater.

KM: Behind?

SMS (39:12): Yes. And then on Front Street, there was another one, Queen Theater.

KM: Queen! Oh. So, what was the theater behind the banyan tree?

SMS: I don't, what was that theater name? Right by the banyan tree?

CK: Pioneer Theater.

SMS: That's right.

CK: Yes. My mother, that was the only pleasure. My mother would take us to go to the movies, to the Pioneer, and it was only 10 cents, you know?

KM: Wow!

SMS: Was real cheap.

CK: And then they would have a two story. Upstairs is, you can go sit and downstairs is the theater.

SMS: The ground, yes.

CK: But we would never sit by there, because somebody would throw things over.

SMS: It's like a balcony.

CK: The balcony. Yes…

KM (40:30): …Were there seats in the theater downstairs?

CK: Yes, There were a lot of seats, yes.

SMS: We sat down on the lower level. [laughing] We sat there, it was easy to get in and get out, and my mom used to play piano in that theater.

KM: Oh!

KM: To accompany. But had talking already, at least there was voices.

SMS (41:03): Yes.

KM: But had the entertainment.

SMS: Yes there was talking.

KM: The pre-movie entertainment.

SMS: Yes.

KM: Is that right?

SMS (41:09): Yes. I never knew that about her either until later in life.

KM: Oh.

SMS: And that's how she met my dad.

KM: Oh!

SMS: I never knew that. You know, in the old days, they don't talk.

KM: Hmm.

SMS: You know, my parents.

CK: Oh, yes.

SMS: They were real… They don't talk. I mean, they were always, they sit and they motion, [gesturing go away] and talk with my grandparents. And when we're running around or want to be around them. "Go play. go, go, go away." [laugh]

CK: That's one thing I regret that I didn't know my father's China connection, we never discussed it, you know?

KM: His connection, relationship and...

CK: Yes. We never knew where he came from, what he did. You know, he never talked about it.

KM: Canton was the port of exit.

CK (42:01): Yes.

KM: Yes. But where did he come from in the country?

CK: Yes. We don't know.

SMS: Yes.

CK: And then I think we have property up there, but he writes everything in Chinese. And I found some of them, and I showed it to somebody and she interpreted, and she said that we own some property...

SMS: You should go check.

CK: Yes. In China, but I don't know where it is.

KM: Well, you know, it's under government control most likely by now.

SMS: Oh yes.

Group: [laughing]

KM: Good memories.



The Hop Wo Store is pictured, With Horse And Buggy At The Storefront, Off-Center To The Right With The Brown Fronting And White Sign. (Photo courtesy of Lahaina Restoration Foundation)

SMS (42:38): But we, we used to, you know where Launiupoko is, right?

KM: Launiupoko, yes.

SMS: Our family used to go down there every weekend. And we did, my dad and uncles and aunts, whoever wanted to go, because that's where my grand great grandparents were from, we had a shack down there in Launiupoko.

OM: Hmm.

SMS: And that was given or sold for a dollar to Pioneer. At that time.

KM (43:03): Because that's the Maʻielua right, the ʻāina down there on the ocean side.

SMS: Yes, at Launiupoko.

KM: Yes. I've heard of that.

SMS: And you know, those days, the Hawaiians, the old Hawaiian people, you know, most of the land they got anyway, was given to them.

KM: Yes.

SMS: Was given to my uncles or great uncles. A Great-Grand.

SMS: And, one of the property was there, and I'm sure there's a lot more on the island of Maui.

OM: Hmm.

SMS: Because when my grandpa, great grandpa came, he stayed, his first stop was at Lahainaluna up in the hills up there.

KM: Yes. I wonder if he came… …I know that Simeon Pahia was; and I brought up the word kaukau and didn't finish it. But there's a term in Hawaiian besides the modern kaukau. It's kaukau aliʻi, they're kind of mid-level management chiefs. And Pahia was what they called the Konohiki. A land overseer for the Kamehamehas.

SMS (44:13): That's what he was, yes.

KM: And they were granted lands [describes work being completed on the Māhele ʻĀina for Lahaina. And it shows exactly how Pahia, and when Pahia came to Lahaina. These fascinating stories.

Like, when I asked about ʻAuwai a Wao, the one below Lahainaluna, you know that ʻauwai, because it's called ʻAuwai a Wao; its native name. Wao was a Chiefess, high sacred Chiefess. Her brother was Kaʻululāʻau. who made Lānaʻi safe to live on. This is in the 1500 period. This ʻAuwai was built and named for Wao

KM (45:22): ʻAuwai a Wao was one of the ʻauwai that helped to spread the water across all of Lahaina.

SMS: I know, I remember.

KM: Yes.

SMS: Growing up. And then my grandpa went to Molokaʻi.

KM: Ah, yes.

SMS: He went to Molokaʻi. And now that you tell me about now my Maʻielua is two diseases.

KM: Plural, Yes.

SMS: You know, I think about it. I said, Did they go to Molokaʻi because of the leprosy?[26]

KM: Yes. And it's the important thing to remember about this, timing wise. Is that what Hawaiians called maʻi Pākē. Yes. Because the first time that it was seen in Hawaiʻi was tied to early Chinese immigrants.

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[26] On March 21, 1893, John Namaielua was registered as a patient at Kalaupapa (Register # 4456), and died on May 22, 1901).

SMS (46:14): Yes.

KM: And the first cases are being recorded about 1864. So, that's several years before say Namaʻielua getting their land. But other things were happening because the Haoles, the guys who looked like me, you know, that were on the ships coming in.

SMS: Yes.

KM: They brought the smallpox, the measles, they brought what was called Asiatic cholera (maʻi ʻōkuʻu) in 1804, ʻ05. Nearly 200,000 Hawaiians died in one year.

SMS: Oh my God!

KM: And it was because of that. And so you see another name that has Elua in it is Nahaolelua and he is a prominent, he was at one time like her kūpuna Aholo was at one time the governor of Maui. And Nahaolelua was given his name because of the two Haole foreigners that supported Kamehameha, Isaac Davis and John Young.

SMS: Oh.

KM (47:14): Supported Kamehameha in his rise to becoming the conqueror of the islands. So that's how the names were given at times to commemorate events.

SMS: Yes.

KM: Yes. But so many Hawaiians were displaced. And not only Hawaiians, many people were displaced because of...

SMS: Because of that.

KM: Yes. And what Hawaiians later called it, rather than maʻi Pākē was "maʻi kaʻawale," the separating disease. Because you were torn from your family and from your place and put in isolation at Kalawao and Kalaupapa on Molokaʻi.

SMS: Oh, you know, when I read that when I was doing my kuleana, and I said, "Oh, I wonder if it's because of that?" And now that you gave me the meaning of Nāmaʻielua. I wonder if probably that is what it was, some kind of disease that they him took to Molokaʻi.

KM (48:11): Yes. And if we go to these lands [indicating on the map] that are in squares, like this here, Mapu, Land Commission Award 58.

SMS: Yes.

KM: You know, this is on the side of Lahainaluna Road. This person here was also of chiefly lineage. But in every one of these places, Hawaiians were given land. Land. And the chiefs got bigger lands.

SMS: Uh-hmm.

KM (48:40): There is so much history. I have to say that the Pioneer Mill, you know,

Horner, Eisenberg, Campbell, Turton like that. These were the guys that were the early starters of the plantation. And I'm going to use the word, there was a lot of "unscrupulous" activity going on, hana ino kind, no good kind stuff.

SMS (49:04): Yes.

KM: You know.

CK: Even today. [laughs]

KM: Yes, you're right. All you got to do is turn on the TV and you see.

SMS: Yes.

KM: Unscrupulous characters up there making plenty noise. But anyway. Back to you, fishing, what kind of fish you would go catch when you were down here on the wall like that?

CK: Just the papio and āholehole..

KM: Aholehole, okay. Did you ever get limu? Did you ever go?

CK: Oh yes. The limu would be down further down on...

KM: Yes. So, here's, the school is here further down along the, one, the sand.

CK: Yes, over there. Yes.

KM: Yes.

CK: But it's polluted now. They don't...

KM: Oh, yes.

CK: Yes. One time my friend, I had a friend, a Hawaiian friend, Mary Helen. One time she told me, let's go to the ocean. And she and I planted the limu. The ogo [manauea].

KM: Yes, yes.

CK: But now it's polluted. You can't.

SMS: Oh yes. Because of the boats.

CK (50:00): And then when I would walk down here, I mean, I would see the limu come down to the shore, you know?

KM: Yes, yes. Well, you remember too, I guess, when you folks were at Kamehameha III, did you go play over by what they called Malu 'Ulu o Lele Park?

CK/SMS: Yes.

KM: And where the parking lot is, it says swamp.

SMS: Across the street.

CK: Yes.

KM: Across the street. Those were actually salt marshes where the armory was.

SMS: Uh-hmm.

KM: That was actually a part of the Royal Compound prior to the Kamehameha time.

SMS: And that's where the canoes are coming in there?

KM: That's correct, Kamehameha Iki Park called now. But its old name is Lua‘ehu.

SMS: Oh.

KM: And it was a very important place because Kamehameha III had a house there. And then the palace, let me just, [looking at map] I’m just, forgive me, I’m just looking to see here. So here’s the school, the lot. Right next door is Hale Kamani. Which was the historic home of Kamehameha the III in Lahaina. These were all, in back here, sacred lands. Then you have Moku‘ula.

SMS (51:10): Right.

KM: You know the little island. But in 1917, ‘18, they did, you know, Haoles, the problem was they thought that wetlands, they called them “wastelands.”

SMS: Uh-hmm.

CK: Oh, that’s why I was wondering why they built over it.

SMS: Yes.

KM: They filled. They filled. Totally filled it in. But even when you folks were kids, the salt would still come up.

SMS: Come up.

KM: If you go barefoot and you running, I bet you know, kind of the foot, if you get scratched the salt burn you probably, right.

SMS: Yes. But our feet in those days, because we didn't have shoes anyway or slippers. So we ran around barefooted anyways.

KM: Yes.

SMS: We had tough feet.

CK: And we used to have the mosquito problem too.

SMS: Because of that.

CK: All in Lahaina. And then there’s a truck that would come with the...

SMS: Spray.

CK: The DDT,

KM: The fog.

CK: The smoke and everything.

KM: Yes.

CK: I don't know. I think that's bad for us. [chuckling]

KM: It is and you know, even us, our time we would go chase, play in the fog make believe we having fun.

OM: Yes, The mosquito man is coming.

Group (52:04): [laughing]

KM: Lucky thing, we never all make already.

Group: [laughing]

OM: Make die dead.

SMS: Well, we didn't know anything. It was something fun for us because we went out and played. We used to cut rubber and shoot each other with it.

KM: Yes. Yes.

SMS: We used to get the tin can. After we finished, you smashed it and put our feet in and put whatever paste we have there and walk with that. We had no money to go buy toys.

KM: Yes.

CK: And people had kerosene stove.

SMS: We had.

CK: Not, you know, the regular kerosene.

SMS: We had for years, the kerosene stove.

CK: We buy kerosene instead.

SMS: Yes. Our refrigerator didn't, we had to get an ice box.

KM: It was really an ice box the block ice. Yes. So the ice man come.

SMS: Yes. We used to buy a block for our refrigerator.

KM: You remember how much the block ice cost?

SMS: I don't know. But it's frozen water.

KM: Yes, I know.

SMS: I don't remember.

KM: Five cents. Maybe a block though or something you know.

SMS: Yes. But it's so hot, it didn't last long.

KM (53:00): Yes, of course. So that's why you had the food safe also.

SMS: Yes.

CK: Yes. [laughing]

KM: Screen in. And did you put cans down and kerosene inside so the bugs no can go in?

SMS: My mom took care of inside the house. So, I remember just opening those doors and shutting the screen and actually could hear somebody yelling, “Close the door you're going to let the flies in!”

Group: [laughing]

CK: We even would catch crabs my mother would get a net and put meat inside. And you know, the harbor was clean so you could go and catch swimming crab and popoki.

KM: Popoki?

CK: Yes, popoki.

KM: Okay. The little kind. Are those like the little…?

SMS: Sand crabs.

CK: Yes, yes.

KM: Okay.

CK: And a lot of the stone crabs were on the rocks. We ate those too.

SMS: I used to love that.

CK: I don’t see them.

SMS: I used to love that. I wouldn’t eat it now because of the pollution right on Front Street.

KM: Yes, ‘alamihi, ‘a‘ama?

CK: But before you could eat it.

KM: The ‘a‘ama the little black one, ‘ono!

SMS (54:02): I had some at the graduation party. My nephew had a graduation and everybody was passing in the buffet line. Everybody, even him. And so I finally stopped. Oh. I said, “Oh my gosh, I need to eat some of those!” And the girls said, “Yay, everybody, somebody taking.” [chuckling] Oh, I loved it.

KM: So, how did you folks eat the crab? You cook or you eat it raw too?

CK: We cooked it.

KM: You cook ‘um?

CK: We always cooked it. We don’t eat it raw.

KM: Hawaiians loved it with a little bit pa‘akai.

CK: Yes. I don't like it.

KM: Ahh. But a little bit nīʻoi, put a little bit kukui nut, inamona.

SMS: Kukui nut, yes.

KM: Oh! Broke da mouth.

CK: Yes. [chuckles]

SMS: [talking to her husband] Are you listening to him?

KM: Good for make soup.

FS: Yes. I don't eat none of that stuff.

Group: [laughing]

FS: I don't even eat fish.

KM: You don't eat fish too!

FS: None, no.

SMS: Shrimp.

KM: More for us, they say.

FS: I eat shrimp. I like crab and I like lobster.

KM: Cooked? [laughing]

FS: Yes!

SMS: Oh yes.

FS: Other than that, you can keep all the rest.

KM: Yes.

CK: Yes. Because the last party I was surprised to see a lot of ʻopihi you know!

SMS (55:02): Yes. You know where they're going to get it? Keanae over on that side because my nephew goes, brings the crab in from that side of the island.

CK: Oh! Plenty.

KM: Before, did you folks ever go into the kahawai? The stream, the gulches, mauka?

CK: Oh, one time I went up Lahainaluna, they used to have the Keahi families who used to have.

KM: Yes, yes.

CK: They used to have a taro patch up there.

KM: Yes.

SMS: And they used to have...

CK: Because you know why, during the Moon Festival, we have some kind of celebration. We eat fruits and we eat snails.

KM: Ahh.

CK: So, one day my mother said, “Go get the snails.” And that’s when I went up to the taro patch.

KM: Yes. And the snails in the water, right?

CK: Yes. In the taro patch.

KM: Yes. Wī or hīhīwai like that.

SMS: Yes.

KM: And there’s another snail [pūpū loʻi].

CK: I didn’t know you had to go through the mud. [laughing]

KM: Yes. Then you rinse ʻum out good.

Group: [laughing]

KM: Yes. It’s like ʻoʻopu you know the stream fish?

SMS: Yes.

KM: You know, if they’re in the muddy water like that, you like put ʻum in fresh water, clean the poop out a little bit.

SMS: Yes.

KM: To get out some of the mud.

Group: [agrees]

KM: Oh.

SMS (56:02): Oh, what good old days!

CK: Yes.

SMS: Oh, that's all gone. But memories are still there.

Group: [agrees]

KM: Yes. It’s important that these things be handed down because you see… And I realize the pain, the trauma...

SMS: That everybody’s going through.

KM: That has happened after August 8th.

SMS: Uh-hmm.

KM: But that was… And forgive me, I don’t mean this to be offensive, but that was just one layer of the trauma that has happened over the decades.

SMS: Yes.

KM: Even in your own lifetimes.

SMS: Uh-hmm.

KM: The changes… even coming over from Lānaʻi…

SMS: Right.

CK: Yes. You know our neighbor, they were from Lānaʻi [pronounced "Lanai"], and they were the ones that made the chow fun, you know. We called it fried soup, special noodle. And he came from Lānaʻi.

KM: Who was that?

CK: Yamafujis.

SMS: Yamafujis.

CK (57:00): The Yamafujis.

SMS: That was next… How far down from you? Was next to you?

CK: Yes, next door to us.

SMS: Yes.

KM: So, they had store also?

SMS: Yes.

CK: Yes. And they came from Lānaʻi and they made, their noodles, they were famous too.

SMS: I never knew that.

CK: They called it fried soup.

SMS: Fried soup?

CK: And it would be in a...

SMS: Cone.

CK: Butcher...

SMS: Paper.

KM: Oh, wrapped?

CK: Yes. The butcher paper.

SMS: Put it in...

CK: They don't put meat. They just have beansprouts and that and green onions. And only a quarter or you know, ten cents.

KM: Amazing! So, who were the other stores around Lahaina Town when you were young?

SMS: I don't know.

CK: Next door was the chow fun place.

KM: Yamafuji?

CK: And next door was Ichimuras used to live, and I used to always go with them. They would go on the truck and deliver groceries. And I would go with them, and you know, it was really fun.

KM: So, they would go deliver if people ordered in the camp like that?

CK (58:00): Yes.

KM: They deliver.

SMS: Yes. That was meant for the camps. Yes.

KM: Where was Yamamoto? The shave ice man? That's right yes?

CK: Oh, he was further down.

SMS: Yes.

KM: Oh!

CK: Yes.

KM: Ice shave I should say, yes.

SMS: [chuckles]

CK: We had the bank. The bank was nearby our place. The Bank of Hawai'i. Had Ishikawa Store.

SMS: There was Yet Lung right across the street.

CK: Yet Lung.

SMS: Yes.

KM: No competition, no competition, yeah.

SMS: [laughing]

CK: He was a crook! [chuckling]

Group: [laughing]

SMS: You know now that you think about it…

CK: I have to tell you the story about that crook! Nobody have to know.

SMS: No, because that's, but he gave everybody, what do you call when you charge them? Pay later when you got your check.

KM: Yes.

SMS: And that's where this.

KM: They give credit.

SMS: Yes, they gave credit.

KM: Yes.

SMS: Then they...

KM: Did you folks do credit sales too? Did you do credit sales?

CK: Oh yes, we did. Yes, quite a bit.

KM: But dad come wild if they no come pay?

CK: They pay.

KM: Oh, good. Good.

SMS: Usually they, because they get paid when everybody got their paycheck. And that's the first thing they go and do, pay your bill.

KM (59:05): Well, much better to go to a local family than to the Pioneer Mill Store because by and by, they take it out of your check, right?

SMS: Uh-hmm.

KM: Before you even get your money already.

SMS: It's gone.

CK: Yes. But my father was active in the Wo Hing Temple.

KM: Okay. So, please tell us about that.

CK: Like, I wouldn't be dealing with it too much. Because that was only… That was a clubhouse for the men.

KM: Hmm.

CK: We never went to any activities that they had. But my father was in the Board. He was the treasurer.

KM: Oh!

CK: So, one day he came home and he said, "Oh, those, all crooked," that's because he didn't have a backing on them, you know, because they were signing a lease.

KM: Mm-Hmm. [affirmative]

CK (01:00:00): Kam Chu was in that lease, and he had... Anyway, to make the story short, he got a 53=year lease. And he was to pay only a hundred dollars a month rent.

KM: A month?

CK: Yes.

SMS: At that time, that was expensive rent.

CK): Until two, only two years ago, three years ago, that thing was finished.

KM: Wow!

CK: So, they made a lot of money, you know.

KM: Yes, that's why they was crooks.

CK: And that's why when my father came, he said, "All those people are crooked." He didn't have a backing. You know, he knew what they were doing and they didn't back him up. He knew what was going to happen.

KM: Yes. Now, Wo Hing, when we were out together on June 22nd, you'd mentioned, you know, temple. But you said it was, Wo Hing was really, it was a men's club?

CK: Yes. That's where all the single men, you know, came from China and they came to stay over there like a boarding house. They smoke, you know, all kind of...

KM: Opium outside.

CK (01:01:00): Opium, yes. And they had that long pipe and they smoked, you know.

KM: Yes. And, you know, because of course it's gone now. But Wo Hing, they [archaeologists] said when they went into the lua, you know, the outhouse and the puka?

SMS: Uh-hmm, We had those.

KM: You dig inside, and get plenty opium bottles inside.

Group: [laughing]

SMS: Oh, so they did it and they throw the bottles out.

KM: Throw the bottles out. Yes.

SMS: I remember those.

KM: Some you can still see get a little bit of the tar, you know, or the inside the bottle…

SMS: What we had to go through growing up.

KM: Yes. May I ask, and sorry, I'm going change gears again. When we started earlier, you said that Waiola was your church.

SMS: Yes.

KM: You folks went to church at there?

SMS: Yes

KM: [asking Aunty Carolyn] Did you folks go church?

CK: No, we're Buddhist [chuckles].

KM: You're Buddhist.

CK: Yes.

KM: So, what temple did you go to?

CK: We didn't have any temple.

KM: Just at home?

CK: My father had just had a table out. And then we would do our prayers, daily.

KM: Yes. So a little altar, a gong?

CK (01:02:10): Yes. With the five bowls of rice and five bowls of wine. Five bowls of tea. Five bowls of different kinds of variety of food.

KM: Yes. Yes.

CK: You know, only certain occasion, we would go out there.

KM: I see.

CK: But we didn't like doing it because we were shame. [laughing] We didn't know what we were doing.

KM: Yes, of course.

CK: Why five bowls? Why five? You know. It wasn't explained to us. We don't know why we're doing that.

KM: Yes. I have to tell you a really interesting thing about five though. For Hawaiians, 1, 2, 3, 4, 5 [counting on one hand]. It's something that's complete and whole. So, I don't know if that correlates with the Chinese.

SMS: Yes. It could be.

KM: But you know, Hawaiians, they called it piha ke kualima.

SMS: Yes.

KM (01:03:00): It was a whole hand. It was complete. It was, but maybe there's different realms. Different layers, you know.

SMS: Right.

KM: Depending on what this was. Now, so you folks, and plus, because papa them didn't bring you up speaking Chinese.

CK: It always had to be a rooster, you know.

KM: Yes.

CK: A whole pig.

KM: Oh.

CK: Not a, you know, a cut up pig, it has to be a whole pig.

KM: Roasted?

CK: Yes. Roasted.

KM: And who got to eat it?

CK: We did.

Group: [laughing]

KM: Oh! You had to sneak or you got to eat 'um?

CK: We even roasted the big pigs in the oven. It was big enough to roast for parties.

KM: Oh wow! You cannot beat roast pork.

CK: Yes. And then he would cut it up and just, you know, marinate it on the table. And they didn't get sick. We didn't put it in the ice box.

KM: Had flies before like that?

CK: Yes, we did. But I mean, not that bad.

KM: Not as bad, maybe.

SMS: Yes.

KM: Now you aunty, you were at Waiola. May I ask, who was the kahuna pule, the priest, the minister?

SMS (01:04:03): When I went, you know... I remember Reverend Williams.

KM: Part Hawaiian?

SMS: Yes. Yes. And then there's another one, the Chinese, what was his name? That's the recent, the most recent that we had, then he went to Oʻahu to one of the Chinese church. And prior to that, they had… [thinking] I don't know. When I was young, I never remembered who they were.

KM: Yes.

SMS: I just knew that they were a thing. Kahu Williams. I remember him. Oh. And, ʻĀnela [Rosa] is now.

KM: Yes. ʻĀnela is in what family?

SMS: She's part of the Kukahiko family. It's the offspring to Kukahiko.

KM: Yes. Okay. That's right. The elder Earl Kukahiko, yes

SMS: Yes. And right now, the church is the one in Honokōwai. Because it's the same, they're all sister churches.

KM: Same. Family of churches

SMS (01:05:04): And there's a couple in Kīhei, but that's too far to drive.

KM: Too far. Yes Now, again [looking at map], here's the courthouse. Here's the old wharf, you know where Pioneer Inn sits?

SMS: Yes

KM: That was at Pāpelekāne Road here. This was an old, a four acre loʻi kalo, taro pond field in traditional times, they filled it in and Pāpelekāne. And then there was a Kamehameha house built. You here's the library's just up by here.

SMS: Right across the street.

KM: Yes.

CK: They had a soda, what do you call that soda… You remember?

SMS: The Maui soda?

CK: They made a soda factory.

SMS: Was it Lahaina or Maui?

KM: Maui Soda Works?

SMS: Yes.

KM: Maui Soda Works?

SMS: I think it was Maui Soda Works.

KM: So, this was a four acre taro pond field, even when the courthouse was originally built.

SMS: Oh!

KM (01:06:06): Now we come across here to your old school.

SMS: Yes.

KM: I have to ask, and forgive me for the old school is actually a part of the traditional Royal Compound Complex. And there are a lot of burials, old burials in the school.

SMS: I'm really, really surprised that they... You know, all the buildings, they did all that, I don't remember. Well, you know, it started with the school property way before.

KM: Yes, of course.

SMS: I don't remember that at all. But, in those days, I think they just built over it.

CK: Yes.

KM: Yes, exactly. They didn't care because they...

SMS: They didn't care because it wasn't...

KM: There was no respect of other people...

SMS: Yes.

KM: If your culture got in the way of them investing and making money, your culture was erased.

SMS: Yes.

KM: Like your language.

SMS: Yes.

KM: And why you, Aunty, didn't speak Chinese. Why you didn't speak Hawaiian or Japanese.

SMS (01:07:00): Yes. And that's us. Because my mom and dad didn't speak to us. And my grandparents. My grandparents were alive when I was growing up. But for them, we're just children.

KM: Yes.

SMS: You don't come around the adults.

CK: That's why they can't build the school here. They have to move the school.

KM: Exactly. They have to move the school. And we must make sure, forgive me for imposing this...

SMS: No they should!

KM: We must make sure that they… Now the state has had some talk. "Well, let's go extend and put boat parking on top here." There are, I believe, some sixty known burials within this complex.

SMS: Hmm. I agree because it's...

KM: And they're chiefly burials for the most part.

SMS: Yes.

KM: Because these are all Royal Lands.

SMS: Yes.

KM: Then you come down along here, then we come to, what was Malu ʻUlu ʻo Lele Park.

SMS: Yes.

KM: Remember, that's a fictitious… That's again, the colonizers. The guys who look like me… Not me though. Who had no value of past, or people, if you speak Chinese, you no can speak Chinese at school.

SMS (01:08:03): Yes

KM (01:08:03): If you speak worse yet, in 1896, a law was passed forbidding teaching in Hawaiian language.

SMS: Yes.

KM: You had to go to English speaking school. So, what they did was they effectively made it so that you and your grandparents couldn't speak to one another.

SMS: Yes.

KM: You lose history, you lose information.

SMS: Yes.

KM: Your parents also knew they wanted you to blend in. Yeah, aunty?

SMS: Yes.

KM: So they didn't speak Chinese. You probably heard them, particularly if they was angry at you speaking Chinese. But you know...

Group: [all laughing]

KM: They didn't encourage you to speak Chinese. Right?

SMS: Yes.

KM: Mama's family too. Same thing.

SMS: Yes.

KM: They were trying to blend in as much as possible. So this Mokuhinia, this large fish pond, Royal Compound Complex with an island in the middle of it was the sacred burial ground.

SMS: Yes.

KM: For the chiefs and of the gods of old.

SMS: Uh-hmm.

KM: Where they would gather. So, this is a really sacred place, Lahaina. And you can't tell by now, you get some...

SMS (01:09:09): Because of what was built around it.

KM: Over it. Right on top of it. Now, you know.

SMS: Yes.

KM: Like Aunty Carolyn, when we were on the bus ride, we stopped at a few places that had been cleared, the cement… and, you know, even just like you said, built over it underneath the cement of some of the stores and stuff like that.

CK: Uh-hmm.

KM: They lifted up the cement and underneath they find the ancient house sites.

SMS: And they still built?

KM: They just built right on top of 'um.

SMS: Yes.

KM: They built on top the burials. Remember the canal, Canal Street, and how it would come down, you know?

CK/SMS: Yes.

KM: This, see, this was a fish pond right here belonging to a chief by the name of Kaeo. This is, if this is the courthouse here, the banyan tree here, and even that, you know, I realize the banyan tree or the smokestack are memories for you, but they are also intrusions...

SMS (01:10:01): Uh-hmm, of what it was down there...

KM: They were imposed upon the people of this place. They had no choice.

SMS: Yes.

KM: And if Hawaiians spoke out before you were ostracized.

SMS: Yes. And that's what happened to them.

KM: Yes.

CK: The water is all coming back too!

KM: It is! Isn't it beautiful.

SMS: Yes.

KM: And you look at 505 [Front Street], and those buggas was cheating, you know, because they illegally… 505 is built on Lua'ehu Fish Pond.

SMS: Yes.

KM: Which is where Kamehameha III also promulgated many of the laws until he left Lahaina in 1845.

SMS: Uh-hmm.

KM: Then when they built [at 505], they said, "Oh, we get water!" So what did they do? They illegally put in pumps and made like a little fake kahawai, running this pumped water between the apartments at 505.

SMS: Yes.

KM: So, what do you think? Should they be able to build up again?

CK (01:11:01): It wouldn't be safe. I mean, I don't know.

KM: Yes.

SMS: Right now. Yes. So what do we do? We, because in our property also, we have buried in the backyard. It's siblings of my dad.

KM: 'Ae.

SMS: Those were...

KM: Ma'ane'i, right here. Pahia.

SMS: Yes. This is ours.

KM: Apana three.

SMS: On the corner, it's a slab like it's about [thinking] six by six. And, but my family put a cement slab over it.

KM: So they would know?

SMS: They would know.

KM: Yes.

SMS: So, when they went in to dig up everything, it's... Well, they can't move it anyway.

KM: They can't move it.

SMS: Yes.

KM: Good. It is your ʻāina to begin with.

SMS: Yes.

KM: Yes. So, have they preserved? Have you been, are, have they preserved?

SMS: I go just about every other day. To check on the property. I go every other day. But, and then at Waiola Church, we have a princess back there in the cemetery.

KM (01:12:03): Yes.

SMS: Also.

KM: With Keōpūolani.

SMS: Yes.

KM: The mother of the Kamehamehas.

SMS: Right.

KM: The daughter of Kalola, the sacred chiefess.

SMS: But see, because of Waiola Church. They did all of that.

KM: Yes.

SMS: Otherwise that would be buried too underneath.

KM: Yes, it would have been.

SMS: Like in this area [pointing to map – Mokuhinia-Mokuʻula section].

KM: Yes.

SMS: And that's the sad thing about it, is that now our generation, what do we do about it?

KM: Yes.

SMS: But, I know when I start building over here. We had a archaeologist come, right?

FS: Uh-hmm.

SMS: And she saw the cemetery. She said that you may have to relocate that and rebury her, some… whoever's in there. There's three people there, they're babies when they were lost. And move it, move it away. This was about when we first, when I first, 10 years ago. I was going to start building. And she said, "you might have trouble with that." I said, "Why?"

OM: It's your ʻohana!

SMS: Yes. And I said, if we do, what are we supposed to do? You have to have an archaeologist come in and... And then you have to get the bones.

KM: Yes.

SMS (01:13:08): And she said, how old? I don't know how old they are...

KM: Yes.

SMS: All the troubles.

KM: For Hawaiians, you…

SMS: You leave it alone.

KM: Yes, leave the bones alone. And I'm sure that any of our people, you know, Hawaiians didn't just like… Probably for your ancestors may have also been in the...

SMS: Same way.

KM: Buried at home, you know, they die. You keep family close to you, you know?

SMS: Yes.

KM: Why move 'um?

SMS: Yes.

KM: That's their journey. And so, I know that you can… Have you registered this burial ground with the State Historic Preservation?

SMS: To who?

KM: Registered with the State Historic Preservation Division?

SMS: I did not, not yet.

OM: Maybe send the information.

KM: I'm going to tell you. I will help. By-and-by please, aunty, give me your name, phone number. I know who you are now, but write your name, phone number, and if there's an email, if you have email.[27]

SMS: I have an email.

KM: Okay. Because I want to, we will help you.

SMS: Well see. I'm doing just about everything by myself.

KM: Yes.

SMS (01:14:09): With the help of my niece, Laurie.

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[27] Contact infromtion for documenting and registering ilina 'ohana (family burial sites) was provided to Aunty Stephany - Kealana Phillips, SHPD Burial Sites Specialist (Maui, Lāna'i, Moloka'i). (808) 243-4641. andrew.k.phillips@hawaii.gov.

KM: Yes, and forgive me, Laurie is your?

SMS: Laurie is her [Aunty Carolyn's] daughter.

KM: Beautiful. She was so kind. She, you said she's away right now?

CK: Yes.

KM: She was so kind.

CK: She needs a vacation.

KM: Yes, I'm sure she does.

Group: [laughing]

CK: We know she doesn't get paid. [laughing]

KM: Yes. Laurie, very kindly… I sent a note to her this morning, and immediately, she responded. We really enjoyed meeting her… [June 22nd Huakaʻi Interview.]

SMS: That's my sister was married to...

FS: De Gama.

SMS: De Gama. I mean, Alton is my nephew, is my sister's son.

KM: Oh.

SMS (01:15:00): And Laurie is married to a De Gama.

KM: I see. Oh, interesting.

SMS: So...

KM: The reason I'm saying is register this so that even in the future

SMS: Yes.

KM: It's known that this burial, these burials, these ʻohana are here. And the family's intention is that they remain there. And if your kūpuna could live on a house and still have...

SMS: They were, there was the property is like, this is the way it is. I think this is the other property. [Pointing to property on map, which shows houses and a line between two section of the parcel.] And then this is mine [The makai section of ʻApana 3.]. And this one's my cousin.

KM: Yes.

SMS: And it's back there. I think that's what it is [looking at map].

KM: Perfect.

SMS: It's only one though.

KM: Yes. But if they could have a house there. You should be able to have a house there.

SMS: They had a home on there…

SMS (01:16:03): [Sharing contact information.]

CK: So what are they going to do if they find all that things?

KM: Well, this is why, part of why we're doing this program, because what… as ʻohana, as families, what do you believe? Thank you so much. What do you feel? Should Lahaina go back to what it was on August 7th with the kind of moe lepo guys with parrots on their shoulder? "Here take a picture, ten dollars." And all the other junk.

SMS: No. I do. But I know it's not possible.

KM: Yes.

SMS: To bring money back into the town. But I think what they did, and it's too late now. With all this royalty in here. They, I mean, even if they tried it's going to take a long time to do it.

KM: Yes.

SMS: And that's going to take away the progress of the island.

KM: But you see, when you think about it.

SMS (01:17:02): I knew about this for a long time.

KM: Tourists, if it looks just like home, why spend all the money to come here?

SMS: Yes.

KM: So, the ideas right now have been to let this place go back to a little more natural Hawaiian setting.

SMS: Right.

KM: That can have informed guides.

SMS: Right.

KM: Taking people through it, and you going pay, you going lūlū a little bit.

SMS: Get a lot of money.

KM: And that's, "Oh, I'm sorry I can't take a million people a year." You know?

SMS: Yes.

KM: We're going to do a smaller number and we are going, we will... But you charge for it. You support it. Now this here, this is a critical, critical place.

SMS: They were going to do something like this a long time ago.

KM: Akoni Akana was originally kind of… but he passed away.

SMS: That's what happened.

KM: Then it fell aside. But now, I know that the governor folks are trying… But they're also interested in this [gestures money].

SMS (01:18:05): Yes.

KM: How much can we get from it? So, they're talking about doing some executive orders to make this land as a part of a Cultural Heritage Corridor.

SMS: Yes. I agree.

KM: And aunty, you know, would you like to see a little older kind of Lahaina or to just go back and build up in, like ABC Store? I want to give you a quick example. And I don't mean to namunamu them, but I'm going to.

SMS: [laughs]

KM: [pointing to sites on map] So, here's Baldwin, the Missionary House.

SMS: Yes.

KM: Okay. Right in here is...

SMS: Right across the street.

KM: Well, no, same side, if this is the corner.

SMS: Yes.

KM: Then you just go straight over here. There's what they call the "Spring House" where ABC Store was.

SMS: Oh, yes, okay.

KM: Hardly anyone remembers that, but Spring House was built in the 1830s and it's still standing.

SMS: Well, that's where the Baldwin Park was at too.

KM: Yes. And then... So, what happens here is that the guys who own ABC Store.

SMS (01:19:15): Uh-hmm.

KM: They say, "Oh, we have to build, we're losing money." But do we need to rebuild everything on the waterfront again? Do we need to destroy one of the few standing old structures?

SMS: Uh-hmm.

KM: I don't know, maybe, "past let 'um go already." I don't know. But these are the things that set you apart. They made you unique.

SMS: Yes.

KM: You know, with your family's stories and things.

SMS: I think I heard, a rumor. I don't know how the rumor is.

KM: Yes.

SMS: That they were, to me, I think they should get whatever they can keep as historical.

KM: Yes.

SMS: Build it back.

KM: Yes.

SMS: And keep it, you can make money. You're going to make money on it.

KM: That's right.

SMS: People that comes to the island is going to want to look up the history.

KM: Yes. Yes.

SMS: And you know, because there's nothing left of around here. The whole town of Lahaina and this kind of stuff right around here.

KM: Yes.

SMS (01:20:05): Where, you know, for a fact they should do a historical thing.

KM: Yes. So, a cultural, historical corridor.

SMS: Right.

KM: A place that you folks can still be familiar with.

SMS: Like the Baldwin house that they had there.

KM: Yes. Sure.

CK: I'm thinking of the Furtado family.

SMS: Yes.

CK: You know they lost a lot of income. How many years, you know?

KM: Yes. Yes.

CK: So, you know, poor thing...

KM: Yes it is. But is there a balance between being able to have economic gain and between honoring the legacy that you folks are a part of?

SMS: Yes. I think...

CK: And plus, that when you try to do all these things, sometimes when you don't have enough money, it is neglected.

KM: Yes, yes, you're right.

SMS (01:21:01): Yes.

KM: That's why we bring tourists in. [laugh]

SMS: Yes.

KM: But do it wisely.

SMS: Yes.

KM: Didn't need to have an ABC Store. "Aroha, aroha."

SMS: No.

KM: On every corner, you know.

SMS: Yes, now, exactly. And every gas station.

CK: And everybody was getting mad with the perfume store too. [laughs]

SMS: Well, yes, because it carried everything in the ABC Store. But, I want to see some kind of historical things put back. And this is probably the best place right here, because it's got all of the… The history is all there.

KM: History. It's in the ground.

SMS: Yes.

KM: The iwi, the kūpuna, the ancestors. It's also above ground. And what remains of the historic buildings, one other interesting little thing that has come up, and you may have seen it in the newspaper, is that, where the sugar mill is.

SMS (01:22:05): Uh-hmm.

KM: Where the smokestack is. There's significant concern now just because of its age. The cement is cracking. It's spalding, I think they call it. And the rebar inside is...

SMS: Falling and crumbling.

KM: Yes, because it's crumbling. It's deteriorating. So, now we have Mill Camp, which sadly was, one of the biggest areas of loss.

SMS: Yes.

KM: Of family members.

CK: Yes. My classmate died there.

KM: May I ask the classmate's name?

CK: Masuyuki.

KM: Masuyuki. Because they couldn't get out, narrow old time plantation roads.

SMS: Oh, yes.

KM: The cars blocking, the fire moved so fast while the Mill wasn't, you know, really directly impacted by the fire. The smokestack is aging, the moisture, even just from the rainfall.

SMS (01:23:01): Right, yes.

KM: Seeps in the cement eventually. And so rusting, so it's starting to...

SMS: Crumble.

KM: Can you imagine, let's say even if no more fire, we build back something of Mill Camp, and then you've got this smoke stack standing here and

a 60 mile an hour gust like you had.

CK: Yes, yes.

KM: And it's just pelting… Who's it going to fall on?

SMS: Yes.

KM: Whose home?

SMS: Right there.

KM: What's the next tragedy? So there's some conversation going on.

SMS: About that.

KM: Should it come down? But then in 2013, some of the ʻohana put these bricks with their names and memories…

CK: Oh, yes.

KM: …of family members around.

CK/SMS: Yes.

KM: Yesterday when we were talking with some of the Army Corps people, the idea was maybe if the smoke stack has to come down because it's a significant safety hazard, we realized, you know, like the old man, you mentioned Kekai.

SMS: Uh-hmm.

KM: The Haias and the Niezmans, like that. Those people, many of the old fishermen relied on that. To triangulate when they were out on the ocean.

SMS (01:24:12): Yes.

KM: They knew the smoke stack, then here, I see this puʻu.

SMS: Yes.

KM: This hill over here and this point over here. This is where my koʻa, my fishing ground is.

SMS: Yes.

KM: . But even that can be replaced as far as a new triangulation point. So, the idea is if it has to come down, maybe it can be brought down in a way that will… And this is Army Corps of Engineers, right. They could create a cushioning buffer that will protect the bricks.

SMS: The bricks, yes.

KM: And then it becomes a memorial and honor to those people, all of those families that came for the plantation. And this is… you folks became the melting pot, your own mama them.

SMS: Yes.

KM: You know, your papa them came because there was an interest. The Chinese, the store here, he came. Do you, did you tell me what year papa came to Hawai‘i about? Do you remember?

CK (01:25:07): The building was built in 1915. So, when he was 37.

KM: Oh! It says he was 37 years old when he came to Hawai‘i.

CK: Yes.

KM: So, you know, there are going to be these stories, but there must be community input. Like they said, when they put the smoke stack and they put the crown back on top, the smoke stack, they didn’t talk to anybody. They just came, said, “Oh, what a great idea. Let's go do it.”

SMS: [chuckles]

KM: So now the idea is community voices should be heard. And that’s what this is a part of. So, you folks decide what’s pono, what is right for Lahaina. And everyone going get their own ideas. It takes time.

SMS: Are you going to get a winning or losing side on this?

CK: Yes.

SMS: Because you’re dealing with a lot of people. And everybody has a different opinion.

KM: Yes.

OM: Uh-hmm.

SMS (01:26:02): To me, I think, save my land.

KM: Yes. Absolutely. You want to go home.

SMS: I want to go home.

KM: Yes, yes.

KM: Now, aunty, where's your house?

CK: I'm in Nāpili.

KM: In Nāpili, okay.

SMS: But your house property is in?

CK: Oh, my house is in camp.

SMS: Haole Camp, I call it Haole Camp. What is it called?

CK: No. I’m part of the old Salvation Army. Shaw Street in that Kaua‘ula subdivision.

KM: Oh, okay.

SMS: That’s where she’s at.

KM: Okay. So, do you still have that ‘āina?

CK: No, it got burnt down.

KM: But you have title to the land?

CK: Yes, I have title to that.

KM: Okay. Have they gone in and cleared your?

CK: Yes. They cleared already.

SMS: Even ours are cleared.

CK: But it's in the flood zone because I'm near the beach.

SMS: Mine too.

CK: You know when a hurricane comes?

KM: Yes.

SMS: It is in the flood zone too. So…

KM: Okay. Here's Shaw. So, you're not far from where Kamehameha School would be?

SMS: No. She's on this side.

CK (01:27:00): No, I'm...

SMS: She's down here. This is Shaw?

KM: This is Shaw. This is Prison. Yes, Prison is here.

CK: I'm in that subdivision.

SMS: Yes.

KM: Okay. So...

SMS: Is there anything here?

KM: Well, you see, but even this [pointing to map].

SMS: Got her name on it?

KM: No, no more the name. But it's a part of a kuleana to Kahikona and Kanaina. On the 1916 map this is called "Swamp," but it was actually a fish pond.

SMS: Yes.

KM: So, when you talk about the flooding, that's because they filled it in also.

CK: No, they mean when we get a hurricane, the tidal wave can come right over there.

KM: And that was the problem with the school here, twenty-five years ago. They were supposed to move it already.

SMS: Yes.

KM: Because it's in the inundation zone.

SMS: Uh-hmm.

KM: Yes. And now the DOE says, “Oh, we go rebuild here.” No, no, no, no, no. You know, plus on all the burials underneath it.

SMS: But you are over here. Shaw Street?

CK: Shaw Street. yes.

SMS: It’s here.

CK: Shaw is over there.

SMS (01:28:03): It’s still Kamehameha property it’s still Hawaiian lands.

KM: Yes. So, 505 was just little below you?

CK: Yes, I’m below. Right across the Salvation Army.

KM: Okay. So, did salt come up in your soil too?

CK: No. It’s just that they’re afraid when I get a hurricane.

KM: Yes.

SMS: That the water’s going to come.

CK: The ocean can go right over there. But, I don’t think that’s going to happen.

SMS: Not in our lifetime. Hopefully.

KM: Yes.

CK: But every time my daughter called me, “Did you leave?” I said, “No.” [laughing]

KM: Oh.

CK: But, even in here, I know it’s going to be… Insurance is going to be really expensive because we are in that fire zone and the flood zone.

KM: Yes.

SMS: So, you know, even if I have to put a shack [laugh] in there. I just, I just want to go and say I’m home.

KM: Yes.

SMS (01:29:01): You know, you know what I mean?

KM: Are you thinking of trying to rebuild over there?

CK: Laurie Lei is the one going to be doing it.

KM: Beautiful!

CK: I'm too old for that.

SMS: This is where she’s going to rebuild.

CK: Because she doesn't want to build by Lahainaluna Road. That's the, two fires already, and then the third, you know.

KM: Yes. And you know what scares me? You go the bypass road and because Pioneer Mill was allowed in 1999 to close and not restore water flow, the natural water flow, because they were too busy building golf courses and resorts. And, you know, and infinity pools, you know, like that.

SMS: Yes.

KM: You look at this ʻāina now, it's all brown again. The grass.

CK: Yes.

KM: So, you know, all it takes is one idiot, like, you know, a couple weeks ago…

CK: Yes, they started the fire.

KM: …At Ukumehame by where Vicki Palafox, Kalaikini's moʻopuna lives. Someone started fire purposely right there, Waiehu fire the other day...

SMS (01:30:06): Uh-hmm.

KM: …Was set on purpose you know.

CK: Uh-hmm. The homeless live over there, that's why.

KM: Yes. Well, talk about homeless. We don't quite have it on this map, but you know where the Hongwanji, down on...

SMS: Baby Beach.

KM: Yes, Māla by the beach.

SMS: Māla, yes.

KM: And get the cemetery right across the street?

SMS: Right, right.

CK: That's the Chinese Cemetery.

SMS: Yes.

KM: The Chinese Cemetery, exactly. Any of your family buried there?

CK: No, but we have our ceremony over there.

KM: Okay, where the Chinese Cemetery is...

CK: And the bones are coming up.

KM: Exactly! Because even in the 1840s, that place called Puʻu Piha was already identified as a burial ground. And then lately, the homeless were living inside. And a couple years ago they were bringing up bones, they digging hole to make their poop, you know, not the eating kind. They make their poop.

OM: Kūkae.

KM: And they lepo right inside there.

SMS (01:31:03): Uh-mm, yes.

KM: You know, we got to try and be a little more respectful of place, yes?

FS: They don't care.

OM: Yes, they don't.

SMS: It's so sad.

FS: You have to remember, most of ‘um are tourists. They’re not from here.

SMS: But they’re not tourists.

FS: Well, they’re not from here.

KM: Yes, malihini.

FS: So, they don’t know the history.

KM: Yes.

FS: And they don’t care.

KM: Exactly.

SMS: Yes. But when you see a cemetery…

FS: Stephany, they don’t care.

SMS: You would think they have more sense.

KM: Many people don’t.

SMS: Yes.

KM: Even Kawaiaha‘o you would think no more pilikia. Not only is the church digging up its graves because at one point they wanted to build a Japanese wedding chapel, so they dug up 600 burials. But even people go inside this what is still a cemetery and they hana ‘ino, you know, they do bad stuff on top, you know. What happened to our generations?

SMS: What happened?

KM (01:32:00): Yes. So, may I just ask, and I’m not going humbug you folks too much longer. Is there a favorite story of growing up in Lahaina. And what you would like to see potentially in the future? What would you like to leave to the descendants that you leave behind you?

SMS: Well, what I want to leave… so my grandchildren can never be again… [displaced] So, I just, they want to not come back to Hawai‘i. But they love, they came to vacation. My son and all of his family.

KM: Yes.

SMS: There’s about sixteen of them, his children and his grandchildren. And they came in March of last year. And they fell in love with the island. My

granddaughter, the youngest one, she's not married yet. Because I took them to church, she fell in love with the church. Said, "Oh my god, grandma, I've never seen a church like this."

KM: 'Ae, there's nothing like Hawaiian hīmeni.

SMS (01:33:00): Yes!

KM: You know, even something, you know, like "*Iesu No Ke Kahuhipa*..."

SMS: Yes.

KM: You know, there's just something so beautiful or "*Nu Oli*," (Glad Tidings) there's something so beautiful about the hīmeni.

SMS: And she loved, they went in the church. She said, "I'm getting married in this church."

KM: How beautiful!

SMS: And then they went walking to the cemetery. And with the princess, and my grandparents buried there.

KM: Your grandparents are there?

SMS: In Waiola.

KM: Yes.

SMS: And then the fire happened. And it really made me feel really good that they came to see this place.

KM: Ahead of time.

OM: Before.

SMS: Yes. But now, you know, I told my granddaughter, please don't get married yet. Wait about five years. That's just my feeling. And not because it's my church. Because it is one of the old Hawaiian churches. That they should think about starting that church. And you know, I know our church was a small congregation and they keep saying there's no money to build. Well, then the county should come in and help them because it is a historical church. And that's the way I feel this. About the church.

KM (01:34:11): Now, one of the other interesting things, and forgive me, because aunty, I want to come back to you in your memory and what you hope for the future.

CK: [laughing]

KM: But, have you heard that your family had a stewardship relationship for Moku'ula and for the cemetery?

SMS: I don't know. I'll have to check. I'll check because...

KM: I've heard this is a connection.

SMS: Oh, you did?

KM: Yes. Under the Pahia-Kauhane lineage like that.[28]

SMS: Yes.

KM: That they were stewards or caretakers of this place [Moku‘ula-Mokuhinia]...

SMS: The small property, I believe it though. I believe.

KM: Sure.

SMS: Because I found out he was my great uncle, Pahia.

KM: Yes.

SMS: And that he was given a grant.

KM: He got plenty ‘āina. This is again [Land Commission Award] 5912.

SMS (01:35:01): Yes.

KM: The Land Commission Award, and the This “Ap. 3,” means Parcel 3 [of several parcels in various elevational/sustainability zones].

SMS: Right, right!

KM: One of several parcels.

SMS: I know.

KM: This was the house lot. There were others scattered around. We’ve gathered all of that information.

SMS: Uh-hmm.

KM: And we’re going to make it available to you and all of the ‘ohana.[29]

SMS: Okay.

KM: Because it’s important that they know.

SMS: Yes. Because I know. And then for here, they probably if Pahia then that he’s buried in our cemetery. So, that’s even more so that I want this before I pass, that they get the church built.

KM: ‘Ae.

SMS: And I know it's 200 years old. The church. We just celebrated that.

KM: Yes.

SMS: About two years ago, I think. And the county gave them, a grant, a small

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[28] The stewardship role was described by an anonymous participant in an interview dated May 10, 2024.

[29] As a part of the current study, we have compiled all of the identifiable Māhele/Kuleana Claims from the District of Lahaina. This collection will help build a better understanding of traditional and customary uses by early Hawaiians. The collection will be made available through a website under www.mokuolahaina.com.

grant for something because the hall that's right there.

KM: Yes.

SMS (01:36:01): They just finished paying the mortgage off. And celebrated 200 years. And then not even from March to August. It burned. But you know that history of the church.

KM: ʻAe.

SMS: They went through Kauaʻula wind. They went through burning.

KM: The 1919 big fire again.

SMS: Yes, twice in fires.

CK: That was the strongest wind I ever saw.

KM: For real!

SMS: Yes. This last one. Yes.

CK: Yes, that last one was strong.

KM: So, in your lifetimes, do you think that the weather has changed?

SMS: Yes.

KM: Is there more or less rain, more wind or less, or what, what do you think?

SMS: It's wind.

KM: It's drier?

SMS: It's drier.

SMS: And, there's more wind.

KM: You know, have you… When I'm pronouncing "Lahaina," rather than just "Lahaina," it's a traditional account is Lahaina. "lā." sun, "hainā," cruel, merciless sun. But that's why it was so beautiful, because before days, the Malu ʻUlu ʻo Lele, so they gave this park and they destroyed the ancestral burial grounds and the sacred grounds of an old Akua deity. They gave the name to this desecrated land here. But this was called Ka Malu ʻUlu ʻo Lele.

SMS: Oh, the whole…?

KM: The district, this region here.

SMS: Yes.

KM: It was Lele under the shade of the ʻulu groves. How beautiful, yes. So while the sun could be merciless hot burning us down…

SMS: Yes.

KM: The Hawaiian way of that water usage. Like I said, can you imagine right on the ocean's edge, this is a four-acre fresh water where Pioneer

	Inn sat.
SMS:	Yes.
KM:	And now they say they want to rebuild it.
SMS:	Of course i.
KM:	You know to exchange. Well, if we can't rebuild, you got to give us money for the land. An Executive Order, you know. But here, can you imagine water was flowing all through this region to she shore?
Group:	[Agrees.]
CK (01:38:11):	I see it in the ocean, when I go walking by the ocean. I see the water coming out.
KM:	That's right, so the kahawai are under ground.
CK:	Yes.
KM:	And coming up in the ocean.
SMS:	You know, some place over here on Kekai Road, my nephew and my niece, their house; in that particular area, they have a well underneath their house. His neighbor had hooked up to it. And my nephew can't because the slab was built over his property where the well is running. So, it would be too expensive. Maybe now he can. After the fire, cause the house burned.
KM:	Yes. That's the same thing here. This old "Spring House" that they call it. It was built specifically because there was a fresh water spring there.
SMS:	Okay.
KM (01:39:00):	That was the source for the missionaries and where they could sell or exchange water with the visiting ships. Now it also has the stone and mortar building which is still standing. We saw it the other day, when we were there from the bus, it's still standing, but they filled the floor in with cement. So, the spring is covered also. Just like here, you come here, for Canal Street, they found water is still flowing underneath now that they've lifted the cement. But worse yet, one of the houses right by there, ran the toilet pipe straight down into the spring.
SMS:	Oh!
KM:	So now you think, like you said, you no can go get limu now because polluted, you no like eat those pāpa'i...
Group:	[agrees]
KM:	All those nice little 'ono crabs and stuff, because who's kaka is flowing in the water now?
Group:	[laughing]

CK: I've watched the Japanese show, and they are the ones smart in preserving the... [pauses]

KM: Historic places?

CK (01:40:05): Yes.

KM: Oh, aunty, any fun memory or your vision for Lahaina?

CK: What am I afraid of, if you going to do this? Sometimes when you run out of money, the thing deteriorates.

SMS: It gets half done.

KM: So, we have to find a way to make it sustainable?

CK: Yes. Because when I went to Honolulu, that's what happened. And I looked at it and when they were going to make Moku'ula, there were issues with the finances, and I said, "I didn't approve of it because..."

KM: Yes, see, pilikia. So, which is why it requires a good oversight. There's an issue with the Historical Society here on Maui right now… …And you're right, we need to be truthful. We need to be, it doesn't matter. I will say this, and forgive me if it's offensive, who we have faith in is not as important as being faithful, that we respect...

SMS (01:41:18): Yes.

KM: Is the legacy you leave going to be one that is enriching or one that has deprived the future…?

CK: Even the high school. They don't teach… Like we give scholarship to the kids and I said, "Have you been to the Wo Hing Temple? No." You know what I mean? They don't have the...

OM: No appreciation.

CK: Yes. They don't.

KM: Yes. Okay. So, one of the problems is that our education system is antiquated...

SMS: That's where it starts from.

KM: It's WASP, White Anglo-Saxon Protestant.

SMS: Uh-hmm.

KM: They believed that their way was the only way.

SMS: Uh-hmm.

KM: You teach reading, writing, arithmetic. There was no indication of that you were a Hawaiian, that you were a Chinese or that you… [Speaking to Uncle Fernando] I'm, I wouldn't be surprised if in some ways that overpowering didn't also occur even in your homeland in Mexico. The conquerors always rewrite history.

SMS (01:42:16): Uh-hmm.

KM: Now let's, let's try and see if we can erase… …make sure that the proper [authentic cultural] histories are known and passed on… When you spoke about Kamehameha III School, apparently the admin building at the school was minimally impacted by the fire, where the other buildings—the roof was melted and everything like that. So, there's talk. Would you, support this idea that maybe the admin building can become the "Lahaina Cultural-Heritage Center?"

SMS: That building?

CK: Yes.

KM: The old building. Then because you see the other problem is, remember I said that there were old house sites?

SMS (01:43:04): Uh-hmm.

KM (01:43:04): Traditional house sites being uncovered as they were lifting the cement of the more modern buildings. There are also artifacts, poi pounders, adzes, you know, stone chisels and other artifacts that are being discovered. Who do they belong to?

SMS: Yes.

KM: Well, in reality, they should belong to the people [Hawaiians of Lahaina].

SMS: Right.

KM: Not to the landowner. Particularly if it's not like, at least if it's your ʻohana, Pahia, you know, Maʻielua like that, those are yours, those are your ancestors things.

SMS: Yes.

KM: But if it's ABC, who's from originally, I think the owners from China, maybe, and the artifacts don't belong to them.

SMS: True.

KM: They belong to the people of the place.

SMS: They're not going to keep it anyway. They're going to put it in a museum or sell it.

KM: But why not have it...

SMS: In here.

KM: Yes, in a place wherever it may end up.

SMS: Yes.

KM: But keep it at home.

OM: Keep it at home.

SMS: Yes.

KM: Okay, so you say the weather has changed in your lifetime? There was more rain before or not, do you think?

CK: Yes, there was.

KM (01:44:05): Yes. Was it also predictable? Like when would you expect rains to come?

SMS: In Lahaina? It's like, since the fire, we've been getting more rain though, in Lahaina.

KM: But pre-fire as in your youth? Do you think with like… there are certain places

SMS: More. I think when I don't... can't remember raining in my...

CK: Mostly in Nāpili side, it rained.

SMS: Yes. That's what you meant? On that side of the island not Lahaina.

KM: But the weather has changed then?

SMS: It is.

KM: Or it's just the same?

SMS: Well, you know, because we're in Kapalua and for me that's, that's really cool here. But in Lahaina…

CK: It's hot over there.

SMS: Yes. I don't think it's changed too much.

KM: Ah.

SMS: The thing that changed a lot in Lahaina for me is the wind. It's windy, more windy now in Lahaina than it was before. Before the wind was really, no wind. And it was really dry.

(01:45:09): Very humid. And now I think it's a little bit windier. So, now everybody's worried about the Kaua'ula to come back down again.

KM: Yes, that's right. That's an important thing because the Kaua'ula wind and the heavy rains that might be born with it. Why is the wind different today? And I'm going to explain, I'm going to share. If you look at the landscape today, compared to when you were a youth, how much dryness has gone up the mountain? Which means that vegetation cover has disappeared and so the winds are not meeting buffers.

SMS: Oh, so it's a dry land.

KM: It's because they have changed the landscape so radically.

SMS (01:46:00): Yes.

KM: And because Pioneer Mill was not required to restore water flow and remediate the land when it closed. So they had other ways of earning money instead.

SMS: Of course, yes.

KM: And it didn't have anything to do with taking care of the land. They sucked it dry, then they leave and go somewhere else.

SMS: Yes.

KM: That's the problem. And they leave the kamaʻāina, the families of place holding the...

SMS: What's left over.

KM: Yes. We do need as a community in the state, we need to restore forest lands to some extent, there's a beautiful old Hawaiian saying about... In the English is "The rains follow the forest." So, the moment the forest disappears, the rains change, the forest continues disappear. We no longer have the buffer. So anyway, things like this.

CK: Fleming is the one planted a lot of trees.

KM: Fleming. Yes, absolutely. Even though some of them were invasive alien species.

Group: [laughing]

KM (01:47:03): But that's okay. You know, some green is better than no green.

Group: [laughing]

KM: But waiawī you know…

CK: Yes.

KM: The thing about that is it grows so thick that it is actually almost like cementing the soil.

SMS: It can be.

KM: All the water just runs off.

SMS: Yes.

KM: It doesn't percolate into the glass [the aquifer].

CK: And another thing they're emphasizing Hawaiian language. What I was telling him, if you go to a foreign country, Hawaiian isn't going to help you. If you knew Spanish, that will help you.

KM: Yes. But, you see there is a wealth in the Hawaiian language that they almost exterminated.

CK: Yes.

KM (01:47:52): So the tūtū that helped to raise me, born in 1890 and 1892, Hawaiian was their first language. Hawaiian was their punahele [cherished one]. Their choice language. That was the love. It was the way they could express themselves entirely, but they also spoke English.

SMS (01:48:33): Uh-hmm.

KM: There was no complication there. But you see, we are smart enough to be able to speak more than one language if we're given the opportunity. So, the restoration of the Hawaiian language is important because each one of these place names; like Kilolani. Let's just take that. Or Kelawea, that's one I can't give you a translation on because it may be mixed up of different.

SMS: Kelawea was mixed up I think when they named that time.

KM: Different kind meanings. But let's take ʻŌpaeula. So, this is a land, you know, Panaʻewa. Panaʻewa means sort of a crooked area. Not crooked like you're a thief, but you know, just a zigzag along. ʻŌpaeula, red shrimp. Launiupoko where your Tūtū Namaʻielua mā had the hale on the shore there.

SMS (01:49:26): Uh-hmm.

KM: Did you folks gather limu and fish over there?

SMS: Yes. That's what we did on the weekends. My grandpa used to tell everybody.

KM: What kind of limu?

SMS: Anything, everything. Wana, limu.

KM: Līpoa.

SMS: Fish, līpoa. And that was popular in those days.

KM: Yes. Manauwea [Commonly known as "ogo" now.].

CK: We used to smell the limu.

KM: Yes, for sure. Beautiful. So, these names like I mentioned earlier Kilolani, now I got to relocate it [looking at map]. ʻAe, makapō wau. Well anyway, Kilolani. Kilolani literally means to gaze or to observe the heavens. How beautiful. So, every one of these place names does have a meaning. Sometimes we can know it. Other times it's been lost because of the great cultural… I'll use the term almost "genocide" that occurred.

SMS (01:50:17): That's a good word.

KM: Yes. But I want to thank you so much for your folks sharing time.

SMS: Oh, you're very welcome.

KM: Is there something that you feel you just got to get off your chest that you, you want to, that you'd like to share or?

SMS: Yes. I want to go home.

Group: [laughing]

KM: Yes. I hear that from many people. "We just want to go home."

SMS: And there's a lot of people too that want to, you know, but you know, there's… And for me, from what I hear from different people, there's a lot of people that won't be able to make it home.

KM: Yes.

SMS: And that's really...

KM: Well, you know, think about Uncle Eddie Hinau.

SMS (01:51:01): Yes.

KM: And his wife.

SMS: Yes, yes.

KM: Uncle Eddie miraculously has survived the fires and the months of burn rehabilitation and he's mobile again.

SMS: Yes. That was really sad. That was one of… Because we all, everybody lives in Lahaina in those days, we knew each other.

KM: You knew everybody.

SMS: Everybody knew each other. So, it hits close to home, you know, see it... So, I know after the fire...

CK: Is this recovery going to take a long time? I meant re-building.

KM: This is going to be a lifelong project.

CK: Yes.

KM (01:51:44): Especially if we go to restoration of forest and water flow. But you see that's a part of the legacy. Those become jobs for our families in restoring land, restoring place and taking care, taking care of it. Then it will be something. You know, you want to visit Lahaina and have a guided, an informative guided tour of our legacy landscape. Fifty dollars a pop.

SMS (01:52:14): And I don't think that's a lot.

KM: And then guess what? You're finding a way… your concern was about "I no like see them start and then got to stop." So, we need to find ways to sustain it.

SMS: Yes.

KM: And a part of that is, it's cultural tourism.

SMS: Yes.

KM (01:52:35): Not, you know, tourism in Hawai‘i unfortunately involved kind of… By the time you hit the 196s, the old adage was "sand, sun, surf, sex, maitais [chuckling]. And then in the '60s, '70s, '80s, they added games of golf to it. Right?

SMS: Yes.

KM: You know, where visitors are coming to a place that doesn't look just like home. Anyway, if I said anything offensive or Onaona, please forgive us. And thank you so much for spending… For allowing us to intrude on your morning.

SMS (01:53:15): You're welcome. For me, I think, I learned a lot about, what you're talking about.

KM: Yes, we know that your family comes from a very strong legacy.

SMS: Yes.

KM: Of Lahaina and that you go home on that ʻāina you keep your kūpuna. We will email you. Thank you. And Aunty Carolyn, I know how to get to you through your daughter.

CK: [chuckles]

KM: You no can escape.

CK: She's got a lot of stories. She knows more than me.

SMS: Not only that, I'm too. You can get through me.

KM: Yes, that's exactly.

SMS (01:54:04): She's already set up. Laurie's already set up.

CK: She was born for a purpose.

SMS: She doesn't know it yet, but when I get old, she's going to take care of me too.

KM: Beautiful. And I love it, "when I get old." That's so beautiful.

SMS: I told her she's my communication, if they can't get a hold of me through FEMA, I put her down. I said, I've given you another job. You got to take care of me. Yes, You have to think your mind has that.

CK: Yes. As long as your mind is good.

SMS: And I don't think I'm old…

KM: Yes. Thank you folks so much.

FS: Thank you.

KM: We pray that there would be...

CK (01:55:04): Even you, you're a purpose. And you have a good wife to help you.

KM: We've been married almost 50 years now.

CK: Wow!

FS: How many years?

KM: Almost 48 years.

FS: Oh, we've been married 59 years.

KM: Oh, what a blessing!

Group: [agrees]

KM: So, our goal is to try, we work to try and help communities tell their history and to reconnect them with things that were in times forcibly removed from them. Yeah.

All (01:55:50): [End of Interview. Asks to take a photograph. Cards and makana given to the Aunties.]

KM (01:56:40): We're gonna have to make sure that you're okay with how it's been transcribed so that we can include it in this community history, that will then pass the legacy on to the future.

Group: Okay, yes.

SMS: So, have you got a lot of local people to come in and talk to you?

KM: Oh yes. Aunty [Carolyn and Laurie Lei] were on the bus with us. We had like 35 people or so that, that were kama'āina of Lahaina. We did a group interview yesterday.

(02:01:43): [taking group photos] Beautiful. And I'll send Laurie the pictures too. …I'm so happy. Thank you so much. How? Thank you…

July 26, 2024
Lahaina Oral History Interview
With Glenn Kamaka
Interview conducted by Kepā Maly
(with Onaona Maly, Jen Kamahoʻi Mather, and Torie Hoʻopiʻi)
Transcript Released on November 27, 2024



The arrangements for the oral history interview with Glenn Kamaka were made by his niece, Torie Hoʻopiʻi. The group met at the Nāpili Kai Beach Resort, where Mr. Kamaka had worked until retirement. In his interview, Mr. Kamaka shares his rich personal experiences and deep cultural knowledge of Lahaina and West Maui. Glenn reflects on his upbringing in a fishing and farming family, the impact of historical and modern changes on the environment, and the importance of preserving cultural traditions. He also discusses the devastating Lahaina fire of August 2023, his family's displacement, and his hopes for Lahaina's future recovery rooted in respect for the land, ocean, and its cultural legacy.

Topics discussed during the interview included, but were not limited to:

Cultural and Environmental Stewardship:
Uncle Glenn emphasizes the importance of restoring natural water systems, vegetation, and marine life, as well as respecting traditional Hawaiian resource management practices. He advocates for closing fishing areas temporarily to allow ecosystems to recover and stresses the need to replant native trees, like breadfruit (ʻulu), rather than focusing on foreign imports like the banyan tree.

Impact of the Lahaina Fire:
Glenn shares his personal experience of the August 2023 fire, including witnessing the rapid spread of flames and the loss of his home. He highlights the trauma caused by the disaster, both immediate and inherited, while expressing hope for a culturally sensitive recovery process that prioritizes people and the land over commercial interests.

Restoring Cultural and Historical Integrity:
Glenn advocates for protecting burial sites, relocating schools built on ancestral grounds, and creating cultural heritage centers. He underscores the need for education rooted in cultural literacy, passing down traditional knowledge to future generations, and ensuring that redevelopment efforts honor Lahaina's people and history rather than prioritizing economic gains.

Note: Some sections of the recording were not transcribed as they were either unrelated to the primary discussions or covered personal manaʻo for family purposes. As a result, this transcript supersedes any other drafts and the audio recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants:

- Glenn Kamaka (GK)
- Kepā Maly (KM)
- Onaona Maly (OM)
- J. Kamahoʻi Mather (JKM)
- Torie Hoʻopiʻi (TH)

KM (00:00): So, I'm going to nīʻele you a little bit.

GK: Okay.

KM: Just for background.

GK: Yes.

KM: We're talking story about your life, who you are, about Lahaina and like the pule you just offered. That this isn't just for us, nor is it just to remember the past.

GK : Right.

KM: We're not living in the past.

GK: Sure.

KM: We are modern people, but we need to know. And how do you pass it, as you said, for the future generations so that they will know. ʻAe?

GK: ʻAe.

KM: Okay. So, mahalo! Please, as I said, I going nīʻele you a little bit, and if I ask you any question that you feel is inappropriate, just give me the stink eye. [chuckles]

GK: Okay.

KM: Or, just let, let us know… [laughing]

GK: Or tsa, tsa!

KM: Exactly! May we start please with your full name and date of birth?

GK: Okay.

KM: You know and?

GK: My full name is Glenn Wadsworth Kamaka. My date of birth is November 27th, 1950.

KM: Oh, beautiful! Beautiful! Mahalo ke Akua!

GK (00:59): ʻAe.

KM: Now, you were born where?

GK: I was born in Honokahua.

KM: Okay. At Honokahua.

GK: Honokahua, yes. In the Hawaiian Camp.

KM: ʻAe.

GK: On the beach of Oneloa.

KM: Ah.

GK: Yes.

KM: Now that Hawaiian Camp, was it mostly kānaka? ʻOhana?

GK: Mostly kānakas. A few Filipinos.

KM: Mixed?

GK: But mostly Hawaiian.

KM: Was it tied to Fleming at that time, or was it still some independent…?

GK: It was because of Dr. Fleming. He separated the people.

KM: Ahhh...

GK: Yeah. And I'm going to say separated.

KM: Yes.

GK: Not segregated.

KM: Yes, okay.

GK: Even though that was his intention.

KM: Yes.

GK: But, you know, back then, it still comes back when you're going... "Are you segregating your people?"

KM: Yes.

GK: But it is for the benefit of the people, Hawaiian people, the Japanese, the Filipino, the Chinese, the Korean. That's the reason he did that.

KM: Yes.

GK (01:58): But in other sense, again, he gave them the opportunity to have their own religion.

KM: I see.

GK: So, each religion was represented in the camp. We had the Kahana Door of Faith Church. The Mormon Church was next to down in Hawaiian Camp. And then the Methodist Church is where they call "Kapalua" Church. I have to roll my eyes again. And then the Sacred Hearts Mission Church was next to that.

KM: Okay. That's a very interesting take on it, because like growing up on Lāna'i.

GK: Yes.

KM: You know, we know that even in the cemetery

GK: Sure.

KM: It's segregated.

GK: Yes.

KM: From when Dole bought in '22.

GK: Yes.

KM: You had Japanese Camp, you had Korean Camp, you had Chinese, you had Filipino, you know, all this.

GK: [Chuckling]

KM: And when they went hala (pass away).

GK: Yes.

KM: ...This Section A, it's all Japanese. Section B is Chinese, you know? And then, but then that all fell to the wayside eventually… Sometimes the story you hear is that... [pauses] They didn't want people to be able to compare notes.

GK (03:07): Yes.

KM: So, keep 'um in their own little... [groups]

GK: Right.

KM: But it had benefits as well, because for youth particularly, you were then surrounded by mākua, kūpuna.

GK: Yes, 'ae.

KM: That still potentially had their language.

GK: Yes.

KM: And their ways of life, which were different than the poʻe ē (other nationalities).

GK: Yes, ʻae.

KM: Okay. Now, thank you so much. So, you mentioned Oneloa. Were you… so you were just a little above that area, or?

GK: We were just a little bit above that. So, that's where my life in the ocean was always.

KM: ʻAe.

GK: Coming from a family of fishers.

KM: ʻAe.

GK: My dad was very, very knowledgeable about the ocean. So, he would take us to different spots to go look for moi.

KM: So, koʻa or different spots?

GK: Yes. Different areas.

KM: So, you kiloi ʻupena?

GK (04:03): ʻAe, yes. But our family was also a hukilau family.

KM: Ahh.

GK: The Smith family from Kahana. Smith family is actually from Molokaʻi.

KM: Oh.

GK: So. my Uncle George Smith was where he kept the boat, kept the lau, the nets. And we were the ones to go gather all this up after we started the hukilau you know.

KM: ʻAe.

GK: And we, as I say, the younger children, we would be the ones.

KM: ʻAe. Beautiful. So, you mentioned your papa was lawaiʻa .

GK: Yes.

KM: Was that the way that he cared for you folks as well? Or did he…?

GK: Yes, not only lawaiʻa. But on the ʻāina. We also grew our own vegetables. We also raised our own pigs, ducks, and chickens. My dad always believed that we can sustain our own.

KM: ʻĀina that's what it's about. Yes. Feeding, it feeds you.

GK (05:10): Yes. And also, we grew kalo out in Honokōhau.

KM: Were those old family loʻi also?

GK: There was old family loʻi, but there was only four families out there of

	the loʻi.
KM:	I see.
GK:	And it was just beautiful to see all the kalo in that valley.
KM:	ʻAe it is. That kapalili… [gestures the gentle nodding the lau kalo in the breeze]
GK:	Kalo, you just see the leaves. They do such a sweet hula.
KM:	ʻAe pololei ʻoe. Yes, yes. So, what was papa's name?
GK:	My dad's name was James Simeon Kamaka. And he came from Hawaiʻi Island. And then to Keʻanae and then to Kahakuloa.
KM:	ʻO ia!
GK:	That's where his home is at. That's where he claimed his home at. At Kahakuloa.
KM:	The Kamakas were Kona people?
GK (05:59):	They were from Kona, yes.
KM:	…So I know some of... …We've interviewed some of the older kūpuna, you know, back twenty some odd years ago that were tied with the Kamakas. [in Kona] So, papa is Kamaka, he comes from Hawaiʻi, goes to Keʻanae.
GK:	Yes.
KM:	Was there pilina to him for Keʻanae or…?
GK:	Yes. In fact, till this day, they still have a mango tree named after my dad, Kamaka. The Kamaka mango tree. I'm not sure if it's still there. Because with everything going on, the county tends to cut the trees close to the road.
KM:	Yes. Now I know of the at Keʻanae, Uncle Keola Hūʻeu.
GK:	Yes.
KM:	They were, he was, they were also under Kona people.
GK:	Right.
KM:	And some were… Do you know, was there pilina to some ʻohana there?
GK:	Oh, I'm not sure.
KM:	Okay.
GK:	I'm not sure because by then my dad already, they had moved to Kahakuloa.
KM:	Yes. At Kahakuloa was papa doing kalo or ranching or?
GK (07:04):	Actually, my dad was the lawaiʻa for the family.
KM:	ʻO ia.

GK: So, he went, he rode his donkey to go holoholo for ʻōpihi, holoholo for the fish.

KM: ʻAe. And you folks lūheʻe? Go for lūheʻe?

GK: No, that was not… Dad was strictly, "you go fish, you go fish." You don't go, go get limu, go pick this. No. My dad's style is you do what you going there to pick.

KM: You get your point.

GK: Yes.

KM: Okay. So, papa. Now mama was?

GK: Mama was Irene Bertha Kaʻaihue. She is from Hāna.

KM: Oh, so he met her…?

GK: Her dad is from Kaupō.

KM: I see.

GK: My Uncle Līhau, the brother of my grandpa is from Kaupō also. They were ranchers.

KM: Yes. Now, forgive me, was it Ka`aihue or?

GK (08:01): Kaʻaihue, yes.

KM: Okay. Very interesting, this moʻolelo. And about when do you think mama and papa were born? Generally, you know? You hānau 1950. Papa would've been maybe thirty years old or something or?

GK: Probably thirty, maybe younger than thirty.

KM: Okay. Are you the oldest of yours, or…?

GK: No, my brother, Jimmy is the oldest.

KM: I see. Okay.

GK: And we have a history there.

KM: Okay.

GK: My four brothers have passed away. They have hala and all four of them died from heart attacks.

KM: Auwē!

GK: So, that's why I pay tribute to my honey [his companion, Elaine] for taking care of me.

KM: Beautiful, yes.

GK: And I also have diabetes too, so...

KM: Auwē!

GK: But, anyway... And my dad, I'm sorry, dad died from a heart attack also.

KM: Was he home or out lawaiʻa?

GK (09:06): He was, out in the pineapple field.

KM: ʻO ia.

GK: So, we never got the opportunity to see dad.

KM: Oh, aloha.

GK: We just found out that he died in the field out there where the plantation golf course was.

KM: Aloha nō.

GK: Yes.

KM: Now, just as, I'm trying to think, and you said you hānau in ʻ50, yes? In 1950?

GK: Yes.

KM: You folks live out here, you get kalo in Honokōhau.

GK: Yes.

KM: Did you, what kinds of kalo and were you supplying just ʻohana or beyond?

GK: Just the ʻohana.

KM: I see.

GK: And that was the moi [variety of kalo] back then.

KM: Ah, choice.

GK: That was more plentiful.

KM: Yes, the choice kalo.

GK: But, that was every day. But we had to go get kiawe anyway. We had to go cut kiawe.

KM: Because you moʻa you cook?

GK (10:03): For our hot water. No more heater, no more diesel. So, we used kiawe to make hot water.

KM: For cook the kalo and for…?

GK: And for bathe.

KM: ʻAuʻau like that.

GK: Yes, ʻauʻau. ʻAe.

KM: So, kiawe was pretty prolific already?

GK: Yes, it was everywhere.

KM: And, you know, the tree serves some good uses, but it has also become

a... It's a little complication on the land at times. Maybe, you know.

GK: Well, it depends on what area you're looking at.

KM: ʻAe.

GK: Okay. If you're looking at Kāʻanapali.

KM: Yes.

GK: Kāʻanapali it always...

[Torie Hoʻopiʻi enters room and greets her uncle and us.]

GK: …But you know, I always go that way. We always walk down that way.

KM: ʻAe.

GK: You know, and all walk the beach…

[Speaking with Torie, uncle was early and started sharing we began interview earlier than originally scheduled.]

KM (11:15): So depending, like you said, Kāʻanapali and kiawe like that...

GK: We would walk the beach where the kiawe was plentiful always. You know, and then I see, they cut the trees.

KM: Yes.

GK: And I'm going, why?

KM: Yes.

GK: And I'm going, I look back at the hotels, I'm like, that's why. The view!

KM: Yes.

GK: And I'm going... [shaking head]

KM: Oh poor thing, yeah.

GK: Yeah. And I'm going, "You guys missed, you missed everything. The kiawe is history."

KM: Yes.

GK: And now it's cut down, it's history. It's pau. You know, you cannot get it to come back up. You know. Because that was always our area that we would go heʻe nalu [surfing]. Papa heʻe nalu.

KM: What area is that?

GK: Down there by Kāʻanapali.

KM: By Kāʻanapali, by Kekaʻa or?

GK (12:03): Umm, more towards, Kāʻanapali Shores in that area there.

KM: Okay.

GK: And then we go all the way out to Honokōhau and all the way out to

Ukumehame.

KM: ‘O ia!

GK: Yeah.

KM: For holoholo? He‘e nalu?

GK: He‘e nalu. When you live at Oneloa, you live next to the beach, you know, you will be in the ocean one way or another.

KM: Yes.

GK: But back then, we never have surfboards. So we had a plywood...

KM: ‘Ae, too good.

GK: Paipo.

KM: Paipo. That‘s right [chuckling].

GK: So, anyway... But my dad’s dad was also James Kamaka. So, my dad was named after my papa.

KM: I see. So, James Simeona?

GK: No, James Simeona is my dad.

KM: Ah, but Kamaka.

GK: And James Kamaka is James Kamaka.

KM: Yes. And that Kamaka ‘ohana in Kona, as I’m trying to recall, I believe there’s a strong pilina to an ‘āina near Kaloko, Kohanaiki like that.

GK (13:12): ‘Ae.

KM: And they had some Grant Lands at one time, that had been handed down. Now since papa, and mama was from Kaupō or Hāna? You said, Hāna yes?

GK: Hāna.

KM: Yes. Mama is from Hāna. How did you come pili to the kalo land at Honokōhau?

GK: ‘Ae. That was through my Auntie Lum Lung family.

KM: Oh!

GK: They had the property.

KM: So, Lum Lung had that?

GK: Had that, yes.

KM: One of them was a Kamaka also?

GK: They were a Kamaka, yes. My Uncle Lawrence Kamaka.

KM: I see.

GK: Yes. But yeah, the Lum Lung families, how we got the loʻi. And beautiful! The terraces out there.

KM: Describe that please. And was it fed through auwai? The kahawai?

GK (14:04): It was fed through from the stream coming through that the Chinese dug the ditch through to Waihe'e. The tunnels.

KM: Oh wow!

GK: They dug that and that's where the water came down.

KM: Yes.

GK: Back then, we didn't have trouble with the water.

KM: No?

GK: Not like now.

KM: Yeah. Well, some of that goes back to, and I think you kind of were mentioning it earlier when we were first talking, and then alluded to it with the kiawe. And there's a beautiful ʻōlelo of the kūpuna, "Hahai no ka ua i ka ulu lāʻau."

GK: ʻAe.

KM: "That the rains follow the forest."

GK: Right.

KM: And like you said, when you started working here [at Nāpili Kai].

GK: Yes.

KM: One year they went clear the fields, leave all lepo.

GK: Yes.

KM: No more trees, no more nahele, no more nothing. And everything flooded down?

GK: Yes, no more nothing.

KM: So, that's a lesson that we need to learn.

GK: Sure.

KM: Because it takes us right back home to you in Lahaina also.

GK (14:59): Sure, yes.

KM: Because, you know, kūpuna all said… We've interviewed kūpuna born like 1890s, 1900 like that, 1910. And many of them said, "Ko mākou poʻe kūpuna, ʻōlelo lakou, hiki mai ana ka lā, loli ka ʻāina!"

GK: ʻAe.

KM: And the moʻopuna said they no believe.

GK (15:21): No.

KM: But then they're in their eighties and nineties, we're interviewing them now. And they say "Pololei no ko makou kūpuna. Ua ʻike wānana."

GK: ʻAe.

KM: They had the vision for that.

GK: Yes, yes.

KM: They knew because they saw the change. You remember the name Kahaulelio?

GK: [shakes head]

KM: He was a judge. But he, he passed away before we were all born. But he wrote… Well, in 1867, he was a famous man for the stories of lawaiʻa of Lahaina, of Molokaʻi, Lānaʻi like that.

GK (16:07): ʻAe, ʻae.

KM: And he wrote this amazing series, and I'll make sure that you can get it, because I... You don't do e-mail?

GK: I do have email, but I try not to stay on it because my time is very valuable.

KM: More valuable. Yes, it is. Thank you for sharing it with us.

GK: Because in this day and age, it's more so.

KM: ʻAe, yes,

GK: It's hard to reach people when you're doing this [mimics looking at a phone].

KM: Yes, yes for sure. Absolutely, you are so pololei. Well, what I'll do is I will send to your ʻohana, to Torie. I'm going to send you this moʻolelo that we translated and Onaona's tūtū, Mrs. Pukui, did the initial translations. And then, we put it together. I think you'll find it fascinating. because it also talks about the poʻe lawaiʻa and the koʻa and things out here.

GK: ʻAe.

KM: But in 1867, and I'm going to this for a moment.

GK: Yes.

KM: Because the lesson that we learned, like when your flood came down here.

GK (17:03): Right, ʻae.

KM: And when we watched Pioneer Mill walk away…

GK: Yes.

KM: And not restore the water to the land… Because you said Honokōhau, you didn't have problem with water.

GK: No.

KM: Of course, some of it was being cock-a-roached from Waiheʻe.

GK: Sure.

KM: But [chuckles]. I know, share, share, yeah.

GK: Come on, where's the Hawaiian in you? [laughing]

KM: I know. Got to hāʻawi aloha, yes?

GK: ʻAe.

KM: Yes. But you see the kūpuna still did it in a way that had aloha.

GK: Yes.

KM: It was the way of life. Not just a word.

GK: No.

KM: At the tip of the tongue. Yes. So, you folks had your loʻi, and I'm going to go back to this change in the landscape.

GK: Yes.

KM: So, you had your loʻi. How many loʻi were set up in your folks area, do you think?

GK: In our area right there? Or all of Honokōhau?

KM: Your area that you worked?

GK: Okay. In our area we had about six loʻi in our area.

KM: ʻAe. Now you spoke about the kahawai.

GK: Yes.

KM: That water was flowing.

GK: Yes. It comes from the... [thinking]

KM: The ditch or the ʻauwai?

GK (18:03): ʻAuwai.

KM: Yes. So the water flow.

GK: Yes.

KM: They created ʻauwai.

GK: And then go to the kalo.

KM: ʻAe, to the loʻi.

GK: The loʻi, yes. And that was Auntie and Uncle Andrews kuleana to make sure that ʻauwai is cleaned all the way down. But each one had to clean their section.

KM: ʻAe, pololei.

GK: We had our section so clear, make sure the water comes.

KM: The flow can come in.

GK: It's important.

KM: Give nutrients and then can be shared.

GK: Yes. It's important.

KM: Yes. So you mentioned an uncle and auntie. Give their names please and last name.

GK: Andrew.

KM: Andrew and?

GK: I can't remember.

KM: Okay.

GK: But I do know their last name was Andrews.

KM: Andrews, okay. I'm sorry.

GK: They were actually right next to the poi factory.

TH: Yes, by my son's Grandma Shirley Chung.

KM: Okay, so the poi factory was here or in Lahaina?

GK: In Honokōhau.

KM: In Honokōhau, okay.

GK: So that's where they were at.

TH: That's where their loʻi but their poi factory was on Front Street where they sold.

GK (19:01): That's where they were.

KM: Okay, I see. Beautiful. So, there's this magic about the way your kūpuna like, you know... Hele ʻoe lawaiʻa, lawa kupono.

GK: ʻAe, ʻae.

KM: What you need you're going take.

GK: You took it, ʻae.

KM: And you always going māhele. You share for those who no can. Right?

GK: Sure, exactly, exactly.

KM: ʻAe. So, and I imagine when you go huki like that, you folks, you hoʻā (light fire) for the water. So you can cook your kalo?

GK: ʻAe.

KM: And you make poi?

GK: Yes, and same time we cooked our pig food.

KM: ‘Ae.

GK: The papa, the papa grass.

KM: Yes, yes.

GK: We cook that for the pigs.

KM: The bean one, get the bean on top?

GK: And then we go pick up the kiawe beans also. We feed them the kiawe beans.

KM: Yes. Okay. How about honohono grass you folks had out here? Or no?

GK: Honohono we had.

KM: Did you feed the pua‘a, hānai pua‘a?

GK (19:58): We feed that, but not as much as the papa grass.

KM: I think maybe hī too, you get a little too much loose bowel no ho‘i with some of that.

GK: Yes, then you have problems in the pen.

KM: ‘Ae, that’s right.

GK: “Okay you boys, you kids go wash.”

KM: Yes.

GK: But anyhow.

KM: Okay, yes. You got the good jobs, yes [chuckling]. Go clean the pā pua‘a.

GK: That’s what you kids are for. To come back to that one. When our hukilau would go, we’d go every Sunday.

KM: Yes.

GK: And grandma knew where we were going be. We go hukilau because all the fish that we had gathered would be put into paila, paila, paila for the families at church.

KM: ‘Ae, māhele.

GK: So, when the family pau church, they come, they take their pile, go home.

KM: Nice, nice.

GK: They have fish.

KM: Yes.

GK: And that’s the same way I’ve learned from my dad. My dad would go holoholo, go fish, go get ‘ōpihi. And he would take the aunty and grandma, to be sure they had their Hawaiian food there from the ocean, the kai.

KM: ‘Ae, yes. Amazing too

GK (21:01): Yes.

KM: You no can beat good Hawaiian food. You get poi, you get a little ‘ōpihi. Maybe you... Did you folks gather pa‘akai anywhere?

GK: Yes. We gathered from out at Pōhakupule. Out there by… Well, they call it Windmills.

KM: Okay. So Pōhakupule?

GK: They had out there, little salt ponds.

KM: Poho?

GK: Yes.

KM: Yes. The little poho pa‘akai.

GK: Yes. Everything, yes.

KM: So, you go certain time of year, paha?

GK: Certain time of year. Mostly during the summertime.

KM: Yes.

GK: Yeah. Some wintertime, no way. No, it’ll all be all salt water out there.

KM: Yes, yes. Because you got to have enough time for come malo‘o, yes.

GK: Dry, ‘ae.

KM: Kaula‘i. Yes. Amazing! Yeah. So, you folks had a cluster of, was it five or six lo‘i? I think you were saying.

GK: Yes, six lo‘i.

KM: Then some above you, some below you?

GK: We were the last. The rest all went out, all the way up to the valley.

KM: Wow.

GK: Yeah. It was beautiful! It’s really beautiful.

(22:04) Now they grow houses out there.

KM: Oh, beautiful. How many you can eat? [chuckling]

GK: [chuckling] Well, you know, this younger generation. They’re trying their best to clear the land, but it, they left it so long. So the lepo is po‘o pa‘akīkī.

KM: ‘Ae.

GK: It’s so hard to dig, dig, dig. All the cane grass took over. But you know, one thing about Dr. Fleming, there were lychee patches out there.

KM: Ahh.

GK: One thing about Dr. Fleming, he had a mango tree orchard up here. You know, below his [house at] Makaʻoiʻoi. He always grew that. And there's a lot of fruit trees that he did, even now in.

KM: He was well known for that. Yes.

GK: His mind was way ahead, you know, and all the aloe he grew. Even when he was in Honolua Bay itself. He tried to do a lot of that. The pineapple, the fruit trees and all that. But he found the fishing was better.

KM: Ahh!

GK: So, he had a fishing, you know, there was a dock there for the fishing, but it wasn't only for the fishing. The boats would come in and take the cows.

KM: Oh, the cows. Oh, of course! Because they're raising pipi too, right?

GK: Yes. They raised the pipi. So, the boats would come in. They would have to dock outside because it's too shallow. So they'd swim the pipi...

KM: Hōʻau pipi.

GK: ʻAe.

KM: Oh, amazing!

GK: Then they'd lift it up onto the boats.

KM: So you'd hear that word, hōʻau pipi?

GK: Ah, yeah.

KM: Yeah. Because they, poor thing you feel so pity for the pipi.

GK: Yes. But they can swim for miles. I mean, if they can swim from Kahoʻolawe back to Kīhei. That's what… Or go the other way.

KM: Yes. Lucky thing the manō no nahu.

GK: Nah, manō only like the human. [laughing] More soft the meat.

KM: Yeah, I think so. Yeah. Especially the white one. No, no, no.

Group: [laughing]

GK: Not ʻono! Not soft. [chuckling]

KM: No. Sorry.

GK (24:03): No, no, no, that's all.

KM: So, that's quite amazing. May I ask then, do you still have some kalo growing? Or is that…?

GK: No. There is still some out there.

KM: Some of the ʻohana are?

GK: Still out there. Yes, they are still.

KM: When do you think you folks, because I remember when we were talking earlier, you said you were drafted, you went to Vietnam.

GK: Yes.

KM: When did, when did the kalo on your cluster of loʻi stop?

GK: Probably maybe late seventies.

KM: Oh yeah?

GK: Yes, late seventies.

KM: Were you still doing it or some of the ʻohana?

GK: We were still doing it. We did our own loʻi.

KM: Beautiful.

GK: Because the Chung's did their own. Uncle and Auntie Andrews, they did their own.

GK: But the water was just pristine.

KM: Yes.

GK (24:56): So the water that flowed to the loʻi, was super clean.

KM: So, speaking of that…?

GK: The snails.

KM: Yes. Oh, so you get wī, hīhīwai?

GK (25:04): Yes, we did. We get plentiful in that loʻi.

KM: ʻOʻopu?

GK: ʻOʻopu would go up the stream.

KM: Do you remember what kind?

GK: I don't remember.

KM: There was some get one sucker, nāpili.

GK: Yes, yes. Our Kahu lives out there at Honokōhau. His home is right next to the stream.

KM: Oh.

GK: So, we see the prawns. We see the ʻoʻopu. And the water still flows through there.

KM: Oh, good.

GK: Yes.

KM: It's so important, you know, to sit down and kūkā.

GK: ʻAe.

KM: And like I said, forgive me if I say, or ask something that's not so

intelligent, but, you know, we're just trying to think...

GK: I wasn't looking for that. [chuckling]

KM: Okay, thank you. [chuckling] Well okay, you got it then.

GK: If you're intelligent, I'm not going to understand [laughing]. I have learned that… I have learned through understanding, you know, if, you no open up your heart.

KM: Amen.

GK (26:09): If you no open up your spirit... Then you cannot accept, or receive.

KM: Yes.

GK: You know, you make your own interpretation if you do that.

KM: Yes.

GK: And it's not pono.

KM: And to me, you just hit on what I believe is one of the most critical things in thinking about Lahaina after August 8th last year.

GK: Yes.

KM: It started before then.

GK: Yes.

KM: The pilikia started before then.

GK: Yes, yes.

KM: But that August 8th situation, and now with all the people clamoring for a return to what they knew.

GK: Yes.

KM: The "un-normal" Lahaina rather than what... Like we said, we talked earlier about the banyan tree. You know.

GK: Sure.

KM: The banyan tree is a foreign, it has no real role in your native culture.

GK (27:01): Yes.

KM: Is that right?

GK: Yes.

KM: Yeah. But ʻulu.

GK: Yes.

KM: Imagine like, see at least you folks had your kahawai at Honokōhau, Honokōwai like that you know.

GK: ʻAe.

KM: You get these kahawai. Lahaina had it's kahawai, Kanahā, Kahoma, a wide range of them going in all the way to Kaua'ula, Launiupoko, Olowalu, Ukumehame like that.

GK: 'Ae.

KM: And many that I have not mentioned, because I'm not bright enough. But, you know, but that system that they developed of transporting the water, like auwai. What school did you go to?

GK: Lahainaluna.

KM: Okay. So right below Lahainaluna by Halepa'i.

GK: 'Ae.

KM: Of course, it's all cemented in now.

GK Yes.

KM: But that's a part of that ancient 'Auwai-a-Wao.

GK And the water used to run during our school years. The water would run all the way down to Launiupoko.

KM: Wow! That's what's so amazing because Wao in some of the mo'olelo kūpuna, is the sister of Ka'ululā'au. They come under the Kaka'alaneo… [thinking] Oh, sorry, I'm going to lose the names. That lineage and Ka'ululā'au of course.

GK (28:11): Right.

KM: Is how our kūpuna came able to settle on Lāna'i.

GK Yes.

KM: Yes. But that auwai is one of those public works we'll say in the time of your ancestors.

GK: Right, yes. Yes.

KM: Where it helped with the distribution of water across what otherwise would've been Lahaina.

GK Yes.

KM: A land that was beaten down, you know, baked in the sun, basically.

GK 'Ae, yes.

KM: But then you add the layer of 'ulu, Malu 'Ulu 'o Lele.

GK 'Ae.

KM: Not banyan, right?

GK No.

KM: To bring these things back. So, you said… This idea about people are, "Oh [crying] we're not going to be able to open my store again," and all

this stuff, you know.

GK: Yes, ʻae.

KM: But not thinking that maybe that wasnʻt the healthy Lahaina.

GK: No.

KM: Yeah. So, let's go back to Kahaulelio for a moment.

GK (29:03): ʻAe.

KM: We were talking about the rains.

GK: Yes.

KM: Following the forest. And of course, that ʻulu and the ʻiliahi, all of these other things that drew moisture and cooled the land, drew the clouds further from the koʻolau, Wailuku coming over like that. In 1867, and I want to send you this article too. So, I will make sure...

GK: Send it to Torie.[30]

KM: So, we translated this because...oh my gosh, Judge Kahaulelio, Daniel Kahaulelio, I believe that's correct. He, wrote in 1867 because by then the West Maui and Lahaina Sugar Companies… There were these efforts, that were being done to try and clear vast tracks of land.

GK (30:00): Sure.

KM: And because kānaka weren't maʻa to that kind of work, that wasn't how you work.

GK: No.

KM: It wasn't sustainable.

GK: That's right.

KM: And we found that out.

GK: Yes.

KM: You know, that's why they all left [or changed their business models].

GK: Yes.

KM: But what happens is, Kahaulelio wrote about the dysfunction of what was happening. He says [paraphrasing], "Our Hawaiians are being displaced from the land. Our water flow is changing. We cannot sustain ourselves. Now we're becoming beggars in our own homeland." You know, because we don't conform to what the Haoles are saying."

GK: No.

KM: Now he was strongly, he was very close with Kaluakini them, you know, they were Kahuna Pule, Kaiapa, her [Onaona's] tūtū them. You know,

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[30] Kamahoʻi pulled the reference off our website (www.kumupono.com) and shared it with Torie.

they all knew one another.

GK: That's right.

KM: You know, it wasn't anti-foreigner, but it was lamenting that you're changing our land so much that we're no longer kamaʻāina.

GK (30:56): Well, for, for me, I look at it this way. Our people were meant to work the ʻāina, with their own hands.

KM: Pololei!

GK: And their own hands. Waiwai [that's wealth], you know?

KM: Yes.

GK: If they cannot feel the land, then the land is nothing to them. It's important that they touch the lepo.

KM: Yes. It's ʻohana.

GK: Yes, it is ʻohana.

KM: Yes.

GK (31:16): So, to me, you know, that's what displaced them. They didn't know how to... You do the work now because it's all machine.

KM: Well, it also became, it was driven by this [gesturing money].

GK: Sure.

KM: And that was the problem. Kālā…! Culture got in the way of making kālā.

GK: Yes.

KM: You know, so what do you do? It's erased.

GK: Then you bring in the alcohol.

KM: Oh, yes.

GK: Then you bring in the alcohol, you satisfy the Hawaiians.

KM: Yes, yes [whispering].

GK: Here Hawaiians, hewa, hewa!

KM: "Oh, by the way, have a drink. Sign this paper."

GK: Yes, ʻae.

KM: Lilo ka ʻāina! [The land is lost!]

GK: ʻAe.

KM: Yes. I hear that story from kūpuna, from Hawaiʻi to Niʻihau.

GK (32:09): I'm going to go back further with the Lahainaluna Ditch, the water ditch. The Lahainaluna School, the boarders, were the ones that worked that ditch and made sure that ditch was clear all the way to the mango line.

They cleaned that thing. Because the monkey pod trees, all the branches would fall in that.

KM: Yes. Yes.

GK: So they cleaned that. And who benefited from it? The sugar.

KM: Yes, of course.

GK: Yes. The sugar benefited from it.

KM: I'm going to, forgive me. I don't mean to be offensive, and I'm saying this as a little bit hoʻohenehene, but you see they found a good job for the brownies.

GK: ʻAe, yes.

KM: To make it work so that "Okay, hey, more we can extract work from them, and we can extract more for the land and earn more money for us."

GK (32:58): That's right. We don't have to put all that work or spend that money. And that's what it was about. And that was why that boarding department was important back then. They had to make sure that the boarding department maintained that fact.

You know.

KM: Yes. And of course, you know, even when the plantation by, what was it? Was it, what year did it close in ʻ99?

GK (33:26): Yes, 1999.

KM: Even when the plantation closed an informed and considerate state and county would have said, "Okay, your use of the water for agricultural purposes has ended."

GK: Has ceased.

KM: "Now restore..."

GK: The land.

KM: Yes, okay. Thank you.

GK: Yes.

KM: But what happened?

GK: Restore our ʻāina. [instead] They walked away.

KM: Walked away with plenty this [gestures money].

GK: Yes, plenty kālā.

KM: Now we get our infinity pools.

GK: Yes.

KM: We get our resort golf courses.

GK: Sure.

KM: You know. All this other stuff going on. Right?

GK: Yes.

KM: “Oh, no, we can’t give up the water because how we going to make money?” That’s their attitude.

GK (34:09): Sure.

KM: So, from Lānaʻi, we would see Lahaina burn often.

GK: Yes.

KM: You know.

GK: In 2018 is a good one, you know.

KM: That’s right.

GK: In 2018 should have been the lesson for this when that happened.

KM: Should have been. And if our state had insisted on the restoration…

GK: Yes.

KM: …Of flow. And again, I’m not… this is not blaming. Hindsight is 20-20, but...

GK: It’s not pointing fingers. It’s bringing up history that should be discussed.

KM: So today. So, what becomes of Lahaina today?

GK: Yes.

KM: Now, you personally also lost your home.

GK: Sure.

KM: Is that right?

GK: Sure.

KM: Where, may I ask, where your house was?

GK: Our home was in Opukea (at Lahaina). Which is right across from Hinau Road. The Hinau Road. Which is up, up above that Pizza Hut, The Mind’s Eye Interior Inc. on Limahana.

KM (35:02): Okay.

GK: Limahana is the road, the main drive. That’s where our condo was. And we only lived in it for two years.

KM: Auwē!

GK: But you know, the joy is some, I always say to Elaine, “There is a reason that the Lord closed this door. Because he’s going to open another door. And he always has for us,” you know, and I, I always believe that we have to listen. Hoʻolohe to hear that.

KM: ‘Ae, pololei. Kūpuna said yeah, “Ho‘olohe ka pepeiao, nānā ka maka, pa‘a ka waha…”

GK: ‘Ae. Forget, no, forget the hana.

KM: ‘Ae, “hana ka lima.” and you know, it goes back, like you said, by the work of your hands.

GK: ‘Ae.

KM: Tūtū Papa always said, “Maika‘i ka hana ka lima, ‘ono no ka ‘ai ka waha!”

GK: ‘Ae.

KM: Not this kind, [gesturing palm of hand facing up] “Kaula‘i ka lima, ho‘opau manawa!”

GK: …But we’re not gonna get, you’re not paying anything.

KM: But you know what, that’s what they also did.

GK (36:03): ‘Ae.

KM: The colonizers taught the kānaka, and not only kānaka. All the other.

GK: All the other people, yes.

KM: Become reliant on us now, you no can talk about us, you no can fight against us. But...

GK: So anyway, hmm.

KM: Tell me please, if it’s okay, because you were sharing a little bit before we started formally, your experience leading up to and in the fire.

GK: From the fire?

KM: Yes, please. And I know you get strength and forgive me. We pule mau na ke Akua e kāko‘o a hāpai iā ‘oe me ke kōkua…

GK: ‘Ae, mahalo! So my mission has always been, and will always be, you know. Elaine says, “Why do you have to go down to Kā‘anapali to do your laundry?” “Because I have people to reach out to down there. I have people that I want to speak with and they want to hear me, listen.”

(37:00): Yes. I’ve always said it in church to our people. You look for a kūpuna, you sit down hāmau, you hāmau, ho‘olohe you listen to what they have to share.

KM: ‘Ae.

GK: You know? It’s the same way, this way. I go to the laundry not to do laundry only. I go to the laundry to reach out to people that have been displaced, and ask how they’re doing.

KM: ‘Ae.

GK: You know? And a lot of them say, “I want to come home to Lahaina.

KM: ‘Ae.

GK: And I said to them, “Lahaina is no more. Lahaina will not be Lahaina. Lahaina will recover, but not as Lahaina.”

“We are going to have to look forward to a new Lahaina. You know? But it’s important for you to give your voice on, be a part of Lahaina.”

KM: ‘Ae, what it should be. Is that correct?

GK: That’s right. The reborn… The rebirth of Lahaina.

KM: Do we need guys that look like me with say, more scruffy that have parrots on their...

GK: But it’s not the look, it’s not the outside.

KM: Thank you.

GK (38:02): It’s not the outside.

KM: Nānā o loko.

GK: Outside is lepo.

KM: But you see all these guys.

GK: Sure.

KM: You know, they crying because ABC Store no can rebuild. They have a historic building from the 1830s there. They want to destroy it even though the walls are still standing.

GK: That’s right.

KM: Because “it’s in our way.”

GK: Yeah.

KM: You know, do we need a trinket shop everywhere in Lahaina?

GK: No… You know, and as Elaine and I used to always do. We’d walk down Front Street. And we’d go, how many more jewelry stores do we need?

KM: Yes.

GK: How can, who is going to eat the jewelry?

KM: ‘Ae.

GK: No can eat.

KM: Or like the houses in the ‘āina here. Hard to eat house, right.

GK: Right. So, anyway, you know, I grew up the time when Lahaina had Kishi Fish Market, Nagasako Market, Lahaina Bakery, Morikawa Store, Mr. Yamamoto’s Shave Ice Store. Then we had the chow fun, you know, there.

(39:06): And you know, when we came up for high school. Because the bus would have to pick us up. Out of Honokahua and take us to school. And

then they dropped us off first because they have to go back up to go pick up the other school students. So, we were entitled to go to the store, get our treats before we go back to Honokahua.

KM: Oh, wow!

GK: You know. And so, I look at that, I'm going, yes, it's not going to come back. Yeah. Because people have other different views, which is the stores, the shops.

And when I heard the new ruling that they have lifted from building on the ocean. And I'm going, "Really? Who you lifting that [for]? And why are you lifting that? Did you not see what happened?"

KM: Yes.

GK: Did you all not see what happened?

KM: People particularly these kind of people [gestures, money sign].

GK: Yes.

KM: Kālā.

GK (40:00): Yes.

KM: They only have one mind.

GK: Sure.

KM: Extract, take more.

GK: Take. Yes. There's still more out there.

KM: Yes.

GK: There's still more to come. But, you know, and I look at that, I'm going, when you go past that from the old, Seamen's Hospital. And you look at those homes, the mansions that they had bought those properties. And then put all those big mansions. I'm going, "they're concerned about those people."

KM: Yes, not the kānaka

GK: No.

KM: Kau ma ka ʻalelo wale no! Lip service.

GK: Lip service, ʻae. And I'm going, ah, you know? Why them? You know? But then we had a lot of local people still lived down there. And, to me, I look at that as a difference. There is a difference between what they, the big, big dollar people have versus our people.

KM: The people of the land.

GK: The people [kānaka] also, they monitor the ocean because they live by the ocean. They monitored that from all the way to Māla.

GK (40:57): When I lived on, at Opukea, if I may. I would walk from Break Wall all

the way down to Puamana on the beach. And I'd go and I look, I look in the ocean. I see what kind of fish life is there. The ʻoama, the mullet, you know, lot of fish life is coming back. And then you go down further, you know? And I go, Hmm. There's a reason they're down here because all the... …No more all the suntan lotion.

(41:29): No more the suntan lotion. When covid came, I was blessed with that. Because we walked Kāʻanapali and we walked down towards Kekaʻa and all that. And I looked, "oh, the limu is coming back. The salt water smells like salt water. No more the lotion, no more the coconut oil."

KM: Yes.

GK: All the way down to Wahikuli. All the limu is coming back.

KM: Ae.

GK: And I'm going, there's your fish, there's your honu, they can eat the limu. You know? And people grumble about the honu eating everything going. Aʻole, aʻole! Pay attention where you going. And this is, you know, again, because it wasn't passed down to the generations.

KM (42:07): That's correct. If they don't do the language, the talking.

GK: Yes.

KM: And pass it on and the practice. Now the attitude, even among the lāhui has been, if I don't take it, somebody else will.

GK: Yes, sure.

KM: Rather than this, that hele ʻoe, ʻohiʻohi ʻoe, lawa kupono (you go gather for what you need, leave the rest). And where do you clean your limu? Out of curiosity? Do you clean limu by the ocean or bring it home with the root and everything?

GK: I clean by the ocean.

KM: Exactly! Because what happened?

GK: No more, no more the taste, no more the flavor. Because that's all burned out.

KM: But also if get hua (seeds).

GK: Yes.

KM: Those going back with the little root pieces.

GK: Yes. Whatever you have most going come back.

KM: Yes.

GK: Again, I look at that as, you know, why, why now? Now, I can smell all the oil again the suntan oil. You know, they say, it's reef safe. But how about past the reef?

KM: Yes.

GK (43:03): Yes. What about and on the shoreline? I'm going, it's reef safe, but not safe for the limu.

KM: Well, you said even here at Nāpili. This bay when you were young, a young boy.

GK: Plenty!

KM: You walked out, you said you could walk to the papa (reef), pristine, clean.

GK: Yes. And the manini would come in every April. And the manini would be bigger than your hand. And no curl.

KM: And did you folks ever see ʻōhua?

GK: Yes.

KM: Would you gather it sometimes.

GK: Yes, sometimes. But we have to be careful with that. We no hemo. Yeah, because you know, let them go.

KM: That's right. That's going become the next manini.

GK: That's right.

KM: Now you brought up a good point, the manini no curl. How come?

GK: Because they're in good, they eat the good limu out here.

KM: Yes. And they don't have to fight.

GK: No, they don't fight the current. That's the same with Honolua Bay. Honolua Bay used to be plentiful, manini, the uouoa, the ulua would always go through there. The ʻamaʻama would be right there by the stream.

KM: Yes, of course, because they can feed yes.

GK: (44:09): My dad would always go down holoholo. But then you know, all that created turning it into a conservation. And who's watching? You know, I got… and the shameful thing is, it's our people that are in the water at night. You know, going and I'm still stuck on that. Stop the night diving. Stop, stop the fishing of certain areas. Not forever, but give it time to come back.

KM: That's right, hoʻomaha.

GK: ʻAe.

KM: Let it rest.

GK: Yes.

KM: That's why the kapu system, in some ways it was so… Because, you know, this is the season and you see, unlike our laws now. "Oh, bad boy." [gestures, slapping wrist]

GK: Yeah.

KM: You know. Before...

GK: No way!

KM: Pau, oki! [gestures, cutting the throat]

GK: Yeah. You're done, you're history, you're not, no more.

KM: Yes.

GK (45:00): But anyway, you know, I look at those things. Even for me, you, because I'm a throw net person and I look at... No, no more. Because you know why? You don't get to choose what you want to get when you throw, you get everything that's in there.

KM: Yes. Yes. And then we have to be conscientious about what we going put back.

GK: Right. Right.

KM: Rather than, oh wow, look, no matter how big. You know. And then you go in with the illegal net, you know, mosquito net and...

GK: Yes. So that's one of the things I also do when I walked. From Break Wall all the way down. I watched those others that go and gather that way, with the nylon small line net. And I tell them, you know, that's not legal. You guys cannot do this because there'll be nothing left. Those babies you catching, you guys are catching are bait for the big fish. There is a reason for them.

KM: Pololei ʻoe!

GK: But same when I'm going to go back to the ʻulu. Okay?

KM: Yes.

GK: I have an ʻulu tree where I live in Lahaina. Where I rent in Lahaina. I live up Kapunakea. I have my papaya. I have my banana. I have an ʻulu tree. I have a lychee tree.

KM: ʻAe.

GK (46:07): And you know, because I have a rental. So, I take care, I mālama that. This is the first time I've seen that much papaya come out from a papaya tree. And I'm going… The Board of Health says you cannot eat your fruit for two years.

KM: Auwē!

GK: And I'm going, "How do you know?" Did you come up here and cut my fruit and test my fruit? So, I don't know the truth.

KM: They don't either.

GK: Yes. And I'm going… I tell you what, I cut the papaya, ripe. I put it out. I let the birds eat it. There's not that much, there's not that much birds.

Now remember Lahaina, no more too much birds now.

KM: Yes.

GK: So, my sparrows are back. My mynah birds are back. My doves are back. And I go, “Oh, you guys went eat. You guys are back for more.”

KM: Never make (die).

GK: So they lived. I cut another one for them.

KM: Yes.

GK: No more papaya, I don’t waste too much my papaya because that’s food.

KM: Yes. Yes.

GK (47:00): I give them bread. I give them bread so that they keep coming. Because there’s a reason for the birds.

KM: Yes.

GK: You know, and then down there on Moku‘ula, you know that kind, why all the salt come, the brackish water coming out? The brackish water has always been out there. It’s not coming out. It’s always been there. It surrounded that island.

KM: Yes.

GK: You know, because even when we played softball down there at Moku‘ula.

KM: ‘Ae.

GK: You know, before we knew what was there.

KM: Yes.

GK: Malu ‘Ulu ‘o Lele.

KM: Yes.

GK: You know, and I would look by the playground. We looked, “oh, all salt under there.” All salt. I’m like, “that’s brackish.”

KM: Problem is they went try fill in so much.

GK: Yes, sure. That’s the problem.

KM: See haoles called it “The Bureau of Reclamation.” They saw wetlands as waste lands.

GK: Yes, sure.

KM: So we got to reclaim it.

GK: No value. No more value. No more this kind value [gestures money].

KM: Exactly. No more the kālā.

GK: But yeah. So, you know, and, and they're saying how much of the 'ulu is coming back, how much they're taking care of. But I'm going, where's the mango trees? Where's the Hayden mango trees?

KM: Yes.

GK (48:06): Where's the common mango? You know, that's important too. That was all a part of... [pauses]

KM: It's become a part of your historic landscape, of life.

GK: Sure. That's our Lahaina life. That's right. Yes. Because the common mango was either pickle mango. Mango seed, all that kind of stuff. There was a reason for that. You know, and I look back that when I grew up, you know, I look at that, mango was not wasted.

You know, mango was used smartly. And then you give whatever you have, you make and you give to the family, the next door neighbors. So that area that I live on, 1225 South Nahale, that whole cul-de-sac is intact.

KM: And you said Kapunakea?

GK: It's at Kapunakea, that;s the main one. But that area is all intact. The homes are all intact.

KM: What a blessing!

GK: And the only damage they had is roofing. I'm going thank goodness for those that did the housing behind. They pushed all the cinders all down towards our area. The fire not going to burn the rocks.

(49:06): So that's what saved that neighborhood, you know?

KM: Yes. When you were talking about being in your home, Opukea.

GK: Opukea, 'ae. [phone rings – pause] It's probably aunty, "I'm going to Lahaina now." They're, they're going for the bus ride in Lahaina… That's another one I have to kind of [gestures, uncertain about the trip]. But I'll talk about that shortly.

KM: Now when the fire came, you folks thought you potentially were going to be safe. But you said you already saw the wind. You saw things happening ahead of time. Describe what you witnessed and what was going on. What didn't happen and did happen?

GK (49:59): Well, we watched it burn from the top of the hill. You know, not knowing how far the extent of the fire. But we watched each house burn, burn. And it skipped, you watched the wind blow that way, you watched the wind blow that way.

KM: Interesting.

GK (50:12): And the fire would jump to this house. The fire would jump to this house and just come down quickly, very quickly. And we watched the trees burn. You know, we're going, "How could this happen? How would a

tree burn? It's still green and the trees are burning," coming down Kahoma subdivision.

KM: ʻAe.

GK: Because we're the back building. We're right by the old plantation road. The old cane, the train tracks.

GK: And we watched Kahoma burn, burn, burn, burn. And we're going, coming close to us. And then next thing we look and the fires are burning into the garage where we park our cars. And Elaine said, "We got to go. We've got to go." You know? And oh, still, it still breaks my heart. [pauses, tears welling up in his eyes]

(51:02): Because we were not able to save our two cats.

KM: Auwē!

GK: And our two cats went in under the pad. And my Kaiʻala, that's the first cat we raised. And he was about five years old. Then we got Mahina. Mahina, we had just got. But my Kaiʻala, I would speak Hawaiian to him.

You know, when we lived at Maui Kāʻanapali Villas, which is the old Maui Hilton in Kāʻanapali. He would like… because that's where I found him. So, he would like to go out in the morning. So I let him go in the morning. But he knew he had to come home because he got to eat.

KM: Yes.

GK: In the evenings, I do the same thing. I let him go out holoholo around the Kāʻanapali grounds and then he wouldn't come home. So like he said, "Papa, you come look for me."

KM: Yes.

GK: So, papa has to go out and look for him and he's up in the tree looking at me. Yep. "I see you papa." And I'm going around blind. I'm going you [gestures come on down].

KM: Yes.

GK (52:03): But anyway, so that's the reason I...

KM: So, you said that wind.

GK: That wind, that wind was...

KM: Had you seen anything like that before?

GK: No, never. Never in all my life. You know, and I mean, we have been out in the ocean. We holoholo for the hukilau. You know, we only have a thirty-three foot flat bottom boat. And we're out in the ocean. We're going from Kahana to Honolua Bay, you know, and we go around Hāwea. Hāwea Point is one of the worse to go through. People don't realize the nalu that ka makani brings. And that, you better turn the boat the right direction or you're going to huli with everything in it. So, and

we only have a thirty-three horsepower motor. And you've got the boat loaded with the lau. You've got the boat loaded with the nets. So that's extra weight that thirty-three horses is going Yep. I'm putting away like a twenty-five horsepower motor.

(53:00): And so you got to really watch. You know, that's one of the things that my dad has taught us, to watch the nalu.

KM: Yes.

GK: You know, especially in throw net. You go in a pond, you watch the nalu come up. Wait for it to go out. And then let it come back up. Watch the nalu, throw the net, let it sit, let it go out. Go get the net.

KM: ʻAe.

GK: You know.

KM: You can count the waves, you know what.

GK: Sure, sure. Exactly.

KM: So, you maʻa you know what the wind can do.

GK: Oh yes.

KM: But this, on that day?

GK: There's no way, there's no way we would've known. No matter how much we saw was going on.

KM: Yes.

GK: We're just going, "The firemen going to come down." But I'm going, "There's no way they can stop it. No way anybody can stop this fire. There's no way."

KM: And you folks got notice to evacuate?

GK: No, no notice. No notice. And that's okay. You know, they had enough going on already. You know, this was a lesson being learned. And again, I go back to 2018, if they had looked at what was written, what was said about that 2018 fire.

KM: Yes.

GK (54:05): Lucky thing it went up that way. But, they don't realize how far that fire went down to the Circle K, down to Maria Lanakila. And it could have jumped and burned Lahaina.

KM: Yes.

GK: But it didn't, it stopped. The firemen were able to stop because no more the makani.

KM: Yes. It goes back to that idea, like you were talking about, you know, we learn from the land, you observe it, you watch it. Yes?

GK: Yes.

KM: And you learn how to... Well, just read it.

GK: Sure.

KM: But it seems like we're all poʻo paʻakīkī.

GK: Yes.

KM: We need crisis to learn and then, you know.

GK: Poʻo paʻakīkī it's all this. [gestures searching on line, and playing games] Google, Google, Google will tell you what, but guess what? Google won't tell you what's... [gesturing inside one's self]

KM: The spirit, the ʻuhane.

GK: Yes. ʻAe.

KM: The naʻau.

GK: The naʻau.

KM: From there.

GK: ʻAe. You know. And that's what I've always learned from my dad. My dad knows, you know, my dad was one of those very gifted in a sense.

GK (55:05): The ʻuhane would enter him. And my dad always says, "Don't touch me. Let me go."

KM: Yes.

GK: "Let me go." And we go camping, a lot as a family. And my dad says, "You just let me go. It'll come, it'll pass." Especially Honolua Bay. My dad was always attached there, the ʻuhane would come in. So, after a while pass. Same when we go holoholo lamalama for black crab. Yeah. We'd go out to Nakalele. And sure enough, it'd be on the car. You know, my dad would know. He says, "It's okay. It'll get off."

You know. But, again, back to me being three quarter Hawaiian, quarter Chinese. I did not accept my Hawaiian because of being here. And, my former wife said, "Glenn, you need to get involved. They are getting ready to do something out there at Honokahua."

KM: Yes.

GK (56:08): A burial site.

KM: Yes.

GK: My dad always said, "You kids do not go to that sand hill. You are not allowed to go to that sand hill." And we go, "Dad, why?" "You don't need to know why. I'm just telling you why."

KM: Yes.

GK: "Do not go there."

KM: No ask.

GK: No, no ask. No, no ask. Or you're going to get it on your ass [chuckling]. You're going to get it on your ʻōkole.

KM: Yes [chuckling].

GK: But anyway, so by the encouragement, I went on a New Year's Eve to Honokahua Beach Park. The people, the Purdy's from... [thinking]

KM: ʻUlupalakua?

GK: ʻUlupalakua, they came down because they have family up there. And so eleven of us walked up that. Papa Kaʻalakea was there.

KM: ʻO ia, wonderful!

GK: Papa Kaʻalakea was my mentor that I looked up to that I would go pick up from Paukūkalo, and we would drive all the way out here to go do blessings or anything. And he would be talking Hawaiian away at me. ʻŌlelo wau, "Papa aʻole." But that's okay, I understand. I understood what he said, basically.

KM: Yes.

GK: So, we do all that, you know, and he said, "You go up boy. because you guys have family." So myself and Aimoku Pali from Honokōhau, well actually from up here, they lived up here. They were born and raised at Nāpili. So we went up with eleven of us. And Parley Kanakaʻole.

KM: ʻAe.

GK: Yes. He did the, when you go up and you... [thinking]

KM: You oli or pule?

GK: More, more of a whining, like a… [thinking]

KM: Yes. Hōuwēʻwē. [a dirge]

GK: Yes. Exactly. All the way up to the top of that. And, it's a storm. I mean it's raining, pouring everything. Wind. We get up to the level spot where the needle pine trees are, and there's no wind, no nothing. And he starts and I'm going, "Why, what are we doing?" And he says, "We're asking for forgiveness."

(58:16): "You know, we're asking our kūpuna for forgiveness. For us not… …please forgive us. When the time comes, we will put you all back where you belong." So, from that day on, I said, "You know, it is time I understand and get to learn my Hawaiian." Even though I don't, I did not learn the language. I learned more about my culture.

KM: Yes.

GK: So, we walked back down, and Purdy family are on the bus going back to ʻUlupalakua. As they go past Wahikuli Park, they go past, eleven telephone poles fall on the road.

KM: ‘O ia!

GK: Eleven. Really! How’s this supposed to happen? And I’m going, “It’s not, it’s not us. It is something that says, you know what? You guys did the right thing.” Now for me to just stop the traffic for now. And so, from that day on, I realized how much I needed to get involved.

KM: ‘Ae.

GK (59:24): So, you know, when Hōkūle‘a came, you know, they went into Honolua Bay and sailed out. Then they came back again. And then again, and Honolua Bay has always been my treasure. When the yacht, the *Nakoa* went off.

KM: Yes.

GK: [pauses, tears well up in his eyes] Went on our papa. I had to go and ask for forgiveness. You know, I walked down to the papa and said, “You know, we’re so sorry.”

KM: Yes.

GK (01:00:06): And yes, two tugs later they finally got it right. You know, I’m going, “that was not necessary if you had brought more than less. It would’ve been all pau one time go.”

KM: Start right first.

GK: Yes. It would’ve been all pau, gone. So, I, after all that, my friend John Cardi, that lives out there at Honolua Bay. He has a farm out there right by the bridge, the Honolua bridge. The heiau is in there.

On his property. So, he’s always taking me around in that sense there. So, at the end of all that, I stood up at the top where the water tank used to be for the pineapple company. And I gave a prayer to say, thank you for making this right. But as they’re pulling the *Nakoa* out. I look, oh the manini, the school manini is there, but it’s outside the conservation. So, guess what? You’re open game, you need to go in. [chuckling]

(01:01:07): But that, again, I believe that that’s what I have in my to do. It’s my kuleana, but it’s not only that, it’s to pass it on.

KM: ‘Ae.

GK: Because I cannot, I cannot just keep it to myself.

KM: And that’s what’s so important, you know, to this idea about, so what does the future of Lahaina look like?

GK: Sure.

KM: In, if you had that mana.

GK: ‘Ae.

KM: That you could say, “Okay, you know, do we return water to the land or do we let it continue to go as it is? Do we praise the banyan or do we

grow ʻulu? Do we help people?" You know, the lawaiʻa, the papa heʻe nalu, like you said, you go surfing all along those areas.

GK: Sure, yes. Well, I think you have to start with the kai first. The kai first. And start. Okay. We close, we close.

KM: Yes, hoʻomaha.

GK (01:02:03): Not close. Close but temporary.

KM: Yes.

GK: Temporary close sections, you know, and then open maybe three years. I mean, look at Oʻahu, what they've done at Waikīkī.

KM: Yes, at Lēʻahi and Waikīkī.

GK: Exactly, that's an example.

KM: It's also the example of, as you said of some guys who like cock-a-roach on the side, go nighttime and whatever.

GK: Sure. But you know, down there they have the resources.

KM: They get, that's right.

GK: They get caught. But for us, you only have, what, three or four of ʻum that take care from Honolua all the way out to Hāna. They cannot maintain that, you know. So, it's important that we look, see, take pictures.

KM: Yes.

GK: And go ahead. You're not a snitch. You're not, you know, you're not turning them in because...

KM: You mālama ʻāina.

GK: ʻAe. Exactly.

KM: As a way of life.

GK: Right. So, anyway, what can I say about the land? You know, the land, again, who owns the land? Who owns all that property? Well, I know it's local people that own where all the shops are that they would like to see rebuilt. I would like to see them move back and rebuild. And I would like to see that road taken out. Not taken out, but removed. No traffic.

KM: Foot?

GK (01:03:15): Foot traffic, yes. Foot traffic down the ocean side, they've already made that deal. They've already come to that consensus to rebuild on the ocean, which is going to be hard to overturn because you've got people waiting.

KM: The dollar.

GK: Waiting with the kālā.

KM: Yes.

GK: So, you know, my friend, actually, my classmate, they lived up Lahainaluna Road. His name is William Smythe. They had the ice shop down there by the Lahaina Harbor. They ran that ice shop. [Before] They would deliver ice to homes, you know, because there's no ice box. So they needed ice. He lost his home. And the first time, one of them, then, the mom's, and then the second time, another one, and he moved to Wailuku. He says, "Glenn, I'm not coming back. I've already lost too much." And the memories will always be there, but I don't want to go back to that memory.

KM: Yes.

GK (01:04:15): "Well, you know, that's, you have to move forward with your life. You cannot, cannot stay back there. You know, and that's what I, I look at in this sense, what are these people looking to move forward with? And you're going to have a lot of pushback. A lot of disagreement.

KM: Yes. And it's, it's raising already. And of course, who are they listening to for the most part?

GK: Sure.

KM: I just want to, I'm opening up, this is a Pioneer Mill Company map [1916, Lahaina Town (title map)]. Let me just come because since you've been talking about some of these places.

GK: I have to go get my makaaniani...

KM: Even just speaking about this. So, to orient you [looking at map] this is Moku'ula, Mokuhinia.

GK (01:05:30): 'Ae.

KM: So those salt flats you were talking about.

GK: Yes.

KM: What they call 505, where the kahawai actually just ran really into the ocean. Now it's filling up the garage again. So, this was the Armory, which was around when you were a kid.

GK: Yes.

KM: I believe. That was originally Halehuki or Halepiula.

GK: Right.

KM: This is Kamehameha III's residence, Hale Kamani, here.

GK: Oh, that's right.

KM: Okay. Here's the school.

GK: School.

KM: The old school because this map is 1916.

GK: Yes.

KM: Now this is an example. Because you were talking about Honokahua as an example of what happened… [shares a little background on when Onaona and I did an archival study on the area and found references from the 1850s, documenting the extensive burial ground of Honokahua…]

KM (01:06:39): The archeologists working at that time when they were digging everybody up. Trying to build a hotel, none of them had the Hawaiian language skills. They said, "Oh, look, no more nothing in the history about this place, so must not be important."

GK: Right.

KM: And then they let 'um go till it was hundreds, you know.

GK: About twelve hundred.

KM: Yes. And just bizarre. Well, let's come back home here for a moment. So you didn't go to Kamehameha III School, but you ma'a to the area?

GK (01:07:07): 'Ae, I went to Honokahua School.

KM: Yes. So, you went to Honokahua and then up to Lahainaluna. Well, here's an example. If we talk about the future. So, by the way, here's the large banyan tree [pointing to location on map].

GK: Yes.

KM: And the old courthouse and post office stuff like that.

GK: Yes.

KM: You know, where Kamehameha III School is in these 'āina here in Pākalā and Waianae like that. And going into here, this was all Royal Compound.

GK: Yes.

KM: All sands.

GK: Yes.

KM: The school sits on top of graves. Lots of burials.

GK: Sure, I believe it.

KM: There's… And I believe in your mo'olelo your story that you were sharing a little bit about like Honokahua and just having to go in to pule and ask forgiveness. Ask forgiveness for destroying the reef, for stealing the water.

GK (01:08:05): 'Ae.

KM: You know, that's the Hawaiian way. Hui kala mai ia'u, forgive us, you know. But Hawaiians, it seems your kūpuna, your generation, the kūpuna generation, they learned, because you see there was another

wonderful saying like that, saying about the hands do good work the mouth eats good food.

GK: Yes.

KM: One of the kūpuna, Kahananui from Kona, who comes pilina to those Kamaka people like that. His saying was “Hana ‘ino ka lima, ‘ai ‘ino ka waha.”

GK: [laughing] ‘Ae.

KM: Yes. And that’s what happened. So they kept, hana ‘ino, hana ‘ino, you know, you don’t make it right. Then what you going to eat? Dirty food, pīlau food.

GK (01:08:44): ‘Ae.

KM: Well, they talk about they want to rebuild the school here, or all the state says, “Well, if you’re not going rebuild the school, let’s put boat parking and extend the boat harbor into there. No, no, no. No can. And forgive me, I should not be leading this discussion.

Group: [chuckling]

GK: No, no.

KM: Forgive me. Your mana‘o though is should the ilina stay where they belong?

GK (01:09:07): And that’s what should be done.

KM: Should be done, is?

GK: Should be done to clear it out. Leave it alone.

KM: Okay.

GK: Leave it alone.

KM: Thank you. And forgive me, I’m not looking for you to answer.

GK: No.

KM: I want it to be your na‘au, what your na‘au is telling you.

GK: My mana‘o was to move the school back to the swimming pool area. The Lahaina Recreation Center.

KM: Yes.

GK: The reason I say that...

KM: That’s on Shaw, is that by Shaw Street?

GK: No, no. Right. When you go up, Prison… The reason I suggested that to move it there is there’s a way out for the kids, if any emergency comes. Not only go through the highway, but make another exit to the bypass.

(01:10:00): But the reason, the most best and biggest reason, I thought our kids need to learn how to swim. The swimming pool's there. They need to learn how to swim. Because you don't want them go to the ocean, go with the family, and then something happens. Also, my thought on that is let 'um make a garden. Grow your food there. Learn how to grow, so that when you go home, you can plant, make a garden.

KM: Yes. And when you were in elementary school, was gardening one of the projects at Honokahua?

GK: We had a beautiful garden…

KM: All of the [early] schools did that, they would write in the newspapers and share about what they were growing in their gardens and stuff like that.

GK: All kinds of vegetables. We grew a lot out there in the back. And it was all pick and dig. Pick and dig. We did not get a... "Oh go get the rototiller," no more rototiller.

No, you go get the pick. But yes. That was my recommendation was to move the school back there. They don't… they have suffered enough.

KM: Yes.

GK (01:11:06): Knowing that to bring them back down there, it's going to bring that up again.

KM: And there's one additional matter about this school. Twenty-five years ago, it was determined that the school had to be moved because it was in an inundation zone for tsunami.

GK: Sure.

KM: But now these guys are still arguing about build the school back where it was.

GK: No.

KM: Then you wonder, how come you get kepalō… No, no, sorry.

GK: No.

KM: Get your kids acting all funny, kind, you know [chuckles]?

GK: [chuckles] Well, you know, and that's why I always say…

KM: Like you said your dad…

GK: No, I, I always, you know, when they, some my friend's come, say, you gotta come our houses. Something's happening. So I go and I say, you know what? You guys built your home where our people come down from the mountain, go to the ocean. They're walking through your house.

KM: Yes.

GK (01:11:55): Did you guys not think about all this stuff? “No.” Because why, haole. So anyway....

(01:12:04): …‘Ae. I said, you know what? They don’t mean no harm. Let them go. You know? And even if they talk to you, then talk to ‘um. They don’t mean no harm. They’re just passing through like they do. They go collect from the ocean, they go back to the mountain.

KM: Still yet, those huaka‘i occur?

GK: Sure, always.

KM: Because the kūpuna are in the wind around us.

KM: Yes.

GK: So anyway, I have done quite a few of those to go and ask for forgiveness. Most of them. Because they, you know, they did not mean or know the knowledge of what they’re doing. They’re just going, “I’m very happy to have my own home.”

KM: Yes.

GK: But these are local people, local Haoles. That are blessed to have a, a piece of the ‘āina. And, you know, and they’re going to live there and their children going to live there and continue on. But I also encourage them, be mindful. Be mindful, be respectful. Love each other from the neighborhood.

KM: ‘Ae.

GK (01:13:04): Aloha i kekāhi i kekāhi.

KM: Pololei ‘oe.

GK: Yes so, “Always,” I say.

KM: And aloha, it needs to be a way of life.

GK: Yes.

KM: Not just a word on the tongue, and it’s not a business.

GK: No. Yes.

KM: That’s one of the problems with the tourism thing. You know, you were talking about how different it was in the early ‘60s when you first started working here. And then things started to change. Tourism by the late ‘60s, ‘70s was sand, sun, surf, sex, mai-tais. Then they added games of golf to it.

GK: I thought there was four S’s. [chuckling]

KM: [laughing] But you know, it’s just, it’s so hilarious. You know, the change, we got to change the attitude.

GK: Sure.

KM: But it only happens by people being informed and learning.

GK: Sure. And even if you hit a roadblock. You know, you listen to what they have to say. You know, you take in what they have to say and then you talk about it. Why did you come to that? Why did you think of that?

KM: And that's such an interesting question too. You know, we think about, you know, all of these people that have come, been attracted to, they were drawn to Hawai‘i.

GK (01:14:10): Sure, sure.

KM: Why? Because they felt something.

GK: Yes.

KM: So, if you feel something, the goal is let Hawai‘i change you.

GK: Yes, exactly!

KM: Don't you come and change it? So, we need to figure out how we can rebalance that.

GK: Sure. And that again comes back to me. It's how I present that, how do I present myself? You know, and being sure that I'm mindful of their ideas also.

KM: Sure.

GK: You know. Um, yes. I never said aloha when I worked here, started here. Never had, never did. Aloha was never a part of my work. Until I got up in the front desk. And that was like in the '70s.

KM: Yes.

GK: When I, you know, realized aloha is not just a word. Aloha is a way of life.

KM: So, we don't just throw it away cheaply either.

GK (01:15:07): No.

KM: Just to anybody.

GK: No.

KM: It's like you go into the ABC Store, they say, "Aroha, aroha" It's like, you know, come on. I just came in a moment ago. You're telling me "Aroha" again, wrong language.

GK: Yes. And they go, oh shells from Hawai‘i. It from somewhere else. But anyway, I would walk in the Lahaina Ace Hardware. And I walked in, I go in, "Aloha, welcome to Lahaina Ace Hardware." And they're going, "Oh, you should be our door person." No, my aloha only goes through you two. You people working here, I give you guys that aloha because you guys deserve it. You have to put up with the people and you have to be customer friendly and understand your work. Most of all, you

know. Because it takes a lot of patience for all kinds of occupations."

It takes patience. But if you don't have patience, then the aggravation comes out.

KM (01:16:05): Yes, pi'i ke koko! You get all this elevated… That's why you're so blessed, mahalo ke Akua. Because you described your family's own history with pu'uwai, the heart attacks and things like that. You know, mahalo ke Akua that you're here, you take care of yourself.

GK: And I also say this, I always say this, God has other plans for me. There is still more for me to do. And as long as I am doing His work, His will, then for me it's you know, where I need to be, where I should be.

KM: I think so. Yes. It's so beautiful that you have this 'i'ini inside you that you know that. Yes, you went through your own pilikia.

GK: Sure.

KM: The heat on the door.

GK: Sure.

KM: You know, of your home. And you, you folks didn't go down to the ocean. How did you get out? Out of curiosity? Where did you go?

GK (01:17:01): Well, we drove down Hinau Street, like a lot of other people coming from Waine'e. Coming from… Because they had already blocked the road from the highway, because the poles were already down. They were worried about the electricity and the wires. So, we, along with everybody driving down to Front Street, and as I said, "the kūpuna were faster than us driving down the road because we're backed up." And then we headed towards the Civic Center, just inching along. And then once we got to where Fleming, we went across and then headed down Ainakea to Hawaiian Home lands. And we had to stop because my girlfriend wanted to get out. She needed to breathe.

And we got out and we just looked towards the harbor and it was just, a big ball of black and red smoke and flames.

KM: Inferno.

GK: Yes. So that's the harbor now.

KM (01:17:56): We must, as a community, as a state community, but particularly for the 'ohana here, we must impress upon people that Lahaina cannot go back to what it was.

GK: Yes.

KM: You talked about restoring the ocean. But you see, part of the problem is haoles love a dot on the map. 'Well, no, this is the only place that's important right there.' Like that banyan tree.

GK (01:18:34): 'Ae.

KM: You know. But you see, this is part of a living landscape.

GK: Sure.

KM: You look at the mountains. Do the mountains above Lahaina, like at Paʻupaʻu you know. What hill do they call it now?

TH: "Ball."

KM: Mount ball. You know. Do they look the way they did when you were young?

GK: No.

KM: How did it look when you were young?

GK: You didn't have all the valleys and the gulches in that mountain. It was just all smooth.

KM: Was it covered? Was there vegetation?

GK (01:19:04): There was vegetation, yes there was vegetation. But it wasn't like that.

KM: No. Doesn't look like now?

GK (01:19:11): No…. [Recorder off. Uncle stepped out for a few minutes.]

[Start Part 2 of recording]

KM (00:15): Thank you for this. Yeah, what a blessing... …This is just beautiful. Thank you so much.

GK (00:41): I have to be honest with you, I had to pray before I came here.

KM: Of course, we all do.

GK: I said, "Father open up my heart, my mind to be understanding what's going to be asked of me." But like always, I've always said, this is going to be something that needs to be heard.

KM: Yes. We need to inform those who are today of how to have… Let's just say if nothing else, even a safer future.

GK (01:12): Sure, yes.

KM: But it's informed through cultural literacy, we have so much that we can learn from kūpuna.

GK: Sure. And that's another thing I look at. I'm going, how many of our kūpuna are left?

KM: You guys are filling in the gaps now.

GK (01:29): Yes, but I still have my Aunty Kathy. Even though she was raised on Oʻahu, she came home finally, and she needed to. She's a big part of our church, but who else do we have here? I'm thinking here in the Camp life.

KM: Yes.

GK: As my mom, my grandma, they all spoke Hawaiian on the table, the kitchen table. We were not allowed to even be close to hear them speak. But we would hear the language, such a beautiful language, the way they spoke.

KM: Yes.

GK: When you hear the old Hawaiians speak then....

KM: Yes, it's very different then today?

GK: Very much different. And I'm going, this dialect is not what I hear now.

KM: Yes, pololei ʻoe! Like, Papa Kaʻalakea...

GK: ʻAe.

KM: You listen to him, or Tūtū Hale, Mama Hale that, and ʻokoʻa!

GK [00:02:36]: Uncle Nālei'hā was another one that I would take around. We would drive up to the ranch up here by the mauna. And he's going to go up and do a blessing, and he stopped me. He "says, stop, stop Glenn." So he says, "You see the Kamehameha warrior up on the hill in the pineapple field?" That was all pineapple field still. I said, "No, I don't." He said, "There's a warrior watching us." "Why is he watching us?" He says, "He wants to know what we're going to do up here." So we're going to go up and bless the ranch, the horse ranch, things like that. And Papa Kaʻalakea, because he is family to me through my moms side.

KM: Oh, okay.

GK (03:13): I asked him to come and bless my home after my, we divorced. And he said, "Okay, I come boy." So blessed the house. He says, "Your grandpa's picture, take it away. Put it away. You don't need grandpa here, grandpa. Let grandpa go. Let grandpa go. He's gone." So we go outside and we're looking around in the yard and he says, "Oh, you get iwi over here." I say, "How you know there's no iwi here." He says, "No, you got bones over here." And this is where my son built a fishpond. He says, "That's where we buried dog."

But anyway, I was glad and very blessed to have had what I have. I have learned. And a lot of people say, you should really have yourself recorded. I said, I would much rather have somebody write it.

KM (04:10): ʻAe. Well here, just real quickly, our goal here is that this is between us. Onaona will transcribe it. I will go through it one time when she's pau. No one will hear this or see it until you have. And then if you feel that it's okay or you want, well, let's correct this or let's erase that. We go hoʻoponopono this. But the idea is to help include it into the story. Because you see, while we are out of Lahaina proper right now. You go through the old land records, you'll see all of these kuleana that are indicated on this map. So, you have all of these names. Like Kaʻauʻa

let's look at a different one. You have Kipa, Esetera Kipa. This was a wahine, chiefly lineage. You have Hinau, you have Kapu, you have all of these names. So many of them, not only here, but they also in Kāʻanapali.

GK (05:24): ʻAe.

KM: You go look at the claims, it's all there.

GK: Yes.

KM: They share pilina. Onaona's kūpuna taught me this, "Hoʻokāhi nō ʻohana…

GK: ʻAe.

KM: ...mai uka a kai mai kāhi pae a kāhi pae." One family all related when you are kānaka. Pololei?

GK: ʻAe, Always, always.

KM: So that's why sometimes you got to, you know you makaʻala.

GK: ʻAe.

KM: Kupuna say, "You always going find someone smarter than you."

GK (06:02): It's true. [chuckling]

KM: So we act humble, yes?

GK: Yes.

KM: We take a humble attitude approach…

GK: [looking at map] Puʻunoa. You know and that breaks my heart because all this area here is where all the tourists go to the beach now. And I'm hoping that they will not allow this anymore because they should not be in the residential area anymore. This is residential. These are people's homes, they need to be where the hotels were built.

KM: Yes. [looking at map] Kainehe, Puʻunoa, Puʻuki, Kuholilea, Kelawea.

GK: ʻAe.

KM: All these places, all get stories, yes?

GK: Yes.

KM: So, we need, as you said, you continue… I'm so inspired by this idea that you've shared that when Sister Elaine says, "How come you go do your laundry over there?" But you've got the calling. You know that some people need to have just, here's a kanaka who will hear and listen and maybe you will be inspired to give them encouragement. Hoʻoūlu (inspire).

GK (07:13): That's the only way you're going to move forward. You give them encouragement.

KM: Too much hoʻopaʻapaʻa (conflict)!

GK: ʻAe. But then you have to be mindful of the presentation.

KM: Yes, yes.

GK: That they don't...

KM: Some, puka maʻaneʻi a hoʻopuka maʻō, [gestures] in one ear out the other.

GK: So once you see that, you just go, okay, I mahalo, you mahalo.

KM: I leave you with my aloha.

GK: No. I'm not going to leave you with my aloha, I going take my aloha with me.

KM: I going shake the dust off my feet! [chuckling]

GK: I will go the kai go wash out.

KM: Yes, exactly. Hoʻmaʻemaʻe that, pīkai, cleanse it.

GK: ʻAe.

KM: Wonderful. Okay.

GK: [speaking to Torie] What is this bus trip supposed to do?

TH (08:02): So they're going on a bus through the burn zone.

GK: Yeah, but where are they going?

TH: I don't know the route.

GK: Okay.

TH: Do you know?

KM: No, I don't. But I know that it will include Front Street. They'll probably go down by cannery down towards by he now place and go down, hit Front Street, they'll see Seaman Chapel, they'll see these things like this. They're going to go through, they'll most likely front street, they may go up to the harbor courthouse around prison and then past Mokuʻula-Mokuhinia and Luaʻehu.

GK: Yes.

KM: Maybe, probably turn up Shaw Street, go down maybe. Or by the prison potentially so that they're going and do something. I hope that they're prepared, it's shocking.

GK: It's going to be a lot of routes that everybody's done during the fire. I feel that, and especially with my Elaine, she'll be going down Hinau street, which we have gone down on. I'm not sure what it's going to bring out. I worry about her. I've been able to get her to a point.

(09:16) I've learned that I can bring myself to this point. But with her, I still am

concerned because her group, her accounting group have not sought professional, I shouldn't say help, but professional ideas on what's going on, how to move yourself forward.

KM: So you for yourself when she comes home, yeah, you're going to have this pule I and that you be able to help her communicate and realize that kēlā mea ʻino, kāpae aku!

GK [00:10:01]: ʻAe. As I said, and again, human stigma. Oh, you're going to go see a psychiatrist. What something's wrong with you? And I'm going, don't think that. No, don't think that they can think that. But you have to think about what you're going to be doing. How are you going to move yourself? You've got to think about moving yourself forward. You cannot, cannot hold that all in.

KM: And that's the beautiful thing about having faith, "Aloha ke akua" is a way of life.

GK: ʻAe.

KM: That was the problem. So many of those early missionaries. They "Aloha ke Akua," just on the tip of the tongue.

GK: ʻAe.

KM: But if you don't follow my way, they know like you no more aloha for you.

GK: No, no.

KM: But to have faith leads to having hope and it just, yeah…

GK: Yes.

KM: We will keep you in our thoughts and remain in our thoughts too.

GK: Thank you.

KM: That there'd be a releasing, hoʻokuʻu.

GK (11:07): And again, I always say to her, we're not letting go of anything, we just want to remember it. But we want to look to the future. What's going to happen...

KM: Yes. For a moment, Kamehameha III School, one of the buildings, the admin building… And this is all the new stuff. The school was probably different when you were young.

GK: Different. Yes.

KM: But the admin building at the Kamehameha III School apparently really wasn't significantly impacted by the fire, where the other buildings, the roofs melted.

GK: That's what I've heard.

KM: So, the idea that's being bounced around right now. And what is your

thought of this? They're saying we already know that this is pā ilina that there's many graves here and these are high grave sites and high chiefly lineages.

GK (12:11): Yes.

KM: But that the school, the admin building, there's some talk now of it being, might it become the cultural heritage sort of point.

GK: That would be a very well-deserved idea to honor this. People that have lived here, that have died and been buried here, they deserve that.

KM: Yes, okay.

GK: For all that coverup that they had done.

KM: Yes…

GK: They never knew because nothing was said…

KM: That it was a desecration to begin with.

GK (13:19): And that's why I'm going, "Do you guys cover this up? Knowing the knowledge that is out there now, how can you cover this up?" It's just like up here.

KM: Yes. Well, it's like Mokuhinia and the island, Moku'ula within it. They now know the archeologists... One is kanaka, one of the Kukahiko mo'opuna.

GK: Right?

KM: Tanya Lee Greig.

GK: Oh Tanya.

KM: So Tanya's been doing work here.

GK: Really.

KM: Yes. Tanya was doing work here. …They've actually found the outline of the island, which was that Royal Compound.

GK (14:16): Yes.

KM: And while we are not calling to ho'āla.

GK: No…

TH: [Prepares to leave and assist with coordination of the kama'āina visits occurring today.]

TH: Are you okay?

GK: I'm fine.

TH: I'll go meet auntie and grandma them for the bus.

GK: Okay, you go. You go, please.

TH: You

GK: Okay.

Group: [Discusses coordination for ‘ohana interview on Monday July 29th]

GK (15:41): …Okay, so she’s already gone. I told her, “I’ll meet you down there because I got to go mālama my ‘āina, Kapunakea.

(16:08): Go, because I want you to be sure that they are okay. Tell them, “Don’t be so hard. Open up their hearts.”

TH: This is our first time to go.

Group: [Torie picks up packet of historical maps that have been made for interviewees.]

KM: So back to this idea though about caring for maybe this Kamehameha III School, this Pakala lot area here becomes that cultural center for a corridor that will help manage this so that it’s...

GK (17:04): Yes. I think they should bring back the cultural center back here by the Armory to give it a little bit more understanding what’s here. People should know.

KM: If you go here [pointing to the Pākalā-Waiokama vicinity on map], you can have only those who have a reason to walk across this land where the kūpuna lay at rest.

GK: Yes.

KM: But when you have informed guides, native kama‘āina people who can talk about and bring… …breathe life to the history.

GK: And then I’m going to go this way. Be careful with these people. Sometimes they’re looking for the dollar. How can I get a lot of money out of this? Don’t make it a money maker. It is not a money maker. It’s about our people. They’ve been here for all this time not knowing that the school was built upon it and they covered it all up. And I’m going to say, “Shame on you DOE!” You guys did not do the research. You guys know all this is sand…

KM: They didn’t care.

GK (18:11): No.

KM: The Territory, when Dole and Thurston, and that overthrow occurred, it was all tied to this [gestures money], kālā and...

GK: And the ‘āina.

KM: Yes. Because land is wealth. But you see, kūpuna knew where the real wealth was. It was in wai, water.

GK: Sure.

KM: Waiwai.

GK: So anyway, that would be my thought is that they’d be mindful. And

they'd be educated about this area. Now that I know about here. But then we know anytime you have sand, there's going to be iwi. There's going to be iwi.

KM: Yes. And you are right there by the ocean.

GK: Yes. So, you had to have some kind of battle, something going on that got to put it somewhere.

KM: That's an interesting thing too. I'm just curious if you've heard, when you go along where all the cane fields were, and you see these large mounds of rock that were piled up for clearing the fields.

GK (19:15): The rocks you mean?

KM: Yes, the stone mounds. They were clearing the fields to try and be able to grow more sugar, earn more money.

GK: Right.

KM: Have you ever heard sometimes that those rock mounds may have buried sites or places where they were told not to use? I'm just curious?

GK: I have not.

KM: Okay.

GK: From, and I would've found out from Hans Michael.

KM: Yes.

GK: Hans Michael. Yeah. German, he worked for Pioneer Mill.

KM: Yes. I've seen the name.

GK: Very, very educated. He had a lot of mana'o to share about what to do with the fallow lands. And nobody listened. Nobody listened. And at some point, he's an elderly person now, but he gets discouraged by nobody paying attention and listening. And now the fire has come.

KM: I wonder if we should try to talk to him.

GK (20:12): I would try and see if you can make an appointment because he lives up there. Lahainaluna Road, he has a farm up there that he lives on.

KM: Okay.

GK: He's married to a Felicilda from Māla.

KM: Jaime them, the sister?

GK: Yes, the sister Puanani. That's the sister, Emily and Hans Michael.

Group: [Discusses concerns about the fuel loading that is occurring now across the former planation lands.]

KM: The dry grass that's coming. Just two weeks ago, at Ukumehame, someone maliciously started that fire right by Kalaikini's kuleana land.

GK (21:15): Right.

KM: I mean, we get lolos all over the place.

GK: Well look at how many are starting on the other side Wailuku, Waiehu.

KM: I know yesterday. Yeah, earlier in the week. Okay.

GK: And I'm going, well you know it's coming to the anniversary, somebody trying to prove a point. But it's a ridiculous point because you're endangering others. You're endangering others, you're not thinking of others, you're just being selfish and want to be in the limelight. So yes, that would be… And that's why I'm glad Torie's going to go.

KM: Yes, yes. Thank you.

GK: It'll give my... [pauses]

KM: A little bit of peace.

GK: Peace, yes.

KM: Well you know pule mau na ke Akua nō i mālama a kia'i a ho'oikaika, strengthen.

GK [00:22:07]: 'Ae.

KM: There's a beautiful Korineto I, 2:5. "E paa ko oukou manaoio ma ka mana o ke Akua, aole ma ke akamai o kanaka!"

GK: 'Ae.

KM: Put your faith in the mana of God.

GK: 'Ae.

KM: Not in the wisdom of man.

GK: 'Ae.

KM: Pololei. Oh, is there something else you would like to share or talk story about? I don't want to take your whole morning.

GK: No, no. I am very grateful for this. Like I said, I prayed before I came here.

KM: Mahalo!

GK: To give me an understanding and to be open. To be respectful.

KM: Yes.

GK: To accept what's going to be shared.

KM: Yes.

GK: What's going to be shared more than anything else.

KM: Yes, thank you. So, may I recap a couple of things?

GK [23:02] Yes.

KM: The potential is that all of this along this waterfront, maybe push the things back, away.

GK: I just like what they had agreed upon. Move the homes back a hundred feet back. Because you know why the ocean is rising. We know that. We know that. But do they understand that, how much? They don't know how much it's going to operate or how long it's going to take. But do you want to take a chance? Do you want to take that chance? Are you okay to risk someone else's life by letting them build there? Are you okay? Are you ready to accept that responsibility that kuleana?

KM: Yes. So that's one item, is the water on the land important and perhaps restoring some aspect of that flow to a more natural system?

GK: It'll take a lot.

KM: Yes. And it starts at the piko, the mountain.

GK: Yes. But then again you got to go and see how much of that water is still coming this way.

KM: Yes.

GK (24:03): How much of that water is being diverted down to the Kāʻanapali?

KM: Yes. And that's really interesting. You were talking about remembering the salt marshy area by Mokuhinia, Mokuʻula. The water is still underground, they found that when they dug around Mokuʻula and found in the Mokuhinia the water's there, it's still rising. There's still salt rising up here. And then you go to 505 the water, the garage is full of water.

GK: When I...

KM: That's Luaehu.

GK: When I would walk from the break wall at the harbor and walk past the 505, I would see the water coming down.

KM: ʻAe.

GK: And I'm going, "where's that water coming from?" And I was going to taste it. But I'm going bumbye, it's pīlau water from the hotel.

KM: Yes, exactly.

GK: So I was going to taste it. I said, "Eh, you better not take that chance."

KM: Yes, you better not. But you're so right, because you see the vegetation is critical for healthy water flow.

GK (25:07): Sure.

KM: The vegetation has diminished in your lifetime?

GK: Yes.

KM: The stream flow has diminished. I imagine.

GK: Yes.

KM: There is still flow underground, but at some point it's like that little bottle of water there. You can put the straw in and tap and draw so much out, but at some point you're going and get bottom.

GK: Nothing, 'ae.

KM: And so, healthy land, healthy people.

GK: 'Ae.

KM: Pololei?

GK: 'Ae. As I say, that stream flow, how far does it go again up there in Lahainaluna? Because in my time at the high school there, we always had that stream running.

KM: And 'Auwai-a-Wao was flowing you said?

GK: Was flowing, was flowing!

KM: Amazing!

GK: But not anymore. And what's happening is they're covering it up. Because, well again, the liability, you got to do something you can't just...

KM (26:06): Oh yes, I know.

GK: Yes. The liability.

KM: Someone didn't teach their children not to go jump in a rapid moving flow of water or something…

GK: Well we've had no problem with that.

KM: Nope. [laughs]

GK: I would say from 1968 we had no problem before that. And I never heard anything else since then.

KM: Yes.

GK (26:27): And I think most of it is the younger generation coming up now. "I dare you, I dare you."

KM: Yes, pololei.

GK: Let's go experiment. Go get your boogie board. We go down. That's not what the stream was meant to be. And then again it's education. Educate, educate.

KM: That's right. And that's part of the problem with our educational system. It's still an antiquated colonial approach. Reading, writing, arithmetic in a brick-and-mortar school. And for kānaka, for so many indigenous people, the education is in the living environment around us.

GK (27:10): Right. It's like Kamehameha III School, the new school they built up there, I believe they only have a... …I believe they only have a three-year lease up there. And if that's true, where are they going to go? What's going to happen? Where are the kids going to go? If you signed a three-year lease, why did you do that?

KM: Now it makes me think that the DOE leadership and perhaps our own governor, were thinking, let's let this get through and we go rebuild down there again [at the shores side campus].

GK (28:00): My thought again, we've got 800-acres of Hawaiian Home Lands between Honokōwai Stream to Mahinahina.

KM: Yes.

GK: I'm going, well somebody approach the Department of Hawaiian Homes and say, "I know you guys been thinking about building a school here and I'm sure there's going to be pushback, the school should be for our Hawaiian children. And I'm going, you guys go and look at the immersion school. How many of 'um are Hawaiians in our immersion school and how can

KM: There's a mix.

GK: Yes, there is a mix and this should be right.

KM: That's right. And you know what? I believe this, and not just because I'm 'ilikea, but you see the more friends we can make and the more people who become engaged in what it means to be... I ka lōkāhi ko kākou ola ai!

GK: 'Ae.

KM: Our wellbeing is in being unified.

GK (29:02): So, anyway, that was my thought and I'm going, yeah, there may be a little pushback, but this is our future. They need a school somewhere that's going to be… And I said, "Well you've got eight hundred acres here and I am on the list for Ag land up there.

KM: How many years?

GK: Ag list. Well, I've been over twenty something years now and I said, you know what, I probably will hala before that even happens up there because they're building everywhere else. Except out this way because it's not a priority. This is eight hundred acres of Hawaiian Homelands. The infrastructure is the one that they go after… …I'm glad I didn't sign up for Leiali'i…

[Continued discussion about his personal applications and preferences for Hawaiian Homesteading lands.]

KM (31:07): [speaking to Kamaho'i] Could you pull those maps over just a moment? One of the maps that's going to be in this packet for you, it's 1939

Pioneer Mill Company map. [opening map] It includes the Ukumehame, Olowalu section, these are all the ditches for all the water that they were taking and depriving Hawaiians in Kahoma or in Kanahā. They were depriving the people [of water access]. But that ditch system sort of exists already. You could, if you had to. If it's going to be for kānaka use and sustainability, bring some of that water to these ʻohana then.

GK (32:04): Yes, that's right. Look at the ditches.

KM: So here's Puʻu Koliʻi Camp, here's Honokōwai.

GK: ʻAe.

KM: So this is Kahana. So this doesn't quite get out to where we are, I guess.

GK: Yes, this is Mahinahina.

KM: Yes, okay.

GK: That's Honokōwai, there's the stream. This is where the eight hundred acres are.

KM: Okay, right up there.

GK: Yes, all the way up. The road all the way up.

KM: Yes. Because this is Mahinahina Honokōwai boundary right here.

GK: Yes.

KM: So get the ditch. But all of this was being fed from out all over here. Because even you go to Ukumehame, you look in the kahawai, there's still a little bit ʻoʻopu and stuff.

GK: Yes, I believe.

KM: It's just amazing.

GK: That's why my friends always ask me, how come you don't come to thousand peaks and go surf down there?

KM: Thousand peaks?

GK: Down there.

KM: What a good Hawaiian name.

GK: Ukumehame. I do my best to correct these people. It's like out here. Same sense, the younger people, the young surfing generation, they use these names and I'm going, that's not the name. Please give them respect. Our kūpuna gave them real Hawaiian names.

KM: ʻAe. Pololei ʻoe.

OM: The traditional names.

GK (33:12): Respect, please understand. I'm not trying to get down on you because you're not using the proper names. I just want to help you understand.

JKM: Thank you.

OM: And it carries the history.

KM: That's right. Thank you. There is a legacy in those names.

GK: That's right. They call Oneloa beach, "Shit Falls."

KM: ʻAuwē! [Shaking head]

GK: And I'm going, just because the pineapple company ran the sewer from the cabin all the way down off into the ocean.

KM: Auwē!

GK: But it filtered through all the rocks. So all the hard stuff stayed up there.

KM: Yes.

GK: Only the water went down. But by the time you get down there, the currents take it all the way out to Molokaʻi, Lānaʻi.

KM: Yes, of course.

GK (34:00): And it cleans that.

KM: But you see at some point everything has a capacity.

GK: Sure.

KM: And we are learning that. Well, I don't know if we're learning it, but we're seeing it in action.

GK: We're seeing that, yes… So even when they go down to Honokahua Beach. Then they go to Slaughterhouse. No, Mokulēʻia.

KM: And what a beautiful name. Mokulēʻia. You can just see the line of clouds right up there.

GK: Mokulēʻia, Yes. Just because the pineapple plantation, they would... The pipi up there, they bring the pipi up there, slaughter the pipi throw and go feed the manō.

KM: Pīlau yes?

GK (35:10): Manō. But they feed the manō, the shark. But if you stop, guess what? You better not be in that ocean. Manō going come for you. But anyway...

KM: Good.

GK: So I have that kuleana that I have to continue.

KM: Mahalo ke Akua.

GK: And so I do the best I can to educate myself first before I pass that on.

KM: Ho mai ka ike, that the knowledge descends upon us.

GK: ʻAe.

KM: Mahalo!][pointing to location on map] So Baldwin house here where the Mission Station. Over here. ABC Store get and this, I don't know that it's on here necessarily, but that may be it there. There's a place they call "Spring House" now. It was actually, I believe it should be in this area here. And it's just not indicated on this 1916 map. That was built in the 1830s by the missionaries as the place where the ships came in and watered. They would get fresh water. It was fresh water from under the ground.

GK (36:38): ʻAe.

KM: Pūnāwai. Come up. So that building is still there. Most people have no idea it was there because ABC built all around it. Now ABC Stores, which we all need another one of, they own this, they had a store there. Now they're proposing. They're trying to get authority to knock down this building that's a hundred and almost just shy of being two hundred years old. The wall's still standing. They put cement on the floor to cover the spring sometime later. But that building is still there because here's Baldwin here. So it has to be right about here. And it's a part of the American Protestant Mission Land is why this was Andrews or Richard's place.

GK: Yes.

KM: So, things like that, I feel so minamina.

GK: ʻAe.

KM: They giving all this bruhaha about saving the banyan…

GK: Why are you paying tribute honor to the banyan tree?

KM: And in reality, that banyan tree was planted by a racist anti Hawaiian who was celebrating in 1873, fifty years of Hawaiian domination by the Mission Station. So anyway, I would say, and forgive me...

GK (38:11): No, no.

KM: You can go to India and see a real banyan tree.

GK: Sure, that's right. But to me, Lahaina wasn't built because of the banyan tree. Lahaina was built because of the people.

KM: ʻAe.

GK: The people made Lahaina.

KM: Because of the people. Pololei.

GK: All those shops. All those stores, those restaurants, the people that worked those for a hard, they worked hard. They're the ones that...

KM: Like the early ones. I can imagine you mentioned…

GK: Murakawa.

KM: And the shave ice one?

GK: That's Yamamoto. Mr. Yamamoto.

KM: Did he actually have the shaver like that? [gestures using a hand plain]

GK: He had one of those that's right. He would always have to say, "You guys got to wait. You got to wait because I got to shave the ice." Mr. Yamamoto, you got to hurry because our bus going come pretty soon.

KM: [laughing]

GK (39:05): But he was a little Japanese man. His wife was just a little Japanese lady, but very wonderful people.

KM: Nice.

GK: Same with the Morikawa Restaurant. They made the best food in that restaurant. So I'm just reading some more coming up about them and one of 'um is my classmates that are part of the owners of that.

KM: Nice. And you know Wo Hing. What's your understanding about Wo Hing?

GK: I am not too much there because I want to make sure my side… That Chinese side will come.

KM: Auntie Carolyn Kam was very interesting because she said they're all saying it's a temple, Wo Hing Temple.

GK: Yes. The Wo Hing Temple.

KM: And Carolyn. So she's 82 years old or something now. They had one of the Chinese stores. Not Yet Lung.

GK (40:06): The Liberty Restaurant, the chow fun?

KM: We're going to see her on Sunday. [On June 22nd] She said, "That was not a temple. That was a men's club."

GK: That's right.

KM: And all the opium smokers was outside the door.

GK: In the bathroom. That's where they were outside. And then they got to go throw all their bottles inside the bath and in the toilets. The outhouse, they could throw 'um in there.

KM: And you know what, they dug up the outhouse, they found all the opium bottles.

GK: That's what we did when Honolua the boat ramp and Honolua Bay. They would go in the outhouse and throw all their opium bottles in that.

KM: Yes. Funny.

GK: But anyway...

KM: Mahalo ke Akua. Mahalo nui!

GK: Mahalo.

OM/JKM: Thank you so much

KM: Such a pleasure to have the chance to kūkā.

OM: Pōhakupule?

KM: Pōhakupule, that's a beautiful. You mentioned Pōhakupule.

GK: Pōhakupule which they call Windmill. The Pineapple Company had a water windmill out there to bring up water.

KM: Yes.

GK (41:07): Yes. But it brought up brackish water. Pōhakupule was always known for brackish water out there.

KM: I see. What an interesting name. Have you heard how come it was called, Pōhakupule?

GK: Because of the big bell stones out there. I believe that's why they called it that, Pōhakupule.

KM: I see. Got it.

GK: They called it a blessing. Big blessing rocks.

KM: So I can imagine you think about if they're pōhaku kani, the kind kani, bell, yes?

GK: Yes.

KM: Did that resonance for their own leo pule and stuff at that time.

GK: Right. Like where you put your piko, to go inside the pōhaku. Out there by Kahakuloa.

KM: ʻAe, nui ke aloha.

GK: ʻAe.

KM: Mahalo.

OM: Makaʻoiʻoi was that Flemmings…?

GK (42:00): Makaʻoiʻoi is up at Pineapple Hill.

OM: That was his home?

GK: That was his home. His home was built from lumber that was wagoned across the pali because there was no road, other than the old road. So, they would have to come at some point, unload the lumber, get the wagon across, reload all the lumber, keep going. That's stories that I've always heard about. And then you got Mr. Yabui, who was the mason person for the company. Each person had a job.

KM: And those was Japanese stone masons.

GK: Oh!

KM: The cut stone work. Amazing!

GK: His property. He built his rock wall down there and everything. I just go oh you no can find that anymore. Nowadays… …you see the difference in the work.

KM: Oh, yes. There was such pride in the workmanship too.

GK: Oh yes. Then all the rock walls you see built out there by Honokahua. That's all stack, all stack. No more cement, all stack going up.

KM: Dry stacked, beautiful.

GK (43:15): And then they knocked it down. "Do you not realize how old that wall was?" It's just like Dr. Fleming's home, Makaʻoiʻoi, they knocked it down, and yet they still pay tribute to that. "How can you pay tribute to the bushes? Why did you guys not save the house up there?" And I'm going, "that's somewhere you guys could have brought some of the archives from the pineapple company and put it in the home. But then they'd be making money."

KM: Yes. And you know what an interesting name. Now you think Makaʻoiʻoi, have you heard a meaning for it by chance?

GK: Overlooking, overseeing the beauty.

KM: Yes. Sharp eyes, looking down on everybody. You know how some of the luna…

GK (44:05): That's why we learned how to talk English so they understand, "you get over here!"

KM: Yes. Yeah. Okay. Good. Beautiful. Thank you so much.

GK: Thank you so much.

Group: [Exchanging contact information.]

GK: [Shares – "I still honor 96767 because that's the original zip code for Lahaina. I'm going to create one my own [stamp] and have a 96767, in honor of our old post office in Lahaina."]

[Speaking about maps and photos for the ʻāina Uncle grew up on.]

GK (46:32): I have a 1931 map of the maps of all because my friend was doing real estate, so he has a lot. I gave two of them to Tanya because she was going to be the overseer for that project for the state. I'm not sure if she's still involved with them. I'm going because I haven't heard back from her because she and I took a drive out that way. I said these are things you need to be sure you're mindful of. And I said, but be sure you be mindful of the surfers. You listen to them, but you also explain the reason that you're going to move that road away from the cliff.

(47:16): Even though you're going to put fencing, it's not going to stop them from hitting that and going over and then it becomes a liability to the state.

KM: Yes. That cliff road going along there in around to Kahakuloa [indicates scary].

GK: That's the reason to keep it that way.

KM: Yes, that is a good reason.

GK: That's the reason to keep it to go into the village. So you don't get all those people driving into that, especially the tourists. And then they don't understand when you meet oncoming traffic, you got to back up or you pull over to where you can find space.

KM: Yes, you drive with aloha too.

GK: Sure. And that's why I always pray, Lord, give me patience.

KM: Amen.

GK: Every time I go through this, give me patience, Lord… [Shares about PTSD carried over from Viet Nam, and that this fire set more of it off. For his own wellbeing he has sought out help.]

KM: [Shared briefly about science that now understands that inherited trauma is real and that elevated levels of cortisol the come from trauma, have negative impacts on physical and mental wellbeing.]

KM (50:33): Now we've got this fire and there's this whole new layer of trauma. And what we need to do is we need to find out a way to hoʻomaʻemaʻe, but I believe your path…

GK: ʻAe.

KM: As you were saying earlier, faith hope realize that we are a part of a larger...

GK: ʻAe.

KM: We're not the center of the earth or the universe. So, anyway, so we pule and we pray that your Elaine will be okay.

GK (51:07): Yes. Well, that's one of the reasons why she said, are you not going to go [on the bus tour of the Lahaina Town burn zone]? I said, no, I don't want to see what I've already seen. We've been to our property twice. Once with her. I've been there before.

KM: Which one were you? I'm sorry, I don't know Opukea.

GK: Opukea is if you go up the bypass.

KM: Yes.

GK: You'll see Hoʻonanea.

KM: Yes, yes.

GK: And Hoʻonanea if you look straight through the Hoʻonanea you'll see the green building right between that. There's four buildings that have survived the fire, which we don't understand.

KM: Isn't it amazing!

GK: We were the back one right by the Cane Hall Road. And that went and then it jumped to A Building and it bypassed the B, C, D and G, Building G.

KM: Unreal!

GK (52:06): They're all still there and livable. [Shares about HOA fees and the new fees being about six-times the amount of the original HOA fees.]

GK: …I said, you know what? Let's just keep our faith and he'll get us past that month. So, that's why I said I didn't want to go with this bus trip because I said, I'm not sure what the others are going to see or what the others are going to think.

KM: What will rise to the surface from that?

GK (53:01): Sure. What will bring out...

KM: There is PTSD, there's trauma after this.

GK: Yes.

KM: We need to find a way to heal it. And a part of that healing is by doing an informed recovery that does not just let it go back to what it was, which was so foreign.

GK: Yes.

KM (53:15): On August 8th…

KM: Speaking of how you could see where the fire was, because the winds were so strong.

GK: While we were driving in it. We were driving in it. We drove down and the fires here burning the trees. The fires burning the trees as we go down out of Opukea, we turned left and we're going down to Hinau.

(53:41): And I'm going, then I started talking, thinking about my friend Eddie Hinau that lived on Waineʻe.

KM: Yes. Oh, poor thing. But he's doing okay.

GK: Is he?

KM: Yes. That's what we heard, I know that his wahine went hala.

GK: Yes, she hala.

KM: But he was in fire recovery in the hospital for a long time. But a couple weeks ago we heard that he's doing better.

GK (54:12): Good. I'm glad to hear it, I'm glad to hear. When your loved one hala in the house that they've lived in for years.

KM: Yes. And that is ancestral land. Kūpuna land.

GK: That's right, Hinau.

KM: Hinau is a kaukau aliʻi. He had ʻāina at other places too. On Molokaʻi, like that. But then go look at the Jodo Mission, the Hongwanji.

GK: Hongwanji is the one down below.

KM: I'm talking about.

GK: Oh, you're talking about by Waineʻe Street down?

KM: Yes. The church, everything gone. The o-bon stand is still standing.

GK: Is it really?

KM: And the columbarium for all the ashes.

GK: Still standing. That's what I've heard. But that was...

KM: Still standing. Didn't even get touched.

GK (55:01): So I know they're planning on an o-bon dance and it's to be announced. And I'm just trying to figure out where are they going to hold it and if they're going to hold it there, it's, it's going to be a challenge.

KM: It's also because o-bon honors those spirits. Just like what your papa said. To me, what you were describing that your father experienced was, it's called haka, not the Māori kind haka.

GK: No, no.

KM: Where the spirit settles on you, sits on you. And if you let it take over, if you no more the strength and it can become the controller.

GK: That's right. And that's why my dad said, do not touch.

KM: Yes. Exactly.

GK: Do not touch me. I will have...

OM: He carried that.

KM: He had the...

GK: The mana to push towards. But every time we would camp at Honolua Bay, because as I said, we fish, we camp, every weekend. Because my father believed that we need to, as a family, we need to go to the ocean.

KM/OM: ʻAe.

GK (56:07): We need to learn how to do own. Because I cannot eat any fish food from home or seaweed, ʻōpihi, I cannot go home, wana, I cannot. I can eat at the beach. But once pau, I'm okay. I ʻono for it at the beach. Only part I'm ʻono is at the ocean I can. But I go home.

KM: Funny. There's a saying when you have eaten well and you satisfied, particularly on ocean, they say "Ua pae ka waʻa!" (the canoe landed!)

GK: Landed, ahh.

KM: Now I'm going home. No more canoe up there. So I don't need my fish maybe. I get my kalo, I get my hīhīwai.

GK: [chuckling] But see people go, how come you're buying poi? Because I 'ono for poi. Even the price, it don't matter, when you 'ono you're 'ono. And so I'll buy my poi and have my poke fix once a week at least.

KM (57:09): 'Ae, yes. Beautiful…

Group: [Discusses where to get 'ono poke in the Lahaina region.]

KM (58:24): …We go wrap up. We'll go wrap up now… Thank you so much. People like you are so hard to find. I like uwē…

GK (59:06): …And again, I've been blessed by my dad. When he hala, I would drive to the other side, and I would hear him, and I would start crying. And my sister who came to church last Sunday, she said, "Oh Bradah, I smell dad." I smelled dad because my dad was buried with gardenias. That was his favorite flower. She said, I smell Dad. And then she said, I heard grandma, grandma come visit me. And I said, well there's a reason they come visit you. That's why you're here in church today.

KM (59:50): Pololei. Come home baby… Nui ke Aloha!

OM: And I love your shirt [reference bible quote on his shirt].

KM: Mark 5:27-28… …May we take a photograph of you.

GK: Oh, by all means.

KM [1:00:43]: Okay, I going pio this. [End of Interview]

June 22, 2024
Lahaina Oral History Interview
With Keʻeaumoku Kapu (KK)
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku ʻo Lahaina
Interview Released on December 20, 2024

(The transcript from the recorder held by Keʻeaumoku was cut short due to the recorder accidentally being turned off.)[31]



Keʻeaumoku Kapu in the Field between 505 Front Street and Lahaina Shores, at the Site of and Illegal Water Pump that have been Installed to Keep Ground Water (rising from Loko Luaʻehu and Kōlea) from Flooding the Underground Parking Lot (June 22, 2024, KIP Photo No. 7866)

[31] Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations, including most of what Keʻeaumoku shared during the Huakaʻi. See transcript titled “2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder”).

The interview was recorded as part of a field visit through the lower Lahaina fire zone, with a focus on traditional cultural properties and historic sites. The group of kūpuna and kamaʻāina gathered at 6:00 a.m. with participants in the daily orientation of cultural monitors, contractors, and agency representatives. Following the orientation and introductions, members of the group were given an individual audio recorder and asked to "talk-story" with one another and share personal memories (knowledge), experiences practices, and thoughts on actions needed to bring about a culturally respectful restoration of Lahaina.

A total of thirty-six kamaʻāina participated in the huakaʻi and twenty recorders were used during the course of the day. All recorders were collected, and transcripts developed under the name of the individual who had the recorder. In preparing the transcripts, we focused on the primary person who held the recorder, and when audio quality allowed, included memories and/or statement made in response to questions, shared experiences.

The personal connection that Keʻeaumoku and is family share with biocultural landscape—ʻāina, wai, kai, lewalani and kūpuna—across the Moku of Lahaina and the larger pae ʻāina is deeply rooted in family legacy. Keʻeaumoku and his wife, Uʻilani Lyman Kapu, have engaged in years of research into land tenure, kānaka history, and the devasting impacts of plantation development on native families of the Lahaina District. They shared background on the sacred nature of the Lahaina landscape from mountains to sea. They have also been a part of many of the significant actions to restore the biocululutral landscape, stewardship initiatives and promoting preservation and education throughout Lahaina.

Keʻeaumoku is "koa" (warrior) in advocating for restoration of kānaka land rights and restoraton of kuleana rights. He serves with several organizations such Nā ʻAikāne o Maui, Nā Kūpuna o Lahaina, and as a consulting party for various agencies. Following the fire of August 8th, 2023, he and his wife stepped into a leadership role coordinating the long-term cultural monitoring of the Federal, State and County Agency programs. Keʻeaumoku and Uʻilani also kindly helped in making many of the connections with kūpuna and elder kamaʻāina for this Oral History initiative.

Key subjects of conversation included,[32] but were not limited to:

- Loko Mokuhinia, Mokuʻula and Loko Luaʻehu are the piko (the very core, umbilical) of the sacred landscape of Lahaina
- A cultural corridor from the Mokuhinia-Mokuʻula Complex, crossing Halekamani, Pakalā , the Kingdom Courthouse, and the Chiefly loʻi kalo (Apukaiao) abd Pā Pelekāne-Hauola is seen as an important action for the future of Lahaina.
- Loss of Biocultural sustainability, native lands, water resources and access.
- Past and ongoing desecration of sacred sites and family ilina (burials);
- The importance of restoring water to the natural and early ʻauwai systems;

[32] The subjects covered in this overview have been developed through the larger transcripts of the June 22nd, interview and in follow up conversations with Keʻeaumoku, Uʻilalni and elder family members over the last 19 years.

- The regular occurrence of fires across Lahaina as a result of the failure to restore natural water flow after closure of the plantation in 1999.
- The focus of the Huakaʻi-Intetview elicited manaʻo the integrity and preservation of historical sites with kūpuna (elders) in Lahaina.
- The importance of documenting stories, experiences, and knowledge from kūpuna for future legacy and restoration efforts.
- As a part of the post-fire Cultural Monitoring porgram, daily ritual called "pule" is performed to gather workers and foster a sense of community and tradition before starting work.
- The discussion also highlighted the impact of colonization and the need to restore and honor Hawaiian culture and history. This includes collaboration with various stakeholders, including kānaka, local residents and organizations, and agencies/political representatives to ensure proper restoration management plans.
- The kūpuna council, Nā Kūpuna o Lahaina, was formed to give a voice to the community elders and involve them in decision-making processes.
- Concerns about specific historic buildings, such as the Kingdom Court House, Spring House and wetland areas, are addressed, with collaboration for preservation plans.
- The importance of community involvement and the role of kūpuna as spiritual guides and decision-makers in reshaping the future of Lahaina.

Primary Speakers:

- Keʻeaumoku Kapu (KK)
- Earle Kukahiko (EK)
- David Kāhiwa Dizon (DKD)
- Kristen Fuld, USACE (KF)
- Joseph Grunditz, USACE (JG)
- Theo Morrison (TM)
- Matt Kawaiola Sproat (MS)
- Kēhaulani Watson (KW)
- Kepā Maly (KM)

MS/KK [00:20]: [Sets Keʻeaumoku up with recorder. Background discussions…]

Group: [Families greeting one another, and boarding bus.]

JG [04:23]: Let me know what you need from me.

KK [04:25]: Well, when we're going around, maybe you can share something about the integrity of certain buildings we are going by.

JG: Yes, yes.

KK: Uʻi is going to meet us at the pule, and then I asked Kristen Fuld (USACE), at the harbor, if she can share some information on what her background is.

She is going to be talking about a lot of the sensitive sites, the historic

properties on which ones qualify, which ones don't. That we can give kūpuna a good idea of what can be saved, what might not be saved…

Group: [Driven to field base yard for meeting and introductions.]

KK: [Discusses program – oral history and video-documentary. At base yard, introduces various speakers, contractors and agency representatives.]

KM [06:49]: So maybe just for a few minutes. I want to just make sure that everyone knows we are going to be recording, and the video… …Just say thank you to everybody right now... We are doing this, and they have full control over the audio and stuff like that.

KK [07:06]: I can do a briefing as we're going down. Everybody hooked up…?

KM: They will be.

KK: Okay. [Provides Henry Kaauamo, bus driver, with instructions on how to get to the base yard.]

KM [08:20]: [speaking to group] What a beautiful opportunity we have, Mahalo nui iā ʻoukou, a no ko ʻoukou aloha no keia ʻāina ʻo Lahaina. E hoʻomau ʻana i ka pono! And that's what we are trying to do here today. So, you know already that this is... That there's guys here doing a little bit of filming. We are going to, with your permission, as we spoke with some of you folks, the kūpuna, I think it was a week before... We are going to do recording and we would like to have Matt Kawaiola Sproat and Kēhau. Matt is going to help us... Kawaiola is going to help us. We're all going to do some recording, and I just want you to know that I know sometimes, oh, we get kind of haʻalulu. Yeah, kind of like, oh, like Uncle... Where's Uncle Lawrence? Oh, there, yes. You see all a little bit haʻalulu, but we had a wonderful...

[speaking to Uncle Lawrence] Did it hurt when we talked story?

LC [09:23]: No, no, it was good fun.

KM: Was good fun. See? Okay, so that's kind of the idea. We would like to, as you know, the idea is let us document...

…We had the blessing of being able to sit down with some of you kūpuna in the past - early-2000, mid-2000 period. My wife's kūpuna, are Kaua, Aholo Kahikona and then you get the Tauā with the Hubble. They were all, all pili in these ʻāina. In fact, Onaona, my wife's tūtū, you know, right over there had one street. One street with the name, but anyway, they all like call street names by everybody, but, you know, these things are so important and to document the legacy of place. And if I can say this just real quickly, maybe with your help, and I know you folks have been doing this a long time, but let us change the story. Let us make... Let us honor your kūpuna, your ancestors, that Mokuhinia, Mokuʻula. I think many of you like, Onaona, my wife, they come down - their kūpuna are Lāʻieikawai, Lāʻielohelohe, directly from Piʻilani mā and

Kihawahine. These are important. Kēhau Watson, who's here with Honua Consulting and the children that are with us helping her today; they all come pili, just like you folks, to these places. But, you know, colonization changed the story. So many ʻohana moved away, they left, you know, and then, of course, Hawaiians were such...

[00:11:26]: I was blessed. Hawaiians are great adopters. I was blessed to be taken care of and raised on Lānaʻi by Kaopuiki. Their name is here. Kaluaopele was the original name. They right in here, too, you know, so... And we know Nawaliwali and Napaepae. Kauhihape... Oh, so, you know, let us talk story. Let us ensure that we can pass a legacy on to the future. Yeah, like tūtū said, you know, let us be a part... I just wanted you to know real quickly, we aloha you folks. Thank you for being here…

…Let us bless the future with your folks' knowledge and experiences. Just be prepared. We are recording. The recordings stay with us. No one else will know, you know, will hear it or see it. We will then transcribe. We will ask you to review. We'll help you with that. We're also going to try this afternoon, do a little mapping. We'll do some in the field, but when we get over to Nā ʻAikāne site, we can pull out some of these beautiful historic maps, copies of them, and we can annotate places that bring you home and bring aloha to you folks. So anyway, I'm going to stop now. Kawaiola, Matt Sproat, will be hooking all of us up. Keolahou, Kamaho'i are here as well, Kaʻili and Kāwika. So we're going to be spreading around, and then we have these fine, young audio recording, video recording guys here. So smile, you on candid camera. Anyway, aloha nui and mahalo. Thank you.

[Miscellaneous conversations occurring.]

KK [00:15:18]: I'm going to just give some background. Aloha kākou!

Group: [Aloha.]

KK: Just to let everybody know, we are going to the Hokiokio base yard, which is the base yard of Hui Huliau. About maybe three months ago, we did one initial Huaka'i with the first group of kūpuna, and we went to the ECC site. So, there's two primaries. One is... and they're the main contractors. So ECC is one of them, we went about three, four months ago. Then this time we're going to Hokiokio, which is the Hui Huliau prime and they're from Waiʻanae. So, they're the one doing all the commercial and industrial cleaning. So, they're doing a lot of the scraping, cleaning, debris removal so when we go to town, you guys can see a lot of the work that they're doing right now. Just prepare yourselves because the town doesn't look like Lahaina anymore. And soon as we start going to different sites, I'll explain some things. And I have Joe. Joe, raise your hand. This is Joe. Joe is with FEMA. And Joe is here on board with us to give us some background information.

[00:16:53] If we need to certain speak about buildings. He can share the integrity

of those buildings and the reason why we kind of go through this huaka'i with a lot of the kūpuna, so we can give them some background and hopefully we can get some mana'o from them on what will be the long-term restoration management plan for a lot of the historic buildings. So, when we go to this area, Hui Huliau, the base yard, every morning at 6:30 from August, we do this pule. And what the pule talks about is kind of how we pili everybody together, the contractors, the workers, Corps of Engineers, everybody that goes in the burn is required to mandatory through Nā ʻAikāne o Maui, that they gotta go through the ritual of a pule before work starts. So the pule talks about the different layers of the mat and how these different layers of the mat has to be open and unveiled. So there's the pula niu is one mat that needs to be unveiled. Then there's a wela weka is another different type of material mat that needs to be unveiled. Then you have the lauhala, the moena lauhala, the moena pawehe and the moena kapu loa.

[00:18:13] So it's... the pule doesn't talk about, like, manifestations or anything. All it talks about is the unveiling of the moena. Once that pule is done, then everybody goes to work. At the end of the day, when the work is done, everybody assembles at the same areas again. They do this pule to close the moena, to close the layers of mat. So we basically go home to our pathetic lives again. But it's about getting everybody's core values together, because when we're working on the inside, we want to make sure that everybody is safe, happy, not agitated, because we're going on ten months. And out of those ten months, we only had five days off. So the pule is really important that it's done three locations. Hokiokio is where we're going, is one. The aquatic center is another and ʻĀinakea in Wahikuli is the third location. There's about a total of, I would say, over a thousand workers in the field and everybody is required to go through this ritual, this pule, in the morning in order to start work. If the pule isn't done, nobody works. So, it's kind of a good thing to be incorporated with traditional resource management within the fabric of the Federal mandate of the cleanup of what we're doing.

[00:19:45] So I hope you guys enjoy what we're going to experience now because this is done every morning, seven days a week, from 6:30 in the morning is the starting time. Okay. So, we're almost there. Mahalo.

KM: Mahalo…!

KK: [Discuss route and logistics.]

Group: [Arrives at base yard and gathers for protocol and orientation.]

[Miscellaneous conversations occurring.]

KK [00:24:38]: …We don't want to change anything. We just want them to experience the pule and get involved with everybody on the pule before we go

[00:25:05] …Come under the tent. Mahalo… …I'm just gonna share the reason why we going to town today and, you know, checking out a lot of the

places… …Mai, hele mai! Welina…!

Agency Reps.: [Greets everyone and review safety in field, and crew assignments; and takes group through simple exercises to warm up.]



Huakaʻi Participants Orientation at Beginning of Site Visit June 22, 2024 (Photo KPA_7800)

KK [00:34:40] Aloha kākou. This morning is kind of a special time for a lot of us and the elders of Lahaina. So, we have kind of an extensive kuleana today to look at the integrity of our town, especially a lot of the historic properties. So, we're going to be about, we try to stay out of everybody's way, but I just wanted to take this time to introduce everybody to a lot of the key stakeholders in this town, it is Nā Kūpuna ʻo Lahaina and a lot of the organizations and agencies that are here today. So, anybody get anything to say before we start? Uncle Earl?

EK [00:35:15]: Mahalo for including us in this, during this special time. Many of our kūpuna, first time, are actually going in and taking part in what you, all of you [are doing]. In our hearts, in mine especially, very appreciative for what all of you are doing. Mahalo nui. And I'm sure that's how everybody here feels as well. Thank you.

KK [00:35:43]: So we just wanted to take the time right now to mahalo everybody that is involved. West Maui Construction, Goodfellow, Sky's the Limit, Truth Excavation, EPA, EQM, Tetra Tech, whoever's out there that is helping with the situation, Corps of Engineers. I know they get one big meeting going on right now on the inside. Hats off to everybody. E holo mua kākou!

DKD[33] [00:36:20] Yeah, I just wanted to share something real quick. You know, every time I come here, I always say the spirits are in my ear and besides our kūpuna who are here with us presently, the kūpuna are our ancestors. So, they had something to say this morning. I don't want to not share it or I might get a paʻi in the head. Kūpuna of the present are a living treasure and a resource of wisdom and guidance here in Hawaiʻi, kūpuna means elder, grandparent or older person. On a deeper and spiritual level a kūpuna is an honored elder who has acquired enough life experience to become a family and community leader. They are an embodiment of natural respect, a practitioner of aloha, love of pono, being in perfect alignment with everyone and everything around them, where their every thought and action and spiritual being is in perfect harmony. An embodiment of kuleana, responsibility of the people and the land, and akua, and mālama. They take care of everything. There are also teachers and caretakers of our family genealogy, family history, as well as community history and community issues. Our kūpuna are expected to speak out and help make decisions on all important issues, on all family and community concerns.

DKD [00:37:43]; Kūpuna also means ancestor, and as our ancestors, they represent the many generations that came before us who by their spiritual wisdom guide us through personal, family, and community difficulties. We look to our kūpuna of the past as well as our kūpuna of the present to help us find and fulfill our pathways through life, included among our kūpuna, are ʻaumākua, our spiritual family, guardian spirits who take shape physically in the form of a manō shark, a pueo an owl, a honu a turtle, to name a few. The kūpuna ʻaumākua take on a physical form to help us, even after they have passed, to come and visit us in time of need, to warn us of things to come, and to communicate to us. Finally, kūpuna means the source, the starting point of our growth. They are a source of experience, knowledge, guidance, strength, and inspiration to the next generations. They are rich natural resources that can be tapped into when needed for the betterment of Lahaina and the betterment of Hawaiʻi nei. Amama ua noa, lele wale aku la. And I thank them for being here. It's an honor.

Group: [clapping]

KK [00:39:08]: E ō! [offers mele – protocol] “E ʻapo kākou i ka moena. Ua ʻapo kākou i

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[33] DKD – David Kāhiwa Dizon of Kauaula Valley, related to the Nakaikuana ʻohana, and a member of the Cultural Monitoring Crew.

	ka moena…"
Group:	[Crews join in pule.]
DKD [00:40:07]	Amama ua noa, lele wale aku la! Mahalo ke Akua, aloha ke Akua, na ke Akua i hoʻopōmaikaʻi iā kākou a pau!
Crews:	[Depart for project sites.]
KK [00:40:27]	As everybody departs, maybe we can stay a little while to kūkā a little bit before we go.
Group:	[Remaining members receive individual recorders, with background on use.]
KK/KF:	[Discuss huakaʻi route, and Kristen's sharing background on status of various buildings.]
Group:	[Various conversation taking place as remaining participants receive recorders.]
[00:46:00]	
MS/KM/KW:	So if anything jumps out at you, and of course we could be coming around and we'll talk to you also and, and ask you some specific questions about this area that I am not kamaʻāina to, but you are…[34]
KK [00:51:40]:	[Introduces John Hake from Hui Huliau – John speaks for a few minutes]
KK [00:53:30]	[Introduces Kristen Fuld, Archaeologist with USACE.]
KF:	Hi… …I'm with the United State Army Corps of Engineers. I'm an archaeologist, and I help work with Hui Huliau. They are our contractor, and they've sub-contracted with Nā ʻĀikāne ʻo Maui, and ʻĀina Archaeology… FEMA has an Archaeological Treatment Plan for the debris removal mission. So I am here to make sure that is carried out. …To do everything in the most correct and sensitive way. I'm really proud to say that the Army Corps has taken culture so seriously. It's a debris removal operation, but culture and archaeology are at the forefront, and interwoven throughout it. Thank you so much, I'm honored to be here today.
KK [00:54:30]:	Mahalo, mahalo, thank you. Okay, ready Joe?
JG:	Aloha, my name is Joe Grunditz, I'm the FEMA Debris Taskforce Lead Deputy. I work with Mark Wingate who you may have seen speak at several of the meetings. I'm a production guy, so we go out, we hire the Corps of Engineers to hire contractors who hire subcontractors. And my job is to kind of keep an eye on the numbers, and make sure we are

[34] Matt Sproat, Kēhau Watson and Kepā Maly discuss program background, confidentiality, and logistics. These conversations have been transcribed from recorder that Kepā was carrying. See transcript titled "2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat narratives that are covered in further detail by other participant recordings.

following the rules…

…I look forward to answering any questions you may have. Thank you.

KK [00:55:50] Mahalo! Joe is going to be with us when we are on the bus, and when we stop by certain historical properties, he can give some background on it, where they are at, at this moment… We will do at least three stops . One is that we pay our respects at Waiola. Second we are going to 505 Front Street, I want to show the wet lands in that area. And the third will be the harbor. So they'll be with us…

[Reviews the protocols and practices of the field crews, as discussed and observed each morning.] It's good that you guys are here at the forefront to experience these kinds of things because it is really important. Especially every morning before we send all the workers out in the field. We want to make sure that they are physically, mentally, as well as spiritually in tune so we can do the long work ahead. Mahalo to Hui Huliau and all their subcontractors. Mahalo to the Corps of Engineers, Kristen, as well as Joe. You guys get any questions to ask them, you interrogate these two right here… You guys are at ground zero right now, so ask all the questions you guys want to right now. That way, later on, when they start getting into the long-term recovery plans, you guys are already in the mix of what basically is happening right now at this level.

I know we wanted to kind of get the Mayor involved too… One of the most important things is the SMA. There's shoreline as well as flood control, and we can talk about that later on. That's all county and state. Okay, e holo mua kākou!

KW/MS: [Finish getting everyone who agreed to, hooked up for recording.]

KK [00:58:38]: So how was it for everybody so far? The morning? Yeah. So, this happens, like I said, every morning at 6:30. And I think one of the benefits, the great benefits, about this is interweaving the traditional cultural fabric into what's happening under the Federal mandate. So, this is really great for us. And what we're hearing is, you know, other disasters, this is kind of like the primary one where they focus on the protocol, the tradition, like how Kristen was talking about the priority behind this whole recovery is culture, architecture, archeology. That's the prime. So, we know the third phase, when the development comes, that's when gonna have a lot more archeologists on site, a lot more monitors that can be required to be on site because once they start changing the contour of the land, we want to make sure that we...

…So Nā ʻAikāne o Maui, our kuleana, basically from the first phase in August was we're the first and the last stand of the protection of the integrity of our town. So literally, we have 60 plus monitors, and they're all... …I mean, you guys know who they are. They're all residents of Lahaina. A lot of them are lineal. We even have some multicultural

generation, because sometimes, you know, you need that Visayan, Tagalog, because when you're dealing with the community, half of them, you can't even understand what they're saying, especially when they're yelling at you and machete in their hand.

[01:00:26.510] But it's good to get our multicultural monitors on a field because they have a deep relationship and connection to our residents. And I think that's one of the benefits of we also being involved with Hui Huliau, the contractors, with the Corps of Engineers, especially, and with FEMA. So the only way we're going to know, we got to get involved, we got to engage, and we're engaged 100% of the time. So, like I said, the reality is we're going on ten months, probably going another maybe a couple more years. I hope they give us vacation pretty soon because this is like the fifth vacation for us out of ten months. But we, Nā ʻAikāne, as well as everybody, made an oath that this town is a priority. Our residents are priority. We gotta get them back home. The faster we do that, the better for everybody. So throughout the duration of the day, anybody has any kind questions, anything. Speak into the mic or Kepā and Kepā's team. Okay? Okay. Mahalo kākou e nā kūpuna.

Group: [clapping]

MS [01:02:48]: [Confirms that everyone is hooked up to recorders.]

EK [01:02:18]: Good morning, everybody. So, for those of you that are newly joining us, kūpuna especially. One of the things that I just wanted to share is that we have formed a Kūpuna Council. It's called Nā Kūpuna ʻo Lahaina. And it was really with the help of Keʻeaumoku and Uʻi and putting us together. And I think one of the reasons why is because they were getting a lot of requests by outside entities to hear what Lahaina wants to… is saying. That is what is important. So we started with a really small group, whoever Keʻeaumoku could reach out to. And we do want to open it up because we do want to hear everybody. But I know it's tough. One of the big issues we have right now is having a venue. We are very fortunate that Keʻeaumoku is, lending us his hub where Walgreens is. A few challenges, traffic being one, and, you know, interrupting their flow of work, also, is sometimes cumbersome. But I think it is really important for everybody that we try to get as much of our Lahaina kūpuna involved so that everybody has a voice, and everybody knows how we feel out there. So, I really appreciate all of you here that came today, and please also reach out to other kūpuna, your friends.

[01:03:57] I think when I started reaching out to people to come and when I started mentioning who was on their way, they was like, oh, if they come in, yeah, okay I want to be involved, too. So, it is important, especially for those of us that have really long time Lahaina ties. So that's what our Nā Kūpuna is all about, and it is all of us. So, at this time, I just maybe want to point out the board, the Board of Directors that we have right

now. So we have Glenn Gazman, our Vice Poʻo. We have Rena Samson, she said she was going to be here, but I guess didn't show up this morning. She's with the Yap ʻohana. She is our Secretary. And then we have Auntie Linda Nahina and Auntie Vicki Kalua [Palafox] is our Sergeant at Arms. And we have Malihini is on our, is on our board and Uncle Filemon Sadang is also on our board, as well as Uncle Lawrence Cabanilla. Auntie Puanani was also one of the original directors; she stepped down a little bit to handle some of her kuleana, but she continues to stay engaged with all of us for now. We do have our advisors, which is Keʻeaumoku, as well as Uʻi and Rae and Kekoa. Kekoa is also one of our advisors. So please try to get involved as much as you can.

[01:05:54] I didn't realize I was one kūpuna until the President, so I guess I am. We're all in it together. Very much so. So again, thank you all for coming and sharing with us.

KK [01:06:11]: Mahalo! So again, you know, much mahalo to Kepā, Kumu Pono, Kēhau with Honua Consulting, because I think this is really important. A lot of the work that he's done for a long time we're familiar with a lot of the background work. Why that is important because we get kamaliʻi that're gonna grow up to be kūpuna at the same time, too, or mākua at the same time. And I think it's a great opportunity for them to listen to the wisdom of what is being documented and done today. So if we all good. Oh, and at the same time, special mahalo to Lahaina Restoration Foundation, Theo Morrison, Kalapana [Kollars], Jesse Neizman - interrogate them, too. Don't leave no stone unturned. And mahalo, to all the kōkua coming from Kumu Pono and Honua Consulting. So, we go get on the bus…

Group: [Board bus and start on huakaʻi into Lahaina town.]

KK [01:08:08] So, Theo, one of the kuleana requirements is that we are going to look at the integrity of the buildings. The historical buildings. That's why Joe is here too. He's gonna be on a bus with us. Where'd he go? Oh, Joe Grunditz with FEMA. Certain buildings not gonna be federally funded.

TM [01:08:32]: Yes, we're working with FEMA.

KK: Okay. Just looking at all the buildings and trying to get some background from kūpuna if we restore.

TM: Yes, the one thatʻs in danger right now is the Spring House.

KK: Yes, I know the consultation is the next 30 days. So we try to hammer down, you know, this trust whoever they are and say, “Hey, you know what? You get tax credited for rehabilitating”.

TM [01:08:57]: One of the things that Stanley recommended to that family, the Len family, is that they do a deal with us, or we do… I don't know what the deal was. He came up with that, but we would probably be able to deal with it.

KK [01:09:12]: Yes, like maybe a tax exemption or something?

TM: Yes, I don't know, something where we would rebuild...

KK: Something just so that they don't take on the heavy grunt of...

TM: Do you know, is there still a spring underneath there or is it just...

KK: Well, they just found one wetland, you know, right across from the courthouse. You go look. Well, when we drive over there, I'll point it out. But they fenced off the whole area. And when they peeled back a lot of the debris, there was this rock lined… and it's filled, like 2ft of water. Yeah. Like pristine. Real clear.

TM: Fresh water?

KK [01:09:55]: Yes, fresh water.[35] So, I took some pictures, but then I also pulled a map. Yeah. And I took the State and the County there yesterday. They're doing one study on the shoreline flood zones, part of the SMA (Special Management Area). So I guess they're kind of putting together what that gonna look like - the SMA. So, this is it right here [showing photograph on phone]. I can hardly see ʻem, but this is the wetland. But when I pulled the map to look at it, that's the one right now.

TM: Okay, that's the courthouse?

KK [01:10:44]: That's a courthouse. Right. Straight across the courthouse. There's a fenced off area. When we get there... Yeah. That is Keawaiki, I think. Well, I don't know if that's the actual name of the fishpond, but.

TM: And this is Canal Street right here.

KK [01:11:00]: Yes, Canal Street. So right directly Canal Street, that's the center. But what we found was the corner. The corner of that wetland. And we took some pictures.

TM: What's there now? Is there a parking lot or something?

KK: That used to be where Burger King was. Well, you drive around right in that corner. And that one was kind of interesting because it was residential, not commercial. So ECC did the cleanup, and so Hui Huliau does commercial, ECC does residential. So, I'm kind of little bit puzzled. How come we go in residential lot right in the middle of all the commercial, but there are a bunch.

TM: Yes, there are some.

KK: Then we identified all these other fishponds downside. So, they're looking at this one, the Lahaina Shores.

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[35] The area being discusses is identified as ʻāina granted to Aliʻi Māhele Awardees–Keoni Ana (L.C.A. 8515), and I. Kaeo (L.C.A. 5483:3 & 4). ʻĀpana 4 is identified as a house lot and "Loko Kalo" (or mixed fish and taro pond field). And on the PMCO 1916 map of Lahaina Town is simply identified as a "Swamp."

TM: Tear that building down. [chuckles]

KK [01:11:54]: Yes. And that's what everybody is saying, even the State and the County. We tell them, “Hey, you know, the State should condemn this, especially the parking lot, because it's full of water.” They can't redevelop that.

TM [01:12:07]: It's always been a nightmare.

KK: And if they do, they hook up the pump. That's actually illegal. They can't pump water from the land and put it in the ocean. So, good.

TM: Yes, they can’t.

KK/JG: [Reviews route to be taken and things to watch out for with field crews.]

Group: [Boarded in bus.]

KM [01:15:51]: As we're going along, one of the things that helps is if we're not all talking at the same time. But if you're at a place where you say, “You know, I remember this,” or “How come this looks like this now?” You know, kind of thing. Please, as kūpuna taught: “Waiho ka hilahila ma ka hale.” Leave shame home, this is not a day of shame... So, if you get some manaʻo to share... Something you feel is important please let us know. Okay. You just say, “Hey, wait.”

KK [01:23:20]: I just wanted to give everybody one heads up right away on the right side. This is that makeshift monument that was put up. So right now, Kamehameha School is looking at some manaʻo on how they can extend the monument. So just on the back of everybody's minds to think about what everybody wants to see, basically. So, Kamehameha Schools is looking at some priorities on some long-term planning and one of the things that Nā Kūpuna o Lahaina have been doing is getting with Kamehameha Schools and having some discussions on what that long term restoration or revitalization looks like. So periodically, as soon as we get called for meetings with Kamehameha Schools, we'll let everybody know, keep everybody informed of what's going on every step of the way. It's really important that we get some interpretation on what is everybody's wishes for long term, especially now that Kamehameha Schools wants to be engaged and be involved.

[01:24:58] They already gave Kūʻia Educational Farm... They're looking at 1000 acres of restoration, reforestation, long-term housing, a lot of things. So, when those times come, when we meet with Kamehameha Schools again, we'll let everybody know. Maybe we can get one big place so we can sit down and have a kūkākūkā session with Kamehameha Schools, mahalo.

[01:25:29] So when we enter the town, we're going straight down to Safeway again. Then at the end, on the other end, where Longs is, we're going through that entry that's going right directly on Front Street. We wanted to look at a lot of the historical buildings that are still standing and just,

you know, ponder on those things, on what is the long-term management plan within this group? Because some buildings we will come across, there's a lot of discussion on what's happening, especially with people that own those properties, on whether or not they want to further the restoration. So that's one of the first stage areas. Then when we get to Pāpalaua, there's a lot. Everything within that area, the commercial area is, like, flattened.

[01:26:39] So, like I was saying, please prepare yourself when we go in town because town isn't going to look like how it used to. The whole contour of our town basically changed, but there's a lot of the debris removal that is happening right now within the heart of where we're going to be going. One of the first areas we're going to look at is the Reader's Room. Once we pass the Reader's Room, maybe we can stop over there a little bit and I'll give the mic to Kepā.

[01:28:14.500] So there are some areas, especially the Hara family from the Jodo Mission, I don't think we can get in... [recorder accidently turned off.] [36]

[36] Most of the remaining conversations have been transcribed from recorder that Kepā was carrying. See transcript “2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder” for remaining narratives.

September 6, 2024
Lahaina Oral History Interview
With Gordon and Pastor Kathy Kekahuna
Interview conducted by Nāʻālehu Anthony
Transcript Released on December 4, 2024



Arrangements for the interview with Kathy and Gordon Kekahuna were made by Jen Mather, as the President of the Parent Teacher Organization (PTO) of King Kamehameha III Elementary School where Kathy has worked as a student aide. In this oral history interview, Gordon and Pastor Kathy Kekahuna share their personal and community experiences living in Lahaina. They discuss their childhoods in Kīhei and Puʻunēnē, their journey to settling in Lahaina, and their deep-rooted involvement in the local community. The Kekahunas emphasize the importance of cultural preservation, family values, and faith, particularly in the aftermath of the Lahaina fire of 2023. The interview highlights their reflections on changes to the landscape, challenges with post-fire recovery, and hopes for rebuilding Lahaina in a way that honors its history and people.

Topics discussed during the interview included, but were not limited to:

Cultural Preservation and Community Values:
The Kekahunas stress the importance of teaching the younger generation about Hawaiian culture, language, and history. They discuss their daughter's engagement with ʻōlelo Hawaiʻi and cultural practices. Gordon reflects on how cultural knowledge was suppressed during his childhood but sees its resurgence as critical for future generations.

Impact of the Lahaina Fire and Recovery Challenges:
The Kekahunas share their personal experiences during and after the fire, including displacement, returning to their home at the Villages of Leialiʻi, and dealing with ongoing recovery issues such as insurance delays and property damage. Kathy, hospitalized

during the fire, reflects on the challenges her family faced and the resilience of the community.

Hopes for Lahaina's Future:
Both emphasize the need for Lahaina to be rebuilt with a focus on its people, culture, and history, rather than prioritizing tourism and commercial development. They advocate for restoring historic sites like Moku'ula, reviving local traditions, and bringing back family-oriented, community-based living that characterized Lahaina before modern changes.

Note: Some sections of the recording were not transcribed as they were unrelated to the primary discussions, and as a result, this transcript supersedes the audio recording. Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants:

- Kathy Kekahuna (KK)
- Gordon Kekahuna (GK)
- Na'alehu Anthony (NA)
- Jen Kamaho'i Mather (JKM)
- Torie Ho'opi'i (TH)
- Scotty Kanda (SK)

NA [00:00:04]: [Provides an overview of the oral history program, and process of review, edits and release.]

This is part of a pretty large project of trying to pull in ethnographic information in and around the folks in Lahaina.

KK [00:00:48] ...Both of us, our families in Moloka'i, we're Smith.

NA: Okay. So, we're going to talk a little bit about that and the connection from here to there and how tight the bonds are, that kind of stuff.

KK: Okay...

NA: ...So, maybe if you could start Aunty, just tell me your name, where you were born and when you were born?

KK: Okay. Katherine Frances Akima Kekahuna from Kīhei, originally from Kīhei, yes, the Akina family and was born in Wailuku.

NA [00:01:33]: Okay. And do me a favor. Can you spell your name for me, too, for the record?

KK [00:01:37]: The whole name?

NA: If you can.

KK: Okay, Katherine K-a-t-h-e-r-i-n-e, Frances F-r-a-n-c-e-s, Akima A-k-i-m-a, Kekahuna, K-e-k-a-h-u-n-a.

NA: And your Kekahuna, your married name?

KK: Yes.

NA: Okay, Uncle?

GK [00:02:05]: Full name, Gordon Earl Napokā Kekahuna.

NA: Okay.

GK: G-o-r-d-o-n E-a-r-l -N-a-p-o-k-a K-e-k-a-h-u-n-a.

NAL Okay. Well, thank you, folks, for making time for us today. And maybe we could start off, can you tell me Aunty, who your parents were?

KK [00:02:34]: Yes. My dad is Frank Kanana Akima Senior and my mom is Abigail Smith from Kīhei side, Akima-Smith.

NA: Do you have any siblings?

KK: Yes.

NA: Tell me your siblings names?

KK [00:02:51]: Laki Kaumanu, Frank K. Akima, Junior.

NA: Okay, uncle, who are your parents?

GK [00:03:02]: My biological parents was Albert Pū from Hāna and Mary Layne Smith from Moloka‘i but I was adopted by the Kekahunas, George Kekahuna, Senior and Elizabeth Kalehuawehe Kekahuna.

NA: Where do you folks live now?

GK: Right now, we live at the Villages of Leiali‘i in Lahaina.

NA: Okay. I got to spend a little bit of time right after the fires with Archie folks down at the bottom.

KK: Yes.

GK: Helping out at the hub?

KK: Kalepa, yes, very much helped us out a lot.

GK: He did a lot of help for the community.

KK: We really appreciated it.

NA: Yes, so tight-knit a community is really…

GK: Yes.

NA: …beautiful to see everybody help each other.

KK: Yes.

NA [00:03:52]: Yes. So, Aunty, I heard you off-camera, you went list about fifty-two jobs?

KK: Yes.

GK: [laughs]

NA: Can you tell us what you do now?

KK [00:03:59]: I work, as an Educational Assistant for King Kamehameha III, the school that burned down, but we're by the airport now. So, I assist the teacher secure special-needs kids, which is challenging. I've been there, going to be 22 years in October, and three years with Kīhei School as custodian, that's what I do now at the school.

NA: Okay. And you get side jobs, too?

KK [00:04:28]: Yes. I work at Royal Lahaina Highgate, nine years now, I'm the head-greeter there.

NA: Okay. And then can you tell me a little bit about some of the church work that you do?

KK [00:04:38]: Okay. Our ministry is called Lahaina New Life Church of God, and it's a video ministry. We used to have people come, but with the fire and everything, was made mostly of my children and their friends. In fact, that's how we started the ministry with the friends of my children that started coming to our place, we had early in Lahaina Surf. And then when I started at King Kamehameha III on Front Street, they opened the cafeteria so I could have church there. And that's how we grew to the ministry, where we are, Lahaina New Life Church of God.

NA: Thank you for your service.

KK: Thank you very much.

NA: And uncle?

GK [00:05:16]: Retired. I used to work at Maui Prince Hotel out in Mākena for 30 years until they sold it and it became Mākena Beach Resort. But it's closed down now, but I retired back in 2017. Right now, I just do a little uber driving here, a little uber driving there.

NA: How's the uber market in Maui? Busy?

KK: He hasn't started professionally as the uber driver.

GK: No, I have, it's kind of slow.

NA: Uber for the family?

KK: No, majority, wife.

GK: This one, this is the uber.

NA: Oh, the uber client.

KK: Because we only get one car right now.

NA: Oh, yes, yes, I know something about that uber driver, yes, okay.

KK: He wants to do that professionally, but they haven't called him yet.

NA: Well, plus to you got to call him on the app.

KK [00:06:14]: I know, I have workers really, that takes me to work if I needed to and bring me home, they're coworkers of me that work with me. They said, "We can pick you up aunty, and we can bring you home." So that's why.

NA: Where did you folks grow up?

KK [00:06:28]: I grew up in Kīhei majority with the Akina family, because my mom them owned the land across the St. Teresa's Church. That's all Akina's, it goes all the way past down to Kama'ole area. So, that's where we grew up, my mom them had land right across the church.

NA: When did you move to Lahaina?

KK: In 1989.

GK: No.

KK: Wait.

GK: In 1992.

KK [00:06:54]: In 1992, because my brother, the one I mentioned, the oldest, he's also a minister, Pastor Laki Kaumanu... ...So we ended up moving with my brother in Lahaina, that's where we stayed, across Maui Medical Group on Front Street area, because my brother had the church, Harvest Chapel.

NA: Right downtown?

KK: Right. And that's how I became minister using the... using the school, King Kamehameha III, they let me use the school and became minister from my brother's church, and then went there and hold church services there until we moved to Lahaina Surf. And then we were using Lahaina Surf and then God opened the door when I said, "I need a house, not an apartment." And that's how we got Villages of Leiali'i so, then my ministry went there.

NA: And then you went to Leiali'i right after they built?

KK: Well, 2005 is when he... ...got picked. Then 2007, August 7th, we were the second on the list to get the house there.

NA: Congratulations!

KK [00:08:18] Only twenty years we waited that's all. But we are blessed to have that place, we really are.

NA: Yes, it's a beautiful community.

KK [00:08:28]: Yes. And we thank God because it did not burn, so may have to do some work yet, but at least we still have a place. And the reason for the house is because I started taking in foster kids and border kids, and everybody else that needed a place. And I said, "God, I can't do this unless you bring me a house." That's why we got the house.

NA: Awesome. And uncle, where did you grow up?

GK [00:08:55]: I grew up in Puʻunēnē, my dad was employed by a HC&S sugar company, my mom was a homemaker. So, we lived out there till I married her, then moved out.

NA: What year was that?

GK: We left, it was about 1984, I believe, ‘83, ‘84. But I grew up in the sugar the plantation days.

NA: Up country?

GK: No, no, right by the airport, it’s the one the sugar mill stay, that’s the only sugar mill still left standing so, it was right around there.

NA: You guys lived right over there, too?

GK: Yes.

NA: In one of the camps?

GK: Yes.

NA: Is the camp still there?

GK [00:09:47]: Now, everything’s gone, all you get now is the mill and one house that is the museum.

NA: Yes. What was it like growing up in the plantations as a kid?

GK [00:10:13]: As a kid growing up in the sugar plantation area, it was pretty good. We didn’t worry about... ...Growing up, we had what, all your friends was there. Sometimes you fight with your friends, you fight them all day, and then next day you go to school like nothing happened. And then every place you go, everybody knew everyone. So, if you was a kid growing up and then the elders would say, “Hey, who’s your father?” And then as soon as you mention a name, they say, “Oh, I know him.” And then if you get into trouble, they say, “I’m going to tell your father.” Everybody was pretty much, nice.

NA: Aunty, how was it in Kīhei growing up as a kid?

KK [00:11:14]: My mom had four sisters by her so, my number two aunty, then my mom, then my grandma’s house, then my number three aunty, and the youngest aunty in the back. But it was good because the cousins, it was family time, not like how it is nowadays. Everybody was over each other’s house. We had Thanksgiving over one aunty’s. We spent quality time together, from my kids growing up from small, all the way to the age of 49, 47 now, and that’s what we miss now. But I try to get my children most of the time, I do still spend a lot of time with my dad’s side and my mom’s side, because under Akina, every three years, we had family reunion. So, you meet everybody, that’s one good thing about it. And then my dad side, we just started getting back, 2019 to hold one first. But, for my family, my mom and my dad, they instilled in me, family is very important growing up. And that’s what I try to do with my children.

But children of today, because it's so different growing up, and we're all over the place, and now it's even worse with the fire, we don't get together like before. But it was really nice because you get to go beach right across the street, walk across to the beach, we go to the park all the time, have family time.

NA [00:12:42]: Was there still good fishing grounds over there in Kīhei?

KK: Oh, yes, a lot of fishing. The Akina's were known for their fishing part.

NA: What kind of fish would they catch out over there?

KK [00:12:52]: All kinds, they get boats and everything they would go out. My cousins, because the park was down there, and everybody had a boat. The Akina's would go out all the time. If they weren't doing fishing they were making charcoal. the Akina's were known for charcoal. And then also my cousin had a plane, we would fly the plane. But that was the bus, now it's the bus, Akina's bus. So, they help with a lot, too, yes. But it was really nice growing up down there.

NA: I've heard stories of they would count up amount of fish they would catch in those days by the pākini.

KK: Yes, a lot. You don't have to pay a big bucks like how we do now, just to get one pound of fish, it was really, really nice.

NA: Was that something that you saw in Lahaina as well when you moved over there? The fishing grounds still good?

KK [00:13:40]: Not as much, not the same, not the same at all. I think the only one I really get besides the stores is the Sadang family. So, one of the teachers I used to work with from Princess [Nahienaena School], she would call me up, "Aunty, we get fish." "Okay, I'm so there," I go take bags of fish. Because really good prices, you can't find that at the store, very expensive. So that's how we would get our fishes because the Sadang's down Honokōwai area, they had there… They would go out there to that area.

NA [00:14:17]: What kind of fish did they catch?

KK: Anywhere from akule to different types.

NA: And they call you up and then you go pick them up?

KK [00:14:25]: Yes. And "Aunty, I get fish. Okay, ten dollars a bag, get eight." "Okay, I take 'em." And I would share with families and friends because very expensive to get fish nowadays. And that's the good part about it, you get the connection. Even till now, they do but because we weren't staying home that often, they still call me up if I like fish.

NA [00:14:49]: Was poi pretty prevalent when you guys were growing up? Could you get it?

GK: Oh, yes.

KK: Better than now.

NA: Where did the poi come from?

GK: Came from mostly Keʻanae area.

NA: They bring them out, East Maui?

GK [00:15:02]: And then they had one poi factory in Lower Main Street in Wailuku area.

NA: Really?

KK: Yes.

GK: Yes. So, I remember growing up when we go to the stores in Puʻunēnē, the company store, a bag of poi would be like twenty-five cents and it wasn't like how the bags today. It was like a full bag, more like a two-pound bag and it was only a quarter back then. But yes, poi was very easy to get.

KK [00:15:35]: Now, you lucky if you get one bag, you can go Longs, I think they're the cheapest, maybe $5.99.

GK: But it's not the same like before.

KK: But maybe only enough for you and no more enough for me, you add the water, got to really stretch 'em.

NA: And you had access to poi and Kīhei as well?

KK: Oh, yes.

NA: At the same poi mill, or where would you guys go?

KK [00:15:54]: We go to one of the stores, like Azeka Store, now they get Times Supermarket like that but Longs Drugs. But as I said, we go Takamiyaʻs most of the time. Because my mom, she's not one cook. My dad, all depends on what kind stuff, but we would get everything from Takamiyaʻs. That's where we get our food. Turkey, they will cook our turkey, our ham, everything until I learned how to cook turkey and ham, so now, we don't go.

NA: I want to talk a little bit about Leialiʻi. Where do you folks live in Leialiʻi? Up at the top?

GK: Hanohano Street.

KK: Just before... where they went to open the houses right above us.

GK: At the very top.

NA: At the very top. So, the pathway to go up to the new place there, by you guys"

KK: Yes.

GK: Correct.

KK: Yes.

NA: That's like by the cul-de-sac where they had the boats after the fire?

KK: No, not over there.

GK [00:16:52]: The cul-de-sac area at the top. Our house is right in the corner.

NA: Okay.

GK: And at the very top house on the... If you look, mauka side, top house, that would be cousin Curtis Kaiwi's house.

NA: Who else is in the cul-de-sac over there by you guys?

KK: So, we get the Blair, Mr. Blair but he's…

GK: He's at the far end of the street.

KK: Yes. The first one that you come in.

GK [00:17:14]: But in the cul-de-sac area, it would be Sulun Novi? I can't pronounce her husband's last name. And then you have the Shims.

KK: And then you got the Shims, Kaliko.

GK: The Storers.

GK: Makalapua's daughter, yes.

NA: Yes, Kaliko.

KK: In fact, cousin is like, corner across from us, Kaliko and then you get Sam Aki. You have…

GK: The Husseys.

KK: The Husseys.

GK: That's right across the street.

KK: And we have the Kalei Cummings and Uncle Kamealoha Kaniho, over there. That's the old timers from the beginning, yes, that was living there.

NA [00:17:56]: How was it getting to... So, that was a brand-new community, and then what, lottery?

GK: Correct.

NA: And then you end up with all brand new neighbors?

KK: Well, it was turnkey.

GK: Correct

NA [00:18:04]: Turnkey, everything brand new? How has it been in the last fifteen to eighteen years in that community?

KK: We got along great with all families.

GK: As far as?

NA: The new community, right?

NA: Everybody got to get to know each other.

GK: When you get locals like that easy for get along.

KK [00:18:23]: Perfect example. Some of the families there, we already knew them when they moved in there so that was the good part. And most of them lived Lahaina Surf with us because we were living Lahaina Surf.

NA: Oh really!

KK: Five or six of the families.

GK: Yes.

KK [00:18:37]: They were like, “Aunty, you can pray for us, we like get Leialiʻi.” So, we would pray, and now they’re staying there. In fact, some of them that are there, the kids started my ministry with me because my kids and them are same classmates, one of them is my son, married one of the people that was there before, the families and stuff.

GK: So, it was pretty easy because we knew the people from the Lahaina area. So, it was just moving from one location to the other.

NA: Okay. Oh, that’s awesome!

GK: Oh, yes.

NA: And then they supposed to build Leialiʻi II, but that didn’t happen yet, the other side?

KK: Going be a while.

GK: We’ve been hearing that for the last 15 years, I think.

KK: Going be a while, and then now that they opened to help their families.

GK: Maybe when my granddaughter or my grandsons get kids of their own, maybe they going start. But right now, it’s only talk, talk, talk.

NA: Do you folks have kids?

KK [00:19:30]: I have six.

NA: You have six kids.

KK: Yes. So, before I married him, I had three, two in my first, and he left then my second son, the father went service, I don’t know if he’s alive or what, never contact us after and he raised him. And with him, we have three. They’re at ages 49, 47, 41, 40, 37 and 33, and six grandkids.

NA: Well, congratulations.

KK: Yes.

NA: So good. Do some of them still live on Maui?

KK [00:20:05]: Except for the oldest girl, she lives in Oregon. The rest all live, in fact, my son, the 41-year-old, his house is the only one standing by Waiola

Congregation over there down Front Street.

GK: The subdivision across that street, they call ‘em, Haole Camp.

NA: Which son was that?

KK: Jeremy Akima. He was in the service for 25 years, he just retired from there, and now he works for the federal, the Space Force in Kīhei, and he lives in Makawao.

GK: Right now, yes.

KK [00:20:39]: His house didn’t burn. It’s just the fire and everything around everybody’s house over there, the smoke and everything. But he is blessed. As I said, as long as you walk up with the Lord, because at nine years old, he read the word all the time underneath the blanket. I said, “Lights off.” And I said, “Why the lights on?” And he was underneath reading the word. And so today I said, “If not for God, you would not be here. Your house would be burned, but God took care of you.”

See, even though for me, because I was in the hospital during the fire from July 31st to September 14th, fighting for my life, that’s how I ended up praying a lot. Then when I found out about... ...because he couldn’t contact me, I wasn’t even in Lahaina, right? I was in the hospital, fighting for my life. But I have a pen that I give people because as a minister, that’s one of my gifts, I give a flash light, pen or flash light. And people called me up to ask me if I needed a place to stay and my house burned, and I was like, “What?”

And then the doctor came in and said, “Put on the TV” she doesn’t know her place burned or what? She doesn’t know anything. But that’s a rude awakening when you find out something like that from strangers calling you up. I meet you for the first time, I just take you in because you’re handicapped and then we become best friends after. So, I really cherish to what I do now.

NA: So, you folks are back in the house?

KK: Yes, as of May 7th.

GK: We were staying at the Kā‘anapali Beach.

KK: Outrigger.

GK: The Outrigger. But then got the letters from the state that says, you get one house, you get clean air, clean water, electricity. You can go back to your house, even though it wasn’t cleaned or we’re waiting on repairs like that. So, they said, Go back to your place. So that’s where we are at right now. Our youngest daughter and her husband, when we were at the hotel, they were doing the house, cleaning it on their own. Because after the fire, they went out of Lahaina, and then they couldn’t come back in. So, they ended up staying with a friend of theirs up in

Pukalani until January. Then they came back and then my daughter said, “Oh dad, we’re going to have to come back to the... ...If can move back to the house.” I said, “The house not clean or anything and we’re not staying at the house, we’re staying in the hotel.” Then she said, “Well, maybe we’ll move back. And then...” So, they moved back in January, the middle of January. And then on their own, they started cleaning the inside of the house as best as they could.

KK: My son-in-law works for Servpro, the company that’s been cleaning Lahaina homes yes.

NA: So, they kind of know what for do?

KKL Yes.

GK: So, we’re still waiting on...

Still get some part of the house still needs to be cleaned, like removing of the installation from inside the attic. But they don’t want to do that until after the repairs have been made to the roof and all that. So, we don’t know how long that going take.

NA: Yes, they got to do it in a certain order?

GK: Correct.

NA: Yes. Otherwise, got to redo ‘em. What’s the timeline for the repairs, do you think?

GK: Well, we still waiting on the insurance.

NA: I see.

KK: That’s the biggest problem a lot of people are getting in Lahaina.

GK: That’s the biggest problem everyone is having the insurance…

KK [00:24:50]: Because too much homes to clean, right? Plus, they look at it. To me, I look at it, everybody’s been affected. How do you choose? Which homes to be cleaned first or what? But we just patiently wait. As long as we got a roof over our head, I look at it. God’s been good on that. In time, we just clean a little at a time. And that’s how we’re doing it right now. As for the roof, it’s not, the water is not coming in if it rains, so that’s a good part of it. We had solar, and that got damaged, so we didn’t have hot water. So, my son-in-law and my daughter bought a heater, so we would have hot water, right? So that’s another problem. Everything, practically in the house, because of the fire, which he did, said because of the fire area, everything started breaking down one by one, from the dryer to the ice box to the freezer. So that’s another cost of ours coming out of our pocket, which the insurance hasn’t come in to give anything on that. But we just take it one day at a time. That’s why I work two jobs.

NA: That’s why you work two jobs?

KK: Yes, and to pay the mortgage.

NA: Yes. It's stressful to have to cover when you guys can't even live in the house.

GK: Oh yeah.

KK: Now we are in the house, so it's not too bad. But when we were weren't…

GK: Even though after we were in the hotel, we still had to take care of the mortgage.

KK:[00:26:17]: Yes. There was no choice. The sad part was, how can you charge us for water and electric? Six hundred, seven hundred, we're not even in the house. So, I had no problem to call them up. I said, "I don't know how you guys figured this out, we're not even living in the house, we're not even using the water." And then as they searched, then it came a little lower in months. Then we paid it off, the whole. But I said, "No, I can't do this, I'm not going to wait till three months or four months later. It's going to be harder for me to catch up." So, I just decided, I'll go pay every month.

NA: I'm curious about some of your time at Kamehameha III School.

KK: Oh, I loved it.

NA [00:27:04]: Yes. The people that we've interviewed, and we've been in a few discussions, it's one of the bright spots in Lahaina Town.

KK: Right.

NA: And now you folks are up at the airport?

KK [00:27:18]: It's a different change, completely different, because it's always raining, cold. But there's a big improvement from going from the first school to tents now, because we stayed at Princess. You're in the tent and it's leaking. So, building up there as I share with the kids, you should be thankful. You got someplace you can go in, and it's got air conditioner, but it rains a lot. We can't play, well, we play in the room. You bring out the toys, whatever we got donated, and at least you got some place. You know what I mean?

NA: What was the original campus like to teach at with all that rich history?

KK [00:27:58]: Was really more open, where the kids could come out in the yard and play more. Classes would get together a lot. A lot of people could come and help. We could have a David Malo, all these different stuffs, where community could come together over here, only because it's the opening of the school, and we're bringing in all these guys now. But we really don't have a big area that we can really play. We got donated playground, so the kids are finally getting something to play. But at the old school, we had practically everything there for us. We could go and go to the library, walk to the library, right around. We could go on Front

Street, see the history of Front Street from Waiola Church, all this stuff. But we can't do this up here in the new school where we're at by the airport, because there's not really anything unless you get on a bus. And even that is hard to get the kids to. The children don't have a place. Parents, the coworkers that live in Makawao, Kīhei all over, and they got to leave there 5:00, 5:30, my coworkers said, and then they get stuck in the traffic because they're moving a house or something in Lahaina.

But they'll call and say, "Oh, we're stuck in traffic, an hour later, they haven't come to work. So that's the hardest thing for have kids move out. And they've been there from the beginning, it's really been hard for our kids to come back and try focus.

NA: I'm curious. It's a pretty robust discussion about what happens to the permanent site for K-3 [King Kamehameha III School]. What do you think is going to happen, and what do you want to happen?

KK [00:29:39]: Well, they're looking at after five years, they want to try re-build. But that's going to be a while because you're considering now before we even finish your certain areas you couldn't go on the ground like they said, had bones and stuff. Now it's got to be worse if kids and stuff got burned there and stuff. I don't know.

NA: You're talking about the original site?

KK [00:30:02]: Yes. So, I'm not even sure what they're going to do now. And for me, I'll just stay as long as I can, as long as God give me enough strength and everything. I'll continue because I do love the job. That's why I'm still there. It's challenging because the challenging part is we don't have enough teachers, and the pay is very low. We got people coming from the mainland, and then they don't last maybe a year or two. I've seen teachers who only last couple of days, and next thing, they're gone already. You got to have the heart, especially if you're going to come from a different state, but they don't have a place to stay now. Where are they going to stay? If I had my place was clean, I probably would take in somebody. I've been taking in foster kids, all these other people. If I could take in, I would take in. But my home is not completely clean yet.

NA [00:30:57]: I'm curious. I want to change gears maybe a little bit. So, as you folks have made Lahaina your home, has there been... And as there's been like a resurgence of culture and language and mele and hula, in and around the community. Have you folks engaged in that as well in terms of... It could be taking the kids to immersion class or hula, or those kinds of things. Have you guys engaged in that, too?

GK: My youngest daughter does that.

KK: Yes.

GK: Ever since the fire, and then when she came back to Lahaina, she's reverted back more into the culture.

KK [00:31:45]: Yes, and helps the community and the kupunas a lot. She does more than what I do, and she's been speaking Hawaiian more also and helping out. I believe she said she have a farm now up... I'm not where it is and trying to help. And she meets with a lot of people now and do all that stuff, Kaukolo, and all the different groups that they do. And now I believe she's working at the school at Princess and doing, helping with the food, taking the trash and all that kind stuff. We have people that come and work in the cafeteria and clean up the place and then take the food. I'm not sure where they take 'em to, but she does that.

GK: She's been getting more back into the culture since the fire.

KK: Yes.

NA: How important is that, the engagement of the cultural piece, for what's next?

KK: That's a good question.

GK [00:32:52]: For me, it's very important because if you're going to grow up and then be in Hawai'i, you have to learn where you came from and then what it is that your family believed in and how they grew up. Because when you start moving away a lot, not from the culture area, you also move away from family ties. Because growing up in, for us when we grew up in my house when we were young. My mom, she spoke fluent Hawaiian, all her family. But my dad, every time when she would speak Hawaiian to us, he'd say, "No, don't teach them the language." Because at that time, being that he was working for the plantation. And I guess when we grew up, we found out that speaking the Hawaiian language was considered a little dangerous for the Hawaiian people. So, my dad, he took it very seriously. He told my mom, "Don't teach me and my brother the language." So, every time my mom would talk, and then my dad would come inside, he just says, "Stop." So, we grew up learning more English, only.

NA: So, what is it that you try to instill in your kids or your grand kids about Lahaina and West Maui and growing up in Maui? What are the important things for you folks to pass on to them?

GK [00:34:48]: Learning, for me, is try and get back to... I try to share with them about how it was for me growing up and how I would share with them about the things that we had, how I had, and then the things that I didn't have. The language of the Hawaiian people, I didn't have. Because at that time, we were told, only speak English. So now if my kids can grow up learning the language and the culture itself and pass it on to their children, I think that's something that I am very proud of because then it continues on where our ancestors left off. Where we left them, when we became a part of the Territory and the State. So, my parents

teaching Hawaiian to us was off limits. We never knew anything. But my dad would always share with us about what's going on, but he strictly forbade my mom to teach us the language. But my brother George and his wife, they share a lot. They got their grand kids went to the Hawaiian Immersion classes, so they're learning, and they're learning the culture, too.

NA: Aunty, what do you hope?

KK [00:36:42]: Well, if my daughter can do what she's doing now, helping the kūpuna, helping kids, learning the ʻōlelo Hawaiʻi. I'm proud of that part because at least that's something I couldn't get. Even though I went to school, we had Hawaiiana and stuff, but it wasn't the same growing up, like how it is with the Hawaiian Immersion. So, like as I said, my daughter-in-law, she really praying that my grandson he's 13 years old, that he can get into Kamehameha School. She's been trying from preschool, and nothing is impossible because my older granddaughter, and she doesn't even look Hawaiian, more Portuguese, she got into the Kamehameha School when she was 4th grade and they live Kula. So, she graduated from there, and then the brother from King K. But if my family can, my children can, and my grandchildren can, I'll be happy to say that they learned something from whenever they grew up. But I'm proud of them, they're getting Hawaiian Immersion now because last year, they were at Kamehameha, the new school. They came in, Liko folks came in there and stayed with us. We opened our doors, we shared with them. It wasn't easy, very, very hard, because they mostly speak Hawaiian, and our kids got to share everything, and they don't understand why we got to share with the Hawaiian Immersion.

But we needed a place, they needed a place. So, we work together. And today, I'm proud I learning some stuff from them being there, how it is to be in the part as I said, they gave me a different position, I do security besides special needs. So, I got to make sure we can mingle together, the kids being out there. And I said, they're just like you guys, it's just they speak frequently, at Hawaiian Immersion, speak Hawaiian all the time. So, it's very good to get that thing to come into the culture, to help our children of today. It didn't help me any because I grew up different, but if they can learn and get somewhere, I look at it, we can help one another, that's what I look at it.

NA: That's an important point, helping one another.

KK [00:39:04]: Yes. Coming together, that's the biggest part, is coming together as a family and trying to work. It doesn't matter whether you are Hawaiian Immersion, or you are just regular public school but if you can do that, you can go far.

NA: How has your work with the church, how has it maybe changed in the last year after the fires?

KK [00:39:32]: In the last year, we've gone all over the states right now. As a minister, people invite me out of the state to preach and share. So, I share with people, if not for God, I really would not have this place, I would not have what I have today because I wasn't serving the Lord all the time. You know what I mean? My husband and I and today, at least I can try walk up and try teach. What I learned in the years that I've been doing the ministry and people all over the world, we try to come together. It doesn't matter whether you're Church of God or Baptist. I say, we serve just one God, I said, and the name is Jesus. It's nothing else, you know what I mean? Because if you're going to call me up and say, "Can you pray for me?" And yet you go to Catholic or a different church, I'm not going to lift the denomination up, I'm just going to pray for you. And that's what I get called on. In the area I do, people call me all the time for prayer for their family, someone passed on.

I've done so many funerals in the last year that I cannot even think. And people that don't even come to my church, but I'm not looking about them coming. I just want to let them know, if not for God and Jesus, you would not have what you have today. So that's my part of using the Ministry part of sharing with them.

NA: Yes, that's really important.

KK [00:41:04]: Yes. And I pray you know one day because with the State of Hawai'i at the beginning, it was very hard. You're not allowed to use God or Jesus, I used to have a couple of teachers where they, "You can't do that, you can't even wear this shirt." And I said, "Well, God, you gave me this job, either they go or I go," well, I'm still there 22 years later. They've gone to different areas, but we're still good friends now. That's one thing we can do, in fact, they ask me now. They wouldn't even think about asking me before as we were working together. But now that it's been displayed, different areas. "Aunty, can you pray for me because I want to do good now where I am." And that's my point just pray for you wherever you go that God will bring you the same thing you had when the other school was here." It's not easy. You're at King K, you're at Makawao School, and it's completely different. So, hopefully, learning from the fire has taught us a lot, too, that we can work together no matter where we're staying at. We just have to come as a family and work together.

Like the children we still need, to them it's not about you being at Kīhei School, Makawao, now you're back here, we work together to be a family again. And that's the part we've been doing.

NA: Does that apply to the community as well?

KK [00:42:30]: Well, they've been trying, we've been trying as a community coming together because as you listen to the different people who live different areas, had to go to the different schools. They really didn't like it, in fact, the kids didn't like it. Aunty, we don't like it, the parents don't like it,

listening to them come back. “We’re so glad we’re back in Lahaina.” It’s been rough, it hasn’t been an easy year for them to transport to Kīhei, Makawao, Pukalani, you name it. And now they just want to get back to Lahaina. But there’s no really place for you to stay in Lahaina unless somebody opens another place. It’s not easy, but I try helping whatever ways I can.

NA: Thank you. Thank you to both of you for all of your work. I want to switch gears, some of this stuff might not apply because you guys didn’t grow up, but I wanted to just check through some of this. Part of this is as so many places in Lahaina were lost, one of the things that we’re trying to do is to make sure we ID important sites that are still within your folks’ memory. So, I want to ask, are there places, specifically places that would have been from years and years ago that are important culturally to the community in Lahaina?

KK [00:44:03]: Like the banyan tree, Front Street, that’s a big plus for us being there. You have the Hoʻolauleʻas there, you have May Day Parade, all this kind stuff. The kids, we walked on Front Street, we take them to the banyan tree, we walk down the road to Waiola Congregation where the kūpunas used to live over there. You know, it’s a history thing for our kids to learn now that we can come together because it’s not there anymore. But that was one of the major sites that we could go to, driving in that area, walking down and having a parade, families coming together on Front Street, having a nice time there that we can’t do that now because nothing’s there. But hopefully, my point is maybe they can open the harbor, fix it up, because a lot of people had come in and out from there, from the Molokai to the... Now they closed down, I believe, the Expedition that would go Lanai [as pronounced] and Molokai. That’s a big industry, bringing people to work.

There was another industry from the Lanai to Molokai to here. So, we really need something to come back into Lahaina to help our people come back home, where we can try help one another. But I don’t know how long that would take either. But I’m praying that in time, God will restore everything that’s been burned and welcome the people back. That was there for years and years. Of course, we can bring back the homes and stuff, we can build more homes and stuff, but it’s not going to be the same growing up in Lahaina. Families are very close over there, but hopefully we can with the help of, as I said, with help of God. Hopefully, we can bring it back and families work together again.

NA: Are there any other important places that you want us to make sure we get on tape that you want to point out?

GK: Lahaina has a lot of history that goes back before the missionary days that is very important to the people, but is no longer here, from what I understand. But there is like a, Keʻeaumoku Kapu, he’s trying to bring back the pond.

NA: Moku‘ula? [Mokuhinia]

GK [00:46:37]: Yes. And that’s very important. And it’s just, it’s sad that because of... What is that? Progress. They just cover the history and make it like it was never there. But then when people learn about it, now it’s time to bring it back. It’s sad that Lahaina burned down. We lost a lot of stuff, a lot of lives. But if there can be changes where it’ll benefit not only the people here, but culture-wise for the Hawaiian people, the Kānaka Maolis, bring back their history because they need to know their history, what Lahaina was. When you look around from what I was told, Lahaina was a place full with ‘ulu trees. Growing up, living here, you look around, you maybe see about, what, five or six ‘ulu trees in the Lahaina Front Street area. But where did everything go? People got to understand, know, bring it back. Teach the young ones. Learn to move ahead in the future. But remember where your ancestors came from and what it was. It’s sad that people don’t understand that the Hawaiian people, the Kanaka Maoli, they are very intelligent people. They’re very smart, they always knew how to move ahead. They always knew how to live off the land, how the land fed them, and you take care of the land. But if they can get some of the sites that were lost and bring it back so our people can learn more about the island history, that would be great.

NA: Yes, I think you’re right.

KK [00:49:03]: When money talks and everything else walks. And that’s the hardest part is like when you hear this, “We’ve got so much money, but where is it?” The people till today ask me, “Aunty, where is the money? I am not God, I don’t know where that money is, I just have to keep praying for you guys that God will bring the money. Okay? Yes.”

NA: So, maybe what is your hope for what comes next in Lahaina?

KK: My part is to first try to restore the place people that lost, right? It’s not easy to build. Where we live right next to Wahikuli, a big area, so now they say, okay, you can put an RVN or rather be a tent on your place. But how about giving them a place now? Not a tent or an RVN. They’ve got families that are all over the place. How are you going to bring that back into the area? Try building, helping them build their home.

GK [00:50:07]: What I’d like to see is when they start redoing Lahaina, a lot of those who were born and raised here in Lahaina, first, second generations. They remember how that place used to be before it became a tourist town. It was a pineapple community, plantation community, also a sugar cane community. But Front Street, the buildings that were there before the fire, those buildings were mom and pop stores before.

KK: Yes, and you cannot bring that back.

GK: In other words, they were all family-owned. They had strong community history in it. Not like how it was in the last twenty years, it was all... Everything was money, money, money, money, right? Back then, sure,

everybody worked to make money, but it was a community city where everybody knew one another, from the baby all the way up to the grandparents. They all knew them, they knew where they lived, they knew who their dad was, their granddad, their grandma. It was a community, it was family, ʻohana. Nowadays, when you grow up in areas like this, this is a tourist town now. But the people who lost everything here from the fire, they were family from one end to the other. They were family.

KK: Would help one another in whatever way.

GK: So, it would be nice to…

KK: Bring back the families.

GK: Rebuild Lahaina but try not to keep it as a tourist town, we got to bring the families back, the unity back, bring back the history.

KK: But that going take a lot of prayer. And as I said, a lot of money, and people said we don't have the money, but we got to just keep praying that God will bring the money. Somehow, we will get the money so our family can come back.

GK: I remember growing up as a kid when we used to come to Lahaina when I was like, what, 8, 10 years old. Front Street was the main highway.

KK: We had the best mango!

GK [00:52:50]: You turned down Puamana then, come down Front Street, and then you go up Fleming Road, and then you continue on to going around the rest of the island. I remember one time when we were coming from Māʻalaea, my dad would say, "Hey, we go up on the old road." I said, "What old road?" "The old road on the mountain." So we go, and we used that road.

KK: Now no more.

GK: I was like today, I can say, hey, at least I knew, I drove on that road. And then when people used to say, oh, you had to stop and reverse to let the other car go, I remember that. But my dad would say, Oh, I got to reverse. Go until you find one big area enough for the other car coming, to go around, things like that. The old road is up there, but what's the history of it?

NA: That's amazing!

GK [00:53:46]: Yes. And then when you used to come down to Olowalu area, used to get family down there, you just drive in. It's like you no see them for years, it's like it was just yesterday. "Hey, come inside, we go eat, talk story." Then afterwards, continue your drive. Coming to Lahaina back then when I was growing up, it was an adventure.

KK: It was nice.

GK: Even going to Hāna was an adventure. Today, it's just another drive. You know what I mean? Things like that. When I think about it, oh, if you see two cars on the road passing each other, that's a busy day, that's a busy highway. And then, I mean, every time when you see somebody walking, there's no, just drive past. "Hey, where you going? Oh, yeah, hop inside. We go." Today, guys on the side of the road, keep on going. You know what I mean? Back then, everybody took care of one another. It didn't matter whether it was Lahaina, Pu'unēnē, Wailuku, take care of one another. But when the island gets big and then you get people who come and then they don't understand the culture of the islands, then pretty soon everybody is, "No, this is my space." So, they want their own space. But if you're going to come to the islands, you got to learn the history of the islands. You got to learn the people. The buildings around here is not what makes Hawai'i, Hawai'i. It's the people who make Hawai'i, Hawai'i. What they have for one another, the love that they get for one another, the things they remember. Just sit down, talk story.

NA: That's right.

GK: I mean, that's what I remember.

KK: The good old days.

GK: It wasn't that good old days, but…

KK: But you know you had fun, you could laugh.

GK: Yes, you had the fun. You had hard times, I remember when used to get līpoa season. You could tell when was līpoa season when you come to Lahaina. You drive by Puamana, the whole area, you can smell līpoa, now it's gone. I no care what you smell, you ain't smelling līpoa.

KK [00:56:23]: Cannot even pick up limu anymore.

GK: No can.

KK: Don't have limu any more in Lahaina.

GK [00:56:28]: Before, guys used to come with the coolers, they fill up the... What is that? They open up the cooler, the whole thing stay filled up with the līpoa inside. "Oh, must be the season. Yeah, bra you go down there you can smell 'em." You drive by on the highway, you can smell the līpoa. Now, get so much things in the water that līpoa, I think it's all dead already. You no can smell nothing. Things like that.

JKM [00:56:59]: So, you know, uncle, when you were talking about driving on that old pali highway? It's still up there?

GK: It's still up there.

JKM: You can still see it.

KK: But you can't drive it.

GK: But then now it's more for people who like walk and da kind...

KK: So, it's more like a trail now, right?

GK: Yes.

KK: Yes. They don't open it, it's like the trail, I think the trail goes down by right before the pali.

GK [00:57:18]: I mean, the kind vehicles today, if you go on top there, if you get one F150 truck, you take the whole road already.

JKM: The whole trail?

GK: Yes. But back then, you could go up and then just drive until you come down.

JKM: And when people are talking about, we only have that one Pali Road, and it's always backed up with traffic.

KK: Right. Try use the one above then, try make something out of it, help our people. That would be nice, I don't know.

GK: It would be nice, but the thing is, like everything else, it's government.

KK: It's politics and everything, you got to go through a lot of stuff.

GK: Everything is money, money, money, money.

KK: Yes.

GK: I mean, if they were to use their senses, I guess people back then never realized how much the population of the island would grow.

KK: Yes, like now.

GK [00:58:14]: From the '70s to now, when we was growing up, the population of Maui was 45,000 or something, if I remember. And then if you drive, no matter where, the highways was never backed up like how you see it today.

KK: Oh, yes, really bad, really bad. That's why there's so many accidents.

GK: Like I said, if you come to Lahaina, if you get two cars on the highway going opposite direction, that was traffic. You know what I mean? That was traffic because there was life on the road, you could just drive and there was nobody there.

KK: People could come and have a nice time. Now you can't barely stop on the road if you're not backed up, one by one in the back of a car. It's sad when you got to leave two, three hours ahead of time just to come to work.

GK: Yes.

KK: You know what I mean? And when you're going home, it's even worse, the people say.

GK [00:59:17]: But Lahaina, it has a magic to it. If you live in Lahaina long enough, you understand that when you're in the West Side, you know where you are. The West Side, it's just not Lahaina, Nāpill like that. The West Side is ʻohana. When you go to the Central Side, you don't feel that, I mean, I grew up in Puʻunēnē, right? But back then was like, oh, sugar plantation, but it was a wide area. But when you stay in Lahaina, as soon as you hit, you get to know the people, it's a whole different ball game.

KK: Yes, it's really nice.

GK [01:00:10]: It's something that you get the love for one another. Like every family, you going get disagreements, but you always going come together. Like the fire, when the fire came, the community came together. They were hurting, but they came together. They wanted to stay together, but when you get the government involved, they throw you here, they throw you there. They help you so much, after that, you're done.

JKM: How have you...? Do you sense that there's been a change in our landscape since you've come here or since you've been a kid?

GK: Oh yes.

KK: Yes, yes.

JKM: How has our mauna, our mountains, and our water, and everything, how has that changed through the years?

GK [01:01:00]: I mean, when was... Okay, during the time of the plantation days, whether it be sugarcane or pineapple, the West Side was always green. You could never see dead spots except around the pali area. But as soon as you hit Olowalu, going all the way to Honolua area, you got cane fields, green, water running. I mean, not running like how it was before. It's diverted because of the plantations. But you never heard such things as fires? There was no such thing as fires here, fire there. Only on the palis, you get the fire, but not in Lahaina. You can be in Kāʻanapali, nice sunny days, raining up in the mountains. If the wind is strong enough, while you're in the sun here in Kāʻanapali, you're getting drenched by pouring rain. Why? Because the wind blowing the rain down. What is going on now? Now everything is dry. You look up there, dry. The people is like, "Where's all the water?" Good question. Where's all the water? It's supposed to be running in streams, but you look at the streams, not too much water.

KK: Yes.

GK [01:02:34]: If you get the water running, you get the land come back. It comes back green. But no. Everything nowadays is, money, money. Get the land, sell the land, make the money. And who are the ones making the money? Not the ones who live in here. Who are the one buying the land? Not the ones living here. And they say, "Oh, it's affordable." Maybe for a guy in Korea, but not for the guy in Lahaina!

KK [01:03:04]: When I tell my friends how much I pay for mortgage she goes, “Really, Aunty!” We pay for a studio, a thousand dollars or eight-hundred. Why don’t you take me in then?” Okay, I going get rid of my kids then. And I go take you in. You know, my friends are willing to pay me $1,700. You guys get hard time, giving me three hundred or six hundred.

GK: Before when you go down to the beach, you walk into the water, you see the fish right around you already.

KK: Yes.

GK: Not anymore.

JKM: What kind of fish did you guys catch or see? Because you guys were in lawai‘a to?

GK [01:03:44]: Yes. I catch anything. Yes. Whatever no eat me, I eat ‘em. [laughs] You know what I mean? But the ‘uhu was one of my favorites and the kumu and the kole. Olowalu was known for the kole, but nowadays gets more tourists than anything else. And now you’re restricted on how you got to dive, you cannot do this, you cannot do that.

KK: Not like before.

GK [01:04:23]: A lot of restrictions. Before, growing up, when was with my dad, my mom’s family, we go down to Kahului Harbor. My dad would work, and then on the weekends, he off. We go to Kahului Harbor, we camp on the Pier 2, for the weekend. We throw in the crab net, then you come up with the crabs, you get Samoan crabs, you get the one we call, “7-11” crabs. And then when used to get the aku boats come in at Pier 2, over there, if you still on the pier, and then the guys tell, “Hey, grab this, grab that,” you help the aku boats come in, you help the guys on the boat. Then they tell the elders, yes, they gave it, everybody who helped them, they give them the aku. Right there, fresh aku, right off the boat. You get the crab right on top the Pier 2. My uncles, my aunties, my dad, them. You get the kind, the kerosene stove, we cook everything right on the pier.

JKM: Was that water clearer over there?

GK: Oh, yes. The harbor?

JKM: Yes, the harbor.

GK: You could see the bottom.

JKM: Oh!

GK: And when they had high school swim meets, it would be from Pier 2 to Pier 1, the swim meets. Now, you no can swim inside there.

KK [01:06:05]: My dad used to live across there, that whole place by the Harbor Lights.

GK: It used to be nice back then.

KK: All belonged to the Akima area, not anymore.

GK [01:06:13]: You could go in the harbor, you lay your net, you come back. You know what we call koko [kōkō] net? You just lay the net out, come back in, the whole net stay full with fish. Now…

JKM: What is that, what kind of net?

GK [01:06:26]: Just, lay net.

JKM: Just the lay net, okay.

GK: So, we just go inside, walk from… One guy stand in the water one end, the other guy walk at the other until the net stretch out. Then you bring the net, you huki, pull everything inside. When the net is full, you can tell because you got to get everybody on shore to pull the net.

JKM: So, it was like a community thing, you always?

GK: All family, yes.

JKM: All family kind?

GK [01:06:56]: Yes. But today, nope, I don't see that too much. But then back then, was back then, today is today. When people say, "Hey, we're going camping," everybody just jumps in the car, take whatever, pillow, blanket. NASKA [Naval Air Station Kahului Area] used to be the number one place because we lived on that side. Go down to NASKA beach or what? Kanahā beach where all the windsurfers stayed today, that used to be the camping spot for all the locals. Now no more, now it's all for the people who like go windsurf.

KK: Yes, a lot of windsurfing.

KK: Yes.

JKM: But you were saying the Akina family was across the street of the harbor?

KK: That's Akima family now, because my dad is Akima.

JKM: Akima family, okay.

KK: We grew up right there, all my dad's brothers, like that and stuff and their kids and stuff, we just go right across, go beach, right over here.

JKM: And they sold that land then?

KK [01:08:04]: I don't know what when happen there, but nobody's there now. It turned into the park, it turned into Harbor Lights. I don't know what happened in the years because my dad them never talked too much about it, the families moved off the island and stuff like that. Yes.

TH: Aunty, that was when you were a child, Raw Fish Camp?

KK: Yes, that's the one, Raw Fish Camp, they had the quonset hut over there, too. Yes.

GK: Some of the stuff we remember and try to share with my kids, but ahh, they in their own world. [laughing]

KK: See it's funny because my kids growing up, majority the Akina side, yes. And so, that's how they know it's the Akina side and Kīhei side. But I grew up with my dad's side, by the Breakwater, so I love going down there besides my mom's side because we lived down there. But, that was the good times, we could go across to the beach and at that time, had night beach over there too. But now it's not the same, yes.

JKM: So, you know how you were saying, when you came through to Olowalu, have you seen that beach change, that shoreline change?

GK: Oh yes!

KK: Oh, very much, yes, very much!.

JKM: Like, in what way?

KK: No more beach.

GK [01:09:28]: Well, like I said, for me, when we would come in during my kid days, like teenage days or younger. When you get the "King Tide," the water would go clear across the road. Not just come up the beach and go halfway on the road, it would go clear across the road, it was right by the Ukumehame area. So that's why if you look, the road is high now, but it used to be lower before. So, that I remember. Sometimes when we used to come to Lahaina, and then the beach area right as you come down the pali to the left, where all the surfers stay. That's where all the families used to hang out, they just go down there. Everybody get picnic, the kids go play in the water, just have a family time. Everybody just gather and they just enjoy one another's company. But yes, a lot of changes in the area.

KK [01:10:49]: Just like the Ka'aihue's, yeah? Across there by the Olowalu Store?

JKM: Yes.

KK: That was all family over there. And we could come down because my dad related to the Ka'aihue. So, we could come down with Uncle Ka'aihue them, like Kane them, right? When we were younger, we just go across the street, and then you get the church building was over there, too, right? That's part of Waiola, I believe, right?

JKM: Yes.

KK: But we could come all the time, we would come When my dad and mom then were living, we would take turns, coming down to Lahaina, and spend time over there with the families and stuff, but not the same anymore.

JKM: Was the culvert already there like at Olowalu, or was? Because it used to flood all the time over there?

KK: Yes. You had nice…

JKM: And then they put the culvert in and then it stopped flooding?

KK: Yes.

GK [01:11:38]: Yes. But I don't know, that's a waste of money because the thing is, you're just taking away... You're preventing the water from coming over, but now you're ruining the beach and everything else in the area.

KK: That was the part about it, ruining the beach.

GK: Because now you're redirecting currents.

JKM: Yes. Was that one of the reasons why that beach changed, too?

GK-KK: Yes [both agree].

JKM: When they put the culvert in.

GK: Yes.

JKM: And they said, a couple of people that I talked to about Olowalu as well, they said that they used to be able to jump off into deep water.

KK: Yes.

JKM: And now they?

GK: No can.

KK: You cannot do plenty stuff now, it's more tourism.

GK: The water used to be pretty deep over there.

JKM: Yes.

GK: But not anymore.

KK: It's not a family thing like before in the olden days.

GK [01:12:27]: When you try and redirect "Mother Nature," as they say, "Mother Nature always has the last say," you know what I mean. But look at what happens to all the beaches in the Kahana area, going around, people losing their land. Why? Because they redirect the currents. But, yes, those are some of the things back then that I recall.

JKM: Yes, mahalo

KK: The good times.

NA: Thank you, guys, so much.

KK: Thank you for inviting us to come, it's a privilege to see and meet.

NA: Us too, thank you so much.

KK/GK: You're welcome.

KK: God bless you guys. Thank you. Thank you. You, too.

GK: All right.

KK: Thank you for the good work that you guys did.

GK: Thank you, Jen.

NA: Thank you. Thank you, Jen.

JKM: I'm so glad.

[01:14:00]: [End of interview]

July 27, 2024
Keaweiwi (Kimokeo)-Kekahuna ʻOhana
Lahaina Oral History Interview
With Members of the Keaweiwi (Kimokeo)-Kekahuna ʻOhana:
Interview conducted by Kepā Maly
(with Onaona Maly, Keolahou and Bella Hinau)
Transcripts & Final Releases Collected on January 15, 2025



Kekahuna-Keaweiwi ʻOhana members (and Hinau ʻohana)
Participants in the Oral History Interview (Photo courtesy of J. Anthony Martinez)

Arrangements for gathering ʻohana members to participate in the interview were kindly coordinated by Foster Ampong. The Kekahuna-Keaweiwi-Kimokeo ʻOhana reflects on their deep ties to Lahaina, recounting stories of their ancestral lands, family traditions, and cultural heritage. Their narratives emphasize the importance of protecting wahi pana (sacred and storied places) like Mokuʻula, Waiola Church, and the burial sites tied to their genealogy. They also discuss the effects of plantation-era development on family lands and traditional practices, advocating for community-driven restoration efforts that honor Lahaina's historical and cultural significance. The ʻohana highlights the role of family gatherings, shared labor, and storytelling in preserving their cultural identity and passing down knowledge to future generations.

Topics of discussion covered by the ʻohana included, but were not limited to:

Ancestral Stewardship and Land Connections:
The ʻohana emphasizes their genealogical ties to Lahaina through ancestral lands awarded during the Māhele. They recount stories of stewardship and resilience, including

their efforts to protect family burial sites and sacred spaces such as Puʻu Kekaʻa and Mokuhinia.

Cultural Practices Rooted in Lahaina:
The family shares memories of traditional practices, such as mālama ʻāina (care for the land), taro cultivation in Kahoma and Kanahā Valleys, and the exchange of resources with neighbors, reflecting a sustainable, community-centered way of life.

Impact of Plantation Development:
They discuss how plantation-era policies disrupted local practices, leading to the loss of lands and cultural connections. Stories of quiet title actions by companies like Pioneer Mill illustrate the struggles their ʻohana faced in maintaining ties to their ancestral lands.

Importance of Family and Storytelling:
Gatherings at their Aki Street home served as a hub for family connections, celebrations, and the sharing of moʻolelo (stories). These gatherings preserved the family's cultural identity, providing a foundation for younger generations to understand their heritage.

Vision for Lahaina's Restoration:
The ʻohana advocates for a balanced approach to rebuilding Lahaina, emphasizing cultural preservation over commercial interests. They stress the importance of involving local families in decision-making processes and restoring sacred sites like Mokuʻula and Waiola Church to honor Lahaina's history and identity.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Participants:

ʻOhana members:	Staff and Agency Participants:
Foster Ampong (FS)	Keolahou & Bella Hinau (KH)
Michelle Hoopii Ampong (MHA)	Kepā Maly (KM) & Onaona Maly (OM)
Iaukea Ampong (IA)	J. Anthony Martinez (Videographer)
Brenda Arcangel (BA)	Laura Stelson, Archaeologist, USACE (LS)
	Col. Eric Swenson, USACE CEMVP (ES)
Anica Hussey (AH)	
Marvin Hussey (MH)	
Kamaile Kimokeo (KK)	
Ualani Hussey Kimokeo (UK)	
Donna Madrid (DM)	
And other family members / Unidentified Participant (UP) who sat in during the interview.	

Prior to starting the interview, the group joined together for pule offered by Donna Madrid. At the beginning of the interview USACE Col. Eric Swenson provided the ‘ohana with a status report on work completed to date and outstanding tasks. He also answered questions from the ‘ohana. This is where the transcript begins.

ES (00:00): It’s an honor to be here with you. And as Foster said, we’ve been working closely together on performing a partnership. And I appreciate being welcomed into your ‘ohana. You know, we’re all here. My team’s all here to serve the people of Maui and right now, specifically the people of either of Lahaina or those with sort of direct ties to Lahaina as this community, as your community rebuilds after the devastating wildfires of August 8th, 2023. So, we are laser focused on that so that when the Federal Government and the State are finished, and as guests, we leave this wonderful island, we have left it in capable hands and hands that can rebuild this community into its former likeness and greatness.

We’re honored to be here to do our small part to walk with you hand in hand to this journey, which I know I’ve talked to many, many families in my almost six months here. And I’ve been welcomed into many communities and that’s the same message every time is that people are thankful that we’re working together in a partnership, to return Lahaina to its former greatness.

Unfortunately, I never traveled to Lahaina or to Maui before the fires. But I hope to make this my annual pilgrimage to come back here to see this great community and to see all of your efforts to rebuild. I think the strength of this recovery has really been the partnership with the people of Maui and the people of Hawai‘i as we, work together and we listen and learn the Hawaiian ways and the ways of the people of this community in particular, so that we get everyone… Get that synergy, get everyone working in the same direction. I guess, to take a Hawaiian sport. You know, we’re all paddling and at the same time for the same purpose, in the same direction, so that we can get to the finish line, whatever that may be as quickly and safely as possible.

So, yes, I’m honored to be here and I’m excited to participate in this recovery and will forever hold this community in my heart, and our great friendships. And my great friendships. I know we’re still waiting for a few folks, but does anyone have any questions of the Corps or of me? Happy to answer any questions or attempt to.

‘Ohana: [Thinking – no immediate response.]

ES: I used to teach calculus, and I used to ask my students…

‘Ohana: [laughing]

ES: “Does anyone have any questions?” And I get the same response,

right? It was like silence.

‘Ohana: [laughing]

ES (03:40): It was crickets. And then I’d give ‘um a test and I’d be like, “Are you sure you didn’t have any questions before we took the test?”

‘Ohana: [laughing]

ES: Are you sure? Because I just graded ‘um. I’m pretty sure you had some questions. Okay, well, if anyone has any questions.

‘Ohana: [chuckling]

KM: Mahalo.

ES: Either now or in the future. Please certainly reach out. We want to...

BA (04:04): You mentioned you’ll be gone in two weeks, right? So that means the project?

ES: Will continue on. It’s just like I’m here. I leave on the 14th of August. My six months is up, and I’ll be replaced by another Army leader who will be here to see this to its conclusion. At least for the Federal portion.

BA (04:29): Uh-hmm.

ES (04:29): The Federal portion will be here for a while, but at least for the Corps of Engineers, debris removal, temporary housing construction at least to that portion, he’ll be here till the end. And we expect that to be around probably not later than February. Hopefully earlier, we’re moving quickly. But, if you’ve ever done renovations on your house, you know that the first eighty to ninety percent goes really well and fast, and that last like five or ten percent, fifteen percent seems to be really, really hard.

My wife will tell you that I probably started a hundred projects, and I haven’t finished many of them.

‘Ohana [chuckling]

ES: There’s always one item that I… you know, one piece of trim or some caulk or something that I haven’t done. And so, we’ll be here, you know, to get all that work done. But we should be meaningfully complete with debris removal. Certainly, on residential in the next two months, maybe a month, we’ve got thirty-nine properties that are left to do. We have to take the primary debris off of. And I think two of those have opted out, which is really unfortunate. I mean it’s fine. It’s their decision, but it’s unfortunate because it’s... I think, because it adds a little extra burden to the County.

BA (05:56): What happens with that though?

ES: So, I knew there was a question.

‘Ohana: [chuckling]

ES: If you talk long enough, someone will ask a question. The County has an alternate debris program. They don't have a place to put the debris, so I don't know how.

BA (06:12): Yes, I mean...

ES: They're still working on that. But they do have an alternate debris program. You can sign up for it. It's about seventy-two pages of instructions. And it includes all the same things that we do, it just gets transferred to the homeowner. And I think there's two people that have signed up to do it or that signaled that they want to do it. So, I don't know how exactly it's going to work. I just know that the County is going to have to administer it, and if I was the County, I'd rather not administer it, right? I would rather let the Corps administer it so that the County can focus their efforts on permitting and all of the other myriad of things that the County has to focus on.

BA: Because like you said, they don't have a place to?

ES: They don't have a place to put it. That's a big thing. Now they could, I guess, authorize the Central Maui landfill, which is where we put the debris for the Kula fires.

BA (07:05): Oh!

ES: So, twenty-five homes from Kula went there and all of the debris would've gone to Central Maui, but the County only has about two years of space left in their current landfill. And so, if we had put all of the debris from Lahaina in Central Maui landfill, it would've been, it really would've made it hard for just normal municipal waste to have a home in the future. So that's why we didn't put Lahaina there. And the County is actively working on securing more lands to expand their landfill. But...

BA: Wouldn't that even make it harder for the homeowner that's, you know, next to those homes to even start to build because of that thing?

ES (07:52): Well, it would, because most people want to rebuild and they don't want to rebuild their home if their neighbor's home has all the debris that's now and the Department of Health is involved. We're still under an emergency like disaster. So, if the person opted in to the alternate program and then did nothing, I think the Department of Health could come in and essentially issue a citation. Or potentially in other fires we've been to, there's a way that the County can basically take the right of entry like, and then go on and do the debris removal and then send them a bill for it because it comes, it's like a public safety issue, right?

BA (08:44): Uh-hmm.

ES: You don't want debris to remain out for an extended period of time. If you had a hurricane, you don't want any of that to wash into the ocean and affect the aquatic ecosystem health. You don't want to become airborne and potentially impact air quality. So, there's all kinds of

reasons why you would… The County would be motivated and the State Department of Health, to be motivated to do it. Whenever the government, any government, either local, federal or state gets involved in directing someone's personal property, it always creates concerns. But I think that's why governments exist, right? Sometimes they act in what is in the best public interest. If you have, especially if you have a, an owner that's being difficult, maybe or not?

UP (09:35): Do you pay more money for take it away? The bill for the owner.

ES: Yes. I think it's going to be more expensive if that happens, because they won't get a discount. Right now, I think. So, there's some misinformation, but right now, if you opt into our program to have your debris removed, the government will send the county a bill. And then the county will send every resident a bill, and that bill will be for a maximum of whatever the debris insurance policy is.

So, let's assume that you had a million-dollar insurance policy on your house, and you had... And part of that, twenty thousand dollars of your insurance was designated for debris removal, right? So, if you pay... If you were to do it on your own, twenty thousand of that would be, the insurance company would earmark for removing debris. So, if you opt into our program, you owe, the county will send you a bill for twenty thousand.

BA (10:41): That's it?

ES: That's it. Because it's called, some people say, well, that's not fair. I'm in this situation, you know. The government should be giving me more benefits. But from like the government's perspective, you'd be double dipping. You would be the government would be removing your debris and your insurance company would be paying for debris that's already been removed. So, you would be getting twice the benefit. So, they, the government just takes back that. But it, that policy is going to be a fraction of what it actually costs. So, the landowner or property owner is better to join our program normally. Plus, if there's anything that's outside of the ash footprint, we only take what's in the ash footprint. If there's something that's outside of the ash footprint that your insurance company declares as debris, you can hire a contractor to come and remove that debris, right? Let's say that costs ten thousand dollars, your policy was twenty thousand dollars, the county will send you a bill for twenty thousand. You will send them back ten thousand and a receipt saying that you paid ten thousand. So, the total would be twenty thousand. Does that make sense?

BA (11:54): Yes.

ES: So that's how that works.

BA: Maybe they didn't understand that?

ES (12:00): I think some, there's a few owners that are just really want to… either don't like the government or really want to do it on their own. And I understand there's... not been a great history between the federal government and some Native Hawaiians. I mean, as a federal government employee, I understand that history. And we've tried very hard to, in some ways, overcome that history. But for some people that's, you know, they either want to do it on their own or they don't want the government to do anything in their lives. Which again, I respect their decision. I think in the long run, it might cost them more. Plus, it will take them longer,

BA (12:50): And everyone around them, longer,

ES: And everyone around them will be mad at them because...

BA: Yes.

ES (12:54): Right. [looking at Onaona's tee-shirt] Which is it says, "Be a Good Ancestor."

'Ohana: [chuckling]

ES: One of my expressions is "Be a Good Colleague," right? "Be a Good Neighbor, Be a Good Friend," right? Sometimes you do things that you don't necessarily… that don't make you feel good but are for the good of your community. And life is not about... I like to think of life is not about me, right? It's about us. And sometimes we do things like, parents do this all the time, right? Like when I was, my kids were younger, I never went on a vacation, right? My kids went on vacations, I went on a trip.

'Ohana: [laughing]

ES (13:30): I gave up, I gave up the vacation aspect so my kids could have a vacation. I think of it as the same way, right? Like, as a neighbor, I need to sometimes not make it as great for me so I can make it better for everyone. That's just my perspective. But regardless, we've got thirty-nine properties, minus maybe two, so maybe thirty-seven residential properties remaining. And we're working very hard. And when I say residential property, I don't mean single-family home necessarily. It could be a single-family home. But we also have a one hundred eighty-unit apartment complexes that are considered residential.

BA (14:12): Yes.

ES: Not because of zoning. For us, residential is the type of debris. So, if it was residential debris, you know, beds, curtains, dishes, versus commercial debris, which would be, you know, oil tanks.

BA: Yes.

ES: And so, there's a different... Slightly different programs. So, that's how we categorize it by debris. So, when I say one hundred thirty-nine left,

that could represent, you know, four hundred homes, so to speak, four hundred like residential units. But we consider it based on the lot. So, the lots could be small, or they could be big. That's a good question. That was maybe a long answer.

BA (14:54): No, no. I mean, I think it, you know, made us understand more about what was going on. Yes, and why.

ES (15:02): And the county has already issued over twenty-five building permits, and there's already... I think it's twenty-five building permits. There's already twelve homes that are in the works, like already, like in various stages of being reconstructed.

BA (15:20): You know, that building permits came up and ...I'm not sure if I'm saying it right, where if you had the existing...

ES: Uh-hmm.

BA (15:30): ...plans of your home, then you wouldn't have to pay for that building permit. If that's my understanding?

ES: So, I don't… There are some costs to getting building permits.

BA: Okay.

ES: And I don't understand all of the costs. There were, if your home was built within the last five or seven years, you were essentially on this fast track because...

BA (15:53): Yes, fast-track.

ES: And you were going to build the same home.

BA: Yes.

ES (15:56): So, Komomai Street is the most, is the newest neighborhood in Lahaina Town. It was built in 2018-'19. And that's the street that has the most new construction. Because those homes, if they just wanted to repeat whatever they had, the building plans were already done. They were already on file. They have underwater, underground water, sewer, and electric. And so, it was already easy for them. The ones that are a bit more challenged right now are the ones that are makai of Front Street. Those are the ones that fall in the SMA [Special Management Area]. And again, this is outside of my lane. I just know a bunch of people that deal, that work in this space.

So, the SMA properties, there's two paths. There's the traditional SMA rules that you have to go through. And I think the mayor last night just signed the new SMA rules. So, for Lahaina Town, there's some new rules that I think, I don't know for sure, I think will make the process easier if you're in one of those special management area lots. Because I got to believe it's going make it easier. Because if it didn't make it easier, then the county wouldn't have gone through this effort to have to redo it, right? If it was just the same as the old process, they wouldn't

need a new process. They wouldn't need to go through the time. So, I think it'll make it easier. And I expect the county will start talking about that this week or next week maybe. So that's good. That's probably going be good news for some. And there are some, again, there are costs. It depends on the size, and then I think there's a square footage rule. You have to rebuild back to a certain square footage.

KM (17:38): It's kind of a previous footprint. Yes, the existing footprints?

ES: You can change the footprint. But you need to have new architectural drawings, and you have to have a new survey done, and you have to make sure it fits within the setbacks. So, there's a whole series of requirements. Like you would...

UP (17:56): Like building a new house.

ES: Like building, you're building, essentially a new home. And then the county also has a series, I think, of plans that are pre-approved and vetted. So, if you say, I want to build, like, I want to go online and take. I forget which, one of the groups in the state put forward, these essentially pre-done plans. They're already signed off by a PE and architect. So, you could take one of those plans off the shelf, and so long as it'll fit on your property, you don't have to have like, so you save some of those costs. because you don't have to have all of the architectural fees done because you're... It's essentially not a prefab, but it's like a…

UP (18:32): Model home.

ES: It's kind of like a model home.

AH (18:34): It's called the fabricated… There's people who already have that on their property, especially up in Kelawea Mauka. There's like a total of maybe four or five of them that are up there. So, they're doing it.

ES: Yes.

AH (18:50): Slowly but surely. But then there's also people who are going for permits and it's raging in the thousands of dollars just to get the permit.

ES (18:59): Just to get a permit.

AH (19:00): Yes.

ES (19:00): Yes. They're not… That was a question that was raised at a public meeting. I mean, some people said, "Well, why aren't the permits free?" Again, it's outside of my...

'Ohana: [laughing]

AH: Sorry. Sorry, we didn't mean to put it on you.

ES: But there is a cost. I think the benefit to the situation we're in now is that even though there's a cost, unless you're on an unusual property that has some shoreline issues, you can get a permit in record time.

	Whereas before the fire, if you wanted to get a permit, I've been told...
AH (19:39):	It would take years.
ES:	It was a long, long process. So, if there's one silver lining it is that the county has really helped streamline the process. And that's because in my opinion, housing is the most critical need here in this community. It was bad before covid. Covid likely made it worse. The fires just amplified the problem. And you can't raise your… You can't have a strong 'ohana if you don't know where you're going at night or if you don't know if you have a roof over your head. And like that is like, the home is the anchor that that really ties people to the land. And if you don't have a home, then it's hard for people, it's hard to build your family. And so, we're working to build some temporary homes, mauka of Wahikuli neighborhood. The state is building some homes as well. And there's some other initiatives in place where the state… where the federal government might try to put some temporary homes on people's personal property. So, there's all kinds of initiatives that FEMA's working on right now. And I'm excited because I think at the end of the day, what everyone here wants, right, is...
AH (21:01):	You just want to go home.
ES:	You just want to go home, right? You just want to live in your own four walls in your own lot.
BA (21:08):	On your 'āina.
AH:	Yes.
ES:	Yes, exactly. And so, the faster that the state, county, and federal government can help residents get back into a stable home, the faster this community will recover. Which I know is what everyone here…
AH:	Wants.
ES:	…wants. That was a long answer to a question.
'Ohana:	[chuckling]
ES:	And I'm not… you guys are the main show of this. I'm just a guest to say hello. Any other questions before? Again, I, it's an honor to be here. My heart goes out to all of you and your families who are suffering. Whether you lost your home or didn't. I know everyone that's in Maui, is a survivor of this fire because someone (close?) to you did lose a home or a life. So, if we can be of any assistance, please let our team know. Let me know.
FA (22:10):	Thank you.
'Ohana:	[thank you]
BA:	Okay, we're done.
ES:	Is it over?

‘Ohana: [chuckling]

ES: I am going to miss all of you. But I’m going to come back and live in your ‘ohana home.

BA: Okay.

KM (22:32): Thank you very much, Colonel and perhaps before you leave, if we just have a chance, do you folks want to ‘ohana pule?

‘Ohana: [agrees]

KM: May I ask, who would like to… we go and gather. One of the things, Colonel and Laura, thank you again so much. One of the things about kānaka [pauses], people that look like me tend to look at things as being detached, that they’re aren’t relationships. In the Hawaiian world view, the honua ola, this living natural environment is family... “Ua hānau ka moku!” (The island was born!) “A kupu, a lau a mu‘o ka ‘āina!” (It rose from the depths of the ocean, like a tap root. It sprung and sprouted up.) Each island was born to the creative forces of nature in traditional beliefs and systems.

Kūpuna were the ancestors, the elders above most of these ‘ohana that are here. I’m kind of the oddball out, but I was brought up by people who were native of this place. And I was raised on Lāna’i in a home where Hawaiian was the language that was spoken. New belief systems were imposed upon them. But you never start anything without first humbling yourself and acknowledging that you were a part, not apart from, but a part of the living environment. Everything, “Oi ho‘okui aku ‘o Lono i nā hōkū i miha i ka lani…” Lono is the one who strung the stars filling the heavens. Each island is born, every part of nature from the depths of the sea to the highest stars in the heavens are all family. Last children to be born was... well, second to the last was Kalo, the taro. Now in Lahaina we have this issue. That 1939 map there [pointing to the map] shows you how extractive… Culture got in the way of people who wanted to make money. So, what did they do? They began to erase the culture, disconnect people from their language. “Ah, you come live down here, we use your land in the plantation.” Those kūpuna die. The mo’opuna kind of lose track. The next generations, they lose track of the language. But kūpuna always taught us, yes, whether your belief is in that ancient system where we are all of one family. Kalo was born, but kalo grows. Although it’s a little bit of a misnomer to say that lo’i kalo, the irrigated taro pond fields were the largest producers of kalo in the pae ‘āina, the Hawaiian Island group. In reality, we know that these māla, the kula lands…

To call a kula land a pasture, [not reference the district of Kula]. These kula lands here in Lahaina, [as pastures] is a figment of a non-natives imagination. There was more dryland kalo grown across the Hawaiian Island group than there actually was irrigated kalo. But wherever you

have water, and we just for a moment, for kānaka. What is water in Hawaiian?

‘Ohana (26:09): Wai.

KM: Wai, w-a-i. What is wealth in Hawaiian?

UP: Waiwai.

KM: Waiwai. Because when you had potable, fresh water, you had the wealth of everything around you. So “mālama ‘oe i ka ‘āina, a mālama pono ka ‘āina iā ‘oe!” We care for the land in righteousness… [becomes emotional thinking about kūpuna and their aloha for place]. So, Tūtū Papa and the kūpuna are all ‘ohana here, all taught us, pule mua, offer prayer first, give thanks, ask for inspiration, ask that we not be like this [gestures, nose up in the air], ho‘okano kind. It’s just my right to go step where I like, or do what I do, say what I say. And that’s a disease that’s rampant, it seems in America right now. And remember, Hawaiians… My wife, Onaona’s kūpuna, wrote the Hawaiian English dictionary was the pre-eminent Native Hawaiian Historian of the last century. They were born. I don’t know, sorry, I don’t know all your guys’ ages. Some of you were born when you were still Territory?

‘Ohana (27:26): [Some say “yes.”]

KM: Okay. Even that was imposed upon the kānaka, the Hawaiians. And this isn’t namunamu, talk stink kind or hā ‘ili’ili breathe pebbles, throw stones out of our mouths. But you know, a lot of people were dragged into this without aloha. So, it is an area, this inherited trauma has been passed down over generations. Now we add 2018 where all the other fires that occurred before when Pioneer Mill closed in ‘99, or we add now the August 8th, 2023. That’s just another layer of trauma. So, what we want to do is we try set that... Tūtū Papa said, “Ka mea maika’i mālama, ka mea maika‘i ‘ole kāpae aku!” We need to learn how to keep the good and set the bad aside. We don’t forget it [the past hewa]. Yes, we no can forget what happened January 17th, 1893. But, if we live it, if we let it consume us, it eats us up. So, may I ask, please, who is the oldest. Who would offer pule for us? I just needed to set a little foundation for the Colonel and for Laura.

FA (28:48): Brenda.

KM: Brenda, please. Aloha. May we please apo lima. We go come around. Uncle hiki iā ‘oe. And you can…

BA: Donna.

‘Ohana: [Gathers in circle, holding hands.]

DM (29:05): Brenda passed the baton to me.

KM: Okay. Aloha.

DM (29:23): Mahalo ke Akua. Mahalo nā kūpuna. Mahalo nā aumakua. Be with us today, so we can take on ‘ike to move forward and carry on the cultural legacy… …We would like to come together so we can move forward in restoring our community. Its greatness… ...We come before you with humbleness in our hearts… Mahalo, mahalo, mahalo!

KM (31:32): Mahalo thank you folks. As you’re gathering for those that are willing to kūkā and share personal experiences. And an important thing here is, and Colonel Swenson mentioned to rebuild, and I think that that’s a very hot topic. Because plenty people frothing at the bit for rebuilding what it was on August 7th. And I’m not sure how you folks feel about that. Maybe you want those trinket and gewgaw stores and all the other kaka, and you know, restore that banyan that should have all been ‘ulu. The old poetical reference for this ‘āina is “Ka Malu ‘Ulu ‘o Lele,” which describes these shading groves of breadfruit trees that nurtured and gave life. Poi, not only kalo, poi ‘ulu. Hū ka ‘ono but kani ka pūhi‘u.

‘Ohana: [laughing]

KM: So, a little bit of a joke. Yes. Taro not so gassy when you eat ‘um, ‘ulu poi can be a little bit more gassy. So, you know, you get some ringing sounds going on every now and then. But that’s okay Tūtū Papa said, “Ono any way.” So, this idea of rebuilding, we need to talk about that too.

FA (32:49): Yes.

KM: What is your vision?

FA: Most definitely.

KM: What do you see? Yes.

FA: Yes.

KM: Please come around the table. I believe you’ve met Onaona, Keolahou and Bella. Of course, Laura’s with Army Corps under Colonel as well. And I need to just beg, please. Our ears are an amazing creation, part of the body that we have. We can hear multiple voices at one time. The electronics are not so good as our ears. So, when we’re speaking, if I could just ask humbly, please, and I know there’s passion driving this, but it will be hard for Onaona and I to transcribe this and get the names of who is speaking. If you don’t say, okay, hey, you know, brother was just saying, and my name is Brenda, and I want to just add this. Please, if you can, I know it’s hard, it’s not natural for us to just introduce ourselves all the time. But, you know, try if you can, and if we could limit the number of voices speaking at one time, because this is to be your time, your voice. But if we can’t hear it, if we can’t make sense of it, it’s harder then. So, we gather around the table, everyone that can Keolahou and Bella helping. There are those agreements that I believe maybe everyone has signed. Now, the agreement is not you agreeing, you’re going to give us everything. The agreement is that we’re giving

you, our respect. That these recordings, the video that, Anthony is… ...I'm sorry, I getting old-timers too. But you know that...

UP (34:31): Some-timers, some-timers.

KM: Some-timers, yes. Thank you. Perfect. I love it. He's recording. None of this is going to go to anywhere. While there is a contract under Army Corps to do this ethnographic research, the information first belongs to the people of the land, to the voices of the ʻohana. So, we will not disseminate just anything. The recordings will come home to you. The videos will be shared back with you. A transcript that we will prepare will come back to you and you will have the opportunity to review. Say, "you know what? I said this name, I meant that name. Or, you know what this, I don't want that in there. That's too private or too personal" or what-evers." One of the other things, if I may, you know, over the last forty-some-odd years Onaona and I have worked across the islands from Niʻihau through Hawaiʻi. We have recorded over a thousand oral history interviews. This is one of the larger groups, but not the largest that we've had at one time. It's kind of intense for us. So, we ask please, one other part of this. How many of you remember Tūtū Helen Nākānelua?

ʻOhana: [some nodding, yes]

KM: Some of you do at Wailua, yes? And Uncle Keola Hūʻeu. That's ʻohana, right? This is ʻohana with us. By marriage, luckily, but you know... We sat with Tūtū, and because Onaona's grandmother, Violet Kaiapa Pomroy, was Tūtū Helen's teacher at school. When she knew that they had a pilina, she, just open up. But we have twelve hours of recording with Tūtū Nākānelua. But Tūtū knew everybody's dirty laundry. This kao lele pā…

ʻOhana (36:27): [laughing]

KM: You know, kao lele pā, that's a fence jumping goat.

ʻOhana: [laughing]

KM: How come brada no look like sister or stuff like that, you know. So, some of it... …Our goal here is to bring stories and voices together, but we will not... [pauses] …The transcript will be as verbatim as possible. But we also know, we have enough hoʻopaʻapaʻa, dysfunction and arguments going on amongst ʻohana already, we don't want to hoʻomau hewa, continue to perpetuate that and pass it on to generations. So, I know sometimes we've just got to get it out of us, out of our naʻau. But we would like, with your permission and understanding, we are not going to... If someone says, "you know, so and so is such an SOB and doesn't know nothing. Pau we are not going, we are not going to include that. You will know it; you will have the recordings. It's up to you if you want to share it. But we don't want to be, as I said, "hoʻomau hewa." We don't want to perpetuate that dysfunction that the colonizers

imposed upon kānaka. “Steal your language, steal your ʻāina, steal your access, steal the rights, steal the water so you no can even take care of yourself.” Go back and read. How many, are you folks familiar with the name Kahaulelio from Lahaina? Old man, Daniel, Judge Kahaulelio was one of the pre-eminent native historians of Lahaina. Onaona’s, tūtū, Mrs. Pukui went, translate him. I went back through and translated other parts his materials, and in 1867 he wrote about the dysfunction that was being imposed upon Native Hawaiians by the growing of the mill, the operation in Lahaina.

(00:38:26) Go to our website, you’ll see it there, and it’ll be in your study, you’ll find, it’s fascinating. He talks about how [paraphrasing]; our women are no longer marrying kānaka. We can no longer grow kalo. We got to go beg. We, you know, all of these things, the impact, it goes back generational. And so, what we need to do is we need to, if we can like tūtū always said, “‘Oki, ʻoki, ʻoki a hoʻokaʻawale aku!” Just cut it, sever it, cut it off and set that aside. No, forget. That’s the problem. They like to rewrite history. That’s what they did out here, right? Rewrite history. So now they try and make you forget. But lucky thing, you folks, your own tūtū, you listened to the voices of your kūpuna, you heard them. Even if you wanted to go surfing, more important. The DNA is in there. It sunk into you.

FA (39:13): Yes.

KM: So, we are going to just try and keep this as pono as we can, and just thank you. So e kala mai, I’m not the speaker here, you folks are, but I just wanted us to have a little bit of [background], so we play nicely in the same sandbox for a while. Okay?

FA (39:33): Yes.

KM (39:33): Mahalo. And I’m going ask one last thing. Inā hewa wau i ka ʻī ʻana o kuʻu waha… If f I make a mistake or if I say something that’s offensive, I ask your forgiveness. Onaona and I, we are lifelong students of mea ʻike Hawaiʻi, ʻike kuʻuna kūpuna, and so you guys are going to help in this important… As sister said in her pule, not just here, how do we pass this on so that laukea, Bella, who is of Hinau genealogy. How do we keep passing this on so that we don’t repeat the same hewa. Yeah. Okay. Mahalo!

Oh yes, I’m sorry. Onaona reminded me of something outside the door. Just a couple doors down on the left. Past this beautiful kiʻi from Puʻu Kukui going up the trail are two rooms for hōʻolu kino, to refresh the body.

ʻOhana: [soft chuckling]

KM: Nowadays we say hoʻopau pilikia and Tūtū said, you know what? It’s only pilikia if you no can go, right.

ʻOhana: [laughing]

? (40:46) Thank you.

KM (40:47): And the other thing, here's now Tūtū Kawena the really funny thing was she, "Oh, for us wāhine, you know, we go, "Hele ʻana wau hoʻopulu i ka mauʻu!" (I going go and sprinkle the grasses a little!)

ʻOhana: [laughing]

Anyway, these so Hawaiians, they love food, they love a little bit risqué, they love music, and they love talking story. But it was all life-giving stuff.

KK (41:10): We love football!

KM: Okay.

KK: We have got the food part down.

KM (41:14): Yes. that's right. Okay, there's drinks over here. There's teas, ice water, stuff, there's mea ʻai. Laura brought some delectable scones…

LS: Macaroons.

KM: I mean macaroons as well. Sorry, I cannot talk English either. So please, maybe as we get ready to get started. If you need something, mea, go get that. And we find our place. Onaona's going to be here to help keep me on track. Foster maʻaneʻi, yes...

FA (41:43): Yes. I want to introduce everybody, so...

KM: Okay, please. Yes, in fact... Thank you. Everyone should self-introduce to so we hear the voice.

FA (41:49): I go start with the Arcangel-Kimokeo. All of us in here are of the Kimokeo ʻohana from Lahaina.

KM: ʻAe.

FA (41:57): And we are all lineal descendants of our Tūtū Man Timoteo Kekahuna, ke kāne, and Kaʻahanui Kaleohano, ka wāhine; who are buried behind of Brenda them's house on 430 Aki Street.

Okay. And so, I'm going to introduce the Arcangel Kimokeo ʻOhana first, who is Brenda, Michael, Lehua here. And that's it yes that came?

MH: I lost my phone. I got to go look.

AH: He'll be back.

FA: Okay, that's Marvin. He's with the Hussey Kimokeo.

KM: Yes.

FA (42:33): And that's Ualani and Anica. So, they cover the Hussey Kimokeo ʻOhana. And then we have the Lawrence Kimokeo ʻOhana, who is my cousin Donna Madrid. And then there is Kamaile Kimokeo.

KK: Kaʻauamo.

FA: Ka‘auamo, from Ke‘anae.

KM: ‘Ae.

FA: And then there’s us, the Ampong Kimokeo who is Michelle, Iaukea and myself. Did I miss anybody?

BA: No.

FA (43:04): Okay. And then I promise I’m not going to talk, talk, talk.

KM: No, no.

FA: I already got, no, no, I already got the 4 1 1.

‘Ohana: [laughing]

AH: You got to listen to the boss.

FA (43:14): So, this is, you know, I talked amongst ‘ohana. So, who I wanted to lead off is, of course the elder in our Kimokeo ‘ohana today, who is my cousin Brenda.

KM: Beautiful.

FA: And then that’s it. I give it on to you.

KM: And we have maps here, the water extraction. We have the 1882 map just around the time of the fire showing the extent where it was. We have 1882, full size here, Ukumehame, Olowalu there. And this is a Pioneer Mill as they were trying to steal, I mean cock-a-roach, no, I mean, confirm title to all the lands throughout Lahaina Town here. So, we’ve got a couple recorders going. We’re going to do our best. And just real quickly, Anthony is a blessing for us and that he has come. Come sit around the table, please, everyone that can. And if there’s not quite enough room, maybe can squeeze little bit, we can get, you know, pili with one another. This is the Pilialoha Room.

FA: Yes.

KM: So, we going get a little pili okay.

FA (44:16): And one last thing. Thank you, Colonel Swenson for being here.

ES: Aloha.

KM: Yes.

FA: You are welcome to stay and listen and be part of our story.

KM: ‘Ae. Mahalo nui. I’m sorry, Anica could you please pass this down [pass video microphone to speaker]. Now here’s, this is just one little request to help ensure that we have a best audio possible. If there’s some discussion, some going on, you have this in front of you. And then if you pass it off to somebody who’s going to talk, we’re going just play it right around the table. Now I have one lavender mic going on here, and I think we’re all doing good there. I, since you’re going speak first, uh,

and if I wasn't blind would be better. And we have a couple recorders… …Thank you for the introductions. Just to help us with voices. May we do one time around, my name, so please if you'd like to start here and go around.

BA (45:47): Is this on?

KM: It is on, yes.

BA: My name is Brenda Arcangel. Arcangel, Kimokeo ʻohana.

KK (46:00): Kamaile Kimokeo.

KM: ʻAe. Aloha.

FA (46:02): Foster Ampong. Ampong, Kimokeo ʻohana.

AH (46:08): Anica Hussey from the Hussey Kimokeo ʻOhana.

MA (46:09): Mike Arcangel. Kimokeo ʻohana.

KM: ʻAe. And we have a recorder going here too.

DM (46:19): Donna Madrid. Lawrence Kimokeo ʻohana,

KM: ʻAe. Ualani, how beautiful.

UK (46:33): Ualani Hussey, Kimokeo ʻohana.

KM: ʻAe. Aloha. Michelle, sister Michelle, you're not going join us.

AH: I don't bite. I just chew.

KM: Lehua?

BA: Introduce yourself.

KM: Come, come please if you, hiki iā ʻoe ke join us, nō hoʻi.

KM: We're going to do a...Thank you. O wai kou inoa?

IHA (47:17): Iaukea Hoʻopiʻi Ampong.

KM: Good, mahalo! And Aunty Michelle.

MH (47:22): Michelle Hoʻopiʻi.

KM: ʻAe. Aloha. You see already this is going to be a little bit fun, but we go from there. So, real quickly, we're going to talk about your own experiences, memories, love of Lahaina and what you have experienced. And I know some of this is going to get a little haʻalulu because you know, it was [pauses] traumatic, best word I can use right now. So, enjoy, take care. Breathe deeply and pule mau. So, I think Sister, you said you are the eldest?

BA (48:01): Yes. What can I remember about growing up in Lahaina? I guess I could begin as far as five years old, attending Sacred Heart School. The street I lived on. We could play kickball on the street. There were no cars on the street. Neighbors knew everybody. Everyone took care of each

other. My father, I mean, I'm jumping all over the place, but I'm trying to remember different things. My father, who is of Filipino descent, he was the jack of all trades. We lived in an old cane house, plantation house, whatever had to be repaired, he did, got wood from the old plantation homes that were abandoned. For a Filipino, he, diving was his passion. He taught that skill to my… not so much my siblings, but my cousins. We had this large station wagon. There was seven of us.

(49:15): So, going back, my dad made kukui nut leis. We went to the beach looking for shells because he cut up plywood of Maui ukuleles. Used the pīpīpī shells to line the...

AH: Outline.

BA (49:35): The pieces of the outline of what he cut out. Made things out of shells. He had enough goggles. There were seven of us. There were four more cousins that went with us to the beach from Olowalu, Ukumehame all the way out to Windmills, picking shells at that time.

KM: Pōhakupule? Is that it? Pōhakupule is Windmills, I think. Yes?

FA (50:00): Yes.

BA: Yes, past Kapalua? It's amazing, you know, what we did back in those days, which was simple and fun. Sundays for us with the Ampongs, the Husseys, the Arcangels, the Lawrences going to Wahikuli Beach, which was so easy accessible back at that time. Now, you have to fight for space.

BA: You have to go early and mark the place up so you can have your own, enjoy the beach. But Sundays was a special day. We all went to church, we met at church and when we left church, we knew we were going down to the beach, Wahikuli. And we all knew exactly what we were going to bring. Nobody bought the same thing, you know, which was nice. But there was enough food. And I'm going a little back, we had a cousin who passed away and we were at that same beach. Now we're all grown and as we look in the ocean, we see our nieces and nephews in the water. Only more of them. And you think back on this is, we're the kūpuna now. We're looking at them on the beach.

(00:51:18) Our home on Aki Street was the hub for everyone. The Husseys, the Lawrence, Kaauamos, everybody came and lived there for long periods and short periods of time. But they always came back to that place. We always come back.

MH (51:39): Everybody was welcome.

BA: It didn't matter what color your skin was.

MH: Yes.

FA (51:44): And everybody was fed well.

BA: Yes.

FA (51:46): Not just food, the mea ai, but the soul.

KM: ‘Ae.

BA (51:49): Yes. And these, this is the place where some of the stories were told. And when you’re little, you don’t really pay attention. But the stories were so beautiful, and these stories don’t come back until now when we talk story. Someone has a story. Someone can relate. And that’s what’s special about our ‘ohana. [tears welling up in her eyes – pauses]

KM: ‘Ae.

BA (52:11): We have always, always in one circle. Yes. As we all get our own issues. But we always came back to that same place that we lost [in the fire].

KM: ‘Ae. So, your home at Aki Street?

BA (52:30): Yes.

KM: Yes. And may I ask real quickly, please. When were you born and you answered the question. I was going to ask you what street you lived on. because you mentioned being able to play on the street. When were you born?

BA (52:43): I was born on June 3rd, 1953. So, it was part of the Territory.

KM: ‘Ae.

BA (52:49): Like I said, I can remember, you know growing up when five years old because that’s pretty much what you can remember. Going to Catholic School, attending May Day programs, down at Kamehameha (III) School. The best thing about being in a Catholic School is we had a lot of off days.

KM: [chuckles]

BA (53:08): Off days. I mean we celebrated every saints day. Every saint you could think of, we were off. And our thrill at that time was the public school. They have to go to school. And it was a tease, but we used to go across the street from the banyan tree and sit...

AH (53:24): And watch.

BA (53:26): And watch…

‘Ohana: [laughing]

BA: And you know… But those are the things. E.K. Fernandez, used to be at Malu ‘Ulu ‘o Lele. That was a treat for us.

AH (53:37): The Jaycee Carnival.

BA: Yes. And we knew after that would be the County Fair, but a lot of times we didn’t have the money to go to the Country Fair.

MH (00:53:46): Yeah, I miss that.

BA: So, E.K. Fernandez was the second best thing for all of us. [pauses –

emotion in her voice] I just want to go home. [tearing up]

KM: ‘Ae.

BA (54:05): My son made the best comment. He said, Lahaina, Lahaina. See, we treated my parents even though my dad, my dad died at an early age at 52. My mom at 68. So after my, I know I’m going back and forth, but after my father passed away, it became grandma’s house because my two older nieces were the only ones that knew my dad. And the rest that was born after them only knew my mom. So, it became grandma’s house. So, my son, we all relate, everyone relates to going to grandma’s house or Uncle Mike’s house because we reside there. But, my son made a very amazing statement about Lahaina that Lahaina was grandma’s houses. Because everybody was so tight back then. We’ve drifted apart.

KM: Hmm.

BA (55:06): One important thing is because, you know, the children left and their parents became old and, you know, eventually they sold their property. So, well I live in Aki Street. I know maybe a handful, maybe more, people that are still in the neighborhood. But that family ties have been lost.

KM: I think what you’re describing, it sounds like at that time everybody knew everybody.

BA (55:43): Yes.

KM: Probably watched out for the kids. And if you was kolohe…

BA: Yes.

KM: …Went home and you probably got the pa‘i you know, little slap.

‘Ohana (55:52): [Agreeing]

MH: Or worse.

FA: But you got in trouble in Lahaina Town.

UP (55:56): Everybody.

FA: And it’s maybe it’s like about a half hour walk from town back to your house. So, from the time you started to go home, all the neighbors already scolding you telling you, wait till you get home. And then when you get home you getting dirty lickings because your mother already know what you did. That was Lahaina.

KM: So, everybody watched out for everybody.

BA: Yes.

AH (56:20): We had Front Street.

UP: It’s the village.

AH: So, everyone would go and growing up, you know, in high school, you know, grammar school. We would go back and forth on Front Street. Okay. So, the thing is, is that no matter how many times you passed this place called Baldwin House.

KM: Yes.

AH (56:38): Our aunties were working in there. They would call our mother on the phone and tell them, you know, Anica passed by with a whole truckload of people five times in less than half an hour. When I get home, my mom's standing there with the slipper. What did you do on Front Street.

UP: Why are you wasting gas?

UP: Or the broom.

'Ohana: [laughing]

AH: So it's like this town can't be anything without anybody not saying anything to your mom.

BA: But we took care of each other.

AH: Yes.

BA (57:09): That's, that's the key.

KM: Yes.

BA (57:12): You don't, it's sad to say it's not… It's, it's gone.

KM: Yes. It hasn't been like that for a long time, yes?

BA: No, it's gone.

KM: This [gesturing money] took the place. The dollar sign.

BA (57:25): Yes.

UP: Changed everything.

BA: You know, our home is an old cane house, apparently built back in 1934. So, we are the original last of the plantation house. There are more in the neighborhood. But that's the last of the plantation days. Pu'u Koli'i [camp] is gone.

That was one. Lahaina Pump [camp] was one area. Kapunakea [camp] was one area. That above the sugar mill, that was last one that we had left. And it's gone.

KM: Kelawea Camp?

UP: Lunaville.

BA: Lunaville, all gone.

KK (58:08): Yes.

UP (58:10): Crater Village.

BA: Crater Village, gone.

UP (58:13): Olowalu Camp, gone.

BA: All gone. But we still remember those. So, when we get together, we love to talk story about those days. You know,

KM: ʻAe, so important to pass that aloha onto those generations too.

FA (58:32): Cousin, can I add something to your moʻolelo? Foster Ampong, I'm the Kimokeo ʻohana that does genealogy and the family history for the ʻohana. So, Brenda, the Arcangel Kimokeos on 430 Aki Street. Their property is the last of Land Commission Award 312, Apana 3, Royal Patent 1180 original Māhele Award to one of our family's patriarch Timoteo Keaweiwi.

FA (59:08): And so Brenda and Mike and Lehua who are here today, they have the genetic tie to the land. They have the title conveyance to the land. And they're unfortunately, the victims, and fortunately survivors of the August 8th, 2023 fire and adjacent to their property on the Olowalu side is an undeveloped lot. It has no street number. It's identified by its TMK: 023069. And that is where our Kimokeo family, burials are located. And we have several ʻohana that are buried there. And one of our Tūtū is registered with SHPD (State Historic Preservation). And, I just want it on the record that the Arcangel Kimokeo are the last of the Keaweiwi-Kekahuna line who today is known as Kimokeo of Lahaina to be on their ancestral land, Māhele land. And they carry forward that. And like I said, you know, the genealogy, the title conveyance, you know, and survivors of the fire.

KM: ʻAe.

FA (01:00:25): And that's why we as ʻohana are here to help not just the Arcangel Kimokeo, but all the Kimokeo ʻohana who...

BA: Because we're all tied in.

FA: Yes.

KM: Yes.

BA: We're all one.

KM: So, the Keaweiwi, [L.C.A.] 312, I think you said ʻĀpana 3.

FA (01:00:39): Yes.

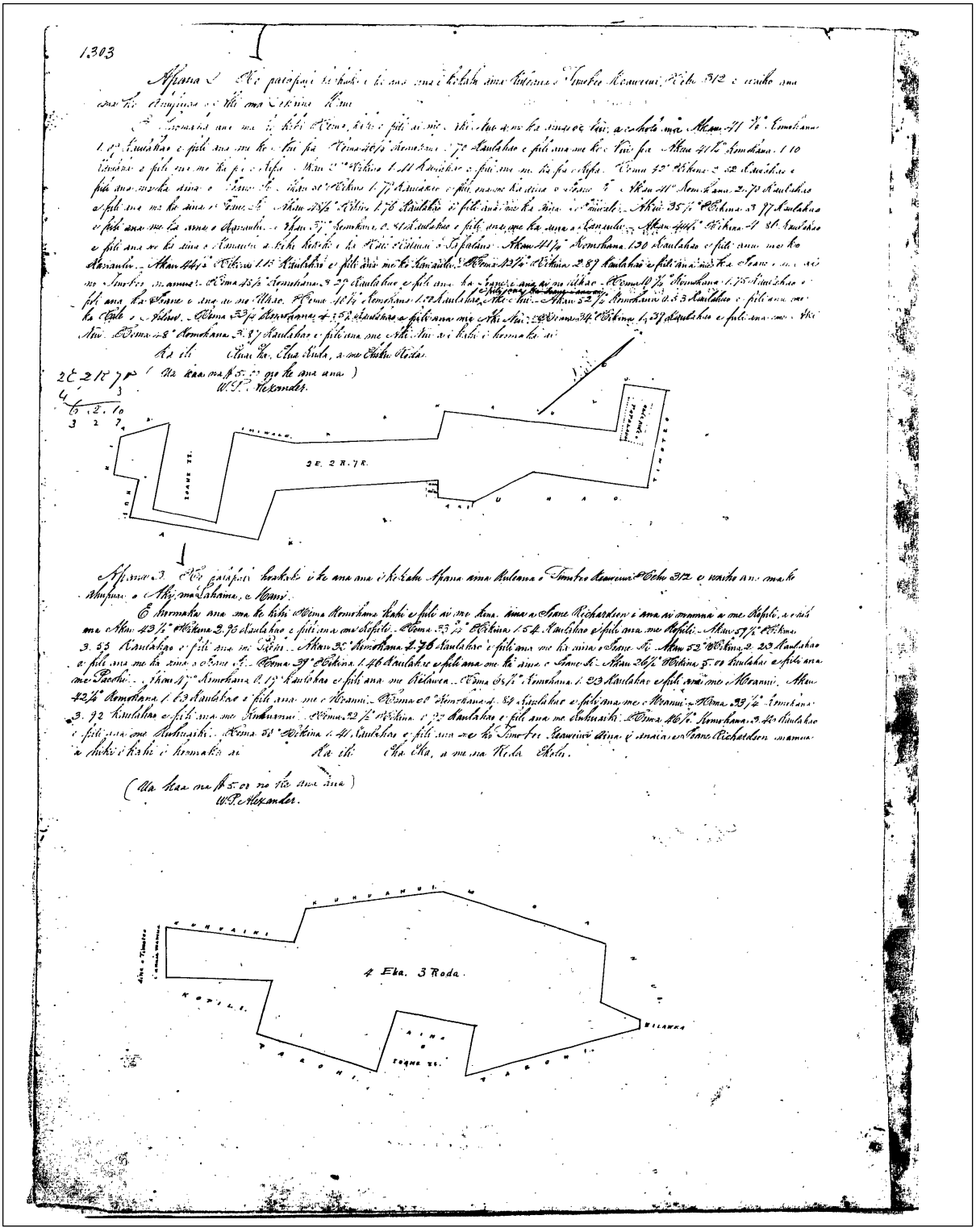
KM: Is the ʻāina that your house was on as well?

FA: Their property at 430 Akia is the last part of that.

KM: The last part of Apana 3?

FA (01:00:51): Yes. That still is.

KM: Did that come through your mama's genealogy down and that's how you folks?



Portion of Kuleana Awards of Timoteo Keaweiwi, Helu 312, ʻĀpana 2 & 3, Notes of Survey and Plot Plans (Mahele Award Bood 2:1302)

BA/FA (01:00:55): Yes.

KM (01:00:57): I see, and that's important.

FA (01:00:59): Yes. And then, to verify that, to substantiate that, it's well documented with the probates. And just… I know this is public record, what I'm discussing, but this is really the first time that I'm officially doing [participating in] an ethnographic interview and coming out publicly. The lands except for their property, that Land Commission Award, along with three other properties that totaled five ʻĀpana [distinct parcels]. That title was quieted, back in 2013. And so the family lost that land through that. And except for Brenda them.

KM: May I ask, was it a large developer or was it a different family? A large landowner?

FA (01:01:52): That was the Pioneer Mill Company.

KM (01:01:54): Yes.

FA (01:01:54): They filed the quiet title, you know. And as I understood it at that time, to file a quiet title action, you had to have interest in the property. And they did have interest. But just… and again, for the record, Brenda's family, the Husseys and other Ampong Kimokeos...

We challenged the quiet title, you know. We objected to it in court and we lost. We got busted up [chuckles].

AH: But we tried. We tried.

FA (01:02:25): We tried. And then that's when I took the steps to register the burials.

KM: Good.

FA: And they just recently did, the archeologist through the Army Corps just recently did the archaeological survey and they discovered additional burials there. Along with, additional archeological features. And so it's turning out to be a much larger, more comprehensive feature for the family.

KM: Yes.

FA (01:02:53): And it's beginning to really match the oral history that was passed down to us.

KM (01:03:01): Beautiful. Mahalo!

FA: Oh, sorry, one more thing [chuckles].

ʻOhana: [chuckling]

FA: So, we are the descendants here, the Kimokeo ʻohana of Lahaina. So, anyone from the Kimokeo family that can tie into Timoteo Kekahuna and Kaʻahanui Kaleohano they are the Kimokeos of Lahaina.

KM: So, Kaleohano also?

FA (01:03:22): Yes.

KM: And Keaweiwi… now Kekahuna... Keaweiwi is pili to…?

KK: Yes.

KM: They siblings or?

FA: Yes. Siblings.

KM: How...

FA (01:03:36): So, Timoteo Kekahuna and Kaahanui Kaleohano they… So, Timoteo Kekahuna was born approximately about 1852. Ka‘ahanui Kaleohano (ka wahine) was born approximately 1860. Okay. And so Timoteo Kekahuna’s father is Keaweiwi Kekahuna.

(01:04:09): And his mother is Waikāne (ka wahine). And so Keaweiwi Kekahuna is the sibling of Timoteo Keaweiwi. Timoteo Keaweiwi and Keaweiwi Kekahuna are the siblings. And Timoteo Kekahuna was born before 1795.

And Keaweiwi Kekahuna was born after 1795. And that’s why when I told you about the Probate No. 185.

KM: ‘Ae.

FA: You’ll find a lot of information there. But what I’m sharing with you first came to me from my mom in her story telling.

KM: So real quickly, your parents, your mama?

FA (01:04:51): My mother, my mother’s, Emma Kaiu Kimokeo. Also [known as] Emma Kaiu Kalaluhi.

KM (01:05:06): Oh!. All these names you’re mentioning… I was telling brother [Foster] that Onaona and I have just finished a translation of over 3,600 documents from the Māhele of just Lahaina. We’ve retranslated because of the very poor, the inaccurate translations that are typically available because they describe lands in different ways. Every name, Kalaluhi, Kaahanui, Keaweiwi, Kimokeo mā all of these names, we know that they tie straight to here. But we also know that they share a pilina

FA (01:05:42): Yes.

KM: With many other ‘ohana, like Hinau and others because they were in that lineage a pilina to the Kamehameha household.

FA: Yes.

KM: Thus, they were granted lands. Not only in Lahaina district

FA: Yes.

KM: But also in other places.

BA (01:05:58): Yes.

KM: You know, other islands because you've seen Keaweiwi on O'ahu.

BA: Uh-hmm.

FA [01:06:03]: Yes. And exactly as you explained Kepā, when you look at… So what I'm trying to build the segway for everyone so they can see the picture. So, on 430 Aki Street, we have the Arcangel Kimokeos. Okay. Most of them were born and raised in Lahaina. Born in Lahaina, raised in Lahaina, period. And then our family burials are right behind their house. And we, growing up, didn't know. You know, we were young kids. We didn't learn until later.

KM: Did they tell you no go play back there?

FA: Of course.

KM: Okay. good.

FA (01:06:40): And then, we never like too [chuckles].

BA: We knew.

AH: I knew.

BA: We knew, we were the caretakers. We were told, go in the back. One thing my father would always tell us, there was this huge plumeria tree.

AH (01:06:57): Yes.

BA (01:06:57): He would tell us, go and water the tree.

(01:07:01): But we never disturbed the graves. We always knew they were graves. We just didn't know who was there.

KM: Yes. May I ask what kind plumeria? Was it the Singapore or was it a more?

AH: The yellow one. Sweet yellow.

KM: That's the really beautiful one. It's interesting you see that, you look around, the reason that plumeria, and particularly what they call "Singapore plumeria." The reason they call it make-man or graveyard flower is because when they would bury, kanu before. No more mortician and all that other stuff.

FA (01:07:32): Uh-hmm.

KM: So it was, you hala today. Tonight, we get hoʻolewa, and tomorrow you in the ground.

FA: Yes.

KM: But the plumeria tree plant for help the smell a little bit. Refresh the air. Febreeze.

ʻOhana: [laughing]

FA (01:07:52): No, no, no. But, so you have 430 Aki Street and then you have the

family burials. You know, that's like I said, now it's turning out to be… Some of the people I've been with that have seen it and, and I'm conversing with now; Every single one of them, without me making any mention, are all looking at it and see it as a heiau.

KM: Hmm. So, there's a feature on the back?

FA (01:08:15): There's features in there.

KM: Yes.

FA: And so the family, like I said, it was conveyed down through the family, through the probate and prior to being at Aki ahupua‘a.

And you probably know this because you did the translations and you saw the Land Commission Awards and the testimony. Our tūtū actually first came to Lahaina in 1820 and at Waiokama.

KM: ‘Ae.

FA (01:08:47): You know, and another one of our family patriarchs, Nalehu, brought Keaweiwi from Moloka‘i to Lahaina. So, they were both Konohiki in their respective ahupua‘a, you know.

KM: Yes.

FA (01:09:03): And so when people talk to me about, you know, the ali‘i lines, the konohiki and stuff, and I listen, I know, and there's very few of those that really know it because they hit all the right points. But for me, I never became interested, you know, until later on in my life. So, Waiokama, if you look today where Shaw Street stay.

KM: Yes.

FA: So, you guys know where the Salvation Army was, right?

BA/KM: Yes.

FA (01:09:34): Okay, so right across on the Salvation Army, on the Olowalu side of Shaw Street. Which was really an alanui back in the day, a trail, a foot trail. Today it's identified as Property 90 Shaw Street. I don't, can't remember off the top of my head for the TMK, but that actually is part of the original Land Commission Award 312. ‘Āpana 5. So in Land Commission 312, there were five ‘Āpana that were scattered around Lahaina. But 312 was awarded to Keaweiwi.

(01:10:17): And then not too far from that, on Front Street, there was other Land Commission Award to Nalehu [L.C.A. 10645]. So Nalehu was a chief that originally came from Moloka‘i. But when you go back into our family history, they don't really originate from Moloka'i. They come from Kohala, you know, and then you're going back into the chiefs and the families of Moku o Keawe [Hawai‘i Island]. That's when you're going back you know, and so we actually, the Kimokeos today, we are known as Kimokeo because our great grandfather, Timoteo Kekahuna had

changed the family name.

(01:10:56): From Kekahuna to Kimokeo. That's why the Lawrence Kimokeo, the Arcangel Kimokeo, the Kaauamo Kimokeo they're all… Their grandfather was Alfred Kimokeo. He was one of the nine children of Timoteo Kekahuna and Kaahanui Kaleohano. He had, what, sixteen that lived?

BA (01:11:23): Still counting.

FA: They had plenty kids and the sixteen survived. And so they're the grandchildren of that Tūtū Man.

KM: ʻAe.

FA: And so when he was buried, he took back the name Kekahuna.

AH: Yes.

FA: And so you will see, he's the only one I know that took [back the name], but everybody else kept the Kimokeo. So, I just wanted to share, before I forget, sorry.

KM (01:11:48): Yes. It's so important, particularly for the Colonel and for Laura, all of these Land Commission Awards and these numbers that are being described. If you come to this 1882 map, or this 1916 map where the Pioneer Mill, Eisenberg and, one other gentleman, and Campbell mā and a little earlier, were all trying to consolidate title of land so that they had proof that, "it's our right to take every bit of water, our right to, to remove the people from the land or put them into little plantation camps here and there." It's all documented as well on the map. So, it's really important to have familial stories being handed down that remember these connections, this pilina. And if you are at Shaw Street.

FA (01:12:35): Yes.

KM: Waiokama, you also come pili to Mokuhinia, Mokuʻula these Royal, Hale Kamani or Hale Huki.

FA: Yes.

KM: Which is now the Armory or Hale Piula was called later. Hale Kamani, Kamehameha III, you know, these all competing...

FA (01:12:51): Which is why when I first, when the fire took place, and then there were all the agencies coming in to help the community. And I'm going to speak frankly.

KM: Yes.

FA (01:13:06): You know, and fundamentally in a factual way, by no means, am I trying to bad mouth anyone.

KM: Yes.

FA: But there were a lot of people that were positioning themselves in

Lahaina to get in line for the federal funds.

KM: Yes. And some of them not from here, too!

FA: A lot of them were not from here.

BA: A lot of them.

KM: Honolulu?

FA: Yes. Even the ones who claim they are from here, are not from here. So, what I'm saying is that I made... Okay, so this is why some of you may have seen me get emotional when I introduced the Colonel, but there's a reason for that. Okay. And it's very deep and sincere. It is not ho'omalimali kind action. Okay. So, in the beginning, in September, I was talking, you know, amongst the county people and all the people that were getting involved with the recovery and the response and all that. And I was looking for the contact information for FEMA. And I honestly wasn't getting a way. I wasn't getting anything from anybody. I reached out through emails, and I felt like I was getting stonewalled and ignored. So, I persevered, long story short, and I was finally given the contact information from Chelsea Kline. And so, what I did was, I, you know, there was some good people at SHPD that helped me out. And I was able to put together an overlay map and identify all the properties that our family have ancestral and historical ties to. And so, I was able to communicate that to FEMA. And then that's how our family got added to the archaeological treatment plan. And it was from there that things started to finally… I was able to help the family even further. And then the Colonel along with his team, you know, Kristen Fuld, Laura and the other good people I've met, they were helpful. They've been helping our family.

KM: Good.

FA (01:15:06): You know, the county people that I reached out to, you would think we would get help from them. And these are local people, none of them. I never get that. But from the Colonel, from FEMA, they were the ones that were helping us out.

AH (01:15:19): Thank you, thank you very much.

KM: Mahalo.

FA: Thank you for stopping me. [chuckles]

KM: Mahalo, mahalo nui! May we, just as we continue, so we make sure we catch voices and things. Sister Anica would you mind?

AH (01:15:32): Hi. I'm Anica Hussey, from the Kimokeo line. I now reside in Kahului, not by choice. Even before the fire, living in Lahaina as a single person is ridiculous. So, I moved to the other side. But my family is still in Lahaina. They are still in their homes. Growing up in Wahikuli Homestead right down the street, it was called 1512 Malo Street. That's

where I was raised until I was 20 years old.

(01:16:14): And our neighborhood was full of different ethnic backgrounds, but we all knew each other. So, if we lived in that neighborhood and our cousins Arcangels lived in Mill Camp on Aki Street, we always would get together. Either at down the beach, which is Wahikuli State Park, or it's called to us, "Sandbox."

KM: Okay. [chuckles]

AH: So, we… on Sundays, even if we went to church, went to Hop Wo Store [728 Front Street] right after that, then we would go down to the beach. We know that the Ampongs would be bringing something, Aunty Emma would make especially. Then we would come down to our side, which is the Hussey side, which has chili. We had a big, big bottle of mayonnaise.

(01:17:08): And then the Arcangels would come and they would bring what they had. Everybody would bring something. It wasn't just the Husseys. It was the Husseys, the Ampongs, the Arcangels, the Kaʻauamo, Kimokeos. I mean, we were all there. We didn't know half the time we weren't related to everybody because the whole neighborhood was our family.

(01:17:31): It didn't matter if you're Portuguese, Japanese, I mean, my neighbors were Japanese, Portuguese, my other neighbors was Portuguese, Chinese. We didn't know, we weren't related because we were all together. We knew each other. And my older brothers and sisters, the five oldest all went to Sacred Hearts. I was lucky enough to go to Kamehameha III.

ʻOhana: [chuckling]

AH (01:17:55): I got to ride the bus. I didn't have to go on a plantation truck to school. I got to ride the bus with the rest of my cousins who are not Catholics. Like the Ampongs. You guys didn't go, to Sacred Hearts you guys went to...

FA (01:18:10): We went surf.

AH: That's why I wanted to go to Kamehameha III. Because I wanted to ride the bus like everybody else, you know. [laughs] I mean, growing up in Lahaina, my mother told us stories about Kekaʻa, which is in Sheraton. Where Sheraton Hotel is now.

KM: Yes.

AH: So, they lived there. My grandfather was buried there.

KM: At Kekaʻa?

AH (01:18:35): Yes. Up on the top. So, when they built Sheraton Hotel, they desecrated their graves.

KM: ‘Ae.

AH (01:18:46): They put it into a metal box, the bones of my grandfather and grandmother and aunty, and threw it up in Makawao Veteran Cemetery. So, we go to visit, it’s just a placard that says my grandfather’s name on it, but nobody else. So, we’ve heard stories about Keka‘a that my mother would jump off of the big black rock. Not the small one where the tourists go.

KM: Yes, yes.

AH (01:19:16): This is the big black rock. She said when she was little, she could swim right under, all the way. You can’t do that now, of course. But I’ve heard stories about the sharks, the shark gods.

KM: ‘Ae, the manō that was the deity.

AH: And the stories that my mom would tell about that growing up there was something that kind of like the plantation days. Everybody knew each other. It didn’t matter who you were, you know, you took care of... In other words, say, he came to my neighbor’s house, we would all eat the same. We wouldn’t get more or less, we’d get the same. And everybody was fed and told to go home. And you know, so in other words, every neighborhood took care of you. So, I would go to their neighborhood, and I always watch for the Japanese ladies right down the street. She would tell me, “you go up there. Stay up there.” Okay. So they would come to our neighborhood. The Chinese lady next door would tell them, “you guys stay here, or you go up to the Ampongs house.” So, you know, we’re always together. Nowadays you don’t see that.

KM: Yes.

AH (01:20:29): The kids don’t even know each other.

KM: No. Too busy with this stuff [gestures phone texting].

AH (01:20:33): Yes. And for me, I have a grandnephew that wrestles. And I am, as you can see, I’m very proud of Lahainaluna [pointing to her Lahainaluna shirt], but I’m also very proud of my name. So, when I walk into a building and they’re like “Oh Kimokeo, you’re from Ke‘anae, right?” “Sorry, no, [laughing] I’m from Lahaina.”

‘Ohana: [laughing]

AH: “No, no, no, no, the Kimokeos from Ke‘anae.” I says, “No, the Kaauamo Kimokeos are from Ke‘anae. I’m a Kimokeo Hussey, I’m from Lahaina. But the Kimokeos Kaauamo are also from Lahaina.

KM: ‘Ae.

AH (01:21:11): We are originally from Lahaina. And they’re like, “Oh, I didn’t know that.” “Yes.” “Oh, Hussey. Oh, isn’t that haole?” I said, “And?”

‘Ohana: [laughing]

KM: You no can see [pointing color of skin].

AH: Well, you know, I said, "And." I said, "my great-grandfather was a whaler. Yes. He came over on the ship. He met my great-grandmother had 16 children with her. From one lady." [chuckles].

KM: ʻAe.

AH: But only 14 lived. So, from that side, you get the Hussey's and the Kimokeos. So the Kimokeos, oh my God. 14 or 16 children.

BA (01:21:54): Still counting. I don't know. Not sure.

AH: I guess because they didn't have TV.

ʻOhana: [chuckling]

KM: No TV back then that's why.

AH (01:22:00): That's a grandma used to say. I come from a family of eight. Actually, my mom had nine children, but eight survived.

KM: You had black and white TV back then, right?[chuckling]

ʻOhana: [chuckling]

AH: I think we had stereo.

KM: Oh, okay!

AH: Well see, my oldest sister and I are eighteen years apart.

KM: Oh!

AH (01:22:16): So, the five oldest of my family, of my siblings are actually born and raised in Lahaina. I don't have the privilege. I'm only raised. I was born in Wailuku. because there's only one hospital.

BA: Hospital.

AH: But when they were born, they were born in Lahaina at Pioneer Mill.

BA: Yes, plantation hospital.

KM (01:22:41): Yes. And how many babies? That's one of the interesting things. Even...

[Lights in room flickered].

DM (01:22:52): They're with us.

ʻOhana: [looking about and chuckling]

KM: Aloha...! So, how many babies did not survive? Plantation Hospital births. It's a big story too [Plantation stories across the islands record many still born births and mothers dying when in labor.]

BA: Uh-Hmm.

AH: There's a lot.

BA (01:22:59): Yes.

KM: Now I'm going to go back one thing you mentioned Kekaʻa. That's very important because last year Onaona and I did an ethnographic background study, and there's some really fascinating history. So, I'll make sure that I send that [done on August 12, 2024]. I think I have all of your email addresses in the...

FA (01:23:15): Yes.

KM: As you've been sending. I will just send, if it's okay, because it does speak about some of the earlier burials tied to the kuleana that were on Kekaʻa as well. So, it may be of interest to you

FA: Can I add to the story?

AH: Sure.

FA: So, what Anica has just shared with you folks about, Kekaʻa Camp where her mom, so Anica's mom and my mom are siblings, sisters, Kimokeo. And so it was Anica's mom, my mom, they had another sister, Dorothy and also an older sister, Mariah, who married Kahalekulu out of Waiehu,

MH (01:23:57): Foster, who was Mariah? Auntie?

FA: Auntie Mariah, Uncle Moke's, Kahalekulu..

MH: Okay, I forgot.

FA (01:24:03): So, their parents, Nape Kimokeo, who was one of the sons of Kaahanui, Kaleohano and Timoteo Kekahuna. Nape Kimokeo and Abby Waiau, who is our grandmother.

KM: Oh.

FA: From Kaimū, Puna.

KM: Yes, yes.

FA: Along with another older sibling of my mom and my Auntie Wailana. Those three were buried at Puʻu Kekaʻa. And then a matriarch, one of our family matriarchs, Cecelia Morris, she was actually the youngest sibling for Timoteo Kekahuna. She was buried there along with her husband, John Morris. John Morris is from Kapuna, Waiheʻe Valley. And they all were dug up in 1962.

KM: Hmm.

FA (01:25:01): When AMFAC came in and built the Sheraton Hotel. And so a lot of folks think when you hear the name Kāʻanapali. Yes. Kāʻanapali Resort, Kāʻanapali, they're looking at where all the hotels are. You know, the Hyatt, the Marriott, the Kāʻanapali Aliʻi, West End, Whaler's Village, Kāʻanapali Beach Hotel, Sheraton, Maui El Dorado, Royal Lahaina, the old Hilton, that whole area. They, today, folks see when they hear the name Kāʻanapali they identified that area as Kāʻanapali, when really Kāʻanapali is the name of a moku.

And the moku extends from Puʻu Kekaʻa all the way out to, a couple gulches away from Makamakaʻole going towards Waiheʻe and then all the way up to Puʻu Kukui so that's the Kāʻanapali moku. But the business interests, the politicians back in the Territorial then becoming the State had already eyeballed tourism is going to be their next economic engine in Hawaiʻi. And so Kāʻanapali Resort was built, and that's why they came in and they dug up all our tūtū in 1962. So, I came across maybe a nineteen page document some years ago. It was the application for, to the National Park Service to have several locations in Lahaina to be registered as National Historic Landmarks.

FA (01:26:41): So that's how pretty much Lahaina became a National Historic District. And the two men that put that paper, that application together was Jim Luckey, who was one of the founders for Lahaina Restoration Foundation. And Chris Hart, he was the planner.

BA: Oh, yes.

FA: And when you read that application, you can see their narrative was all geared up for whalers, for plantation missionaries. The whole work, yeah.

KM: Yes.

FA (01:27:08): Yes, they mentioned Kimokeo Family in there. That's where you first see the Kimokeo name in some of the correspondence between the missionaries and the missionary headquarters in New England and what have you. So, it was just this past year because of the fire, and I started to do more research. And I don't know what happened, but I pulled up, pulled up another document that had an update to that 1962 application. I think it was dated 1974?

KM: Around there, yes.

FA: But it was a three hundred page document. And it had the names and the pictures and all the people that were involved, you know, in Lahaina, in Maui County, in the State, and the DOI and the Park Service, and in the US Congress, that actually created that Kāʻanapali Resort. So, when I'm reading this, for me, like Anica, she describes how our family... See, people use, like to throw out the desecration card.

(01:28:13): You know, when you're talking about when somebody wants to fight against a development or what have you.

KM: Yes.

FA: But our family actually experienced that.

KM: Yes. You lived it, you were the beneficiaries…

FA: We lived it, yes.

KM: …if I might say of the desecration.

FA: Right! And we witnessed our parents anguish and agony all the while growing up.

KM: ʻAe.

FA: Which is one of the reasons why I'm so involved with reinternments. But for me, I don't… you know, like a lot of us, I grew up in a generation that didn't speak Hawaiian. You know, it wasn't cool to know your culture and what have you. None of that started to come until later in my life. But, for me, that's why family is so important. And my approach is, when there's an inadvertent discovery or disturbance, my focus and my priority is just to take care of… Mālama the iwi.

KM: ʻAe.

FA (01:29:10): And to reinter. No drama.

KM: Yes.

FA: No photo ops, you know. No. I just get four stages of the reinternment.

KM: It's personal.

FA: Take care. Yes it is. It's like somebody died in your family.

KM: Yes.

FA: And you're taking care of the services. And then pau, you go home.

KM: ʻAe.

FA: But Puʻu Kekaʻa like how Anica explained that affected our whole, our entire family. And I try not to dwell on it. I want to make sure it never happens again.

KM: Yes.

FA: You know, and in the rebuilding of Lahaina, there's so much that I'm looking forward to, but there's so much I want to discuss and have conversations about. So we don't make these same mistakes again.

KM: ʻAe. Again, that hoʻomau hewa (perpetuate wrong).

FA: Yes.

KM: Just to perpetuate the same hewa, you know, the transgressions upon… You've got a thousand years of kānaka history here. And 1823, the missionaries decide to settle in Lahaina, a little bit of whaling activity. But it's a kānaka story first.

FA (01:30:15): Yes.

KM: It should be a kānaka place. And then potentially, and then, is this correct... Then with informed ʻohana who can share. So. then you do it, but you don't need a million people a year. Is that right?

FA: Right.

KM: You need it to be respectful, informed visitation.

FA: There needs to be balance.

KM: Yes.

FA: You know, we… I've been active, been engaged in the last twenty years. I'm out there in the public. People either like me or they don't. I make no bones about my passion and about my feelings. But I want, I really want to see Lahaina rebuilt. First and foremost, I want all the families... It doesn't matter whether you're kanaka or you Filipino or you haole, you know, or you're malihini or you kama'āina, if you lost a home. I want to see everyone of them to have a home again. You know not to get pushed out.

AH (01:31:15): But the way you want it, not the way somebody else telling you.

KM: Yes.

FA: Yes. Okay. I'm going to stop.

KM: Mahalo! There's so much going on you know.

FA: Yes.

KM: Just, and it's so important. because you know that these like Puʻu Kekaʻa or like the Keaweiwi LCA 3 1 2 Apana 3 and others.

FA: Uh-hmm.

KM: You know, these kūpuna there was so... Why don't… what's the native word, kulaīwi? How would you translate that? Kulaīwi. We hear it like in the song Hawaiʻi Aloha. Kula iwi, home basically.

FA: Yes.

KM: But you see, I got to tell you, that's just one more example of what happened with a sort of a colonial vision. Because, if a Hawaiian… and if you're speaking the language, you know that it is describing these broad plains of your ancestors' bones.

FA (01:32:15): Yes.

KM: It's not just homeland or native land. It is the plains upon which your ancestors were born - buried. All of these kula from ko kula kai, that shoreward region, up to the Ko kula uka, as you were saying.

FA: Uh-hmm.

KM: Luna, Waena, Lalo for Lahaina.

FA: Up, down.

KM: Yes. You get all the way down. These are where your ancestors were buried. So, don't be surprised. It shouldn't be an inadvertent. You should already know. Going get chance.

FA: Yes.

KM: Yeah. Okay. E kala mai. But this is so important, you know, that you folks… and you perpetuate this. You pass it on. Now sister, you good? We go see Brother?

LA (01:32:53): No, I'm good.

KM: Okay.

LA (01:32:53): I good.

AH: Pass it on.

KM: How come. Waiho ka hilahila ma ka hale, leave your shame/shyness at home.

LA (01:33:03): They said everything already.

AH: Everything, okay. You… [indicating next speaker]

DM (01:33:25): Aloha mai. I'm Donna Madrid, daughter of Iwalani Kimokeo and Frank Lawrence Jr. Born and raised in Wailuku on the other side of Mauna Kahalawai.

KM: ʻAe.

DM (01:33:41): In Wailuku in Puʻu Hala Camp.

KM (01:33:46): ʻAe.

DM (01:33:46): Who I heard was called a village in the voluntary evacuation last week due to a fire in Pihana.

KM (01:33:53): Yes.

DM (01:33:53): And I remember, and you know, our cousins Husseys, Ampongs, Arcangels, they're like brothers and sisters. Everybody's mother was our mother. And this house that we're referring to, Aki Street hosted weddings, funerals, baptisms, 1-year-old baby lūʻau. All kinds of festivities that brought the ʻohana together. And what I remember as a kid, I knew about the grave sites in the back. My mama worked for Dodo's Mortuary for twenty-five years. That was my playground.

ʻOhana" [Chuckling]

MD: So death was part of my upbringing. Mom would always be more fearful of those alive...

ʻOhana: [agrees]

DM: …than those that are gone because those that are gone will watch you, guide you, protect you, you just call on them. And that light is all of our kūpuna.

BA: Yes.

DM: That flicker, happens to me all the time. But what I remember is those evening walks.

BA: Oh yes.

DM (01:35:20): Where my mother, the kolohe one would be eyeing up aunty's, orchid nearby the fence

‘Ohana: [laughing]

DM: Or lychee, a low hanging lychee or mango. Right? And those days, if it was hanging on the street, they welcomed you for pick ‘um. Now, today, you know...

BA (01:35:41): You have to pay.

DM (01:35:42): You get one summons maybe later.

‘Ohana: [laughing]

BA: Yes.

DM: Yes. So, I remember, and the cooking of the food while you walking and that trail behind, where the grave site was. There was a trail that we took to go to E.K. Fernandez or the Bon Dance.

BA: Yes.

DM (01:36:05): And we could walk. We could walk barefooted. Yeah. “Where your slipper?” “Oh I get ‘um, get ‘um on your feet. But then as soon as you get down that trail, stay in your pocket. Okay. Because you cannot lose ‘um. You got to come home.

‘Ohana: [laughing]

DM: Right or you going get lickens. So, we would walk, and we had no worries in the world.

AH (01:36:27): No fear.

DM: Our parents let us willingly. Nowadays it's a little bit different. You got to think twice about allowing.

KM: Yes.

DM: Your mo‘o, your keiki to go. Right. Um, let alone barefooted in the hot sun. Right. So, I remember hopping, walking on the hot red dirt and hopping from one grass patch to another because your feet burning.

‘Ohana: [laughing]

AH: But your slipper in your pocket.

DM: Yes. And then, you know, I just discovered about the possible heiau.

BA: Uh-hmm.

DM: Makes logical sense because the rock formations all along that trail.

BA: Uh-hmm.

DM (01:37:09): That's my memory.

BA: Yes.

DM: And...

BA: They've been looking for it. It was in the back yard.

DM: And the other side was Gaylen Hashimoto's house.

'Ohana: [laughing]

AH: That's right.

DM: You know "Hui, we going down."

AH: You going come?

DM: So, I also remember cleaning the graves at Maria Lanakila.

'Ohana: [agrees]

DM: And spending hot days. Right. Because I come from Wailuku rain plenty. Right.

AH (01:37:39): Nice and cool.

DM (01:37:40): Oh, and my father would always tell me when we come home. Right. Oh, can you smile? Cause pāpa'a.

'Ohana: [laughing]

DM: Smile, so I know you there. But those are memories and yet our family. And I mahalo you cousins you, my mother is one of those that married outside. Auntie Darling too, right?

BA: Uh-hmm.

DM (01:38:06): Not kanaka. But that sense of aloha, and that essence of 'ohana, that sometimes I feel we're losing it with the new generation, but we have to recover that. And it's happening. It's happening because people are doing it in their families slowly. It was the love. The love that you know, you can fall down, make mistakes, stumble, but you still going be loved.

KM: 'Ae.

DM: Yes. My mother is Iwalani Kimokeo, her sister Maylin, Auntie Darling was her nickname. And Uncle David, her husband were my godparents. And I know we don't talk about this too much now with death and stuff, but when I say we host funerals in this house, we slept with the deceased.

AH: Oh yes.

DM (01:39:18): In the casket. In the living room. It was so natural. We were not fearful. Not fearful at all. And I remember Uncle David's walls in his living room. He would make these beautiful shell plaques, like, and had the Hawaiian chain with the Big Island and the Pae 'Āina all with shells that he would gather. [tears welling up in her eyes - voice trembling.] We all would gather. And all the mauna on each island was represented by

different ʻōpihi sizes so you knew where he was.

(01:40:07) Right. Um, and just wanted to let you know that Kelly just recently passed on the last piece that uncle gave her a long time. The bugga was heavy because it's all plywood.

BA: Yes.

DM: Passed it on to Mahealani.

BA: I know. I don't know where it's at though.

DM: So, and kukui, Uncle David made kukui lei every time we graduated from high school, that was what we looked forward to, was getting one of Uncle David's kukui nut lei.

BA: You would think he was Hawaiian, but he was Filipino [Chuckling]

DM: Yes. I know. That was a sad day when my mother said that uncle was Filipino, I was like...ha!

AH: We never know that kind of stuff when we were little.

DM: And by the way, I was born November 18th, 1958, the year before statehood.

KM: Mahalo.

FA: You was born when. What?

DM: November 18th. Why?

FA: Oh, I was November 12th.

DM: See.

FA: I'm older than you [chuckles], I can pull a kūpuna call then on you.

ʻOhana: [laughing]

DM (01:41:03): One of my favorites. Made us laugh all the time. You know, you remember...

BA: Foster, this is, he brought us together [tears well up in eyes].

KM: Yes.

BA: And we're learning every day. And it triggers things that Donna may remember, talk story, and then we… Somebody else brings another topic. But we're learning from him. It's a long journey and it's going to be a longer journey.

KM: Yes.

BA: But we've come such a long way. And our children are finally… Some are finding the time. That want to now learn all about this. And we've been pushing. But it wasn't their time.

KM: Yes.

BA: They chose their time.

KM: Yes.

BA: So they're now getting involved.

KM: May I ask a question of you, and we mentioned earlier this idea of inherited trauma. All those things that were imposed upon indigenous people by whoever the conquerors were. The fire was another layer of that. Is there any thought that… And forgive me if this is not spoken properly, but maybe one of the things about the fire is that sort of goodness can rise out the ashes?

AH (01:42:33): We're hoping and praying for that.

KM: Good.

BA: Yes.

KM: Because it will reconnect ʻohana to ʻāina. Ua hānau ka moku, last of the born is Hāloa buried outside the door of his parents' home. Now, when the haole - when Onaona's kūpuna who became Kaua came with Ellis, Ellis wrote as the missionary in 1822, ʻ23, ʻ24 like that, wrote to that. "Oh. And these Hawaiians, they just, they hānau. And if the baby no live, they bury ʻum outside their house. They thought what a desecration. But for the Hawaiians it was keeping the pilina.

BA (01:43:12): Uh-hmm

AH (01:43:13): Yes.

KM (01:43:13): So why are you not going to expect to see this? So, out of those ashes, potentially, if you keep this momentum going, if we can ensure, and sorry, this is not appropriate, for me to necessarily… So what is the vision? Do we return to the Lahaina that was there on August 7th? Or do we try to modify it? Do we try to keep it? How many, have you folks seen the 1914 fire insurance maps for Lahaina Town?

FA: No.

ʻOhana: [No.]

KM (01:43:48): Okay. I'm going to send that to you… [done on August 12, 2024] …You take a look at what Lahaina was in 1914. And while it was still a colonial village, it was still a kānaka place with this mix. Hawaiians are great adapters. I'm proof of that. Your father becoming, not Filipino, but really kanaka. You thought he was, you didn't know. "I thought," you said that he was Hawaiian. But you see this idea. Take a look at those maps. Get an idea of what the town might… what might be appropriate. Now I know this is a big issue and all the guys who are interested in this, that dollar sign. puni kālā. They don't want, they just want to go back. I losing money. ABC Store, I gotta demolish the Spring House so that I can build my new store. Well, you know what brother, or maybe sister, whoever you are, maybe push your store somewhere else. Don't need to be on

the ocean side. Now I'm throwing this out. I'm not trying to lead you in discussion. We need to know though, what are the mana'o, what are the thoughts that may be from you folks about what would real Lahaina look like? And you were talking about the kukui trees and making the lei like this. How many of you had ʻulu still on any of the ʻāina that you lived on?

AH (01:45:19): We still have in Lahaina.

KM: Okay.

AH: On my sister-in-law's property, There is a ulu tree that is sprouting, and it's been there since my father planted it in 1984.

KM: Okay.

AH: And it's still giving fruit that we still eat it, we still pound it, we still do all that kind of stuff.

KM: Yes. Now, you know, the amazing thing about this is, and you folks will have, as soon as we're working with Kēhau Watson, she's a PhD, kanaka local, but, you know, engage in a number of projects and things. Really smart in agency work like that. We are creating, our niece and Keolahou mā through all of the Māhele stuff. We now have a record of everywhere… because many kūpuna were claiming ulu trees as one of the prominent things that they needed. If we can find and relocate some of these kūpuna [trees], if they're still here with us, those kūpuna trees as well, you know, and gather. So, do we want the banyan tree there? Do we keep it there? Because it's a legacy of a racist, anti-Hawaiian in 1873. Who tree planted the tree? Or?

AH (01:46:29): No. What I would want is for Malu ʻulu ʻo Lele to be brought back.

KM: ʻAe.

AH: The way it used to be with the ʻulu trees.

KM: ʻAe.

AH: Okay, I come from colonial days.

KM: Yes.

AH: My ancestors. But the thing is, is that the banyan tree wasn't planted by our people.

KM: No.

AH: They're planted by people who wanted to change us.

KM: Very specifically to commemorate in 1873, fifty years of missionary domination over your ancestors.

AH (01:47:03): Yes.

KM: Maybe time to... We had that history. Now we're going set it aside. Return to where it should be.

AH: I mean, well, if it's there and it's growing fine. But if you want to bring Lahaina back to where Lahaina was. You need to talk to them.

KM: Yes.

AH: They are the ones who live there. That's their homes. You know, bring it back to the way they want it.

KM: Yes.

AH: My sister-in-law's houses are still standing. They're fine.

KM: Amazing.

AH: And they're living day by day, you know, with everything around them, burnt.

BA: Uh-hmm.

AH: You know, seeing that every... I mean, I just drove, my niece drove us here. Driving on the main highway between Wahikuli Terrace and Mala. It is heartbreaking. So when she's driving, I'm like this. [covers her eyes]

KM: Yes, yes, yes.

AH: Because I cannot handle that road. And then you go past where I used to live is now a Filipino Church. That whole neighborhood is from one end to this end here is still standing. Everything else is gone. But where I lived, the two houses I was raised in, are still standing in Lahaina. And it's like, it will never be the Lahaina it used to be. Not looking at it right now. It's just hard.

(01:48:31): If I don't have to come to Lahaina, sorry Cuz [cousin], but I can't be here by myself. I have to be with someone else. I cannot focus driving by myself. Even going on the bypass, it's heartbreaking because I know some of those people up on the bypass.

UK (01:48:51): How come nobody mentions mango trees.

'Ohana: [Agreeing]

KM: Yes, absolutely.

UK: You know, I didn't like cleaning yard. Where's the mango trees?

FA (01:49:00): Yes. You're up Ualani. Name, age, birth date and street you grew up.

BA: Tell your story.

UK: I'm the youngest. I no more that kind stories you guys get.

KM: You get.

AH: What do you remember down grandma's house?

BA: What you remember? You mentioned the...

AH: Down grandma's house.

UK: Ualani Hussey Kimokeo, 1518 Malo Street. 661-0162, I still remember my phone number.

‘Ohana: [laughing]

KM: And you hānau what year?

UK: January 10th, 1969. So what I remember is getting lickens.

MH (01:49:44): From your mother?

UK: From all you guys. [chuckling]

‘Ohana: [laughing]

MH: Not me, we spoiled you.

UK: Yeah. It’s not… I have grandchildren. And so now that I watch my grandchildren, I look back at the way I was raised and I just … it’s so different. So different. And I look at my daughter and I tried to tell her, but she doesn’t see it. She’s going with the flow.

KM: Their “normal” is not ours or the kūpuna normal.

UK (01:50:20): Yes. And I’m upset. I mean, we just had this subject the other day, sitting together, eating together on the table. It’s not a thing today.

FA: Yes.

UK: We set the table, we put the food, we ate, we talked, washed dishes, wiped dishes, put away dishes, take out the trash. Sweep and mop is your chores after work. No, it’s not nothing like that.

The kids eat first in our house. And if I’m hungry, I come later on. You know what I mean. I’m not liking it. I guess that’s when I started to look at my childhood. ‘Um, I was kind of spoiled. I was the first grandchild and first great grandchild. So I got...

KM (01:50:59): Special treatment, punahele ‘oe.

BA: Yes.

UK (01:51:02): And that’s why my mom tell me. “I don’t know where you got your aloha wings from.” You know, I said I’m here because I had the right love, I had unconditional love from grandma, grandpa, my uncles. One of my uncles named me “Ukulani.” You guys all know Uncle Eddie.

‘Ohana” [Nodding in agreement, laughing]

UK: And I told him, uncle, “why you call me Ukulani? I never had ukus.” He tell me, “because you was like one jumping flea, you on top my lap, you on papa’s lap. You were on everybody’s lap, you know. So only he called me Ukulani. [laughs] So don’t be calling me Ukus [laughing].

‘Ohana: [laughing]

BA: You’re too big for put on the lap.

UK (01:51:44): I know [laughs].

‘Ohana: [laughing]

UK: My memories is all my uncles, my aunties, cousins, you know, like Foster. I remember going to the beach every Sunday. Go to church, get our Hop Wo bread, go down Sandbox [Wahikuli Beach]. I remember being that little kid, and the kids all in the big tube. Remember those black tubes?

BA (01:52:16): Oh, with the tires?

AH: Pioneer Mill.

BA: The inside of you know, that’s what we floated on, was the black.

FA: Inner tube.

MH: From the turner haulers [plantation heavy equipment].

UK: The big tubes and all them going out, going out, going out. I remember the story. I was running up and down the beach, because the kids went too far out.

AH: And that was Michael and...

UK: All the brothers had to go get them.

AH: Michael and Marvin.

FA: Michael and Marvin. I remember that. Our mother’s over there, “Oh look at those two...

UP (01:52:48): Eddie boy, go them. Eddie boy go get ‘um. Please get my son.

UK: This was the younger generation. So, I don’t know. Like you guys I remember like little moments like that. I remember that. And I remember we always had enough food. We always did. Always did. And sometimes you get one small pot over here and you get another pot over here. Was leftovers really. That was leftovers that we took. And some of the things that we ate, you know, now you would look back at that like, wow, we was poor, we ate that kind stuff.

BA (01:53:20): Was good though was ‘ono.

KM: Well, think about it when we was kids, right. Vienna sausage was the cheap food. Now how much pīpi‘i!

‘Ohana: [agreeing]

UK: Now you get caught buying that it’s like you’re poor…

KM: No, not now. You got to be rich to buy spam and Vienna sausage.

AH: Corned beef.

FA: And they lock up the corned beef now.

UP (01:53:40): They do. Yes, they have them behind glass cases.

AH: Now they lock behind glass cases. I was like,

UK: And the abalone.

MH (01:53:48): They carry the cases, run out the door.

AH (01:53:49): See, growing up in the Lahaina in the plantation days, every house had a garden. So, till I was a teenager and then we had to go to Nagasako. We had cabbage, we had lettuce, we had tomatoes, we had egg plants. We had okra, we had green beans. We have kalamungay beans. If we didn't have it, our neighbors had it. Or if our house didn't have it, the Ampong house had. So we would have to walk up the road, go exchange, come back down.

KM: Kuapo, exchange back and forth.

AH (01:54:21): Then, if we wanted like lemon peels, we would go to the Vierra's house, which was Portuguese, Chinese. You know what I mean? So it's like, if we needed something, the neighborhood provided it.

FA: Yes.

AH: It didn't matter who you were. If you needed something, you would go to… if you like star fruit Ihsiyasu's yard.

UK: Not, that lady never share. She never share.

AH: Her husband did, her husband did.

UK: Oh.

AH: You had to talk to the husband.

UK: Tell Grandpa and I got in trouble, when I went go pick. "You know, you ask you don't go steal." [laugh]

AH: And then you had lychee in your yard. You had guava, you had mangoes. Our house had over twenty-one different types of mango trees.

KM: Wow!

AH (01:55:04): And the people that bought it from my family, were from, it was a church, a Filipino Church. So they were listening to the people back in the Philippines. They told 'um to cut it down. Our neighbors, the Vierras told them not to. You going be sorry. They cut it all down. Now that place is so hot. It was never like that. You know, we would climb the trees until we get tired of it. And then we would be down at the beaches, like she said, all day. So when we come home, we're as dark as night.

UK (01:55:41): Not me. [laughs]

AH (01:55:42): So, we would... You were red. We would go to the Ampong house and we would be playing.

KM (01:55:47): Yes.

AH (01:55:47): Okay. My cousins would hide in the mango trees. The only way to find Jason Ampong is to make him laugh because he's so dark. So he would laugh.

FA (01:55:58): Then you can see his teeth. [laughs]

'Ohana: [chuckling]

AH (01:56:00): No, that's the only way we could find him. And Michael too.

FA: Yes. Michael is the same way.

AH: They would take off their shirt and go up the trees. So it's like, that's not fair.

KM: Good camouflage.

AH: I can't climb the trees. I'm too little. But we would make them laugh. Uncle Damien would be the one.

UP (01:56:17): Yes.

AH: And they would laugh. And we was like, there he is. I got him. You know what I mean? So, back in those days, we would eat beef tongue. Nowadays, we tell the kids about tongue. They said, "Ew, you ate that!" I said, "Yeah, why? That was 'ono."

UK: My God. My favorite is turkey tails. And my kids tell me, "Mom, you know, you eating turkey's ass." [laugh]

AH: But sorry. But that's the kinds of things we grew up on. You know, we didn't grow up on...

BA: Pigs feet.

'Ohana: [all agree]

UK: Pigs feet the hair still coming out of the… [chuckles]

BA: We had tripe.

UP (01:56:52): Nawaiu...

AH: Nawaiu... Oh my God. That was 'ono.

FA: Okay. I like add to Anica and Ualani's story.

KM: 'Ae.

AH: Okay.

FA (01:57:02): So their house, Auntie Butchie's house, my mother's sibling, they made the best of everything. They had almost every fruit tree, you know, at their yard and you go to the house, they get all the different jams. The mango seed. I mean, and then they was the only ones that I know they eat mango with mayonnaise.

UK: We also had a big imu in the back. Remember.

FA: Yes, the rabbit, the imu,

UK: That people used to come over and they would kālua their pig. Like Uncle George Kahahane. In fact, I didn't like that man because when you saw him, I used to think he was coming to kill our rabbits because they did. He did.

AH (01:57:49): We raised rabbits.

UP (01:57:50): We watched our grandfather kill the rabbit right there.

UK: I know.

FA: Poor thing the rabbit.

UK: When he came and "Ualani get in the house." And I'm like, "Oh my God, they're going to kill Fluffer. They're going to kill Snow White. You know what I mean? All my rabbits that I named.

AH (01:58:02): I mean, but we raised those as food. But for us...

UK: I was younger, they were my pets.

AH: They were pets. Even our friends in Olowalu, they had goats. We named the goats. The next time, you know, he's on the table.

BA: You're eating them.

KM: Yeah. You're eating him.

UP (01:58:17): And not only that my father had one pig.

AH: Yes, yes.

UP (01:58:18): He used to raise pigs.

BA: Raised pigs on Aki Street.

? (01:58:22): We kept on petting 'um every day.

AH: Next day we eating 'um.

? (01:58:24): He went kill 'um so we can eat 'um.

AH: But we didn't know that.

BA: We raised pigs, we raised goats, we raised rabbits. You know...

UK: We had ducks;

AH: We had ducks. We had pigeons, we had had Bantam chickens.

BA: Sorry, we are all going all over the place.

KM: Oh, it's okay.

BA: No, no, no. It's good though.

KM: But this is how you sustained yourself. And it was, you're describing it is a community thing.

BA: Yes.

KM: There's a wonderful Hawaiian term that they use, "kuapo." Where you have, I have this.

BA: Uh-hmm [agrees].

KM (01:58:47): You have that. Now we going exchange, you know, and of course you always noi mua, first you're going to ask first.

AH: But it wasn't only the Hawaiians. Because our homesteads, were all different ones. But we never know that the lady down the street wasn't our real auntie.

? (01:59:06): Yeah.

AH (01:59:07): Like Uncle Manuel Castro. I didn't know he wasn't really my uncle, you know, all my life, he was Uncle Manuel.

KM: Yes.

BA: We lived on Aki Street, we were the only Filipino-Hawaiians on that street. Dead end, surrounded by Japanese. In one corner there was the Japanese on this corner. Well, the whole camp. But Filipino in this corner. And back in the day, I don't know if you all remember Nagasako Supermarket.

AH: Yes.

BA: They had a truck. They had a truck that came in the neighborhood. Selling vegetables, meat, candy, everything you could think of. I remember my grandma, she worked for the Lahaina Cannery, Grandma Fat. She was actually my mother's aunt, she couldn't have kids. So she went hānai five of her siblings. But anyway, she could go to Ichiki Store, and charge.

? (02:00:02): Yeah.

BA: I'll pay you when I get paid. That's how it was back then. My father was out of work for six months when we were little. I'm not sure if my brothers remember, but our Hayden mango tree was so much fruit. And I'm not even sure if my mom was working at that time, but if it wasn't for the mango, we traded mango for groceries. I don't know how long it lasted, but the tree just..

DM: Produced, yes.

BA: Produced so much mango. But it helped us survive.

KM: Yes. I wonder if that was the six month strike that papa was…?

BA (02:00:40): He hurt himself.

KM: Oh, okay.

BA: That's why he was out of work because he hurt himself on the job. So, he couldn't work for six months. It was his back.

KM: I see.

BA: But if it wasn't for the mangos, you know. He couldn't fish.

KM: Yes.

BA: You know, he couldn't, we didn't raise pigs anymore. Or maybe we did, but couldn't because of his health, but those things. I remember my grandma, she danced for Aunty Emma Sharpe. Yes. I remember going with her before, Sheraton was born. Their, lūʻau or the commercial hula was where the Puʻu Koliʻi Gate, okay.

KM: Puʻu Koliʻi Gate?

BA (02:01:26): Puʻu Koliʻi Gate. That's what we used to call it, where now is Airport Beach.

AH: Yes.

KM: Yes, yes. Okay, Puʻu Koliʻi.

BA: That's, that's Puʻu Koliʻi came all the way down. So we called it Puʻu Koliʻi Gate. But there was a way to get around on the cane road. And what I can remember when my grandma performed for Aunty Emma was Black Rock in the background, in the dark. All you saw was where they was all lit, where they performed. But Black Rock, just the shape, if you remember how the shape is black and everything else was dark. That's what I remember with my grandma, you know, going to people's homes that all you knew was that's your auntie and your uncle. As you got older, you knew who they were, but they were related. You know, those are the things I remember riding with my grandma in her old car. Picking her up at the cannery after work. All of us playing in front of the cannery in the park. You know, those memories, [the places] they're gone.

KM: Yes.

BA (02:02:30): Now, "Old Lahaina Lūʻau" is where we used to play. Where the cannery is, is a shopping center, you know? The sugar mill, who knows what's going to know what happens to the stack now.

KM: Yes. May I ask you a question about that? Because my understanding is and the colonel or Laura may be able to confirm this. I believe that it has been determined that there are extensive cracks even at the foundational base of it. And that they, I believe that they're going to...

AH: Demolish it.

KM: Have to demolish it.

BA (02:03:01): The smoke stack?

KM: Yes. Because it's...

UK: The 1968 one, the last?

KM: Well, yes. After they chopped ʻum down. But the one that's there now, the smoke stack.

FA: Yes.

KM: Because it's being, it's structurally un-sound. Now, I also know that at some point in time, maybe you folks as ʻohana and many others laid, bought bricks and laid bricks around with the names.

AH: Yeah.

BA: Yes.

KM: Stuff like that. So, may I ask you a question just real quickly about this? And I want us to get also to talk about water. Do we restore water or do we let it keep going the way it is? About lawaiʻa, fishing? You said you like go surfing, special places? But let's talk for a moment about the smokestack. Is it important now that time and memory has been spent to create these bricks that are etched with names or sayings. Like I saw one said, it's actually from a Hawaiian riddle. It says "Kuʻu pūnāwai kau i ka lewa," (My spring is set up in the sky). What is it? Niu, coconut.

DM (02:04:24): Coconut.

KM: Because the coconut is the source of water. For when you no more anything else, fascinating stuff. If the smokestack, because it is so structurally compromised now, literally you can see the cracks, all those main cracks through the base and the iron rusting through it. Would it be important to keep, to try and protect those bricks and keep that area as a memorial?

BA: Well, you know, they cut the top back, and they put it back.

FA: Yes.

BA: You know, everybody has their own feelings. For me, you know, my dad started with the plantation days. For us, it was the city. When they blew the whistle at 3:30 we were in the house.

AH (02:05:06): Or when it was raining.

KM: Rain out.

BA: Or seeing the stars on top. During Christmas you know. Everybody has.

AH: Some kind of a memory about it.

BA: Yes. For me, that would be the last of our Lahaina.

AH: Yes.

UK: I got something to say. That smoke stack in 1968 that got my mom in here, my mom was a senior. The people that came to build that was my father. That's how I was made. [chuckles] He came here to build that smoke stack.

AH: That's how she was made.

UK: Met my mom. And I was made.

BA: Everybody has their reasons and I understand the structure. I don't know.

KM: Yes.

FA (02:05:55): If it's a safety issue for you,

BA: If it's safety issue then...

KM: Then now they got to clear because of the height of that. They got to clear a couple blocks away because if it goes down right now. And let's say you're re-building your house on those… You know, that was probably the most intense area of loss.

AH (02:06:11): Yes.

BA: Yes it was.

KM: The 'ohana loss in there.

BA: It was, it was the first.

KM: Yes. If it goes down, you building a house, now you going get pilikia. If it goes down towards your side, you know. So anyway, just an idea, thought was, do they, because people put effort into creating the memorial papa around it with the bricks like that, that are all signed or family names. Is that worth preserving? Or not then?

UK: The bricks?

KM: Yes. And maybe leave the bricks where they are.

BA: I mean there is a reason why they put the bricks there in the first place.

KM: Yes.

FA: Yeah.

BA: You know.

AH: To represent the families that worked in the plantation.

KM: Exactly. Yes.

BA: Yes.

KM: Okay. So, Laura and the Colonel may have… I had a conversation, Onaona and I a couple of days ago with an uncle who I said, I know with the Army Corps and the engineering component, there should be a way that we could create even how they can raise boats that are sinking. Have sunk, you know, to create a nice buffer so that when the stack, if it comes, when it comes down, so that at least the bricks can be protected in place. Because if it goes down on the bricks, now you're going to lose all of that.

BA: Uh-hmm.

KM: Because that becomes, that's your family's names and things. So is that

something that you would recommend?

BA: I mean we're just a small group.

KM: Yes of course.

BA: You know.

ES: If I may jump in. So, the smokestack has been quite the topic.

KM: Yes.

ES (02:07:43): It's been the topic de jour since Friday.

BA: [chuckling]

ES: Last Friday at noon when I got a call that the sky was falling and we were in crisis mode. There's been some discussion about the smokestack. And so the Corps of Engineers sent a team from Seattle of structural engineers who specialize in old structures, tall structures. And they looked at several things. They looked at all of the historical properties that the county has identified in town. And we've done… …they've been here several times to assess the structural integrity of those. And whether we believe, the Corp believes that they could be braced and shored. Which is two words that basically mean, could we stabilize them mechanically through, you know, wood, to keep them preserved and safe so that the debris could be removed around them.

(02:08:48) And then a restoration company or the owner could come in later and restore them to their former greatness. So that's a separate topic. We also had the team look at the Pioneer Mill smokestack while they were here. So, they wrote a very nice report. It's fifteen pages long. And it is of their opinion that although there are some areas that the smokestack has some spald concrete, it's when the concrete breaks out of it. When that happens, the rebar, the metal that is intertwined in the smokestack, that provides structural integrity. Because concrete itself is not necessarily that structurally… it's not that strong. It needs the metal inside to provide to maximize its ability to withstand the forces of nature. There are a few areas in particular where some pieces of concrete are missing. And the metal underneath is exposed.

(02:09:45) That exposed metal, because of its proximity to a salt water body, the ocean has caused some rust on that metal. But it is of our expert's opinion that the smokestack is not in imminent danger of failure of falling. That the smokestack, if the winds exceed 60 miles per hour sustained, that the owner of that land should, or the county should take precautions. Because you sustain that kind of winds, like hurricane type winds or tropical storm winds that could put enough pressure or sheer force on it that it could cause it to potentially fail. But that in and of itself, standing there under normal conditions is not at risk of failure. Now you know, structural engineers come from all different backgrounds and experience levels. And if you ask ten structural engineers how strong a

piece of concrete is, you'd probably get twelve answers.

(02:11:04) Or at least ten answers. And so, there are other structural engineers from Lahaina or from Maui who have looked at it and they believe that it is of imminent danger of failing. And that is why the county has out of an abundance of caution, the mayor decided to close Lahainaluna Road from Honoapi'ilani Highway to Mill Street to prevent any vehicular traffic from passing there in case there is a catastrophic failure. And in the meantime, the landowner and the Restoration Society, who leases that space from the landowner has hired an engineering group out of O'ahu to come provide. I think this is actually the fourth or fifth. I think there's been like four already. Two reports said that it's fine. Two said it's not fine, so they're bringing in a fifth to hopefully, more conclusively determine whether it is structurally sound. So, I'm going off and telling this in detail. I just want to provide everyone, because the county doesn't… Most residents don't know the whole history. Right? They just know that the county put out a press release saying that it's closed indefinitely. But they don't know all the history. And I respect the mayor for his decision out of an abundance of caution. As soon as this all came about, last Friday, we were in this flurry of activity about whether we were going to close the road or not. I asked my network of locals, who I, you know who usually call me and ask me for something, like, I have a problem. Can you unstick this property or help me?

ES (02:12:55) So, I called them and said, "what do you think about the smoke stack?" And it's amazing the variety of answers I got. Some would say, "Well, the smokestack is a sign of Pioneer Mills into this sort of imperialistic history that we don't, that we don't like." Some people say, well, "the smokestack, whether we liked the history of how it got there or not, the smoke stack like the banyan tree is what we know of our town of Lahaina. It's what we see when we drive and not having it would be like another piece of Lahaina that is lost from our history."

ES (02:13:48) If you ask a navigator, a water man or a navigator, they would say, "please don't take down the smoke stack.", well the ones I talked to. "Please don't take down the smokestack because that's where I know where I'm at."

AH (02:13:56) Yes.

ES: Right. When I'm out at sea and there's a storm, the first thing I see is the smokestack. Right. And then I know, okay, I'm going in the right direction or I'm going in the wrong direction if they see it behind them. So, I think the smokestack, like the banyan tree means many things to many people. And it depends on who you ask, which version you're going to get. So, I'm the first to admit I am not a local to Maui. But I am interested in, you know, how things got here, their significance, whether good, bad. We can't fix the past, we can't go back to, you know, the past and change history. We're not Michael J. Fox, right.

‘Ohana:	[chuckling]
ES (02:14:51)	Like in back to the future. But, we can control how we respond and how we move forward. And, so I’m not going to pass judgment or say either my opinion either way. I just think that this removing the smokestack would probably please some and displease others. And sometimes it’s like in life. It’s easier to just leave what is in place and just continue to [pauses], to not like to open Pandora’s box. Right?
AH (2:15:28)	Yes.
ES:	Because I think if you try to remove it, you’re going to have a prolonged… And that’s not what, I think what the whole purpose of this study and the whole purpose, the advantage of the silver lining to this, the fire is that it has caused people to have this conversation and to draw closer together in our ‘ohana.
(02:15:54)	And if you bring up a divisive issue, like maybe the smoke stack or the banyan tree, and you put that front, you could undermine the narrative, the good narrative, which is, a bad thing happened. We are drawing closer together as we use each other to survive, you know, for the survival. So anyway, again, this is not my event. I just wanted to share.
KM (2:16:19)	Good, thank you.
ES:	A differing opinion or differing set of facts about the smoke stack and I don’t know what the final verdict will be. Certainly, like everything, it’s on private property. Everyone, you know, kind of gets a vote. And the public will ultimately… because it’s such an icon in the community, whether you think it’s a good icon or a bad icon, it has been a fixture of this community since, I think it was built in this version of, it was built in 1929 [1928]. Is that what I heard? 19? I don’t know when it was originally built.
AH (02:17:03):	Well, most of us here in this room right now, the smoke stack has a different feeling to it.
AH:	Because our fathers, my brothers.
BA	They all worked in the cane fields.
AH:	My uncles, my aunties, they all worked for the plantation at one time. So, the thing is that is a symbol of our heritage, but it also brings the part about the land, what they did to us with the land and everything. So, it’s kind of a not here, you know, miss and go kind of thing. It’s like different feelings for different people. For me, actually not seeing that, I would be sad, but it’s the safety of the people around that, that I’m worried about. You know, for me, if it’s gone, that means there’s a reason why it’s gone. That means that the people in that neighborhood is going to be safe. Because we don’t know. I mean it’s only July. We still have hurricane season to November. And our worst hurricanes ever happen is usually in August.

BA (02:18:11): August 8th.

AH: You know, sorry to say, but.

BA: You know, Maui has always, all the hurricanes that came through, we always, we lived through it. We had the strong winds. This was different. We had the winds, we had the rain, we had nothing but wind and dry heat and that just.

LS (02:18:38): Could I ask a question? So, the smoke stack, there was a huge, huge restoration done on it, a very big restoration project they did in 2013. So, not that long ago. They sunk a lot of money into it. Did a lot of work to stabilize it, repainted the whole thing. Got it a new crown had to bring in a huge crane to put that thing up there.

BA (02:19:16): Yes. Because they put it back.

LS: Yes.

BA: They put the crown back.

LS: Did they really get a lot of community input when that project?

AH: No.

BA: We didn't even know that the part that they cut off was put back until after the fact.

AH: Because I was still living in Lahaina in 2013. And no, we didn't hear anything about it.

BA: I mean, I didn't even know it was cut off until they were putting it back up. [laugh] You know.

AH: We knew about the bottom, you know, with all the little bricks, little stones, because that's our families. But them re-doing the smoke stack, he didn't let Lahaina people know at all.

BA: And they started doing that you know, they were having a celebration.

AH: Yes.

BA (02:19:59): In that fenced up compound. They called it "Plantation Days." They called it Plantation Days. They even makeshift what Front Street looked like. We even had some of the people who had their stores and selling like Laurie Kam. They, I'm not sure if she sold the Hop Wo bread, but there was...

UK: Her No Ka 'Oi products.

BA (02:20:21): There was her fried soup,

AH: That was Avis Yamaguchi.

BA: Yes. But, what was it called? But anyway, they sold fried soup, so that was part of it. So, they used that and in that process they started with these, the...

AH: The bricks.

BA: The bricks. Who wanted to purchase, that's when that started. But, as far as them re-building the stack, like I said, I didn't even know they took the top of it off. For what reason? I don't know. I have no idea.

AH: That was the Lahaina Restoration who did that. And did they tell the people of Lahaina?

BA: We didn't…

AH: Not at all.

BA: We didn't know why they removed it. I don't recall anything about that. And as far as the structure...

AH (02:21:04): They live right above it and they didn't know anything about it.

BA: Yes. As far as the structure, you know, them fixing the structure. I don't know if you know them putting the... [pauses]

AH: The bricks.

BA: Bricks. Sorry [laughs], putting their bricks. I don't know if it caused anything to the bottom of that stack because they did that afterwards. I don't know how they started doing that?

LS: On what?

BA: The bottom. You know, because it was put...

AH: After.

BA: …in place after they did the other stuff. I don't know. You know,

LS (02:21:39): Hmmm.

BA: There's a lot of things we don't know until after the fact.

UK: Or while it's going on, and then you find out.

BA: Yes.

DM: I just question why they asking now?

BA: Yes. Wouldn't that have been an issue when they did it in the...

DM: Things happened before and they did not seek people's input then...

AH (02:22:00): Why they asking now?

DM: It feels suspicious.

BA: Because I mean, yes, there was the fire, there's nothing around the fire. I don't think anything caused anything around it to crack because it was empty. Everything around that property burned.

AH: It was gone.

BA: But there's nothing in that compound that was going to burn. Well, maybe the train.

AH: Was rusty.

BA: Yes.

ES: It did not have any fire damage.

BA: Yes. So...

ES: The damage is due to water, water penetration.

BA: Oh., the water that used to go underneath the [chuckles]...

ES (02:22:33): No, I think it's rain water that hits it and absorbs the concrete.

BA: Oh. Yes, we get a lot of rain water at my mom's house too. But that didn't get damaged. [chuckles] And I said, "Okay, house." I'm sorry, it's not funny, but you think of those things, you know.

?: (02:22:49): The pots in the living room, get all the pots going around.

AH: Yes. That was our house all the pots.

BA: That's like our house just like.

AH: Ka-tink, ka-tink, ka-tink [sound of rain water dropping into pots]

BA: When it rained you patch where rain came in and that was it. That's all you could afford at that time.

AH (02:23:03): On the roof, peck, peck, peck, tar, tar, tar and that's it.

BA: Yes.

UK: It's funny how you guys remember rain when you were kids. Huh? When you grow up never have that much rain.

KM: Things changed too yes.

UK: But no more much rain now.

KM: Changed now the weather?

BA: That's how we grew up. You know, we came from, you know, our parents didn't make much money, so if it rained and we knew where the puka was, we get black tar, we covered with the black tar. And then we wait till the next rain and hopefully there's...

AH: And then we're going to find another one.

KM: Yes. Well you know, I didn't mean to drive us to another… [topic] But it is something that will come to you. So, now you're thinking about it, then if you weren't already, and you can add your voices into the mix.

AH: If they let us, that's the point.

KM: Well, not you see. No ask permission sometimes, just stand up and speak.

BA: Yes.

AH: Then they going tell me I get big mouth.

KM: No, but you maybe remember [Jacob Keahi]...

BA: But sometimes that's what it takes.

FA : Yes.

KM: And old man was makapō one eye, his ōpelu māmā the big kākū too. But they used that smoke stack like colonel was saying, navigation.

FA: Yes.

KM: For the lawai'a. That's your triangulation point for many of them. So, there is a legacy, there's a history there that is a wedding, a marriage between, you know, not so good. And then that it also helps you sustain.

FA (02:24:22): Can I add something to that? Because Brenda and Anica brought up a really good point. So, okay. For transparency and for the record, 20 years ago I was against keeping the stack. So, I was in a meeting at the Lahaina Civic Center with my old English teacher who had retired.

BA: Mr. Hansen.

FA: Vice principal, Nā Kūpuna o Maui, you know, Uncle Willie Waiohu, Bill Waiohu.

KM: Yes.

FA: And everybody wanted the stack. I was the only one in the room that was of the position that the stack should come down because it symbolized the whole colonial history and genealogy that came to the islands. And really, you know, for me, speaking only for myself, not for my family, but I saw it as, you know, one of the things that hurt our Kimokeo 'Ohana. And so my position was to take it, however, I'm still of the same position. That has not changed. Okay. However, I do believe in the cultural boundaries hierarchy. And what I mean by that is that this is something that I think each family needs to decide for themselves.

AH: Uh-hmm.

FA (02:25:44): And whether we agree with one another or not, we need to not only respect these family choices and decision, but we as a family as a whole, will support that. So, what I'm saying is that for me, I would say take it down for my reasons. There's safety issues, which I'm going to acknowledge and support. Now my cousin them saying that they want the stack to stay there. And if there's a way to restore it and keep it safe. I'm not going to go against them. I'm going to support them, but I'm still going to hold my own personal position.

BA: Yes.

FA (02:26:20): What I'm saying is that we need to establish our cultural boundaries, which is family first. Not the politicians, you know, not the academics,

not the Kumu Hula who are not from Lahaina, when not our family. When it comes to family issues, family kuleana, the family holds that hierarchy. And that's all I want to say.

KM (02:26:44): 'Ae. Mahalo. You raised, while you may not know it, I think you do know it, but this idea, there's an old expression. No ka noho 'āina ka 'āina. The land is for those who are residing upon it. It was always the traditional custom kūpuna passed this down. Tūtū Kawena translated this years ago from old native writings, that the people who have the first voice are those who have remained on the land. Only when there is no voice to speak for place, then those who are from away, or have been moved away or have other potentially, let's say, other expertise, then they have the right to come through and offer. But you know, that was a very deep-rooted Hawaiian value that you just expressed that in the Hawaiian is, No ka noho 'āina ka 'āina. But you'll get it in the writing too. So, now we've spoken some about this and thank you. I didn't mean to get us off to somewhere. We should talk about water for a moment and we should talk about lawai'a. And I'm sorry, what time is it please?

FA (02:28:06): 12:44.

KM (02:28:07): Okay. I don't want to drag you folks out too long. This has been so amazing. And do we need to take a break…?

'Ohana: [02:28:20 Takes Break]

Begin Part 2.

FA (00:03): So, in Lahaina, I remember two different strikes. We were going to Kamehameha III School and this is in the '60s. And so, lunchtime, all the plantation… All the kids that parents worked plantation went to the Soup Kitchen. And you had better food and you had more food than the school cafeteria. And so, you know, those are one of the fond memories we have about the strike. The other thing is that like Brenda's dad, all our parents in Lahaina… So, obviously our mothers were the one that carried the Hawaiians. Yes?

KM: Yes.

FA: Culture in the Hawaiian lineage. But they all married Filipinos.

KM: Yes.

FA: Pretty much. And Portuguese, you know, and stuff.

? (01:03): My dad.

FA: Yes. All their husbands were really good divers or fishermen.

AH: Not my daddy.

FA (01:10): Everybody did. And that's what they did during the two strikes at the Camps. The men from the Camps, would go out and go holoholo

(fishing).

KM: ‘Ae.

FA: And they, I remember often during this period, they get big pākini full with fish, you know, and then they would go to the camps and they would give to all the houses and stuff.

KM: ‘Ae.

AH: I remember Uncle James and your dad with the big pākini.

FA: Yes.

AH: Fishing.

AH: Yes.

AH: And then, you know, carrying it up on the sand. And they’re looking what they’re getting and they are pointing to the fish. And then you think they’re going bring ‘um home? No, they’re not only bringing ‘um home, they’re bringing them to everybody in the Camps.

BA: Yes.

KM: Yes. Everyone when kōkua one another. Yes.

FA: Yes.

KM: What’s the? Kampong?

FA: Yes…

KM: …Kompong... And but you know,

FA: How you had to switch from Hawaiian. [laughs]

‘Ohana: [laughing]

KM: Yeah! But you know, those stories. They also built community also because then, you know, you had these relationships.

BA: Yes.

KM (02:20): And so in the ‘āina, is water important?

‘Ohana: [Yes]

AH: Yes.

FA: Of course.

UK (02:28): Wai. That’s life, no water, no nothing.

KM: ‘Ae, pololei.

AH: But Lahaina alone has been fighting this all our lives.

KM: Yes.

AH: Because the plantation had the water. Now Peter Martin has the water. And if the water was running on that night, we wouldn’t have lost that

	much.
KM:	Yes.
AH:	Because the fire woman, her name is Aina Kohler, she just built a house in Kahoma. Not even two years, she was fighting her neighbor's fire right next to her. She ran out of water, two houses away from hers.
BA (03:09):	Yes, there's contradictions regarding water.
UK:	Yes. Pumps and stuff like that.
BA:	You know there's contradictions.
KM:	Yes.
BA:	Regarding that. You know, I don't think it was just one person. There were, I don't know how many, but...
KM:	Multiple players in this that allowed the extraction of a resource.
BA:	Yes.
KM:	That otherwise the ʻāina cannot be healthy without wai.
DM:	That's right.
KM:	Now, you can go to some places. We get kahawai above ground. Other ʻāina many of them in the kona or leeward sides of the islands have the water that is below. But you know where the pūnāwai are, where the lua wai are. You know down by the ocean side where even in the ocean. When you go ʻauʻau, go swim. Yes. Sometimes water suddenly get cold.
DM:	Yes.
KM:	And then you get past that, that's because it's open in the papa in the fresh water. So those springs are flowing. And fortunately, you see, like at 505 [Front Street] Luaʻehu Pond. Guess what? The garage is all full of water, right?
AH:	Yes.
FA (04:16):	Well, the water was always there.
AH:	Yes.
KM:	Yes, pumping.
FA:	The water was always, they were pumping it out.
KM:	Yes, illegally by the way.
FA:	So when the fire went hit... The water was always there. So, when the fire went hit, it took out the pump.
BA:	Yes.
FA:	And so that's why the water is filling up inside the underground.
BA:	Yes.

FA (04:37): What shouldn't have happened, if you wanted to really look at the issue is they shouldn't have built anything there to begin with.

KM: Correct.

AH: Because they knew how the drainage was.

UK: My thing is why was Lahaina under a water restriction for a whole year?

BA: You weren't under water restriction. Who controls that, not Peter Martin?

UK: For a whole year!

BA: I mean, I'm not saying I'm just using a name.

UK: Why was that? Are we out of water or what?

KM: Yes. And see this is the big thing. Let's... this bottle, let's say this is our aquifer. You put one straw inside and you suck, suck, suck, suck. Eventually, if you're not recharging.

FA (05:12): Yes.

KM: So you see water is an issue that is more than, the haoles, forgive me for saying...

AH: It has to be filled.

KM: They love to see, kala mai... They love to see the dot on the map. Well, this is important. Nothing else is around it. Well, I don't think that's true, right?

FA: No, it's not true!

KM: Because it's all, you know together.

AH: Yes.

KM: So one of the aunties, and forgive me, one of you mentioned that the rain before weather was different when you were younger. Yes?

? (05:42): Had more rain.

KM (05:42): More rainfall?

'Ohana (05:43): [agrees]

KM: "Hahai no ka ua i ka ulu lā'au." (The rains follow the forest.) The more we allow in those… like in 2018 and previous fires, you know. How many times did we have to have a fire before someone woke up and says, "You know what, we better do some water restoration." We better... But, …the state failed the people.

FA (06:09): Yes.

KM: By not insisting that when the water, when the use of plantation water was pau, the water flow is restored to some level. Because did you folks ever get 'ōpae or 'o'opu in the streams?

FA: Oh yes.

AH: Oh up in the streams over here?

FA: Before, yes.

AH: Yes, before.

KM: Can you get now, I'm just curious?

AH: No.

FA(No.

KM: How come?

UK: Dry.

AH: All dry.

KM: Malo‘o.

AH: Yes.

KM: Yes. Dry out. So, you see, we need, this needs to be, it's a legacy program. You and I, forgive me except maybe Iaukea, maybe paha, Bella paha. Most of us are going to be gone. If we start this plan now for restoration of the forest lands, bring the, but not planting black waddle and eucalyptus and all this other crap that they brought in. Because all it does is it consumes resources of land. You know waiawī, strawberry guava, or what do they call it? Waiwī.

UK (07:05): Waiwī.

KM: But waiawī. You know, waiawī grows so thickly that it's almost as if you're putting a cement layer on the ground. [gestures fingers tightly intermeshed]

UK: Yes.

KM: Water cannot penetrate it. And so in the Hawaiian ecosystem, this is science in the Hawaiian ecosystem, 80 to 85% of the rainfall that fell. But that means you had to have forest and rainfall was percolated. It became this container under the earth.

BA: Yes.

KM: Today, grasslands across America.

FA: Doesn't infiltrate.

KM: They get twenty-five percent, everything else runs off. We have, they've turned your pae ‘āina into a continental grassland basically.

AH: Oh.

KM: That fuel is loading up there again. That causes me great concern.

AH: Yes.

KM: So, a legacy program, if you folks are interested, would be let us, it's taken two-hundred years to get to this dismal place in history. Let's hope it won't take two-hundred years to get back to restoration. And I don't like, we've lost so much, there's so many pukas. How many of you had quilts at home? Any Hawaiian quilts? Little bit. Okay. You know, that quilt, each quilt, one thread, it's a line stitched and you humuhumu. And you go. What's happened to your landscape is that one thread was pulled out, another thread was pulled out. So this beautiful kapa, this tapestry of your Lahaina has become tattered and broken. So can we restore it? These are, you know, legacy programs. So, water is important?

AH (08:46): Yes, very.

KM: How can, and if it was possible… …When Kūhio was, and forgive me, I don't mean to be yapping at you folks, but I'm trying to. I'm hoping that it'll stimulate then discussions from you folks, as Prince Kūhio was working towards establishing the Hawaiian Homes Commission Act in 1920, he was getting a little bit of hoʻopaʻapaʻa even in the Lāhui, let alone the Big Five of whom these guys were part, you know, and all of this stuff, let alone those guys. That's why they pushed it to fifty percent. They figured all Hawaiians are going to be dead before their leases in the late forties and fifties ended.

AH: Yes.

KM: So, put it to fifty percent while Kūhio wrote to his people in the Nūpepa Hawaiʻi. And one of the things he says is this, these tough discussions were going on. Prince Kūhio said, he reminded his people, mai poina oukou "I ka lōkāhi ko kākou ola ai!" (Our well being is in being unified) one voice if can, and that doesn't mean only get one chief as just like you folks. Right?

FA (10:09): Right.

KM: Keaweiwi, Hinau, Nalehu, Esetera Kipa, Keaweluaole, Keaweamahi, Keaweaoral hilu, you said it, all of them came from Hawaiʻi. That's a very interesting part of the history. How come so many of Hawaiʻi families ended up here?

FA: Yes.

KM: Because Kamehameha needed to establish his dominion over the lineages of [island chiefs].

AH: Oh, that makes sense.

KM: That's why. It makes sense. You think about it. That's why so many of the ʻohana… and then of course, Hawaiian Homes took it and screwed it all up. If you lived on Maui, they put you in Nānākuli.

FA: Yes.

KM: If you lived in Puna, they took you to Kauaʻi, you know, or whatever's, you know, like that, like the Hussey's. I'm thinking of Auntie Elizabeth Hussey Ako and Auntie Liberta.

AH: See, my father is originally from, his family. My grandpa Thomas is originally from Niuliʻi, Kohala.

KM: ʻAe, pololei that's where they settled initially.

AH (11:10): Yes, they came, they settled there. And then they came to Lahaina. My mom was originally from the Big Island also, and they came here. So, the thing is, is that, yes. You know, why did they come? And my father's side of the family, his grandmother is lineage to Kamehameha line. So I always thought that I was related to Kamehameha through my father. I didn't also know that we were related to on my mother's side.

KM: ʻAe.

AH: So the thing is, is that I am learning a lot from Foster.

KM: ʻAe.

AH: I mean, I only knew of my father's side from the Hawaiian side. And then you also have the… I want to say this really nicely, the haole side.

KM: Yes.

AH (12:00): So the thing is, is the Hussey man came over here. He had sixteen children with his wife. Fourteen lived. He had six children with his Hawaiian, how do I put it nicely? Mistress.

KM: Punalua [chuckles], the other spring.

AH: He had six children with her. The only reason he married my great-grandmother is because she had six brothers who were over six feet five. So that's where we got the height from. I thought until she was telling me that my mom's side of the family are also tall. I always thought it was the Husseys.

UK: Getting off track here.

AH: Okay, sorry.

KM: No, no, this is all, this is pilina.

BA: Yes.

KM: Because how did we all end up, how did these ʻohana end up here? Some of them are multi-generationally, descended. Others were those that were, because they could help manage and ensure that the Kingdom would be paʻa.

ʻOhana (13:01) [agrees]

FA: And you see it in... E kala mai. You see it when you look at the Land Commission Awards for the Māhele.

KM: ‘Ae, yes.

FA: And from the kuleana period. You look at Mokuhinia, you look at the LCAs around Moku‘ula, Mokuhinia and you look at the Tūtū that were awarded that.

KM: Yes.

FA: These were all the ali‘i families.

KM: ‘Ae.

FA: So...

AH: Oh!

FA: So Moku‘ula and Mokuhinia is not just about the water, but it’s about exactly what you just described.

KM: Yes.

FA: You know, and Kamehameha sending over all the ali‘i and establishing his you know, his reign, but doesn’t mean that the Pi‘ilani line disappeared?

KM: Because where does Kalola comes from?

FA: Yes, exactly.

KM: You know Keōpūolani.

FA: Keōpūolani all come down from the same?

KM: Lā‘ieikawai, ‘Umi a Līloa they all come pili like Lā‘ieikawai like how… [Speaking to Donna] when we met as a hui ‘ohana in Volcano.

DM: Yes.

KM: See, by 1893 when the rotten people deposed the Queen. Luther Aholo’s daughter, who was her [indicating, Onaona] great-great grand aunt. Tūtū Aholo lived to be a 101 years old. So, we knew her she was hānai to the Queen. But where we're going with this is that they were a part of this place generationally.

FA (14:22): Yes.

KM: And by 1893, and the overthrow, think of it, there were literally 40,000 Hawaiians left alive, in 1893. They honestly felt that the population was going to...

AH: We were going to be erased.

KM: Erased. Exactly. It was like a genocide.

AH: They tried to.

KM: Yes. Then you get Hawaiian Homes perpetuating. Ho'omau hewa again.

AH: Yes.

KM: That idea. And we get our Territory, our State, you know, the plebiscite vote [1959] was not supposed to be for Statehood.

AH: Right.

KM: Wasn't supposed to be, do you want to have your sovereignty back or do you want to become a state?

FA: Right.

KM It says, do you want to be a Territory or do you want to become a State? Well, since we were a Territory without representation, you see, even though you were sending, how many of your 'ohana went into the military?

‘Ohana: [nodding heads]

KM: Probably, yes.

UK (15:17): I have a question.

KM: Yes.

UK: When did the name Hawaiian people come to?

KM: Okay. Now we talk language. He Maui au, he Lāna‘i au.

UK: Who gave us the name Hawai‘i people of Hawaiians?

KM: Who you think?

UK: That's right. When the white people came.

KM: Yes.

UK: I just wanted somebody to verify that,

KM: No, of course. Because you see, you wouldn’t get a Hawaiian on Ni'ihau saying, “He Hawai‘i au.” No, no, “He Ni‘ihau au.”

UK: All the voyagers when they came here and they made us Hawaiians. They called us Hawaiians.

KM: Yes. But the haoles did that, you know, Captain Cook mā, “Sandwich Islanders” and all that.

UK: I needed you to tell me. [chuckling]

KM: It’s true. It’s a fascinating history. We don't mean to go on, but this connects all to how we are where we are today.

UK: Yes.

KM: And maybe, from those ashes there will arise informed, intelligent, kānaka that you pass this legacy onto your children so they don't need repeat the mistakes. So, how do we restore water to the land? Did you folks go holoholo? You know, you change the water mauka, what

happens to your fishery makai?

AH (16:34): Gone.

KM: Have things changed?. Huh? No more limu. What kind limu, Uncle Mike, you got?

KM: What you call ogo? What's the real name? Come on, brother.

BA: Oh yeah, ogo is a Filipino name. [laughing]

‘Ohana: [laughing]

KM: Or Japanese. Okay, manauea [native name of limu]

AH: What is the rat tail one?

KM: Wāwae‘iole. And the huluhuluwaena, you know, I interviewed, Aunty Isabella Abbott.

AH: We called it chop-chop.

KM: Chop chop, yes. Aunty Isabella's tūtū mā were all Lahaina people, Isabella's Abbott's people, you know. And she spoke about as a child, how she became the first Hawaiian woman to get a PhD.

DM: For limu, yes.

KM: Yes, the limu lady you know. The limu is so important. Right?

FA: Yes.

KM: Do you folks, can you folks, would you even trust in some instances now going out to get limu?

AH (17:28): Oh, no, no. I have to know where it comes from.

UK: That was the spice back then.

KM: Yes.

AH: In, Lahaina right in Front Street.

UK: Kahului Harbor, I not eating that limu. [laughs]

AH: Sorry [chuckling].

KM: 'Ai kūkae.

BA: Where?

Group: Kahului Harbor.

BA: Oh gosh.

AH: I used to paddle there and it’s... [pauses, indicated sniffing the air]

KM: Hauna?

AH: Yes.

AH: Old Lahaina, Auntie Emma Kahahane...

BA: I remember Wahikuli, Sandbox, we could go out to the rocks.

DM: And pick.

AH: Yes. And we pick up and we right there.

KM: Yes and so ʻono yes?

AH: The ʻōpihi.

BA: Pīpīpī.

AH (18:02): The pīpīpī.

UK: I even seen it thrown in beef stew.

KM: 'Ae. Which one?

UK: Yes. The...

MA: 'Ele'ele?

KM: The wāwaeʻiole or ʻeleʻele?

UK: Not the slimy one. The one that they put in the ball.

KM: Oh limu kohu. So ʻono yes.

ʻOhana: [all agreeing]

AH: I remember going to a funeral and had that inside ʻum with cabbage. No, no, it was our house. I looked at it and I'm like, oh, who died? Because who went put that inside because it's at funerals.

KM: Kala mai and Marvin, what you were saying about limu? You remembered?

DM: What's the name? The name ogo.

KM: No. Marvin, you were just saying?

MH: That my mom used to cook the… which one in the stew?

KM: The limu kohu? The ʻeleʻele was very popular.

AH: Yes.

KM: And ʻeleʻele or pahapaha, the sea lettuce.

AH: Yes.

ʻOhana: [yes]

BA: Oh, yes.

KM: But you see, can you go get that now?

BA: No,

DM (19:04): I don't see that no more.

KM: How come? One reason, no more water. No more enough water going.

BA: Yes. There's nothing flowing.

KM: Yes. And that means your grazing fish. You get your little near shore fish then you get your little manini.

AH: Little crabs.

KM: Yes. You get your pāpaʻi or you get your, why have I lost the name? What's the baby mullet?

KM: Well, moi another one.

KM: But you know, yes, they're all going to be in the pua... just simple name pua, baby mullet. Yes. You get the pua, they eating here, they going eat and they going get big, and then they go out. And then you get to ulua. You get, so you, but you see, all of that changed, yes?

ʻOhana: [agrees]

AH: Because they're gone. Even our turtles.

UK: No water.

KM: Yes.

BA: Well, you know, a lot of the changes too is because we've had so much houses built.

KM: Yes.

BA: They've interrupted the...

DM: Ecosytem.

BA: Yes. And the streams, when you look at the maps, all that water, that used to come down from the mountain, all that is gone.

AH: All gone.

KM: Yes. And for your folks, all of your kūpuna the loʻi right. There was like the, Kumuliʻiliʻi-Horner water case in 1895, that was supposed to divide up water flow between Pioneer Mill and the kānaka for the taro lands. Right. It's a big case. It was a big issue. That water, your kūpuna didn't take the water and keep it. Right?

Group: [yes]

KM: It came into your loʻi.

FA (20:25): And you put it back in.

KM: You put it down. So, everyone had kuleana for. You going mālama ʻauwai, hana wai. Yes?

BA: Yes.

KM: Like that. Yes.

AH: You share.

KM: You share

AH: Plantation did not share.

FA: We still doing that today, just last week we had to go clean one ʻauwai because the cane grass went overgrown and the bugga was flooding. But you know, in Lahaina growing up, we obviously in Lahaina like many places, we fished, you know, shoreline fish. We dove, we surfed, you know, our recreation and our sustenance...

AH: Was the beach.

FA: Was in the ocean and in the beach. And then we also went go holoholo up in the kuahiwi, you know.

KM: ʻAe.

FA (21:19): So, for our family, one of the places, one of the many places was Kahoma Valley. Kahoma and Kanahā.

KM: 'Ae.

FA: And so my mother, Emma Kimokeo, she was born in Kekaʻa with Anika's mom. You know, but then she was hānai into the Kalaluhi family. Now, when I say hānai, a lot of kānaka today are thinking in the western context.

KM: Yes.

FA: When they hear the word "hānai," they think it means adoption.

KM: Palapala.

FA: And they think, aʻole koko. Yes?

KM: Yes.

FA (21:54): But my mom was hānai by the Kalaluhi's who is also blood relation, and that I've already paʻa the relationship. And so, they raised taro in Kanahā Valley and in Kahoma. And so in Kahoma today, Brenda's son, my cousin Etan [Krupnick], bought property that actually was part of my mother's family land. The land was awarded to Nalehu. And it came down to the Kalaluhi. And then the Kalaluhi ʻOhana sold their interest into the plantation in 1920, in 1925. And then the plantation sold it to Peter Martin. And then Etan bought it, not knowing that it had...

BA: Connection.

FA (22:40): This whole connection to our ʻohana.

KM: Yes.

FA: You know, but that is where me, my friends, my cousins that grew up would go holoholo up...

BA: The kahawai.

FA: Up the kahawai. And you know, we go pick liliko'i, we go pick...

BA: Plums.

FA (23:00): ...plums, we go pick mango. You know, we just go holoholo up there and the pōpolo and what have you. And my mom would take how… So, at one point they lived, behind Queen Theater on Front Street. And they would have to take the horse, the dog, the chicken, and they would go up into Kahoma Valley into the property that Etan bought. And then they would mālama. So, the old man Kalaluhi lived there. And there were family burials there also. And then they would go over up the ridge, and then walk over a ways to Kanahā. And then they had other kuleana, and they also raised taro up there.

KM: Yes.

FA: So they were raising taro both in Kanahā and in Kahoma. And so my mother grew up, you know, born and raised in Kekaʻa, Lahaina, Kahoma. And then when her hānai dad died, and her biological dad died, a year before. The kids, her and her siblings went to Waiheʻe Valley.

KM: Ohh.

FA (24:09): And then they were taken in by their mother's younger sister who was from Kaimū, Kalapana.

KM: Waiau?

FA: Yes. The Waiau, right, exactly.

KM: Yes.

DM: So, was that Aunty Mariah?

FA: Auntie Mariah was actually the oldest of the siblings. So she, there was a really cool story about that but I not going share right now.

KM: Okay.

FA: And she married Kahalekulu in Waiʻehu where Michelle is from. Yes. And it was Aunty Mariah then Auntie Wailana who died 13 years old, buried at Puʻu Kekaʻa and then Auntie Dorthy, Auntie Butchie, and then my mom. But the one who survived was Auntie Mariah. Auntie Dorthy, Auntie Butchie, and my mom. And then their [pauses, thinking] grandmother actually came from Puʻuohala, your neighborhood.

BA: Oh.

FA (25:06): Yes. See, we had several in our ʻohana. Then the story was they were found on the road in a basket.

ʻOhana: [chuckling]

FA: You know, but no, like you said, yeah. Had plenty jump fence.

KM: Yes, yes.

FA: Yes.

KM: Nui ke aloha. [chuckling]

FA: [chuckling] Okay.

KM: Good. So the water is important. So you folks, in your youth, did you folks also go mauka, you were saying, yes, you would go?

FA: Yes, we did often.

KM: And you would still see ōpae or wī, hīhīwai or ʻoʻopu?

FA: ʻOʻopu, yes.

KM: Yes.

FA: But not, not now. So, we still go mountain often.

KM: Yes. And the weather has changed?

FA: Yes.

AH: But you don't go to Lahaina?

FA: I do go.

AH: Oh, you go up here?

FA: Yes.

AH: Oh, okay. That's cool. But you don't go this way, right? Like right above us?

FA: No.

KM: This is Kahoma Kanahā side, like that?

FA: Well, when Etan bought his property.

AH: Oh, that's where you go, okay.

FA (26:04): So, in the Kalaluhi burial, you know which is right next to where Etan bought his property on the Nalehu LCA.

KM: Yes.

FA: There's family burials. And there's also other burials on the side of the pali. And one of the graves has been compromised. It's collapsed.

KM: Hmm.

FA: And so I've been trying to get in there with another cousin from Molokaʻi that's also of the Kalaluhi ʻohana to fix it. But we are being prevented...

AH: Blocked!

FA: We're being blocked from accessing the burial. And Etan is being blocked from accessing his property. And this is by kānaka in Lahaina.

KM: ʻAe.

FA: Okay.

AH: Who supposedly call themselves family.

FA (26:55): Yes. And so, I went through this whole process with the Burial Council, you know, and trying to reason and talk to these people. But they're so adamant that, and they think they're doing something right. They're claiming that the property was stolen by the plantation. But really the ʻeha [pain], and the issue is that this individual has a personal vendetta against Peter Martin. And so he's using the excuse that, oh, the family, the Kalaluhi family, some of them are coming back to the property and taking back their land. So, they're squatting on there.

BA: They're trespassing.

FA (27:41): Yes. And the truth of the matter is that the Conveyance, the family did sell the land.

KM: Yes.

FA: Completely, and then the plantation who sold it to Peter Martin, and then Etan bought it back. And so the title conveyance is all straight and clear cut.

KM: Okay.

FA (28:00): But to answer your question, yes. I was still going up there until all this hākākā happened. And so, when I took the Burial Council, did a site inspection and DOCARE went up there, the Burial Site Specialist, Branch Chief, and these people were still being pīlau.

KM: Sorry.

FA: And all I want to do was fix the grave collapse. You know? And that's all I wanted. The other issue Etan was taking care of that already.

BA: My son's issue, but not the graves.

KM: Okay, mahalo. I'm so sorry that these things occur. Pule mau, yes.

FA: Yes.

KM: Just... And you know, sometimes the kūpuna got to reach out from that little ilina over there, grab ʻum by the you know what and give a squeeze.

AH: Yes, they did.

FA: And they did and one went already hala.

KM: Oh, kala mai.

FA: No, no, no. Kepā what is important about this whole thing and why I brought it up. And I was hesitant because, you know, of the energy and...

KM: ʻAe, ʻae.

FA (29:04): The negativity in it. But it's important and it's necessary because we're talking about rebuilding Lahaina.

KM: ʻAe.

FA: You know. And I personally want to see Mokuʻula restored.

KM: Yes.

FA (29:19): Mokuhinia restored. However, some of the people that are out there on social media and getting the news coverage and proclaiming to be the kahu of Mokuʻula, proclaiming to be related to Kihawahine and to Nalehu. Theyʻve already demonstrated many times to be untruthful in lies. And so, I want to see Lahaina rebuild and, you know, in the way that we're discussing moving forward, but that there has to be integrity.

KM: Yes.

FA: And it has to be with everyone that has credibility, you know. And that has the genuine true desire and aloha to want Lahaina to be built. Like I said, I want to see Lahaina built in a balanced way.

KM: Yes.

FA (30:13): It can't be all tourists, you know.

KM: No. That's the big pilikia because right now, the loudest voices, beyond the kānaka voices and even the varying ʻohana, let's say, is that all these other people crying, "I no can earn money. I no, I'm losing money. I'm losing…" And we can't; I shouldn't say this. Should money be the first priority being able to earn money off of the land? Should it be the first priority?

AH: No. Putting our people back on their lands.

KM: Okay.

FA: Bringing the water back.

DM: Yes.

AH: Bring the water back yes.

DM: About the water right with this Lahaina fire. And as unfortunate as it is, and as tragic as it is, I think it's a force greater than us.

KM: Yes.

DM (31:06): I think those winds came about it was, "Enough is enough!"

KM ʻAe.

DM True.

KM: Oh, good.

DM And so with the ash, I'm thinking ʻoiaʻiʻo, with the truth moving forward can get better.

KM: Yes.

DM: But if no more ʻoiaʻiʻo if people not being truthful. No can.

KM: Yes. Yes, yes.

DM: You know, bad things will happen.

FA/KM: Yes.

DM: So, if we stay true to being ʻoiaʻiʻo, it will come many fold.

KM: ʻAe.

DM: Right. And I have been reading articles about waters now. Right. Because of the pump. Now the water it's getting some form of its natural order back. Right. Not back a hundred percent though. Right.

KM: Yes.

DM: Because things are wrong, going start growing. But the birds not eating the seeds. They're not eating the guava or the liliko'i. So that tells us not ready for us to consume either.

KM: Yes. You're right.

DM (32:09): Need more cleaning. Right.

KM: Yes.

DM: Cleaning can happen when ʻoiaʻiʻo when truth is spoken.

KM: ʻAe.

DM: And truth is in genealogy, you know.

KM: ʻAe.

DM: Mahalo Foster for remaining steadfast and ʻoni paʻa, and just my… You know, my mother thanks you through me all the time. You're on my mind, Michelle, your ʻohana. Because things like this can suck yeah.

KM: Yes.

DM: Our mana.

FA: Yes.

DM: So with ʻoiaʻiʻo, you release that, mana sucking. And so, we going back out there, we do have to take measures to protect, and just continue our pilina with our akua and our kūpuna to guide us through this because sometimes we don't want to answer all the time.

KM: Yes.

DM (33:10): Right. But pule.

KM: Hō mai ka ʻike, may the ʻike (knowledge) descend. May the ʻike descend upon us.

DM: Yes.

KM: Yes. [pause, thinking] This has been really beautiful. I'm sorry for the moments that have been tearful for any of us. But that's because we are connected by spirit. Yes?

'Ohana: [agrees]

KM: Even though I 'ili kea, kūpuna put on top of me this, you know, I asked one time, you know, how come they said, well, because "you going listen." Yes. So, we all just go try. We do the best we can. We speak, 'oia'i'o, truth, you know, and this is the thing. Yes, "I ka 'ōlelo no ke ola," (In the word is life), "I ka 'ōlelo no ka make," depending on our words.

'Ohana (34:10): [agrees]

KM: We are going give life or death. So, we just, you know, holo mua, but don't let it consume you because then they win.

BA: Uh-hmm.

?: Yes.

KM: Speak the truth. And as long as you're speaking the truth, you never need to remember what you said to somebody.

'Ohana (34:28): [laughing]

KM: Because the story's always going to be the same.

'Ohana: [agrees, chuckling]

KM: The story will always be the same.

AH: oh, "I never say that."

KM: Yes.

BA : Yes.

KM: Mahalo. You know, we've touched briefly. Weather has changed, water flow is important. Maybe we don't rebuild what was on August 7th, but we do it wisely with the cultural literacy informed, engage 'ohana and pray for a pilina to come together. You know, there needs, we no can all be chiefs. Hawaiians, kūpuna taught us, "I ali'i no ke ali'i i ke kānaka!" See, some guys all like be chief.

'Ohana (35:18): [agrees]

KM: But they forget. You're not a chief, if you no more people, then you got to hāleu (wipe) your own self. So, you know what, if you got what I meant right?

AH: Yes.

KM: Okay. You know the right? You know, but when you get kānaka then you get extra. So, we pule. Closing mana'o just on the vision for future. Closing mana'o on what you hope to see for Lahaina? Don't be shame, don't be shy. I know you want to come home.

BA (35:58): Yes. I want Lahaina to come home too. You know. It's going to be different, but there has to be some kind of structure in rebuilding.

KM: Yes. Can money be the main lead cause for what's going to get rebuilt or not…? Can putting money, making money be the primary cause of what is restored? I'm sorry… Should money lead the direction or should it be the voices of people?

FA (36:35): It should be voices.

AH: The voices of people.

KM: Okay.

FA: Yes. It should be the first voices to be heard and included and not excluded is the voices of Lahaina.

BA (36:42): And the key is to be heard.

'Ohana: [agrees]

KM: 'Ae.

BA: It's to be heard.

AH: Not somebody from O'ahu.

BA: We can talk, talk, talk, but if you're not going hear.

KM: Oh yes.

AH: Yes.

BA: Then...

FA (36:52): And then, you know for the 'ohana, when you guys go back and talk to your siblings, your mo'opuna, your nephew, nieces and what have you, let them know if they want to, I want to, okay…? So, a week before the fire, remember we all were at Sandbox [Wahikuli], right?

AH: Yes.

FA (37:18): Because, you know, we were celebrating Hālona's life.

BA: Uh-hmm

FA: Anika's oldest sister [Kaleiohālona] went hala.

KM: Yes.

FA: And so we hadn't gone, growing up we always went Sandbox [Wahikuli], you know, on the weekends. We always got together. Our parents always hang out there. You know, it was where we could go swim, relax, all kind. And so, we all got older. Everybody, you know, started leading their own lives and we didn't do the things we used to do as often. And a lot of us had become estranged from you know, ourselves.

BA: Yes.

FA: And so when Halona's service came up and the family came back together, thank you to Ualani and Anica and the others, that they came up with these really neat idea that why don't we all go down Sandbox...

UK: Where we came from.

FA: Like we used to.

UK: Yes.

FA (38:13): And so we did. And it was a really good turnout, you know, more than we expected. And some it was there sitting with my cousins that a lot of them I hadn't seen and, you know, a sibling of mine who I hadn't spoken to in over 10 years, you know, it's just my own issues. But it was a time of reconnecting and healing. But what was really good is when I was sitting there with everyone and I thought, okay, I want to start to hold genealogy, history and oral history workshops for the family. So, it was at that place and time at Sandbox, the week before the fire that I decided, and I'm working everything out in my head. I went home, talked to my wife about it that night and later that week that I was going to hold my first workshop for the family at Malu 'Ulu 'o Lele, Mokuhinia. And I chose that place because that's our ancestral land. That's how 200 years ago, you know, our tūtū man, was brought to Waiokama. And so, with all the information and the documentation and the story that I had all accumulated. I'm thinking, okay, now I can share with the family not knowing that a week later, the fire was going to come, you know, from that. But, that's why [pauses -- emotional] when the fire hit and I realized how much of my family lost their homes and many almost lost their lives.

KM: Yes.

FA (40:04): [crying] I want to do whatever I can to help them, and my physical self. And I want you guys to go home and tell the kids, you know. I cannot force anybody and I'm not going to, you know, knock on their door. But, if anybody wants to know, you know, their genealogy, their history, their stories, my door is open. Yes, kāhea.

DM: You have always made that clear all the time.

BA: You've always made that open to all of us.

DM: You always made it very clear. Mahalo.

UK: And sometimes up to three the morning.

FA: And even the young ones that I know they probably look at me say, "Oh shit, that's the…" O e kala mai, "that's the crazy uncle, you know."

AH: "Beep"

'Ohana: [laughing]

FA: But okay, it's there.

KM: Yes.

UK: You got to put a time on it before me and Adrian call you like at eight o'clock and talk to you till three in the morning.

BA: Oh, we, well, we haven't gone that long, but we've done it too.

FA: And Kepā knows I'm early. We stay already talking early, early like two, three o'clock in the morning.

UK (41:07): Me and Adrian will talk all night long. And she's like, "call Uncle Foster." So that's why I call you at seven. [laughing]. We just got through talking about it.

?: You even do Zoom.

FA: Yeah, we used to. Yes. Yes, that's right. But then we was going three, four hours. No, no, it's good. Thank you.

KM: Thank you folks so much. We mahalo iā ʻoukou a pau. [looking at Kamaile] Even though you never quite like to, you were kānālua to add your voices, some of you. Mahalo for being here, for sharing your aloha. And you know, aloha is a way of life. It's not clothes, you take, I aloha you now turn around. You know, this Tūtū Kawena shared with me a very interesting story once about, you know, we all brought up, you know, Aloha kakahiaka, aloha awakea, aloha ʻauinala, aloha ahiahi...

ʻOhana (42:04): [agrees]

KM: Tūtū Kawena one day with a twinkle in her eyes. She says, you notice the missionaries never tell us "aloha pō."

FA: [laughs]

KM: Dark time, because that's the other kind aloha.

ʻOhana: [laughing]

KM: …The Hawaiians never put boundaries on their aloha is how kūpuna taught us.

AH: Yes.

KM: But, while aloha is free, you can also be selective, you know in how you, give. So, Onaona and I today and Keolahou and Bella and Laura…

LS: Thank you.

KM: We want to just say thank you so much for sharing your aloha with us today [tears welling up in eyes]. Ka mea maikaʻi mālama, ka mea maikaʻi ʻole, e hoʻokaʻawale aku! Keep the good, set the bad aside, and we pule. However, you pule, pule that this is going to open up, and that there is going to be pono restored to your beloved ʻāina. But ʻāina is not just the land, it's the kai, it's the lani, it's all of the honua ola (living environment), yes. So, aloha to you folks, any other last manaʻo

	questions?
DM (43:51):	Can we do a closing?
KM:	We definitely should. Yes. Okay. Inā hiki, anyone else to share?
DM:	[discussion of closing pule]
KM:	And we have a little makana to give you folks, so we going figure out how to do this. Hū ke aloha, the aloha just overflow.
Group:	[Gathers in circle to close.]
DM (44:42):	Pule — Mahalo ke Akua! Mahalo nā ʻaumākua. Mahalo nā kūpuna! Thank you for blessing us.
KM:	Kōkua!
DM:	With our cousin, Foster and his 'ohana that have taken on kuleana from their ancestors. We mahalo his ʻohana for keeping our genealogy and our oral history of our ʻohana alive and well and accessible to everyone who wants it. We mahalo you for blessing us with Kepā, Onaona, Colonel, Laura, those that choose to want to understand where we come from as a lāhui and how we will move forward. Bless each one of us as we return back to our homes.
KM:	Kōkua!
DM (45:34):	And may we go out into the world, haʻahaʻa with aloha in perpetuating our ancestral legacy to always love one another as ʻohana and to help those in need, especially ʻohana. Mahalo, mahalo, mahalo. ʻĀmene, ʻāmene, ʻāmene.
ʻOhana:	[saying mahalo and aloha to one another]
KM (46:05):	One thing, if we may, one of the beautiful things that Tūtū Kawena shared was just a short mele. You know, how your kūpuna before, I don't know if you guys are old enough to have remembered hearing the hōuwēuwē the lamentation when someone has passed away and someone would come and they would recount. Auwē, never again shall we walk the shore of Wahikuli ("Sandbox"). Or never shall we again smell the fragrant līpoa or eat the sweet moi and lehua of Kahoma. You know, the ways that they would recount these things. But one of those mele not in the houwēuwē style, is just a symbol short mele that says, "Listen, the Akua has broken the quiet and calm he's called loud with his voice from the mountain heights and mountain peaks. He's there in the verdure of the forest growth. This Akua has woven a lei for our ancestors. And the last line says, might you include us in that lei. Weave us into that lei. Yes? [crying]. Shares the mele as chanted with ʻohana. So today we hope that this will come, and we'd be a little part of that lei for the history of Lahaina's future from your kūpuna. Aloha oukou! Mahalo nui! Aloha!

FA (47:37): Thank you.

‘Ohana: [all agree with thankfulness]

KM: Don’t walk out yet, please… We have a little makana that we’ve included as part of the program… And every one signed the agreement, our agreement to you... [Passes out map packets and honorarium cards to say mahalo.]

(Group organized so that Anthony Martines could take a few grew photos.)

June 22, 2024
Lahaina Oral History Interview
Kalapana Kollars (with Lahaina Restoration Foundation)
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku o Lahaina

Kalapana Kollars is a cultural practitioner and educator with the Lahaina Restoration Foundation. While raised on Oʻahu, he is a descendant of Pikanele, one of the important chiefly residents of Lahaina, and cited as a "Konohiki" in the period from Kamehameha II & III. He was also a companion various prominent aliʻi of the period. Kalapana is deeply committed to collecting and sharing the history of Lahaina, and to the preservation of wahi pana and mea koehana (the artifactual treasures) of Lahaina. In the custom of Hawaiian acknowledgment protocol and recognizing the attachment of residents to place, Kalapana, primarily stayed in the background of the group discussions. The transcript below, covers some of his contributions and the interactions he had with elder kamaʻāina during the huakaʻi.



Group at Trellises Fronting the Kingdom Lahaina Court House and Harbor
Uncle Scotty Rickard Sharing Recollections, Kalapana Collars (mid photo),
Flanked on Right by Theo Morrison, and on Left By Jesse Neizman (both with the Lahina

Restoration Foundation) (Photo KPA_7821)

Primary Speakers[37]:

- Kalapana Kollars (KaK)
- Isaac Magalianes (IM)
- Jesse Neizman (JN)
- Keʻeaumoku Kapu (KK)
- Kēhau Watson Sproat (KW)
- Kekoa Mowat (KeM)
- Linda Nahina Magalianes (LNM)
- Kepā Maly (KM)

Group [00:00:00]: [Participates in introductions, setting up recorders, and orientation of field staff/cultural monitors, agency and program managers. Huakaʻi participants board buss and begin drive through Lahaina Town.]

TM [00:08:51]: …And so this is Canal Street, right there.

KK: Yes. Canal street. So right directly Canal street. That's the center. But what we found was the corner. The corner of that wetland.

TM [00:09:02]: But what's there now?

KK: That used to be where Burger King was. Yes. Well, you drive around right in that corner. And that one was kind of interesting because it was residential, not commercial. So ECC did the cleanup and so Hui Huliau does commercial, ECC does residential. Kind of little bit puzzled how come we got residential lot right in the middle of all the commercials. But there is a bunch. Yes. Then we identified all these other fishpond stones.

KaK [00:09:42]: Cool.

TM: [Referring to Lahaina Shores] Tear that building down. [Chuckles]

KK: Yes, and that's what everybody is saying. Even the State and the County. We tell them, hey, you know what? The state should condemn this, especially the parking lot, because it's full with water. They can't redevelop that.

TM [00:09:57]: It's always been like that.

KK: And if they do, they hook up the pump. That's actually illegal. You can't pump water from the land and put it in the ocean…

KaK [00:15:48]: It's a real different perspective to be in a bus, a few feet higher. Rolling

[37] At times, multiple conversations were occurring at the same time. This transcript focuses on Kalapana Kollar's direct, substantive interactions with a few other huakaʻi participants. Timestamps allow for reference to those instances. Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations. (See transcript titled "2024 06 22(a) Kepa Maly O&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat all of narratives that are covered in further detail by other participant's recordings.

this way, I saw Kahoma was flowing really good. And then Kauaʻula, too, was flowing. You figure here we are in June, you know, still going…

EK [00:22:33]: [crossing lower Kahoma bridge] …Oh, the water?

KaK [00:22:44]: Yes, flowing good. I remember hearing that when they let the stream flow again, you know, they just connect it back to the ocean. It took some time until the water charged up the ground below it in order to flow.

EK: You know what I'm also learning is, more importantly, with the flow of all these streams, it's regenerating all the way.

KaK: Yes.

EK: We used to have a lot of concerns because of all the debris that used to descend. But now that it constantly flows…

KaK: It doesn't do that as much.

EK: All the fish and everything is coming back.

KaK: Yes. They remember. Before time, I think before the storm channelization at Kahoma, the thing must have flowed pretty mental, at times. And then when a storm comes down…

EK: Yes, it washes down, and you can hear the boulders coming down.

KaK: Yes, in a heavy rainy event, you can hear that…

Group: [Miscellaneous conversations occurring. Issues with HDOT and road accesses, Leialiʻi and Kakaʻalaneo…]

[00:28:33]: …Some nights when I used to walk home from the show [ʻUlalena]. And then when this was an open field. This is a Weinberg lot, yes. And at nighttime, you can feel the mauka wind kind of settle because the mauka… I don't know, wafting cool temperature kind of seeps down. So, every time, like, along Front Street, you feel a little cool feeling from mauka as you pass this…

Group [00:31:17]: [Discussing about the cane fields along and plantation camp homes along Front Street, approaching the Seaman's Hospital. See transcript titled "2024 06 22(a) Laurie DeGama LOH" for full conversation.]

KaK [00:32:03]: Was that Hospital Camp?

EK: They set up these camps for the workers, like the ditch man...

LNM: Everywhere you turned, you knew everybody…

Group: [References development of the apartments along Front Street.]

KaK [00:33:23]: [Discussing Seaman's Chapel and adjoining building] You know when it was a partnership with an architect, Schultz. And so, you know, we entered into agreement that, you know, he make the rebuild, and then

he can be based out of the building, you know, for 20 years or so, whatever the agreement was, you know, rent free. And then after that lease or agreement was pau, then we rented it out. It was Paradise Television Network, the Channel Seven, the Visitor Channel. And then, most recently now, Hoaloha ʻEkolu, the Old Lahaina Lūʻau parent company.

EK [00:34:09]: Scotty was asking me. Scotty used to be the water boss for Lahaina. He said he remembers he was putting laterals and he came across some skulls.

KaK: Skulls? Yes, this building has… Oh, what happened to. Yes, I don't know. Know that this building might have a kiaʻi, you know, when it was built. So I'm not sure what of that kind of practice but this was during, you know, Kamehameha III time. This was his getaway building, because this was far out of town in those days... [chuckles]

Group: [Discusses Seaman's Hospital and existence of a burial at the corner of the building.]

SK [00:39:30]: [Shares recollections about County Water Department work in the area, and the locating of a burial site. See transcript referenced in *footnote 1*; and transcript from recorder held by Scotty Rickard.]

Group: [Continues drive along Front Street, and shared memories about early buildings along route. Passing Lahaina Broiler and Wo Hing. Multiple conversations as the bus continues through the town. See transcripts *footnote 1* and transcript titled "2024 06 22(a) Laurie DeGama LOH" for full narratives.]

KaK [01:18:36]: [at the Old Prison site] …Something I think about at a couple of places we passed, like Seaman's hospital was built by Kauikeaouli. And it really was used for American Seamen for a short period of its life. But it's known today as the Seaman's Hospital. And it conjures up, "oh, this is another whaling era... Oh, this structure supports whaling era only," you know. But it's been other things than the Seaman's Hospital or the prison. You know, the prison is a Kingdom government building.

KH [01:19:14]: My mom used to tell me they used to play down there. They thought the place was haunted.

KaK: Oh, guaranteed it's haunted.

KH: [Speaking as his mother] We're always afraid to go play over there.

KaK: But the idea that sailors were, you know, in there, you know, in the prison. They were Hawaiians. Kānaka in the prison. Because that's the population…

Group [01:20.00]: [Leaves bus and visits Waiola Church and Cemetery site. Multiple conversations and memories shared. Earle Kukahiko rings church bell. Keʻeaumoku and Viki offer protocol mele.]

Group [01:37:06]: [At Cemetery, Jesse Neizman, Kepā Maly, and Kalapana Kollars discuss spaces in Lahaina that are maintained by the Lahaina Restoration Foundation. See *footnote 1* for full transcript.]

LNM [01:52:24]: [Asking Kalapana] …You got ʻohana on Maui?

KaK: Only from long, long time. Like my fifth great-grandparents. Pikanele. Where Land Commission Award 310. Where Keʻeaumoku's place is, that's my fifth great grandparents. And so from there we connect to this place and also to South Maui, the far South Maui, out at Kāʻeo…

EK [01:54:47]: [Shares background about the old ʻulu tree at Waiola Church, and epithet, "Malu ʻUlu ʻo Lele." See *footnote 1* for full transcript.]

KK [01:56:24]: [Shares background about Mokuhinia and Mokuʻula along Shaw Street; then along Front Street, Kaluaʻehu, Pākalā and King Kamehameha III School… See *footnote 1* for full transcript.]

Group: [At harbor, fronting Ola Lahaina Court House. Various memories shared as recorded in various individual recordings.]

IM [02:24:56]: So you been here a long time?

KaK: 24-years.

IM: Oh, for real? What year you came in?

KaK: In 2000.

IM: Glad you moved, yah?

KaK: Oh, yes. I came here to work at the show ʻUlalena.

IM: Oh, yeah? Wow!

KaK: Oh, yes.

IM: Oh, right on.

KaK: So I was in the show, like, 18 years.

Group [02:25:30]: [Kalapana shares about performances in Maui Theatre.]

IM [02:26:45]: …All these use to be all the surf schools from 505, over here. Oh, big problems had over here.

KaK: Yes, I know! And then all filled up at the surf break. I wonder who's the cultural monitor for this one. No pressure, no pressure…

EK [02:31:56]: …Some of the issues and concerns there is a conflict of interest with cultural versus historical or overlapping.

KaK: At different points they overlap. You mean for which location are you..?

EK: Just in general, I mean, in town...

KaK: Well, you know, I think it has at times to do with people's broader understanding versus what the time in which they were brought up and raised. And so, what you might know to be the old time, really is just

very recent, you know, as far as a human's life is concerned. And an event like this, you know, is the possibility to hit a reset button, you know, millennia in the making. And so, like, you know, I was thinking to just to speak to Kepā on this. I mean, if the school parents and staff were asked, you know, and 67% said they would like… they indicate they would like to have the school rebuilt. You know, I think a consideration would be that in recent years, in even just my short time as a resident of Lahaina, I've seen the composition of the neighborhood drastically change with lots of people moving in, older people passing away, or, you know, families move away or go to a different place on Maui.

[02:33:34]: So this is… you know, if you were here during pickup or drop off time in the recent years, you would see that it is, you know, comprised of a lot of new community, you know, because these are younger adults having children. So naturally, they would say they would want it to be what they know, to be the "original" or to be the, you know, the usual way. So to proposition something like removing the school is a – Ohh!

EK: And that's why, I think from educating them first.

KaK: Yes, yes.

EK: We were brought up in the plantation days. And in those days you don't ask questions.

Group: [leaves bus and sharing memories of the old Lahaina Court House, and harbor. See transcript referenced in footnote 1, and transcripts from other speakers.]

KaK [02:34:30]: Yes. And that's you know, whenever we did tours and things like that, I always try to add in the little tasty morsels that someone can put in their pocket. So, like Seaman's Hospital not really being Seaman's Hospital for a very long portion of its lifespan, or that the courthouse is a Kingdom government building like that, they adjudicated Hawaiian Kingdom Constitution. The prison wasn't just sailors, it was primarily people who lived in Hawaiʻi. And in the 1850s, it was almost entirely Hawaiians. So, you know, people who broke the law went there.

[02:35:16]: And so, you know, just because one or two sailors wrote a good journal and that became repeated so many times. That became the narrative. You know, something like this tree [the banyan], it's considering the person who planted it and all of that. But in its lifetime, it has become a special place, you know… ...So I've been really just sitting back and let, you know, we let the people from here and of here talk about and discuss that. But it's all of Lahaina's history is not just Hawaiian.

EK: Oh yes.

KaK [02:36:57] [Talking about the Courthouse] It's still dangerous. Everything fell down… After Covid, and then when the world was opening up again, we had to spruce up the place because we closed for like twelve months

or so. And so, we were repainting a shelf cabinet that was from when it was a courthouse. And so, looks like through the years, like somebody used it as an activity brochure rack, because I had lots of small shelves and as we're repainting, I look in the back and it had a paper stuck in the back of the shelf, and we carefully fished it out. It was a warrant from 1909. It was kind of trippy that in, you know, 2021, we're repainting this piece of furniture that's been in the building, and it has a warrant from 1909.

[02:38:22]: So, yes, we stabilized the paper, we put it into our collection, and then they went burn in the fire. But we took pictures, though. A lot of things we have digital images of. I always try to keep hitting the same, hitting that reminder, like, history never die, you know. Plenty things went burned but history did not die.

EK [02:38:44]: Yes. Is the Pioneer Mill office under you guys, too?

KaK: No, it's a County… We had permission to squat [chuckles], basically. But no, that's a County building.

Group/KK: [Exiting the bus at harbor. See *footnote 1* for full transcript. Keʻeaumoku shared cultural-historical background of features in Courthouse & harbor vicinity. Group members also shared personal experiences in the area. (See also individual transcripts.)]

KaK [02:39:08]: [Admiring the pergola at the harbor] …Hey, whoever weaved that pōhuehue, they're doing a good job…

TM [02:47:47]: Was that true, what he [Keʻeaumoku] was saying? I mean, I know there was a heiau...

KaK [02:47:48]: Yes, the ʻanuʻu tower.

TM: That's the first time I've ever heard of it.

KaK: But it still was, you know, I guess utilized and transformed as a beacon. And that I think it predates many… Even, like, on the west coast of North America. So, in the Pacific Ocean... So, I think his only beef with it is that it doesn't include what came before in operating as a lighthouse…

TM [02:48:28]: I'm gonna start going to that Sunday at five, the Kūpuna Council.

KaK: I just see it merely as a narrative shift rather than "That's not a lighthouse. There's not been a lighthouse." Because that is a lighthouse.

TM: Yes, it's like the banyan tree narrative. Exactly.

KaK: Because there's potential error in erasing a portion that you may not be happy with. Anyway... like Seaman's Hospital- what I've been saying all morning is it was Seaman's Hospital for a very short part of his life, you know, and it's now known just for that. So that name conjures up whaling, which is just a portion of that structure's life. <u>We need to make</u>

these subtle shifts.

TM: We need to tell the whole story. What would it be called?

KaK: Kamehameha's Clubhouse? [chuckles]

TM [02:50:03]: It was a store, also. It was a Chinese store…

Group [02:50:03]: [Various members of the group share memories of the area. See footnote 1 for full transcript.]

KaK [03:17:18]: [Discussion between LRF employees about the pōhuehue on the pergola at the harbor.]

KaK [03:18:05]: [speaking to Kepā] I really appreciate and admire the kind of work that you're doing, but also see the task of navigation to get these histories and stories and get the… Because it's people that come from a certain time referring to a place that spans a certain millennia. And these are kūpuna who are cherished and treasured, but also come from a different time than today. But they also still… …the old people when they was young have the connection to the before.

KM [03:18:43]: Good example. …This was yesterday, for a couple days we were on Molokaʻi doing some discussions and some, all kānaka, lawaiʻa. And the big thing was some guys get hūhū about the ʻīlio-holo-i-ka-uaua, the Hawaiian Monk Seal, not realizing that the reason they didn't know it in their lifetimes, maybe their parents didn't know, was because of the devastating hunting practices after western contact.

KaK [03:19:10]: Yes. Because it wasn't around.

KM: Yes. But there's evidence of them across the Pae ʻĀina.

KaK: Yes, yes.

KM: So, I mean, because we live in different generations, each generation, you know…

KaK: No, it's a problem. So, I admire the thought process that you might need to be at in order to do this. [See *footnote 1* for further transcription of the conversation.]

KaK: I won’t be able to stay for the map portion, so in case I don’t run into you, I want to say mahalo!

KM: Mahalo iā ʻoe…!

[03:35:48] [End of recording]

Kalapana Kollars (Group Huakaʻi)

June 22, 2024 (6:00 a.m. to c. 2:30 p.m.)
Lahaina Oral History Interview With
Earle Ray Kukahiko
Huakaʻi o ka Hui Kūpuna a me nā Kamaʻāina
Group Interview and Field Visit with Kūpuna and Kamaʻāina of Lahaina
To Discuss Wahi Pana (Legacy Landscapes), Traditions, Personal Histories, Experiences, and Thoughts on the Future protection of Moku o Lahaina
Transcript Released on August 22, 2024



The audio recorded was part of a field visit through the lower Lahaina fire zone, with a focus on traditional cultural properties and historic sites. The group of kūpuna and kamaʻāina gathered at 6:00 a.m. and participated in the daily orientation and opening protocol with cultural monitors, contractors, and agency representatives. Following the orientation and introductions, members of the group were given an individual audio recorder and asked to "talk-story" with one another and share personal memories (knowledge), experiences, practices, and thoughts on the rebuilding and restoration of Lahaina.

A total of thirty-six kamaʻāina participated in the huakaʻi and twenty recorders were used during the course of the day. All recorders were collected and transcripts developed under the name of the individual who had the recorder. In preparing the transcripts, we focused on the primary person who held the recorder, and when audio quality allowed, included memories and/or statements made in response to questions and shared experiences.

Earle Kukahiko provides a narrative about his connection to Lahaina, sharing his experiences as a long-time resident and member of the Nā Kūpuna o Lahaina council. He reflects on Lahaina's history, the importance of its cultural sites, and the challenges of preserving its identity amidst modern development. Earle emphasizes the significance

of the area's wahi pana (sacred places), such as Waiola Church, where his father, Kahu Earl "Chief" Kukahiko, and mother, Barbara Kukahiko, were both active members, Mokuʻula, and historical fishponds, while recalling the role of plantations and traditional practices that shaped Lahaina's community. He also highlights the systemic neglect of Lahaina's historical and cultural resources, advocating for educational efforts to inform the community and restore the town's biocultural landscapes.

Earle is passionate about ensuring that local voices guide Lahaina's restoration following the 2023 fire. As a leader of Nā Kūpuna o Lahaina, he has been instrumental in bringing together kūpuna and kamaʻāina to document their stories and propose culturally appropriate recovery plans. His contributions focus on educating younger generations, protecting burial sites, and reviving traditional practices, ensuring that Lahaina's restoration is both respectful of its history and sustainable for future generations.

Topics discussed during the interview included, but were not limited to:

Preservation of Wahi Pana and Burial Sites:
Earle stresses the importance of protecting Lahaina's sacred sites, such as Waiola Church and Mokuʻula. He recounts the historical significance of these locations, including their connection to aliʻi (Hawaiian royalty) and traditional practices. Earle advocates for the careful preservation of burial grounds, highlighting their cultural and spiritual importance. He also emphasizes the need for community involvement in decisions related to these sites, ensuring they are respected and maintained.

Restoration of Lahaina's Biocultural Landscapes:
Earle supports efforts to restore Lahaina's natural and cultural landscapes, including its fishponds, ʻauwai (irrigation channels), and wetlands. He discusses the environmental impacts of historical water diversions and modern development, advocating for sustainable practices that revitalize the area's ecosystems. Earle envisions a future where Lahaina's natural features are integrated into its recovery, fostering a balance between cultural preservation and environmental sustainability.

Education and Community Leadership:
As a leader in Nā Kūpuna o Lahaina, Earle prioritizes education as a tool for preserving Lahaina's history and empowering the community. He reflects on the importance of passing down knowledge of Lahaina's cultural and historical significance to younger generations. Earle also emphasizes the role of community-led initiatives in shaping Lahaina's restoration, ensuring that local voices are central to decisions about the town's future.

Note: Some sections of the recording were not transcribed as they were not associated with the primary inquiry into the history of the Lahaina region and families. As a result, this transcript supersedes any drafts and the audio-visual recording.

Time stamps are included at various points in the transcript to help readers locate points in the audio recording.

Primary Speakers[38]:	**Staff & Agency Members:**
Earle Kukahiko (EK)	Kristen Fuld, USACE (KF)
Keʻeaumoku Kapu (KK)	Joseph Grunditz, USACE (JG)
Scott Rickard (SR)	Kepā Maly (KM)
Glenn Gazmen	Matthew Kawaiola Sproat (MS)
Laurie De Gama (LD)	T. Kēhaulani Watson (KW)
Kalapana Kollar, LRF (KaK)	
Theo Morrison, LRF (TM)	
Jessie Neizman. LRF (JN)	
Lawrence Cabanilla (LC)	
Linda Nahina Magalianes (LNM)	
Lilliana Kalepa Suter (LKS)	
Kekoa Mowat (KeM)	

Following the morning protocol, interview participants were invited to hold individual audio recorders, and Matt Kawaiola Sproat provided background on how the recorders worked. The oral history program staff then shared that the recordings and transcripts, as well as the video recordings would be kept private. Following preparation of transcripts, the draft texts would be returned to the interview participants for review editing and release as appropriate. The focus of the initiative is to support of the recovery process and to document kamaʻāina voices and recommendations on protection of the biocultural landscape of Lahaina.

Group [00:00:00]: [At the field base yard, Keʻeaumoku Kapu provided interview participants with overview of the cultural monitoring program and introduced support agencies and organizations. For detailed narratives from the introductions and start of the huakaʻi, see transcript cited in footnote 1.]

KK:[39] Aloha kākou. This morning is kind of a special time for a lot of us and the elders of Lahaina. So, we have kind of an extensive kuleana today to look at the integrity of our town, especially a lot of the historic properties. So, we're going to be about… We try to stay out of everybody's way, but I just wanted to take this time to introduce everybody to a lot of the key stakeholders in this town, it is Nā Kūpuna o Lahaina and a lot of the organizations and agencies that are here today. So, anybody get anything to say before we start? Uncle Earl…?

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[38] At times, multiple conversations were occurring at the same time. This transcript focuses on Earl Kukahiko's direct, substantive interactions with other huakaʻi participants. Timestamps allow for reference to those instances. Kepā Maly was carrying a recorder which ran for about 6.5 hours and captured the larger group of conversations, experiences and recommendations. (See transcript titled "2024 06 22(a) Kepa Maly Q&A Lahaina OH Recorder"). Unless there was a contextual association, we did not repeat all of narratives that are covered in further detail by other participant's recordings.

[39] See minute 34:40 in transcript prepared from Keʻeaumoku's recorder.

EK:[40] …Mahalo for including us in this, during this special time. Many of our kūpuna, first time, are actually going in and taking part in what you, all of you [are doing]. In our hearts, in mine especially, very appreciative for what all of you are doing. Mahalo nui. And I'm sure that's how everybody here feels as well. Thank you…

[00:07:19]: …Good morning, everybody. So, for those of you that are newly joining us, kūpuna especially. One of the things that I just wanted to share is that we have formed a Kūpuna Council. It's called Nā Kūpuna o Lahaina. And it was really with the help of Keʻeaumoku and Uʻi and putting us together. And I think one of the reasons why is because they were getting a lot of requests by outside entities to hear what Lahaina wants to… is saying. That is what is important. So we started with a really small group, whoever Keʻeaumoku could reach out to. And we do want to open it up because we do want to hear everybody.

But I know it's tough. One of the big issues we have right now is having a venue. We are very fortunate that Keʻeaumoku is, lending us his hub where Walgreens is. A few challenges, traffic being one, and, you know, interrupting their flow of work, also, is sometimes cumbersome. But I think it is really important for everybody that we try to get as much of our Lahaina kūpuna involved so that everybody has a voice, and everybody knows how we feel out there. So, I really appreciate all of you here that came today, and please also reach out to other kūpuna, your friends.

EK [00:08:50]: I think when I started reaching out to people to come, and when I started mentioning who was on their way, they were like, oh, if they coming, yes, okay, I want to be involved, too. So, it is important, especially for those of us that have really long-time. Lahaina ties. So that's what our Nā Kūpuna is all about, and it is all of us.

So, at this time, I just maybe want to point out the board, the board of directors that we have right now. So, we have Glenn Gazmen who is our vice poʻo. We have Rena Samson. She said she was going to be here, but I guess she didn't show up this morning.

She's with the Yap ʻohana, she is our secretary. And then we have Auntie Linda Nahina, and Auntie Vicky Kalua [Kaluna] is our sergeant at arms. And then we also have Malihini is on our board, and Uncle Filemon.

[00:10:00] Yes, sorry Uncle Filemon Sadang is also on our board, as well as Uncle Lawrence Cabanilla. Auntie Puanani was also one of the original directors. She stepped down a little bit to handle some of her kuleana. But she continues to stay engaged with all of us through text for now.

We do have our advisors, which is Keʻeaumoku, as well as Uʻi and Rae over there and Kekoa, Kekoa is also one of our advisors. Please try to

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[40] See minute 35:15 in transcript prepared from Keʻeaumoku's recorder.

	get involved as much as you can.
	I didn't realize I was one kūpuna until the President came…
Group:	[laughing]
EK:	But I guess I am.
Group:	[laughing]
EK [00:11:05]:	Yes. So, we're all in it together. Very much so. So again, thank you all for coming and sharing with us…
Group:	[Keʻeaumoku and program staff continue introductions and overview of daily operations. Participants return to bus, get settled and begin drive to Lahaina Town.]
CG [00:16:39]:	That's why I said, he knows more of Lahaina.
EK [00:16:51]	Yes. I mean…
SR:	[See Uncle Scotty Rickard's transcript for initial discussion on the Seamen's Hospital and locating a burial at a corner of the building. When on site, uncle then shares the detailed narrative of his work and how the burial was discovered.].
EK [00:17:10]:	Yeah, we get plenty of that…
[00:20:08]	…We all get microphones, so watch out… [chuckling]
EK:	Jesse, need. Jesse get plenty stories… Now that's the Lahaina I know, we brutal with each other sometimes…
GG:	That's love.
EK:	That's love, that is love.
KaK [00:23:00]:	…It's a real different perspective, to be in a bus and it's a couple more feet higher.
EK:	Yes.
KaK:	Rolling this way. I saw Kahoma was flowing really good. Yeah. Kauaʻula too. You figure here we are in June, you know, still going.
EK:	Yes, yes…
Group [00:25:00]:	[Matt Kawaiola Sproat sings the Lahainaluna Alma Mater, and group joins in.[41]]
LNM:	…Earle, what houses were they talking about building in Lahaina? Did they start already?
EK [00:28:56]	Yes. Actually, right up here In Gaz's subdivision. Right up here…

[41] In 1898, Albert Kaleikini, a student at Lahainaluna, went on an excursion to Puʻu Paʻupaʻu. Beholding the spectacular view, he was moved to write "Lahainaluna," which became the Alma Mater of the school which was established in 1831.
(https://www.lahainalunahs.org/apps/pages/index.jsp?uREC_ID=375865&type=d&pREC_ID=847974)

They're building, I think, sixteen tiny homes, I think, up there.

GG: …[inaudible] The firebreak.

Yes. He kind of went throw us under the bus when he said that, we told him, okay, but we didn't because we no more the authority to tell him he can build his memorial over here, you know. But what he did tell us was he was going to do something small and temporary. So, we said, "Well, you know, you went put up all the crosses, so I don't think anybody going stop you.

So, when Keʻeaumoku saw me and he said, Hey… I guess they had a meeting with him, Archie and Makalapua… [Looking at water in the Kahoma Stream channel] Oh, yes, the water is flowing.

KaK [00:30:02]: I remember hearing that when. When they let the stream flow again, you know, just connected back to the ocean.

EK: Yeah.

KaK: It took some time until the water charged up the ground below it in order to flow.

EK: Yes. You know what I'm also learning is, more importantly, with the flow of all these streams, it's regenerating all the aquifers. And interesting because we used to have a lot of concerns at the end of Kahoma because of all the debris that used to settle, but now that it constantly flows, there's no issues. Yes. It doesn't do that. Yes. So, as well as all the fish and everything coming back.

KaK: Yeah, they remember.

KaK: [00:31:25]: Before time, before the storm channelization in Kahoma, the thing was pretty mental [big flow].

EK: Was flowing constantly, constantly.

KaK: And then when a storm comes…

EK: Yes, it would wash through. Prior to them putting this channel, I remember sitting on the bridge over here on Honoapiʻilani and you could just hear those boulders rumbling through the culverts. Was crazy!

KaK: Yeah, in heavy rain event, you can hear.

EK [00:32:25]: Yes, yes…

KK: …So, from the Seamen's Hospital, we'll go straight down Front Street...

Group: [Multiple conversations occurring.]

MS [00:38:36]: …So, was this okay when you were young? All of this was cane field?

LNM: Yes, and actually there were houses up here too.

GG: Yes.

MS: This was the cane field, and there was also homeless… [later period in time]?

LNM: But in like, the bushes kine

EK: Yes… They were like camps. Campsite. They had camps.

KaK: Hospital camp?

JN: Where the outlet mall was, and the fields and had homes

EK [00:39:04]: They would set up these camps for the actual workers that would maintain that area, pretty much. So, like the ditch man, you know…

LNM/MS: [(Side conversation inaudible.) Discussing make up camps. Lahaina was pretty well integrated.]

KK: [The Seamen's Hospital is on the left.]

EK [00:40:26]: Seamen, come under you, guys?

KaK: It was a partnership with the architect. You know, we entered into agreement that, you know, he makes the rebuild and then he can be based out of the building, you know, for 20 years or so, whatever the agreement was, you know, rent free. And then after that, this agreement was pau, we rented out Paradise Television Network, the Channel Seven, Visitor the channel. And most recently Na Hoaloha ʻEkolu. Old Lahaina Lūʻau Company.

EK [00:41:20]: Oh. Scotty was asking me… Scotty used to be the water boss for Lahaina. And he said, "Hey, he remembers when they were putting in laterals, they came across some skulls. Yes. So, he was wondering...

KaK: This building has…

EK: He was wondering what happened to ʻum?

KaK: Oh, what happened to them?

EK: Yes. I said, "Oh, I don't know."

KaK: Might have a kiaʻi, you know, when it was built. So, I'm not sure of that kind of practice. But this was during, you know, Kamehameha the Third's time. This was his is getaway building because this far out of town in those days.

EK: You know what Kalapana can. He has plenty…

TM [00:43:05]: …When they built those [apartments] in the eighties, all the vibrations knocked this entire building down. The Lahaina Restoration restored this in 1980s, a lot of cement in it as mortar instead of lime mortar, which is what the Baldwin home was put together with. So, this is a very, very solid building. So, we do plan to restore it. It's not a FEMA building because it's… We rented this out to Old Lahaina Lūʻau for their administration officers, as well as the building next door. So, we'll be working with them, them to restore the building…

EK: …So, this building, prior to it being the same as… this was...?

KaK [00:44:17]: This was Kamehameha III's, you know…

EK: Get away?

KaK: Hale, yes. Because was far… This location is far out of town.

SR: …This here is the Seaman's Hospital. I was working for the water department I worked there 34 years from 1972. When I first started the whole town was only 280,000 gallons [water] to take care of the town, Lahaina. And they had like 30,000 gallons at Wahikuli, Kanahā had another 30,000, and Mahinahina. All 30,000 gallons, that's it… Following his discussion about water, he shares his experience in the finding of a burial at the corner of Seamen's Hospital. [See Uncle Scotty's transcript and transcript cited in *footnote 1* for detailed narratives.]

KaK [00:49:40]: …I think an interesting thing to think about is that the name of Seamen's Hospital, it's really only captured from a small portion of this building's life. Yeah. But it's known today only as the Seamen's Hospital. Yeah. Where it lived its life as other things longer than now.

EK: Yes, absolutely.

Group: [Bus continues along Front Street, identifies features like Wo Hing Society Building, various stores and the bank, continuing on to the Baldwin House. (See accompanying transcripts.).]

EK [00:53:45]: Laurie, did mom get on to this temple too?

LD: She's the president. And they're going to rebuilt it. And then they own that apartment building that was next door. They only recently had gotten documents.

EK: That building with a little…

LD: I don't know, but upstairs had the apartments and underneath had the little storage.

EK: Yes…

LD: [00:54:02]: And then on the right side had the little bathing suit place where you have the Okazuya.

EK: Yes, yes.

LD [00:54:09]: That was theirs too. But only in the recent years. The Wo Hing got that back.

EK: Ohh!

KK: So, the Kawaguchi Fish Market…

EK [00:54:19]: And even the cemetery by Puamana too. They, they have that small section?

LD: The one over there, and even the one by Mala.

EK: Did they have any at Hanakaʻōʻō?

LD: I don't think so. My grandparents is at the one by Aulike Street.

KK/Group: [Discussing various building and restoration efforts, also about businesses that were on the water front. Joe Grunditz describes the concerns about clean up of toxic material over the water front. Upon arriving at Baldwin House, Theo Morrison and others described the area from earlier times. Group also hears about the "Spring House, and its proposed demolition so ABC stores can rebuild… (See transcript cited in *footnote 1.*)]

LD [01:00:13] What was this, Earle? This used to be one gas station?

EK: Yes. [thinking] Started with a K, I think. Not Kodama, was it? Not Kitagawa's? Do you remember Nishino's Fish Market [Kawaguchi]? At this corner at one point in time, there was a…

LD [01:01:26]: I remember the big fire. This one, I remember back there where had… Dickenson Square was all brush and empty and had all the, like, you know, plantation house kind. But this is the old Kobe.

EK: Yes…

LD [01:03:25]: Did Waiola own that property over here where the Kahu used to live?

EK: Yes. Well, it's under the UCC now, United Church of Christ.

LD: Oh. But how come that guy was living there?

EK: Which one?

LD: Wasn't he living over there?

EK [01:03:45]: Yeah, I'm not sure who had control of that. [Multiple conversations occurring.]

LNM [01:05:55]: …So I was raised right over here at one point. Aloha mai kākou. ….Aloha mai kākou. There's was a parking lot in the back here. We used to have golf right around here.

I used to live right around this area, and we used to play in the back there. The way you see that right now. Before they redid it, it was exactly like that. Looked exactly like that before they had to redo it. So that's what I wanted to share. And then Burger King, there's a parking lot in the back here. We used to have golf carts right around here. Putting, mini golf. But there's also a little hole back here, because I think this was the Kihune house right here in the back. They had a hole with water, and it was one of our wetlands. As a little girl, the kūpuna back then used to tell us that… [thinking] …what they called that wahine...? [Kananaka.]

But there's also a little hole back here, because I think this was the Kihune house right here.

Group: [Driving towards Waiola Church. Various conversations taking place. Keʻeaumoku adds information about the wetland area. (See transcript from Uncle Lawrence's recorder and transcript cited in *footnote 1*).]

EK [01:11:02]: Had the Wagner store over there… Hew, yeah…

Group: [Stops at Waiola Church property and leaves bus to continue discussions.] …If we can stop over here. Uncle Earle?

EK: Yes.

KK: Possibility we can go out and pay respects?

EK [01:23:21]: Sure, yes, absolutely…

KK [01:23:27]: So, if we can go out because the royal monument, mausoleum…

Group: [Exits the bus at Waiola Church and Waineʻe Cemetery.]

GG [01:24:05]: The Makekau House…

[Inaudible conversations.]

…I'm not sure. I know their property was Habitat For Humanity.

JN [01:25:53]: And all the blueprints are all current anyway.

EK: Yes.

JN: Put back the same day?

EK: Yes. I heard that was one of the first subdivisions they wanted to open up, too. Yes.

JN [01:26:13]: But I think that one of the concerns was with the roads open, people can go in there and start...

EK: Yes, that was one of the things I brought up at the community meeting. Actually, two meetings ago.

JN: Yes because security wise?

EK: Yes.

JN: Because lumber will be like gold, yeah.

EK: Yes, yes.

JN: Uncle, how come you don't take the mike for talk story?

EK [01:27:54]: [Rings the church bell.]

KK: [Offers mele pule. Then speaks about the royal and Lahaina familial burials in the cemetery.]

EK [01:30:18] …So, if you're not familiar, Keōpūolani was the highest ranking aliʻi that we have. She actually was the daughter of a brother and sister. And this is just from stories that I've heard. She also… when Kamehameha, as we all know Kamehameha the 1st was only a chief.

So, in order for his legacy to carry, he had to marry Keōpūolani. So

Keōpūolani was also the mother of Kamehameha II, Kamehameha III and Princess Nāhiʻenaʻena. So, she's buried here. Originally, this tomb was only a brick and mortar, and it was all decaying and nobody actually knew who was buried there or what that was all about.

So, it came to a dream in Auntie Lydia Poaipuni, who is of the Kalua family, I think Kepā you are familiar with her? So, it came to her in her dream on how this tomb and who was actually buried in there. As far as I know, I think there's thirteen people that are actually buried, prominent. I think Hoapili is one also, who was the first governor of Hawaiʻi, is also buried there.

But, you know, we can walk. We can go up there and take a look if you want to, for that. I think there's also some prominent long-time missionaries that are buried here. And as well as I think many of us have a lot of kūpuna that are buried in this Waiola [cemetery]. My grandfather actually is buried here too, John Kukahiko. Kahu Reverend John.

LNM [01:32:16]: ...I can also add to the Queen's tomb that was built in 1975, by his father, my father and some other kūpuna. So it was built in 1975. The reason of the black gate is the mourning of the loss of our cemetery. And then it used to have pūʻolo, a gold color. The gold was representing the royalty of the ones that is buried in there. So before it used to be all black around like how it is now. And then used to be gold balls and that was to represent the aliʻi, the gold. The black was the mourning of the loss…

GG: Makekau's house was right over by the corner?

EK: Right here, by the Spanish mango tree.

GG: So the house was right on the side there?

[Some members of group disperse to visit the family graves.]

[01:33:43]: …This is the fourth one [Church]. Actually, two times when burn and two times the wind went blow ʻum down.

VKP [01:35:33]: [Offers an oli-mele kānaenae in front of the Royal Tomb.]

EK: …I remember, that's how used to look the tomb, was like that. All that brick, that red brick.

KaK: Yes.

EK: Over here, yes, that's how she was.

JN: What about that red brick? What is that?

EK [01:37:00]: I think that is one of the missionaries that is inside there. I'm not sure if Richardson or…?

JN: Okay.

EK [01:37:08]: Yes. Or somebody, I'm not sure. Yes.

KK [01:37:10]: They get one thing [photo on ceramic] in the cemetery. One wahine Kuʻualoha. And she is wearing one palaoa. Oh, right over where Vicky stay.

EK: Oh!

KK [01:37:21]: So, the palaoa was considered a pagan symbol. So, it's interesting that they have that in here and she wearing it. So Kuʻualoha Wahine was the one. The matriarch of town that took care of the aliʻi children. So that's why she was given the right to wear the palaoa.

EK: Yes.

KK: Me and Akoni. Because this was part of the Maui Nei walking tour.

EK: Yes, yes. it's interesting… …The knowledge is good, man…

MKH: Aunty Sarah Kaumeheiwa.

EK: Oh, yes, they are right over here. Yeah, Kaumeheiwa is right over here. Yeah, yeah, yeah.

[01:38:31]: The Oda's were over here. Makekau's down the other side. I'm not sure if they went put her there, but I know Robin and I think Charlie, they might be up Makawao at the Makawao Cemetery.

MKH: Veterans?

EK: Yes. Because Charlie was…

KK: Ia this [restoration] going to be private money?

EK: [thinking]

KK: United Church?

EK: Right now, United Church is taking the lead. Yes.

KK [01:39:02]: So, just to let everybody know, this is the fifth time this church went down. Three times before that was the Kauaʻula wind.

LC: Yes, I remember that.

KK: Yeah, 1950, '51? That's when the church went straight up and came right back down.

LC: Big flood too. The flood waters that came down through Lahaina Pump Waineʻe Village, three feet or more…

KK: …Who is that I was talking to, saying that they went blow up a cave over there alongside Makila. And that's when the winds came, they went implode. Because had water inside there. Yes, was one cave. Shoots, what was his name with da kine, he was living with Eric Pali. Old, man. Remember Eric Pali?

LC [01:40:09]: Is that the one was by Puamana, that Pali family? Before Puamana wasn't like that, only kiawe trees.

KK: Get two. Get Adam and Samuel.

LC: Yeah. And one of them went to where Kalua house stay, in Kahana or Nāpili.

KK: Hmm… …In town, the winds, stay picking up.

LKS: Are dad and mom here? [in cemetery]

EK [01:40:47]: A little bit because his wishes was for go half in the ocean and half up Lahainaluna. Yes, so, we did. We took them up there and then we took them in the ocean by Hanakaʻōʻō. But after mom's service, we mixed them together and then we spread a little bit over here.

And then Sunday they had graduation. So, my nephew and my niece took a little bit of them up to the "L" [Puʻu Paʻupaʻu] So, they stay all over.

LKS: Yes…

[Some group members visited cemetery, others stayed near front of Waiola Church. Various conversations taking place. For additional details see individual transcripts.]

KK: [Discusses Nalehu's fishpond] …Just gotta clean that up. But the most important fishpond is right next. Kaluaʻehu. That fishpond was named in Kauikeaouli's Constitution. The Constitution of Kaluaʻehu. To protect the minnows from being eaten by the big fish [See letter written by David Malo, Aug. 18, 1837, in archival-ethnographic section this study.]. That's the sound bite I'm trying to throw out there. The park, maybe we can do some kind of long-term cultural preserve within Mokuhinia. And we focus on Nalehu because it's there [the fishpond that is cited in Nalehu's L.C.A. 10465. Pond is identified in old records as "Loko Kolea."].

EK: …So, was there only one channel that came down and fed the pond? Only the one that came down, or had two?

KK: Actually had one, had an ʻauwai that came alongside this side too, both.

EK: Both sides when contribute, yes.

LC [01:46:00] Yes. And when that one block up that's when that thing back up all in Waineʻe flooding.

KK: It's evident too. You know, they go harden that area across the street by the aquatic center.

EK: Yes.

KK: Every time rain fills up on by your house.

LD: Yeah, right there.

KK: Yeah, always fill up every time.

EK: Yes.

KeM: We're scared because then open them. Yeah, we scared the kids gonna fall inside or something it's just one open ...

LD: On the mauka of the cane haul. That one corner right there. They went open um up to try apparently, to look for water.

KeM: Oh, who?

LD: When they were cleaning ...

KeM: That was Peter Martin.

LC: Water came up.

KK [01:46:50]: They try to reestablished that A & B skimming well, eh. So, they went change all the unilateral pumps and they were pumping like 1.8 million gallons of water, which went dry up our canal.

LC: That's a lot of water… [see transcript pertaining to these discussions prepared from Uncle Lawrence's recorder.]

KeM [01:48:21]: …When he did his talk,[42] we had that map from 1916. So, this is our family [referring to L.C.A. 199, awarded to Dawson, Kekoa's ancestor]. This is. This is the Lahaina Shores. This is the first property, the house still stays. But then right next to him is Nalehu. Yeah. So maybe he took care of the. Yeah. Fishpond.

KK: Oh yeah

KeM: Oh, yeah. So, they went fill this in. That's where his house was, and the fishpond was that whole area.

LKS: So why did they keep selling it if they know yeah?

KK [01:48:51]: Canadian company actually was the one that purchased that property to build that building.

So, you remember J.J. Elkin. You're the owner of 505. He was in cahoots with them. They're all Canadians. Yeah.

So even what's happening today, like, da kine, the housing is sponsored by one Canadian old folks' home. Then the money that they get with from this development goes towards the old folks' home in Canada. But this one was kind of interesting when we found out that the buggah, they just went by ʻum 2.7 million dollars.

GG: 2.7... The estimate from my house is 1.7. How they got that, geesh!

KK: What we found out, that hotel is all homeowner occupancy. Everybody that owned one hotel [room]. Well, I don't know what percentage, because they used to rent them out, but that's a kind short term rental. Get all the kind, what they call them? The kōleas... Yeah, all the kōleas from the mainland...

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[42] Interview with Uncle Lawrence and Kekoa on June 12, 2024.

Group: [chuckling]

KeM [01:50:06]: Come here get fat and then go home.

KK: Yeah. So right now, we trying to encourage State and County to look at the possibility of condemning that area. Because it's sitting on a wetland.

It's evident that 505 is a wetland because you water underneath. So, if that's the case, how they gonna get the water out? By doing any kind of development in that area? They cannot! So that's totally illegal for them to even like how they did before when they're running the pump and getting the water to go into the ocean. That was illegal.

LC: All throw away water too.

KK: That was good water.

EK: Yeah.

PF: Freshwater yeah that.

KK: So we get. We get. We get a long way ahead of us, especially when we start dealing with that area. Okay we mākaukau?

PF: We just wondering about the Māla one, you know, that Lahaina Roads.

EK [01:51:09]: Oh, Lahaina Roads, yes.

PF: They're going to take it, though.

EK: Yes, yes.

PF: Because you see, that's the only building up yet, you know?

EK: Yes.

PF: I mean, it looks like its da kind but...

PF: But if they're knocking every cement and stuff down, that's got to go down, too.

EK: Yes.

PF: It's scary, people can’t go live in there.

EK: Oh, yes.

PF: And it’s all homeowners kind, yes… [See transcript from recorder carried by Aunty Puanani.]

Group: [Returning to bus, and continues on huakaʻi, going to Front Street , between Luaʻehu and Mokuhinia. See transcript from recorder cited in *footnote 1* for details of group discussions.]

KK [01:52:07]: Right in front of 505. I like them go look at the water…

EK: Yes.

KK: What's happening?

KK [01:52:16]: They get big talk eh. State saying, “Restore Mokuʻula!” I'm saying, “No!”

EK: Yes, not now, not now…

LKS [01:54:49]: …I always think of your grandfather. He was a savior. He helped us so much. Every time we get some kind of problems.

EK: Oh, yes, yes.

LKS: Before we go anyplace else, we go to him.

EK: Yes, I agree…

Group: [Multiple conversations taking place. Donuts and musubi being handed out. Remembering good food from earlier days in Lahaina.]

LC [01:56:00]: …All kind memories, I get.

EK: Yeah, you got to share with them, you know.

LC: …We go get and was still hot.

EK: That was the best Hop Wo Store and Liberty Restaurant…

EK [02:00:00]: ..I going share real quick about the ʻulu tree right there… …Okay, so just one more thing I wanted to share. And I learned this, the corner of the Waiola property.

I don't know if you can see from here, but that big burnt tree, that’s one of the last remaining ʻulu trees, the ʻulu grove in Lahaina, the oldest. So, what I was told was after the fire, Keʻeaumoku's son-in-law, Kaipo, who has the farm in the Kuʻia, came down and he counted… Oh, and Malihini was there as well. But I think what he told me was after the fire, they counted fifty-four new shoots that came out.

Group: [clapping]

EK: So, it's still surviving. And again, one of the oldest ʻulu trees, which is what this whole area, Malu ʻUlu o Lele is all about. So, I think that was very significant. We all want to [put on a] pedestal the banyan tree, but I think that ʻulu tree should be a little bit higher. Just wanted to share.

[02:01:40]: …I think one of the original groves that was here.

MKH: It’s the only one left.

EK: Banyan Tree was planted by a Smith who was one of the guys that overthrew the Queen.

MKH: He was a racist.

EK: So that’s the one we like cut down. [laughing I didn't want to mention that. I just thought I wanted to share that before we left…

KK: [Shares background on old street names, and conversations with County to change modern street names back to the names used earlier in the Kingdom period. (See transcript cited in *footnote 1* for detailed narratives.)]

Group:	[multiple conversations, occurring as bus passes along Shaw Street (discussions with Salvation Army about relocating facility), and turns onto Front Street.]
EK:	[Looking makai to area of former armory.] …The battalion that was at this armory over here, was all Lahaina guys.
?:	The Quonset hut used to be enclosed then? I know it was open but back in the day was it closed?
EK:	Yes, that's where they slept.
LNM:	I know it's open, but, like, back in the day, was that close?
EK [02:07:22]:	I think the first guy was Brown, you know the one that plays music. I forget what's his first name, he and his brother was the first MPs. They didn't even call them MPs at that time. Oh, that armory, the floor was spick and span. And then the put the canoe right over there.
LNM:	That's what they said Moʻolele was down there, it got burnt.
EK:	It did. Weren't they building another one though?
LNM [02:08:15]:	They were putting it back together. It was disassembled. I always remember this park with Captain Kenny over here.
EK:	Yes, yes…
Group:	[Miscellaneous conversations about shops that had been in 505 Front Street.]
EK [02:10:06] :	They used to blame us all the time that the drain was plugged, but the water wasn't coming from the roadway, it was coming from the underneath…
Group:	[For narratives shared at stop below monument for Mokuhinia and Mokuʻula, and background on Lua'ehu, the relocation of Kamehameha III School and recovery of the ground water in area, see transcript cited in *footnote 1*.]
EK:	Plenty good comments, thank you.
KM:	Thank you folks.
EK:	Absolutely. And I think one of the most important is the education that we are getting.
KM:	Absolutely
EK [02:30:35]:	You know, because we never knew.
KM:	That's right. And they did that on purpose.
EK:	Yes.
KM:	So now we need to change the history book.
EK:	Yes.

KM: And this is the book.

EK: Yes, absolutely.

KM: Got to fight, if the governor tries to push the boat, dry dock, the boat parking area, no can.

EK: No can, agree. Everybody is learning. Yes, yes… …some of the issues and concerns, conflict of interest with cultural versus historical or overlapping

KaK: At different points they overlap.

EK [02:39:19]: Just in general. I mean, in town and…?

KaK [02:39:23] You know, I think at times it has to do with people's broader understanding versus the time in which they were brought up and raised.

EK: Yes, yes.

KaK: So, what you might know to be the old-time, really, is just very recent, you know, as far as a human's life is concerned.

EK: Right.

KaK: And in an event like this, you know, it's the possibility to hit a reset button, you know, millennial in the making.

EK: Yes. Yes.

KaK: So, yes, like, you know, I was thinking to, just to speak to Kepā on this. I mean, if the school parents and staff were.

KaK [02:40:10]: Were asked, you know, at sixty-seven percent say they would like, they indicate they would like to have the school rebuilt. You know, I think a consideration would be that in recent years, even just my short time as a resident of Lahaina, I've seen the composition of the neighborhood drastically change with lots of people moving in, older people passing away, or, you know, families move away or go to a different place on Maui.

EK: Yes, yes.

KaK [02:40:43]: So, you know, when if you were here during pickup or drop off time in the recent years, you would see that it is, you know, comprised of a lot of new community, you know, because these are younger adults having children.

EK: Yes, absolutely.

KaK: So naturally, they would say they would want it to be what they know, to be the original or to be the, you know, the usual way to proposition, something like removing the school is…

EK: Yes, yes. And that's why I think from the outset, I was always. And even till today, you know, it's all about educating. You got to be educated first.

You know, because we were all brought up in a colonized era already, plantation days forward. In those days, you know, you were saying, no ask questions, just do what you were told, you know.

KaK [02:41:42]: You know, whenever we did tours and things like that, always try to, you know, add in the little, tasty morsels that someone can put in their pocket. So, like Seamen's Hospital not really being Seamen's Hospital for a very long portion of its lifespan. Or that the Courthouse is a Kingdom Government building.

EK: Yes, yes.

KaK [02:42:05]: That they adjudicated Hawaiian Kingdom Constitution. The prison wasn't just sailors, it was primarily people who lived in Hawaiʻi in the 1850s, it was almost entirely Hawaiians.

EK; Hawaiians.

KaK: So, you know, people who broke the law went there. Just because one or two sailors wrote a good journal and that became repeated so many times, that became the narrative.

EK: Yes.

KaK [02:42:44]: Something like, this tree is considering the person who planted it and all of that, but in its lifetime, it has become a special place.

EK: Oh, yes, oh, yes.

That's our memory going down there and playing on the tree and having events underneath the tree and all that. So, yes, I mean, you get really torn, you know, as to which direction or which side to go on.

KaK [02:43:14]: But I've been really just sitting back and let, you know, we let the people from here in all fairness and talk about and discuss all of Lahaina's history is not just Hawaiian.

EK: Oh yes, yes. I totally agree, totally…

Group: [Arrives at Harbor, fronting the old Lahaina Court House. Various kamaʻāina share memories of the area from their youth. See various transcripts including citation in *footnote 1*.],

LC [02:57:03]: …By where they parked the canoes the ʻōpelu fishermen. We used to play and go hide underneath the canoes. Play hide and seek. [chuckles]

KK: So as soon as they built this jetty over here, then it kind of changed the dynamics of the shoreline. You have anything to add, Uncle?

EK: Yes, I just wanted to share. My history doesn't go all the way back like Uncle Lawrence, it was more in the early ʻ60s, but for me, I remember having the Carthaginian over here. I think that was one of the historical things.

And then as a young kid, the Lurline used to come in and park up here and bring all the visitors in. And all us brown kids used to be in the water

yelling to the tourists, “Toss some coins we’ll dive for it,” you know, until somebody had the idea, they brought one scoop net and that went shut everything down.

Group: [laughing]

EK [02:58:oo]: But I remember with the money that we got, that we collected, lucky if it was twenty-five cents by the time we got everything. Then we'd walk down Front Street to all the small mom and pop stores, you know, like Hop Wo Store and Liberty Restaurant. And we would buy lunch. Would get a manapua or chow fun, you know, back then. And then if we had a little bit extra, we’d walk a few more steps down to the Yamamoto Store. I don’t know if you guys remember, Yamamoto Store and yes, Mr. Yes, Yes. Everything was, “Yes.”

Group: [laughing]

EK [02:58:32]: And he used to make for us the bamboo pole. Put line and bait and everything. And then we used to go right across the street, and we used to hook fish over there. So that’s kind of my memory of the Harbor. Once my parents found out, though, I had dirty lickings.

Group: [laughing]

EK: “Don’t you ever go beg for money.” But yes, that is my memory…

[See additional recollections shared in transcripts from recorders of Lawrence Cabanilla, Linda Nahina Magalianes, Malihini Keahi-Heath, Scotty Rikard, Shayne Kahahane, Glenn Gazmen, and transcript cited in *footnote 1*.]

Group: [On bus continue huakaʻi with stop at old Prison and return to Cannery Mall for vehicles.]

EK/KW [03:14:23]: [Conversation about Nā Kūpuna o Lahaina becoming a 501c3.] Are you trying to become a C-3? Are you trying to become a C-3?

EK [03:14:25] No, not at the moment. We're just trying to find direction on how we need to move forward.

KWS: Let me know, I can help. I ran Uncle Walter Ritte's, I helped him found it. So, I know ʻĀina Momona is Uncle's, but I help him run it. So, whatever you need.

EK: Thank you.

KW: Like, if you need us to help you raise money, if you need seed money, like, we can help with that. The social media, we’re pretty much the loudest. We’re the noisy ones out there. So, whatever you need. Like, you guys need help. Strategic planning. So, my background is in non-profit law. Okay. So, whatever you need.

EK: Thank you. Right now, we’re really in our early stages, but a lot of things that are coming to us is kind of imminent on some of your discussions.

KW: That's right. Like, so no, like, seriously, if you need somebody to be a fiscal sponsor, you need somebody to help. But, like, we raised 5 million for Lahaina. So, we can help. And we, I'm pretty good at the non-profit stuff.

EK: Okay.

KW [03:15:30]: So, like, even if you need, like, a fiscal sponsor. Right. Or because we're an NHO in this tool, like, use us all because we'll stand with you guys. And I'm a pretty good letter writer, so that kind of stuff, we can do quickly, and we can also… I think we have 120,000 people on our Instagram. Like, we check last year, like, we're in the millions. If not, we had 1.2 million views.

EK: Wow!

KWS: So, if you guys need visibility, this kind of stuff, just tell us.

EK: Yes.

KW: Like, I have young people who, I'm old, so now, like, I have young people.

EK: You not old.

KW: So, all that social media, but all that social media stuff.

EK: Yes.

KW: We have, so, whatever you guys need, just let me know.

EK [03:16:17]: Thank you. We appreciate that. Yes, we're still in the early stages, and, like, even our older kūpuna, was so hard to get a lot of them even out here today because, you know, they hilahila, they shame, or they don't want to be in the forefront or say, you know. Tell how they truly feel, you know, but I think the more educated we get, I think the…

KW: And I can bring Uncle Walter, if you guys are ever interested. Right.

[03:16:42] Talk about, like, kūpuna, who does tell people how he feels. Right. And I think he can talk about, like, why it's important. But Molokaʻi is a great example.

EK: Absolutely.

KW: That has protected. And so, no, whatever. Whatever you need from us.

EK: Yes, yes.

KW: Like, so I can set up your nonprofit. I just did one for somebody. Took a month, like, to get the C-3 status. Yes. Are you guys incorporated at least?

EK: We're not.

KW: Whatever you guys need, just let me know.

EK [03:17:12]: Okay. Right now, our biggest challenge is trying to get a venue because

there's nothing in Lahaina, you know, except the Civic Center. So, we're fortunate to have Keʻeaumoku at their hub. But like I said, some challenges, there's traffic, there's you know.

KW: What about some of the spaces in the Gateway?

EK: Yes. We have never explored because you know, we don't have money, and we don't have funds.

KW: We can help with that. Like, so seriously, like, if you guys, I don't know how you guys feel about the hotels?

EK: Yes.

KW: I'd be super happy to talk to any of the hotels about getting you guys space for a year or two.

EK: They were very accommodating right now if we need, but then, you know how kūpuna. I don't like go park and pay for parking and so on and so forth. But thank you, yes.

KW [03:17:57]: No, so, like, even... So, I was telling him, if they need help with the nonprofit, I know a thing or two about nonprofits and raising money. So, if you guys go Lahaina Gateway, like, wherever you like, just let me know, because that kind of stuff, we can absolutely help with.

EK: Okay.

KW: Yeah, they're getting. Yeah, all of that's getting taken care of.

EK [03:18:30]: Thank you…

EK [03:22:36]: …People don't want to share as much or, you know. So, I'm kind of torn, you know, with that aspect. But I think I've gathered enough information to know how to direct people, and I want to keep my mission, which is to educate and to bring everybody to the table to communicate so that we can make your own determination.

KW: Yes, absolutely. This is a wonderful, wonderful, wonderful group you have.

EK: Yes.

KWS: Don't worry about that kind of stuff. Like, it's just however we can kākoʻo, let us know. Thank you. Thank you for being here.

EK: Yes…

Group: [At Cannery Mall, some leaving, and others prepare to drive to Nā ʻAikāne Hub, to continue conversations with maps.]

EK [03:44:56]: …But, you know, you guys also always welcome to come and join in anytime. Good. And I think that's what's important for us is the education part is, because even till today, I still learning stuff from everybody…

EK [04:02:52] : …I know Jesse not going come and I think Kalapana, but I don't know

	about Theo. Yeah, Jesse said they had to get one... Not a project that they had to go.
KK [04:03:05]:	No, it's good. She [Theo] wants to get involved.
EK:	She does. In fact, she didn't ask about our meetings, but she said, you know, I live on the other side now. So I say, well, you know,
	…That's the education part. Yes, because they don't know. Yes, there was very Scotty guys was real happy, they like get involved…
Group:	[Multiple conversations occurring – some inaudible. See transcript cited in *footnote 1*.]
EK [04:22:41]:	[End of transcript]