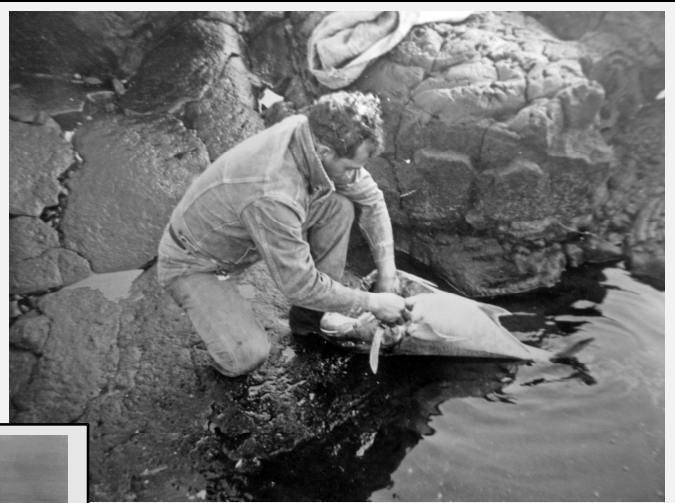


APPENDIX A:

ORAL HISTORY AND CONSULTATION INTERVIEWS



Prepared by
Kepā & Onaona Maly • Cultural Ethnographers

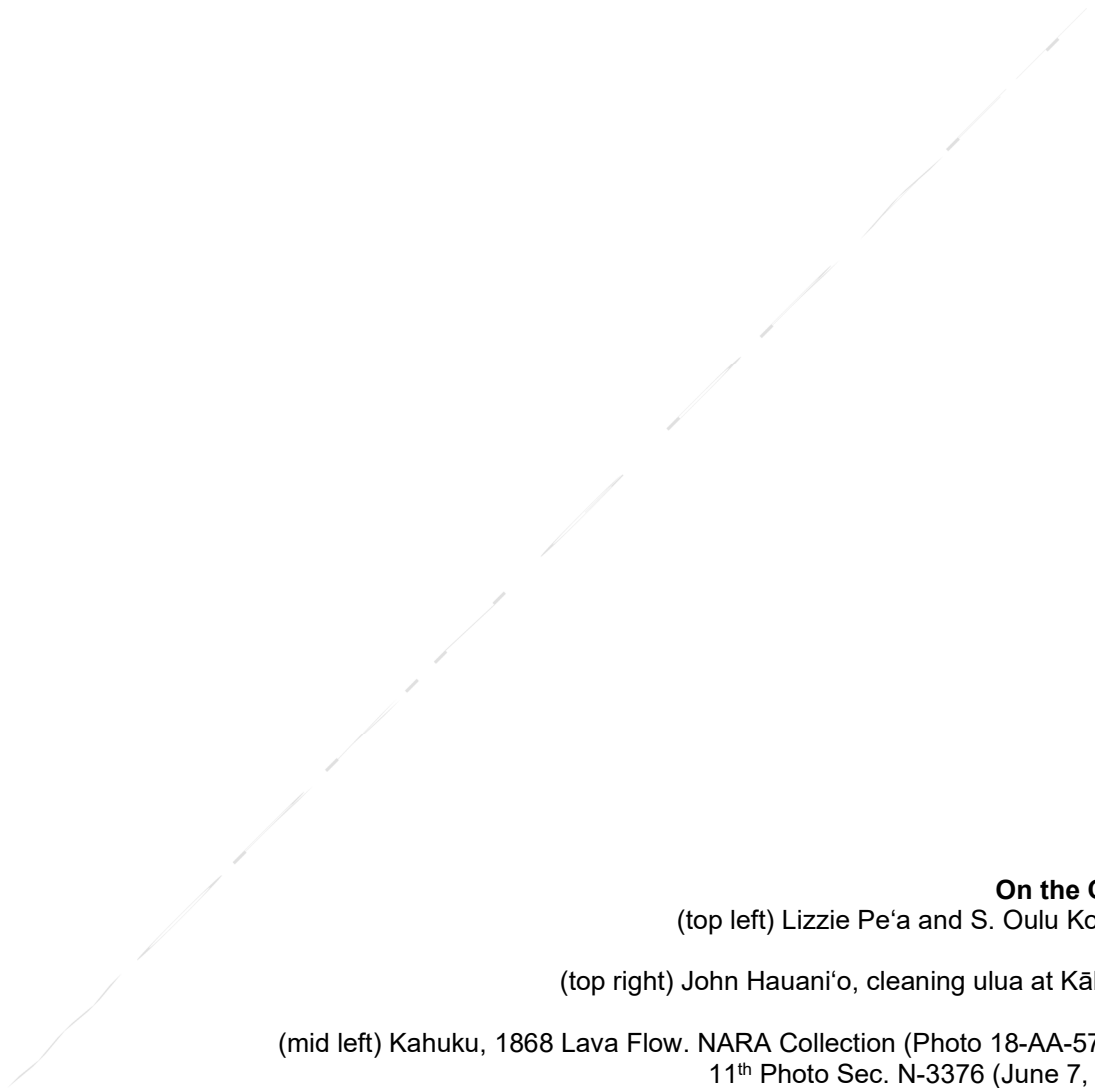
Prepared for
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Historical & Archival Documentary Research · Oral History Interview Studies
Researching and Preparing Studies from Hawaiian Language Documents
Māhele 'Āina, Boundary Commission & Land History Records
Integrated Cultural Resources Management,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

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On the Cover:

(top left) Lizzie Pe'a and S. Oulu Konanui.

(top right) John Hauani'o, cleaning ulua at Kāki'iwai.

(mid left) Kahuku, 1868 Lava Flow. NARA Collection (Photo 18-AA-57-009),
11th Photo Sec. N-3376 (June 7, 1925).

(bottom right) Gathering at Harry K. Brown Park, May 9, 1964,
after an 'ohana "show-me" trip on yet unpaved Chain of
Craters Road, near Kalapana. l-r: John Hauani'o, Fred Punahoa Konanui,
Ledward Ka'apana, Lanny Pavao (Kenneth),
Tina Ka'apana on hood of car, Vernie Peleiholani, Nedward Ka'apana, [uncertain],
Samuel Oulu Konanui, [uncertain] Kealoha (Rose's oldest boy), Sarah Konanui,
Gladys Hauani'o, Alvin "Keala" Kaipo, Mathew Hauani'o
(Photos by Dwight Hamilton, Courtesy of Lesley Hamilton Spurlin)

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APPENDIX A: ORAL HISTORY AND CONSULTATION INTERVIEWS

“Hō mai ka ‘ike nui, ka ‘ike iki!”

*Grant knowledge of great things, and of the little things!
(He wahi ‘ōlelo no‘eau mai Mary Kawena Pukui mai)*

Introduction

The voices of kūpuna (elders) are among the most precious and fragile resources handed down to us from the past. Oral history interviews provide present and future readers with a unique opportunity to share in memories of the history and cultural-historical landscape of the ‘āina which are now part of Hawai‘i Volcanoes National Park. While the historical and archival records, as those presented in the main volume of the study help us understand how we came to be where we are today, the voices of the elders and kama‘āina (lit. children of the land – natives) give life to the stories, and demonstrate how history and practices are handed down, and, in some cases, are fragmented with the passing of time.

As a part of this ethno-historical study, we conducted six new oral history interviews, with nine participants—most of which were recommended by Hawai‘i Volcanoes National Park management, or made through those original NPS recommendations.¹ Out of our desire to review findings and confirm that our assessments reflected with some accuracy, events in the history of the park, we also conducted several informal consultation interviews with past staff and managers of Hawai‘i Volcanoes National Park. Three of those informal interviews, developed from expanded hand written notes and then reviewed by the interviewees, are also included in this Appendix.

Over the last 50-plus years, we have been fortunate to have conducted a series of formal and informal interviews with elder kūpuna and kama‘āina who possessed personal knowledge of Native Hawaiian traditions, practices, customs, residency and land use. Five of those historical interviews are included in this section of the study as well. We have also housed in our collection two interviews conducted by others, who shared those recordings with us, and which we previously transcribed. One of those two interviewees was born in the 1870s, the other in 1913. A third interview with a kupuna born in 1893, was recorded by Maly between 1974 to 1976. These three interviews, in which personal knowledge of the Pele traditions and cultural landscape are shared, take us further back in time and help set a cultural-historical foundation for the subsequent interviews.

The early interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the honua ola (biocultural landscape), and Pele Honuamea. The more recent interviews tell us of the on-going cultural attachment to place, and demonstrate that the culture lives, is practiced, and is integral to the well-being of Native Hawaiians. *He leo ho‘omaika‘i kēia i nā kūpuna, nā kupa a me nā hoa o ka ‘āina – E Ola ka ‘ike!*

¹ During several of the 2023 interviews, we were assisted by Nāinoa Rosehill, a young Hawaiian who is himself descended from native ‘ohana of Puna and Ka‘ū, and who is engaging in ethnohistorical programs initiatives as a way of life.

While conducting the interviews in 2023 (and in some of the earlier interviews), we used a series of historic maps to help identify locational references that were raised during the interviews. Among those maps are Figures A-1 to A-5 (not to scale) of several important maps referenced during the interviews. The Registered and Territorial or State map numbers are referenced during the interviews and may be viewed in the archival collection transferred to Hawai'i Volcanoes National Park.

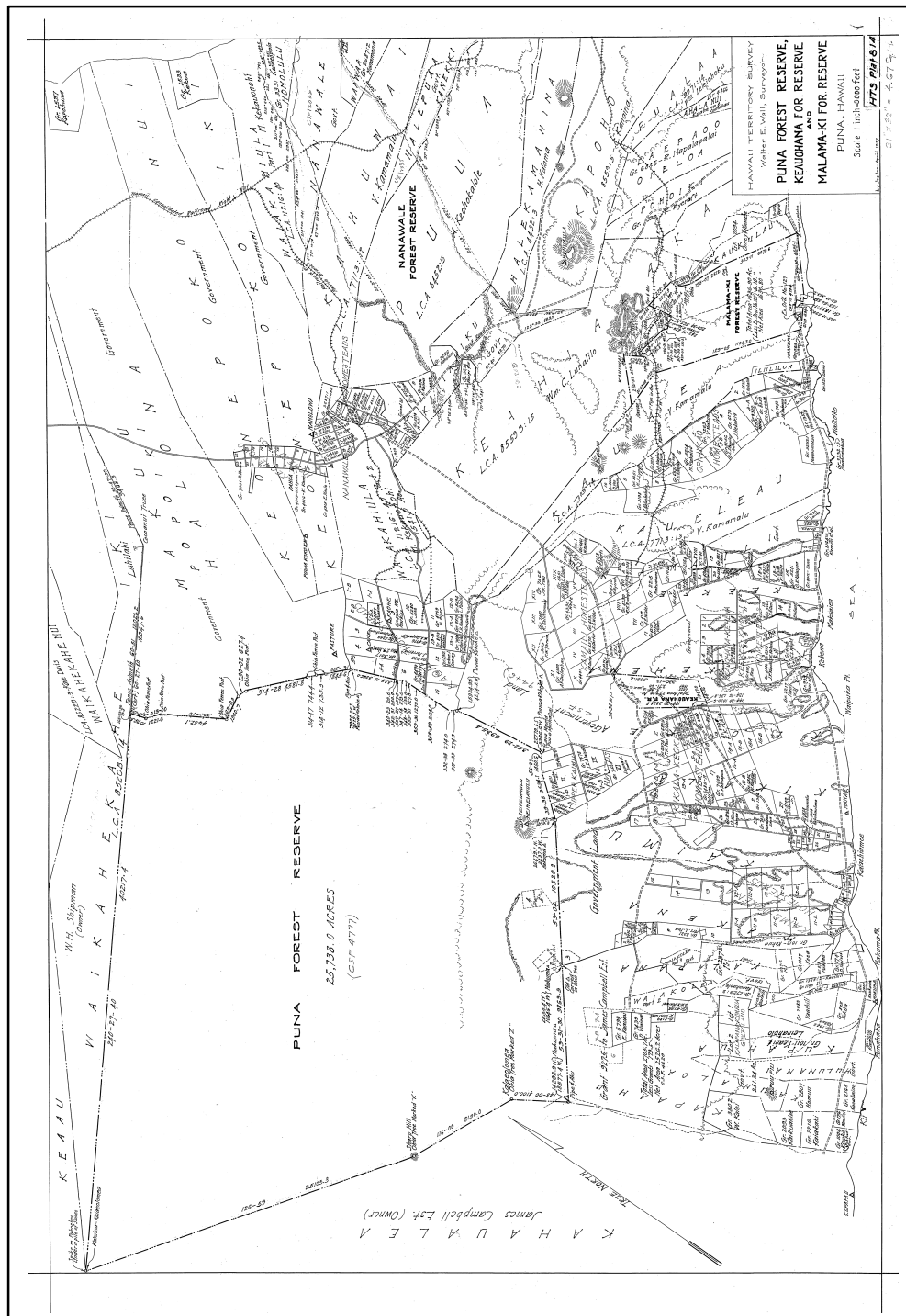


Figure A-1. Kahauale'a to Maku'u, Portion of Puna Forest Reserve. HTS Plat 814. April 1927 (Hawai'i State Survey Division)

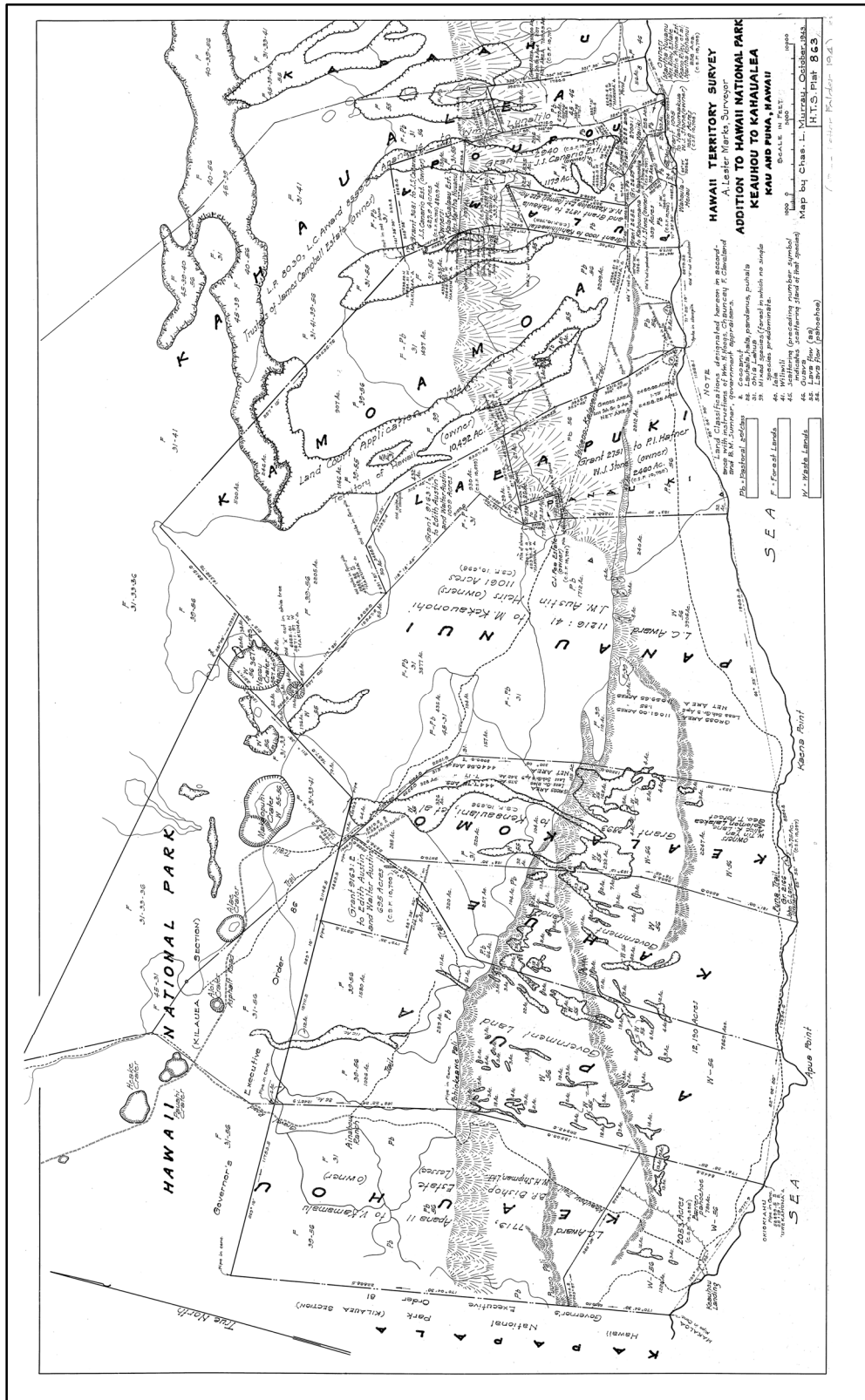
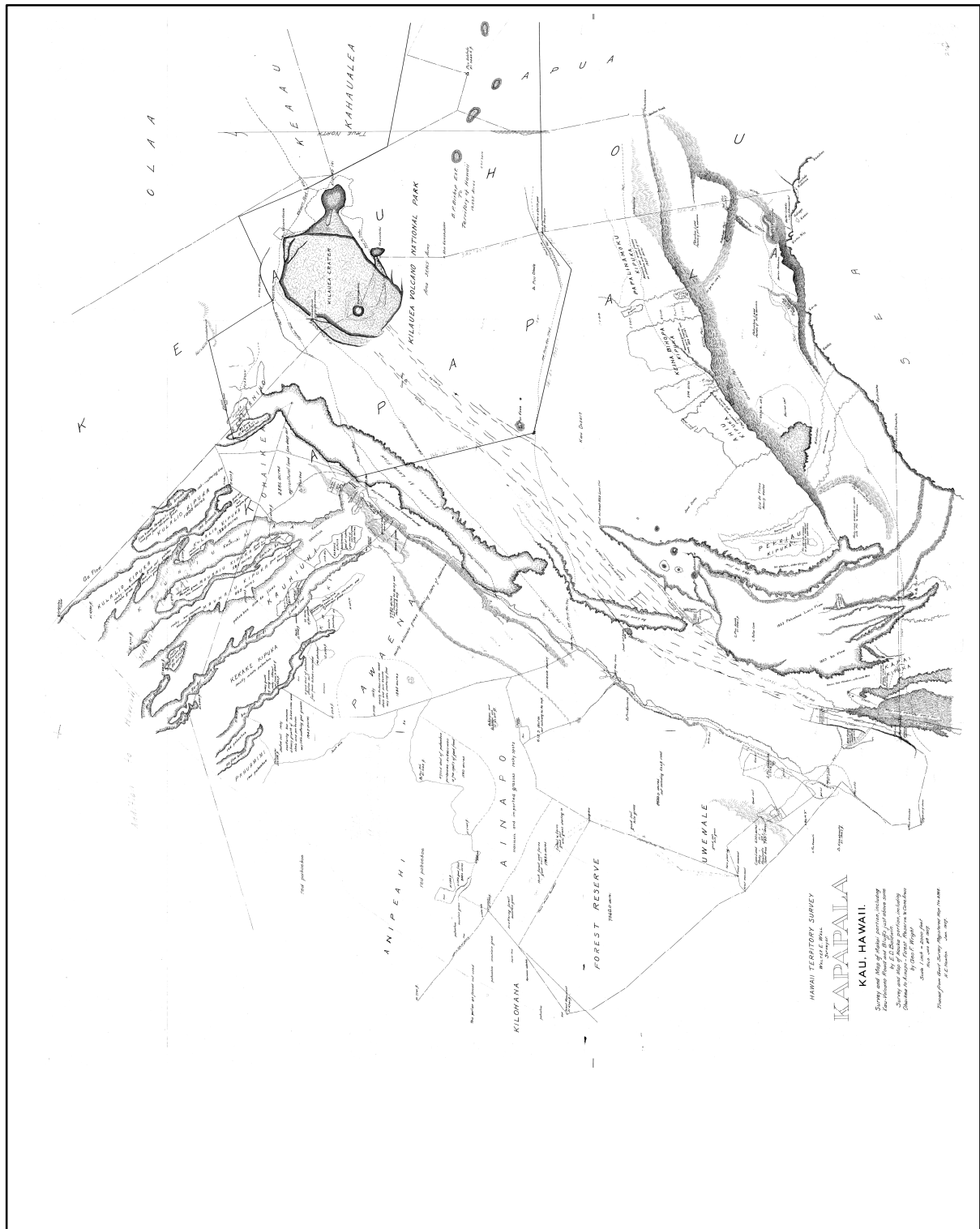


Figure A-2. Keauhou to Kahalea'a Addition to Hawai'i National Park.
HTS Plat 863, October 1943 (Hawai'i State Survey Division)



**Figure A-3. Kapāpala, Kaʻū. Registered Map No. 2388
January 1907 (Hawaii State Survey Division)**

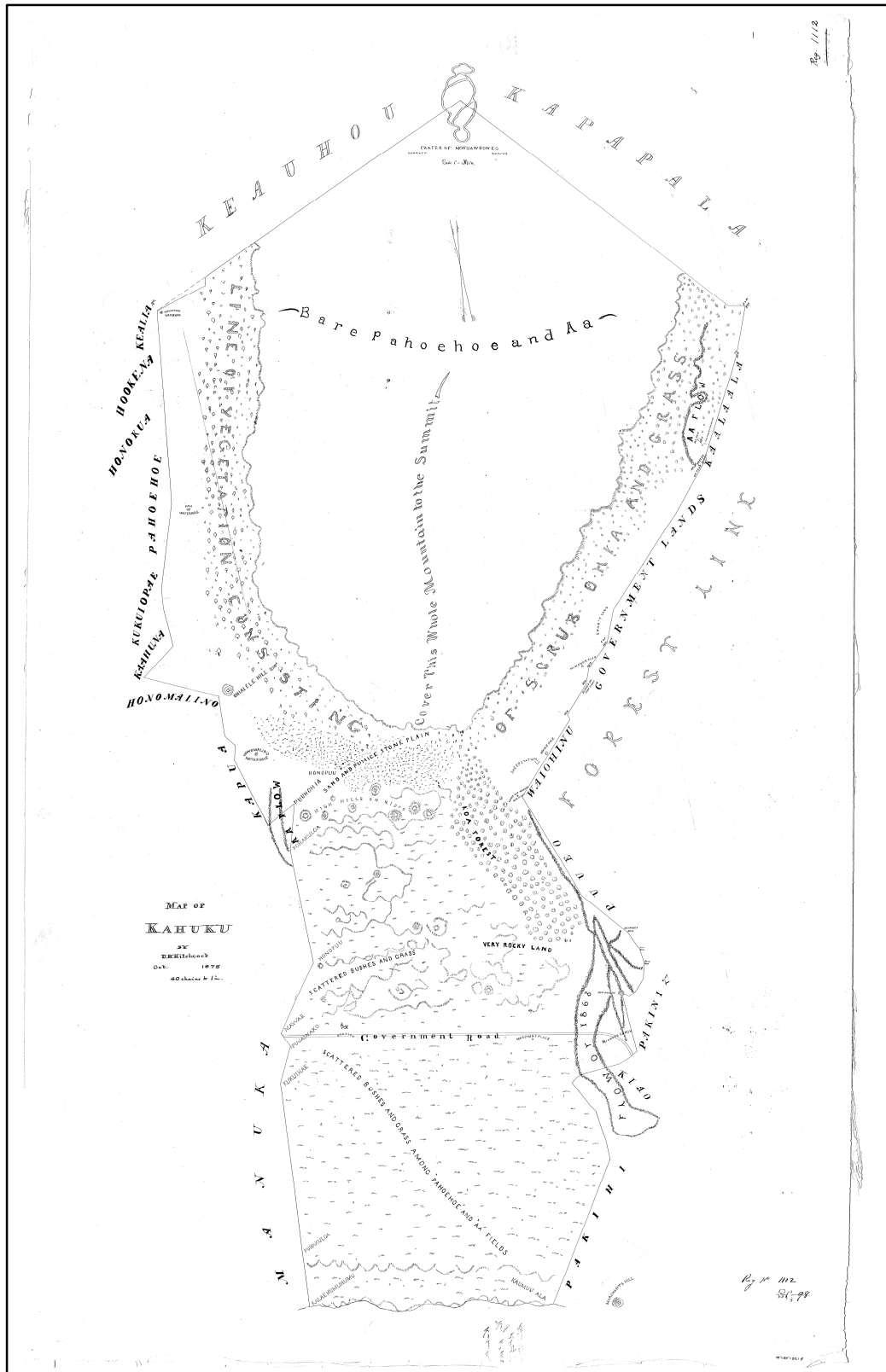


Figure A-4. Map of Kahuku, Ka'u. Registered Map No. 1112
Oct. 1875 (Hawai'i State Survey Division)

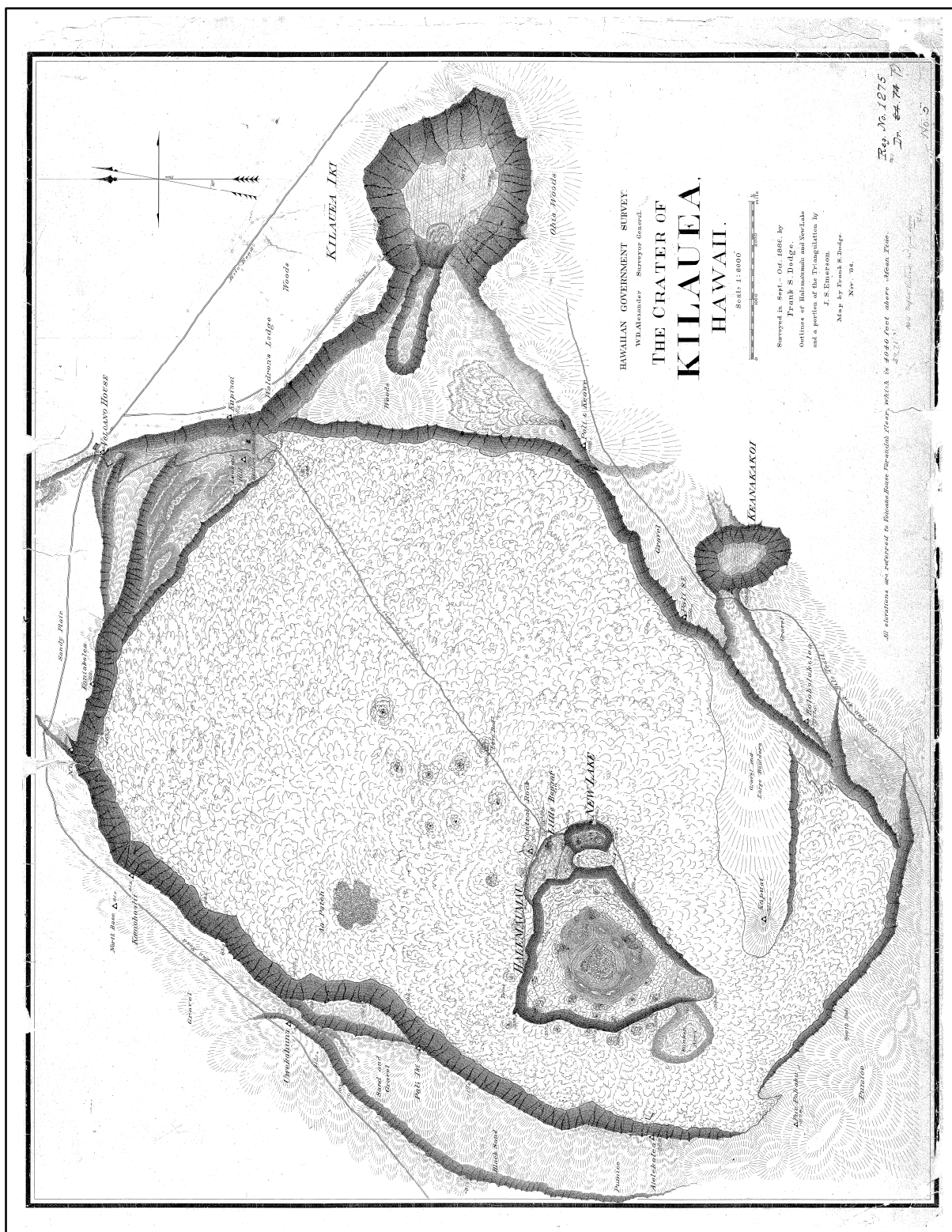


Figure A-5. The Crater of Kīlauea (and “Halema‘uma‘u), Hawaii. Registered Map No. 1265
Sept. – Nov. 1886 (Hawai‘i State Survey Division)

‘Ike Kūpuna and Elder Kama‘āina—Historical Interviews

January 5, 1951

Louis Kauanoekauikalikohalaopuna Panui An Account of the Battle Between Pele and Kamapua‘a, And Dividing the Island Between Themselves (by Flora Kaai-Hayes and Homer Hayes)

Louis Kauanoekauikalikohalaopuna (Tūtū Kaua) Panui, a descendant of Kekūhaupi‘o, was born at Ke‘ei, South Kona, in 1863, where he lived until his death in 1960. Kupuna Kaua was a noted Hawaiian historian, who contributed many articles and letters to the Hawaiian language newspapers, and was an informant to various researchers from the Bishop Museum. In late 1950, and early 1951, Flora Ka‘ai Hayes and her son, Homer Hayes, visited Kupuna Kaua at Ke‘ei, where they recorded several accounts pertaining to Pele (events around the eruption of 1950), and of various facets of history.

The following transcript is excerpted from the larger set of interviews, and is a recounting of the battle between Pele and Kamapua‘a, as learned by Kupuna Kaua from his own kūpuna. The account is introduced and closed with a discussion on two stone forms—one at Ke‘omo, Ke‘ei, and the other at Keōkea (both lands, which like Keauhou, Ka‘ū, became a part of the Estate of Chiefess Pauahi Bishop)—which are attributed to Pele. Kupuna Kauas’ mo‘opuna, and hānai, William Kalikolehua Pānui, resides at the family land in Ke‘ei. As his own kūpuna did, the younger Kupuna William Panui still shares the mo‘olelo of Pele and the stone forms described below, as well as other traditions recorded by Kupuna Louis Kauanoekauikalikohalaopuna Panui.

The recording from which the following transcript was made, was received through the generosity of Homer Hayes, and is transcribed below, as near as possible in verbatim form (in some areas, the recording is difficult to understand). The transcript and translations were prepared by Kepā Maly (with diacritical marks added to assist with pronunciation), and reflects as accurately as possible the original meaning as spoken by Kupuna Kaua.

[28:00] ‘Ae, hele mai o Pele mai Kahiki.
Noho ‘oia ma ka mokupuni, i Honolulu.
Pi‘i ‘oia i Nu‘uanu, ‘eli i ka lua, pāpa‘u,
loa‘a ka wai. Hele mai ‘oia hiki i Maui.
Hiki i Maui, pi‘i ‘oia iluna o Haleakalā.
‘Eli ‘oia i ka lua ilaila, pāpa‘u, loa‘a ka
wai. Hele mai ‘oia i ke kuahiwi o
Mauna Loa, a hiki i Kīlauea.

Noho mai ‘oia ma laila a hiki i
kēia lā, ma Halema‘uma‘u. Kona
hale ‘ia i noho ai, a hiki i kēia lā.
‘Ali oia i ka lua, hohonu. A‘ole loa‘a
i ka wai. Ma laila ‘oia kāhi e noho
ai a hiki i kēia lā.

Hele mai la o Pele mai Kahiki mai. Luku
‘ia i nā kupua a pau o Hawai‘i nei.

Yes, Pele came from Kahiki.
She stayed on the island, at Honolulu.
She ascended Nu‘uanu, dug a crater,
But it was shallow, there was water. She
then went to Maui. Arriving at Maui, she
ascended Haleakalā. She dug a crater
there, but it was shallow and had water.
She then went to the mountain of
Mauna Loa, and then to Kīlauea.
She has dwelled there to the present
day, at Halema‘uma‘u. That is her
House, where she lives, to the present
day. She dug a deep crater. No water was
found. That is where she lives to the
present day.

Pele came from Kahiki. She destroyed
all of the supernatural beings of Hawai‘i.

A'ole kupua ola. Pēlā e make ai o He'eka'ole. Kupua o He'eka'ole. Luku 'ia pau nā kupua a pau o Hawai'i nei. A'ole kupua e koe ai. Koe ho'okāhi no o Pele. Mahope mai Pele. o ka manawa o ka luku 'ia o kēia po'e a pau, ho'i 'oia i Kīlauea, noho ai ilaila, 'oia ho'i ka lua o Halema'uma'u. Noho 'oia ilaila, 'oia ke kahua e noho ai a hiki i kēia lā.

Mai laila mai, hele ho'omaka mai o Kamapua'a e hele ai mai Kahiki mai. Hele o Kamapua'a a hiki i Kahiki. Honolulu. Mai Honolulu mai, hiki i Kohala. Hiki i Kohala, hele 'oia mauka. Kamapua'a, 'imi 'ana 'oia iā Pele. Mamake 'oia iā Pele i wahine nāna. Hele 'oia a hiki i Halema'uma'u, Kīlauea. Noho 'oia ilaila, a 'ike i nā kaikaina o Pele. He nui nā kaikaina o Pele. Ae, o na inoa o nā kaikaina o Pele: O Pele 'oia no ke kaikua'ana. O Pele, o Hi'iaka, Hi'ilani, Kapo, Kumainiho [?], Kamiki, Wahine'ōma'o, 'Āpuakea, nā kaikaina ia mea, o Pele. E noho 'ana i loko o ka lua, ai lākou i ka lua, ke 'ā nei i ke ahi. Kiei o Kamapua'a mauka, a'ole hilahila 'oia. Kiei o Kamapuaa maluna, 'ike o Hi'iaka. O Hi'iaka keia i ka poli o Pele. A 'ike kēia kanaka u'i e kū 'ana maluna, a'ole loa'a a 'oi aku, nani hoi kēia kanaka e kū nei. O Kamapuaa kēia.

Tsaa! 'Ōlelo aku o Pele, "a'ole kēnā he kanaka, he pua'a! Tsaa—a, he pua'a!" 'Ōlelo aku nei "a'ole kēlā he kanaka, he puaa. A e ho'olohe mai oukou i ka'u kahea ana." Alaila kahea o Pele:

Kamapua'a 'ōkole papalehī.
He huelo pili i ka 'ōkole.
He 'ule pili i ka ōpū.
He ihu pa'a i ka 'aha,
He pepe o keia.

Ho'omaka o Kamapua'a i ka hūhū.
Hūhū o Kamapua'a, a pēlā ka pai ai o ka puapuaa e hele nei mauka,

No kupua was left alive. That is how He'eka'ole died. He'eka'ole was a kupua. All of the kupua of Hawai'i were killed. No kupua were left. There only remained After the time that all of these beings were destroyed, she returned to Kīlauea, to live there, that is at the crater of Halema'uma'u. She lives there. That is the setting where she lives to this very day.

It was also from there [Kahiki], that Kamapua'a traveled, he came from Kamapua'a arrived at Honolulu. From Honolulu, he arrived at Kohala. Arriving in Kohala, he went to the uplands. Kamapua'a was searching for Pele. He desired her to become his wife. He went and arrived at Halema'uma'u, Kīlauea. He stood there and saw the sisters of Pele. There are many sisters of Pele. Yes, the names of the sisters of Pele are: Pele is the eldest. It is Pele, Hi'iaka, Hi'ilani, Kapo, Kumainiho [?], Kamiki, Wahine'ōma'o, 'Āpuakea, they are the sisters of her, Pele. They were residing in the crater, there in the crater, where the fires were burning. They looked at Kamapua'a, there above, he was not ashamed. Looking above, Hi'iaka saw Kamapua'a. This was Hi'iakaikapoliopole. She saw this handsome man standing above, there was no one more attractive than this man who stood there. This was Kamapua'a.

Tsaa! Pele called out, "that is not a man, it is a pig! Tsaa—a, he is a pig!" She said, "that is not a man, but a pig. All of you listen to my call (to him)." Pele then called out:

Kamapua'a has diarrhea of the buttocks.
A tail adjoining the buttocks.
A penis connected to his stomach.
A nose through which a cord is run,
And this is a flat one.

Kamapua'a became angry. As his anger rose, he began to urge up the piglet clouds, drawing them all to the uplands,

he ua li'ili'i kēlā, puapua'a. Kapa
'ia kēlā puapua'a, Kamapua'a.

Kamapua'a 'ia, ka puapua'a.
Ho'omaka o Kamapua'a e hī,
hī i ka lua o Pele. Hī i ka lua
a—kokoke piha. Kokoke piha o ke
ahi o Pele. Kahea o Pele iā Kapo.
Kēia Kapo, o Kapokohēlele kēia.
Lele a'e nei o Kapo, a 'ike o
Kamapua'a iā Kapo, 'alu'alu.
'Alu'alu a hiki kēia i Puna,
a moe me Kapo.

He mana'o Kapo...he mana'o no ho'i
o Kamapua'a, akā i ka moe 'ana ia
ne'i me Kapo, 'umi'umi i ka pāhoehoe,
'oia i moe ai a puka kēia pāhoehoe,
aia i Puna a hiki i kēia lā. Puka, a'ole
ka wahine. I huli a'e a nānā 'ike
i ke ahi e 'ā 'ana, aole kena mai.
Aia mamua o ka 'ā 'ana o ke ahi e
hele mai ai, o Pele kēia. Ho'omaka
e iho, no ka iho 'ana e hana make
iā mea, o Kamapua'a. A'ole nae make
o Kamapua'a, hui a'e lāua ma ke
'ano, he aloha, māhele ka 'āina o lāua.

Hele ma kēlā 'ao'ao o Hāmākua a
hiki ma Kohala ko Kamapua'a. Kēia
'ao'ao mai Hilo mai, Puna a hiki ma
Kona nei, no Pele. Pēlā o Pele e Pele.
iho 'ana 'oia ma kēlā 'ao'ao, pēlā
ho'i o Kamapua'a e hele 'oia ma
kēia 'ao'ao e 'ino ai. Nui ke 'ino e
hele ma Hāmākua, nui ka pali.
Ka pali a hiki ma Kohala. Nui ke
'ino, hiki Waipi'o mā, he pali wale
no. No Kamapua'a kēia wahi.

Ua hana 'ino Kamapua'a i kona
'āina. O Pele, aole. Hele o Pele a
hiki i ka palena pau o Kona 'akau,
mane'i nei o Puakō, pau. Pau o
Pele. 'Oia ka pau 'ana o nā Kona.

Kēia ka mo'olelo o Pele me
Kamapua'a. Pau! 'Oia ka luku 'ia
'ana nā kupua a pau o Hawai'i

that is the little rains, the puapua'a clouds.
The puapua'a are called (bodies of)
Kamapua'a

Kamapua'a is the piglet clouds.
Kamapua'a then began to excrete,
excrete in the crater of Pele. He excreted
until—it was almost filled. Nearly over-
flowing the fires of Pele. Pele called to
Kapo. Now this Kapo was Kapo of the
flying vagina. Kapo flew, Kamapua'a
saw Kapo, and followed after her. He
followed her to Puna, and mated with
Kapo.

Kapo thought...Kamapua'a thought it
was so, but when he mated with Kapo
he was thwarted by the pāhoehoe,
he had mated with, and perforated the
pāhoehoe, it (the hole) is there in Puna
to this day. A hole, not a woman. He
then turned and saw the fires burning,
without abatement. There in front of the
burning fire, coming, was Pele. She
began to descend, to kill Kamapua'a.
But, Kamapua'a was not killed, they two
joined together in the nature of love,
they then divided the land between
themselves.

That side to Hāmākua, and up to
Kohala, was for Kamapua'a. This side
from Hilo, to Puna and to Kona, was for
That is why Pele only descends on
that side, and why Kamapua'a goes to that
side in storms. There are many storms
at Hāmākua, and many cliffs. The cliffs
reach all the way to Kohala. There are
many storms up to Waipi'o and the other
vallies, it is all cliffs. This place is
for Kamapua'a.

Kamapua'a has abused his lands. But
Pele, no. Pele goes all the way to the
boundary of North Kona, here, at Puakō,
she ends. Pele is done there. That is the
end of Kona.

So this is the story of Pele and
Kamapua'a. It's done! That is how all
the kupua of Hawai'i were destroyed.

nei. A'ole kupua i koe. Aia he
'Ōlio ke waiho i Keōkea, ai loko o
ke kai. Ke waiho mai kēlā 'Ōlio, kapa
'ia kona inoa o Anahulu, a hiki
i kēia lā. Ka mana'o o ka hua'ōlelo
anahulu, 'oia ho'i he 'umi lā,
ho'okāhi anahulu 'ia, ma ka
helu a ka Hawai'i. 'Umi lā,
ho'okahi anahulu. Kēia ka pau
o ka'u mōakaaka 'ana. Luku
'ia nā kupua a pau o Hawai'i nei,
koe ho'okāhi no o Pele, a hiki kēia lā... [34:24]

No kupua remain. There is a dog situated
at Keōkea, in the sea. That dog is left
there, and his name is Anahulu, to this
very day. The meaning of the word
anahulu is ten days. One anahulu is
ten days, by the counting of the Hawaiians.
Ten days are one anahulu. This is the end
of my explanation. All of the kupua
of Hawai'i were destroyed, there
remains only Pele to this day...

February 24, 1959
Mary Kawena Puku'i
Family Relationship with Pele mā
Pele Honuamea is the Foundation of the Family–
Selected Notes from the Family History and Genealogy

The following narratives are excerpted from notes and letters pertaining to the genealogy and family history compiled by Kupuna Mary Ka-wena-'ula-o-ka-lani-a-Hi'iaka-i-ka-poli-o-Pele Nā-lei-lehua-a-Pele Wiggin Puku'i. The primary narratives were originally recorded in 1959 by Arma Kawailamalama Pomroy, and in a letter to her cousin, Irene Kaliko Brown.² Other portions of the notes were shared with us as personal communications with Tūtū Kawena.

MKP: Kapuku'i³ was born at Keauhou, Kona, to Kahumoa (k.) and Kau-ha'a-ka-lani Kaili-maua (w.). It is believed that while on a fishing expedition in Ka'ū with his father, Kapuku'i met and fell in love with Ka'aimahu'i. Ka'aimahu'i was a native of Hīlea uka, Ka'ū, one of at least four children born to Kaikua'ana (k) and Ka'aka (w.).

Kapuku'i and Ka'aimahu'i were married in September 1859,⁴ and moved to Keauhou, where they had five children. They resided in Keauhou until Kapuku'i's death in 1875. Ka'aimahu'i, Kahumoa, Kauha'a, and her children moved to Honolulu after Kapuku'i's death. Ka'aimahu'i subsequently died on O'ahu in 1881.

The eldest child of Kapuku'i and Ka'aimahu'i was Lillian Lā'ie-lohelohe (sometimes known as Lā'ie-i-ka-wai) Kapuku'i, born in 1869.⁵ The youngest was Kaloli'i "Napoleon" Kapuku'i,⁶ who married Mary "Kawena" Wiggin, a native of Ka'ū...

MKP: I was born in April 1895,⁷ at my grandmother's home, Hā-niu-malu, which was situated on a hill overlooking Nā'ālehu. My mother was Pa'ahana, and my father was Henry Nathaniel Wiggin who resided at Wai'ōhinu. During my infancy, I was raised by her grandmother, Harriet Hannah Nā-li'i-pō'ai-moku Ka-wahine-poai-moku Ka-'iako-'ili-o-ka-lani (Pō'ai-wahine), the daughter of Ke-li'i-pa'ahana (w.) and Kanaka-o-kai (k.).

Ke-li'i-pa'ahana was a native of Kamā'oa. When she was visiting kin (Kekipi and Lā) residing in Keahialaka, Puna, Keli'i-pa'ahana met a traveller from Maui named Kanaka-o-kai. Kanaka-o-kai had taken the name Ke-li'i-kānaka-'ole following a dispute with his own family on Maui. Thus, Ke-li'i-kānaka-'ole is not to be confused

² The mo'okū'auhau has been handed down through the 'ohana of Onaona Maly (co-author of this study), and the 'ohana of Sharon Kalea Hinau; both of whom share pilina with Kapuku'i and Keli'ipa'ahana mā.

³ Kapuku'i was later shortened to Puku'i by Kaloli'i who married Mary Kawena Wiggin in 1913.

⁴ It is through Ka'aimahu'i, that Kaloli'i and Mary Kawena Puku'i shared a familial connection, as Ka'aimahu'i was also an elder relative of M. K. Puku'i.

⁵ Lā'ie-lohelohe Kapuku'i married Walter Melville Pomroy. They are the great grandparents of Onaona Pomroy Maly.

⁶ Family traditions include mo'olelo describing the still-birth of eight children to Lā'ie-lohelohe and Walter M. Pomroy—one becoming a defied shark. It is said that Halu'apō, a relative of Ka'aimahu'i's, and an uncle of Lā'ie-lohelohe gave up his life to enable Lā'ie-lohelohe to give birth to live children.

⁷ Mary Kawena Puku'i's full name is "Mary Ka-wena-'ula-o-ka-lani-a-Hi'iaka-i-ka-poli-o-Pele Nā-lei-lehua-a-Pele" is in the class of names which she described as "inoa kupuna" (an ancestral name). It is one that was passed down over the generations, commemorating an event on Kamā'oa, in which Pele caused the rosy-hued light of an eruption to illuminate Hi'iaka, who stood on a hill adorned in lei (garlands) of 'ōhi'a lehua blossoms.

with the individual of same name, who was a native of Ka'ū.

Part of my grandmother's name, Nā-li'i-pō'ai-moku commemorated a journey taken on foot by two chiefs. The name Ka-wahine-pō'ai-moku was given for the goddess Hi'iaka, who traveled from Hawai'i to Kaua'i and back again; and Ka-iako-ili-o-ka-lani was for our ancestress. She took the name Harriet Hannah when she accepted Christianity in 1871.

Remains of Departed 'Ohana Members Taken to Kīlauea to Join with the Goddess Pele Honuamea

MKP: My grandmother, Pō'ai-wahine, married Ke-li'i-hakakā-o-Hā'ililani (who later took the name of his dead brother Ke-li'i-kānaka-'ole-o-Hā'ililani). She was also the first to have a Christian burial, that is buried in a hole. Before that, our bones were taken, wrapped in red and black kapa with prayers and offerings to the crater of Kīlauea.⁸ Our great grandmother, Keli'i-pa'ahana was the last to be deposited in the Volcano. From grandma down, we are Christians.

Kamohoali'i Foremost of the Shark Gods and Elder Brother of Pele

MKP: It is said that prior to the birth of Lā'ie-lohelohe Kapuku'i Pomroy, the kapu on the 'a'awa fish was removed by religious ceremonies and only the kapu of the shark was retained.

MKP: The source of the kapu on 'a'awa, I have not been able to discover but it probably might have been the form assumed by an older shark aumakua whose identity had been lost with time and introduction of Christianity. There were many accounts of manō kānaka or sharks related to people, having one or more forms. If a shark was born of a human mother, it indicated a relationship with an older shark aumakua, whose will changed a human being into a shark like himself or brought about the peculiar birth. There were the ordinary fish sharks, manō i'a, according to the Hawaiians, and there were the manō kānaka who were kin to man. Of the latter category, the supreme ruler over them all was Kamohoalii, favorite brother of Pele of the volcanoes. Under him were chiefs of certain areas in the sea and under them were other sharks who did their bidding. There were good ones among the last group and bad ones, but the good ones predominated. None of them lacked a name, but with the change of times, many of the names have slipped away into the realm of the forgotten.

⁸ See main study for historical accounts of this practice, including, but not limited to the following citations in: *Ka Hae Hawaii*, Iulai 21, 1858:61; *Ka Hae Hawaii*, Augate 28, 1861:2; *Ke Au Okoa*, Mei 5, 1870:1; and *Ke Au Okoa*, Sepatemaba 29, 1870:1

1974-1976
Hilda Ho'ohila Manuia Galbraith Kawelo
He Wahi Mo'olelo no Pele me Hi'iaka mā
Me ka 'ohana kūpuna a Tūtū Kawelo
(Traditions and Historical Accounts Shared by
Kupuna Kawelo with Kepā Maly)



Figure A-6. Kupuna Hilda Ho'ohila Manuia Galbraith Kawelo (ca. 1974). Courtesy of Kawelo Family

Kupuna Ho'ohila Kawelo was born in 1894 (deceased 1978), at Ka'alaea, O'ahu (*Figure A-6*). Her father was George Manuia Galbraith, who was also a chanter (born 1860); and her mother was Hoo'hila Amina (born 1867). Kupuna married Joseph Pū'o'aka'uali'i Kawelo (1893 to 1948).

Kupuna Kawelo was descended from a line of kāula Pele (prophet and seers of the Pele lineage). From her father, kūpunahine, Ka'ā'īkaula, and kupuna kāne kualua (great grand uncle), Keahi'āloa, she learned mele, 'oli, and traditions of Pele and Hi'iaka mā, that had been handed down over the generations by her 'ohana. While living with Kupuna Kawelo, Kepā

Maly was instructed in some of the mele and traditions that had been handed down to her by her ancestors. Below, follows excerpts of handwritten notes recorded by Kepā Maly over several years with Kupuna Kawelo. Kupuna shared traditions and many mele of Pele and Hi'iaka mā—including Hi'iaka's reaction to the Pele's killing Lohi'au upon arrival at Kīlauea. Kupuna also described an event associated with a journey made to Kīlauea by Ka'ā'īkaula and Keahi'āloa mā around 1870, as told to her by her father who was an eyewitness to the offerings made to Pele on the brink of Halema'uma'u.

He Wahi Mo'olelo no Pele a me Hi'iaka mā

Hele mai o Pele mai Kahiki mai. Kona manawa i hele mai ai huna oia ia Hiiaka malalo o kona poli. Aole ike ia, he hua, hookomo ia malalo o kona poli. A oia ka mea i mea ia ai, "O Hiiaka i ka poli o Pele."

Hele mai o Pele mai Kahiki. Kona manawa i hele mai ai, hele mai no ka ua; hele mai ka ua noe me ka ua awa. O ka ua awa, oia no ka uwahi. O ka uwahi kela o ke ahi no ka mea he ahi hoi oia hele maila. Kela uwahi e pohina nei i ka aina ana e hele mai nei. Ina oe e honi i kela he ano poniuniu no oe. He ua awa hoi ia.

Ke hele nei o Pele mai Kahiki, e hele mai me ka ua awa me ka ua liilii, uhi a 'ela paa o na pali paa no o Kahiki, akahi ka hiki ana mai i ko aloha ia'u nei. He olioli kela—

Hele mai o Pele mai Kahiki
Hele mai ka ua awa me ka ua noe
Uhi a 'ela i na pali paa o Kahiki
Akahi ka hikina ana ma o ka la
Aloha ia'u e ka lani mai
E iho mai i lalo nei
I miha a'e au e Kane ma e
Okia ka lili ka inaina o lakou nei
Elieli kau mai
Elieli noa,
Noa ke ku,
Noa ka hele
Amama ua noa,

Eia he moolelo e pili ana ia Hiiaka. I kekahi manawa, ua haalele o Pele ia Kilauea, hele oia i Kauai, i Haena, a hui oia me Lohiau. He loihi no kona noho ana ma Haena, aka i kekahi la, noonoo oia i kona home ma Hawaii. Haalele oia ia Lohiau ('oia ho'i o Lohiau ipo) and hoi oia i Kilauea. Hui hou oia me kona mau ohana, a i kekahi la ua noi mai o Pele ia Hiiaka e hele i Kauai a kii ia Lohiau ipo. Ua hoouna maila o Pele, e huli ia Lohiau ipo, i aloha ai ia Lohiau. Kana huaka'i hele keia...

[He nui no na wahi hele ai mai Hawai'i and Hā'ena, Kaua'i.]

...Komo aku nei oia i Kauai. Hoomaka aku nei oia e hele. I hele aku nei oia, maopopo no iaia aihea o Lohiau. Ai ka moo, kahi o ka moo e noho nei. Keia hele aku nei ana, ike aku no oia i ka waha o ka moo. Ua makaukau e lele mai iaia. Mamake no e lele mai e apo iaia. Aohe no ia i kanalua. Hele no oia. Ke manao ana paha keia moo oia aku ka mua e loa o Hiiaka iaia, aale.

Keia lima ua hikiwawe loa ka hemo ana o keia mea, pa'u. Keia ani ana no lele ka poo kahi e, a komo aku nei oia iloko e kii ia Lohiau. Kii aku nei oia, a lawe mai nei iwaho a olelo aku nei o Hiiaka me keia nei: "Kii maila au ia oe, e hoi kaua, no ka mea ua loihi keia manawa a'u i hele mai nei. Ke kali maila ko'u keikuana. Ke ike nei au i ka inaina o ko'u keikuana o Pele no ka mea nana i hoouna mai..."

[Ho'i mai lā o Hi'iaka me Lohiau ipo i ka lihi o Kīlauea]

...Huki ma a lawe ia mai ia Lohiau a ku iwaho, a olelo aku oia, "E nana 'ku oe, e nana 'ku oe ia luna, nana aku oe i ka inaina o ko'u keikuana. O ko i ke aloha." Olelo mai no o Hiiaka me kela:

"Aia, nui ka ena, enaena. A aia, ai wale no kaua e hoi aku ai. Ua nui nohoi ka'u hele mai nei au. Ua nui ka'u hana i hele mai nei. Hele mai nei au a hoola ka poe pilikia, kokua ia lakou,

hookaawale na pino na ka alahēle a‘u i hele mai nei, a loa nōhoi na mea pau loa i na makaaainana, a oili mai la au i Kauai nei.

Aole mea hana hewa i hana ia. I hoihoi maila no wau i ke kane o kaua, pili me oe. Nau i hoouna ia‘u e hele kii. I lohi loa au no ka mea he nui loa ka‘u mau hana ma ka‘u huaka‘i hele ai. Aole au hikiwawe ke hoi mai. Noleila, ua hoihoi maila no wau a hiki imua i kou alo. Aohe mea huna i hana ia. Ina oe me kou ike ane kou akamai e ike mai oe aale mea i hana ia, aale mea huna i hana ia!

Ineina no ke keikuana. A ke walaau nei no keia keikeina ke pii mai nei ke ahi. Hoonee i ke ahi a pau a pii mai nei a kau ke ahi maneinei o ka wawae o Lohiau. Ke walaau aku nei keikeina ma na ano apau i ke keikuana, pii mau no ke aku, kau ka opu. “Aole maia me a hewa i hana ia; aole maua i hewa! Hoi aku no ke ahi a pii mai nei a kau ma ka a‘i. A walaau hou ke keikeina, “A i uhi oe apaa oiala, pau ‘ela a lilo oia i pohaku, a he hana no ka’e e hana aki ia oe.”

A nee aku ke ahi a pau loa lilo i pohaku. A ai ka olelo o keikeina. o Hiiaka i ke keikuana, “O kau hana keia, ai hoi ka‘u hana!” Hookahi manawa keehi ia kela, kela lua o Pele, keehi ia, kapoo ka lua. Hookahi keehi ana, hookahi, ka lua o ke keehi ia ana, kapoo loa ilalo. Pii maila ka wai mailalo mai. Ke kolu o ke keehi ana, ina hookahi koe manawa pau loa ka wai ka puka mai, pau aole loa i ke ahi.

Kela manawa i keehi ai kela kapuai, ke kolu o ke kapuai paa ka wawae o Hiiaka i ke keikunane, ia Kamohoalii paa ka wawae. [I kekahi wahi mo‘olelo a Kupuna, o Kanemilohae ke keikunane i pa‘a ka wawae]. Nonoi aku nei keikunane, “Aole oe hoopio i ke ahi; aole hana i kela hana. Mai hana oe kela hana!” Olelo aku nei o Hiiaka, “I hewa paha i ko‘u keikuana, i kou keikuahine, a o ko‘u keikuana. Manao ano oia ua hele au e kolohe me ke kane a maua. Aole la! Nolaila, huhu wai, inaina wau, a eia ka mea e pau ai, aole loa i ke ahi maneinei.”

O ke ahi, ina puka mai ka wai, pau, aohe hiki ke hana ho i ke ahi maneinei. Aka, eia ka mea apiki, ua paa no o Kamohoalii i ka wawae o Hiiaka. Nonoi mau no o Kamohoalii ia Hiiaka, a loa oia i kona haawipio. Hoao no hoi i ka hoopulupulu hou i ke ahi, a ua ho-a hou i ke aku. Ua pau ka huhu o Hi‘iaka a ua kala ia ia Pele. A ua ola hou o Lohiau ipo. A mau no ke ahi o ka lua i keia mau la. Oia ka moololo a kuu papa, oia hoi kona mea e minamina ai...

He mōhai iā Pele i nā makahiki o ka 1870s

Another mele was taught to Kepā Maly by Kupuna Kawelo in 1974, was one used by her kūpuna when they traveled the slopes of Ka‘ū and Puna when on pilgrimages to pay tribute to Pele. The mele speaks of storied and sacred places on the landscape, and ends by saying the only gift I have to offer is my voice (for what else could one offer to the goddess?). The mele also includes reference to traditional trails traveled to Kīlauea, and names the prominent wind of this land—

Hele hoi ke ala mauka o Kau.	The path is traveled to the uplands of Ka‘ū.
Hele hoi ke ala makai o Puna.	The same path also takes one to the lowlands of Puna.
O ka maemae la o ka pua lei,	Clean and fresh like a flower garland,
Aloha ka piina i Kukalaula,	One loves the ascent at Kukalā‘ula,
Hoopuka aku la ka Puulena,	Where the Pu‘ulena breeze blows,
Aina a ke akua i noho ai.	From the land where the goddess dwells.

Kau makana ia o ka leo,
O ka leo wale no e—

The only gift I have to offer you is my voice,
Simply the voice

Kupuna explained that because of her family's ties to Pele mā—

My grandmother had a kapu placed upon her, that her hair could not be cut. In fact, my grand uncle had cared for her hair, combing it out, gathering any hair that collected on the brush, and ensuring that her hair was never cut or thrown away. Over the years, my grandmother's hair had grown so long that it would touch the ground and trail behind her, if it wasn't cared for. So Tūtū Keahi'āloa would comb out her hair, braid it and wrap it around her shoulders, encircling her neck, thus the name Ka-'āī-kaula (The neck surrounded by rope).

When my father was about ten years old, Tūtū Keahi'āloa determined that it was time to end the kapu on my grandmother. He sailed with my grandmother and father, a young boy at the time, to the island of Hawai'i. The purpose of the trip was to travel to Kilauea, walk the trails to the crater of Halema'uma'u, and to call upon Pele, with the offering of hair from my grandmother. When they arrived at Halema'uma'u, Tūtū Keahi'āloa laid out a moena upon which my grandmother sat, with my father next to her, and Keahi'āloa started to chant.

This is one of the mele from Tūtū Keahi'āloa:

O Pele o ke kumu o Kahiki.
Nāna i ho'olale ka pōhaku,
Ke kani, ke ku'i ke Kahiki,
Ka moku newa 'ula.
Ilaila ka pili kua, ka pili 'alo,
Ka pili nā Hoali'i.
Ka wewe ka lani nehe i ka honua,
Kohia e Kāne ka moku ahi
'ōwaka i ka lani.
Na Pele ia ahi ke 'ā nei i Kīlauea.
Wakawaka ka niho o ke akua.
Aia o haku o Haumea.
Hele ae a komo i ka hale o Pele.
Ua hua'i Kahiki, lapa uila Pele,
E hua'i, e hua'i nō ho'i,
Elieli kau mai—!

Pele the goddess is from Kahiki.
She spreads forth her lava rocks,
Resounding and reverberating in Kahiki,
An island red with heat.
There dwell the gods and goddesses.
The chiefly gods.
The sky spills its contents upon the earth,
Kāne holds up the fire brand that
lights the sky.
Pele's fires burn there at Kīlauea.
Sharply pointed are the teeth of the goddess.
Haumea is the goddess .
It was Pele who entered the house.
Kahiki glares up with flashes of Pele's fires,
The lava pours forth, pours forth,
Awe possesses me—!
[translation M. Kawena Pukui, 1975]

My father told me that while Tūtū Keahi'āloa was chanting, they began to see a finger of fire rise from the floor of the crater. Papa got scared and tried to run away, but Tūtū Keahi'āloa held him down firmly and gestured to him to be still. Tūtū Keahi'āloa then chanted another mele:

Hulihia ke au, ne'e lalo i ke 'ā.
Hulihia i ka mole o ka honua.
Huli i Kealohilani.
Ui 'ia aku kupua o luna nei.
O wai kupua o luna nei?
O 'Īlio-uli-o-ka-lani
O 'Īlio-mea

The current changes, flames move below.
Changing the very core of the earth.
Overturning Kealohilani.
Ask the deity that is there above.
Who are these deity above?
It is 'Īliouliokalani,
'Īliomea.

O Kū-ke-ao-iki, o Kū-ke-ao-nui	It is Kū of the small cloud, and Kū of the large cloud.
O Kū-ke-ao-loa, o Kū-ke-ao-poko	It is Kū of the short cloud, and Kū of the long cloud.
O Kū-ke-ao-amihamiha-‘ula -o-ka-lani	Kū of the red tinged cloud of heaven.
Kanakaloloa o ka mauna, Hina ka ke ololani.	The long man of the mountains, And Hina the acclaimed chiefess.
Kū mai o Laka ka ‘ōmaka wai	Laka stands forth at the water source.
Wā ka ua, kahe ka wai e i nā Hoali‘i	The rains roar, the waters of Hoali‘i (the chiefly companions) flow.
O Kū-wāwā, o Kū-pīna‘i,	Here is Kū who shouts aloud, Kū who echoes,
O Ha‘iha‘i-lau-ākea,	And Ha‘iha‘i-lauākea.
O nā wahine i ka puoko o ke ahi.	The sacred women who are in the pillars of the fire.
O ‘imi‘imi o nalowale o loa‘a la e,	Seek that which is lost, that it might be understood,
Loa‘a la ho‘i i ka hala uku na ka ‘ōiwi	That the offspring may receive their due.
Na ke aloha no e kono aku la, E hele no e.	It is love which beckons us. Come.
‘Ano‘ai ke aloha.	Greetings are given with love. [translation M. Kawena Pukui, 1975]

When Tūtū Keahi‘āloa finished his chanting, the finger of fire stood directly in front of him. Tūtū Ka‘ā‘īkaula leaned forward, with her head toward the crater and the dancing flame. Tūtū Keahi‘āloa called out in prayer, and then held the length of hair near Tūtū Ka‘ā‘īkaulas’ head saying “Nāu no kēia, na mākou kēia” (this part is for you, and this part is for us), indicating that the long portion of tūtūs’ hair was for Pele, and the section from his hand back was for the family. The flame appeared to cut through the hair, though not burning either Tūtū Keahi‘āloa or Ka‘ā‘īkaula. When the flame retreated into Halema‘uma‘u, they left Kīlauea and returned home to Ka‘alaea. From that day on, Tūtū Ka‘ā‘īkaulas’ hair never again grew long, but remained cropped above her shoulders. Her hair was ‘ehu (reddish in color), and every year, Tūtū Ka‘ā‘īkaula reported on having been visited by Pele, feeling her presence in a heat that surrounded her at each occurrence. Reportedly, her hair never again grew long.

Every morning, throughout her life, Tūtū Ka‘ā‘īkaula, and subsequently, Kupuna Kawelo, offered a prayer chant to Pele with the rising of the sun. The mele remained kapu until Kupuna Kawelo’s passing away in 1978. The mele states:

Hele mai o Pele mai Kahiki	Pele came from Kahiki.
Hele mai ka ua awa me ka ua noe	When she came, there are came the bitter smoking rains and light mist rains,
Uhi a ‘ela i na pali paa o Kahiki	Completely covering the cliffs of Kahiki.
Akahi ka hikina ana ma o ka la	At last, the sun arrives.
Aloha ia‘u e ka lani mai	Have compassion upon me o heavenly one,
E iho mai i lalo nei	Who descends here, below.
I miha a‘e au e Kane ma e	I am at peace o Kāne and the host of gods.
Okia ka lili ka inaina o lakou nei	Cut off it the jealousy and the anger of those around me.

Elieli kau mai Elieli noa,
Noa ke ku,
Noa ka hele
Amama ua noa.

Profound is the kapu. Profound is the freedom.
Free to stand,
Free to travel,
It is uttered and freed.

February 3, 1994
John Pa'i Hauani'o, Jr.
Oral History Interview conducted by Dwight L. Hamilton
(Retired Chief Ranger of Hawai'i Volcanoes National Park)

This interview, was recorded by Dwight Hamilton, who returned to live in Hawai'i after he retired from the park service. Working at "Hawaii National Park," and with the families of Puna had deep impact on his life, and that of his wife and children. His daughter Leslie, kindly shared the recording made by her father with Uncle John Hauani'o's daughter, Gladys, who in turn gave a copy to Kepā and Onaona Maly. The transcript below was prepared with the permission of Gladys Hauani'o Brigham.



Figure A-7. John P. Hauani'o, Jr., on lead horse, followed by Pele and Nohea Peleioholani (Dwight Hamilton Collection, June 1963; courtesy of Leslie Hamilton Spurlin)

John Pa'i Hauani'o was born in 1913 (*Figure A-7*), at Pa'ainaka'a [or Painaka'a] (at Kalapana), and was the son of John Pa'i Hauani'o, Sr. and Lily Hulihe'e Hauani'o. His wife was Elizabeth Lahapa Keli'ihō'omalū Hauani'o. And both shared multiple relationships with 'ohana who were displaced by adoption of the "Kalapana Extension" Act of June 1938. Following his retirement the NPS hired his son C. "Aku" Hauani'o as backcountry ranger to cover the lands of the "Kalapana Extension." Aku worked from 1985 to 2014, and was the last native Hawaiian, descended from 'ohana of the 'āina to work full time across the extension lands.

During the interview Uncle John Hauani'o discussed a number of practices and experiences, both with his own kūpuna, and during his career with Hawai'i Volcanoes National park:

- Did kaulā'au technique of 'ulua fishing as practiced by the elders of the Kalapana region of Puna.
- Contracting and being cured of tuberculosis.
- Was washed off the cliffs while fishing for ulua (Pu'u o Hōkio). (Becoming a part of the Ho'omana Na'auao church family.)

- Learned to break “Kalapana Colts” from his father which were adept at traveling across the rugged lands.
- Frist began work at Hawai‘i National Park in 1937.
- Described work on Mauna Loa, and construction of the summit cabin, goat eradication drives.
- Discusses activities as District Ranger at Kalapana and work from the Waha‘ula Visitor Center.
- Discusses first jobs at Hawaii National Park, and early native plant propagation programs—Haukuahiwi at Kīpuka Puaulu, Kauila; and differences of Nāulu forest zone.
- Made a koa canoe for Kalapana Canoe Club in 1980.

Discusses the kaulā‘au method of near-shore fishing for ‘ulua in Puna:

DH: Can I ask you a couple of questions first, just so that we can start the tape out right?

JH: Yes, sure.

DH: So your name is John P. Hauani‘o, Jr.?

JH: Yes

DH: That means your dad was John P. Hauani‘o?

JH: John P. Hauani‘o, Sr.

DH: What was your mother’s name, Johnny?

JH: Lily.

DH: What was her maiden name?

JH: Lily Hulihe‘e Hauani‘o. Hulihe‘e.

DH: And where were you born?

JH: Down in Kalapana.

DH: In Kalapana? Close to where you had your house?

JH: Yes. They called that place Pa‘ainaka‘a.

DH: Okay. And what year was that that you were born?

JH: Nineteen-thirteen.

DH: That goes back a ways.

JH: Yes, yes.

DH: Where was your father born?

JH: [thinking] I don’t know, because he was from Waipi‘o first, you know. And then moved down to Kalapana. Because his brother was living in Waipi‘o.

DH: I see. So he may even have been born up that way?

JH: Yes.

DH: Okay, let's look at your pictures that you have here.

JH: Here, this what we call the 'ōhi'a pole. You have to get an 'ōhi'a pole about six to eight inches diameter.

DH: Six or eight inches diameter at the base end?

JH: Yes. And then about 25 to 28 feet long. Then what you do, is take off the bark, clean off the bark. Then you turn out this way, when it dries up. You have to leave about a month or more to dry out before you can use it.

DH: So is this 'ōhi'a wood?

JH: Yes, 'ōhi'a.

DH: So when the bark is off, you let it dry really good?

JH: Yes, let 'um dry really good before you use it. Because some time it will snap right in here, when the fish starts taking the hook, and tries to get away.

DH: They can put a lot of leverage on that. A 50, 60, 70 pound fish.

JH: Oh yes, easy. Like some times this line here, if that line goes on the top of this pole. But if you have the line underneath of the pole, there's more strain on the pole.

DH: So more strain on the pole out toward the tip.

JH: And then you broke.

DH: So you have one line that kind of runs in a parallel out to loop at the end, and down through that loop...?

JH: Yes. This top line here is the anchor line.

DH: And is that tied off back here at the base end?

JH: Yes, two, both lines are tied off.

DH: So both are tied off fast.

JH: And then this is the fish line. It goes out and joins the anchor line. See this anchor line is to fight the fish, once it starts taking off. And the pole will help...

DH: So it isn't just one line against the fish? The pole helps.

JH: Yes, the pole helps to kill the fish, or make it tired. And then you know, when the fish is tired, then you pull up the fish line. Pull it out this way, and then you slack the top line and bring your fish in.

DH: Uh-hmm.

JH: There's not anybody in Kalapana who knows how to... I believe it is only in Kalapana that people know how to fish this type of fishing. Not every place.

DH: Yes.

JH: My dad learned from William Hauani'o, and then carried on, and I learned from my dad. And my brother Benjamin learned from my dad also. How to do this type of fishing.

DH: It looks like it would sure help you to get a big fish tired out [chuckles].

JH: Yes.

DH: So you can get him in.

JH: There's a lot of excitement when this fish starts grabbing... You know that line comes down, and when you bait over here. Sometimes we have to leave outside of the water. See if the water is this way [gestures coming in], or maybe outside, when the swell comes up. The swell comes up and it covers the bait, the bait will go under the swell. And when the swell comes in like that the bait will jump, bounce on the water, and that attracts the fish.

DH: So you don't put the bait in and make it sink?

JH: No, no. The current is the one that takes the bait and makes that bait bounce on the water. And that way, you attract the fish, and the fish start chasing that. It's the same like going trolling, you know. It's the same way this thing [taps hands, as if bait is bouncing off the surface of the water].

DH: Yes. Except this way, you're on land doing it, rather than in a boat.

JH: Yes.

DH: How about that other way when you guys fished that time down at Kāki'iwai, when you fixed the eel?

JH: Oh we were fishing like this too, and then afterwards... Oh yeah, we never had the pole.

DH: You just had the hand line.

JH: Yes, the hand line. You can use just the hand line. Just throw the line and pull in.

DH: Yes. How did you fix the eel for that?

JH: This is the way...the tail of the eel is this way, see. You cut half of the eel.

DH: You just take half, the tail end of it?

JH: Yes, the tail end. And then you take off the middle bone, and then put your hook right through. And then this is the hook, see.

DH: Do you sew that in some times?

JH: No, no.

DH: The hook will stay in there okay?

JH: Yes, because on the top here, you are going to tie this part here.

DH: I see, you tie it there.

JH: You tie it right to the line, so it won't slip.

DH: Yes.

JH: Otherwise, the fish grabs and it will take this whole tail away from the hook.

DH: I see, so what you sew is the front end of that piece of the eel to the line?

JH: To the line.

DH: Then, you and Peli [Peleiholani] used the other end of the eel for chum?

JH: Yes, this part here.

DH: The head end.

JH: Yes, the head part. Then you pound it [tapping the table top].

DH: So you just tie a line on it without a hook?

JH: Yes, this line comes... See, you throw, you get your line, you coil 'um up. And then after you pound, you pound one and throw it in, just to chum the fish. To bring the fish in.

DH: And I noticed that Roy stripped the eel when you brought it out of the water. Why did you do that?

JH: Oh, in the day time, not too bad, you can see the fish come in, when you're fishing. But during the night, you cannot see where the fish is, under there or not. And every time you pound, and you raise the fish. You can feel where you pound, this part is going to be much warmer than the top part. And when you feel the bait that way, then you know already the fish is under there. Then you get ready, you watch for this pole. Because it's not going to take long, you see this pole bend down.

DH: Do you know what makes that feel warm, that part of it?

JH: I think because of that place where you pound. See, my father always said, "When you feel the bait come warm, that's the sign that the fish is inside."

DH: A sign that the fish is there. So no sense fishing with the real thing until you know he's down there?

JH: Yes. That's why, in the day, you can see the fish.

DH: Yes. Do you chum in the same way?

JH: Yes, the same way.

DH: Just to get him in where you can see him, and then throw the reel hook out there.

JH: Yes. And another thing, you cannot go any place and put this pole. If there is no current at all... If the current is not going anywhere, then you cannot fish over there, because the current is going to stay in place. It doesn't take that smell. When you chum, go down this side of the current, or the current takes the smell up the other way. So you have to find right where you know that the current is going out either side, or both sides. When the tide is high, the current goes up. When the tide is low, the current comes down.

DH: So like along the Kalapana coast there, when the tide is low, you go Ka'ū side?

JH: Yes. And when the tide is high, it goes out this way, Puna.

DH: Yes.

JH: See, that's the first thing you have to know when you go out on the cliff and you look for a good spot. You take an old dry branch, a guava branch or whatever material you can find there, and throw that in the ocean. Then you watch that current go.

DH: See which way it's going.

JH: Yes, which way it's going. And that's the way that you can tell the current is moving. Either way, if the current is up...

DH: It doesn't make any difference?

JH: Yes, as long as the current is working.

DH: Otherwise your bait just stays there.

JH: Yes, the smell will only by in this area here. The reason why the current goes out like that, is to take the smell all along the coast line. It will attract the fish, and the fish will come back down, right in here.

DH: Find out where that smell is from?

JH: Yes. Pretty good, boy.

DH: Yes, I should say. It must have taken the old Hawaiians a long time to figure out how to do this.

JH: Yes.

DH: But once they got it, they passed it on one generation to the next.

JH: Right. That's why, like I said, down at Kalapana, only a few of the families know how to fish this type of way.

DH: Did Clarence or Johnny...

JH: They went with me.

DH: They would know how to do it if they practiced?

JH: Yes. In fact, I gave them all my fishing lines and hooks. I gave to the both of them, because I'm not using them anymore.

DH: Yes, well that's good. That was an interesting thing out at Kāki'iwai, to watch that, and it worked.

JH: Yes, I know it worked. That one time we went down there, we caught seven that one night. Using poles on the Kāki'iwai [Figure A-8], and a little bit on the Ka'ū side. We found one spot. What we did was throw one branch inside there and watch the current going one side. Stronger the current, faster the fish come in. In fact when they come in, two or three one time. And they see that bait, the first one goes for it. The first one misses, the second one goes [chuckles]. Plenty action.

DH: In the day time, that must be interesting to watch.

JH: Oh yes, a lot of fun. My wife went with me a couple of times and saw how we fish. Never expected that the fish would be coming out. Most of the time, the bait will be hanging on top of the water, instead of inside the water. The only time when the bait goes in the water is when the swell comes up. And then the bait goes in the water, maybe about three or four feet in the water. And when that swell disappears that bait comes right up, and then bounces...

DH: [chuckling] Bouncing. Is that when the fish usually hits it, when the bait comes up?

JH: Yes, when it starts bouncing on the water, you see the fish go for 'em. It's just like alive, that's the reason why they go after it. And this bait here, if the top is not too tight, the water gets inside, the whole thing is going to be so darn stiff, just like a stick. So this, when you tie the top, you got to tie 'em real tight.

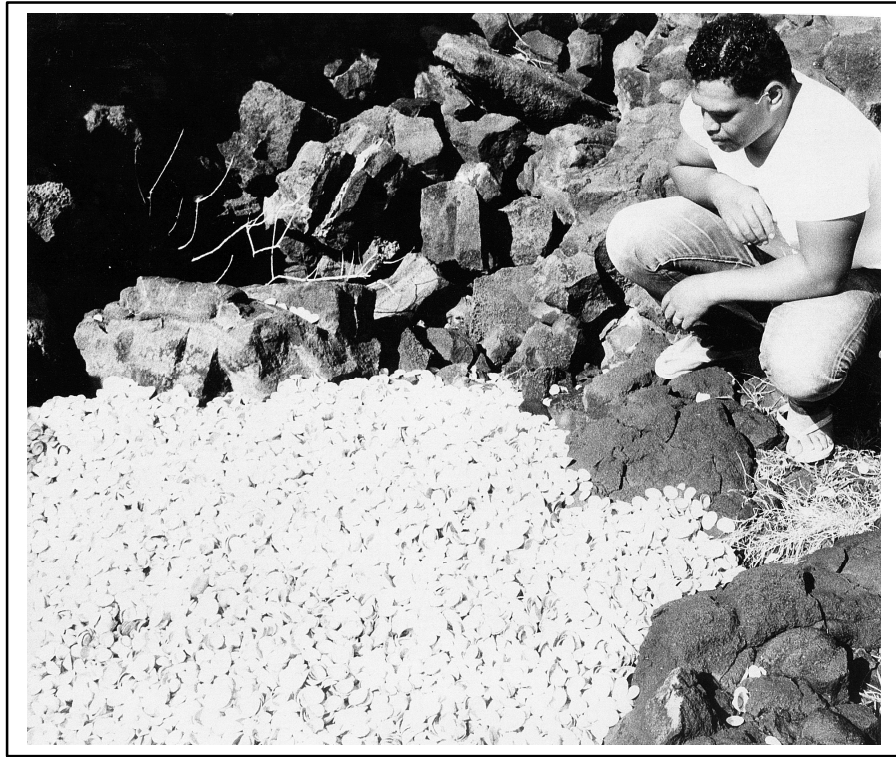


Figure A-8. Nohea Peleioholani a mound of old ‘ōpihi shells from generations of collection at Kāki‘iwai (Dwight Hamilton Collection, June 1963; courtesy of Leslie Hamilton Spurlin)

- DH: So you want the tail end of this eel to move like natural?
- JH: That's right.
- DH: I see.
- JH: That's the difference, if the water goes in here, the thing is just like stiff. So you might as well take 'em off and put another on.
- DH: So the fish knows the difference.
- JH: Yes.
- DH: So there are a lot of little things that you have to know to be successful.
- JH: Oh yes [chuckles].
- DH: I never thought of that.
- JH: The main thing is to find the place where you are going to fish. And another thing, this pole over here, you find a crack or a little cave where you can put the pole. Because if you are going to put the pole, you have to find a place that you can brace yourself on it. Because you have this big, long pole sticking out, and you put the bottom of that pole right inside of that little cave, then pry it in a little at a time as you're going out. And before you do that you have to put the line in here first. Temporary line. So when you get the pole down there, with one end of that line, you put in your main fishing line, the anchor line, and then your fishing line. This

anchor line is the main one, this one has to go in. At the beginning, you bring this line right up and tie it there. Then when you are ready, you put your fish line, then this end, you tie on.

DH: Yes. Then when you let this go, it comes like that.

JH: Yes. You let it go and it comes out this way.

DH: Are they the same size line?

JH: Yes, all the same.

DH: Not that hand line you used, must have been what, a quarter of an inch, almost?

JH: Yes.

DH: And what size line is this?

JH: Oh, this is bigger yet, it's like a rope.

DH: Oh really?

JH: Yes. Almost half inch.

DH: That's getting pretty big. It seems to me that you told me a story once about a fishing pole like this getting you into a little bit of trouble. Didn't one of them toss you off a cliff?

Discusses his having fallen off the cliff into the sea in the 1930s, while 'ulua fishing:

JH: Oh yes. I had 'em up. See that time I fell in the ocean, I was fishing from ten in the morning to six in the evening. I had quite a big eel. Then by six o'clock, it was getting dark. So I had to pull up the line. Nobody was there to help bring the pole up with me. And I had to pull up my line, and then afterwards, I grabbed the pole, and lifted the pole up. I had the pole coming right straight up, you know. And then it was just about right over me, then I can lay 'em down on the pali. But somebody whistled. I thought I heard somebody whistle. And when I turned on the side to see who was whistling, I didn't see nobody, and the pole went down. The pole went down, and instead of me letting the pole go, I tried to save the pole. I hang on to that pole until it went way down. Then the bottom came out and caught me right underneath the bottom of my pants and just lifted me right up on the cliff. I had to dive in the ocean.

DH: How far out did you get from the base of the cliff?

JH: Not too far out, but I was clear of all the rocks. I hit right in the water there. Man, I had my clothes, my boots, everything, my jacket. And here's me inside there. And the first things inside my mind, I was thinking how long I had been fishing there. And I'm pretty sure that "jack," the shark got to be under there [chuckles]. That's what went through my mind as I was swimming in there, floating around. Hoo! I think, "How am I going to get up the hill again?" So I waited for the swell. That day, the ocean was pretty rough, big kind swells coming in. So I tried to catch one swell, and that one brought me way up. Right up to the cliff. I hang on to the edge of the cliff, but there was nothing there that I can grip on to. So I slipped down again, and good thing I never hit my head to the rocks. I fell in the ocean again.

DH: Lucky.

JH: The current took me underneath. I went underneath so fast, and I saw this opening. The current was going to take me right in this opening, so I put my feet there. I swung myself and stepped over there, and the current slowed down, and I came out again. I swam out, I was swallowing salt water...

DH: That's when you decided to swim out away from the cliff?

JH: Yes. Then I thought again, I cannot not make it, I have to get my pole and hang on to my pole and go... To me, the distance I was swimming in that ocean was about three miles to where I found a place to come up. This is way on the Kupahu'a side, where Willie Ka'awaloa lives, in that area.

DH: Uh-hmm.

JH: So towards Kapa'ahu, in that area. On the Kapa'ahu side, that's where I fell down, and I swam all the way in the dark. Pitch dark! Until I came to that old canoe landing, Kupahu'a they call that.

DH: So Kupahu'a, there was a canoe landing there?

JH: Yes, that's an old canoe landing there, in that little bay. The Hawaiians used to take their canoes in and out. I came over there, and all I could see was the coconut trees, the wind blowing the leaves. Just shadows, moving. But I knew I was in the right place, the right spot. Then, when I got out there, my ankles got cramping up. I was floating one place, holding on to the pole, yet, and then tried to move around my feet. Then when I knew I could swim.

DH: Was it along here when you sort of got religion too, on that same trip?

JH: Yes, that's the time I asked for help, right at that time.

DH: Yes.

JH: Because I had no one to help me. That's when I asked the good Lord, "Sweet Jesus, please help me."

DH: I can understand that.

JH: I thought about what my dad told me when we used to go on the canoe. And when we bring the canoe in, he used to tell me, "When the ocean is calm, you count three big swells, and then you catch the fourth and come in. And then when the ocean is rough, you count seven. And that night, the ocean was choppy, really rough. I counted the swells going up, and then come down, then go up. I counted till the seventh, and I caught that swell come in. That swell took me right in. And then before I got on the land, I was in the breakers already. That wave was going to break, and I was right there..."

DH: Trying to get ahead of the breaker, a little bit.

JH: Yes. But the wave broke and threw me right between some huge boulders. I landed inside there and the wave went back out, and I was able to climb up. All in the dark.

DH: And this was at the canoe landing?

JH: Yes.

DH: Was that anywhere near Kaipo Roberts place?

JH: No, no.

DH: Which way from that?

JH: Back towards Kupahu'a. Kaipo Roberts place, that canoe landing is Kī. The name of that canoe landing. This one at Kupahu'a is kind of low, you just can go right in. So I climbed up, and finally I got way up on the dry land. Then another wave came, bang on the rocks, just hit me where I was sitting down. I sat down there, "Sweet Jesus, thank you very much." I stayed a little while and then I found my way. I know the trail coming out. I threw my shoes away, threw my jacket, and my shirt. I had only my pants on, and my key, the car key was still in my pocket.

DH: Oh, you threw your shoes and stuff away when you were swimming?

JH: Yes, I could not swim with all that stuff.

DH: And you lost your pole when you came in?

JH: Yes, I had to let the pole go, because I was heading straight to where I wanted to go. I let the pole go. I went one way, the pole went the other.

DH: But you still had your key [chuckling]

JH: Oh, I got up, and I thought about my car, I felt my pocket, I still had the key. So I went and got my car. I started the car, to go home. I left everything on that pali.

DH: Do you know about what year this was about?

JH: [thinking] I don't know... I think in the '30s.

DH: Model Ts went out when about '27? That was the last they made.

JH: Yes, yes.

DH: So your Model T was a few years old?

JH: Yes, yes. I was still young yet.

DH: In the '30s, you would have been what, 17 years old?

JH: Yes, about that. But that was quite an experience.

DH: What kind of deal did you make with the Lord on that trip [chuckles]?

JH: [chuckles] I didn't have no deal, just "Thank you Jesus." [chuckling]

DH: I think you've paid him back.

**Discusses having contracted tuberculosis (being cured),
and working at Hawaii National Park**

JH: And he healed me when I was working in the park,

DH: You had tuberculosis?

JH: Yes, in 1940. I wanted to get into World War II. I went for a physical, and the doctor said I had tuberculosis. And I wanted to go in the worst way. You know that time, they closed up the National Park. The army people were here and they were putting lines all along the place down on the beach. And Mr. Whitney, I was close to him. He was the superintendent at that time. He said, "Johnny, you're going to be with me all this time." But I said, "No, I want to go fight the war." But I went and took my physical, and they said I could not make it. All those years until 1951, they kicked me out of the park. Doctor Leslie saved me. I had three big sheets of paper, and he said, "See all these names over here. I put you on the top of the list, that's what kept you out." I told him, "You know my uncle was in the Pu'u Maile home for

ten years.” And what kind of treatment they gave him.

DH: That was the old hospital out Keaukaha way?

JH: Yes, Pu‘u Maile Home. My uncle was in there ten years. What kind of treatment they gave him? They gave him milk and lie down on the bed. There was no treatment. I never like that, because my uncle told me he “didn’t want the family to get inside there.” And there was no treatment at all. When the doctor told me to go in there, I told him, “Ten years my uncle was inside there. What kind of treatment you gave him? Milk and lay down on the bed, just waiting for him to die?” It took the ministers to go in there and pray for him. They went in there and kept praying and praying, and he was healed from his sick, and they released him. Then he stayed with me one week in the National Park, and he told me he didn’t want to see the family inside there. That’s why, when he told me I was on top of the list for go in there, I told him, “What kind of treatment are you going to give...?”

DH: ...So when did you first start working for the park?

JH: In 1937.

DH: So this [tuberculosis] was just a few years after that, at the beginning of the war?

JH: Yes, right. From the time I had that sick, this Doctor Leslie wrote a letter and told me that “If you don’t want to accept what I told you, I’m going to write to your superintendent that the sickness I get will spread to the people.” So he wrote a nasty letter, telling the superintendent to get rid of me. I think the superintendent was Johnson.

DH: In ‘51, Fred Johnson.

JH: But anyway we went to him, and he explained to me that he cannot keep me on the job. Either I had to accept what the doctor wanted, or else I have to do what I plan to do. So I told him that “I Was going home, and stay home at Kalapana.” That doctors’ name was Doctor Leslie.

So I went home and stayed down in Kalapana. Then my two aunties, Mrs. Warren and my aunty Agnes, Agnes Hauani’o, they came down there and they taught me the bible, talked to me about God, and then they told me, “no matter what kind of sickness, you can be cured if you believe in God.” They took time, a couple of years they were down there teaching me, until I had that belief that God can heal me. And I got healed from that sickness, tuberculosis.

DH: Yes.

JH: The nurse came down and told me, “If you love your family, why don’t you go down to the hospital and live?” I told her, “I love my family, and if I go and live in the hospital, my family is away from me. So I have to be with my family, but see that they don’t have the sickness, that I get.”

DH: So you were cured what, in a couple or three years?

JH: Yes, in ‘53, then I was arrested from my sick. Then in 1954, I went back to work.

DH: Up here at Hawaii Volcanoes?

JH: Yes, and I continued.

DH: Did you work at Haleakalā for a while too?

JH: Yes.

DH: How long?
JH: Just three months. I had to go down because the goats were getting so much inside the crater. They wanted me to go over there and shoot down the goats... [end side A, begin side B]

Discusses work on Mauna Loa, and construction of the summit cabin

DH: ...the strip road, or was it finished?
JH: Had the truck trail.
DH: So you still had 18 miles or something to go?
JH: Yes. Seven miles up to Red Hill, and 14 miles up to the summit.
DH: How many trips do you suppose you made?
JH: Oh boy, I don't know. You know that 1942... '42 or when was it [1943]? Eruption inside Moku'āweoweo, when that lava came right up and then hit the horse stable.
DH: There was a horse stable?
JH: Up by Jaggar's cave. That's the reason why...and that lava went underground and broke out at the 9,000 foot elevation, and headed down towards Hilo. That's when Wingate told me that we have to move that shelter from there and take it way up to that spot where... Who was that guy that went up there before?
DH: The Wilkes' Camp, back in 1841 or something.
JH: Yes, way back there. Right up Moku'āweoweo and down, this was right on the side.
DH: So you moved some of the material from Jaggar cave?
JH: All of it.
DH: And you brought other material up from the head of the truck trail?
JH: Yes. But all the material, was all on pack mule. Even the roof and all, I rolled 'em up and lay on two sides.
DH: So you rolled the roofing?
JH: Yes, rolled about two or three. And then I had Henry Kinney helping me. He was a foreman in the CC Camp. Both of us was hauling that material up. And when we got all the material up there to where we were going to build up the house, I had to go back up and haul 50-gallon drums, empty drums.
DH: That's not easy to pack.
JH: No. I packed six of them on the two pack mules, three on one, two on one side and in the middle. Haul 'em up there and then set them up. Then sleep up there. We had an army tent, the ones with the pole in the middle. And then my job was to haul water. We would go down to Jaggar's Cave and haul water from there. All in the five-gallon cans. Then fill up in the drums. That water hole went till almost empty. And then I had to go onto the Ka'ū side of where we were building the shelter, there is another water hole over there. You had to crack the ice and get the water out of there.
DH: Yes, I just drank some water and bugs out of that last July [chuckles].

JH: [chuckling]

DH: How many guys were building the cabin?

JH: Myself, Bill Pele [Peleioholani], Willie Elderts and... [thinking] I forget the Japanese guy's name. Haraguchi I think.

DH: So four of you?

JH: Yes. The sand is all that loose sand over there. So that's what we used for the cement. But boy, I think the elevation up there, too cold, we mix the cement, and make the form, and lay the cement on. Like today, and the next day you go there, and you feel the cement, it's just like powder [chuckles] .

DH: Oh [chuckling]!

JH: Maybe too cold.

DH: So how did you get it to set up right?

JH: Another day, it came alright.

DH: So the second day?

JH: Yes, it sort of dried up. Good thing we had good weather though.

DH: Yes. Was that in the summer time?

JH: Gee I don't know, we had snow up there, when we were camping up there.

DH: So it could have been anytime.

JH: I think it cannot be summer time because we had snow over there a couple times.

DH: Yes. Well, what's the most fun you ever had with the park service, working?

Discusses goat eradication drives in the National Park

JH: Driving goats. I was the one that arranged the goat drives. You weren't there that time?

DH: I went on some in the early '60s. In the '60s, we were down below Hilina Pali and towards the 'Āina Hou fence line.

JH: Yes.

DH: Then we drove them up the hill the next day.

JH: Was that YCC?

DH: No, that was just park people and Tony Lindsey and Junior Lorenzo. We got some horses from 'Āina Hou. And of course, you were there, and even some of the clerks, Sugi Miyama, was down there on foot, helping [chuckling].

JH: That's only part, the drive. Then afterwards we came in with this big drive. When we came in on the big drive, I was the one that was appointed to take care of the drive. Arrange the goat drives. I had to draw a picture on the blackboard that we had up there. Hilina Pali, where we are going to line up, and how we are going to drive, who was going to lead. Because not anybody can use rifle. You moving the goats, and sometimes they run back. And then there's man riding up, the fence line. Some guys, you give them the rifles, they're going to be shooting all over the place. They might shoot somebody down.

DH: Yes. Even longer ago, didn't you do some drives clear out in Ka'ū, the Great Crack area?

JH: Yes, with Roger James and McKenzie. We built up a corral right inside of the Great Crack. We built up a big corral in there, and fixed up that wing fence that's going towards Pu'u 'Elemakule, from the Great Crack. We drive the goats from Pepeiao, come right over and put them along the fence line, and take them all the way to the corral.

DH: Up to the crack"

JH: Yes.

DH: Well you know, I was at there at the Great Crack, and I guess that corral is still there, fenced in. Some trees in it?

JH: Right.

DH: I was out there, the day before yesterday.

JH: Oh [chuckling].

DH: Ken Fujiyama has that James Ranch now, the lease on it. And he's got a bunch of horses down there, so we went down rode out to the Great Crack, right after that earthquake we had the other day.

JH: Oh!

DH: I wanted to show my brother-in-law what earthquakes do [chuckling].

JH: Show him the crack.

DH: Yes.

JH: So Roger James not using that place anymore?

DH: No...

JH: But yeah, that was the best fun we ever had, boy. Driving all those goats. When we were driving the goats, the goats were getting more scarce and scarce. Then one time, the grass was beating the human beings cutting the trails. All those stone ahus, disappeared inside the grass. One drive we made, I had... [thinking] I cannot even remember his name. He went on a drive with us. And his horse lost a shoe, stepped in a crack. That place was all overgrown with grass and weeds.

DH: Yes, that's what happened when the goats were thinned out.

JH: Yes. And that's what I kept telling him, "We're going to get rid of these goats, who's going to maintain the trails?" The goats were the ones that were maintaining the trails. You could see the stone ahus standing way out. The time when we went on that drive, the stone 'ahu disappeared in the grass. And then he had to walk. He lost his horse blanket, the horse lost the shoe, and he walked over to the corral, and he told me what happened. I told him, "You know, I already told you, when you get rid of these goats from here, what's going to maintain the trail? And that's what happened. Your horse stepped inside the crack, lost the shoe, you lost the horse blanket." [chuckling] He shake his head, boy. But we almost got rid of all the goats that time.

DH: I guess that they are still essentially gone.

JH: Yes. They were going after them, even on the helicopter after that. They drive all the way from Nāulu, all the way, we drive the goats till Paepae. From Nāulu forest.

DH: Wow, from way back the other way.

JH: That's a long distance.

DH: Really.

JH: We drive them all the way.

DH: I think that first goat drive I went on, we ended up with about 1,200 goats, we had a big drive, but we lost about that many too, that ran back through you.

JH: Right, right.

DH: Nothing scares them anymore.

JH: No. Even down Halapē side, I used to station all the men on top the Kaone, from Hilina Pali to Kaone, and how they have to move in until they get close to the corral. And Don Reeser, he's on the top of the pali, the edge of the pali. He'd be shooting down, and I'd be shooting up. So the two of us chasing the goats ahead of us. Don't let the goats come back, otherwise we'd be shooting one another.

DH: Right [chuckling].

JH: We kept the goats going. We were using tracers. In order to make them run, you have to use tracers, they hit the rock and all that bright spots fire all over the place, they dig.

DH: They really break out.

JH: I used to drive all my goats along the pali there, I drive the whole load on that pali and into the corral. A couple thousand goats, two or three thousand goats one time. A lot of goats. And then we drive them up. I made the corral up 'Āina Hou, go right out to Hilina Pali Road, Kīpuka Nēnē, go up this side. There's one chute I made right outside by the pali. And then from over there we come with truck, back up to the pali, and build up a chute and drive the goats in.

DH: Just load 'um right up.

JH: Load 'um up on the truck.

**Discusses activities as District Ranger at Kalapana
and work from the Waha'ula Visitor Center**

DH: Well, before you retired, you ended up as district ranger down at Kalapana. Didn't you?

JH: Yes, for seven years.

DH: That was a good job too, yeah?

JH: Oh yes. Of course, I never had too many men working with me. I only had Louis Pao. Louis Pao came in and asked me if I could get a job for him. He retired from the navy, and they were paying him \$250.00 a month, and he said he couldn't make it. So he came and asked if I could get a job for him. So I went up to see the superintendent and asked him. I said, "I need a maintenance man down with me, so we can keep the place clean." So he said, "Alright, have him fill out his application," So that's how I got Louis working with me out there.

DH: That's great.

JH: Then after that, we hired three women, Minnie Ka'awaloa, Helen Lee Hong and Lei Pavao.

DH: Yes, and they worked in the museum?

JH: Yes.

DH: Now, Waha'ula, the heiau is still there, but the visitor center is all gone, Ka'ili'ili is gone.

JH: Yes.

DH: Kamoamoa is gone, and all those coconut trees you planted are gone.

JH: All gone.

DH: A few of them are left at Lae'apuki. And there's one other grove of coconuts that you planted on the outside that are still there.

JH: Oh yes. That's way away from that lava flow, anyway.

DH: Yes, so far.

JH: That Kamoamoa was a nice picnic ground. I had planted six hundred coconuts in there. And about fifty kukui trees, and fifty kou trees.

DH: Yes. I remember the first time I saw Kamoamoa, I think there were only seven coconut trees, those real old ones.

JH: Yes.

DH: Tall, skinny ones.

JH: Yes, that's the only ones that were there.

DH: And then you planted six hundred [chuckling]. Quite a few of those took.

JH: Yes.

DH: That was a nice place. That and the Queen's Bath [Punalu'u], those are the things that kind of hurt to lose.

JH: Well that place, you know, it started from one small, little place, but Louis and I kept working and working, until we opened up that whole Kamoamoa area so people can enjoy it. People were camping all in that area too.

DH: Yes. Well, any other things that you can remember from your fishing days or park service days?

Discusses how his father taught him to break Kalapana colts

JH: Yes... [thinking] Well you know when I was a young man, my dad used to break in colts for the Hawaiian people down there. I was young yet that time, and I was his only partner. He would depend on me to do the kind of work that he would do. So he would bring the colts up the house, put the saddle on them, and say "Junior, hele 'oe maluna o kēia lio!" (Go on the horse!) But I never learned how to ride horse before. I put my feet in the stirrup, and jump on the back of his horse, and then jumped on the back of the new one.

DH: [chuckling] You learned to ride pretty quick.

JH: Yes. This is all up where we live, and that's all rocky place. He opened the blinders of the horse, boy, the horse get the slack, one, two buck 'em up in the air. Down on the rocks, I stay there cry, my dad, in Hawaiian, "Hele koke mai 'oe maluna o kēia lio." You better get back up on top of this, before he give me whipping with his skin whip. So I had to go back again. I go the second time, I hang on to that pommel, swinging from one end to the other [chuckling]. I keep on hanging on and then finally the horse kind of get tired, and he cooled down, he took me all the way down on the sand. And on the sand, when I was bucking, better, you know, soft. That why I start hanging on. Then he no give me enough action, I keep kicking and kicking, and make that horse buck more. Then he start galloping. So I hang onto the horse. Then I started riding good. A couple of times the horse threw me down, but this time, I'm not afraid already, I get up there again and hang on. The next time I was getting better and better. The more horses my dad brings, the better I like it. See how much he can buck me. They cannot throw me off no more. Then I started making spurs, because not enough action.

DH: [chuckles] Not enough action.

JH: You know the old iron, I make my own spurs. The easiest one to make is the bell spur, a star-like from the thin metal. I put the holes through and pin, and then I get one spur. I get on that horse, boy that horse don't give me enough action, I jam the spur inside. The next thing, I come home the horse all bleeding. My dad chew me out. "Ke pepehi nei 'oe i ka lio!" (You're killing the horse!) I told him, "The horse tried to kill me in the beginning, now I'm going to try to kill him." Use the spurs on him. Hoo.

But after that, boy, I had to go look for ranch job. I went to Waimea side and worked over there for one year. I worked over there training horse, ten dollars a head. You break in a horse, get really tame, you can rope a calf and then anchor the horse. Jump down, knock the calf down. One for ten dollars. And what we get paid, is thirty dollars a month.

DH: What ranch was that?

Discusses first jobs at Hawaii National Park, and early native plant propagation programs—Haukuahiwi at Kīpuka Puaulu, Kauila; and difference of Nāulu forest zone

JH: That's Parker Ranch. There, I worked one year, enough. I came back and I worked for Buster Brown, Keauhou Ranch. Buster Brown was the owner of that ranch before. I worked over there for a couple of months, and he had this big drive, we drive cattle, and we brand the calves. And from there, I went down to Kapāpala Ranch. My brother-in-law, was working there. I worked there for only a couple of months too. We drive way down Kanēnelu side, and shift cattle from one paddock to the other paddock. That was fun. Then I came back, and finally the park had jobs, labor jobs. I applied for a job and I got in. I worked labor, and my dad was working up there, that time. He was custodian, working at the office. After that my dad left, and I worked his job, custodian. And I worked Louis Dobell, road crew. And afterwards, they promoted me to forest aide. Then after that they had an opening for park ranger and I got in that job, and I worked with horses again. And from that time on, we started making the goat drives.

DH: So when you were working as a forestry aide, you had the nursery down there?

JH: Yes.

DH: You made the silver sword seedling and all kinds of tree seedlings?

JH: Yes. All kinds, koa seedlings.

DH: So you planted the Hibiscadelphus up there in Bird Park?

JH: Yes, in bird park. We had a lot of these kauila trees, seedlings that we planted here and there, but they never took.

DH: There is the one Alphitonia, kauila, there in Bird Park, yet. A really nice, mature tree. And then the other kauila, there's one as you start out, going clockwise around the Bird Park trail.

JH: Yes.

DH: So a couple survived, I guess.

JH: The only big ones that I know were down at Nāulu forest, on the right had side when you come around that circle. Right next to the men's room. Big trees over there.

DH: That Nāulu forest had a lot of different trees, didn't it?

JH: Yes, all kinds of native trees. That's where we got our seeds from, from out there. From the nursery, we planted plenty of those young seedlings. We planted them all down Chain of Craters Road, from Makaopūhi, all in the trails, down to Nāpau Crater, inside that area. But we kept on checking on them and they didn't grow, a lot of them died.

DH: Hmm. You'd think they would do alright in there.

JH: I see the elevation, right down to the 2,000 foot elevation, they grow good in that area.

Discusses how he came to make the koa racing canoe for the Kalapana Canoe Club

DH: Yes. You helped the Puna Canoe Club built their canoe too, didn't you, the racing canoe?

JH: I was the one who built it from the beginning [goes to get photos]. From the start of that.

DH: Oh, from the very start of the... Oh, here's the picture of your dad with that 'ulua?

JH: Yes.

DH: Is that you on that big motorcycle?

JH: Yes... I had a Harley.

DH: Boy that is some log that you started with there.

JH: I did that when I was still working in the park, in the '60s, 1964.

DH: Did you build a canoe before this one?

JH: No, no.

DH: Never had?

JH: That log, I tell you, the looks of the log, nobody wanted to buy that log. It cost

\$300.00. The log came straight like this and then cut up in the air. Thirty feet long and then twenty feet [at an angle], fifty feet long.

DH: So you had to work around that big bend in the log.

JH: I had to. Good thing it made the thirty feet right there. But that log was small. We bought that log from Kamehameha Canoe Club, and that was the smallest log. The thing was sitting down there for a couple of months inside of the grass at that hālau, that Kalapana hālau, where they keep all the canoes. Nobody wanted to do anything about it. So we tried to get one guy to build the canoe, he was charging \$7,000.00 for rough, not complete.

DH: Just to rough it out?

JH: Yes. The reason why I started to build that canoe, we were trying to get somebody to go and start on the canoe, but one night, I was lying down in bed and I came in this dream that it seemed like the spirit was telling me, “Johnny you go ahead and built that canoe, I’ll give you the knowledge.”

DH: Hmm. You’d never built one before?

JH: No, never did.

DH: Didn’t know where to start.

JH: I didn’t know where to start, but I know I owned one canoe, twenty-five feet long. I knew more or less, my cousin’s sister’s father built that canoe from Kona.

DH: So you got the signal in a dream?

JH: Yes, and what kind of adze to use. And then from then on, I believed that I was going to get the knowledge because if anybody tell me in the night that I was going to do the job and that he would give me the knowledge, I’m going to start and work on it. That’s how I built my home too. All from the night. I made all the sketch...you’ve seen my house down at Kalapana.

DH: Yes, yes.

JH: That’s all from the night dream that I had, and I built up that house.

DH: You’d sketch it out?

JH: Yes.

DH: Did you make sketches of the canoe first too?

JH: No, I just went and chopped that canoe. I shaped ‘um and take off the bark. From the outside, I look, cut all the bumps and all that, smooth ‘em all out.

DH: You know, you finished this and launched it there, just after we moved here in 1980. I have pictures of the launching.

JH: Oh [chuckles]. My boy was the coach at that time. I started to build this canoe in the last week of April, and then they wanted to use the canoe in June.

DH: Wow!

JH: The last week of April and for the whole month, May, and the first week of June, I finished. And that guy was all green yet, the boys paddled on ‘um [chuckling].

DH: It’s a good looking canoe. They still have it, don’t they?

JH: Yes. That canoe, I never used no screws, no nothing on it but pegs.

DH: Did you have to patch it in places too?

JH: Only one patch, my brother when he cut the inside. I measured the inside, the walls, an inch and a half. One place, his chainsaw went out a little bit, and that made one small, little crack over there. And before, I knew this guy, Francis, he was a carpenter. He's the one who gave me the book. He went down there and cut one big opening over there, and put on patch inside. I see that, man [shaking head]. Otherwise, the whole canoe was perfect, not a patch. The manu was made from breadfruit. The manu part, the front part.

DH: Uh-hmm.

JH: Out of the breadfruit tree. I went down to buy a piece of koa, they charged me \$400.00 for one piece, eight by ten.

DH: So breadfruit was just as good?

JH: So they wanted to charge me \$400.00, I went cut one 'ulu tree in my yard. So that's how I made the manu. But the color almost match as the koa. All the seats on that canoe is all breadfruit... [end of recording]

February 13, 2000
Violet Kaluhikuokalani Waipa
With John Kuamo'o
'Ohana of Puna and Lands in the "Kalapana Extension"
Oral History Interview with Kepā Maly

Kupuna Violet "Leka" Kaluhikuokalani Waipa was born at Kapa'ahu in 1925 (deceased 2004). Her father, Waiaha Waipa was born Sept. 16, 1871], and her mother Napuaikawai-olaloaakane Alice Anakimo was born Dec. 24, 1884. Kupuna "Leka" is also the grand aunt of former NPS archaeologist Jennifer "Jen" Waipā (see informal interview of March 22, 2023).

Her nephew John Kuamo'o—cousin of Larry Kuamo'o (see interview of Feb. 22, 2023)—was born at Mālama, Puna in 1938 (deceased 2009).⁹

We were invited to do this interview by family members who were concerned that Kupuna Leka's experiences growing up, and first-hand knowledge of the family's attachment to place might be lost to future generations. During the interview, Kupuna Leka spoke about a wide range of topics, describing customs and practices of her 'ohana, and their traditional access across lands that were later condemned by the National Park Service to become part of the "Kalapana Extension."

Among the recollections described were:

- Home at Kapa'ahu where she was born was on the mauka side of the old alahale (trail) that passed the coastal region of Puna and Ka'ū.
- Family 'āina descended from Kaloi (Grant No. 3208)—family lived on the makai lands, cultivated various 'uala and crops near home, and traveled to the uplands to plant kalo.
- Father did kaulā'au fishing.
- Names some of the 'ohana that lived near them and out to Pānau.
- Mother wove lauhala mats to help support the 'ohana.
- Describes various limu gathered when she was young.
- As child, she road horse with her father along the old Kalapana-Volcano Trail passed Pānau and up to the Kīlauea summit—during visit, they stayed near the steam bluffs overlooking Kīlauea.
- 'Āina set aside, mauka as a pā 'ilina (cemetery) for 'ohana members (Care of and respect for 'ilina and biocultural resources is important.
- 'Ohana traveled the coastal lands to fish, collect 'ōpihi and make pa'akai—traveling as far as Kāki'iwai.

⁹ The name Kuamo'o is first found in the historical record of Puna in May 1862. "Kuamoo (f.), born May 29, at Kapa'ahu to Nakamoa and Kaaipuhi (*Nupepa Kuokoa*, June 7, 1862:3).

- Ulua, ‘ōpelu, and ‘anae were among the fish caught fronting Kapa‘ahu; ‘ohana always shared their catch. Papa instructed her “Hā‘awi, ‘a‘ale pī.”
- ‘Ohana planted kalo in the uplands, also had ‘āina kalo in Keōkea—Names several varieties of kalo and describes planting methods.
- Kalapana and Kaimū Residents—Pe‘a mā had to relocated to Kaimū vicinity from Pānau. They previously traveled inland towards Kapu‘euhi to cultivate their kalo and other crops.
- Recalls Waha‘ula Heiau and the Shark Stone of Punalu‘u.
- Described growing ‘uala and ‘ulu trees—Also gathered various limu, loli, kūpe‘e and leho as food sources

The interview recording was released at the time of the interview, and the transcript prepared based on the release in 2000.

KM: Aunty, hiki paha iā ‘oe ke wehe mai i kou inoa? O wai kou inoa?
 VW: Violet Kaluhikuokalani Waipa. My first name and my middle name.
 KM: ‘Ae.
 VK: That’s why they say, “oh you get the ‘bestest’ name.” [chuckles]
 KM: ‘Ae.
 VW: I said, “I wish I had only that name.”
 KM: ‘Ae. And you were hānau where?
 VW: Kapa‘ahu, Puna.
 KM: Oh, and that’s an old place for your ‘ohana?
 VW: Yes.
 KM: And Waipa?
 VW: Yes, that was my grandfather and grandmother.
 KM: When were you born?
 VW: March 28, 1925. I’m 76 now.
 KM: Hmm, aloha ke Akua.
 VW: ‘Ae, aloha ke Akua, hā‘awi i kēlā mau makahiki.
 KM: Pōmaika‘i.
 VW: ‘Ae.
 KM: And we’re here with you nephew?
 VW: Yes, this is my nephew.
 KM: Uncle, what is your name please?
 JK: John Kuamo‘o.
 KM: ‘Ae. And Aunty said you going be 62. Mahalo.

Aunty, we were talking story earlier about your recollections of Puna in the earlier days, what it was like. So your folks place was close to Punalu'u? [Kapa'ahu]

VW: 'Ae.

Home at Kapa'ahu where she was born was on the mauka side of the old alahele (trail) that passed the coastal region of Puna and Ka'ū

KM: So the alanui?

VW: 'Ae.

KM: Were you mauka side of the alanui or makai?

VW: Mauka side. We had to go, go up on the trail. Now if you want to go up on the car, you have to go back again. Before you reach Queen's Bath, you go up. [Figure A-9]

KM: Ahh. Had car when you were a little girl?

VW: Yes.

KM: Oh, had some?

VW: Model T [chuckles].

KM: But how about you folks, mostly holo wāwae?

VW: And care, go mauka.

**Family 'āina descended from Kaloi (Grant No. 3208)—
family lived on the makai lands, cultivated various 'uala and crops near home,
and traveled to the uplands to plant kalo**

KM: And you said Kaloi, that's your 'ohana?¹⁰ [Grant No. 3208]

VW: Yes, and they were right in the back of us.

KM: There's a big 'āina indicated here on the map.

VW: They get right in the back of our house, and then go up mountain side. The mountain side is the beg area.

KM: What did you folks do when you went mauka?

VW: Well, we plant potatoes, 'uala.

KM: What kind?

VW: Purple kind, orange kind?

KM: Ahh. Huamoa?

VW: And huamoa.

KM: Hmm. Kēlā mau 'ano 'uala, ē?

VW: 'Ae. Now a'ohe no kēlā 'ano.

KM: A'ole loa'a, 'ae, nalowale.

¹⁰ Land transferred by deed of 1910 from Mrs. Kupu Kaloi to Waiaha Waipa (*The Hawaiian Star*, Oct. 6, 1910:4)

VW: Nalowale.

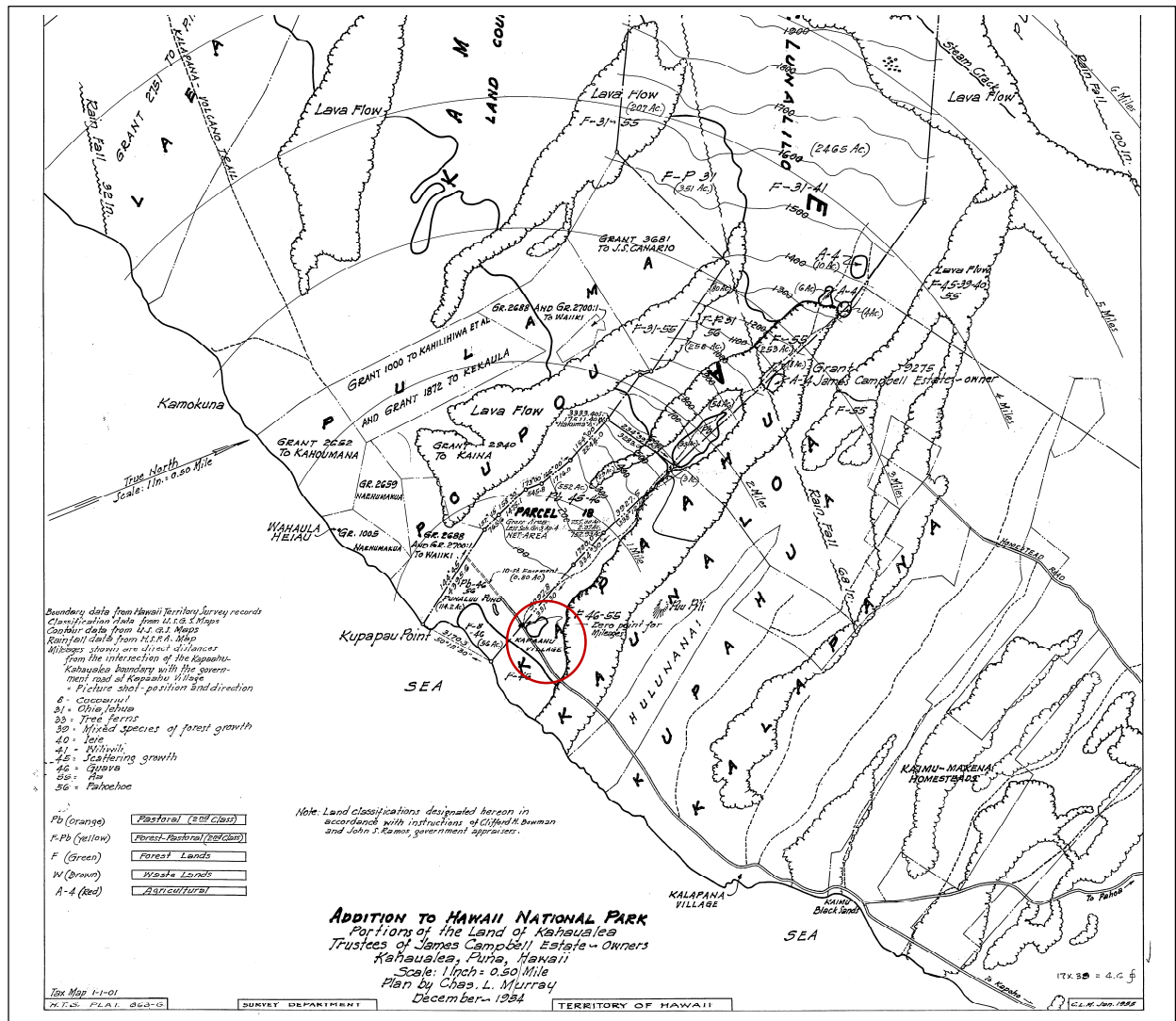


Figure A-9. Portion of HTS Plat No. 863-G, “Addition to Hawaii National Park” (December 1954) Area of Kapa’ahu village outlined with the alahele along which the Waipā ‘ohana lived.

- KM: And kūkū mā, did they kanu kalo too, up mauka?
- VW: Yes, more mauka, in the forest.
- KM: And did they clean open some of the forest, or did they kind of plant in among the trees?
- VW: Yes, among the trees. They get shade, yeah.
- KM: Maika’i. Na’auao nā kūpuna. Cause no more kahawai out there.
- VW: No more. Aia ka ua wale nō. No more kahawai.
- KM: Hoihoi. Nui ka hana?
- VW: Nui ka hana. Wā li’ili’i, hele. Waele nahelehele.

KM: 'Oia ka hana o kou wā li'ili'i. Ho'opu'epu'e paha?

VW: 'Ae, pu'epu'e. Nui ka pu'u, aia iloko a'ole waliwali ka lepo, ē.

KM: 'Ae.

VW: 'Oia mau pa'akīkī [laughing]. Hele mai o Papa 'ō me ka wāla'au, "pehea mai ko 'oukou hana." "Maika'i" I kēia manawa, a'ole hiki ke kanu, no ka mea a'ole waliwali.

KM: Ke kīpulu, ka lepo paha, ka lau o nā kumu, ka mulch nō ho'i.

VW: 'Ae.

KM: 'Oki mau'u...

VW: A po'i.

KM: 'Ae, mea ho'opulupulu nā kalo. Did kūkū mā kanu 'awa and other things mauka too?

VW: No. Only mauka side house on the other side, near the main highway. We had another place over there.

KM: Ahh.

VW: Now, they planting 'awa all over the place.

KM: Yes.

VW: Over there, even through the forest. That's where they are taking the plants from, in the forest. I stopped one day, and they said, "what, you going report us?" I said, "I don't know you guys, don't go pick that.

JK: In Keōkea too.

VW: Yes, Keōkea. When you pick, you go more inside, because had road, kind of rough. So they wouldn't like to go inside with their care. So if you in there, get plenty.

KM: And it's important they don't just go, huki all.

VW: No!

KM: 'Oki kekāhi.

VW: And then you leave some.

KM: 'Ae, for next time. Is that how you folks did it?

VW: Yeah.

KM: Na'auao! If you take all today, what?

VW: That's why that lady, her name was Mrs. Young, she was making her 'awa. And then she cut it all up and dried it on the iron roof. That's how she dried her 'awa. When dry, she stick um in the bag.

KM: 'Eke mau'u kind?

VW: Yes.

KM: I guess down Hilo they used to bring the bags down and ship them out?

VW: Yes, that's right.

KM: 'Oia ko lākou ola mamua.

VW: 'Ae.
 KM: Her business. Hmm. How many brothers and sisters did you have?
 VW: I have only three brothers.
 KM: So you are the only girl?
 VW: No, we have nine sisters. Twelve all together [chuckles], how you like that?
 KM: Ō, nui nā lima hana!
 VW: 'Ae [laughing]. I was the last one born.

Father did kaulā'au fishing

KM: So Papa and you folks would all have to go hana, kanu mea. A pehea, hele i ka lawai'a paha?
 VW: Oh yeah, hele lawai'a, 'ulua, with the 'ōhi'a tree. Not that big.
 KM: So your pole from 'ōhi'a?
 VW: And oh, when you catch that 'ulua, big!
 KM: Oh yeah? Pehea ka maunu, he pūhi?
 VW: 'Ae.
 KM: Pūhi wela?
 VW: 'Ae.
 KM: So you have to go out and get pūhi first?
 VW: 'Ae, you have to get the bait. When you get the bait, as long as you get that red eel. Pūhi wela, that's the name. And when that goes in, the mouth over there already. The ulua attack 'em.
 KM: Oh! So you folks would go all along the ocean or just in front of Kapa'ahu?
 VW: Just certain places.
 KM: Before, you tūtū them or mākua, did they go out past Pūlama or out to Pānau.
 VW: Oh yes. And those days you had to go walk, or go with animal. Not like how they get Cadillac out.
 KM: [chuckling] Not now. [referring to the new lava flows in the region]
 VW: [laughing] No more the road for climb up the hill.
 KM: So, if you hānau 1925, you folks or 'ohana were still all living out there, like Pānau?
 VW: Yes.
 KM: Because the park never take the land yet.
 VW: Yes.
 KM: Before when you were young. Had plenty 'ohana out there?
 VW: By Queen's Bath.
 KM: Punalu'u?

VW: That's where all my 'ohana was. All the 'ohana was up the mountain, and then they came down.

KM: So that was their way, live mauka?

VW: Yes.

KM: They could kanu mauka and then come down to the ocean.

VW: That's right. They come down to the ocean.

Names some of the 'ohana that lived near them and out to Pānau

KM: Who were the families that were living around you folks when you were young?

VW: The Ka'awaloas, Kaipo, the Konanui family. That's all the families that were around us.

KM: 'Ae, Kaipo, Ka'awaloa, Konanui. Pe'a was out at Pānau?

VW: 'Ae, yeah. Up above.

KM: On the pali?

VW: Yes. But the problem is those people, they know it's hard living. At least they can go mountains and plant taro. And the family at home, they plant potatoes. Hot place, that's okay, you plant potato. You cannot plant taro. So taro, you go up mountain. That's how my dad makes it, up mountain. And sometime, come on Friday, he wait for my brothers, pau school, and him and my brothers go up mountain and stay. Then Sunday afternoon, they come home.

KM: Back makai?

VW: Yes.

KM: They made hale pāpa'i, mauka?

VW: 'Ae, hale pāpa'i, and that's where they stay, up there. No need worry about water.

KM: Get ua:

VW: 'Ae, and they get barrel.

KM: Oh, so they catch water when ua?

VW: Yes. That's how it was.

KM: So interesting, kēlā mau lā, Nui ka hana. Akā maika'i ka noho ana?

VW: 'Ae! But there's 'ohana, some of the keiki, they no like go work. They only make potato over here. And then the parents come up to my father, ask if they can get half a bag of potato. When I see, I tell my father, "I like my kenikeni, you know" [chuckling] And my father look, "He'aha?" What, I like my kenikeni, I like my money, eh." I know like give anything free, I work hard [laughing]

KM: Nui ka hana!

VW: Yeah!

KM: O ka mana'o o nā kūpuna, hana! Maika'i ka hana o ka lima, 'ono no ka 'ai o ka waha!

VW: 'Ae.

KM: Kaula'i ka lima...

VW: Kaula'i, 'a'ohe mea 'ai. Pololi ka ōpū!

KM: 'Ae, pololoi 'oe.

VW: And my father talk story with my brothers, he said, "you boys, you've got to work to feed your family, and the girls, they've got to help the mother around the house like that. Make lauhala."

KM: 'Ae. Is that what you folks did as children, ulana?

Mother wove lauhala mats to help support the 'ohana

VW: 'Ae. My mama doesn't know how to weave any kind stuff. But mat she can make, so she teach us.

KM: 'Ae.

VW: But me, I go around plenty, and I come back, and how come no finish? She go, tsaa! [chuckling]

KM: So your mama and your keikuahine, they 'ulana?

VW: They 'ulana.

KM: Did they all work on one big mat together?

VW: 'Ae.

KM: Laulima?

VW: Yeah, she like big mat, and everybody work on that, on the big mat, so they finish quickly. But if you want to do your own, for sit down or what, she no bother.

KM: Were your beds lauhala, or you had regular beds when you were young? Some they make the moena lauhala,

VW: 'Ae.

KM: So your beds, regular?

VW: We weave around the mattress

KM: 'Ae! Where did you folks get your lauhala from.

VW: We go down to the beach.

KM: Below Kapa'ahu or more out?

VW: Out by the ocean, that's where we pick up lauhala.

KM: Palupalu?

VW: Yes! You pick near to the ocean, the lauhala, when you weave, it doesn't break. That's how, they tell me, "the sea kind more better than the one way up.

KM: Ahh, yes. Up kind, sort of popopo?

VW: 'Ae. Broke every time. If you press it hard, you hear the thing crack. You got to patch it right there.

KM: 'Ae. So mama and you folks would also sell moena?

VW: Well if people want to order mat, then they come around. And if nobody, we just

make for the house.

KM: 'Ae. So mama basically took care of you folks and she 'ulana lauhala?

VW: 'Ae.

Describes various limu gathered when she was young

KM: And did you folks go down makai somewhere and ohi limu like that?

VW: Yes, we do go down to the beach.

KM: So what were your limu down there?

VW: We get the limu līpoa. Līpoa get the sweet smell.

KM: 'Ae, 'a'ala.

VW: And then the wāwae'īole, any kind.

KM: 'Ae. He pali pōhaku wale nō? 'A'ohe one? Loa'a one?

VW: No more, only kalakala.

KM: Hoihoi.

VW: 'Ae.

As child, she road horse with her father along the old Kalapana-Volcano Trail passed Pānau and up to the Kīlauea summit—during visit, they stayed near the steam bluffs overlooking Kīlauea

KM: Hmm. I kou wā lī'ili'i, ua hele 'oe i ke alahahele i Kīlauea paha, i ka lua Pele?

VW: 'Ae.

KM: Pehea i ka pali ma Pānau, go up mauka?

VW: Yes, on the horse.

KM: So you folks go māka'ika'i, go look?

VW: 'Ae. And my took us one day. He took three of us, so he had to get animals. Three of us, but he wanted the two sons to go with him, so he can take care of us. And he take care of me, I'm the small one. So I go with my father on the horse. [chuckling] He put me on the front. Then I tell him, "I tired up there." So he tell me, "okay, you go behind. Then he hold me and tell me, "I tie you up." [smiling]

KM: So was good fun, you folks went go up. And you took the old trail up the pali?

VW: 'Ae.

KM: In the forest.

VW: Yes, through the forest.

KM: Did papa ever tell you any stories about the 'āina?

VW: Yes, he tells us plenty stories. All the way, going. Then we slept up there, and the next day come home. We cannot come home the same day, it's long and would be too late.

KM: Did you folks sleep outside or at the old Volcano House.

VW: We slept outside.
 KM: By the lua Pele?
 VW: Yes.
 KM: And before days had those steam vents too.
 VW: Yes. So we went over there, when got cold, we went to the steam vents. Oh, you feel warm.
 KM: Then you go outside, pulu, eh?
 VW: Yes.
 KM: So all wet then. [chuckling]
 VW: 'Ae. I like go back again, then go home. That's how.

**She and 'ohana also traveled to Kaimū and beyond—
 Families respected the rights of 'ohana to resources of the lands where they lived
 (they did not got take from other areas where they did not belong)**

KM: Very interesting. And then did you folks go out the other way, past Kaimū, Kehena...?
 VW: Yes, yes.
 KM: So you get plenty 'ohana all out there?
 VW: Yes, aunties, uncles. And 'Ōpihikao people. They stay by there... they know their own place.
 KM: Where did you go to school as a child?
 VW: Kalapana School.
 KM: So makai?
 VW: Yes, right by the Catholic Church. One big house. That was the school.
 KM: Oh. Was it regular school or Catholic school?
 VW: Regular school.
 KM: How high up did that grade go?
 VW: It went up to 7th grade. And then you had to go out to Pāhoa. Then from over there 8th, 9th grade, and then to 'Ōla'a.
 KM: 'Oia?
 VW: Yes.
 KM: Lō'ihī!
 VW: Yes. 'Ōla'a went up to 10th, 11th and 12th.
 KM: Oh you folks must have to get up really early to go to school like that.
 VW: Four o'clock. My father tell me, "Baby, get up." Then he call me again, and I said, "yes daddy." "Wake up, little more the bus come." Oh, I get up from the bed.
 KM: So you rode bus all the way?

VW: All the way to Pāhoa. And from Pāhoa, all the way to Keaau.

KM: From Pāhoa to Kea'au, did you ride train or bus?

VW: We rode bus. If you ride the train you would be late. The train doesn't go to the school, it's way down.

KM: Ah, down by the mill side.

VW: Yes, too far.

KM: Hmm.

VW: When I think of those days, when I pass over there, I just think of how you had to go to school. I went to 9th grade in 1941.

KM: Oh, right when the war broke out.

VW: And I asked my dad, "I like quit. Hard for you to pay for the bus to go, so I might as well go work, cook." Then my oldest brother went to Honolulu. There, he ride bus, no need worry about car. Over here, only one. Daddy only get one car. So I asked if I can quit school to find job. So I got a job.

KM: What was your papa's name?

VW: Waiaha Waipa [born Sept. 16, 1871].

KM: And mama's name"

VW: Napuaikawaiolaloaakane Alice Anakimo [Born Dec. 24, 1884].

KM: Hmm. When your nephew was sitting out here, he mentioned that their mama that his mama was your sister?

VW: Yes, Lucy.

KM: She passed away?

VW: She passed away... [thinking] I forget.

KM: Before the way or after the war.

VW: After.

VW: My dad was first.

KM: Oh, your dad passed away first?

VW: Yes, my dad was first, and then a couple of months after that she passed away. My dad died in April, then her. So I took care of the children.

KM: And his name is?

VW: John Kuamo'o.

KM: So your sister Lucy, married Kuamo'o?

VW: Yes, Franklin Kuamo'o.

KM: So you took care of these babies.

VW: Yes.

KM: And papa died out in Puna?

VW: Yes.

**‘Āina set aside, mauka as a pā ‘ilina (cemetery) for ‘ohana members
(Care of and respect for ‘ilina and biocultural resources is important)**

- KM: You mentioned that a little bit mauka of your house, your papa set aside an acre of land?
- VW: Yes.
- KM: That was for the ilina, a family cemetery?
- VW: That was way down at Kalapana.
- KM: But mauka, Kapa‘ahu?
- VW: Kapa‘ahu. He put that aside all for grave yard. It’s all rock on top, on top of that cliff. It’s the place where you go plant any kind.
- KM: So they made pū‘o‘a like where they mound up?
- VW: Yes.
- KM: And kanu the iwi like that.
- VW: They could dig, so they go up on the side, and then put the coffin. They had it all planned. The coffin up there already. So the men have to carry the body up.
- KM: That’s important. And they had it already in the rocks, so no need carry if up.
- VW: And then we go up with the body.
- KM: Plenty ‘ohana buried up there?
- VW: Plenty!
- KM: What is your mana‘o about that? Is it important that families know and take care?
- VW: Yes, yes.
- KM: People not supposed to go maha‘oi.
- VW: Yes, that’s right.
- KM: Did you folks take papa up there?
- VW: No. Cannot had eruptions so they didn’t allow anybody to be buried again.
- KM: Oh, so 1955, when the flow went towards Kehena side? That’s when papa died.
- VW: Kehena, yes, yes, April. So I had to bring him Alae Cemetery.
- KM: How about your mama?
- VW: She’s there too. She’s on top of my daddy at Alae.
- KM: Oh, so nice, at least they are together.
- VW: Yes. So I made a head stone for them, put their pictures in so everybody would know, “over here is mama and daddy.”
- KM: Maika‘i. Was mama also from Puna?
- VW: No, she was from Ka‘ū. She was born in Ka‘ū. And then my father went over there maha‘oi. [laughing] He saw the girls over there.
- KM: He ‘ono paha? [laughing]

VW: 'Ae, so he go over there, ask the grandfather said, "Oh I ask her first. I now can tell you yes or no. Bumbye she going get mad." [laughing]

KM: 'Ae.

VW: So he went maha'oi and that's how he got my mother.

KM: [chuckling] Papa, he Hawai'i piha, mama, he hapa?

VW: 'Ae. From mama I get some Chinese.

KM: Amazing. So papa, hele 'oia i Ka'ū a loa'a 'oia i kona pua.

VW: 'Ae.

KM: Wili'ia me ka maile o Puna.

VW: 'Ae. And when he came home, he also brought her two uncles. She said she like bring home her two uncles. So they all came over here live with my father.

KM: That's how with family, they take care of mākua, kūpuna like that.

VW: Yes. My dad had another place on the highway. Way up at the place called Keōkea, and he built a big house.

KM: Let's see if we can find Keōkea on this map. [Registered Map No. 2191]

VW: Should be, Kīkala-Keōkea

KM: The homesteads?

VW: Right.

KM: Here's Kīkala and Keōkea. No more all the names on the map for the various homestead grants. But that's where your papa them had the 'āina, and built a house where the uncles lived.

VW: Yes [Looking at Map]

KM: So was it mauka or makai of the road.

VW: Was on both sides, one brother mauka, and the other makai.

KM: I see one 'āina called "Waiholokui".

VW: Yes, I think that's it.

JK: She's about the last down there now.

KM: Oh. So Aunty, you stayed there when the flow came down?

VW: Yes.

KM: So you lost your house now?

VW: No. Still get.

KM: Oh, so not covered.

VW: No. It passed about one mile.

KM: So you have a kīpuka-like over there?

VW: It passed, had the Japanese guy, Yamada, who went buy a place over there. He planted macadamia, and it all went. She said, "That's not your place, that's my place." [chuckling]

KM: 'Ae.
 VW: Yeah, it was about one mile away from us.
 KM: So still yet today?
 VW: Yes.
 KM: And they had to make one new road over where the pele went. So you folks go holo over that.
 VW: Yes.
 KM: Good for you.
 VW: The house is upside the road.

**'Ohana traveled the coastal lands to fish, collect 'ōpihi and make pa'akai –
 Traveling as far as Kāki'iwai**

KM: [pauses] When you were young did you folks used to go kahakai to make pa'akai, or did you just use store one?
 VW: No, my aunties, they go down below the volcano, 'Āpua side, and past.
 JK: Kāki'iwai
 VW: And that's where they go make the salt.
 KM: So they made their own pa'akai still yet?
 VW: Yes, in the [thinking] kāheka.
 KM: 'Ae.
 VW: All dry already. So all you do is you go scrape with the big shell. 'Ōpihi, and just scrape and put it in the bag.
 KM: So they go out with kēkake?
 VW: Yeah, they go with kēkake. They go with the bag, and that's what the put on the kēkake, and then come home. They stayed down there one whole week, and then come back. They go with potato. They cook the potato at home, and just take that. Then they go make the salt. 'Ono that salt.
 KM: Yes, it is natural salt like that. Sweet, momona.
 VW: Good for kāpī fish.

Ulua, 'ōpelu, and 'anae were among the fish caught fronting Kapa'ahu; 'ohana always shared their catch. Papa instructed her "Hā'awi, 'a'ale pī."

KM: 'Ae. He'aha ka i'a o Kapa'ahu?
 VW: Any kind.
 KM: The ulua.
 VW: Ulua.
 KM: You go get 'ōpelu?
 VW: Only the ones get canoe.

JK: They hānai.

KM: Hmm. And papa no more canoe?

VW: Later, mo more.

KM: Who had canoe out your folks side?

VW: Well my papa had when I was young and before then.

KM: Oh, so papa would go out too. And your nephew said they go get 'anae too?

VW: Oh yes, they go, any kind of fish. 'Ōpelu and all.

KM: So where was papa's canoe landing, Kapa'ahu or...

VW: Kapa'ahu, right below, where get the cement, concrete building inside the fence, right below there.

KM: Ah. You see some places along the shore line, where the cliff is low, get puka inside, and they would lash posts on that. So even when no more beach, the canoe can come up. Did your papa do that?

VW: No, he knew where he was supposed to go, no matter how rough the sea, that canoe never crack up

KM: Amazing.

VW: And when the time when they come back from harvesting the fish, everybody that stay down there, help, my father tell, "Hā'awi." He said "'A'ale pī."

KM: 'Ae, māhele ka i'a, 'oia ke 'ano o nā kūpuna.

VW: 'Ae.

KM: Inā hā'awi, loa'a hou?

VW: 'Ae, going get more fish. And then what ever he get, balance, that's for us.

KM: Hmm. And you folks kāpī some?

VW: Kāpī.

KM: And the aunties who go get pa'akai, that his sisters?

VW: Cousins.

KM: Oh. And who were they, what were their names.

VW: Their name were Rita Kaawaloa and Halaulani Stone, Emma Stone. The mother married a haole.

KM: Hmm. So smart how your kūpuna lived. Some people look at that land and say, "too hard the work." But your kūpuna all lived.

VW: Yes.

**'Ohana planted kalo in the uplands, also had 'āina kalo in Keōkea—
Names several varieties of kalo and describes planting methods**

KM: You knew when... seasonally, you go mauka, plant. Then another season, you go out ocean lawai'a.

VW: Yes, yes. Go plant taro. And if the people lazy [laughing], that's the one come look

at my father's potatoes. They said, "oh, the children like eat potato." [shaking head] I tell my father, "I like my kenikeni." When they give him the money, they ask "how much?" He said, "That's my little girl went plant that. I only go get the leaf shoots and she plant."

VW: Water and take care. Good for you.

KM: Hmm. What did your papa do most of the time, did he work outside too?

VW: He was working for the County, on the road like that. Usually only five days a month. So when no more work, he go up the mountain plant taro.

KM: So did you folks sell taro too?

VW: No.

KM: So just for 'ohana.

VW: For the 'ohana. We make poi. Bring the taro home, next day cook 'um, and then sit down, pound.

KM: What kinds of taro did you folks plant?

VW: Oh we plant lehua, and one other taro.

JK: Mana'ulu.

VW: Yes, mana'ulu. Mana'ulu is only six months, the pull.

JK: Good taro. And the manini too. Sweet.

KM: Oh good taro.

JK: Before, they used to plant at Keōkea side.

VW: When cut short for the huli, that's the kind we plant. Then we get big taro. And when we go get, I look for the biggest one and when I carry it out to the road, the car goes by and people say, "Wow, big taro." Like this gestures.

KM: So like ten pounds, wow!

VW: And the kū'oho too.

KM: Oh, kū'oho taro?

VW: Yes, and the people call out "oh big taro!"

KM: So you folks just make kīpulu and plant the taro. You put fertilizer?

VW: No.

KM: So maika'i ka lepo.

VW: Yes.

KM: And maika'i ka lima. [chuckles] And did you papa used to pule at the māla like that?

VW: Yes. Before he start, he pule first, then he do his work.

KM: Some of the kūpuna, plant even with the moon, they plant certain season. You saw that too?

VW: My father tell us, "Tonight going be Māhealani, nunui." So get ready. So you pick up the leaf. Just before dark, go plant the taro.

KM: No'ono'o nā kūpuna, Māhealani, ulu a nunui ka mea 'ai.

VW: Right there, you have to take 'um because no more room for the next one. And the potato, stick out from the ground.

KM: So big the 'uala?

VW: [chuckles] Yes.

JK: We no see nowadays this thing.

VW: Everything now is fertilizer.

KM: Like you said waele?

VW: Yes.

KM: You folks weed and make the mulch. Did you burn a little bit too?

VW: No.

KM: So just kīpulu, and it keeps everything moist.

VW: Yes.

KM: And like you said, mauka, papa them in their time, didn't clear the forest. Because māmalu, shade and keep the ground moist.

VW: Yes, right. Underneath the trees, all moist.

Group: [With John, review the passing of his mother and grandfather, 195, as discussed earlier.]

KM: Were you born at Kapa'ahu?

JK: No, Mālama.

KM: Ah. Were you makai or mauka?

JK: Mauka.

KM: By the pu'u [looking at Registered Map No. 2191] Here's Pu'ulena here and Kali'u... When I interview Uncle Hale mā, they spoke about a Kuamo'o that was regular down Pohoiki side.

JK: Yeah, the go down by Kaukulau. And then they had house down on the side, by the park.

KM: Pohoiki, side by where Makaimoku and Maunakea mā used to live.

JK: Had the road and the house.

KM: Ah, so you lived there for a little while.

JK: A little while, then I went to Keaukaha.

KM: Oh...

JK: [Discusses working on O'ahu, only coming back once in a while.]

KM: ...But amazing, your Aunty stayed on the land.

JK: For a long time.

VW: Forever. [chuckles]

KM: You aloha that 'āina yeah?

VW: 'Ae. But when I had to go work, it was some far from that place. Six days a week I work. So I had to move near where I work.

KM: But the land was still there... Hard workers, you go plant, lawai'a, 'ulana lauhala...

VW: I still 'ulana, still yet. [chuckles]

JK: My mother weave too.

VW: Yes, his mother could weave too. So we trade. What I make, and she cannot make, I tell her, "You make this." She like see how her house was like too. So that's how we do.

KM: So you folks make your moena, and all that.

VW: Yes, I make my own, and my things for the wall.

KM: Oh, ho'owehiwehi!

VW: 'Ae. [laughing]

KM: So you still have lauhala you go get?

VW: Yes, I get. But now I don't go far. My car is old.

KM: Hmm. But the lauhala over here, not like your lauhala in Puna?

VW: Yeah, over there, the sea breeze, over here, no more. So I go to my sister's house. She passed away, but the son said, "Aunty come when you like. You go get the lauhala, anytime."

KM: I understand that like when you were young, some families would weave and sell.

VW: Yes, they make it for the lauhala shop.

KM: But you folks didn't do that?

VW: No, no.

KM: So yours was all for home.

VW: Yes.

JK: My mother too, she weave mats. The whole floor, right up, corner to corner.

KM: Just her by herself?

JK: Yeah, sometimes they like race.

VW: [laughing] And sometimes she come, I get something different, and she say "Oh, how you made that?" I said, "Easy, same way like the one you went make."

JK: They race, they no eat.

VW: [chuckling]

KM: Amazing. [pauses] So you've seen some big changes in your life. Any of the old families around you, or everyone else is gone already?

VW: Everyone gone already. Some in Honolulu. Two in Honolulu, only three of us more, of these 12 kids.

KM: Hmm. Was Willie Ka'awlaoa...

VW: Cousin. Yeah, he's gone too.

KM: And the wife, Minnie, was from Kapoho side. She was from near Koa'e, the same place my wife's kūpuna mā were from. Māhoe mā. Not far from where the 1960 lava flow went down. Near Pū'ula church. You folks were Kalawina?

VW: Yes.

KM: Was that Mauna Kea Church?

VW: Mauna Kea Church. And now she's in Pāhoa.

KM: Who was the kahu of your church when you were little?

VW: Pe'a. Gabriel Pe'a.

KM: Oh!

Kalapana and Kaimū Residents—Pe'a mā had to relocated to Kaimū vicinity from Pānau. They previously traveled inland towards Kapu'euhi to cultivation their kalo and other crops

VW: And we had a Chinese store near there, Amu.

KM: Pe'a them, all tied to Pānau, yeah.

VW: Yes. And then they moved to Kaimū when he went built up the house.

KM: Yes, and the park took the 'āina later as well. So they no could stay at Pānau.

VW: Yes.

KM: I understand that they lived kind of on the pali.

VW: Yes, yes.

KM: They would even go further mauka, Kapu'euhi, Glenwood side.

VW: Yes.

KM: They kanu everything, then they would come back, go makai. Like how you said, they walk the pali, go back and forth.

VW: Yes.

KM: So when the park took the land, they had to move, I guess.

VW: I guess they had to move.

JK: How the park took everything?

KM: They think they are preserving, but part of the history is the people, yeah?

JK: Yes.

KM: The families and how the cared for the land.

VW: Yes.

Recalls Waha'ula Heiau and the Shark Stone of Punalu'u

KM: What kind of stories did papa tell you. Place names, did they tell you how Punalu'u was named, or how a name was given?

VW: No he didn't say anything about the names.

KM: Did you hear about Waha'ula, the heiau?

VW: Oh yes, the heiau. But it's all gone.

KM: 'Ai 'ia, uhi 'ia.

VW: 'Ae, uhi 'ia.

KM: Like Punalu'u, I understand had one stone in there that was like one shark.

VW: It's a big stone, like half of this table. And then you have to go underneath this stone, and you turn around and kiss the stone. That means you've seen Punalu'u.

KM: Oh wow!

VW: Yes.

JK: That's right.

VW: And you come back out. That stone you can go underneath.

KM: You did that?

JK: All of us, but we don't know what we're looking at. We were only small kamali'i.

KM: That water at Punalu'u was nice.

VW: And you sit on top, you can see the gold fish.

JK: And everybody go wash clothes on the end.

VW: When the time come to 9 o'clock, no more the soap.

JK: By the coconuts. The water come back all blue.

VW: That's why when the tourists come, all our clothes pau washed, and already half dried.

KM: So had tourists even when you were young too? [chuckling]

VW: Yes. [chuckling] And we like go swimming, but we no can because they come.

JK: And we jump from the lauhala tree, and splash all of them. [chuckling]

VW: Everybody swim naked. Then we see their care and everybody rush to get their clothes.

JK: The car makes noise, everybody runs to put their clothes back on.

VW: [laughing] Oh those were good fun days.

JK: Hey, the ka'a, everybody put on clothes.

KM: Oh, so funny. So your water at home was all catchment, or did you have a lua wai?

VW: We had a tank and barrels.

KM: So all catchment. No more lua wai by you folks?

VW: No more.

KM: So did you hali'ahli wai for the 'uala?

VW: No, just plant.

KM: Ah, so enough with the ua like that?

VW: Yes. Like ahiahi time, like this.

KM: Kēhau, dew.
 VW: Kēhau, keep them going.
 JK: And the taro, big.
 KM: Yes, that's amazing.
 JK: Bigger than your head.
 KM: Amazing!
 VW: Us holding the taro, the big kind. The people drive by, oh they scream.
 KM: How much you sold your taro for?
 VW: That was my father's business.
 KM: So that was one way he made his livelihood.
 VW: Yes.
 KM: The county job, you said, not steady.
 VW: Yes, only five days a month.
 JK: You think, how they made that taro come big. No more water, but big.
 VW: No fertilizer either.
 KM: Amazing!
 JK: And they plant different times.
 KM: Ah, so they rotate, and get all year round.
 JK: Yes.

**Described growing 'uala and 'ulu trees—
 Also gathered various limu, loli, kūpe'e and leho as food sources**

KM: How about you folks Kapa'ahu side, you get 'ulu trees too?
 VW: Yes get 'ulu trees, outside growing wild. And we make poi.
 KM: 'Ono, yeah/
 JK: Good but kani ka pū.
 KM: [laughs] Like me ka poi 'uala.
 VW: 'Ae.
 KM: Kani, but 'ono
 JK: 'Ono.
 VW: That's right. Then we go makai, get fish.
 KM: Your aunty was saying you folks go get different limu to. Līpoa, wāwae'tole...
 JK: Limu kohu.
 KM: Even limu kohu?
 JK: Yes.
 KM: So you folks 'ohi?

VW: 'Ohi, 'ohi, bring 'um up. Get plenty and then soak it in the water and start cleaning. That's how.

JK: I don't know if down there had līpe'epe'e.

VW: Yes, yes.

KM: And how about the 'ōpihi down there, good too?

JK: 'Ono!

KM: And had kūpe'e, anything like that?

VW: Oh yes, night time. and leho.

KM: 'Oia. Pehea 'oe i ho'omākaukau ka leho, kō'ala?

VW: 'A'ole, you kīkē, and you take the meat all out and clean 'um. Make with pa'akai. Then pau, you rinse 'um.

KM: 'Ai maka?

VW: Yeah, you can cut up and put kukui in side – oh!

KM: 'Ono!

VW: [nodding in agreement]

KM: You never eat that for a long time?

VW: Long time, never eat that.

JK: Good the leho.

KM: and earlier you said 'ōkole, loli?

VW: Yes. As long as you get the 'ōkole, you dig 'um, soft. Dig 'um scratch 'um by the sides, and then peel it out and put 'um in the bag.

KM: Good life, but hard work like you said.

VW: Yes.

KM: You look at the changing times, if no more job, hard to live off the land.

JK: No more money. But you can live on the beach and the mountain.

KM: No more all the other things. Or if have to go kauka. Hard for the people to just live on the land and take care of themselves.

JK: But before, mostly, they never go doctor.

VW: They know how their body feel. They go pick noni, leave 'um four days and you can smell, and that's the time for take.

JK: Oh strong kind taste.

KM: Hard.

VW: Before, I wasn't big, I was skinny, and my father them gave me noni.

KM: Oh, come nepunepu?

VW: Yeah. After that I came big. I said forget it.

KM: Pau, no more noni for me.

JK: Everything on the land, you can use. Kukui...

VW: Yes, kukui is good for 'ea on the tongue. Come all white, good for baby.

KM: 'Ae.

VW: You rub 'um inside the mouth of the baby. And the thing come out.

KM: Good, yeah?

VW: Yes.

KM: Oh, mahalo!

VW/JK: [discuss family back ground]

KM: Thank you so much. We talk story. I'll transfer the recording John Kuamo'o and your 'ohana. It's so nice to have this mo'olelo, and maybe someone in the 'ohana will appreciate it. It's important, because when the old people are gone.

VW: No more.

KM: Yes. Things change. Nalowale.

VW: Yes.

KM: Auntie earlier when speaking about the pā ilina, you mentioned it was by someone's house?

VW: Akima Ai, in the back there.

KM: And it's a one acre lot?

VW: Yes, one acre.

Group: [Reviews discussion on how burials were interred when she was you, as earlier in the interview.]

KM: Mahalo!

VW: 'Ae.

KM: Maika'i kou kama'ilio 'ana i ka mo'olelo 'ohana, mo'olelo 'āina. Hau'oli kēia hui 'ana.

September 18, 2001
Emilio “Junior” Molcilio (with Fran Molcilio)
At Kahuku Ranch
Oral History Interview with Kepā Maly

“Junior” Molcilio was born at Kalihi, O’ahu in 1935, and lived there until the end of World War II. He was raised by his grandparents, who moved the family in ca. 1946 to work in Kona. They stayed near Hōlualoa for a short while, and then moved to the Honomalino vicinity of South Kona, where his grandfather (Julio Carvalho) worked on the McWayne Ranch for a short while, and then went to work on the McCandless Ranch. In 1952, Carvalho and family moved to Kahuku



Figure A-10. Emilio “Junior” and Fran Molcilio
(Photo KPAN_2092)

Ranch and settled in. Junior began working on the ranch in February 1952, and remained there until he retired in 1999. (*Figure A-10*)

During the interview, Junior shared his personal background on how he came to work at Kahuku, and the spoke about various topics, among which were:

- Descriptions of the ranch headquarters and cowboy houses.
- Management of the ranch under Glover.
- Transfer of Ranch to Damon Estate.
- Development of various trails and roads.
- Named individuals who were working on the ranch when he started and in subsequent years.
- Travel to Pōhue (petroglyphs spread across the land).

- Having found caves with burials at various locations across the land (at the time, he was told not to tell people where things were, that he had seen – recalled a night when they heard Hawaiian music on the trail to shore).
- Access on the land was controlled by the ranch.
- Cattle were set out for periods of time in mall “kīpuka” extending from the government road downslope.
- Work on the Maunaloa slopes.
- The occurrence of ‘alalā (*Corvus hawaiiensis*) and silver sword (*Argyroxiphium kauense*) in the uplands.
- Describes various paddocks operated by the ranch (and corresponding places at the time of the interview)
- Various recollections of changes on the land¹¹.

The interview recording was released at the time of the interview, and the transcript prepared based on the release in September 2001.

KM: ...If I ask you anything that is inappropriate or if there's something that you don't want to cover, just let me know, okay? And then we'll skip that. To me the most important part of an oral history process is that we gather information from knowledgeable people who have been on the land and who understand some of its history. But it's good for the family history too...

FM: That's true.

KM: Because the mo'opuna, the grandchildren on down.

FM: Yes.

KM: I would like to ask you some basic background questions that establish how you came to know about this 'āina, this land here at Kahuku. Okay. The Ka'ū vicinity like that. We're going to go ahead and start?

JM: Yes.

KM: Mahalo. Would you please share with me your full name and how you're most commonly known today?

JM: Well, my full name is Emilio Molcilio Jr.

KM: 'Ae.

JM: Everybody knows me by Junior.

KM: Junior, okay.

JM: Yeah, nobody knows even some of my family, don't even know...they think Junior, Junior [chuckling].

¹¹ We have identified selected topics of interest throughout the transcript, and use underlining in areas to draw attention to selected narratives.

KM: So Junior okay, good. What date were you born?

JM: August 28th, 1935.

KM: Okay. Where were you born?

JM: O'ahu.

KM: On O'ahu, what area?

JM: Kalihi.

KM: Kalihi side like that. How did you...we're here in your home with your wife. (Also in the company of Mike Moore, representing some aspect of the landowners at Kahuku; and with Kawena Maly, who is running the video.)

JM: Yes.

KM: ...How did you come to be familiar with or when did you come to the island of Hawai'i from Kalihi then?

JM: Okay. Well, anyway we stayed there on O'ahu until the war broke out, and then when the war was over, then we left.

KM: Yes.

JM: We came, went to Kona, then from Kona, in February of '52, then that's when I was on the ranch, working.

KM: Okay. Now, may I ask really quickly and this is the important part like we were talking about family. Who was your father, who was your mother and what did they do? Or you know a little bit of that family history?

JM: I was brought up with my grandparents.

KM: Ah.

JM: I was the first from [thinking and counting] six children I was the oldest.

KM: Okay. And your grandparents brought you up?

JM: Yeah, they brought me up.

KM: May I ask, what is your family background? Were your grandparents born here in Hawai'i, did they come from away, or...?

JM: My grandfather was originally from here, my grandmother from [thinking] Puerto Rico.

KM: Puerto Rico. Are you part-Hawaiian as well?

JM: No.

KM: Okay. Your grandfather came, would he have been from Puerto Rico or Portugal or...?

JM: No, no, no from Hawai'i.

KM: What did your grandfather do? Have you heard any of that history?

JM: Worked, he did everything. During the war time, he worked at Pearl Harbor. Then when he came here he had land in Kona. Before those days where dollar and love.

KM: Yes, yes.

JM: Or when you bought a piece of land you give the money and then they just come and give you the deed.

KM: 'Ae.

JM: Well, that didn't work well for him, he bought a piece of land, talk to the owner. And the owner said, "Well, I got to go to the mainland, when I come back I'll get you the deed."

KM: 'Auwē!

JM: Bye, there went your money and he never did come back, and he died.

KM: Lilo, lost the land.

JM: He lost everything, we had to move out of there.

KM: What 'āina was this at in Kona.

JM: That would be around Kahalu'u.

KM: Oh, makai or?

JM: Just makai the road, on that Hōlualoa road.

KM: Yeah, oh. Were you near the shore or little bit mauka?

JM: No, we were mauka, Hōlualoa right close to the highway. A piece from the road.

KM: Oh, yes, yes. The Gomes family, Gouveia them have a ranch area out that vicinity or?

JM: Yeah, yeah.

KM: What was your grandfather doing here in Kona?

JM: No, he came, we came and he wanted to buy a piece of land.

KM: I see.

JM: Some place so they both were talking it out and everything. I remember I was close by when they had this deal going and then old man said, "Oh well, you know, I have to go."

KM: Was it an old haole man or?

Group: [chuckling]

JM: No, no he was...

KM: Kanaka?

JM: No. [chuckling] He came and he said, "Okay, that would be fine, if you folks are interested in a piece of land." So, my grandmother, we lived on O'ahu she was the forelady in a poi factory and my grandfather well, I don't know exactly what was his title, but in Pearl Harbor, he worked there. They had saved their money and came with the intention of buying a piece of land.

KM: What was grandfather's name?

JM: Julio Carvalho.

KM: Oh. Is Carvalho a Portuguese or...?

JM: No, no he's Puerto Rican.

KM: Puerto Rican also, okay.

JM: Yes.

KM: Who was your grandmother?

JM: Her name was Rose Molcilio, her name was Rose.

KM: Your grandma carried Molcilio?

JM: Yeah.

KM: Was your father?

JM: My father was what you call that, the only child that she had.

KM: I see.

JM: My dad, that was the only child she had so that's why she made that whenever she get married, first child.

KM: I see, good, good, interesting.

JM: That's why.

KM: Grandma you said, worked poi factory. She was a forelady in a poi factory Kalihi side like that?

JM: Yeah, yeah she worked. That was during the, through the war time.

KM: Okay. You hānau, were born 1935?

JM: Yes.

KM: War broke out, you still lived in Kalihi?

JM: Yes.

KM: About 1946, after the war?

JM: Yeah. As soon as the war, within the same year.

KM: You folks came to Kona?

JM: Yeah, yeah.

KM: Hōlualoa vicinity?

JM: Yeah. We came, what you call that, we stopped at Honomalino, we stood there for a few months with McWayne.

KM: With McWayne?

JM: Bob McWayne.

KM: Oh.

JM: Yeah, yeah they worked there for a little while you know just too, so they can eye ball things because there were some families there, the Loando's was working...

KM: Yes, Augie, August Loando.

JM: Yeah.

KM: I've spent time with August because Loando, they old cowboys too. Augie used to work with Joe Gang too.

JM: Right.

KM: Up at McCandless Ranch.

JM: He left Honomalino and went over.

KM: Over to McCandless.

JM: Yeah, his dad was there.

KM: Yeah.

JM: Yeah, yeah.

KM: Oh. Are Loando mā 'ohana to you folks or?

JM: Yeah, yeah.

KM: Okay, good, good. Had grandfather, had some ranching interest or... How did you come...how did you end up becoming cowboy cause that's what I heard?

JM: Well, what you call that we moved on like I said and we was over in Kona.

KM: Yeah.

JM: Then I what you call that I went to Kona Waena and then my parents found a job on the ranch. The manager which was Ernest Morton, then. He gave a job to my grandparents, we moved and went over.

KM: May I ask and if this is too personal, I just want to make sure. This whole time was you and your grandparents, not you and your father?

JM: No, no my grandparents, everything with my grandparents.

KM: Your grandparents, okay. For a while your grandfather stayed, you folks stayed as a family out Honomalino and then?

JM: Yeah. Was just a short while, he did cowboy and whatever they had to do there, you know.

KM: So, then?

JM: We went on to Kona.

KM: Kona. When did you come out to Kahuku, you said, about 1952?

JM: Yeah, we came prior to that to the ranch to see how things were and stuff like that. Finally, my grandfather was given a job and he said, he made up his mind he said, "Hey, I like it out there, I'm going to move out there."

KM: I see. Now the old ranch, headquarters is up on the pali, yeah?

JM: Yeah.

KM: Is that correct, that's ranch house. Is that the area where you were living?

JM: [thinking] When I first came, yeah, yeah because there's three homes there. [thinking] No, no I take it back there's only two, because they took out the other one. The big home that they have there, that's the old original home. There were two of them. Then Glover came and he remodeled the first one, he did some work to it. Then the second was sort of a guest cottage like. Then the manager's house was the big one there, it's still standing there.

KM: Yes, yes.

JM: Right next to that, there was a small little cottage like. That's where we were staying until they bought up a home from Kamā'oa. You know they had a castor bean factory.

KM: Yes, down?

JM: Yeah, down on Kamā'oa right on the ranch pasture. They brought that house up and set it up for us.

KM: You went 1952 though, I think you said up to the ranch, you started working?

JM: Yeah, in February of '52 that's when I started working there.

KM: Okay.

JM: I what you call that, well I didn't go there to work, I was supposed to actually go school.

KM: [chuckles]

JM: No way to go to school.

KM: Yeah.

JM: I mean we didn't have a car, the school is way up there, the bus don't come so...was too long to walk.

KM: The old road, the old road between Kona, Ka'ū, Pāhala like that.

JM: Yes.

KM: When you were out there in '52, had been paved already yeah, or was...?

JM: Part of it, I don't know what you would call paved but... [chuckling] more like a trail going through there.

KM: The Old Government road, which is now the highway.

JM: Yeah, yeah. But it was, you know sometimes when I think back honestly, how two cars could go on that road.

KM: Amazing!

JM: It was a trail, and we used to go with the cattle truck [chuckles] through there.

KM: [pointing to map and various locations depicted] This map is Register Map 1112, it was surveyed in 1875 as the Boundary Commission map for Kahuku. Here's the Old Government road coming through here.

JM: Yes.

KM: Did you ever hear the name Marchant? He was one of the old ranchers before, I understand. That's... [pointing location on map] ...see, this is old. Here's the Kahuku Ranch house area here and the road area then cut down a little so right into Pākini vicinity out there. Next is Kamā'oa, like you said.

JM: Yes.

KM: That old road was put in, long ago.

JM: Yeah, yeah.

KM: You remember...?

JM: Yeah, it was high not like now. Now they put the new road and you see there's a hollow there, they cut through that.

KM: Yeah.

JM: No, no was way up on top there.

KM: Follow the contour of the land.

JM: Yeah, yeah.

KM: This is the old road that you still used even in the early fifties? Still had some stone.

JM: Yeah, yeah. Yeah, was all that old road. Yeah, yeah was the old road.

KM: You see some areas where it's even covered with cinders yeah?

JM: Right, right.

KM: The red cinders, that's the old road?

JM: Right, right. It come right through the ranch, with the aluminum gate and just a portion of it where there was a little loading chute right over there. The tank is still there.

KM: Yes, yes.

JM: Yeah, yeah and it comes right through there.

KM: Oh, okay.

JM: Used to come right out and come right there, it's so narrow, narrow little thing just the size of a cart. [chuckles]

Recalls individuals working on the ranch when he started.

KM: Amazing! When you started working the ranch, if you think back. Who were the cowboys, who were the old-timers that you worked with? And what was the ranching operation like?

JM: Well, Morton was the manager then.

KM: Ernest Morton you said?

JM: Yeah, Ernest Morton and then Glover, Jimmy Glover came, he was the owner of course. He was there every now and then he would come over. Then from that we had a fence crew which was, the foreman of the fence crew was Eddie Robinson.

KM: Okay.

JM: He was the fence gang foreman.

KM: How many guys did he have working with him, about?

JM: Okay. Then we had Martine Banagan, Losa, [thinking]...

FM: The Portuguese guy? No?

JM: [thinking] Losa, Martine... [thinking] What was his name, the one that died...

KM: In the accident?

FM: In the accident yeah, that was Hose, Edmond Hose.

JM: Edmond Hose.

KM: Ed Hose, cause he, was his papa, you know they were McCandless Ranch people right? Hoses?

JM: Yeah, yeah right, all they worked, the family worked.

KM: Henry Hose them, in fact Henry Hose was...

JM: That's all related.

KM: Was the fence man for McCandless. Make stone walls and the fence line like that. Oh.

JM: Yeah, but Edmond he came over, he was a tractor operator. They were on the tractor outfit, which was two D-7s, cable type. Was, David Kema.

KM: Kema?

JM: Yeah.

KM: Oh, Kona people too.

JM: Yeah, David Kema.

KM: I'm sorry and what did David do?

JM: David was the foreman for the tractor, two tractors which was Edmond Hose and Arthur Lee.

KM: Okay. Kema family, were any of these...?

JM: C.Q.E. Hop Ranch.

KM: Okay, that's why see so they more south Kona people already.

JM: Yeah, yeah C.Q.E. Hop that's where they were, Kema family.

KM: These are your fence gang and your tractor gang?

JM: Yeah, yeah. Then, wait, wait there was more, Tony Freitas [Antone Freitas] was there and then there was another brother from him, it was Ernest Freitas.

KM: Oh. Are they the Hōlualoa Freitas guys too with Manuel them, do you remember?

JM: Yeah, they family, that's the uncle from these guys.

KM: Yeah, okay, yeah. Manuel Freitas' wife is 93 now, still alive, the Ako girl.

FM: My goodness!

JM: She's a short lady?

KM: Yeah, yeah that's the one.

JM: You can't see her, but you can hear her.

KM: Oh, you know it.

Group: [chuckles]

JM: I know her.

KM: Okay, good.

JM: She get a good built in P.A. system.

KM: Hey, the kids listen to her. [chuckles] Were there, I see Hose, part-Hawaiian,

Kema, Hawaiian. Was Eddie Robinson part-Hawaiian?

JM: Yeah.

KM: Are they, how about Banagan?

JM: Banagan was Filipino.

KM: Filipino. Losa?

JM: Losa, Filipino. Losa was the yard boy at that time too.

KM: Up the ranch like that?

JM: Yeah, yeah.

KM: Take care all the grounds up there, beautiful that 'āina up there.

FM: It is beautiful.

KM: You folks, you and your wife...I'm sorry, your name?

FM: Fran.

KM: Fran. You folks lived out there together, you married lived out?

FM: Forty-six years.

KM: Were you from Ka'ū?

FM: I'm from Kohala.

KM: You from Kohala. How did Ka'ū and Kohala meet up?

FM: [chuckles] Through his grandmother.

JM: She was looking for me.

Group: [all chuckling]

FM: His grandmother, she took me up the house to visit him.

KM: How nice.

FM: Yes.

KM: Nice, good so you married forty-six years now?

FM: No, it'll be forty-eight next month.

KM: Oh, wow!

FM: We lived on the ranch for forty-six years. For me and him, one month more from forty-eight.

KM: Wow, amazing! Were there, any of these families was Robinson or someone tied to any of the old Hawaiian families that lived out Pākini or Kahuku side that you remember?

JM: [thinking] Eddie Robinson, let's see now, he was related to quite a few people but I'm not too sure on that part. He never talked much about that. Actually more history would be from Martine Banagan. He always used to talk to us a lot. Hunting and stuff like that, I always stood by him and we got along well.

KM: Martine had lived out?

JM: Till he died.

KM: Long time out there, out in Ka'ū.

JM: Yeah, yeah. Actually from what he said, he worked during Parker Ranch time too.

KM: Oh, yes, yes because Parker I guess nineteen teens about like that?

JM: Yes, it's in here [pointing to a Kahuku Ranch land history sheet which he has in his personal collection]. There's a story on that.

KM: You loaned us a small historical account.

JM: The ownership is on the back, you can see it. Way down there, someplace or the other page, you go right down you'll see Glover.

KM: Parker Ranch...

JM: To Glover, then Glover...

KM: Yes, 1912. Oh, I see the name Keli'ikoa having a Grant out there. Do you remember was there any of the Keli'ikoas still out there? I see McComber too, I know I spoke with an old man McComber used to be the sheriff, one of the McComber's used to be sheriff. Right by Willie Meinecke's house, remember the old jail house before, Wai'ōhinu?

JM: My daughter owns that house now.

KM: Oh, for real? Oh!

JM: Yeah, that was the house, the place. After the old man McComber passed away then Lorenzo bought the place and then lost the husband and then something went wrong with her so they sold 'em, my daughter purchased it.

KM: Oh, wow!

JM: Very interesting man too.

KM: Yes. Were there old Hawaiian families that when you were working the ranch so if we say from '52. Were there families that, we know, we've talked a little bit about the Old Government road mauka.

Discusses the old government road and monument on the road side.

JM: Yes.

KM: That's basically the alignment today, because you can see where the old road is cut yeah or like some section of the wall if you come into that 1868 lava flow. Where get one grave right up there, what, is there or?

FM: The monument there?

KM: The monument.

JM: No, no. That monument actually no that was just the site of the area, there's not a grave there. Everybody I know somehow they say the site but that was up side the road before, and was made out of wood. So then what you call that Tommy Ishimaru, what's the guy who went and put it up, you know to put it back.

KM: Tommy?

JM: Ishimaru.

KM: Ishimaru.

JM: Yeah. When he came and then we said, "Hey, that buggah don't belong there, got to go back on this side here." You know so that's why he put it there but actually from there up that was the site. It's it that's the story you read...

KM: Okay, it's in here and that's the old house that Norris?

JM: That's where it used to go the site, the ranch before.

KM: Okay, Norris was?

JM: Yeah, yeah.

KM: Who founded the ranch, do you remember off hand?

JM: At that time was him but right through there got everybody up to the lava flow. There's a story from that history deal that they came up with the Kona...

KM: I see, so this is Jean Greenwell, Kona Historical Society Notes, Kahuku Ranch.

JM: Yeah, yeah.

KM: In fact I just see... Talking about the Boundary Commission, that's the map. This map here [Register Map No. 1112] was formed as part of the Boundary Commission.

JM: Yes.

KM: Oh, Captain Brown.

JM: Yes.

Stories of the 1868 lava flow still told in the 1950s.

KM: In 1868, here's the...what we'll do is maybe, I'll talk to Jean also about these notes and maybe we can include it with a little bit of some of the important notes for the background history of the ranch. So, the ranch has been around at least since the 1860s it sounds like, 1861, thereabouts, 1868, the old ranch house that's the one was buried under the lava flow?

JM: No, the site where he was living, I guess so and then they moved over the other side.

KM: I see, okay.

JM: Yeah. Because through the years, that was back in, I guess it was in the '50s, there was a gal that came there and she said she was a little girl but then at the time when she came and she moved. When the flow came, they ran from that old house.

KM: You're kidding!

JM: She scratched with her ring, on the window pane.

KM: Wow!

JM: So then later on she came and the ranch gave her permission to remove the pane and put another one back there.

KM: Wow!

JM: Yeah, yeah she scratched on the glass because...

FM: On the what house, daddy, I'm sorry?

JM: On the what you call that, the manager's house.

FM: Oh!

JM: That's where they had put the manager's house, right there.

FM: I didn't even know that.

JM: The old, the biggest house that they have there, actually, that's the old one there she said was back when that flow came anyway.

KM: Who's family would she have been, do you think?

JM: [thinking] I don't know, I'm lost.

KM: She was living in the house?

JM: Yeah, yeah she was a young girl.

KM: When the flow came down?

JM: And when that flow came all she did was scratch on the glass and took off. Then later on, they were gone from the ranch and she said, "Hey, she know she did that." She came back, an old lady and she said, if she could just have the pane because she scratched on 'em.

**The ranch controlled access to the costal lands;
Pōhue Road bulldozed by Glover, during their tenure.**

KM: Amazing! Now, what I had started to lead into is we have this old road we know and basically the modern road today follows that alignment. Were there others...were there families, old Hawaiian families or ranch people that would sometimes go across the makai lands down to the ocean along trails or did the ranch put in some roads or something that you're familiar with?

JM: The ranch put in what you call that, just the beach road on the other end.

KM: Okay, you know I have one map here [opening Consolidation Map, 1985]. It looks like it shows the whole area. This is where Pākini joins Kahuku here. Here's Pu'ukī. I guess this is the subdivision area.

JM: Yes, Oceanview.

KM: Oceanview side like this. You know it's interesting, I see that if we look on, is it this map here. Here's Pōhue Bay. [looking at RM No. 1112 and Consolidation Map, 1985; comparing points on coast line]. Pōhue should be...Pōhue is a part of Kahuku?

JM: Yeah.

FM: Yeah.

KM: It must be this section right here, if we're looking roughly at Pu'ukī. Was there an old trail that that you remember coming down here or was this all in your history, you recall ranch? How did you folks get down, where did you go?

JM: Glover had that road that he made come out to the beach. Right, well, below the Oceanview area.

KM: Okay.

JM: He bulldozed that, he put a gate that was called Pasture Number Five, mauka and makai. One was mauka which was the Oceanview side and on the Ranchos side, it was makai, Number Five Makai.

KM: Okay.

JM: Just above where the road was, we had a water tank there, a little corral fence, you know wire stuff like that to hold the cattle in there.

KM: You folks were running cattle on pastures...?

JM: Yeah.

KM: Mauka Five?

JM: Right.

KM: And?

JM: Makai.

KM: Makai Five? How far down, all the way to the ocean or...?

JM: Yeah, that was open sort of they go all through there and you know find their little kīpukas.

KM: Little kīpuka here and there?

JM: Yeah, yeah.

KM: Plenty lava?

JM: Yeah, yeah. But they had feeding there, actually that was one of our other...how you put that now, recuperating wards [chuckles]. You put 'em in there and figure, well they might, see how they do anyway, give 'em a chance. You put 'em in there and some of them grow up pretty big, hey that guy is worth bringing back home.

KM: You're kidding, wow!

JM: You pick 'em up and...we drove them from the highway, through the trail, not a highway [chuckling].

KM: Yes, through the Old Government Road.

JM: The road, the road but I call it a trail. To the highway, we drove 'em all the way back to the headquarters, the ranch.

KM: For real?

JM: Yeah.

KM: Sometimes you folks had pipi down on the makai lands here, in the kīpuka you said?

JM: Yeah, yeah.

KM: Was this seasonal...?

JM: You see all through that, you know.

KM: Yeah.

JM: Like they say the hunting, or fishing or stuff like that. You did it either way. If you wanted to go with a jeep while you come across and then you go in little bit, then

you sneak in carry up to the road. Then if you wanted to go by horseback, you look through the back, you know make your own road go down.

KM: For real.

JM: We used to go through there and chase goats, that was the livelihood of that place at that time.

KM: So the families that worked the ranch were able to go?

JM: Yeah, yeah only them, that I know of.

KM: Only them that you know of, or generally that you saw?

JM: From the time I was there, those were the only people that could use those areas. Just ranch people. It was never open to the public. Never that I know of.

KM: There was, I'm going to pull out one more map. This map, I'm just going to refer to it, I guess, as the Consolidation Map; it's a 1985 map, basically off the TMK.

[opening Map of Hawaii, compiled by Army; 1932] I wanted to look at just one other thing, this is the island of Hawai'i, it's the Army map I was mentioning to you, that's in the packet for you.

JM: Yes. [chuckling] They left some of their garbage here and there in that place, every now and then somebody would find a bomb [chuckles].

KM: I know that's right yeah, they used to use it for practice. This may help a little bit and again it's in your packet here. Here's the Kahuku Ranch Headquarters.

JM: Yes.

KM: Here's the Old Government road, okay.

JM: Yes.

KM: Now, I was just going to look. Here's Pu'ukū.

JM: Yes.

KM: This map is 1932, it does show an old trail cutting down from the Government road here [coming out near Pu'ukū]. Do you recognize this old trail?

JM: [thinking] No. All I know is we just had, it's just the direction from that road that we bulldozed from the highway come straight down.

KM: Okay. Did you, you folks had a crew, the dozing occurred in your time or before you?

JM: Just before I came.

KM: Just before you came. Was that Arthur Lee them you said, the guys who were sort of the crew?

JM: He would sometimes, when he first came in the beginning he sent his tractor you know from when they slack in Hilo some of them go out and you know rush things and the normal stay on the ranch was those two guys.

KM: Did Lee work for Glover?

JM: Yeah. He was working for Glover and then there was one opening on the ranch so he shift over and he figure when they get slack, you know being laid off and all that I guess, so he stayed on the ranch. Edmond Hose well no, he just came from

Kona...straight and work tractor.

KM: Straight, worked the ranch, tractor like that?

JM: Yeah.

Petroglyphs all around Pōhue.

KM: Well, I wanted to just know and this is important. This map again is 1932 and it shows that there is a section of a trail that runs from the highway the Alanui Aupuni (Government Road) down to Pu'ukī. [sound of map] If we compare, really quickly with this map [1985], and I don't know if you might feel comfortable. This is Pu'ukī here, I saw on the map that there was a cemetery, are you familiar with some graves down above Pōhue? Graves or something, it was on one of the old U.S.G.S. maps.

JM: [thinking] I have walked all through there, there's a lot of petroglyphs in the area.

KM: Down Pōhue?

JM: You know up through this whole area here, you can find them if you walk all through there. There are lots on that solid rocks.

KM: I realize that this may be a little difficult, can you tell from here, if the highway is up here, Hawai'i Belt Road. Where is the road today that you folks brought down here, can you tell approximately?

JM: [thinking] Let's see now, they have that road you know the Kohala, that's the first entrance to the...

FM: The Ranchos.

JM: To the Ranchos.

KM: Okay.

JM: Within that you go not too far from there or I would give about, roughly speaking maybe two, three hundred feet not more than that somewhere around there. You go towards Kona there was a road going. That's where you cut it, go right between and go right down. Then on the bottom of Kohala you could see the existing trail from where the tractors had gone down.

KM: Okay. So the existing trail that the tractor's had cut or pre-dated the tractors?

JM: Yeah, it was tractors.

KM: Okay...

JM: It's just about, when you come down Kohala you go right to the extreme end of Kohala then you look down Pōhue, it's straight down there.

KM: Straight down, okay. There appears to be one, well there's these roads that angle out, is Kohala the last road?

JM: Right, when you go from this way it's the first road to enter.

KM: Okay. It looks like it should be here [pointing to map]?

JM: Yeah, it's on the edge anyway.

FM: From the main road.

JM: From the main road, from the Government road.

KM: Are there little roads that cut off of Kohala going towards Kahuku or?

JM: Yeah, yeah on that road, "Kohala" when you come down yeah there's existing roads, but they just come so far over.

KM: And then they stop at the edge here?

JM: Yeah.

KM: So our assumption would be that this is Kohala?

MM: In that area yeah.

JM: Somewhere in here.

KM: The road follows pretty much straight down or does it...?

JM: Well, you know, in a sense when you look from up. Like before it kind of turn and come down and then hit that. From there it's basically, you know, but still straight. Straight down there.

KM: Did you hear of an older trail before this, or is the only road you knew of was the one that was dozed?

JM: That's right, I know that was the only road we ever used.

KM: That's the road you used?

JM: That's the only road, the ranch would ever use. And you know what I mean... Well, if we rode horse and go hunting we'd, you know, we'd cross all over the place of course. And like I say you look for the better places to go down.

KM: This 'āina out here, some is scattered with evidently grass lands cause if the cattle can...

JM: They never used to go all the way down. Actually they used to stay more on the top area and they graze all around there.

KM: Was there a time, cause you said though, it was almost like a "ward." You put the cattle in there see if they going, was there a better time? Were you rotating pastures from mauka lands down to here, seasonally?

JM: Up as far as the one above there, we always had cattle up there.

KM: Always had cattle mauka.

JM: When the time we had to work 'em we drive usually steers and stuff like that we drive the whole thing back to the ranch.

KM: You were keeping cattle mostly when you would come down.

JM: Not too many in there.

KM: Yeah, down in here. And then you would run 'em back along the road, along the trail, the Old Government Road?

JM: On the main Government Road right through, back to the...

KM: Were you trucking them by that time along the road or were you actually still driving?

JM: No, no we drive 'em.

KM: You drive 'em...oh.

JM: Right through there.

KM: Oh, wow! No traffic, those days?

JM: Yeah, well.

KM: [chuckles] Who owned the road back then... [chuckles] the ranch, get cows on the road, everyone stop.

JM: We, at one time... That's not bad [chuckling]. At one time we drove cattle from down Kamā'oa.

KM: Oh, yeah.

JM: All the way up to the ranch, right on the highway. You know Kamā'oa road come right up and reaches South Point junction and take 'em that way to the ranch. Let 'em rest a little bit, from there we took 'em all the way up to the top pasture, or top reservoir that we have up there. Left 'em overnight, and from there we drove 'em all the way to Mauna Loa [chuckling], turn 'em loose up there.

KM: Wow! Did you folks share areas with Shipman before or was that your own 'āina?

JM: No, no we never shared, it was all ours. The highway, we always cut short to get through Hawaiian Ranch, just to go down, we travel. No just bring the cattle through there. They have cattle and that's friction there. They're going look, "hey those guys over there, let's go and visit." [chuckling] Make it hard.

KM: Your recollection is that the road [pointing to access alignment between the mauka highway and Pu'ukū vicinity]...?

JM: Ever since I was there, we would use, the only time we would use that was like go fishing or stuff. As far as I know, never, you could...almost any part you could use and make a trail. You come on this other side and you can go right down you can call it a trail you start using 'em.

KM: Did you cross over new lava flows or did you pretty much stay on the...?

**Found caves with remains, and other features across the land.
It was their practice to respect such places and leave them alone.**

JM: We come out and like go hunting and stuff like that we used to go on horseback and stuff like that. There were times I'd come out in between that, go exploring go all around look for the caves and that kind of stuff. Even by foot you know when the Damons bought 'em in '58, okay then Freddy came and he had different ideas. He said, "Hey, you catch the goats you do what you want." I said, "Okay." I had explored, I was the only guy that went all the way through there, look at caves, the caves had bones in 'em and so forth. But I came back. You remember Otto Braitā.

KM: I remember, yes, yes.

JM: He always used to tell me, "Hey, whatever you see, don't say nothing. Keep quiet because they'll only come there and yank everything out, make humbug," so I said, "Okay."

KM: Braitā was Parker Ranch?

JM: No, he was a ranger, he used to take care of Manukā Park.

KM: Oh, okay. That was his mana'o that you don't maha'oi, you leave alone.

FM: Exactly, yeah.

JM: Leave well enough alone. I used to go at night, she can tell you there were times I would go all the way down and come back late. Take a flashlight and just check all those holes. I don't want to go with a horse. I don't want nobody know, it's a long hike. I used to...

KM: You went holo over this whole 'āina?

JM: Yeah.

KM: From the Kahuku Ranch headquarters?

JM: Yeah, yeah. Right down... [pointing to area on map from lower Pākini Flat to near shore lands] This is supposed to be the wall for that Wai 'Ahukini they have a portion and go down like that so I just crossed way over and then from there down, all on foot. Then, I get an idea, I do that at night just to see what's what. Then I would come home and then we go back hunting, day time I go through all of those areas on horseback.

KM: I realize this is a sensitive...

JM: You can go any place you want, more or less. With a horse you can clear any place, it's a field for anybody.

KM: You actually saw old stuff in some of these caves?

JM: Yeah, you go through caves through there and you look.

KM: There's old things from the people before days?

JM: Probably, yeah, yeah maybe somebody buried or they die and they just leave 'em there. But, the goats and stuff like that.

KM: When you came down from the ranch, and this is an interesting thing on this 1932 map. We see, here's the ranch headquarters here.

JM: Yes.

KM: A little ways down, this map [1932 Army Map] shows a trail that comes down to the ocean. There's one more trail off of the side, is that right that comes out towards Wai 'Ahukini.

JM: Oh, you mean from the pali?

KM: Yeah, from the pali.

JM: Way down here yeah they had one little trail go down through there.

KM: Is that a ranch trail or is that the old trail?

Wai 'Ahukini, C. Brewer, Hawaiian Ranch and Daleco operations.

JM: That already, when you come down towards Wai 'Ahukini all through there that's not the ranch already, that's Daleco.

KM: That's an old trail?

JM: Guys that go through there as far as I know walk and they stopped 'em, I don't know. That one I know from time to time people walk on that.

KM: You folks put a road in from by the ranch is that right coming down?

JM: No, no, no, no. That, the military made that road go all the way down.

KM: Oh, so war time?

JM: Yeah, they made that road and that was for C. Brewer, the plantation they were the ones. I guess they had that area when I came they were the ones who with Hawaiian Ranch.

KM: Yes.

JM: They had the lease for that but now Daleco Ranch has it.

KM: Okay. So, when you enter off of the highway now like you going down to Kahuku Ranch. You go off the pasture a little bit.

JM: Right.

KM: Cut down. And that road you can go down, you can go straight down to Wai 'Ahukini or you can cut over go towards the other pu'u side?

JM: Well, yeah actually the road, because the other one leads to no place, it's nothing it's like a dead end. The main one go right down, when we came we had our gates open and right as you enter Wai 'Ahukini they had a gate there. But then through the lease and everything when we track maps and everything, Kahuku had a little portion there. So we said, "Okay, never mind, leave that gate open," and then Hawaiian Ranch had it all the time locked there and so did Daleco. But then we said, "Okay, we'll just put a lock up here on our gate." Because you have to cross two pastures from our place down.

KM: Yes. That road though, you said the military put it in?

JM: Go all the way down to the beach on the pali.

KM: Do you know if they followed a trail, or did they just make their own look for the best alignment and go down?

JM: I think they look for the best alignment. I mean that's what I think.

KM: Did you folks used to have pipi all the way down at Wai 'Ahukini? Or did someone used to, was there enough water?

JM: Yeah, Hawaiian Ranch had that.

KM: Hawaiian Ranch?

JM: Yeah, yeah.

KM: Was there enough water? Did the pipi drink down there?

JM: They had water coming from on top.

KM: They put pipes down?

JM: Yeah, pipes go right down.

KM: Oh. Had one paddock like, one pā down there.

JM: Yeah, yeah but actually not much, Freddie was the guy who sort of made with the tractors right on the road. He closed with big boulders and all.

KM: Who, Freddie was?

JM: Rice, he was the manager for Kahuku. I guess he went and got the cattle that they had down there.

KM: Freddie worked under Glover or Damon?

JM: No, no he worked under the Damons.

KM: Damon's.

JM: He was the first manager in '58.

KM: In '58. Was it Patches them that bought it or was someone above Patches Damon?

FM: Henry Damon

JM: The whole Damon Estate, it's in here, the transaction [pointing to history sheet].

KM: Okay. In all of those years now... You worked from 1952, when did you retire?

JM: Just, what [thinking].

FM: In 1999?

JM: Yeah, '99 I was on vacation, yeah 1999.

KM: In '99 you retired? Oh, wow! You put some years in.

JM: Yeah, the last month, I went on vacation. I said "Aloha, I'm not going back already."

KM: Did you live out there all that time or you...?

JM: On the ranch, on the ranch. I was on the lower camp. We didn't used to have a top camp. The top camp was only for the military stuff and that kind of stuff. They had the mess hall and all that for the military up there.

KM: Top camp was where the main or more mauka?

JM: It's right about half a mile from the highway.

FM: From the main highway.

JM: Yeah, yeah.

KM: Makai of the highway or just?

JM: No, no mauka. About half a mile mauka, you know when you go from this end towards Kona...there's one Kahuku you turn off.

KM: Yes.

JM: Okay then you go the other way down. Down is the headquarters, up here was actually on that section where you can see that hill.

KM: Yes, yes.

JM: Way back, that's a whole cinder hill, there was a eucalyptus tree growing right out of the top. Used to stick out and then the military had one of those cement deals sticking out from there but through the years taking out cinders [gestures, slipping down slope]. It went down.

KM: Went down?

JM: Yeah.

KM: Your recollection is, of people that could come down makai, what were they doing and who were the people that had access down there?

JM: From which way?

KM: Either way, I don't know if it's...

Discusses the old Hawaiian Trail along the coast, and changes on trail over time.

JM: You talking about Wai 'Ahukini or...?

KM: All along this shoreline, I guess there's an old trail along the shoreline?

JM: The Hawaiian trail you talking about.

KM: Yes, the old Hawaiian one.

JM: Part of it, because lot of places the ocean claimed.

KM: That's right.

JM: Claimed, so you got to swim [chuckling].

KM: That I've walked. It's interesting I don't know if you and this I guess is not within the area that is of immediate concern. But along the Alaloa or the old Hawaiian trail makai, there are areas where there are actually some like big lava formations, like a big ball. Get one spring underneath the back side you can go down the little well.

JM: [thinking] What you call that now, oh gosh I can't think of the name of that place there's a little shack just beyond there, get sand I know where you talking about.

KM: Yes.

JM: What you call... [thinking] Kakio¹².

KM: Kakio, okay. I guess the families, the old people that must have traveled that trail knew certain places where had water.

JM: Well, maybe guys who come hunting. I myself, used to walk from way back, there was no road. I just walk through the trail and go, but outside people...I mean to my knowledge all the time I was there, nobody ever came unless someone had special permission or something. Nobody.

KM: No Hawaiian families that you remember would come up to the ranch, I don't know Keli'ikoa, Kauwē or Kawaha somebody like that, that had old ties to the land that would come?

A burial place was in one of the pastures near the headquarters.

JM: There was only one way on the top that's up by the headquarters that they said was a burial place in one of the pastures.

KM: Yes.

JM: The only one, and once in a great while they would come and we'd let 'em go right down in one of the paddocks. That's it that I know.

¹² Kakio is a point on the shore, *makai* of the place where the ancient trail from Pali o Māmalu, turns and runs laterally along the shore to Kahakahakea and further north.

KM: Do you remember by chance who that family might have been?

JM: No, I never got that much, they came and they said they had a place there so the ranch said, "Okay, no problem." They just wanted to go there and fix the stone.

KM: Clean?

JM: Well, it was always clean anyway, that area, just like a yard.

KM: This you said was mauka near the ranch?

JM: Yeah.

KM: Ranch headquarters side?

JM: Yeah, yeah.

KM: On the grassy plains like that?

JM: Yeah, yeah.

KM: You know it's very interesting cause you go out on this 'āina just what you were saying...

JM: I used to walk all through these places and I say, I know, I come across stuff, even now these people used to come and look at one place there. And like I said I always keep my mouth shut, I never say nothing but there was another place where I know I went there. I could see the shoes and there was a coffin underneath on the rocks somebody buried somebody.

KM: Makai?

JM: Makai, by the ranch camp, not by the beach, on top. These guys went beyond that, I don't know. Nobody said anything so I don't know.

Respect for traditional places. Travel to Pōhue, Lauhala (Kanonone). One night while driving down to the coastal lands, he and his coworkers heard Hawaiian music along the trail; the jeep engine stopped, and they waited until the music passed them, before continuing on

KM: Did the old Hawaiians that you worked with have any thoughts about you know...and I think you shared a little bit what Braitā said, you know that...

JM: If you find things like that, yeah, cause throughout, like I say... I don't know, it may sound silly to you, but like we go back Pōhue, you can see that. You've been there...? [End of Tape 1 of 2-Side A]

KM: Yes.

JM: You see the Hawaiian trail going over there. You can see that smooth rocks go over across to Lauhala¹³. Okay, I was there one time and I can remember the month, was May, but I don't know exactly what day but, we were walking from Lauhala [Kanonone] coming across to Pōhue. There was three of us, the other two guys are dead. Walking, and all of a sudden Martine Banagan said, "Hey, let's step on the side." He was the oldest, so everybody respect him, we backed off of the

¹³ Lauhala. The location now known as "Lauhala," is also recorded as being named "Kanonone." As described in the present interview, the name Lauhala was given to because a cluster of *hala* (pandanus) trees grow in the vicinity of the Kanonone Pond.

trail. We hear this beautiful Hawaiian music going, on the trail, you don't see nobody.

KM: No.

JM: I even getting the chill, I thinking about it and I hear that music going.

KM: Yeah, yeah chicken skin.

JM: I kept quiet, he just said, move and quiet. I always, whenever he said something I just listened and shut-up. And it passed until you couldn't hear the music. A whole bunch of 'em, but you could hear like somebody walking on the rocks you know as they move but you can't see nobody.

KM: Wow, amazing!

JM: And we didn't put no lights or anything of course but we just stood with our lamps there, put 'em on the side, waiting and the music went right through, only one time.

KM: On that old, the stone trail?

JM: Yeah, on that stone right on, yeah we heard that.

KM: Amazing! Do you remember what kind of night was, was it dark night, no moon or get moon?

JM: Was a small moon, I know we could hardly see but still yet you know you been in the dark like that you can and easy to walk on there. You can more or less tell because right off he said, "Turn off all the lights and be quiet." That's it, we listen to him because with that guy once we had come to the beach, was four of us to catch crabs. Down that old road, you know that jeep road to the beach, and we was going back I don't know must have been midnight or so. The jeep just quit. And he said, "Don't worry." Martine, he jumps out, that's what he did, he urinate on the tires and he cuss little bit.

KM: Yes.

JM: The lights came back on, jump in the jeep, we don't ask questions, the jeep start again and we kept on going up.

KM: That's what they do they say.

JM: That's all, I say, I'm not going to ask or touch that but later on you keep talking to people, it will come out somehow and they explain what to do but at that time...he said, "Don't ask questions."

KM: You hear that from a lot of old people so this old Filipino man he had spent some time with Hawaiian families.

FM: Yes. And his wife was Hawaiian.

KM: Oh. Do you know who his wife's family was, by chance?

JM: Kuanoni, Rose Kuanoni.

KM: Kuanoni oh, they're South Kona people too.

FM: Yeah, South Kona.

KM: Oh. Yeah, because they were McCandless and to Magoon side.

JM: Yeah, yeah that area just past McCandless.

FM: Her name was Māhoe. Māhoe was her name.

KM: Māhoe Kuanoni married Banagan?

JM: Right, Martine Banagan...

KM: Oh, interesting.

JM: Yeah, yeah. A lot of information you know I got, he always used to talk about things like that.

KM: That's very interesting. Did you hear the term, the Hawaiians they call that huaka'i pō, you know the night marchers?

JM: [nods head]

KM: When you folks again, your recollection is that throughout at least from your time 1952, till you retired, the only people that were going makai were those associated with the ranch or that were guests? Had been granted permission?

JM: Hmm, no just Glover's time as far as I can remember, no, he was really strict with that. Once a year he would let his working men from Honolulu join with the other ones, the other working men from here and they use the equipment from the crusher I guess, come out and then they would tell us, "Hey, you guys can go down with the ranch boys." But still they part of Glover anyway, they go down and enjoy themselves and they used to like because on the lava we used to have, we used to go only till the Pōhue Bay and you could go across to Lauhala [Kanonone] but that's it, there was no road coming this side. You would have to...

KM: Lauhala [Kanonone] is?

JM: To Kona.

FM: Yes, south.

KM: It's...so Lauhala [Kanonone] is Pōhue it's then Kona side of that?

JM: Right, right Kona side Lauhala [Kanonone] we always called that Lauhala [Kanonone] because there was a lauhala patch.

KM: Had a clump of lauhala trees?

JM: Yeah. They would come down and do it but they know we used to go over to that side.

KM: You folks would go?

JM: We made it through the lava with those old military jeep, we find the best place till we get across to Kahakea [Kahakahakea].

KM: And Kahakea [Kahakahakea] is on the south side of Pōhue?

JM: Right, yeah.

KM: Okay.

JM: Towards Waio'ahukini.

KM: 'Ae.

JM: Yeah. We used to go with the jeep as far as and only till Kahakea it was only, beyond that was just too much.

KM: That's that lava flow, that big flow?

JM: Yeah, yeah I mean to jagged and to find that thing, hard to get across, beyond that on top that lava flow.

KM: Makai, still get the old trail so you could walk the old trail go all the way to Wai 'Ahukini if you wanted to right?

JM: Yeah, yeah but the trail is above that, above that the trail would be because it goes, it varies the way it goes right through.

KM: Yeah. Is there one trail that's near the ocean side and one more a little further mauka or, we're talking only about the one near shore?

JM: No, no only one, the same trail where you can find. Some places you get to it it's closed, some places it's so close that it gets like this here and you lose the rest. [gestures shore line sloughing off]

KM: That's right.

JM: The water, you know the ocean took it.

KM: What were you folks, you folks were hunting was the primary hunting goats out there that time?

JM: Yeah, yeah we used to hunt goats.

KM: No, pu'a, get pigs?

JM: No, no pigs.

Fishing at Pōhue, Kahakahakea and various locations.

KM: Okay, so goats. When you go out holoholo fishing like that, what do you folks fish for? What kinds?

JM: Net and menpachi, whatever you can.

KM: Menpachi, 'ū'ū, net you throw or you lay nets some places?

JM: No, no.

KM: Throw net?

JM: No, no everything was throw. I mean, fish, let's put it this way when I came there, fish was like rubbish.

KM: So much fish?

JM: Yeah, yeah. Up on the ranch we didn't have any refrigerators, you couldn't because there was no electricity.

KM: Yes.

JM: Everything was salted, so you just catch so much and then you bring 'em back.

KM: So, what kinds of fish, what are some of the fish?

JM: Āholehole, uhu... [thinking] what do you call that, pākukui.

KM: 'Ae, the black with the dot, orange?

JM: Yeah, right, kūpīpī, that kind, po'opa'a.

KM: I like that, do you make soup?

JM: Yeah, well.

FM: I used to make soup, yeah.

JM: All that kind, ulua.

KM: Ulua, so line?

JM: Yeah, but then it was different. Try to catch ulua, you have a dum dum pole that you stick over, or if not we'd stick a pole still like that and not have that fancy casting reel. You hang the bait down in the water, we used to make a ball of line that you start from inside out. You make it kind of tight. And you have it fastened there, and you kind of watch that pole. When they pull and go out that pole would fight so much and then they pull so much line, you get there and try help. Don't keep your hands too tight on 'em because with the big one you going to leave skid marks with your hand. You went your hand no problem [chuckling].

KM: Wow, amazing! Just right off the little pali, you drop the line down?

JM: Yeah, anyplace.

KM: And the ulua just come right in?

JM: Yeah, yeah you catch āholehole or something like that put 'em on the hook and hang 'em.

KM: 'Ōpihi?

JM: Yeah, 'ōpihi.

KM: You folks go out for, any limu places down there? You folks gathered limu or, you saw anyone?

JM: Hmm, down that area.

KM: I know hardly nothing?

JM: Nothing there. Way over the other side towards...below, that other road, the road to the sea.

KM: Yes, yes.

JM: That they have here, that area on the black sand used to have some. I used to dive in there, they had some limu, limu kohu that's the only section over there that I know, little bit.

KM: It wasn't standard, you folks didn't go out gather limu. You mentioned salting, you folks buy salt or were some people still making salt makai in your time?

JM: Well, some of us used to pick up salt and bring home but no, majority used to buy.

KM: You buy your salt, rock salt for salt your fish like that.

JM: Pork, beef whatever you got.

KM: Everything you had to salt, what you get kelamania the big crock pot like that?

JM: Yeah, yeah we had crock and we had those wooden barrels that we would salt 'em in there. But you know we were just limited, was plenty game so we never used to keep too much.

KM: That's right. When you folks, coming back to the pipi for a minute and you said for your own meat you would salt like that keep things. In your time where did you ship cattle to, from the ranch? You never go makai down, take...boats weren't coming in by the time you were there?

**Transported cattle on trucks to Kawaihae;
partnered with other ranches along the route**

JM: No, no we took some over to Kawaihae and then truck 'em over. We started out I think with [chuckles] about six trucks and ended up in Kawaihae with about three, the other trucks broke down [chuckling], here and there

KM: 'Auwē!

JM: We had some with McCandless and Jack Ramos trucks. I think we stopped on another ranch, I think it was Greenwell, dumped one of 'em. The old road before towards Kona was you know they would have a slope on it. So he had some of those sides that when you go over that way the sides go crack [makes sound], whoa! Pretty soon the cattle got to go over and you go the other side [chuckling] the truck would be like that [gestures at a steep angle].

KM: The road was something.

JM: And that was all night trip. We started from about two in the afternoon and never got to Kawaihae till the next morning, daylight about seven o'clock we reached up there [chuckling]. So much trouble we had at night, that old road.

KM: Interesting, good stories. Did you folks have the land divided in various pastures mauka of the road and makai of the road? You know different paddocks, where you would...?

**Describes various paddocks operated by the ranch
(and corresponding places at the time of the interview)**

JM: Yeah, yeah makai where the office was yeah they had paddocks there. I think they had that, when I got there...well now they have only two. That savory method. We had A Paddock, B, C, D and E Paddock.

KM: Uh-hmm. This is on the grass lands.

JM: Yeah, right down to the headquarters.

KM: Okay.

JM: You know where that tank is on close to the road and you go makai. That's on the top section right there.

KM: How about the lands out on the flats, you didn't really divide that up too much down makai you know coming out into towards Pōhue like that or? You mentioned five like mauka-makai?

JM: No, no that was left like that, even the up side, all they did was just have a road go around the paddock, that's it. But on that lower one, no you just go on there and get on horseback and you bring up whatever. You wait close to the water tank, 'cause there was a trough below that. We had those other kīpukas through there, Glover had put tanks like we had Kīpuka Kēkake and then Kīpuka John Akai which was mauka.

KM: John?

JM: John Akai, Kīpuka John Akai.

KM: John Akai.

JM: Yeah. That was actually...no, no not the last pasture because Number 5 was the two last pastures that we had...that's Oceanview, you know that?

KM: Oceanview side?

JM: Yeah, where the road goes to the beach. You come back from there you reach the Kīpuka John Akai above the road and Kīpuka Kēkake, that's makai the road. Then you come Pūlehu makai.

KM: Pūlehu?

JM: Yeah, that's where the rain hole area that we used to go down and catch goats. There's another road there and then Pūlehu mauka. But that Pūlehu makai also we threw cattle inside there, you know that looked kind of bad shape afterwards and dump 'em in there. They had a bigger area to roam in.

KM: Yeah.

JM: You know you throw 'em in there and say well, "Good luck", you go in there some of them used to really come up. There was more feed but they just find their way.

KM: Did you, in the times that you worked, speaking of feed and the rotation or the use of the pastures like that. Did you, have you noticed a change in the years you worked in rainfall? Were there times that you could move the cattle, you knew was going have rain, the grass would be good makai or mauka?

JM: Well, I tell you when I got there, rain was plenty.

KM: For real.

JM: All the time, all the time as far as I know of. Was just...boy it rained, we had mauka like say our Mauka Paddock only one time we got a little bit dry was Kamā'oa, one time not like how it does now. That's why we made the decision because mauka all the pastures had the mama's, all the cows in there. So they all had their own pastures and that was the breeding herd and Kamā'oa, we used to throw the young one's down there. We had all these wean-offs, it was dry, dry down in Kamā'oa one time. Was in the '50s, I think was '53 about that no, '52, '53. In '53 right, when I was working up Mauna Loa?

Ranch work on Mauna Loa (CCC crew built cabin)

FM: Yes, in '53.

JM: Yeah, in '53 we went up and we checked the fence all between the boundary fence.

KM: Yes.

JM: We worked up there, I don't know how long but we was up there checking the fence.

KM: You folks had pipi all the way, up to the mauka boundary Kahuku?

JM: Yeah, yeah up to that cabin up there [pointing to a photo on his wall], the second picture from the left.

KM: 'Ae. [looking at picture]

JM: Cabin, that's the CC boys.

KM: Oh, that's the CCC cabin.

JM: Yeah.

KM: That's the late '30s that cabin thereabouts?

JM: That was the CC boys who put that up.

KM: Okay, oh.

JM: All the lumber that's there they take 'em all on the 4-wheel drive mules [chuckling].

KM: Amazing! The 4-wheel drive mules.

Group: [all chuckling]

KM: Yeah, that's how though. Was there a policy in the ranch...? Now you have seen a change in the rainfall.

JM: Oh man, yeah.

KM: Before even had some rains on the makai kula lands like that. You could put the pipi down there without too much problem?

JM: Yeah, yeah pipi through there.

KM: You folks went all the way mauka what is this, eight thousand foot?

JM: No, no up there well, that's from six to seven.

KM: Six to seven thousand?

JM: Six to seven thousand.

KM: Was there a policy at all within the ranch and you'd mentioned like down Lauhala [Kanonone] Point side. Was anyone gathering lauhala, was anyone going into the mountain gathering wood or anything at any time that you remember? No?

FM: No, not that I know of.

JM: No.

KM: No one gathered lauhala. How about, did the ranch have a policy, did they kind of...did they protect the big trees like that? I think get kauila, some kauila up there, sandalwood I see in some place.

JM: I don't know, I don't think so.

KM: You don't think...?

JM: Koa.

KM: Koa, way mauka?

JM: Koa, because Glover started in to get when he bought the place, he was the first one who started logging koa and 'ōhi'a trees. He was the one but then he didn't make money. When I first came there we had that whole mauka section. You been up there?

KM: A little bit, yes.

JM: Okay, you know that big hill you see?

KM: Yes.

JM: Okay that whole cleared area that you can see there that was actually a lava flow but he had cleared that and he had lumber all over that place cut, 'ōhi'a and koa and stuff.

KM: For real.

JM: But was all you know, no good koa at that time.

KM: I was just trying to look for the name of [looking at map] that pu'u if I could find it.

JM: We called it the Lumber Mill, but I don't know what's...

KM: Have you seen a pu'u, did you ever refer to a Kamā'oa Pu'u, Pu'u Kamā'oa?

JM: Just Kamā'oa that's the whole land.

KM: The land, the whole land South Point side.

JM: Yeah, yeah.

KM: You don't remember a specific hill by that name right off hand do you?

JM: [shakes head, no]

KM: No trails, old trails coming off the pali down here that you folks used at all that you remember?

JM: The pali, well, just to cross for goats, but I don't call that a trail.

KM: Yeah.

JM: From the pali, we'd go over... Well no, no, no, no that's where the tractors went across here. Somewhere outside here, wait now this is the pali.

KM: Here's the ranch.

JM: The ranch here, we used to go out to hunt goats. But the tractors, we used that, follow the road.

KM: Yeah, because actually there's another older Government Road alignment out here also [in the vicinity of the 1870s Alanui Aupuni alignment – generally, a short distance makai of the present-day highway]. There's this one here, then there was an earlier one, in the 1840s like that, you see in the old communications.

JM: Okay, that would be the one.

KM: Okay, that's the one but it's in different areas you can see it through here.

JM: You can see because it's...when you walk you go through there, yeah, yeah.

KM: Okay, so you remember seeing that. I see up here [indicated on Reg. Map No. 1112] there's an old "Sheep Station" it says, and "Waterhole" up here on the side of the mauka boundary of Wai'ōhinu.

JM: Hundred Acre Waterhole.

KM: Ah...

JM: There was a big...the name of the place is Hundred Acre, but the waterhole was maybe fifty gallons.

KM: Oh, yeah. [chuckling]

JM: And that's because of rain, they had a lunch can there that was right on the side and you could always, you look at the water, clear as could be. Yeah, because all of the rain all of the time it rained so much. I, myself, going through there and I reach there and drink water.

KM: Drink...wow, amazing!

JM: Out of that. But then once this drought came and everything and then they worked around the place you know the rainfall everything just changed.

KM: The land changed. Here's an important thing too, in thinking about that. How you go places and if you take stuff you know. What was your folks attitude, approach when you go down on the land mauka or makai. You take everything, everything all the time or did you take enough for today so that... Was there, did they say, "Hey boy you no take all of that." Was there, kind?

JM: No, no we never, nobody as far as I know you went to that place, Glover had it, well he had it, that was the policy. I go up there and I catch a pig, I share, I come back, I share with everybody. I cannot take that pig to my house, no, no. He gave you bullets, he gave you the car, the gun, everything. You go out there you catch, you go beach you go as a group. Those that cannot go, you know cannot make the trip, that's okay. You go down, we catch whatever we come home, we make piles for everybody, equal. We share equal.

KM: Share?

JM: Right.

KM: Māhele, they divide.

JM: Right.

FM: Was really nice time, I liked those days.

JM: During Glover's time that was his policy you go up there no more such thing as you go out and kill everything. When the Damons came well...that was changed.

KM: Oh, yeah.

JM: Hmm. Freddy didn't like the pigs in the pasture I guess, and so that was out. Didn't like the goats, just shoot 'em. I had a hard time with that 'cause I don't want to shoot nothing I'm not going to eat. I get trophies but if I can't eat 'em or I can't give 'em to somebody that trophy going stay there, I don't want to touch 'em. I would feel awful and I still have that habit.

KM: Yeah. Well, you know it's an important thing and we do see on the other side, they say...oh, this is destroying the environment or this is happening, but if you go in and you wipe it all out then all the bad grasses or all the terrible stuff come in.

FM: Yeah, exactly.

KM: Then fire one time.

JM: As far as I was concerned those were the pest controls, the goats.

KM: That's right.

JM: Because you know, you notice goats, the wild goats the beautiful grass they don't care for that they going all in between the weeds all that rubbish and you taste that

grass. Like say kikuyu, you taste the kikuyu, easy I mean you can chew on it and yeah, it's kind of sweet it has a taste to it. The stuff that they eat you put it in your mouth and wow that thing is bitter taste, awful, but that's what they want. They'll go and they'll clean all that one and when that's all gone which in looking at it. Martine used to always say, "You watch that, they'll clean all that the trees are taken care of and then they don't have all that choice then they'll come here." And let that come up again, it comes up they'll go back and clean again. And that's true, I've seen it on the ranch.

KM: Interesting.

Silver sword growth on upper Mauna Loa

JM: But everybody look the other way, no you kill 'um, like having the silver sword (*Argyroxiphium kauense*), we have 'em up mauka side and I took a group once out there from Audubon Society and they looked through and boy they one track mind. The pigs got to go, the goats. But up Mauna Loa didn't have many goats when we bought the mouflon in, then yeah. Okay but still you can make enclosures and that would keep them out.

KM: That's right.

JM: The pigs, you get whole pile, beautiful silver sword growing, big clusters. Pigs come and they root, they don't even nothing damage that you can see but every place where they root and clean around the seeds fall. Piles of them would come.

KM: You get baby?

JM: Yeah, because other than that the seed is up on all kind trees and pilau whatever, the leaves stay there they cannot grow up in the air they not air plants. So, it'll die. That's it, they reach down, cannot between the rocks but where the pigs go they soil and boy you see the silver sword come up, piles. But they wouldn't see that, I try to show 'em that and then I took 'em over I said, "Hey, you know the most dangerous animal on earth is the two-legged one." What's that, I said, "Look, look on the ground." The guy refused to look at it but when they looked get all the stamping, plants dying, they don't watch where they put their feet, smash the whole thing and then here's the beautiful plant. Somebody want to experiment, they chop the plant in half, he ruined the plant. That's it, no question or you bust the plant and show everybody and put 'em up on the tree. You know...

KM: What you talking about is balance, yeah I think. Just like when you take, you balance how much you going take. How you share.

JM: There was plenty, I mean more than enough but like I say, still yet, you go and you take just what you need and Glover's policy that was it. You go out there, no crazy. And he always said you take what you can use, you don't go overboard.

KM: Interesting cause that's a very, of the old Hawaiian people that's a very Hawaiian approach to the land use.

FM: Yes, that's true, they would go fishing just for them to eat dinner that night and if they need again they go tomorrow.

KM: No more these massive coolers and...five hundred dollars a gallon.

FM: Yes, exactly, yeah like today.

JM: 'Ōpihi the same thing we pick like that, it was just for the boys to use because when you come back the 'ōpihi of course you eat one or two while you picking that's about it, pau. But then you come home, not down there you bring it home, drop it down. If there's twelve working men, ten, you make those piles everybody get everything. No more such thing to give just him and never mind the rest...no, no, no, everybody. I had that with them and I like that, Damon came and well the manager's come and they said, "Ah heck, I not going catch for nobody." That's where I saw the difference, right there and shooting and I said, "I can't see them doing that." You know, shooting an animal for nothing, the animal has a purpose there. Like our pastures, more pigs in the pastures and all kind of pest come up in the pastures and all that.

KM: This is a wonderful interview all sorts of good recollections...

General comments following the interview:

JM: There's the old Hawaiian trail that's along the coast line, some areas have stones on the trail Pōhue and Lauhala. Part's have been claimed by the ocean, I don't know about way beyond that I haven't seen it.

The cliffs, I guess at one time it was cliffs where the water keep going, going earthquakes and you know nobody follow up on that. You see lot of places had just go and it's gone. I know like walking that way, I've walked from Lauhala [Kanonone] clear across to, almost to Honomalino side. Just walk right through that whole area, myself.

KM: You follow, you can follow trail in areas right?

JM: I'm walking close to the beach and back and forth and go there. Some of the places you can see little what looks like little trails but then you know just a short piece and you look hoo!, the ocean is way up there. What is this little piece doing here, just on the point but it's way in the ocean already.

KM: It's eaten away?

JM: The conclusion I come to, ocean has come and claimed that or tidal waves or what have you.

KM: This Lae Humuhumu [the northern boundary of Kahuku], does it coincide roughly with what you're calling Lauhala [Kanonone]?

JM: No. That's off of the side of Pōhue. Humuhumu Point is where the road to the sea comes down.

KM: Okay.

JM: The other side, Ranchos. The one that goes down to Lauhala [Kanonone] Kuwaye Brothers made that. Now they get a different name, but they were Kuwaye Brothers. That was [thinking] I don't know might have been in the '60s. They had asked the ranch permission because all they wanted to do was to go down and get water from the ponds because they got to spray water and that would be easier to go down there and bring ocean water in.

They made the road but we said, "Put a lock there." Of course we never had problem with people but they were making Rancho's at that time. So, we figured instead of using that small road because that road that we had, it was old D-7s and those cable deals. Now you get there with those big tractors. And they had a

beautiful road going down in the beginning, all cinders, which they got from Kahuku Ranch [chuckles]. All over you know, just to make it nice, but they put a gate there, a gate was always there.

I mentioned the time we heard music in the night. Well, even another time way over the other side Kahakea [Kahakahakea] I was crabbing all by myself. And there was a spot way back then that you could see turtles coming so I just wanted to see a hole we used to check. For some reason this one night I couldn't go there. Boy, had that feeling, nothing bothered me but just you know I didn't see anything cause I had that light, I could shine to that area but I couldn't walk outside there. I tried, my mind was clear so it didn't bother me so I said, "The heck with it." I went around the other side all the way to the beach, caught crabs, I came back to the area again, I said, "Heck, I'm going to try." I walked there, no way, I couldn't. I went back and I told Martine he said, "You know something is there, they don't want you there so that's why you feel. He said, "Probably you go back tomorrow night." You bet I did, the next night I went back I walked right to the edge, nothing, just that one. I never saw anything. I'm not saying I saw or heard anything.

KM: Have you ever heard, were there heiau or places, ceremonial places, was it an old village or something?

JM: No, no, just outside on the point.

KM: Amazing!

JM: Yeah, yeah that you do that and he said sometimes you do, you feel you know like that. Just main thing is don't force it, because that's something, if you do, you going to get in trouble.

KM: Yeah, that's right.

JM: I always obeyed that.

KM: Let's come to the ponds for a moment, you're still talking Kanonone? Is that the ponds that they were taking water out of?

JM: To my knowledge. You know I've been through there, there's a lot of things that you find along the beach and stuff like that and up on the hill. I've walked through there, goat hunting and for the heck of it times get bored, hey I don't want to just go fish.

See, when I first came there, used to dive so I don't want to stay with a pole so heck, I get all the time. I would go catch fish and it was limited anyway. Like my first trip I came from Kona and they said, wait tomorrow. Okay, everybody fish for menpachi that night, the next day we go, so I walk with them. The guy said, "Go in there." I look at him, in that shallow water. "Yeah." So the old spear, the seven footers, single barb silver. I walk in the water standing about here [waist high], so I clean everything. I go little bit beyond that, I look down in the water. As soon as I put the spear the fish come, whoo! Hey what is this, so much fish. I look down, I said, "What do you want me to poke?" "Poke anything, I'll be here." So I poke, poke, poke and then the spear gets heavy. I stand up and throw 'em to him [chuckling] I go back in the water. "Okay, that's enough." That's it, that was the limit and we get out.

KM: Oh.

JM: Talk to him.

KM: Okay.

JM: There's also Raymond Fujikawa. He's probably little bit older than me, he was on the ranch too, before that.

KM: Okay, good.

JM: You can try and ask him about those trails. Maybe he can tell you. Like I say I would jump on the horse and the trail would be the one I make to go down. Because with the horse you can go anyplace you want. I just cut and get down, once you get on the Hawaiian Trail because that's easy, you know, you stay on that one.

KM: The lateral along the shoreline?

JM: Right, you can meet 'em way down, very close to the beach.

KM: This older map didn't do a lot of detail, this is 1909 map, Register Map 2469 neighboring lands. Here's Lae Humuhumu or Humuhumu Point, yeah?

JM: Yes.

KM: Which coincides with here, you can see they have part of that old trail you were talking about, just like how you went all the way...

JM: Yeah.

KM: ...along coming out to Honomalino. Here's Kapu'a out here then you come here...

JM: This side of it, you know that what you call the name of that beach now [thinking], I mean it's a state, Manuka [Manukā].

KM: Manukā.

JM: Yeah, yeah you no go right down that sand beach here. I go all the way there and then from there I go up, come.

KM: Get the trail?

JM: Well, with the way I was walking trail or no trail I just kept going.

KM: Don't matter.

JM: My mind was I just wanted to see what it looks like till that end and back.

KM: Yeah, interesting. Because I think this is the Manukā section here, yeah.

JM: Then I rode horse too, on from the top from Manukā down to the beach, and goats were like rubbish down there.

KM: So, in the times that you were working or hunting I should say maybe better in these makai kula land below the Government Road down here for goats and what. You don't remember coming across a section that...oh this looks like someone went make this trail, any mauka-makai trails or something coming off of here down like this, [pointing to kula lands across the map] that you remember?

JM: No.

KM: Okay.

JM: We even get kīpuka, like Kīpuka Kēkake, makai, we just get that trail come there the rest we would hunt all through there. To my knowledge, no. Even like down Pōhue, down at the beach one place, I don't know where we was we had a tour

one time we was going across and there was a pile of rock and they said, "Hey, everybody was talking about that, you know what that isn't." [chuckling] I was there waiting for somebody, and plenty time on my hand so I started making a pile of rock and pretty soon I would pass there people made it bigger, bigger it came up big. So, I looked at it, I never thought much then the day we passed somebody had put another rock on top there and they put something standing up. I don't know who put that from way up, or what they call that but I was the guy who started the bottom part [chuckling].

KM: That's very interesting because you hear about that you know. Suddenly these clearing mounds even in the pastures.

JM: Yeah, and even like you know lot of down at the place you know down where we're fishing and stuff lot of times I used to pick up. I get time on my hands and I would do that, not meaning anything and fill up, guys not thinking nothing. I stopped that because one day I was with somebody, oh I think it was Mrs. Hansen.

KM: Yes, Violet?

JM: Yes, she was down and we was there. You know, she started talking about those rocks and all that and I said, "Whoa, this is time to stop things like this here," because somebody else going to come and they going to turn things around, it's going to be...you know and say, "Oh, my family used to live there." I don't know but when I built that, there was no one around [chuckling]. You know what I mean, things like that.

KM: Sure.

JM: From then on I said, no, no more I do that. You get a whole, like the rubbish; we used to have archery club, I take all over the places so Wai 'Ahukini they have piles of rubbish. I haul out as much as I could, I think about over ten, fifteen truckloads you know every chance I go down, I just load 'em up with the group of boys. Take 'em out, take 'em out and then finally I just covered the kīpuka with rocks, throw rocks but make 'em level. No more, just level, that's it, so nobody could see you know it's a rubbish hole or anything. I used to do that.

I always felt that way, I never, I never like to leave trash there and like even go hunting.

KM: You know, some of the old timers from North Kona, they said before when they would hunt, even Billy Paris them they say when they clean, the 'alalā come down all just waiting, begging for food. Did you folks ever see 'alalā that far over into Kahuku mauka?

'Alalā (*Corvus hawaiiensis*) were seen in upper Kahuku.

JM: [nodding head, yes].

KM: You did, that's amazing!

JM: And they come down and if they get young one's they get after you. They get vicious. Yeah, there's been times when I got to run you slapping at 'em and you hit 'em on the ground and they just come at you. We had...

KM: Had 'alalā?

JM: Yeah.

KM: Up mauka at Kahuku too?

JM: Yeah. But I don't want to get involved in that with those other guys. [chuckling]. I kept quiet one of the guys came, we had 'em up where they cut you know straight on the ranch you go right up to the top just before you get to the first reservoir on the left. Used to be up on the tree above Kapu'a, you know that other end the Hundred Acre you talking about?

KM: Yes, yes.

JM: We servicing the tractors beyond the tree. You throw a rock at 'em just for the heck of it, that buggah wait, the rock almost hit 'em, they just step aside let 'em past and then walk right back [chuckling].

KM: Smart birds.

JM: Oh yeah, they used to be fun just watching them...

KM: ...Sometimes it's nice you know I took a group of old cowboys, Paris, Frank Silva, Greenwell mā we went up mauka go holoholo up Ahu a 'Umi like that. Because before they used to go out on the flats. Nice to go back, visit some of the lands sometimes you know holoholo, easy kind not the...

Sights seen on the upper Ranch Land of Mauna Loa.

JM: I used to do that a lot, go traveling just like on the ranch a lot of the caves and pukas that I find up there, had stuff way back. I used to go out, used to have a free hand but then you know I haven't done it in a long time then finally comes out. "Hey, did you know get the?" Yeah, they look at me, well, I walked all over the place you know. Inquisitive, go look around but I would come back and share whatever I found with old man Otto. He would tell me what he know, and right about where but stop right there, we never did say much about it. But then eventually guys walking, "Hey there's a big cave, hoo, that thing goes out." I said, "Yeah." "How could you know?" "I saw it" [chuckling]. And not only that we walk all over the place. They used to call me crazy because even up Mauna Loa, we go up there hunt. I always walked miles and miles to go right through. And like one time I had this dog running just in front of me and then all of a sudden the dog and the pig disappear. Hey, I said I know I saw 'em go right over that hill and then I look up, I stood up all clear, they couldn't have disappeared. I wait, I call the dog, the dog bark everything covered up but man what a cave, straight down. I barely make it to catch the dog, luckily the dog didn't get hurt, the dog and the pig was all the way down there. You come across lot of that.

And once with a horse, same name like me J.R. was a quarter horse, we reach on a place and he was stretched on four legs and that thing and I look, whoa, don't get excited because if I slip here one of us going end up down there. If I can get off then I can help you. Took me a while but lucky he knew he was in danger, he stood there shaking, I tried, tried I throw myself over, I was scratched up on the back. I said, I'm okay now, he still there. I grab the rope you know he still stood there and I grabbed the rope and try the best I can because if he's going to go down I can't do anything. And I helped pull him, he kind of relied a little bit on me, younger than and he just jumped he scraped the back of his leg but he got out. I said, "Okay."

KM: Amazing!

JM: Because if he goes down nobody can bring him up we would just leave him.

KM: Mauka lands?

JM: Yeah, yeah.

KM: Get deep water holes like that?

JM: I mean holes, not water holes but...

KM: Caves?

JM: Yeah, yeah.

KM: Did you hear they call lua meki, sometime, these deep pits like that or fractures?

JM: Yeah, yeah up there, there's plenty. You walk all through that and you look areas like they showed one of them, walking way up there I came across that but I never talked that much about it, I saw it on the newspaper. They put when the park want to buy and then I said, "Oh, I remember coming on that place." I looked at it, and was kind of curious, "I said that didn't come up like that somebody must have put those rocks there," like that way up on top. But then you get the 'Āinapō Trail so who knows whoever, or when did they put those rocks and stuff.

KM: It's very interesting the old testimonies like what was mentioned briefly in here the old guys back in the 1860s, '70s when they were doing the testimonies for the Boundary Commission. They talk about traveling mauka way up the mountain they would catch birds or things you know for the old days things like that so we know people traveled the land. A wide range of area. And if you go out on these flats here and you see old grave sites and stuff like that you know people had to be there sometime before.

JM: Yeah, I'm sure because everything was on foot before. I mean everybody, no matter who came on your land you always have good aloha they not going to cause trouble...

KM: Yes... This has been really good, and you think though maybe we should try talk to Raymond Fujikawa.

JM: Try ask him maybe he might have used the trail to go beach or he'll tell you stuff I don't know, I hope...

KM: Is there anybody else that you could think of that we should try and talk to?

JM: [thinking] Raymond might know something, okay another old-timer that probably... I don't know how much he did or would know but I just don't want to you get to the kind guys get excited they put in more than what they know and you know that's the part. If they just come out, just really what they know, then okay, that's a good way to go. I don't know there's another one maybe you could try Tommy Kaniho. You know Tommy Kaniho?

KM: I know his 'ohana.

JM: The boy, check with the old man.

KM: So Tommy?

JM: Yeah, he lives down Kamā'oa, right on the road.

KM: Okay.

JM: You go drive down Kamā'oa, you can see him he live on the left hand side.

KM: Okay...

JM: After we left the ranch and all that... See when the Damons bought the ranch, he wanted to be manager, but Freddy Rice was made manager. He went to school for that and got the degree. Freitas had been one of the leading men for Glover...

KM: Yeah, amazing! Good, good history, thank you.

JM: Yeah, that's what we did.

KM: May I ask you folks you said you had six children?

FM: Yes.

KM: All your children hānau out in Kahuku?

FM: Only the older girl she was born in Kona. The rest was all born in Pāhala.

KM: Any of the children followed you cowboy or they went elsewhere?

JM: My oldest boy stood on the ranch then he got married, then he left. The girls, they...

KM: The daughter you said still live Ka'ū, Wai'ōhinu side?

FM: Wai'ōhinu.

KM: You'd mentioned Billy Meinecke, Will Meinecke?

FM: Yes.

KM: You folks used to go holoholo sometimes?

JM: Down to his place, yeah. Talk story with him, yeah.

FM: He's so interesting, I love to hear him talk and once he came up the house.

JM: Yeah, yeah he came up.

KM: You folks never went holoholo with him down makai lands like that?

JM: No, no never had chance to go.

FM: If he was alive he would have been a good person to talk to.

JM: I didn't have to go because when he come back and if he would bump into me I know from...the first step he took to the last one [chuckling].

KM: He really knew the trails and things too.

FM: He really knew the trail, yes.

KM: Used to have old families you know up on the mauka section Kahuku by Pākini above kind of the ranch side, had a few old Hawaiian families before. Kawaha was one, this was before your time, the old man Kawaha was even a sheriff in Ka'ū for a while. I think George.

JM: George Kawaha.

KM: George Kawaha yeah?

JM: Yeah, yeah that's the one.

FM: You know him.

JM: Yeah, Kawaha, you remember?

FM: Yeah.

JM: That's the one my daughter's place, I mean...

FM: My daughter bought his place.

JM: Bought his place, yeah, yeah.

KM: Oh, okay.

JM: He come down there and he said, "Oh, you know I get some, I raising some sucklings." So, I figure was pigs.

FM: [chuckling]

JM: He takes me in the back there and he get whole bunch of pups.

KM: Of course, 'ono!

JM: Yeah.

KM: Kālua the buggah [chuckles].

JM: Whatever, whatever [chuckling].

FM: Yeah, we know that old man.

KM: No other old Hawaiian families you can think of though, you mentioned Kaniho. He worked out there.

JM: Kaniho was working on the ranch, I know before my time then he went to...I don't know how long he was there before that or what he know if he was fisherman or stuff, I don't know.

KM: Cause most of the Kaniho's out Waimea side.

FM: Waimea.

JM: Yeah, yeah this one here was...

KM: Kahua and Waimea side.

JM: Yeah, Tommy he was there so I don't know. I mean again too, when you go over there, see what you come up with.

KM: No more old families Keli'ikoa, Kawaha all the old people gone I think.

FM: Those I don't know anybody there anymore.

JM: Used to be down Kamā'oa was Peke Bob.

KM: Peke Bob?.

JM: Old man Peke Bob, he died too.

KM: Did Kauwē used to go around, you remember Kauwē because they get some connection Kamā'oa.

FM: What was his first name, Joe?

KM: I think so, this one passed away, the old man.

JM: Yeah, yeah.

KM: Used to take care the Mormon Church all the time.

FM: Yeah, he passed away.

JM: Yeah, I know him that one too.

FM: That one we knew.

JM: But all the Kamā'oa you heard even the Hawaiian Ranch was down the Kamā'oa road before, they had a camp and then beyond that was Peke Bob, that's his place. The old man, he used to go on the little horse, go help everybody brand, especially Hawaiian Ranch. Ride on his horse all the way down and come back.

FM: Keli'ikoa, is that what you said?

KM: Yeah.

FM: Isn't that, he died too that man...isn't that the one who lives right next to Wong Yuen Store? Wasn't that his last name?

JM: Yeah, yeah.

FM: What was his first name?

JM: [thinking] Yeah, yeah Keli'ikoa.

FM: Maybe that's the one.

JM: I can't think of his name.

KM: The old families had some connection.

FM: He would know a lot, he died long ago, he's gone.

KM: Wong Yuen passed away too and he wasn't that old, Walter.

FM: Yeah, Walter...so sad.

JM: Well, the brother Jack.

FM: And the brother too.

JM: Jack, he was before that.

KM: Is it Tommy McComber? At the church, who's the McComber?

JM: Benny.

KM: Benny. Is Benny, I saw McComber on some of the papers you had here, name?

JM: I don't think so.

KM: Yeah, cause Benny's father was already sheriff down that side yeah?

JM: Yes. Benny McComber. As far as I know, no. On top there during my time, it was always clear. And we used to go through the Hilo, Kona every so often on that road. Those were the only main cars you get. Go one day this way and spend over night there and then once that way. The next day we come back, to see all through there as far as I know, that's all.

KM: It's very interesting what you've described about, at least by your time and what it sounds like you were hearing from the people that were the generation above you working the ranch. People coming down here it was a very small group, basically associated with the land with the ranch activities like that.

JM: Yeah, up as far as I know on our ranch.

KM: It would be really good, we should try and go maybe out and even from below Kahuku Ranch. Because there's these discussions again this is the thing that I'm just curious about here. [pointing to trails identified on the 1932 Army Map] You see this is what would now be the old Kamā'oa Road here. And there's this one trail that cuts across below here comes down.

JM: Go down Wai 'Ahukini?

KM: Wai 'Ahukini.

JM: Yeah, yeah there is a trail from the pali, come down and that's the Hawaiian trail, that's the one you was talking about earlier.

KM: That's right, that's right see the trail from the ocean side you see comes along and then by Wai 'Ahukini go up the pali. So that's much lower and that's not in this project or study area that they're looking at over here.

JM: No, no it's way over.

KM: The one really intriguing thing though that I see here. Do you remember hearing the name Māmalu, Pali Māmalu, or they call it Māmalu cliff or something like that? Or did you hear Mōlīlele, the older names of the old coast?

FM: I never heard.

KM: You don't remember?

JM: Yeah, yeah that would be on that part. Who was that now I'm just trying to think of the guy that, somebody came and was telling me about that names. [thinking] Oh, okay remember that lady that I told you that she came.

KM: Yes.

JM: There was a guy there and he was naming, names like that and I looked at him and all the boys. And Martine said, yeah and they kept talking, all I know was Wai 'Ahukini that's all [chuckles] that's all that stood in my mind. But he was naming the trails, that other guy that was with him.

KM: Older guy.

JM: Elderly guy.

KM: It's very interesting because you know there are, it would be interesting you know we'll put this together, this interview like this. There's some very interesting things that were written in the old Hawaiian Newspapers. Mo'olelo you know old stories about how place names came about in some cases. This one trail here, you remember that? Below Kamā'oa Road come down Wai 'Ahukini?

JM: Yeah, you go right under the corral you go all the way down there's a corral close to, you know where the tracking station is?

KM: Yes.

JM: Okay, just above there, the cattle guard. Right where the cattle guard, it's right below that. You go from there you walk you find the trail go down.

KM: That's an old trail?

JM: You have to ask Daleco, you know what I mean. You get one trail like that you get

everybody. You know how that goes.

KM: Yeah. Now there's one other thing that's shown here coming out of Pākini into Kahuku. Here's the ranch house over here [pointing to map] this is Kahuku Ranch side here.

JM: Yes.

KM: You see come down the pali. There's one trail out here, now this map again is 1932. So we know that it's pre-dozer, because the dozers were after World War II, right.

JM: Yes.

KM: [pointing to trail from uplands to Pōhue vicinity] You don't remember seeing something of an old trail cut across here? If this is Pōhue Bay, here's Pu'ukū this is mid-way; Kailiki'i I think this side over here.

JM: This side is Kakio.

KM: Kakio, yes. This old trail, you don't remember a trail though across here?

JM: [thinking – shakes head]

KM: No...okay.

JM: Above get this one walk across but that's the same that's the Hawaiian trail [indicating the coastal trail].

KM: Yes. And then Pu'ukū, it is very interesting to see this line marked here on this map. See because one of the things they were doing when Bill Bryan them were trying to go through for the army. They were trying to figure...it's like they knew something was coming up already before the war. They knew something was coming up so a lot of these guys went out to look for old trails, points where they could put fortifications or observations posts. That's how this map was actually developed for the army so they could note routes of access like that. On this side no old trail you remember, only the Kuwaye road?

JM: You mean ours on the road?

KM: Yes.

JM: Yes, just that one old road and then...

KM: And it comes down Pōhue near Pu'ukū yeah?

JM: Yeah, they made that straight, they asked permission, that was just you know they picked their sight, just can go down.

KM: And go straight down you said.

JM: Yes.

KM: The Kuwaye one went straight down?

JM: Yes. You look from the top even from the gate you look down you can see straight there more or less, they pick the better spots.

KM: And that pond you were talking about Mike also, Kanonone, from the ponds back there, they were pumping water all the way or were they trucking it?

JM: They trucked it.

KM: They suck water, truck go up?

JM: Right, right water truck.

KM: They were using the water for?

JM: Yeah to pack, today and age so already back then, already that thing was started and the thing make too much dust and all so.

KM: And that's brackish water though? Pretty good?

JM: No, salt water, the ocean comes over.

KM: Oh.

JM: So many times I see the whole place it's under water.

KM: Just salt water basically?

JM: Yes, yes. Way back when I first came there yeah there was a right, you go down to that Lauhala there was a bank like, a high bank all the way around. Like a wall, but then once we had that high surf, oh man that's the worse one. That whole area was under water, the first one. Then that I guess knocked the wall and from then on we had another one again and that buggah came all the way in. And there was so much fish inside this other side, the brackish one, that we used to go at night.

KM: So you could go?

JM: And catch, catch two or three and take out and then throw net. Close by, we throw back in there.

KM: That's right.

JM: But then when that thing went change like that even the lauhala trees, too much salt water I guess.

KM: Oh, so the lauhala trees went down, no more lauhala now?

JM: Not much, not much.

KM: Okay. You folks practiced that also though, you would throw net outside and you would restock?

JM: Yeah.

KM: So you get easy fish when rough water outside.

JM: Sometimes you would throw, yeah we had all kind of stuff inside there, they catch.

KM: Did you hear was that something that they used to do before you think or was that just you folks...

JM: As far as I knew that was just us. We come down if we catch something close by right near, right over there we throw 'em in the bucket we go over there and dump 'em inside. The small ones and throw 'em all instead of pick 'em out, throw 'em away they throw 'em in there.

KM: Good.

JM: There used to be a lot but then when that high sea came in that leveled out that whole area. So had hardly sand but before you could see a big sand wall going all the way through to the other end and then rocks.

KM: Do you remember in '59 had that hurricane Dot like or something? Then something in the '60-ish thereabouts?

JM: That's the one.

KM: So that time that early is when this started?

JM: In the '50-something we were down the beach, my wife was with us and a friend of mine. He passed away last year, Sam. We were diving and we went down there and everything was good, all of a sudden, gosh remember that high sea...

FM: Yes.

JM: ...and we were driving in water going out of there, rushing trying to get out. The level came up and...hey something.

KM: That long ago in the '50s like that early '60s?

JM: Yeah, was in the '50s.

KM: The pond, that's when you saw this change already?

JM: Yeah, the thing started to but on the outside man, that water really came up high. That's the highest I ever seen all the way till way back. The jeep we drove, we went there by rocks all those rocks came back in the water, trying to get out of there.

KM: Amazing!

JM: We rush getting home.

KM: The land changed some.

JM: Yes, yes.

KM: Good though, we got to talk story. There are things that are important that we can take care of from our past, and just share some of the recollections. The interview that I'm doing here is, I'm going to get it transcribed, will take me a little while but we'll get it transcribed. I need to get your mailing address too, so I can send this transcript and the recording back to you. The video tape we're going to, we'll dub it and we'll send it to you. I think it's important that you have it in your family.

FM: Oh, that's nice. Yes, exactly.

KM: Well and just having the opportunity to hear some of his grandfathers' stories about...and these values about land use. If you take the right to travel here and take from here you should...you take first the responsibility, you care, you share. Not just come and take, take, you come and give back some...

JM: That's true and it was always taught that way...

KM: You have to, that's good so you know you record this, the family can keep some of these basic values alive and in the families like that.

FM: That's true.

KM: You take care of the land it'll take care of you.

JM: Right. That's the way to do it, I always believe that...

February 15, 2004
Leonard Radcliffe “Rally” and Patricia “Pat” Gilman-Greenwell
Kahuku Field Trip Interview
with Kepā Maly, Laura Carter Schuster and David Greenwell

Leonard Radcliffe “Rally” (1913-2006) and Pat Gillman-Greenwell (1924-2017) were long-time friends and had contributed a number of oral history interview to the ethnohistorical work done by Kepā and Onaona. Rally Greenwell, and part of a long-time kama‘āina family of ranchers who worked on the lands of Kona, Kohala and Ka‘ū. His Wife Pat was born in 1924 on O‘ahu and also a descendant of a long-time kama‘āina family of Hawai‘i (*Figure A-11*). Kepā and Laura Carter-Schuster first met in the 1970s, and periodically stayed in touch over the years. Laura also shared familial relationships with the Greenwell through the Gilman side. After a portion of Kahuku had been added to Hawai‘i Volcanoes National Park, where Laura served as the NPS archaeologist, she began field work and research to document the cultural landscape of Kahuku. In early 2004, she ask if we (Kepā and Onaona) would be open to trip to the Kahuku uplands with Rally who had worked at Kahuku periodically when it was part of the Parker Ranch holdings (working from ca. 1938 to the 1950s). We of course agreed, and planned the outing.



Figure A-11. Kahuku Field Outing Participants February 15, 2004
Back row - L-R - David Greenwell (Rally and Pat’s son), Chris Greenwell (David’s son),
Richard Schuster, Laura Schuster (between Rick and Lois)
Front row - L-R Onaona Maly, Terry Greenwell (David’s wife/Chris’s mom),
Rally Greenwell, Pat Greenwell, Lois Schuster (Pat’s sister and mother of Richard)
(Photo KPA-S1712)

Because the interview was conducted nineteen years ago, and since we were not GPS data point capable, we asked Laura Carter Schuster to assist us in annotating a map (*Figure A-12*) and to write some notes that might accompany the annotated Honu‘apo Quad Map of 1924. Laura kindly provided both a map and notes, and those help set the scene of the narratives recorded in the transcript that follows.

January 14, 2023
Notes from Laura Carter Schuster
Oral History Interview Outing with Rally Greenwell and ‘Ohana

...I’m going to recall from memory that trip that we took with Uncle Rally and Aunt Pat and family. You have sent me the 1924 Honu‘apo Quad of the USGS map series to use to track our excursion that day. On our trip we started on the “Old Belt Highway” at roughly the location where there is a break in the stone wall at BM elevation 2099 on that map. Also, above place name of Pu‘u Nānāi‘a (that was not mentioned by Raleigh), but what he did recall was that that Ainapō–Kahuku Trail that is mauka of the break in the wall. In fact the break in the wall, allowed cattle to move through this area on the trail that started below the current newer highway on the Kahuku Ranch lands. The water line and the stone walls were additions by Parker Ranch from the files of Parker Ranch while they owned the Kahuku Ranch lands.

We couldn’t drive up the trail location at that point, so we accessed the NPS lands via the paved road into the property just off the main road before the makai entrance to Kahuku Ranch.

On the USGS map I’ve identified roughly the route that we took that allowed us to get to a point beyond the current access point for visitors. We drove up to around the 5000 ft elevation to the very large paved water collection basins. This would be before the current access road take a sharp right up hill along the current boundary line and rock wall.

We stopped at two locations before reaching the 5,000 ft level water collection basins. The first stop included the remains of the rain-shed (foundations and roof support) collection system with connecting collapsed wooden water tank, and remnant water distribution piping. This system was documented as part of the CESU agreement with UH Manoa Historic Preservation Field School.

On the 1924 map, it may be located at the top of the waterline from BM 2099 that terminates at BM 3496. I believe that rectangular box on the map is the rain-shed structure. Uncle Rally remembered a mid-slope water tank. That may be the location.

The second stop was at a cross road that marked the highest point of pastures that were laid out by Glover. Anything above that location (as I recall) was of later development (Damon Estate) and used by other ranch owners. All of the paddocks used by Rally were those marked 1 – 4 on the park’s existing paddock map (from Damon Estate)¹⁴.

Rally recalled that the boundary for Kahuku Ranch was more inclusive of the lands that are now part of the Hawaiian Ocean View Estates (HOVE). This is true as when that development began the ranch sold off some of the lands of Kahuku above the highway to the developer.

¹⁴ See Figure 20. In oral history interview with Keola Medeiros, dated March 13, 2023.

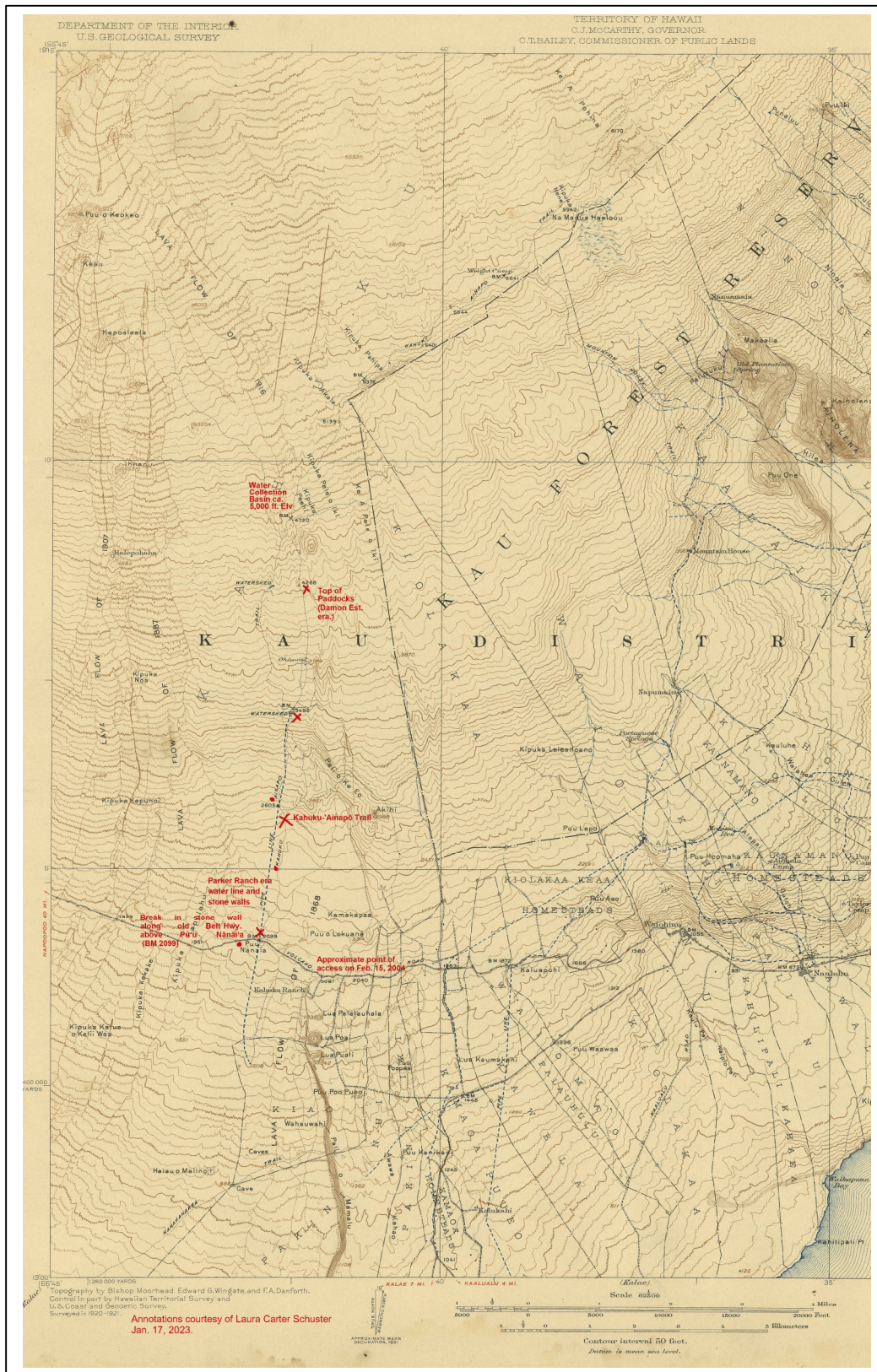


Figure A-12. Annotated Honu'apo Quad Map (1924), indicating route and areas traveled during the February 15, 2004 Interview. (From Notes by Laura Carter Schuster)

During the interview, we traveled along with several generations of family members, and on the trip mauka from the Highway, recorded recollections shared by Rally, and discussed places that Laura had questions about; also stopping at various locations where more of the family joined in on the learning expedition (Figure A-13).



Figure A-13. Pat and Rally Greenwell at Kahuku, Feb. 15, 2004 (Photo KPAS_1698)

During the trip Rally covered a number of topics, among which were:

- The location and designation of Parker Ranch's Paddocks (some made with stone walls and others with a combination of wire, posts and walls);
- During his time, the operation did not run below the highway (describes their ranching practices);
- The water system, various reservoirs and water catchment sheds;
- The occurrence of remaining koa and 'ōhi'a forests, various kīpuka across the mountain slopes;
- 'Alalā (*Corvus hawaiiensis*) were still seen in the upper forest zone, though not as numerous as those in the Pu'u Wa'awa'a region;
- The upper pastures didn't extend much above the 5,000 foot elevation;

- They did occasionally use the ‘Āinapō trail; and ran cattle across the mountain lands.
- Discusses some of the old Hawaiian cowboys, and recommends several other individuals to speak with.

The interview released by Rally and Pat Greenwell at the time of the outing in support of efforts to better understand the history, features and land use on lands of the Kahuku Ranch.

(Rally & David Greenwell, Laura and Richard Schuster and Kepā in vehicle driving along old Māmalahoa Highway alignment, mauka of new highway; discussing scenes along drive.)

KM: ...Rally, when you first came out here was the pavement already down on this or did they not pave it yet?

RG: This was already paved.

KM: It was paved.

RG: Yes.

KM: Was this a part of that sort of 1930s pavement project? Do you remember?

RG: No, 1930 was before my time. I came here in... [thinking], probably '38, '39.

KM: Okay. And so the pavement had come down?

RG: That's right.

LCS: I think it was that effort the road, the CCC road work effort right?

RG: CCC didn't come in here until probably about '39.

KM: Yes... [commenting on features seen while ascending the access road] Now, the walls were here already right, you said?

RG: Yes.

KM: Because we see the old communications, 1860s, even 1870s for when they put this alignment in and then coming back after the 1868 lava flow.

RG: Laura, some place around here was where the road went mauka.

LCS: Right.

RG: Over there.

LCS: Right here?.

RG: Yes, okay.

LCS: Okay.

RG: And this paddock up here was called, Number 1, and makai of the road was called Number 4.

LCS: Okay. Let me take a look over here.

RG: And that was the car that I rolled over [joking about an old, abandoned vehicle on the side of the road]...

Group: [Stops and gets out of vehicle, discusses old Kahuku paddocks; joined by second vehicle with Pat Greenwell and family members.]

DG: This road, Kepā, I think it was paved by E.E. Black.

KM: That's who it was, thank you! E.E. Black, you're right.

LCS: E.E. Black for pavement.

KM: They were in the '20s and '30s.

DG: Before them I think Ke'āmoku stretch was Medeiros.

KM: You mean this side Ka'ohe side or Ke'āmoku? I know Medeiros was out here too, the one living at Ka'ohe.

DG: I think that's a completely different Medeiros. Medeiros I think was a contractor from Honolulu.

KM: I see, so not the Medeiros that was part-Hawaiian, married to one with Mokuohai's daughters? Thank you. Rally, David also remembered that it was E.E. Black, the name of the company that was doing the paving work. They were contracted all the way through Volcano actually past Nāmakani Paio.

LCS: [Referencing points on map] Okay. This is the Honuapo map from 1924 [Figure A-12]. Let's see where are we. We're here [pointing at location on map], this should be at Kahuku Ranch, and here's the road, right here this would have been the road.

This is the line, that's a pipe line.

RG: Yes, there was a county pipe line that came, and there was a tank right inside there.

LCS: A water tank right inside there, okay. And that was right at this...?

DG: Right by the gate.

LCS: That gate?

RG: Right inside here, right inside the gate.

LCS: Okay. That was from the county or something, right?

RG: That came from the county spring above Wai'ōhinu. There was a name to that spring.

KM: Yes.

RG: If I heard it, I would...

LCS: Above Wai'ōhinu?

KM: Not Hā'ao?

RG: It could be Kepā.

KM: Could be Hā'ao.

LCS: Where's the other one, the Kilauea map.

RG: Then that line kept on going over to the paddock they called Number 5, up side of the road.

LCS: So the paddock that you had makai of the road was?

RG: That was Number 4.

LCS: Just right here is Number 4. Okay. This would have been Number 4 and then mauka is Number 1?

RG: Number 1.

LCS: Okay. Now, that's very different from... This is Glover's time...

RG: They changed it around.

LCS: Damon Estate right.

RG: And then Freddy Rice came in and they changed it around, so quite different from my time.

LCS: Right, okay.

RG: The cattle never went any further that way, [pointing north towards Kahuku-Manukā boundary], right where those old trees are, that was all lava in there, and that was more or less the boundary for the cattle. Except way out there was a paddock they called Number 5.

KM: That was way mauka?

LCS: Way up?

RG: Maybe about three miles out along the highway.

KM: Oh, okay.

LCS: Along this road?

RG: Yes.

LCS: Three miles out just from this point over. This point north.

KM: Yes.

RG: This was Number 1, then there was another paddock above that... [thinking] They called that Number 2 and then Number 3, and Number 3 mauka. And that was the highest paddock above.

LCS: And Number 3 mauka was about how far inland?

RG: I don't know.

LCS: Half a day's ride?

RG: That Number 3 mauka is where the fence started that the CCC people put in.

LCS: Oh, okay. That's up at the 5,000 foot.

RG: Okay.

LCS: That's up high, that's up here [pointing to location on map].

RG: Yes.

LCS: Okay. That's where we're going to drive to today is go up to the 5,100 foot elevation.

RG: The cattle never went above that.

LCS: Okay.

RG: Except I think a few wild cattle up there but the domestic cattle, no.

LCS: Okay. The old trail we were talking about, that went up along 'Āinapō section, was the Kahuku-'Āinapō Trail, that's what it says on this map. Do you remember calling it anything?

RG: No. Where are we right now?

LCS: We're right here.

RG: Okay. This road went up, this 'Āinapō trail way over here, I know nothing about that.

LCS: Okay. But the trail that you went on, you would start from low down right here.

RG: Right here.

LCS: Okay. That's exactly what it shows here.

KM: That's the trail that's shown here?

LCS: Yes.

KM: Do any of these names... do you recognize like it had like Pali o Kā'eo? No? Coming up further you see some of the kīpuka names or? 'Ōhi'a wai, looks like a small water hole.

LCS: A spring.

KM: Do you remember a water hole along the trail?

RG: No. There was a water shed up there, the name means nothing to me.

KM: Okay. Here's the watershed, Kīpuka Pe'ehi or Peahi perhaps?

RG: No.

KM: Kīpuka 'Ākala?

RG: No.

KM: None of the names.

RG: I think we never used them. Does it say anything about a water shed?

LCS: Yes, it's right here. I'm going to take you there.

RG: Okay. We ran cattle to maybe about here.

LCS: We're going to go by that water shed today too.

RG: And just below the water shed, there was a branding corral up here.

LCS: Just right above, right here, there was a branding corral?

RG: Yes.

LCS: Okay.

KM: Fenced or walled?

RG: Fenced. But those fences are all pau now, I'm sure.

KM: Basically it went 1, 2, 3 and 3 mauka in line, succession straight up?

RG: Yes.

LCS: This section in here. Okay. And that went all the way up. Those paddocks were really, were they clear or were they heavily forested?

RG: They were forested, but not that heavily forested.

LCS: You could see?

RG: Except when you get in this side over here and then that was...

LCS: A lot.

RG: Above where we met, where Jimmy Glover had his lumber.

KM: Yes.

RG: Up in there that was thick forest, we never used that.

LCS: Okay. And you never used, you were saying that you only used this strip right here. You never went over to the west or to the north?

RG: Except to what we called Number 5.

LCS: And Number 5 was? That was how far over? That was the three miles?

RG: About three miles out yes.

KM: Is there a trail from there also?

RG: I take that back. There were a few what they called kīpukas in between.

LCS: There are right.

RG: And when there was good weather then they used to put a few cattle in there but they were not worth mentioning, they were small.

KM: Yes.

LCS: Did you just refer to the areas just by the kīpuka name or by the?

**Pastures-Paddocks were referred to by numbers during his time
(See *Figure A-21*, in interview with Keola K. Medeiros, Mar. 13, 2023)**

RG: No, just Number 1, Number 2, Number 3 mauka, Number 4 down here, Number 5.

LCS: Number 4 down here. Did this go all the way down to the house? The Number 4 pasture?

RG: Just on this side of the house. There is a lava flow in between.

LCS: Okay, right, right. Just whatever is green...?

RG: Down here, yes.

LCS: ...above the house and to this point right here, that was 4?

RG: Right. And a little ways over here, down.

LCS: All the way down this loop Okay.

KM: You folks didn't take pipi makai below 4?

RG: No.

KM: Was it all fenced or walled in from that section?

RG: Lava flow, as I remember it.

KM: The lava flow, yes.

LCS: Right on this. On the heights where the pit craters are, did they use that area?

RG: No.

LCS: They never used any of that?

RG: No. Except on top.

LCS: Right, on top. Not in the pit craters?

RG: No.

LCS: Okay.

KM: And your fattening paddock that you'd described was?

RG: Right around the house.

KM: Right around the house and you said pigeon pea was brought in?

RG: That's right.

KM: That was a good fattening feed?

RG: Yes. At one time pigeon pea had his place. It was here, Kohala, Maui, in fact there was some Rice that had a meat market in Honolulu and they used to advertise his pigeon pea beef.

KM: I think Arthur Hyde Rice.

RG: Yes, could be.

KM: The old man, yes.

LCS: Okay. That really helps out. So just occasionally you would use the other kīpuka around here?

RG: That's right.

KM: Going towards that three miles to Number 5. A couple of miles down, nearer you get into the Ocean view houses now. There's an old trail that cuts mauka. Do you remember that old trail that cuts mauka? It's still got a fence on it along the highway here. Did you folks use a trail to get up to the kīpuka from that side or did you just come from this road?

RG: In my time we just came from this road. That fence may have been put in afterwards maybe, Glover or Freddy Rice.

KM: Maybe it was Glover's time.

LCS: [pointing to locations on quadrangle map] This is the upper section. This is where the cabin is, Punalu'u Kahawai.

RG: Kahawai.

LCS: Right, Kahawai that's where the cabin is. That's the CCC cabin that was put in.

KM: Okay.

LCS: And when Rally and I spoke before, he was telling me about the fence line that went along the boundary. And you said that it was the boundary between Kapāpala?

RG: Kahuku and Kapāpala, as I remember.

KM: Yes.

LCS: That's much the higher up boundary. There is the CCC road that comes in here, and this is part of a trail, the Kahuku-ʻĀinapō Trail, it continues up above the house.

KM: ʻAe.

LCS: From here they would drop down to Kapāpala.

KM: Did you ever run pipi from the Humuʻula section across here?

RG: No.

KM: You didn't?

RG: Yes and no. I took cattle from here, Kahuku along down to Waiʻōhinu, up to Kapāpala, to the halfway house in Volcano. And then from Volcano to Humuʻula. Willie Kaniho came from Humuʻula side.

KM: Right.

RG: I never went down that road.

KM: Did you go to the Keauhou Ranch Headquarters as far?

RG: Yes.

KM: Not up to Keawewai?

RG: No.

KM: Okay.

LCS: Yes. You did go up to Keawewai, the CCC house you mean?

KM: No. Keawewai is mauka of Keauhou.

LCS: Okay.

RG: But this was all rough country, muddy and forests [pointing to Kahuku uplands on map]. I think Freddy Rice tried to do something up here. He let buffalo go up there, and some long horn Texas cattle, I don't know what else.

KM: Hmm.

LCS: Three miles from where we are right now which is right here. That would be...

KM: See this what they marked at Puʻu o Kamāʻoa, down here?

LCS: Yes.

KM: Right from there, across the existing highway is that trail that's still got the ʻōhiʻa gate posts, but it may have been from Glover's time. But, there's one additional trail that cuts up and goes into the mauka lands. You didn't use that you said?

RG: No. I'm sure that was after my time because I'm sure that I would have heard about it or seen it, and I don't remember any trail.

LCS: There's this old jeep trail that comes up this way. Is that something else? Is that the one you're talking about?

KM: Where are we in relationship to that?

LCS: We're right in about here.

KM: Okay. They don't even show the trail then, this trail that's by us now, on this one.

LCS: [looking at map] It's about right in here.

KM: Did you ever see, aside from these walls, the historic walls, did you ever see any, what might have been pointed out... Did any of the cowboys ever say, "here's a cave where someone sheltered or the old people used to stay." Did people talk about heiau or burial sites or anything on these lands?

RG: No.

KM: Not that you...?

RG: No. I gave Tommy Kaniho's name to Laura, that might be the only fella alive today that might know, because old man Martinson was his grandfather, who was manager here.

LCS: Yes, okay.

RG: I don't think there were any burials. I never heard of them up here.

PG: Hard digging.

KM: Even in the fractures and pits like that and caves. Could we just ask about accesses for a minute. Were there people trying to come on to the land? Did you folks ever see... Even from the mauka house, were people trying to travel mauka to gather anything that you remember? Or go down makai to the fisheries at all?

RG: No.

KM: Not that you ever saw.

RG: Pretty far from here, if they wanted to go.

KM: It is. But you know it's amazing there were kuleana that were claimed.

RG: Down here?

KM: On to the Kahuku lands like that, there were some that were actually awarded. You go down makai. Did you ever go makai when you worked here?

RG: No.

KM: Never to Wai-o-'Ahukini or anything like that?

RG: No. This road [chuckling] and the house is as far makai [chuckling]. Oh wait, I take that back, below the house Parker Ranch leased a little plantation land down there and we did go down.

LCS: So when you were here, do you remember seeing any wildlife at all. What kind of wildlife did you see?

RG: Including cattle?

LCS: Sure [chuckling]. Or otherwise, how about birds. What kind of birds did you see over here?

RG: Crow.

KM: You did see 'alalā.

RG: Mauka, in the koa, where the koa was.

KM: Yes.

RG: Other than that, I don't ever remember seeing any pheasants, turkeys or anything, just way up the crow.

LCS: And no nēnē, you don't remember any nēnē or anything over here?

RG: No.

KM: When were you out here? What period of years about? How many years?

RG: [thinking] Probably...maybe 1936, '37, '38, '39, '40, '41... [thinking] maybe to '39. I think when the war broke I think we'd moved out of here. I think.

LCS: Parker Ranch didn't sell the property until '47.

RG: That is right, I was at Kahuā.

KM: You were at Kahuā, yes.

LCS: They didn't sell until '47, but you were out of here before?

RG: ...talking of wild cattle we used to drive; we had a big branding corral up there. We'd drive cattle in there and then we'd bring them down here to the house. They used to have what they'd call pini, they were tamed cattle.

KM: Yes, oxen like.

RG: They would take the wild one and tie it to the pini, and then you let 'em go, and then the pini would bring it home.

KM: Bring 'em home. One on each side?

RG: No, only one to one.

KM: Okay, one to one. A yoke like or something?

RG: A swivel. A swivel and ring on two sides and you tie one here and tie one there. And then we'd use that for a while, and then we only had about three pini, and we had quite a lot of wild one's so what we would do we'd catch the wild one's, tie two wild one's together.

KM: Ahh.

RG: And then you put them all with the herd that comes down, and if one tries to run away the other one would hold it or if the two went together there'd be a tree there and they wang in the tree [chuckling].

Group: [chuckling]

KM: These pini like that you would take. Were the pini usually bigger than the other pipi?

RG: Oh, yes.

KM: They could yank them along?

RG: Yes. They had a few milk cows at headquarters, and their calves they used to tame them and turn them into pini so that they would be really tame, and big animals.

KM: So interesting.

LCS: Why don't we drive down another three miles or so from this area, so that we can see whether or not there's anything there? Will there be a trail by the edge there?

You were saying that the Paddock 5?

RG: Oh gee, there was no trail. Before we used to just go along the whole road and then there was a tank there, and a pipeline all along the road.

LCS: Oh, I see. And that was your marker, you knew where you were just from the water tank that was on the road?

RG: You knew exactly where you were going.

LCS: Yes, of course.

RG: But not today.

LCS: A little different.

KM: In your time by the way, pipi, there wasn't much running pipi back over the mountain. Were you trucking in your time as well, mostly?

RG: Yes. But you see, we used to ship cattle out of Ka'alu'alu.

KM: Of course.

RG: The fat cattle would go to Ka'alu'alu, but other than that if we wanted to send them to Waimea, we'd put 'em on a truck.

KM: This road, how long was your trip into Waimea from here? On the old road?

RG: On a truck you mean?

KM: Yes. On a truck?

DG: One day, yeah. You folks used to go to... [thinking]

RG: Ke'āmoku.

DG: By... [thinking]

KM: Kealakekua side or?

DG: Below Kalawamauna, yeah?

RG: Ke'āmoku, yes.

KM: So one day you would get as far over as Ke'āmoku?

RG: Ke'āmoku.

KM: Kalawamauna?

RG: And the truck comes back.

KM: Wow!

RG: Load another load, next day.

KM: So you would be holding them at Ke'āmoku section? Like when you and I went out there, you would be holding them there?

RG: Right, in the paddock.

DG: That was the closed point.

LCS: When I was speaking with Rally before, we were talking about how often they would run the cattle on the old Kahuku-Āinapō Trail, and you were telling me that it was maybe once every five to ten years or so right.

RG: I think so, yes.

KM: In your time?

RG: Yes.

KM: Because before, it was more frequent?

RG: I think, yes. Because during my time, we had the trucks. And maybe people from this side would just ride up there without cattle, I don't know. But as far as taking cattle, you're right just once in a great while.

LCS: So between the areas you have as paddocks, and then you'd have the forested above that 5,000 foot elevation, you were saying that there weren't very many cattle in there. But where they were, was that pretty typical the pipi would stay with the other cattle or would they just?

RG: It was fenced off.

LCS: It was fenced up there.

RG: The tame cattle in the paddock, and the few wild cattle out in the big forest.

LCS: Just a few but not...

RG: They could roam way up above.

LCS: They could go all the way.

RG: Kapāpala, yes.

KM: Do you remember was there a program of trying to eliminate those wild pipi at that time?

RG: No. But they did put the fence in, and I think there was thought that they might use that for tame cattle but we never did use it. It wasn't that good of a land, it was swampy and forested.

KM: Yes, and you see like here [pointing to map] Nāmanuoha'alou, this boggy portion. Interesting.

LCS: Yes. It's still wet, when it's been raining a lot you can still see standing water in this area, and some sort of little rivulet things in here. The forest changes dramatically as you go up, and beyond the wet forest it becomes very open. Right above the cabin here, it's an incredible...

KM: Thoughts on the weather you mentioned. Was it, do you think it was wetter before than now or not. Do you have an idea?

RG: I don't know. I haven't been around here for years.

KM: Yes, long time.

RG: You know, with the National Park taking the whole thing, I know we've talked about it at home when you were there. Why don't they just let the whole thing go, let the forest and the fern all come up in there. Just make it a...

LCS: You mean in the paddock areas?

RG: Yes.

LCS: I think that's one of their goals. They want to certainly restore the forest and the native plants, and they do want to do that.

RG: And then that way maybe you get all your forest come in, then maybe your crow will come back or nēnē. But if you're going to start running cattle in there, I don't know...

LCS: No. I think that's one of the issues that we have and the resource managers are very concerned about the... If we take the cattle out all at once that the increase of grasses and alien plants will just explode across that landscape. One of the tools could be the cattle. The cattle could help control the alien plants because they eat down the grasses and things like that. As the resource managers can come in and do their work that they need to do. It's trying to find that balance between getting rid of the cattle, and then having the resource managers come in.

RG: Yes.

LCS: That's what we were talking about, trying to have an area where we actually maintain the cattle as part of the cultural landscape.

KM: Sure. We're working on that at Pu'u Wa'awa'a now with Miki them. Same reason, because if you just remove all the animals the alien stuff grows so fast.

RG: Speaking of Pu'u Wa'awa'a. What's the idea of trying to burn the pampas grass?

KM: They're experimental plots that they've done. You saw those couple plots. They were very careful and they were very fortunate that it didn't...

RG: Took a brainstorm to do that.

KM: Yes. Very fortunate that it didn't go.

LCS: Didn't take off.

DG: The grass is so green now it's not going to take off.

LCS: But that's why they do it when it's green.

DG: Wait till the wind, and it gets dry and they don't have to worry about it somebody will burn it for them.

KM: Do you remember by chance? Were there still goats or sheep out here when you folks were out with the pipi at all that you saw? Or going across the mountain?

RG: Are you talking about Kahuku now?

KM: Here.

RG: Up here no, down below, were goats.

KM: 'Ae. You know all the early maps and stuff all...their first ranching enterprise were goats.

RG: There were a lot of goats in here.

LCS: Makai.

RG: Tommy Kaniho used to steal his grandfather's horse and dogs to go chase goats [chuckles].

LCS: Nothing up here, the mouflon was?

RG: No, I never saw any sheep here or goats. Down here and out at Number 5.

KM: Yes. Goats?

RG: Goats, no more. I never saw a single sheep.

KM: Okay.

DG: Tommy Kaniho, still alive?

LCS: He's still alive...
...Did we get the elevation of Number 5 or was it right off the road?

KM: Number 5 is just mauka of the highway, this old road?

RG: The old road.

KM: How far mauka do you think it went? Was it a thousand acres, ten thousand?

RG: It went up probably a mile, it was narrow.

LCS: I wonder if it was one of these kīpuka?

KM: Yes, this Kīpuka Noa.

LCS: Okay.

KM: Great.

LCS: Let's drive down the road a little bit. And what we'll do is we'll turn around, and then go back up to the headquarters now on the mauka side of the road...

Group: [In vehicles and drive back out to Highway 11; continue towards Pu'u o Kamā'oa, and old mauka-makai trail intersection.]

RG: ...Before, we used go up, drive, separate, brand and then we'd get finished and old man Martinson would say, "We go look for some more wild cattle." We'd go look for a few more wild cattle and rope 'em. Bring them into the corral and everybody was happy. You get home maybe about 5 o'clock in the evening, everybody having a good time. Today if they came home at 5 o'clock, they'd all quit.

KM: I know, it's not like you guys out at four or something and home [chuckles], after dark right. Out before dark and home after dark, before days.

RG: [chuckles]

DG: Yes, because that was their whole life pretty much.

KM: Yes.

DG: They didn't have television that's why...

RG: ...And before, you'd never have to worry about cars, there were no cars.

DG: You'd just drive them right on the road?

RG: Right on the road.

KM: Do you think, was there this kind of vegetation back then? You see the māmane and lehua like that?

RG: Yes.

KM: It was pretty much down here?

RG: Just about the same.

KM: Okay. You mentioned the 'alalā mauka like that. Would you compare it to the similar amounts like you had at home when you were growing up in Honokōhau?

RG: No, no.

KM: Much smaller population?

RG: That's right. You might see three or four or five up here. Kona by the hundreds.

KM: Yes.

RS: Ron Bachman was telling me about the 'alalā up above Nā'alehu.

RG: Must be same.

RS: He said used to be plenty up there, not too long ago I guess. Now you only hear about them only in like by McCandless ranch or something up there.

DG: Olinda, Maui.

KM: I think maybe they've lost the last one above McCandless, Keālia section or something.

RS: Yes. The hawks eat 'um.

KM: That's what they've been saying, because the forest is receded they're more susceptible to depredation. Have we passed Number 5 you think?

RG: No.

KM: Still further down. Is it in this section between the flows?

RG: Yes.

LCS: I'm looking for the old road, I think we're on it.

KM: Then it cuts across right there.

LCS: Okay, right there.

KM: At the 74 mile mark.

LCS: There's this 'ōhia post. Does this look familiar Rally?

RG: No.

LCS: This is just about two miles from where we were.

RG: I think Number 5 was up in there someplace [pointing mauka].

KM: Yes.

LCS: By Hawaiian Ocean view Estates.

KM: If you go down a little further we'll see the gate. But you're right since it's on this road Glover must have put it in.

LCS: Yes, because this is all Kahuku. All this is still Kahuku ahupua'a...

Group: [Stop at the Pu'u o Kāma'oa trig station, discussing the trail, and ranching activities.]

KM: See the post right across there?

RG: Yes. There was a stone wall, a gate was right around in here. That gate no, the Parker ranch gate was like that, stone wall.

KM: Exiting out?

RG: Yes.

KM: Okay.

RG: There was a tank right in here.

KM: Okay.

RG: This was Glover. Yes, there's Number 5.

KM: Okay.

LCS: So this is the entry to Number 5?

RG: Yes.

KM: There's something left of the gate, they've cemented it up and stuff they may have put that into private holding or something.

RG: Yes, I'm sure because I don't remember any cement.

KM: Yes.

RG: But this is the area of Number 5.

KM: Yes, Number 5 and there was a water tank then?

RG: Yes, right inside.

KM: Just on the mauka side of the old road?

RG: Yes.

KM: This now, Laura, this is Ocean view Estates or something, already?

LCS: Yes, this is totally Ocean view.

KM: This is out.

LCS: This was all developed, that's good to know. I was having some difficulty figuring it out.

KM: Pole 397 basically is what marks us, and I'll have that in the transcript.

LCS: Okay.

KM: Good. And you never had a reason to go makai?

LCS: No.

KM: This is so pele, it's just so rocky and everything.

RG: No, we never used makai...

Group: [In vehicles, driving south, stop at commemorative plaque, along Highway 11, noting 1868 lava flow, and covering of the old Kahuku Ranch quarters.]

LCS: ...Theophilus Brown, and the houses destroyed by lava April 7th, 1868.

RG: No, I've never heard anything about him.

LCS: Okay, just checking. He's not your relative, or not Gillman's relative?

RG: No, ours is Green, not Brown [chuckling].

Group: [chuckling]

KM: I've been pulling that all together. I can't tell you what it is right now but I've gotten all the leases and transfers.

LCS: Yes. I've got some of that, I kind of have a chronology already. Fleshing it out for each of the individuals.

Group: [Driving mauka along the Kahuku access road.]

RG: ...Laura, did you ever get a chance to see Tommy Kaniho?

LCS: I haven't spoken with him yet but I will.

KM: Where does he live, out this side?

RG: Nā'alehu.

KM: Good.

LCS: And Junior Molcelio came up, I met him. Junior he used to be here...

KM: Glover's time.

LCS: Glover's period, yes.

KM: And a little while with Freddy Rice too I guess.

LCS: Long time, yes. While Damon had it.

[pointing out building features, formerly a part of the Kahuku Ranch] This is a new building that Damon Estate has put up. The second one is the mill house.

KM: From the lumber?

LCS: The lumber right. Actually, that's what I thought it was, it's either that or a generator house. This third one over here is a new house that was put up in the '70s, and the landscape is all from the '70s. This is an oil shed and the one that I'm interested in is this one over here, this other house. And then these other two buildings.

KM: No one's living up here now?

LCS: No.

KM: There's a tank platform.

LCS: Did you ever see this house? Do you remember this at all?

RG: No.

KM: Junior didn't have anything to say about it. Junior lived in one of these houses right?

LCS: Yes. I think he lived in that one.

KM: Oh.

LCS: But the style of the house, the architecture and the fittings are all very early. That's why I was asking Rally if he remembers any of this, because of the period of time is probably after '39. And that makes sense on one hand, because this was supposedly there was a military installation here. They had a transmitting tower that was here. And that's why I was wondering what period and if Rally is not familiar with any of this that gives me some indication of later. This is part of a complex that we... Actually an old map for that shows some of these buildings here. And certainly from the Glover period, and you know if you just go down the

tax office it actually shows you some of that stuff.

KM: Right.

LCS: It gives you a plan what some of these buildings were...

KM: So the tank platform? Do you remember a water tank in this area by chance or...?

RG: No. The only water tank was right down by the road.

KM: Okay.

DG: I want to interject something. Just looking at this, this was either put in by the military or by Glover. You see this cut here, there's no ranch going to make a cut like that. The cut on the side of the mountain.

KM: Oh, in the back of the mountain.

DG: There's no ranch going to do that.

LCS: No, no I think that's all natural. I think that was natural. You think it's an unnatural cut?

DG: Yes. I think there was...

KM: Quarrying?

DG: There was some grading done in here because you see how this is round?

KM: Yes.

DG: All the way around. The military could have put this in where their houses were not exposed or... This ground is too flat in here and it's...

LCS: It's mostly, a lot of this is lava in here too. It's exposed like pāhoehoe stuff but you're right, it's very leveled. And there's a shaft that actually goes into the mountain here. A military shaft and there's an exhaust up on the top of the hill.

KM: Hmm.

LCS: Yes, that's a good call.

KM: When you were talking about, also the second building you said either generator or the mill. Is this where he was bringing koa down and milling you think or?

LCS: That's what I thought it was in this area. Because there are no other buildings anywhere else above there, in terms of for a mill. This has a slot in the floor, that one building does.

KM: Did you come up with Junior?

LCS: Yes. We've been up, we went all the way up.

KM: Great!

RG: ...I don't remember this at all. This was Glover's time I think.

KM: It looks like he could have been quarrying or something out of here.

RG: I think so, yes.

KM: Because he was doing so much roadwork too right?

RG: Oh, yes.

KM: While we're standing here, can I ask you a couple of questions?

RG: Sure.

KM: You only did that trip you were saying, Kahuku-Āinapō, Keauhou ranch headquarters. Once or twice?

RG: I never went all the way through.

KM: Yes.

RG: I went up this way, when the CCC was putting up their fence, quite a ways in, and then back again.

KM: Came back.

RG: In the Volcano area, I took cattle from here to Buster Brown's place.

KM: That's right.

RG: From Buster Brown to Humu'ula, no I never went through.

KM: Buster Brown's place was the Keauhou Ranch?

RG: Right.

KM: That Shipman and they had?

RG: Right.

KM: You never did the ride over Keawewai to Humu'ula?

RG: No.

KM: How about across Āinahou. Did you come out on to the Āinahou section at all?

RG: No.

KM: Did you go to Keawewai ever, or not?

RG: No.

KM: Okay.

RG: Even Āinahou, you're talking about the Āinahou at Humu'ula?

KM: Yes, Humu'ula's Āinahou.

RG: I think I only went in there once, Kepā, with Willie Kaniho. There was supposed to be good plover hunting in there.

KM: Hmm.

RG: We went to shoot plover.

KM: Yes.

RG: That's the only time I went inside there.

KM: You know Haneberg's about 1891 in his journal, it's 1892 in July, W.D. Alexander and the surveyor crew were up doing the Mauna Kea surveys at that time. They went out nēnē hunting in Āinahou as well back in 1892. I guess there was nēnē.

RG: There was water out there, there were lot of 'ōhelo berries.

KM: Ahh.

RG: And the nēnē liked the 'ōhelo.

KM: Yes. In Haneberg's time, they describe 'Āinahou as their horse paddocks. Did the Parker Ranch do anything?

RG: Never.

KM: Never did. You were talking to me about Pu'u Mau'u, the Pōhakuloa section.

RG: That's right.

KM: That was your folks horse range out there?

RG: Yes. The horses ran in that range, and that paddock ran to another paddock, and that paddock went above Waiki'i.

KM: 'Ae.

RG: They all kind of tied...

KM: By the Ahumoa section?

RG: Yes. I see where the army is still going to push for that.

KM: Yes. I know from when we went out holoholo that time, they're still working on that acquisition with the ranch I guess. That 23,000 acres.

RG: Yes, yes.

KM: Kind of nice it's not hot today.

RG: Yes, clouds coming in.

KM: I actually feel a little drips every now and then.

RG: Whoever had this place must have been hunters. Look at all the dog runs.

KM: I guess you didn't know Junior Molcilio, because he was much younger.

RG: Who?

KM: Junior Molcilio. He came in and was working under Glover's time, almost from when Glover bought it. Junior's father was working with Glover, and then... Junior was living up here and they were hunting. They would go out pig hunting and stuff like that. And I guess some of the other ranch hands would keep dogs and stuff. But nice this cut stone like that, nice sections of pāhoehoe slab for the lot wall, here.

RG: Yes.

KM: I found in the Boundary Commission testimonies a name. You know in Humu'ula there's a wall on the mauka side above between sort of by Pu'u 'Ō'ō side there's an old wall, they called it Kūlaka that paddock area. Did you ever hear that name?

RG: What?

KM: Kūlaka. No?

RG: No. I don't ever remember any stone walls around there.

KM: For real. There's one stone wall, Teddy Bell pointed it out to me in one area just on the mauka section.

RG: Yes. There's another guy who might try to speak with, Raymond Fujikawa, down in Wai'ōhinu. Old man Martinson was his grandfather.

KM: Oh.

RG: Raymond, when he was growing up used to stay with the old man.

KM: Wow! I wonder if Raymond is still alive.

RG: I'm sure. I think he probably is.

KM: Still runs the restaurant?

RG: Yes.

Group: [Drives mauka to former airstrip.]

DG: So the airstrip was put in during the military?

LCS: I think it was military, yes. If anybody else has information, we don't have a lot of information on it.

KM: Junior didn't recall.

LCS: I haven't asked him, he was in a different car then I was. When we were going up he was in another car, so I haven't had a chance to really sit down with him. [notes stone walls enclosing certain areas]. So putting in walls around the kīpuka, was it to keep, do you remember anybody doing that when you were up here at all, was it Parker Ranch?

RG: Around the?

LCS: Sort of like this wall over here.

RG: No, I don't remember no. We used to use wire.

LCS: Just wire.

RG: That wall was there before my time, I'm sure.

LCS: David, this is where all that quarry material would be. It could be on this maybe.

DG: They didn't build this up that much though.

LCS: This is all built up along the side here.

DG: I didn't think there was that much built up on this but there is some over here.

KM: Yes. Especially this end [makai] of the runway.

Group: [Driving mauka from runway through paddocks.]

RG: When we came through here, Parker Ranch, in my time never had that it was all forest.

DG: Where were all the cattle, up above or?

RG: Further over and up, yes. Somewhere not too far from here there's a corral. Did you folks run into any corral?

LCS: Oh, yes, there are a couple up here. I don't know if they're the same that you're talking about. I want to show them to you...

KM: So from makai the ranch house like that, coming up mauka, about how long if you were on horse would it take you to get into the upper pastures?

RG: All depends Kepā, if you're in a hurry, you'd go at a fast trot and maybe even gallop at times. If you're just going up slowly to check, you'd walk up slower. When I rode up to Number 3 mauka, which was our top paddock, probably two hours.

KM: Two hours.

LCS: A pasture like this was this like what you recall it was like?

RG: No, it's not there's a lot more grass than what I recall, and thicker forest.

LCS: Thicker forest?

DG: Before.

LCS: Oh, before it was thicker forest.

RG: Yes.

KM: See the old tanks right above you here you might recognize the two tanks. Was that a water shed up there? *[Figure A 14]*

LCS: It's a rain shed and the water tanks.

RG: I know it was on a ridge.

LCS: The rain shed?

RG: On top there, yes.

LCS: Yes and then it would come down through the tank?

RG: But no, I don't ever remember that kind of a roof.

LCS: Okay, but not the pitched roof.

RG: I know the water shed was on a ridge.

LCS: Okay and it was just a flat?

RG: Yes...

Group: *[Continue drive mauka, discuss various paddock features.]*

LCS: ...That would be right alongside the trail?

RG: Yes.

KM: Was that in already in your time?

RG: It was, yes. And the branding corral was further down.

LCS: Okay. Further down and towards the west?

RG: Maybe little bit, yes.

LCS: Great, that's good to know. Not the water tank, do you remember the water tank?

RG: The water tank, no.

LCS: Could the roof just have changed or no water tank?

RG: I think there was no water tank. The tanks were all a little further this side as I remember it, the shed went down on this high spot, and then a little further down the tanks were under the shed.

LCS: Oh, under the shed?



Figure A-14. Kahuku Water Shed- Catchment (Photo KPA-S1716)

- RG: Yes.
- LCS: Oh, okay.
- RG: And the shed was what caught the water and then it went in the tank.
- KM: How big do you think the roof area was? Thinking back?
- RG: Maybe half an acre, not that big. I think Glover put in quite a water system.
- LCS: There's another one that's on the far side.
- RG: Got to be Glover.
- LCS: And that's the one you were saying, we'd talked about that. That's up above Manukā.
- RG: Yes. That's got to be Glover.
- LCS: Yes, okay... Kahuku Ranch is huge
- RG: This shed that Parker Ranch had, and then way down on the road, that was County water.
- KM: I'll look through the Parker Ranch, A.W. Carter's notes.
- LCS: Do you have those?
- KM: I've got some of them, yes.
- LCS: Because I was going to do that.

KM: I'll see. Because I know they were sending a bunch of people over to do work so there's probably names and dates...

KM: ...Hmm, the koa is blooming up here.

Group: [Continue drive mauka.]

LCS: ...There is another water tank and a holding pen over there. I wanted to show it to you too. Just so you can get off the main road a little bit, it's not too far...

KM: So, while we were driving up Laura had asked you about koa scattered through here and you said it wasn't in your recollection. You didn't remember?

RG: No, not down here. Further mauka there was koa, yes.

KM: Was it out of the grazing land or was it still in the grazing land area?

RG: [thinking] Outside the boundary fence.

KM: Outside the boundary.

RG: I'm a little mixed up here it looks so nice now.

KM: Yes.

RG: The CCC fence, I wonder where that started.

LCS: We're going to go up, it's up above.

RG: I see, well the koa was outside of that.

KM: About what elevation are we now Laura?

LCS: We're probably about I think 4,300 maybe.

KM: Okay and we're going up to about 5,000?

LCS: To 5,100 feet.

KM: And that's where the CCC?

LCS: Yes, you can see at least where they started up there. Because what Rally was saying earlier is that when CCC was putting in the fence between Kapāpala and Kahuku, which would have been on the very upper side. That would have been way up above 5,100 foot elevation. We have other information that it says that road was CCC, from Junior Molcilio.

KM: Yes. I've got the maps showing it also in the metes and bounds of it of when they put it in.

LCS: Okay. I think that it's along that 'a'ā flow that's up at the top and you can see where their road actually went off to one side.

KM: Yes. You said too that the 'alalā were in this section or mauka?

RG: Further mauka. Well, maybe they did come down, but I didn't see them down here.

KM: And you didn't ever see nēnē you said out here personally?

RG: No.

KM: Okay...

Group: [Continue drive mauka.]

LCS: ...Is this a typical construction for a chute?

RG: Parker ranch never had anything like this.

LCS: Never did anything like this?

RG: No. This must be Freddy Rice.

LCS: How can you tell that? Is it the way that it's constructed?

RG: Yes.

LCS: What's different about it?

DG: Laura, they didn't have trucks that could come up here long time ago. This good road here, they didn't have trucks that could come up here long time ago. In the old days the cows had legs, they could walk.

LCS: I understand that. What I'm interested in is just the architecture. I'm just looking about the difference, and I wanted to just find out about the architecture. I can look at this and say, yeah there's the wire and everything else, and what I'm interested in is, how did Parker ranch build their chutes? Did they use stone, did they cut wood or just 'ōhi'a or whatever was around.

DG: Okay. This here is a late model chute, because it's a long narrow chute, it's a narrow chute.

LCS: Okay, there you go.

DG: If the chute is wide like a funnel, that was the old style chute, because they didn't use side loading doors until probably the late '60s or early '70s. In the old days, all the cattle truck doors opened up in the back and so they had a wide loading chute so that you could open the door into the chute. The new chutes are all narrow like this.

LCS: Okay. See, this is good. Okay, thank you.

KM: And in reality, then you folks wouldn't have even had these kinds of small pens up here because you weren't driving pipi into small pens and loading them up here. You were taking them makai or something, right?

RG: Yes.

LCS: You were moving them by truck though?

KM: Not from mauka. You were herding them makai and trucking them from there.

DG: Laura I don't know if that's a Freddy Rice design. I think that was a chute...

LCS: Yes, I agree and that's the idea. I need to know, and I haven't interviewed Freddy Rice yet, I'll do the same thing with him. It's just a question of trying to get at construction methods or technology. I just learn something about that particular aspect. Here's another water shed...

RG: Yes. I don't remember that.

LCS: Okay.

RS: Looks like another pipe or something.

DG: There's a tank below there, Ricky.

KM: Yes, you can see the footing.

RS: That's the foundation right there...

LCS: ...There's one chute that's over on the other side that is at the end of zigzag channel.

DG: Okay. That is supposed to be the modern idea that if the cattle cannot see down the chute they will move.

LCS: Down towards the doors?

DG: Yes. They will continue to follow and I've heard that. That is something that's come out in the last ten or fifteen years. There's a theory on the mainland, that's why you see a lot of chutes that are made on a curve...

LCS: I think this one looks a lot older, this one looks much older.

DG: A lot of them are made on a curve so that they say the cattle will feed through the chute better. If they can see down the end, I don't know, that's just what I heard. And then I've heard making a chute with an S curve like that they'll tend to be curious and follow.

KM: Yes. That whole thing about them turning around and sort of even the wing pens, like you said funneling them down you know. I guess it was something important in the old days.

DG: Yes, the wing, you've probably heard the term pā loa?

KM: Yes.

DG: That's what that is.

KM: Yes...

Group: [Continues drive mauka; Rally comments on the sweet vernal as a feed.]

RG: ...they should eradicate this stuff. At Humu'ula, where there was so much of it, the cattle were really doing good. So we used to get the seed and broadcast it.

KM: So sweet vernal, you first saw it at Hānaipoe?

RG: No, Humu'ula.

KM: Humu'ula.

RG: Yes, around Laumai'a.

KM: Laumai'a. And you folks...?

RG: I even took it to Kona...

KM: Mauka your Honokōhau land?

RG: Yes...

Group: [At upper section of Kahuku Paddocks – view to Mauna Loa. Lunch break and end of recorded interview (*Figure A-15*).]



**Figure A-15. View to Mauna Loa from upper limits of Kahuku Ranch paddocks
(Photo KPA-S1708)**

October 21, 2005

**Benjamin Kauhi Hauani'o and Elaine Kawehilehuaokilauea Ka'awaloa Hauani'o,
Gilbert Wiliama Hauani'o, Sr. and Adeline Kealoha Palakiko Hauani'o
Oral History Interview: Recollections of Native Hawaiian Families and Customs of the
Kalapana Region and Neighboring Lands of Puna and Ka'u – with Kepā Maly**

Gladys Hauanio-Brigham (Kupuna John P. Hauani'o's daughter) and Mapuana Hauanio (Gilbert and Adeline Hauani'o's daughter) invited Kepā and Onaona Maly to visit with Benjamin (born 1928) and Gilbert (born 1930), who were younger brothers of John Pa'i Hauani'o. During the interview the Hauani'o brothers and their wives shared stories about early life in the Kalapana area, and spoke of a wide range of family activities, practices and life across the lands of the "Kalapana Extension," and in the larger Puna District (*Figure A-16*).



Figure A-16. Adeline Hauani'o, Gladys Hauani'o Brigham, Gilbert Wiliama Hauani'o, Sr., Elaine Hauani'o and Benjamin Kauhi Hauani'o (Photo KPAN_2297)

At the time of introducing the interview concept to the Hauani'o's they expressed their pleasure at sharing their memories and passing them on to future generations. While copies of the 2005 audio recording were shared with each of the 'ohana, a complete transcript was never completed—at the time, the primary idea was to record their voices and recollections. Sadly, this kūpuna generation all passed away some years prior to the current study.

In 2023, we spoke with Gladys Hauani'o Brigham and Mapuana Hauani'o about the interview and the ethnohistorical study we were preparing for Hawai'i Volcanoes National Park. It is our belief that the interview contains important information that will be helpful to 'ohana displaced by the National Park Services as a result of creating the "Kalapana Extension." The condemnation of land, passed through an Act of Congress in June 1938, required families to

leave their ancestral lands; and also set certain conditions on their rights of access to continue fishing along the coast and accessing resources on the land as their kūpuna had before them. Today, 85-years later, these conditions are even more problematic for the descendants of these 'ohana. The recollections shared by Hauani'os, help document 'ike kūpuna (traditional knowledge) and the importance of passing practices on down to future generations.

Mapuana Hauani'o, and her 'ohana kindly agreed to review our draft transcript and ensure that correct initials fronted various narratives. This was no small task, and we are deeply indebted to Mapuana and 'ohana for their work, and for sharing this important overview of Puna and park history. Formal release of the interview transcript was granted on April 1, 2023.

Selected Topics and Observations Discussed During the Interview

- The brothers were raised at Kepau'ole and Painaka'a, in the Kalapana-Makena area, the main home was about 500 feet away from the church, near Wai'ākōlea.
- As youth, they went fishing and hunting with their father and other elder members of the extended 'ohana. Their father was also a farmer. He raised pigs up the mountain, raised sweet potatoes, and we picked up coconuts and broke the coconuts in half to feed the pigs. They sustained themselves through their knowledge of the ocean and land resources.
- Recollections of elder family members who resided near them; the importance of place names; and fishing practices at places like Kalaeāhole and Kalaepiulua, Kahaloa (kaulā'au fishing and collection of limu)
- Family cultivated various varieties of 'uala, making pu'e just behind their home.
- Kalo was grown in the mākālua style further mauka
- Family raised pigs on upper portions of their 'āina, in walled enclosures about one-half mile mauka.
- 'Uala, kalo 'ulu grown by area families – poi made from kalo and 'ulu. By the time they were old enough to work in the fields, the native overstory had been largely taken over by mango trees (which provided shade for the kalo).
- Describes Kalapana family home, use of moena lauhala, and life in the house.
- Describes fishing with father; naming nights of the moon and the kinds of fishing associated with the moon phases.
- Family always fished and māhele (shared) the fish with family and neighbors; only took what they could use or share at the time.
- Family traveled into the park (Kalapana Extension and Ka'ū coastal lands as far as Kāki'iwai) to make pa'akai.
- 'Ohana usually went fishing around 'Āpua; and dried some of the catch there while camping. Also gathered pa'akai in the area around Poupou and Punalu'u.

- Memories of Punalu'u (Queen's Bath) and Ka niu moe o Kalapana (Aunty Kaohulani's yard).
- Manō of Punalu'u and mo'o wahine at Wai'ākōlea; there were some things that remained kapu; Hakuma cave, a place of sanctuary.
- 'Ōlohe of the pali at Hōlei and Pānau – "Kai make," or "Kai ko'o." Mo'olelo told by Tūtū Oulu Konanui.
- Kūpuna blocked blowholes with 'ōhi'a blocks along the shore at Kupahu'a and other locations to keep the sea spray from killing their cultivated food plants
- Practices associated with kaulā'au fishing for ulua at Kalaepiulua and other places. Kaulā'au fishing was a noted practice by families who lived in the area that is now part of the "Kalapana Extension" lands in the national park.
- 'Ōpelu fishing from canoe when they were young. 'Ōpae 'ula'ula were gathered from Wai'ākōlea and neighboring ponds. They also cook green papaya to prepare the palu (bait) balls.
- Kūpuna and parents used 'ūlei wood for the 'apo (net ring) was gathered from in the park in the upper Hōlei and Nāulu vicinity.
- Mele lines used to kāhea (call) the 'ōpelu to rise up to the net. It was the practice of the 'ohana to always māhele i'a with those eho helped land the canoe, and other 'ohana who could not fish on their own. "The more you give, the more you get."
- Family discusses Kahauale'a and organization to stop geothermal development.
- During their youth, it was the custom to not fish or go into lands that were tied to other 'ohana. "I know my place, and I know all the fishing grounds."
- It's important to know your 'āina and the nature of the ocean. Recall a time in the 1930s when their brother, John Hauani'o, Jr., was swept into the ocean while ulua fishing near Kulalau'uala.
- Have observed changes in the ocean and weather patterns over their lifetime. Family once had a brackish water well which supplied their needs.
- Family made lei of maile gathered inland and at 'Ōhi'aloloa, Kalapana; and also used flowers grown at their homes. They were always taught to respect the forest not just go in breaking things.
- Kūpuna grew 'awa for personal use; recalls 'awa being grown for commercial purposes.
- Kūpuna Kaheiki took kapu away with him when he died so that the mo'opuna and following generations would be hurt (by something they didn't know).
- Hauani'o brothers worked together to make a koa canoe in the 1980s.

- Kalapana life – churches, himeni and activities during their youth.
- The ‘āina is Pele’s — recalls that when someone proposed to build a hotel near the former Catholic Church, Kūpuna of the time were all saying “Nānā ‘oe, nānā ‘oe! ‘A‘ole hiki mai i keia haole kūkulu i kēia hotel.” Describes the difference between Hawaiians living on Pele’s ‘āina, and how outsiders responded to the flows that came down after the 1983 eruption began. The name Pu‘u Kupaianaha was given by John Hauani‘o, Jr.

KM: Aloha mai, aloha nui.

Group: Aloha.

KM: Aloha mai, aloha nui.

Group: Aloha.

KM: We going talk story and as you said in your pule, about your place of living from the beginning, how it was for you folks and your family, your customs, practices and your recollections.

GH: Yes.

KM: It’s very important. What we should do is, if I may, I’m going to ask each of you to introduce yourselves. Your name, date of birth and where born. That way I can know your voices when we’re transcribing this, to make sure of everything. Is that okay?

GH: Alright.

KM: O ‘oe paha. Uncle?

GH: ‘Ae. I’m Gilbert William Hauani‘o, born and raised in Kalapana, January 25th, 1930.

KM: Oh, aloha!

GH: And, is that all you want?

KM: That’s maika‘i, holo.

GH: I was born and raised in Kalapana. I had lived there up to the age of eight years old and my dad had gotten a job with the Hawaii Volcanoes National Park so we all moved to Volcano and lived there for quite a number of years. I haven’t been down Kalapana that often to know much of the old history and all that. But while living in Volcano, most of my life was spent up there until I became older. I worked at the National Park also from... [thinking] ...it’s been some time I cannot remember the dates. I’ve worked there pretty long, four-plus years, I think. Then a new superintendent came in and because there were so much of our family working with the National Park they had to pull some of us out.

KM: Hmm.

GH: Ben here, me, all the younger families had to go out because there was too much of our family working in the park. We had to go out and look for jobs elsewhere, and all that.

KM: Good, we’ll just talk story and see how it goes. It’s so wonderful!

GH: Yes.

KM: You folks had the experience of talking with your own parents and your kūpuna. You hear many things, your experience in many things. Mahalo nui, uncle.

KM: Uncle, could you please share your full name and your date of birth and where you were born?

BH: Yes. My name is Benjamin Hauani'o.

KM: 'Ae.

BH: Born and raised in Kalapana, May 1st, 1928.

KM: Oh.

BH: So while I was down at Kalapana, I used to go fishing and hunting. My dad was a farmer. He raised pigs up the mountain, raised sweet potatoes, and we picked up coconuts and broke the coconuts in half to feed the pigs. That's what I did.

KM: Mahalo. Interesting to think back at how times have changed from those days.

GH: Yes.

BH: I also did go to Kalapana school, after Kalapana school we went to the National Park. When I was at the National Park I was going down to Keakealani school. There was a school at Keakealani.

KM: Yes.

BH: We didn't have a ride down we used to walk from the National Park down to Keakealani school. When school is over same thing, we walk back home to the National Park.

KM: 'Ae. You two are brothers?

GH/BH: Yes.

BH: We're both brothers.

KM: Who was your father and who was your mother?

BH: My father was John Pa'i Hauani'o, Sr.

KM: 'Ae.

BH: My mom was Lilly... [thinking]

GH: Hulihe'e.

BH: Hulihe'e.

KM: 'Ae, oh. Was papa from Kalapana also? Was papa, John Pa'i Hauani'o, Sr., was he from Kalapana too?

BH: Born and raised.

KM: Born and raised, 'ae. And mama, the Hulihe'e line?

GH: From Hilo.

KM: From Hilo.

GH: Yes.

KM: This is your birth certificate?

BH: Yes, my birth certificate and my father and my mom.

KM: Your Hawaiian name is Kauhi?

BH: Kauhi.

KM: Ahh. You hānau in Kalapana. [looking at birth certificate] Wonderful! Okay, mahalo nui. Thank you. So your family has some generations of attachments to the Kalapana area?

GH/BH: Yes.

KM: Is the land... I'm going to pull out and we'll go over and reference this map, and if appropriate, we'll even mark some things down [opening up map]. This is Registered Map 2191. [looking at map] I'm going to fold this a little bit so it will be easier for you guys to look at and then we can push it down for aunty mā in a moment too. You were mentioning Kalapana, this is Kikala, here's the ahupua'a of Kaimū up here, here's Kalapana. Were you folks near the shore in Kalapana, near the village or were you up somewhere else? Do you recall?

EH: Kepau'ole.

KM: Kepau?

BH: Kepau'ole.

GH: I don't think you will find that word in there.

KM: Probably not.

AH: That's the old name, Kepau'ole.

Group: [looking at map]

KM: This is the little Wai'ākōlea pond area, ma'ane'i.

Group: Yes.

KM: These 'āina here, this is Kaaihili, here's Puahau. Here's one of the old trails that goes up to the uplands here...

EH: He'aha kēlā?

AH: That's too old that name. [chuckling]

KM: Puahau , Koea. They are grant lands.

BH: [looking at map] Puahau.

KM: Yes. This is the 'āina of Kaiwi, Puamana...

EH: How old is this map?

KM: This map is from 1902...

EH: I think too old. [chuckling]

KM: It won't have all of the old place names unfortunately, that's the problem. I was just trying to get an idea of about where... Were you more near the village?

GH: Can you tell where the church is?

AH: Where's the church?

EH: [looking at map] The Makena Homestead area.

KM: Okay, here's Makena.

EH: Makena is the area where Kepau'ole is.

KM: Kepau'ole?

EH: Yes.

KM: [looking at map] Were you near the shore or further mauka?

GH: Up.

GHB: Kepau'ole is mauka, but uncle, where you folks were is...

GH: Where I was living was 500 feet to the church.

KM: ...the village is right in here. The church has to be...

EH: Wai'ākōlea is right over here at the park.

KM: The park and the pond.

GH: The church is supposed to be that side of Wai'ākōlea, Ka'ū. This map...

EH: That's why I said this map is too old, we don't know this map. Try bring up the one that's a little bit ahead. [chuckles] Get names on here...

GH: We don't know...

KM: This one is a little more detailed. This is Registered Map 1623, a little better detailed.

AH: Yes.

KM: Here's Kalapana, here's...

EH: Okay, let's look.

KM: ...The pond. Here's the school house. The old school house is right there.

BH: Across from there.

EH: Okay, above of that.

KM: Okay.

GH: ...across the school.

KM: This is the old Kalapana school house here.

EH: Kanaka'ole, yes

GH: Where's Painaka'a? [looking] Over here is Kauhis.

KM: Yes, Kauhi. Then it's Ka'anā'anā, but see some of these names are...

EH: Mauka.

KM: Yes, Mauka. Here's the old trail, Mikonas, this is the trail. Here's an ili of Wai'ākōlea up here also, it was an ili, a separate area.

EH: Yes.

KM: Manuhi, a pu'u.

EH: Kaaihili, Kekua.

GH: Old names.

KM: Yes. so, if this is the school, you folks were somewhere mauka of the school area?

Group: [agrees]

GHB: Yes, it's across from the school area.

EH: Get the church, the Kalawina.

BH: The Kalawina church.

EH: It's behind.

KM: Okay.

GH: Right by the Kalawina church.

Recollections of elder family members who resided near them; the importance of place names; and fishing practices at places like Kalaeāhole and Kalaepiulua, Kahaloa (kaulā'au fishing and collection of limu)

KM: Okay. It's so interesting to see some of the old names, 'ohana and places. Like One'ula.

EH: This is the canoe landing.

KM: Here's the canoe landing right here, and then Kalaeāhole.

EH: Yes, that's the canoe landing, I remember that name.

KM: Kalaepiulua. You recognize that name?

BH: Yes, go for ulua.

KM: 'Oia! You go ulua fishing there?

GH: Yes.

BH: Good place for kau lā'au.

KM: 'Oia?

BH: Yes.

EH: This is Kahaloa.

KM: Kahaloa, ma'ane'i.

EH: Get the limu.

KM: What kinds of limu at Kahaloa?

GH: Limu līpoa, kohu.

BH: Limu līpoa.

GH: Līpoa.

KM: Has an 'āpapa or right on the shore?

GH: 'Āpapa over there.

KM: I think what this indicates here, the little markings going out there. Here's another place Kapukawa'a, must have been another canoe landing paha over there at one time.

BH: That's still Kalapana.

GH: Waiakolea, the park. Going right to the park.

KM: Yes, the park area that's right because here's the park. This Waiakolea, was this the Brown?

EH: Yes.

KM: Waiakolea, that's right.

EH: Because the road.

KM: That's right.

EH: And get Waiakolea.

KM: Wonderful!

EH: This is the road.

KM: Aunt, before we go too far. May I get your name and date of birth too, please?

EH: Okay. Oh my I forget I was adopted. I was born Elaine Kawehilehuaokilauea Kaawaloa, adopted by my aunt and uncle, Mary and John Hamili. And after he went adopt me, I became Hauani'o. [chuckles] I was born June 8th, 1941 at 'Ōla'a, across from where is now Paiea stadium, Kamehameha School.

KM: Just across there, the old 'Ōla'a Village area?

EH: Had a hospital there, a dispensary, that's where I was born in 'Ōla'a. I was raised more in Kalapana by my grandpa and my grandma, Kaheiki.

KM: Kaheiki, oh.

EH: Kaheiki family, my grandfather was Samuel Kuokoa Kaheiki with Kahooulu Kalehulua.

KM: 'Ae. I think we'll see their names on this older map too.

EH: Yes, I think so.

KM: For the Grant lands.

EH: I was more familiar with the Kalapana area. My brothers and sisters were raised in Kapa'ahu on the upper part with my other grandparents. With the Konanuis. Luika Konanui and with my mom, Margaret and Sam Kaawaloa. There were eight of us but I was brought up with my aunt and uncle down in Kalapana.

KM: Wonderful! Mahalo! And aunt?

AH: Adeline Kealoha Hauani'o.

EH: What's your other name?

AH: Palakiko? My maiden name, kala mai...

KM: Palakiko?

AH: Adeline.

KM: From Kona or from Puna?

AH: Papakōlea.

KM: Not tied with Palakiko mā in Kona?

AH: I don't know.
GH: Must be related, we never met that family.
KM: Interesting.
AH: May 28th, 1934.

Family cultivated various varieties of 'uala, making pu'e just behind their home.

KM: Wonderful! May I ask you folks, growing up in Kalapana, you said that papa them and your 'ohana, did they plant 'uala like that, sweet potatoes?
GH: Yes.
KM: How did they plant their sweet potatoes? How did you cultivate, pu'e, make mounds?
GH: Yes. The area where we were living was all pāhoehoe. They had to go kālai the mau'u, make a pu'e.
KM: Pu'e?
GH: Yes.
BH: Then they put their lau 'uala, kanu.
KM: These were pu'e with the lepo?
GH: Right.
KM: Some pōhaku or no, just the lepo and the mulch?
BH: Just the dirt.
GH: That's how.
KM: 'Ae. Near the house or was it away from your home?
GH: Was right in the back of our home. That was during my time, I don't know because my dad moved a few times from up mauka till they got down closer makai to where I was living.
KM: In earlier times some of the families were living further mauka?
GH: Yes.
GH: That was before I was born.
GH: In the Kepau'ole area.
KM: Is it Kepauole?
GH: Yes, Kepau'ole.
KM: Okay. Interesting name, Kepauole.
GH: You know the Highway 130 that runs through the park boundary, it's right up there to Highway 130. That's where the old trail runs up through.
KM: The trail runs to volcano or going mauka?
GH: Going mauka.
KM: What kinds of 'uala, were there different Hawaiian varieties of 'uala that were

planted?

EH: I know we had the orange one, the purple one.

BH: Orange, purple.

EH: I forget all the names, we had several varieties.

GH: The common potatoes is more on the white...

GH: The white side. White and little bit yellow inside.

KM: Do you remember names? Like, hua moa, I don't know if you heard that.

EH: Poina!

BH: Poina ka inoa o kēlā wā.

KM: 'Ae. Lohe ka inoa "Huamoa?"

EH: Yes

BH: Get plenty names the 'uala.

KM: Plenty names before.

EH: No pa'a na'au, poina. I think in all Kalapana, even my teacher who is still living now. She always remembered going to the homes, because she was teaching in Kalapana. Everybody's house had taro patch, everybody's house had...

AH: Lots of food.

GH: The 'uala.

'Ohana made coconut pancakes – considered a treat by the kamali'i.

EH: And when we took home lunch that's what we took, poi ulu, poi, it was a double decker kind of lunch can we had. Poi at the bottom everything on the top. My mom used to make coconut pancakes.

KM: Coconut?

EH: Yes, instead of using water or milk she would squeeze the coconut and put inside, we had coconut pancakes.

KM: Rich!

EH: And how big that frying pan, that's how big the pancakes were.

KM: Amazing!

EH: You cut it in fourths, you had your lunch because there was a whole bunch of stuff. We went to school and everybody shared, everybody sit down. Sardines and poi, bacalao and poi, it was simple kind of food, but everybody had ball rice and tomato sardines inside. Everybody shared their lunch.

KM: When you made pancakes like that was it flour with the coconut milk?

AH: Yes. My mom never mixed with spoon, it's with the hand. You grab and throw in. [gestures] Just like this. And then afterwards, just grab. [chuckles] It was an art!

BH: She go and squeeze.

EH: Just like the poi, never used anything and only for flip, just shake, shake, shake.

That mom of mine had only one good arm and the other one was small. When she was 16 it got broken and they fixed her elbow but never know the collar was broken. It never grew normally so everything was done with one hand. One arm would come normal the other one never grew. She could do a lot of stuff, everything> She just made in the frying pan and flip. [gestures] Flip and that's the big kind, you know the cast iron. That arm was strong and that was it. "Mom make some for Ako," that's my name for my cousin, she'd make the pancake, wax paper wrap it up. Then you get newspaper, wrap it up, going out the door, and I meet my cousin by the gate. "Here yours." "Yes, I went smell," aunty was making pancakes. Everything smelled, so everybody knew who was cooking coffee. But everybody's house had taro.

Kalo was grown in the mākālua style further mauka

- KM: There were taro patches, you were growing taro right around. This is dry land too.
- EH: Yes.
- KM: How did you plant, mākālua, make pits or make pu'e too?
- GH: Yes, that's the only way we can plant our taro is making mākālua.
- KM: Mākālua, you dig a little hole and fill it with mulch?
- GH: During our time we had to go to find areas where there's some lepo inside, not plant in the pāhoehoe 'cause it won't grow.
- KM: That's right.
- GH: That's why my dad had to locate a place in the plantation area down the road. That's where he raised his taro. lepo with the 'ō'ō, make puka mākālua and then plant your huli. You get the 'o'ō.
- KM: So you folks had 'uala, some growing around home, some taro around home but you also walked mauka to plant or did you drive by that time?
- GH: What I'm talking about is more modern already. My dad had retired and moved back to Kalapana, that's when he leased his property from the plantation.
- KM: Oh. The sugar plantation and he leased it?
- GH: Yes, the Puna Plantation.

Family raised pigs on upper portions of their 'āina, in walled enclosures about one-half mile mauka.

- KM: You were saying as a youth your papa had pigs mauka?
- BH: Yes.
- KM: Was that your folks 'āina mauka too?
- BH: Yes.
- KM: Was that walled in or did the pigs sort of just run out and you just called them and they came in?
- BH: Walled in. Get the stone wall, it went right around. To feed the them, get coconuts and split them in half and just kūloi outside.
- KM: You got to haul the coconuts from makai or had?

BH: No, get kumu niu up there too. All you got to do is go pick up the niu and bring over to the pā pu'a [pu'a'a].

KM: Amazing!

BH: The pigs hear, and they would come home. All pōhaku. Kīloi on top and all the pigs come.

KM: Amazing!

BH: The pu'a come and they get the coconut. Hoo, they come momona, but pa'akīkī. Not like nowadays, they get plenty kelekele. Our days, no.

KM: Amazing! You folks would feed them niu. So, from your home to go mauka to where the pā pu'a was; was about how far you think?

GH: Not that far.

BH: About half a mile.

KM: Half a mile paha?

BH/GH: Yes.

GH: Not all that far.

KM: Was it still somewhat forested up there or had it been open?

BH: Forested.

KM: Scattered 'ōhi'a, lama, paha?

EH: Mango.

BH: Mango.

GH: Mango trees was the most growing in that area.

'Uala, kalo 'ulu grown by area families – poi made from kalo and 'ulu. By the time they were old enough to work in the fields, the native overstory had been largely taken over by mango trees (which provided shade for the kalo).

KM: You folks were also growing, you said, 'uala, kalo and then you mentioned aunty and uncle you said, "'Ulu?"

EH: Yes. Everybody...

KM: Everybody had 'ulu trees?

AH: Mostly everybody had 'ulu in their yard.

BH: That's the food

KM: That's the food.

AH: Yes.

KM: You said you make poi?

EH: Yes.

KM: Did you make poi 'uala too?

EH: No, kalo.

KM: Poi kalo. Poi ulu?

EH: My grand uncle did...

GH: Oulu [Konanui].

EH: Yes. He would make inside the crock but when time for eat, no ways. All us the mo'opuna, "Tūtū 'awa'awa," because you have to acquire the taste for that thing. You only smell and forget it. [chuckles]

GH: You talking about the sweet potatoes?

EH: Yes.

BH: That was the Hawaiian liquor in those days.

AH: Tūtū Kanoe did that.

BH: Yes.

AH: He let it ferment little bit,

EH: Oh yes.

EH: He let it go but that's the way he liked it. We would go, "Tūtū Kanoe eating uala, poi uala." [chuckling] When they say, "Poi uala," everybody says, "Oh, yuck!"

KM: How about your poi 'ulu? Everyone made poi 'ulu?

GH: Perfect, that was good.

EH: Yeah.

KM: Kālúa in the imu or you boil?

EH: You boil in the hale kuke. When you pau cook your 'ulu and you get charcoal that's when the bacalao go on top. The baka lau, i'o pīpī, [gestures] you throw on top. Your dinner is being cooked while making...

KM: While making poi?

BH: That's how.

EH: Yes.

KM: 'Ae, 'ono!

EH: Yes, especially when it's dirty and you put 'em in the water, that tastes good the bacalao! [chuckling]

KM: Your hale you described was nearer across from the school area I guess.

GH: Yes.

KM: Was the hale one room or were there separate rooms was there sort of a living area?

Describes Kalapana family home, use of moena lauhala, and life in the house.

GH: The house that we stayed in last was a four bedroom house.

KM: Upstairs and downstairs?

BH: Yes. Upstairs and downstairs.

KM: Were the bedrooms both floors or bedrooms downstairs or up?

GH: Most of them were all upstairs there was only one bedroom on the bottom, and the rest of the house was all combination kitchen and...

EH: Parlor, you don't say living room that's the parlor. [chuckling]

KM: Your house, was it matted with lauhala, with moena, or was it wooden floors?

GH: Wooden floor

BH: We had lauhala mats here and there.

GH: Upstairs.

KM: How about your bedding, your moena, was it also, you know how they make the big, thick mats for bed?

BH: We never had those.

EH: We had three rooms upstairs and then downstairs was a whole living area, the moena would go from this wall, it was built with all the 'ōpala of the lauhala...

KM: Right, filled inside?

EH: ...filled inside and then the thing would go from one wall like this come down, and then go right across to the other end. And then everybody would... You eat all on the floor with another moena or newspaper. When you mā'ana you just move back and leave behind...

GH: They had the old kahiko way.

KM: Old style.

GH: Yes.

EH: With the mat in the whole house. We'd go into the kitchen, we had stove and everything. Everybody would congregate outside, there was a parlor and that thing from when you get to the wall you just climb up and you moe. You can sleep over there and watch everybody.

KM: This was with Tūtū Konanui mā?

EH: No. Was my Kaheiki, Kalapana house.

KM: They were at Kalapana, okay.

EH: That's the way. Everybody would come and sit down all in the middle, eat over there and when you pau you move back. You just put the children up for sleep, they sleep right there and you stay right there. Kanikapila and whatever.

KM: Talking story.

EH: Then you can lay down if you like. It was wall to wall moena.

KM: Beautiful!

EH: Yes, that style.

KM: You know in those days the family would get together and talk story like that. Was your cooking house separate or was it?

EH: No, we had stove in the kitchen, right in the back but we had the hale kuke. When we were going to have kālua pig or something, fish or whatever. Kalapana style

was, “If you’re here, my house going have kālua pig, you come. Never mind, you come. Children and all come, you just sit down, bring what you can.” Everybody sit down and eat.

KM: Everyone shared, the families. I guess everyone kind of shared relationships too, the families.

BH: Yes.

KM: Did you hear the term “Hale kāhumu” for a cooking house or did you call it “Hale kuke?”

BH/EH: Hale kuke.

GH: You can use kāhumu, that’s when you’re making taro, boiling taro all outside.

EH: Hale kuke and our imu was right next to it, the imu was over there.

KM: You prepared... You hānai pu’a, you did all of this cultivating. Were you folks also fisher-people? You go holoholo, lawai’a?

Describes fishing with father; naming nights of the moon and the kinds of fishing associated with the moon phases.

GH: Yes. That was part of my life already, we throw net, fishing and all that. My dad, all he does is look at the moon, what type of moon that comes out, he just lets me know if it’s good fishing and I go.

KM: He judged the fishing by the phases of the moon?

GH: Yes. Different types of moon.

KM: Did you ever hear what some of the names were? When was a good night to go fishing?

GH: You know the Hawaiian alphabet of the moon.

KM: Okay.

GH: Hilo that’s the beginning of the first moon now.

KM: ‘Ae.

GH: Hilo, Ho’aka, Kukāhi, Kulua, Kukolu, Kupau, all these nights are one of the best nights of fishing. I do a lot of fishing night time too. That’s the best fishing time, the first six moons.

KM: ‘Ae.

GH: Eventually it’s going to start getting bigger, the moon gets bigger; it’s sort of an almanac Almost everything is in there. It explains everything.

KM: But it’s so interesting because you still remember.

GH: I can remember that, yes.

KM: What are the names? You started with, Hilo. What are the names and then when... Maybe some nights you don’t go fishing but did you plant?

GH: That’s right. They get Hua, Akua, Hoku, all those kind of moons, it’s not too familiar for fishing, maybe you don’t go at all.

KM: Did you go plant things instead paha or? Plant mea kanu like that or?

GH: There is some, I don't really recall doing any planting but for fishing I know pretty much the moon I always go for fishing.

KM: Would you please, what are the names of the moon again for fishing?

AH: Āholehole, when you go out?

GH: Oh yes. I think the most moon for āholehole, we go in the moon of Hilo, Ho'aka, then the Ku, Kukāhi, Kulua, Kukolu, Kupau. Get four Kus. Then after that we going be in the Ole, so, "A'ole." [chuckles]

KM: No good go right?

AH: And the enenue.

KM: Enenue, aunty was saying.

GH: Oh well, that's the time when my dad goes, "Maika'i ka hele 'ana," because the moon was just coming out, the tide goes down low. I took my nephew with me. We just went out for five, ten minutes, we drove over to the Kaimū area. Walked in the dark, two throws and that was it, we take home...

Family always fished and māhele (shared) the fish with family and neighbors; only took what they could use or share at the time.

KM: Lawa.

GH: ...A whole stack of enenue.

KM: When you get lawai'a like that, you share, māhele?

GH: Yes, definitely.

AH: With the 'ohana.

GH: Yes. No sense keeping 'em, we won't be able to eat it all.

KM: Yes.

GH: We share it all with the family, neighbors. Sometimes some of the family lives pretty far away. Next morning or whatever, we just take it and deliver it to them too.

KM: Uncle, when you folks were young no more electricity down there?

GH: No more.

KM: When you went fishing you would only take what you could use?

GH: Yes.

KM: Leave the rest for another time?

GH: Right, right.

KM: If you got too much fish, you?

BH: Share it with the rest.

KM: Share. That's how, yeah.

AH: Or else you kaula'i.

KM: Kaula'i some?

EH: Kaula'i, yes.

BH: Dry some too, that's the best!

KM: What kind of fish you kaula'i?

GH: The āholehole.

KM: Āholehole?

GH: Yes. And then we catch menpachi like that, pole fishing.

GM: 'Ae.

EH: 'Ū'ū.

KM: 'Ū'ū, 'ae.

GH: And 'āweoweo. My wife, she always makes that kind of fish.

KM: And kaula'i too?

GH: Dried, yes.

BH: Hemo ōpū and everything, kaha, and pa'akai.

KM: Were there special places for pa'akai, you kaka, got to rinse it?

GH: Yes.

KM: Were there special pools, places or did you rinse in the bucket, kaka in the bucket?

GH: In the bucket.

GH: We bring it home and do it all at home not by the beach.

KM: I see.

GH: We rinsed it in the bucket.

**Family traveled into the park (Kalapana Extension and Ka'ū coastal lands
as far as Kāki'iwai) to make pa'akai.**

KM: When you folks were young were you still making pa'akai or were you buying pa'akai already?

GH: Once in a while when we go to the area it's way far...

EH: By the National Park.

GH: Got to go way deep in the National Park, where it don't rain a lot.

KM: What area?

GH: [thinking]

KM: 'Āpua?

GH: Past 'Āpua.

KM: Past 'Āpua, Halapē.

GH: Past Halapē. On the other side of Halapē. [chuckles]

EH: [chuckles] Poina.

GH: Kēlā wahi...

KM: [opening map] Unfortunately, the map doesn't have a lot of the place names here.

Here's 'Āpua Point, 'Oki'oki'aho is the boundary between...

GH: Halapē and Keauhou.

KM: 'Ae.

GH: Still got to go beyond there.

KM: Here's Keauhou Landing, Makaloa... Oh, so you come in to the Kapāpala section like that?

GH: We're still in the park. [Kāki'iwai]

KM: Is it Kahue [Kaone]

GH: Yes.

KM: Salt out there?

GH: Just pass Kahue, in that area, got the salt holes over there.

KM: Natural kāheka?

GH: Yes, get poho, poho kai. Over there get nice salt.

KM: Good pa'akai. You folks would sometimes go and gather pa'akai when you went holoholo out that side?

GH: Yes.

KM: Gather the pa'akai. Bring it home or kaula'i out there?

BH: We bring it home.

GH: The kai come up, inside the poho.

BH: That kai stay inside the poho, and once it comes pa'a. We go get pa'akai.

KM: 'Ae. When you gathered pa'akai here did you sometimes dry fish out here too. Stay out for several days or did you go home?

'Ohana usually went fishing around 'Āpua; and dried some of the catch there while camping. Also gathered pa'akai in the area around Poupou and Punalu'u.

GH: Usually we go fishing down here in 'Āpua.

KM: 'Ae, 'Āpua.

GH: Over there we do a lot of drying of our fish out there because we camp overnight, one or two nights.

KM: And then you go holoholo and come back.

GH: 'Ae.

KM: I understand from the old mo'olelo in the 1800s that even 'Āpua Point, there were places where the kūpuna actually made pa'akai.

EH: Yes, my grandma, Luika Konanui.

KM: Konanui.

EH: Usually we went behind of the Queen's Bath area, Poupou and all of that.

KM: Yes.

EH: We would go with my grandma, everybody get their own 'ōpihi shell then kopekope and kau on side, so by the time we come back molo'o [also malo'o]. Then 'ohi'ohi and put inside the 'eke and take home and we kaula'i on top the stone wall, and huli, huli [gestures turning the bags over].

KM: 'Ae, that's to let the salt dry out.

EH: Yes. Even though you dry 'em down there you bring it back...

GH: Still wet.

KM: Yes.

EH: Yes. When I go up there it's different life and when I stay home down, it's different. We did go, and everybody gets their own 'ōpihi shell, that's how we would make.

KM: You would 'ohi'ohi, gather up the pa'akai?

EH: Yes, and push it on the side.

KM: Push it on the side.

EH: And then when you come back then we would pick it up. I never find anything was so hard, to pick up all that. My grandma would say, "'Ohi 'oe, 'ohi 'oe." We would go slowly so that thing would that thing don't get all in the cracks and everything. It's almost like, "Not wasting."

KM: You know that pa'akai is 'ono too!

EH: Yes.

KM: Not like when you go to the store now.

EH: No.

AH: Salty!

EH: It's different just like something is missing.

KM: It is and even when you kaula'i the fish...

EH: It's kind of different.

KM: Different when you use the natural, the Hawaiian pa'akai.

EH: And when you kaula'i the i'a and you pick it up, it's so dried, it's so light that when you hang them in the bag, we put it inside the 'eke laiki and tie it up on the line at Kapa'ahu, we'd leave it. And no matter how long, no ano ē, no more the kind kūkae loli or something like kūkaeloli, mildew. The salt is so 'ono!

KM: Malo'o pono that's why!

EH: And when you go and break it off. That was just like a delicacy, you go Punalu'u swim, you over there broking your fish and just eating.

KM: Aunt, you just mentioned, "Punalu'u" that's the old name of the Queen's Bath area, Punalu'u or a different place?

**Memories of Punalu'u (Queen's Bath) and Ka niu moe o Kalapana
(Aunt Kaohulani's yard).**

EH: Well, we were told, "So that's Punalu'u, that's the Queen's Bath." When anybody, "Oh yes, that's Queen's Bath," but we knew where the original Queen's Bath

because I come from Kalapana and it was inside my Auntie Kaohulani's yard, the Queen's Bath where ka niu moe was.

KM: Ka niu moe o Kalapana?

EH: Yes, was inside that property.

KM: You mentioned ka niu moe o Kalapana. You folks heard the story about? How did those niu come, I guess it's all gone.

EH: Yes, it's underneath the lava.

BH: The kumu niu, lay down long.

KM: Long.

EH: Yes, long and then it goes up.

BH: And the pūnāwai stay right below, see. The pūnāwai real mālia.

KM: Wai kai almost fresh, brackish kind.

AH: Yes.

KM: Good water.

AH: Get mullet inside.

BH: Mālia and you can see inside.

KM: 'Ae.

EH: When we went near the pond it was, "Don't you folks go play." Almost like a sacred pond, you go and you get the water.

BH: You go and ho'omaha.

KM: 'Ae. One story is that when Queen Emma came, they laid the niu... It was a way to honor the ali'i when they come.

EH: Yes.

KM: When the ali'i came, they make the niu moe like that, run long. Now, you mentioned how clear the water was in the pond before.

BH: Yes.

KM: Your tūtū?

EH: Kanoe, it was inside his yard.

KM: Tūtū Oulu mā said that—I think, told Tūtū Kawena, did you hear a story about a manō, a stone, a shark of that place, by chance?

EH: Plenty stories was not told. We get nosy, we ask and Tūtū Kanoe would say, just put his finger by [gestures by his mouth], so we don't ask any more, we learned not to ask. It went with them.

KM: Aloha nō!

EH: Some of the stories.

BH: Just like kapu.

Manō of Punalu'u and mo'o wahine at Wai'ākōlea; there were some things that remained kapu; Hakuma cave, a place of sanctuary.

- KM: Supposedly there was supposed to be a stone form in a part of the pond that was like a shark had been turned to stone. You didn't?
- EH: We didn't see.
- BH: We didn't see that.
- EH: Sometimes to certain people it was revealed.
- KM: 'Ae, revealed, yes.
- EH: To certain one's, no. And to those just like the mermaids down in Waiakolea, to certain one's...
- KM: Mo'o.
- EH: They would see, mo'o wahine. And then to certain one's, even the name of the heiau in the Harry K. Brown park, just a certain families would pa'a na'au the name of that. If it doesn't belong to your family you don't know it.
- KM: 'Ae, yes.
- EH: You have to ask, "Oh, what? But they don't say. There's only one family that I know that remembers the name of that heiau that was in the park but only them, no matter how much you can write it down.
- KM: Amazing!
- EH: It was kapu.
- KM: The kūpuna had those kinds of things.
- EH: Their own things, yes.
- KM: Did you hear the name Hakuma?
- EH: Yes. Up on the cliff.
- BH: On top the pali on the shore.
- KM: That was a heiau too?
- EH: That was a cave.
- KM: A cave, Hakuma Cave. It was a cave.
- BH: It was a cave that goes down...
- EH: Go down inside, certain times go.
- BH: ...come way outside by the pali get the opening come all the way outside by the pali.
- EH: That's where guys go hide.
- KM: 'Ae, pu'uohonua like, a sanctuary, a refuge.
- EH: Yes.
- BH: I forget the story, saying something about the people from Ka'ū come Puna side, and had one 'ōlohe, half way, and the 'ōlohe stay underneath.

KM: 'Ae.

**'Ōlohe of the pali at Hōlei and Pānau – “Kai make,” or “Kai ko'o.”
Mo'olelo told by Tūtū Oulu Konanui.**

BH: Then when molo'o, they come back. When they come back from fishing , they go back Ka'ū side. The 'ōlohe get one wahine, the queen, stay on top the pali, inside the cave. Her, called, she said “Molo'o” everybody going home.

KM: And only a few people paha?

EH: Yes.

BH: Everybody going home. So this 'ōlohe, the one he go catch 'um, and he kill the person.

KM: And takes all their ukana:

BH: Takes all their i'a and all that. They give to the wahine up mauka.

EH: I think Tūtū Oulu had the one up at Holei.

KM: Holei and the Pānau section.

EH: Yes, Pānau.

KM: Where they called...?

EH: Yes, “Kai make!” had just little bit people.

KM: 'Ae, then “Kai nui” or “Kai ko'o!”

EH: Yes, lot of people.

KM: So they don't bother.

EH: Yes. I remember Tūtū Oulu telling the story.

KM: Interesting. And those 'ōlohe, strong. 'Ōlohe lua, like that. They knew how... bone breakers and all those things.

EH: Yes.

KM: Lucky we don't live in those times, yeah?

EH: [chuckles]

KM: Otherwise you go holoholo, pau.

GH: Yes, they eat you up.

Group: [agrees]

BH: When all that pau already, all the people would go in the ana, inside the cave. You go inside there turn, ke'e, right by the corner, get one ana inside there. So they went, all the people go inside.

KM: They hide in there?

BH: Hide inside there and they seal up the wall.

KM: So they're safe, sanctuary.

BH: They stay inside there till they hā'ule.

KM: Amazing!

EH: I never went in there, did you go in there?

BH: Nobody knew.

KM: Nobody knew.

GH: I crawled through it.

EH: I went only to the entrance.

GH: You know when you first go in, I crawled through that area until just about hitting the drop off when you get to the big cave. But she got all scared. Yelling from outside asking me to come back so...

EH: [chuckles]

GH: I could have went and walked to the end before I came back but... I crawled back. It's narrow, you got to crawl and go through.

EH: Yes, that's Hakuma.

BH: When everybody comes through that ana, get the moku [broken area] outside, so they could go out.

KM: Then they could go back?

BH: Then they go. All these po'e from Ka'ū side, come for kill them, and no can find, 'cause they don't know where they stay.

KM: Amazing!

BH: Come by the ana but they no like go inside, eh. Maka'u.

Kūpuna blocked blowholes with 'ōhi'a blocks along the shore at Kupahu'a and other locations to keep the sea spray from killing their cultivated food plants.

EH: We had one blow hole too up Kupahu'a, the blow hole.

GH: Yes.

EH: The blow hole used to be so big, when the kona wind blows, all molo'o Kalapana because of the sea breeze. Molo'o, all Kalapana because of the sea spray. So somebody of the 'ohana went and put paukū 'ōhi'a for block. Kupahu'a, some place. I poina but they went put paukū lā'au inside.

KM: So to cover, to close it?

EH: If not, all molo'o Kalapana.

KM: Ah, so when you plant your mea 'ai like that, 'uala, the ehukai on top?

EH: Yes, molo'o.

BH: Molo'o.

KM: Interesting.

EH: They said had one at Kupahu'a, but where, I don't know.

GH: I think I know what place was that, yes.

EH: The blow hole.

GH: It's not far away from where brother Sonny fell in the ocean.

EH: Oh.

**Practices associated with kaulā'au fishing for ulua at Kalaepiulua and other places.
Kaulā'au fishing was a noted practice by families who lived in the area that is now
part of the "Kalapana Extension" lands in the national park.**

GH: When he was kaulā'au.

KM: Uncle, you just mentioned kau lā'au, what is kaulā'au?

GH: Pipiulua.

EH: You never seen that, the movie?

KM: I heard. I heard about your mo'olelo, could you describe a little bit, "What is kaulā'au?" It was interesting when we were looking at the old map too. It had a place called Kalaepiulua.

AH: Yes, in the front.

BH: Pipiulua.

KM: You remember that?

GH: Yes.

KM: [looking at map]... Here it is, ma'ane'i.

EH: Yes.

KM: Kalaepiulua. So what is kaulā'au fishing?

GH: Kaulā'au, that's the same thing as what they call, Pipiulua.

KM: Okay.

BG: You want to tell the story?

EH: [chuckles]

BG: Usually we start off, you got to set your pole. Pole about six fathoms long...

EH: About thirty-five feet long.

GH: 'Ōhi'a.

BG: Made of 'ōhi'a.

GH: 'Ōhi'a stick.

KM: What's the diameter about? Six inches across or so?

GH: Six inch.

KM: And thirty-five something feet long?

EH: Yes. And they have the 'āmana, that's why the pole has to be kind of perfect with the 'āmana at the end [gestures a why-shape].

KM: There's a V at the end of it?

EH: Yes.

BH: And you tie kaula on it.

EH: 'Aho.

GH: To lock that thing on the pole.

BH: Sometimes the line huki, hemo the 'aho.

KM: Ah, so that's why you tie this side so that when the ulua...

EH: Huki.

BH: Huki outside.

KM: You don't run them off of the stick?

EH: Yes.

KM: For the lā'au. Oh!

GH: The line goes down... The line over here, going to go down when the fish pull. So he's fighting that 'āmana, that "Y" over there. And he's pulling the pole.

EH: 'Ōhi'a.

KM: So you pa'a the back end of the pole?

GH: Yes. You anchor it in the crack or whatever.

KM: In the māwae or something like that?

GH: Yes.

BH: Put the 'ōhi'a inside the māwae for pa'a inside, see.

KM: 'Ae.

BH: So you put inside, pa'a, then you nāki'i kaula, Your two kaula put on top and nāki'i, then you nāki'i the other one. You make your short kaula for the makau. Nāki'i on top the kaula, then it hangs down. Nāki'i one side on the lā'au, and one side on the makau, then it stays down like that, see. [gestures the hook hanging down from the 'ōhi'a pole]

KM: 'Ae.

BH: Kau ilalo.

KM: Yes.

BH: You put your puhi on top.

KM: Ah. Are you using two lines for your makau, are there two lines coming down?

BH: Yes, we get two lines.

KM: Two lines?

BH: Two lines come down.

KM: One makau?

GH: One makau.

KM: You said you use pūhi for the bait?

GH: Yes.

KM: Pūhi-wela, pūhi-ūhā?

BH: If you can get ūhā good. Ūhā is good. Like before, the po'e mākua, they say, "Ūhā, get the ke'oke'o, and get the gray color on top, one, two and pau hemo that's only two going get.

KM: Ahh.

BH: Two ulua you going catch. When you catch two, pau, no more already. You can ku'iku'i, no more. Old people say, you only get two, get the color on top the ūhā.

KM: Ah.

EH: The ulua surfs like the way the guys surf, catch the outside wave, he surf right in 'cause he can smell the pūhi. And he surfs in [slaps hands, striking] and just catch the pūhi, because the thing is dangling.

KM: It's actually not sunk in the water, it's above the surface?

BH: No, no.

AH: Barely and the wave is hitting it.

KM: You get the smell.

AH: Yes, the smell.

BH: The thing is palupalu from pounding.

KM: Yes.

EH: You chumming.

BH: You ku'iku'i. The only time you can tell when the ulua is coming inside the palu comes mahana.

KM: Oh, yeah?

BH: When the palu comes mahana, you kīloi.

GH: The fish is there.

KM: So when you pounding and you feel the palu, the pūhi comes warm?

GH: Yes.

KM: You know the ulua is going come. Interesting!

BH/GH: Yes.

EH: Some, if it gets hot that means the manō is in. The manō is in.

BH/GH: [chuckling]

KM: Ahh. So if it's too hot...

EH: Different feeling.

EH: Yeah, yeah.

KM: Interesting.

EH: Those who have, pound and throw. The bugga feel cold. Some has a feeling of mahana. It's in. and when it gets hot the manō is in, so it's not coming in.

KM: The manō?

EH: The manō is in, so it's [the ulua], not coming in.

GH: Interesting.

KM: It is, isn't it. How big was the line you would use for this lawai'a ulua?

GH: Like the manamana [gestures, finger size].

KM: Like one of the?

EH: Yes, the 'aho.

KM: ...the pinky kind finger.

AH: Yes. And how long, six hundred feet? How many feet? I don't know because they...

KM: How long would the line be?

GH: Hundred fifty, two hundred feet long.

EH: Yes, it's all in a pile.

GH: You got to always have extra coil.

KM: Yes, because the ulua going run?

EH: Yes, going run and that...

GH: And if you cannot hold 'em it's going pull 'em all out.

EH: Your stick is the one that's going to...

GH: Hold.

EH: Yes.

BH: You use the stick and the handline. Ma'ama'a.

EH: Like cowboy.

BH: And when it catch, you let him fight the lā'au.

KM: That's right rather than fight you.

BH: You let 'em go, kīloi outside. He huki. You know he stay inside, you huki. More fast you huki, more fast it chases. Plenty hu'a, you see 'em come inside one time, huki, pa'a one time, so the makau pa'a.

KM: Inside the mouth.

BH: Pa'a inside, the makau inside, ah, kani ka lima. [makes sound of line running]

KM: Ohh! You wear glove?

BH: No.

EH: That time don't feel, because pa'a the fish, bringing it up before it goes under the stone.

BH/GH: [chuckling]

KM: How big are these ulua about? What's a good catch?

EH: Hundred fifty, hundred pounds.

BH: Hundred. Big guys.

EH: Before you catch and it's ninety to a hundred pounds.

KM: Wow!

GH: This table long. [almost six feet]

KM: Look at this.

EH: But now, don't have that.

BH: Get all different kind too.

GH: Yes. Get kahuli.

EH: The white one. What you call the white?

GH: [thinking] Aukea, you get the half white one's they're called, aukea kualepo.

KM: Oh yeah? Aukea kualepo, how interesting.

EH: Yes. There are different kinds.

GH: The aukea is the all-white ones.

KM: 'Ae. Kahuli is?

GH: Kahuli is the dark one. Those are the fish that's really fast.

BH: Chase, they chase.

GH: They don't fool around, they're going to whack that bait.

EH: And you better be fast.

KM: You really got to huki?

EH: Yes. When they catch on that, I mean, kani [slaps hands]. When that mouth clamps, kani! Oh the noise. Your eyeballs get big and everything. It's so exciting! But you learn, "Don't yell, sit down, shut your mouth." It's like, "Okay, let him do the job." And you like jump up and... [chuckling] But you sit!

KM: Did wahine help or wahine no help?

EH: No, I no help, it's better not to get in the way, because the kaula is flying from the coil bum-by tangle up and poke you. That's what went happen to my brother-in-law [Sonny], went hook him, he went in, went get tangled but he came up.

KM: You said if you didn't go fast enough too, that it might go under the ledge, under the pōhaku?

BH: Yes.

KM: And then what, you no can get 'em? Stuck?

EH: Stuck.

EH: You struggle a little harder. [chuckling]

KM: So you learn not to do that. [chuckling]

BH: Yes. As soon as pa'a, huki.

EH: And when you come up he usually has another hook with another kaula so he just hooks and pa'a the tail.

KM: Oh.

EH: Tie the tail so the fish don't flap.

BH: Yes, so they don't kick.

EH: And they don't kick all over and bruise because it's a white meat.

KM: Of course.

EH: Hook 'em up and you hold it like on suitcase when you carry and put it on the side, cover with the bag.

BH: You put extra makau for pull 'um up. Put 'um like that, he kapaka, you know, the meat comes all ulaula.

GH: All bruised.

KM: You really want to take care of it. Did you folks, for the ulua, how did you learn this style of fishing, from your father or uncles? Father?

BH: Yes.

KM: Was it a style that your family was noted for or did other families in the Puna region use that style, kau lā'au also?

EH: A lot of... My father did, my brother Samson. It was like, passed down...

BH: Passed down.

EH: ...like his father to them. My adopted father, because he came from Maui, he learned from my uncle and from my grandpa how to do it. Everybody learned down there. If you come from Kalapana and you don't know how to do that...

KM: You not from Kalapana? [chuckling]

EH: Not that, they going call you molowā! Molowā because you never learn.

GH: Yes.

EH: You don't learn something, it's your loss. You stay away, don't go by the guys that know how. You stay away.

KM: Was that one of the main kinds of fishing you folks did, kau lā'au?

BH: Kau lā'au.

GH: For the big ones.

KM: Where did you go? Did you go all along the cliffs or right in front of home too like at this Kalaepiulua.

BH: Kalaepiulua.

KM: That was one place?

BH: That's the only place I go.

KM: Oh yeah, you no need go elsewhere?

GH: You get nice current that's why. We find the particular spots where the current takes the bait...the palu.

GH: So the fishes can smell, they come right up inside.

BH: The point outside, they go. Outside here we put the lā'au, right by the point.

KM: Right on so it's sticking out.

BH: It's Ka'ū side.

KM: Does the current goes Ka'ū side or does the current go Puna side sometimes too?

GH: It does change through the tides. High tide low tide like that.

EH: The main thing, it goes out, doesn't stay in. All the bait it goes out so that the fish can come in.

KM: Draw them in.

EH: Yes.

GH: And the most best time for fishing the ulua is when the tide is running, coming in.

KM: Coming in.

GH: Yes.

KM: Was there a certain moon you would prefer to go?

GH: That was in the nā Kū, that's the good ones.

KM: Yes. And of course the ulua in the old days is that ulua was a form for Kū as akua.

GH: Right. My dad used to say that Kū was one of the best moons because with me kū, when "kū", it gets hooked up with that fish, it's kū.

KM: 'Ae.

GH: Huki it up.

KM: Amazing!

GH: There also is on that particular moon if you don't catch your fish the first day you come back the next day...

KM: Because you said there are four?

GH: You got four moons to play with.

KM: Four Kū moons.

GH: Yes. It works, we tried it too.

KM: Amazing! Na'auao!

GH: 'Ae.

'Ōpelu fishing from canoe when they were young. 'Ōpae 'ula'ula were gathered from Wai'ākōlea and neighboring ponds. They also cook green papaya to prepare the palu (bait) balls.

KM: How you observe the nature around you. Did you folks go out canoe fishing too, when you were young?

BH: Yes, I go.

KM: What kinds of fishing?

BH: We go out for 'ōpelu.

KM: Your 'ōpelu fishing, did you go out and hānai, feed the ko'a like that?

GH: Yes. I think Ben had more experience with that than me.

BH: I go with my papa.

KM: What kind of palu did you use for 'ōpelu?

BH: During those days the palu we used, we had...

GH: 'Ōpae.

BH: 'Ōpae, that 'ōpae 'ula'ula.

KM: Where did you gather your 'ōpae 'ula'ula?

BH: Wai'ākōlea.

GH: Right there by Wai'ākōlea.

KM: The 'ōpae 'ula'ula were coming in these ponds?

BH: Used to get plenty.

EH: Get plenty ponds in Kalapana, get little ponds.

KM: And this 'ōpae 'ula'ula?

EH: The little bitty one's.

KM: When you made your ka'a 'ai, when you go feed, what did you, like in Kona they use lepo.

BH: We no use lepo.

KM: What did you use?

BH: We used... [pauses]

GH: Papaya.

BH: Papaya.

KM: Papaya, oh. You would make...?

GH: Cook the papaya.

KM: Hard papaya?

GH: Yes, the green one's.

KM: Like what you call that, pala'ai, like the squash kind?

GH/BH: Yes.

BH: Cook the papaya, you squeeze it all [making ball], and all in the 'ōpae.

KM: You put the 'ōpae inside?

BH: Put 'em inside one pākeke, put 'em all inside there. When pau, then go.

KM: Holo.

BH: Go outside, put 'um on top the canoe.

KM: And your 'upena was the long one that you made, it round or was it?

GH: Yes.

KM: And deep kind or shallow one?

BH: No, it's a long one get 'eke underneath, the 'upena is long you can hemo.

**Kūpuna and parents used ‘ūlei wood for the ‘apo (net ring)
was gathered from in the park in the upper Hōlei and Nāulu vicinity.**

- KM: Did you folks use ‘ūlei wood for making the apo?
- BH: Yes.
- GH: That’s what my dad said they used.
- KM: You would go mauka to gather the ‘ūlei?
- GH: Up at the National Park, up on the pali, what do they call that place.
- EH: Up Holei.
- KM: Holei?
- EH: By where?
- BH:: Ah... [thinking]
- EH: Nāulu?
- BH: Nāulu, mauka.
- KM: Yes.
- GH: That’s where they used to get the ‘ūlei from. That’s right I remember my dad was talking about it.
- KM: Yes, how interesting. You would go out and lawai’a ‘ōpelu? Certain times of the year?
- BH: No.
- KM: Any time?
- BH: Any time.
- KM: You would go out and you ka’a ‘ai some, the ‘ōpelu with the papaya like that?
- BH: Yes, go outside. And my father goes outside and he looks up mauka for the... I forget the name of that [tree]. If he sees that one he knows the ‘ōpelu coming.
- EH: Some, before they used to look for the klu tree way up mauka, or some the kukui. I don’t know where they looked up in the mountain.
- BH: Some kind of tree. From outside you lined up, straight ahead.
- KM: You lined up there.
- BH: You lined up that tree and that’s where the ko’a stay.
- KM: So about a quarter mile off, or more close?
- GH: Small, short.
- BH: That’s about it.
- EH: Quarter mile.
- BH: So you line up that place, “Ma’ane’i.” Get one glass box.
- KM: Yes.

BH: Glass box so you can look inside. Then you get the hoe. You ku'iku'i the hoe, eh.
KM: Paipai.

Mele lines used to kāhea (call) the 'ōpelu to rise up to the net.

It was the practice of the 'ohana to always māhele i'a with those eho helped land the canoe, and other 'ohana who could not fish on their own. "The more you give, the more you get."

BH: Kāhea, "E ala mai, ala mai e ka 'ōpelu, ala mai, ala mai! You look inside the upena. So the number two man that's the one that works the middle. Me the number two man. [chuckling] Let the 'upena go down. "Lawa! And the upena, get the ama, and put the kaula.

KM: 'Ae, huki?

BH: Huki a pa'a. Kīloi the palu inside the coconut... [thinking] the coconut 'ili [sheath].

EH: The 'ahu outside the kumu.

BH: Put them inside the coconut, just like one 'eke. And put kēpau on top.

KM: 'Ae. Pelu, pelu?

GH: A nāki'i when the palu inside.

GH: They let 'em down.

BH: Go, go, go, then huki. You huki, huki the palu, eh.

GH: Then it opens.

BH: So you go downs and the palu is in the 'eke, Huki, huki and you put your wae, put 'um on top [gestures the net opening].

KM: Amazing!

BH: Ohh! Pau, my father says "Huki, huki, 'eleu, 'eleu! Little more going huki up already. Get in the front, inside the canoe, put the wae down. He stand up already, "Give me the kaula."

EH: [chuckling]

BH: Grab the kaula, "'Eleu, 'eleu!"

EH: [laughing]

BH: So the 'upena come up, underneath the canoe, like that. Half underneath and half out. So grab the 'upena and huki. The steersman he comes and pulls the 'upena inside. Huki, huki, huki, and as soon as all reach on top. Get the bag, then huki the kaula, the i'a all inside, from the front to the behind. Little more half inside the canoe. "Pau, pau, kīloi 'upena." Let the 'upena down, hemo the i'a. "Pau, ho'i." Now come inside, ho'i. Come inside by Pōhākau. Then he look in the back, one, two, number three.

KM: Counting?

EH: The waves.

BH: "Hoe!" So we hoe, hoe, come inside, okay, now we inside. As soon as we reach inside, hapai wa'a, and we get plenty people by the canoe landings.

EH: Everybody.

BH: Hāpai wa'a, kōkua. We huki up, way up, pau. Then my Papa, "Ē, ē, 'ōpelu!" He give. Plenty 'ōpelu. Give, give, give.

KM: Amazing!

EH: Before everybody, they used to go sell too, the 'ōpelu.

GH: Yes.

EH: Take to Kaimū with the old road, go Kaimū plenty 'ohana come down. We used to have a fish wagon that my uncle owned, he would buy the 'ōpelu.

KM: What was uncle's name?

EH: Charles Warren, from up Kurtistown. My mom used to go and drive this fish wagon, put the scale in the back, ice on the floor and all the i'a on top, and all you do is scrape them forward, throw the ice on top. You just sell by the pound.

KM: How much was it a pound about, do you remember?

EH: I don't know.

KM: Poina.

EH: On top of that you give extra, not only the pound that they buy, you always...

KM: Extra.

EH: That's where manuahi came in you know. The more you give, the more you get.

KM: 'Ae, they say, "Hā'awi aloha."

EH: Yes. Because the more you give, the more you get. And same with the ulua, when we catch. Like when me and him go, we catch two ulua from up Kapa'ahu. We go clean up all the fish, everything down the beach. Put inside the pan from Kapa'ahu, go my dad's house. "Here dad, yours one" down to Kalapana and then "Here 'ānakala, this is you folks one." By the time we get to Pāhoa where we was staying, even the obasan's around us we know they cannot go fishing and they like fish. We send the boys, "Les, go obasan's house, take these to obasan." Just little bit.

KM: Māhele.

EH: By the time we end up, one little piece. But that's okay, that's okay. As long as we have the bone of the ulua to make soup, my boys don't care, that's all they like is the soup. The soup with rice and that's it. The Kalawina church down Kalapana, they use to use that for poke.

KM: Yes.

EH: The Kamanu's used to catch and then bring to me and him, cut and with poke, we used to make it by the bucket. About four or five buckets. Poke, everything, cut, cut everything. Put salt, inamona, onion, pau put it all in the bucket put 'em all on ice. Then they take it to Kalawina when they have hō'ike, hānai everybody and if get extra those, the kahu who came from far. They get one bag going home. And they said, "What is this?" They never know you could eat ulua poke until they came Kalapana. They all eat fried, that's all they eat, they fry it in the restaurants, fry ulua. They never know could have...

BH: They don't know, you hemo the skin.

EH: Us, we make everything.

KM: Did you folks kaula'i ulua sometimes?

BH: Yes.

KM: And how, 'ono?

AH: Oh, that's the best.

BH: Make smoke meat.

KM: Amazing!

EH: You just kaula'i that, it's almost like taking one whole piece or we can fry it. Hoo, broke your mouth!

KM: Wonderful!

BH: Kaula'i, pau you put it inside the pocket, go school.

KM: You know your life out at Kalapana like after your folks growing up, you lived from the land and the ocean?

Group: [agrees]

KM: You said papa also worked at the park for a while? In the early days?

GH: Yes.

KM: Amazing! Such wonderful stories. Aunty, earlier, you mentioned Kahauale'a. You folks... I guess as 'ohana have been involved some with that?

EH: Yes.

Family discusses Kahauale'a and organization to stop geothermal development.

KM: Tell me about Kahauale'a. Did you hear stories about it? Did families go into the forest, now it's important to preserve that area, is that right?

EH: Yes. I don't know what... There is a committee that's working on it now. All of the families... Well, there was the first three meetings. All of the families that were invited to the meetings. Had Andrea Kaawaloa giving everybody what was happening and the decision. They had three of them with that 50... [thinking]

KM: A 5013c?

EH: Yes. Had three different groups. They went with the one, sort of where it would help all of the families involved. And then out of all the families, we didn't take "Oh, you one vote, you one vote" it was by families, the votes were taken. There was one vote. Everybody who was there did vote that they wanted that part of that land to be a part of. Now it's...

KM: To preserve it?

EH: Yes.

KM: Rather than let the geothermal development occur?

EH: Well, yes. Was supposed to either go to the National Park or... But since it went to, it said everybody wanted it. Out of each group we had this representative that represents each family. Like I got mine one, that's representing my father, Sam Kaawaloa. He's sitting on that group, and whatever decision is being made is being

made by them. There's a lot of things that they want to do. So I don't know...

KM: The main idea for you folks is that it be preserved, that they don't develop the geothermal stuff...

EH: Cannot, it cannot be developed right now, it cannot be. They have to think of what, whether it's going to be cultural things or what.

KM: Did you folks hear that next week Thursday there's going to be a meeting on the 28th I think.

EH: The OHA one. Gladys sent me notice.

KM: It's important I think that the families participate.

EH: Yes. Be involved in what's going on.

KM: That's good.

EH: One was Dedman?

KM: Palikapu.

EH: Yes, Palikapu. He was at two of the meetings, several anyway.

KM: Important for the families.

AH: Yes.

During their youth, it was the custom to not fish or go into lands that were tied to other 'ohana. "I know my place, and I know all the fishing grounds."

KM: As a youngster, did you travel through the Kahauale'a forest at all to go hunting or anything?

BH: No.

AH: No, because he belonged at Kalapana.

KM: You didn't go that far over?

AH: Yes.

KM: That's an important thing, in the old days...

AH: Ahupua'a.

KM: Yes. Like when you were talking about Kalaepiulua.

BH: Yes.

KM: That's where you went ulua fishing. Malihini from outside didn't come in and maha'oi?

BH: No.

KM: No. Even like you said, "If that's not your area where you go, you stay in your ahupua'a."

BH: I stay in my area.

KM: In your area.

BH: I don't go to other places, I know my place. I know my place, and I know all the fishing grounds. I don't go that side, I stay where it's my place. I knew all the names

and all the fishing grounds. I know go the other side. I know my place.

KM: 'Ae. I guess that's the old style too, your kūpuna, they were kama'āina, you knew your ahupua'a. If you went somewhere else I hear they, noi mua, they would ask permission or something first.

EH: 'Ae/

AH: Yes. He [her kāne] went learn. I tell him, "Where you going?" "Going down 'Ōpihikao, I going make 'ōpihi." I look at him, "You don't belong over there." He tell me, "The water mālie, we go." So we went to Kamā'ili, I watched him go and mālie the kai. Go, go, then we went over to the Kalanihonua area [Kehena]. Because I could see when I came from the Kamā'ili side was mālia okay, I went go and park the car 'cause he was coming by the kahakai. Then I was by Kalanihonua, I parked my car. I went down the beach, looked at him, "Get up. Get up, let's go!" He tell, "I coming." "Get up!" And he just turned to climb, this ōpū came from behind him on the side. He disappeared!

KM: Auwē!

EH: Under the water he went and I looked, the shoes came up, the head band came up, where's the body? No more body coming up and that was like 5 o'clock. Then next thing I know I saw his feet come up, way outside. He turned around his face and he went sliding underneath. I looked at him, I said, "Hemo that 'eke 'ōpihi, let it go."

BH: I had about...

EH: Half full. "Hemo that 'ōpihi, let it go."

BH: Had about half full.

EH: He let it go. "Your knife" because Kalapana style is always having a kaula with your knife so you don't lose your knife when the water hits you. You just letta go the knife but it stays...

KM: Dangle.

EH: Lewalewa. "Hemo that, let go." I look at him, "take off your jeans and let it go. "No," I said, "take it off, it's heavy." He says, "I did." "Okay, stay right there." I run up, go get paukū lā'au, come down I watch, throw, and the darn thing sinks. [chuckling]

KM: Auwē!

EH: Ho man, "Wait," go out because I never like him hit the wave because the waves stay coming, "Stay outside," run back, get another one. It's light, it's going to kau on top the water." Throw, watch the thing, "Coming to you, it's coming for you, hang on to that." I ran up to Kalanihonua, see if anybody was 'cause I know they had a CB. Nobody was, "What!" Come back down, I stopped one car. They had CB, lot of people had CB's down Kehena area. I said, "Could you get a hold of the fire department, tell them there's an 'ōpihi picker that fell in the water. He's fine, I just need somebody to pick him up." They said, "Oh okay," he got on the CB and called. The fire department was coming to Kehena because somebody's motor house blew up.

KM: Auwē!

EH: When they heard and they heard his name... and plus he's the fire chief volunteer, they left that person over there and came to him and called for the other guys to

come. The guy wasn't hurt just that went explode. They came and I never seen pupule firemen running, I said, "Don't run, stop whoever is running. "Why?" "Get cracks, follow the trail because it's all overgrown with grass. Follow the trail, there's a trail." They go down there, three, four guys yelling, I said, "Don't yell." "Why?" "You have to wait till the wave goes out then he can hear you. If not he cannot hear you because the sound goes with the wave." "Oh!" But they already called the fire chief, the fire chief got the helicopter. It's like 8 o'clock at night they picked him up outside. If he never get scolding, "Don't you go inside the ocean. Don't you go unless you tell me, I go in the market and get for you."

KM: [chuckles]

**It's important to know your 'āina and the nature of the ocean.
Recall a time in the 1930s when their brother, John Hauani'o, Jr.,
was swept into the ocean while ulua fishing near Kulalau'uala.**

EH: He almost made 60, that's what they told him. They picked him up.

KM: Gladys' papa told a story about in the '30s I think...

EH: He went hā'ule, yes.

KM: When he went in because he was fishing. Same idea but he never have his kōko'olua with him. He ended up going down, coming up not far from your folks place. Spooky!

GH: Kulalau'uala.

EH: That's an old kind name.

KM: Kulalau'uala?

BH: Yes. Get one hole in there. Little more Ka'ū side of Kupahu'a.

KM: Amazing!

GH: His story was that while he was trying to put the pole in this crack, he heard something like somebody had whistled and with the wind blowing, it kind of threw him off balance. He's looking around to see who was whistling but there wasn't anybody there.

KM: Kepalō.

GH: Yes. That's what threw him off balance. When the pole went down, it got caught into his hands underneath. So he had no choice but to go with the pole.

AH: That's why, I told him, "Never no more, if it's not your area don't go. You can go to Kapa'ahu area too because I belong Kapa'ahu and go into the national park because my kūpuna belong over there, you can go. But you no go 'Ōpihikao because that's not your ahupua'a. You no belong over there. Now you know?" He tell, "Now I listen." After that he never did go until they had the filming, then he went back to the beach. That was like almost fifteen years later then he went back to go fishing. It was a long time. I tell him, "Don't go. We go to the market and if you like 'ōpihi, I'll buy your 'ōpihi."

KM: [chuckles]

**Have observed changes in the ocean and weather patterns over their lifetime.
Family once had a brackish water well which supplied their needs.**

- EH: "I don't want you to run any more, before the water, you look, oh, it's a good day, you can go. Not anymore the weather is different, the tides are different." Before you look, "Oh, it's okay." Now you have to run like heck and hide.
- KM: You folks have noticed in your lifetimes have you noticed a change in the weather and with the ocean?
- AH: Yes.
- KM: Is it better now or not as good now as it was?
- BH: Not as good.
- GH: Not as good, before we had water almost like Kona in Kalapana.
- KM: Was mālie?
- GH: Yes. Then it changed, changed, it's getting more worse now than before.
- KM: How about the rain, did you folks have enough water all the time. Your water was catchment or did you go to the little wells or the springs for drink water.
- GH: During our time had tank already. During my dad's days, their grandpa like that was all...
- EH: Brackish water.
- GH: Brackish water, well like that.
- EH: We had a well, and we had 'ōpae inside our well. We had 'ōpae so my dad, if you wanted to go holoholo little bit, you would go in our well and catch the 'ōpae. Get plenty 'ōpae. We had well and we used that fro... Kalapana was pretty good, it would rain when we needed the water, nobody went without water. It would rain and then when no more, no more. You knew how to use the water, you don't waste.
- KM: That's right.
- AH: Don't waste water.
- EH: You no waste your water.
- KM: I guess it was all haleli'ili'i.
- EH: Yes. Your water, your rice water, that's for your plants, for your orchids. Everything has its use, you no just throw away. If you get one small taro patch over there, your soap water too, goes. And we never had all kind bugs on the taro. And you look now they tell you, "Use your dish washing water so that no more that bug on the gardenias and all, they would wash it." And when you think, that's what we did before. And then we never do anymore. [chuckling] Now we doing it again. [laughing]

**Family made lei of maile gathered inland and at 'Ōhi'aloloa, Kalapana;
and also used flowers grown at their homes.
They were always taught to respect the forest not just go in breaking things.**

- KM: You mentioned like growing flowers and things. Were there lei that you folks frequently used? Did you folks sometimes adorn yourselves with lei?

EH: We had that wild orchid. Now we don't have it any more, going down to Kalapana, all the purple orchids. We used to sew that up, we use to use the lau of the croutons and make lei with that, and with the kupukupu. You hāli'i any kind color and you just wiliwili all wiliwili with that kupukupu.

KM: Yes, beautiful!

EH: It was nice!

KM: Did you folks get maile up the mountains at all?

EH: Yes.

KM: You would get maile.

BH: Yes. We used to get our maile down Kalapana.

EH: 'Ōhi'aloloa.

BH: 'Ōhi'aloloa.

EH: You know when you enter into the forest, that was 'Ōhi'aloloa.

BH: Because all the 'ōhi'a trees are all tall so they named that place 'Ōhi'aloloa.

EH: I remember stopping, you know the bus, we used to come home from the school. The bus stopped and all the kids all go inside the nahelehele go pick up maile. You never had to go far.

KM: Amazing!

EH: But you know that you don't broke.

KM: That's right.

EH: Just wiliwili, pull, wiliwili, pull. Everybody talking story, the girls with their dress up, throw inside and the boys with their... tie the pālule. Open up, tie up the pālule and throw, throw inside. That's the way, by the time we reach home everybody had a maile lei.

KM: Beautiful!

EH: Yes. And we had plumeria, the yellow.

KM: Nice.

EH: Everybody smelled beautiful! The maile and before the maile leaf was big, wide, thick one's and never had all that black thing. All that mildew, they didn't have, it was nice.

BH: Like the maile, what smells the most is the small lau, maile. That one the smell is much stronger than the bigger one.

Kūpuna grew 'awa for personal use; recalls 'awa being grown for commercial purposes.

KM: Did your 'ohana also grow 'awa?

BH: No.

EH: I think my grandpa, my grandpa had couple of 'awa, but that was only for them.

- KM: 'Ae, for their own use. I interviewed Uncle Gabriel Kealoha mā and Uncle Hale them, they talked about more their side they were still growing 'awa and actually selling.
- EH: Yes, they had. 'Ōpihikao, Kapoho area, they did. And right up above here, Mrs. Young grew. She used to sell, but that was her business then. Hard job! The stumps was humongous!
- KM: Big?
- EH: Big stumps! My cousin used to work and every time I see him, "Keoni, some big those stumps! Big stumps." And he stay over there cut, cut them in pieces and then cut some more. You know it's so heavy, but you got to dry them and out of that big stump is only one bag. Light.
- KM: They were shipping it to Germany for a while.
- EH: Uh-hmm.
- KM: Sometimes we hear of kūpuna even gathering 'awa and going to feed manō or something like that. Did you folks have friendly manō or anything?
- BH: No.
- GH: No more.

Kūpuna Kaheiki took kapu away with him when he died so that the mo'opuna and following generations would be hurt (by something they didn't know).

- EH: My grandfather on the Kaheiki, he knew he was going to die. So he called my mom and my aunts together, then he told them if he go, he taking all the kapu with him so that the mo'opuna in the generation don't get hurt.
- KM: That's right.
- EH: Because somebody is going to forget to tell. When he died he said, "Let the mo'opuna learn about the culture, learn but don't get into the culture."
- KM: The kapu?
- EH: Yes. Because he's going with the kapu. Because if they going get into it, they going get hurt.
- KM: That's right.
- EH: And it became so. My brother was... My son no like listen. I told him, "You going." "Mom, I going Kaho'olawe." "Right on. Remember now, you go Kaho'olawe, you pray first, don't do." I know Dr. Emmet Aluli's my friend, I know he goes into the old ways. I said, "Don't do Les." That's my kolohe that... I look at his face, "Kauhi, you better listen." Three days before he went, he got hurt, almost haki his ankle. He looked at me, "Oh, mom." "You never like listen because you was going do." He look at me, "What?" "You was going do so before you can do you get hurt, you stay here." He look at me, "Mom." I said, "Listen." Even my brother, Roger, was on the Hōkūle'a. I told him, "You go, you be careful on there, you watch out. No do kapu stuff. You look, you can listen, but don't do it. [Discusses issues that arose, and ho'oponopono to make things right.]
- KM: So you folks kind of hear things like that with the kapu, it was hard, very strict?

AH: Yes.

KM: And if you kolohe something, pau?

Group: [Agrees – Further discussion about Kaho‘olawe and Kealaikahiki.]

KM: ...When you folks were young, did you use lā‘au Hawai‘i, kōko‘olau, māmaki, things like that?

EH: Noni, and the one for the cough.

KM: ‘Uhaloa.

EH: ‘Uhaloa, all that. Even when we was married, my mom, if the mo‘opuna was... My mom was making for all the married ladies, “Get over here.”

KM: You could really live off of the land.

EH: Yes.

KM: Mālama ka ‘āina and what it takes care of you?

Group: [agrees]

KM: Just like the ocean too, you always got to take care, maka‘ala, take care.

EH: I always tell them “You go to the beach, your back don’t face. Your face towards the ocean, don’t turn your back and don’t you folks go hana kolohe, kāpulu, not nice, there’s other creatures over there no hana kolohe.”

Hauani‘o brothers worked together to make a koa canoe in the 1980s.

KM: Did you folks still make canoes when you were young or were there old canoes already that you were using. When you went holoholo in the canoe.

GH: There was the old man, Kanoe’s canoe, I think it was; Halama also had one.

EH: Yes.

KM: You folks weren’t still making canoes.

AH: He made.

KM: You made a canoe more recently or when you were young? More recent?

EH: He made with Ako from Kona, and the old man Grace, Nāpo‘opo‘o. He went to make and they gave the canoe to the Hauani‘o family. He went up Hualālai for make.

BH: When I was going up there, he said “This is the koa, this is good for canoe.” He tell me stay up here. The next day, go back make rough job, then we leave, we go home. and the next morning we come back up and we dragged it down. I thought we was going put ‘em on the trailer.

GH:: Then I picked it up, I went to Kona and brought it home.

KM: But from the mountain you went huki down.

GH: Yes, they went huki ‘um down.

KM: With kaula?

BH: We huki down right down by the road and he came and picked it up.

KM: Was this in the '60s or?

EH: Yes around there.

KM: Had Charlie Mokuohai?

GH: No in the '50s.

EH: [thinking]. Between the late '50s and the early '60s, he went.

KM: Antone Lono Grace.

EH: Antone, yes. Because the daughter-in-law was their cousins, that was married to Ako, the son, Antone Jr. His wife was their cousin.

KM: Raymond?

EH: Alike Grace, that was Zulu's aunty, Zulu's father's sister which is their cousin, Alike Grace. That's why he said, "You come, make canoe."

KM: Wonderful, good. Did you go holoholo with your canoe, lawai'a?

EH: Yes, he went with the brother, John.

KM: Too good!

BH: Bring 'um home, fix 'um all up, make 'um all good, everything.

EH: John took care of the canoe.

KM: Is the canoe still around?

Group: No.

EH: [Speaking to Gladys] When pau the canoe was home at the house with dad... You don't know 'cause you went mainland too... I don't know where lā went, but John had. [chuckles]

GH: What did we do with the canoe?

EH: John had it. John had it home.

GH: I think it went to the Hilo library for show.

EH: I don't know.

AH: Yes, that's where it went.

GH: They got it in the library after we quit doing canoe. My brother John donated it to the library for the museum.

EH: I don't know where it went.

BH: Yeah, that's right, they put it in the back of the library.

KM: What library?

EH: The Hilo library. Try check?

KM: May I ask really quickly. How many brothers, did you have sisters also? How many children were there. Name each of your brothers and sisters? Who was the oldest to the youngest.

EH: They had twenty-two.

KM: Ohh! That's hard to name.

EH: They are the last. The only way is inside the genealogy book. That's where...they remember all the names.

KM: Same mama and papa or? Amazing! You folks are the last two?

EH: Yes, inside the black book, the genealogy. Can get the Hauani'o black genealogy book.

KM: That's okay, I no like maha'oi.

EH: Twenty-two.

KM: Gladys' papa was hānau in 1917 or?

EH: No.

KM: Papa was older?

EH: Yes.

KM: In 1913?

GHB: In 1913.

EH: Yes and had Pi'ilani who was older.

GHB: Yes, she was older.

AH: But I don't know what number.

KM: Gladys, thank you so much for helping me talk story. Did you have some questions you thought of while we're talking story you want to ask?

GHB: No, I'm just enjoying.

Kalapana life – churches, himeni and activities during their youth.

KM: Good to talk story. I would like to ask you if I could one more question. ...these are the children, twenty-two and then their descendants. How beautiful! Was there, aunty you mentioned you folks would kanikapila sometimes in the evening time like that. Was there a song of Kalapana or the Puna area that you folks loved to sing when you were growing up?

GH: [chuckling] We never had any special one.

KM: How about at church. Did you folks go to church still yet when you were young. Was there a favorite song that you sang at church?

GH: Oh yes, Ho'ola'a, when you first get there that's the opening song for the church.

EH: The Ho'omana Na'auao.

KM: What song is that? Can you remember some of the words?

GH: "E ho'ola'a, e ho'olilo iā kākou..."

Group: [Singing with harmony parts.] "E ho'ola'a, e ho'olilo iā kākou..."

KM: Nani, beautiful! "E ho'ola'a..." To dedicate this luakini. Did you folks grow up in the Ho'omana Na'auao or did you go later?

GH: We did all kind different churches.

EH: Kakōlika.

GH: Started out with the Mormon church, my parents. Then we went to the Catholic church. Then because my other tūtū was ill, we had to go to this Hawaiian church to have her cured. That's through my Uncle Clement Hauani'o. He was the minister at this time. Through him, he had children, that's when they told my dad to go to this church. Stick with it and ho'oponopono. That's how we tried to get the mama cured.

KM: Was that at the Ho'omana Na'auao or?

GH: Yes, Ho'omana Na'auao.

KM: You folks also from young time were at Ho'omana Na'auao also then?

GH: We was pretty old already about 14, 15.

EH: Kalapana was special, because we had the Catholic, we had the Protestant, we had the Mormon. Me, six o'clock I'm going to Catholic church because my grandma goes to Catholic church. Come home eat breakfast, then I go with my grandpa, he going Kalawina. He was one of them that won in the song contest, got the silver chalice. They walked all the way from Kalapana to the Haili church for the song contest. He was part of that group that won the silver chalice.

KM: Wow!

AH: Which they still have. Before they used to leave it inside the Kalapana Mauna Kea church nobody touch. But now it has to go into the bank before lilo.

KM: Aloha nō.

EH: Then I go home, I have lunch. Then my adopted dad goes to Mormon church. Then I go Mormon church, but if somebody is having a fundraiser everybody goes.

KM: Kōkua.

EH: Yes. It doesn't matter at that time, "You got that church, you go that church." Everybody because everybody was family. Everybody goes, you have a fundraiser, the Catholic church has a midnight mass, everybody going midnight mass. The Kalawina has a hō'ike, they going make laulau, kālua pig, kūlolo, before we all pound poi over there. Everybody going help. But when pau you all go home with your makana. Everybody gives laulau, gives poi, everything. Everybody going home. And when the Mormon church has theirs one, everybody goes and helps.

KM: All family, kōkua.

EH: Yes.

KM: That's how it's supposed to be.

EH: And who was the priest, Father Edward?

GH: Yes, Father Edward.

EH: Baseball team and had basketball team, volleyball team.

GH: Roller skating.

EH: Roller skating behind the Catholic church. The gym, roller skating, Kalapana was so famous for volleyball. Every time win!

GH: Yes.

EH: Every Sunday doesn't matter what church you belong to, you going go down the

gym, everybody... Some stay outside, kanikapila, the other one stay make lauhala, they make hats, the tūtū ladies. Everybody stay inside the gym playing volleyball.

KM: Nice.

EH: No need drink. Play music...

GH: Kanikapila.

EH: Aunty Rebecca singing, Aunty Tina folks singing, Aunty Lei come sing. That's it. Then the Kalawina choir comes down, everybody singing. No need microphone. It was so simple...

KM: The Kalawina church, Mauna Kea.

EH: Yes.

KM: How did they get the name Mauna Kea?

EH: Because they could see Mauna Kea, go up on the pali, when you look you going see Mauna Kea.

KM: Was there a special attachment to Mauna Kea as a mountain?

EH: I don't know but because you can see Mauna Kea.

KM: That church, pau now, the lava came over.

GH: Yes.

EH: Down to Nanawale.

KM: They moved the church?

EH: No. They let it go...

KM: Kūkulu hou!

EH: Yes. The last service that was held was by the 'ōpio of the church. It's in the seascape. That was before the crying one where everybody stay, cry, cry, the Kalapana Gardens, before that. While they were having the service the lava was behind the church, right behind the stone wall. They decided that, "You go with the church in your heart. The building stays, it has served its purpose for everything." Mr. Duff gave land in Nanawale, it's built down there again.

KM: This is an interesting thing and I realize that tūtū mā, the would 'oki, ho'oka'awale aku kēlā mau mea.

EH: Uh-hmm.

The 'āina is Pele's — recalls that when someone proposed to build a hotel near the former Catholic Church, Kūpuna of the time were all saying "Nānā 'oe, nānā 'oe! 'A'ole hiki mai i keia haole kūkulu i kēia hotel." Describes the difference between Hawaiians living on Pele's 'āina, and how outsiders responded to the flows that came down after the 1983 eruption began. The name Pu'u Kupaianaha was given by John Hauani'o, Jr.

KM: Was it the mana'o of you folks that Pele was a part of the life.

EH: Yes.

KM: If she came back down...

EH: That was it.

BH: Yes.

KM: That's how it is.

EH: Yes.

KM: You know aunty, like you said, we watched..." You could see on T.V., I had been working on the park in 1979-1983, and you watch, oh the po'e haole, ūwē!

EH: Yes, that's why...

KM: And the Hawaiians on the side, "OH tūtū is coming home."

EH: That was it. It first started when there was a developer that came in to Kalapana, Wall. He wanted to develop, what we used to do is sit down by Auntie Kapa's house by the Catholic church wall, and we used to look up mauka and puff the smoke. "Nānā 'oe, nānā 'oe! 'A'ole hiki mai i keia haole kūkulu i kēia hotel." All the tūtū's stay talking.

BH: 'A'ole mamake he hotele ma'ane'i.

EH: "'A'ale hiki, nānā oe." And then to us, all my mom told us, "You're here for a little while, you take care of what you get, 'cause when you go no matter how many millions, you ain't taking it with you. The way you come into this world naked, you going out naked." So we were like, "Okay."

BH: When the lava came down, come down from the Ka'ū side, get the drive inn, the lava came right down from the ocean side, come all the way down. All the way down Wai'ākōlea, then then goes back up mauka.

KM: Circled around?

BH: Circle around, take the whole portion in the back. Right around. All the land in the back, all that place, she took 'em all. Then made one swing right back to the Protestant church and came right back down. Right in the middle. That was the last, she took 'um.

KM: Amazing. Kupaianaha!

EH: When John came up with that name Kupaianaha, it is a mystery you know.

KM: Mysterious.

EH: When he came up with that name, "A mystery" but when we started to look, to watch and we stayed down and we looked up all the things on the ridge. And then things come back that my mom said, "If you see it visible, it's okay. It's when you don't see it, then you worry because you don't know where it's going to puka."

KM: 'Ae.

EH: Stay up there and then oh, it's coming down. But it still gave you a chance to move, no more excuse we couldn't move.

KM: It is an amazing story!

BH: Plenty outsiders moving down there, they're doing a lot of different things down Kalapana. Hana kolohe and all, that's what happens.

KM: 'Ae, pilikia. "Mālama ka 'āina, na ka 'āina i mālama iā 'oe."

EH: Yes. And all that po'e was uwē 'ana, they was all in the canoe club. Then we look at all the ihu. Al these po'e haole all with the baby powder. We never know what kind powder that was.

KM: 'Auwē, oh no.

EH: We look the ihu, "What these guys walking around with baby powder?"

KM: Terrible!

EH: Bumbye we look what is this thing they go hanu [gestures, snorting]. Blatantly!

KM: 'Oia ka pilikia.

EH: You know, we looking what is all this they hanu baby powder. We thought it was baby powder, never know...

AH: Something else.

EH: That was something else, come in through the envelope. We never know what was that... All that po'e haole was uwē, that was all on top here. Those guys. That's how they went get all their kenikeni, kūkulu all the hale.

KM: Oh well...

EH: Then our children got...

KM: I know pilikia too.

EH: And when we look 'auwē, that wasn't baby powder. But we never know what it was.

BH: Cocaine.

EH: We never know.

KM: Aloha 'ino. Well, mahalo! Nice to talk story, so important. Mahalo to you folks. You know what I would like to do, I'd like to take a family photograph of you folks. All of you together... Gladys come around. Mahalo nui.

Group: ['Ae. Family photos taken.]

**Ka ‘Ike a me nā Mea Ma‘amau o nā Keiki o ka ‘Āina
(Knowledge and Practices of the Descendants of the Land)**

**February 13 2023
Clarence “Aku” Hauanio
Oral History Interview
Puna Region—Hawai‘i Volcanoes National Park TCP Study
With Kepā Maly and Nainoa Rosehill**

Clarence “Aku” Hauani‘o was born in May 1952 (*Figure A-17*). His father John Pa‘i Hauani‘o (born 1913), was descended from ‘ohana with generational ties to lands of the “Kalapana” region which were condemned for “public” purposes in the extension of what was then known as Hawai‘i National Park. His mother was Elizabeth Lahapa Keli‘iho‘omalu, and through both sides of his family, Aku shares pilina (relations) with most of the ‘ohana who were displaced when the “Kalapana Extension” was created.



**Figure A-17. C. “Aku” Hauani‘o During Interview Referencing Historical Maps
Photo No. NR_7526_031323_Hauanio (Courtesy of Nainoa Rosehill)**

Aku's father began working at Hawai'i National Park in the late 1930s, and in the 1960s, when the Waha'ula Visitor Center was developed, he served as the ranger overseeing management of resources, and also enforced the management of fishery resources as outlined in the Congressional Act of 1938, which restricted the rights of fishing and collection of shoreline resources to native families displaced by the park service. Aku was himself hired by the park service in 1985 and he oversaw management of the "backcountry" lands within the "Kalapana Extension," and at other areas within park. Since his retirement in 2014, no other Kalapana native has filled the position for monitoring the accesses and use of resources in the region.

Like his father before him, Aku was versed in native customs and practices of fishing—notably "kaulā'au" fishing for ulua—and other practices. He believes strongly in respecting the kai and 'āina, never over harvesting, sharing the catch with 'ohana who can no longer go out on their own, and passing the knowledge of his ancestors on to his heirs.

Aku Hauani'o is a member of the HAVO Kūpuna Consultation Group; and he released the interview transcript on March 31, 2023.

Selected Topics, Observations and Recommendations Discussed During the Interview

Summary of Recommendations:

- Continue native family access, those who are of this 'āina" (the "Kalapana Extension").
- The Park should adopt an enlightened policy that allows the families who are residents of the area, and descended from the natives whose 'āina was condemned, to continue their fishing practices as protected in the "Kalapana Extension" area, regardless of the racially motivated 50% blood quantum, both of which were written into the Act of Congress in 1938 (H.R. 1995. June 20, 1938, Sec. 2. (a). Such a law inhibits the ability to pass on important cultural knowledge to future generations of 'ohana descended from the traditional residents in the lands from Kapa'ahu to 'Āpua in the Puna District.
- Hire 'ohana with connections to lands in the park, and for the "Kalapana Extension" create an entry point monitored by Kalapana-based native employees. Put a monitoring and entrance station along the lower road into the park.
- The park should continue hiring the locals. "No bring in all these guys from the mainland. They brought all these guys from the mainland, threw them on the fence crew and they don't know nothing. [chuckles] Too hard for them to pound the in the ground. Then they quit."
- Cut the commercial (daily) helicopter tour flights. But there is a time and place for their use in management of the park, and in emergencies.

Regarding Protection of Cultural Sites (caves, burials and other features):

- Respect ancient Hawaiian sites. Because of vandalism in a cave at Nāpu'uonāielemakule, NPS and Hawai'i Island Burial Council worked with Kūpuna to seal the cave. "You know when they come from outside and do any kind stuff? They not supposed to do that."

- Film crews should not be permitted work around sensitive cultural features. We don't want others to know about these places.

Respect for fisheries and sharing resources:

- “You just take what you need, then you go. To be greedy and take more than you need is not sustainable. When I see that, I tell ‘em, by and by you guys come back next week, not going get nothing, and then what?”
- We were taught to respect the ocean, and take turns when fishing. Kūpuna get their chance, and we leave them alone. Other days, we get the ocean.

Congressional Rights Granted to Native Hawaiian Families who were displaced by NPS condemnation of the lands in the “Kalapana Extension:”

So how come your families, the Hawaiian families of this region here... [pointing to “Kalapana Expansion” area on map] ...what's your understanding about why they had the right to fish in the park? And is it important to protect that right?

- “I just heard that they took the land away, and in return they gave us the right to fish in the park. They went take our ‘āina away. And our right to continue fishing is important because there's no other places left. Everybody is pushing us all away already. And now, I've heard a little bit that NPS is thinking of doing away with the fishing. They no can do away with that.”
- “Maintaining the right to the fisheries and passing it down to our descendants is important.”
- “But even that, the blood quantum makes it difficult; some of my own descendants no can” (get permit to fish).
- “Like for example Primo [Keli'iho'omalū], he's lived here all his life, and he kept going up there [park headquarters] so he can get his permit, and they tell him [that] he no live over here. How can they tell you, ‘you no live over here,’ when they are the ones who no live over here. He gets all nuha (angry/aggravated) because they don't know.”
- “So the Hawaiians get all nuha with the people up there, because they don't know what they are talking about, but they not going let him in.”
- “NPS should adjust the point of access, develop a Right-of-Entry Agreement, where all I have to do is call you, tell you where I'm going, with who; and I no need drive from Kaimū, all the way up to HAVO headquarters, and then drive all the way back down to go holoholo. Once a year Right-of-Entry Agreement, could make it easier on the ‘ohana.”

(Permission given to turn recorder on.)

KM: Mahalo!

AH: Yeah.

KM: And Mahalo again to Nainoa for reaching out so we could connect.

AH: Yes.

KM: So if I may, may we just start with your background? Full name, when born, date of birth like that.

AH: Okay. My full name is Clarence Hulihe'e Hauanio, and I was born May 20 1952

KM: Awesome, and Hulihe'e was one of your grandmothers, is that right?

AH: Yes, her maiden name is Hulihe'e, yeah. My grandma, Lily. Kauluwehiwehi. Lily Kauluwehihehi, Hulihe'e her last name was.

KM: Ah beautiful yeah. The Hawaiian names, so...

AH: I know! And that's why my daughter gave her daughter that name, Lily. But she never even know was my grandmother's name. She just when call her daughter "Lily."

KM: Oh wow!

AH: And then all of a sudden she said, "dad grandma's name was Lily?" I was like, "Lily babe, why?" "Oh I names my daughter Lily." "Oh perfect!"

AH: And then just like my son, you know uh William. My great grandfather is William Hauani'o too. I never even know that. Until I when looked up the thing and was like, William. and I was like wow! And my son, he never know that either. so it's like crazy.

KM: Connection, meant to be.

AH: Yeah..

KM: So, how you came up with "Aku?"

AH: Oh well, during high school everybody had one nick-name, [chuckling] so they when give me the name with Aku. I got stuck with that name in high school all the way through.

KM: Good name!

Ah: Yeah!

KM: 'Ono too!

AH: 'Ono oh yeah! [chuckling]

KM: Whether you make palu or whatever all 'ono!

AH: Whatever! [laughs]

KM: So you were born down here [Kalapana], or...?

AH: I was born Hilo, Hilo Hospital.

KM: When you... mama them, daddy them...?

AH: Yeah, all staying down here.

KM: And dad's name was?

AH: John Pa'i Hauani'o.

KM: He was Junior?

AH: He was Junior, yeah. He was Junior. And then when my brother, he took the Third, I guess. And my grandfather was Senior, and then my dad was Junior, and then my brother was the third. John III.

KM: Amazing!

AH: And then my nephew, he's John too. [chuckling]

KM: Oh?

AH: So now he's the junior now. Because my brother passed, and then so now.

KM: So dad folks... you know I worked with your dad at the park like that. Years ago.

AH: when you when start with him?

KM: 78'

Ah: Wow, unreal.

KM: So your dad, Aunty Helen Pe'a Lee Hong yeah, Aunty Minnie Ka'awaloa; she was an Elderts, yeah?

AH: Elderts yeah.

KM: That's how Onaona's family come pili, cause her Tūtū was Mahoe, Ohai-Mahoe, and Aunty Minnie comes through that lineage too. And so with Elderts mā. Then of course Aunty Lei. She was Konanui I think?

AH: Konanui. yeah.

KM: Funny how all your 'ohana come pili yeah?

KM: Cause like, we sitting down hea at Uncle Robert Keli'iho'omalū's place. And your—your mama?

AH: My Mama. Is the second oldest Keli'iho'omalū. Aunty Kamaile is the first, and then my mama.

KM: So, young time you lived down here, is that right, or were you up at the park [Kīlauea Section]?

AH: I was going back and forth. You know when my dad would go up we would go up and then when he come home, we'd come home. But I went school over here—Kalapana.

KM: Ahh.

AH: Kindergarten.

KM: So we've got Registered map 1623. The map was surveyed in 1892.

AH: Okay.

KM: So the map isn't going to have all of the place names you ma'a to, from daddy folks, but it's got some good ones and some that people not used to today. Also what's really cool is that it shows the aina—so the old school house below Wai'ākōlea.

AH: Wai'ākōlea.

KM: That's where you went to school?

AH: Yeah.

KM: Amazing. then had the church, across the street I guess?

AH: Yeah, the Kalawina one.

KM: Yes, the Kalawina one. Now, where were you folks living? Were you living...

AH: Right in the back of the Kalawina Church.

KM: So right behind? [looking at Registered Map No. 1623] So this says, grant... Actually you know, that's really interesting. because this grant here, it says Kanakaole.

AH: Wow.

KM: So the original grant was to a Kanakaole. So, now you just... really quickly. like you know, your name, Hauani'o, kind of unique. My understanding is, Hauani'o, sometimes Ha'ani'o, all Pili.

AH: Yes.

KM: Kanakaole, not necessarily the same 'ohana because had across the pae 'āina. [gestures wide]

AH: Yes.

KM: So we're not sure who is who all the time. But you folks had pilina to Kanaka'oles too, right?

AH: Yes.

KM: Like, Auntie Nawahine?

AH: Yeah.

KM: And, was there Uncle David, I think?

AH: Yes.

KM: So maybe... I don't know how your dad folks, your tūtū folks, what their connection was.

AH: because, Awai was over here too.

KM: Awai?

AH: Yeah, you know Jenny Awai?

KM: Yes, yes, oh!

AH: yeah they was right next to us too. Jenny and her Husband. yeah they was next to us.

AH: Just looking at that name, Kimokea. That name sounds familiar too. I remember my dad talking about that. But you no hear that name anymore today, Kimokea.

KM: Yeah. So, you grew up down here. Down this house here? Just mauka of the church.

AH: Yeah just mauka of the church. and then we ended up building our house up there yeah too.

KM: On the 'āina, [John] Ili one? [Grant No. 1149 vicinity]

AH: Up there on the... was Hauani'o that one there. Was Solomon, yeah? Solomon.

KM: Ahh yes.

AH: With Maraëa Hauani'o. Yeah they get 6 acres, and then we had 3 acres over there where we went build up there. My father went build our house up there.

KM: So that was half a mile mauka?

AH: Yes, half a mile mauka. Exact half a mile.

KM: So you know– when you go on the road now, the road pavement and the flow. Is that flow cuts through the 'āina, or the road?

AH: No, no, the 'āina is right there on the left. Get one drive way that drive up. I went put dad right there. He said he wanted to go back on the 'āina, so I just went plant three coconut trees and put his ashes right there.

KM: Papa?

AH: Yes, my dad. He said oh, he like go back. so after the funeral I brought him back down there and put him on the 'āina.

KM: How wonderful, plenty aloha!

AH: Yes.

KM: Your dad folks, you know, and the nice connection that I had with your Papa was that he was Kahuna Pule, yeah? And on Lāna'i Tūtū took care of me, Kaopuiki, he was kahuna pule for that church there, papa was here at 'Ōla'a.

AH: [chuckling] Yeah.

KM: So we became good friends. Your dad was really... he no talk all the time, yeah, but nice man.

AH: Yeah. He had lotta experience. You know all the things he did. was like [pause] wow.

KM: Yeah. You know every now and then we see your sister Gladys, yeah? Cause Onaona when we were on Lāna'i, she work for OHA too. So Gladys was OHA here. So connect like that. Cause when I knew your dad folks, she was still on the mainland I guess.

AH: Oh yeah.

KM: She came back in the 80's and I had already left the park, so I never knew her until later. But ah [pause] she was saying you folks had a well up here on this 'āina? A water well?

AH: Yeah, on the three acres. We had 'em down right close to the boundary, right there. We went dig 18-feet down, but was the lowest spot in the ground. So from there we went down 18 feet then we hit water.

KM: And the water, 'ono?

AH: Yes. We used to fill our water tank for 'au'au, and then our garden; and all the animals. the pigs.

KM: How lucky. So what kind of plants you were growing?

AH: Oh, my mother used to plant everything. Sweet potatoes! cabbage!

KM: So 'uala?

AH: Yeah, you name 'um.

KM: Some kalo, or no kalo?

AH: Some kalo too.

KM: And then you folks had kalo, mauka, when you were young?

AH: Yeah we had kalo up 'Ōpihikao.

KM: Oh!

AH: Yes, and then aunty Agnes guys. Aunty Agnes had hers down when you come in Kalapana, had one cane field down there she told us come down there by her. So we when move from 'Ōpihikao we when move down by aunty. Cause over there had more soil for work.

KM: Aunty Agnes was?

AH: Ka'awaloa. Yeah my mom's sister.

KM: Keōkea?

AH: She was up there, by Kīkala.

KM: Kīkala, yeah.

AH: They used to live down below.

KM: Let me just take a quick look, I'm going to open [opens Registered Map No. 2191] Just as we kolekole, talk story little bit. This is Registered map 2191... [Adjusts maps on table] Ok Kahauale'a. Kalapana hea. So here's Kīkala, and here's Keōkea.

AH: Where is the road?

KM: This is the road, coming down... Let me just make sure. Yeah, upper Puna road comes down. This is of course, the old road.

AH: Yeah, the turns, yeah.

KM: So this goes down to Kīkala here, from the highway up here.

AH: Uh-hmm.

KM: 'Cause that's Kaimū. So this must be about the Mokuhulu area, I think here.

AH: Yeah, aunty guys was at the end, down below. You know from the road, they had one dead end to their place. Aunty Agnes and Uncle Edmund.

KM: Okay. Interesting. So one of the things it seems that your families down here, everybody is pili?

AH: Oh yes.

KM: They all come close, related together.

AH: Yeah

KM: So this becomes... Tell me, you're growing up here. You go to Kalapana school for a while. And you had to go holo, go mauka to Pāhoa.

AH: Yeah to 5th grade.

KM: Ah so kindergarten to 5th grade?

AH: Yeah, then they when shut down the school over here. Cause only had five of us left. Was me, Betty Sweezy. Rhoda Ka'apana. Trudy Ka'apana. and Michael Aina. Five of us, we were the last five.. And I get one picture with the teacher. We had Mr. Kawasaki. he was our teacher. But Mrs. Sharpe, she was the oldest teacher down here. Frances B. Sharpe. She ended up marrying Peleiholani.

KM: 'Oia?

AH: She ended up marrying Nohea.

KM: Oh. And Nohea worked with your dad folks too, I think?

AH: Yes, yes, him and Bully.

KM: Yeah!

AH: And then Gabriel Kealoha, George Ka'apana, and [pauses] get somebody else who was working for him, they was doing the fence down there.

KM: Yeah and go all the way Halapē, Kāki'iwai, go all over go holoholo too.

AH: yeah.

KM: So you grew up ma'a to the 'āina, and you also go holoholo out the ocean right?

AH: Yes, and I knew all the spots.

KM: You know, there's a place that before you call... Well, leave it to the haoles right? Right point and Left point.

AH: Right, right.

KM: Do you know the native name for "Right Point?"

AH: I don't know the native names. but I know it's the right corner of the right...

KM: I'm going pull out this map 1623 again.

AH: Oh you might have 'um on this one? Where's Kaimū?

KM: So Kaimū [looking at map]...

AH: Makawai! That was the name of that place, you see em?

KM: Ah, so Makawai. so "Left Point" would be over this side? that little point here maybe...

AH: What is that?

KM: Laepaia'a'ala.

AH: Oh! Yes, Puna paia 'ala i ka hala.

KM: Cause fragrance yeah, the hala. So the fragrant point.

AH: What is that, Mahipelu?

KM: Yeah that's what it looks like.

AH: Wow, that's a mean name.

KM: Yes. and like you look Keonenui, Pa...

AH: Pa'ea?

KM: Napōkuhāloaloa?

AH: we used to call that Pōhaku loloa.

KM: Oh yeah?

AH: That's the turn, yeah? That was where had all the rocks in the ocean. But they when give 'em one new one [name]. Oh no still had pōhaku. Nāpohakuhāloaloa, had more than one, had three of them in there.

KM: Yes, multiple stones. Now I know you folks– this one, Kalaeāhole on this side, and One'ula, had Kapukawa'a. i guess the landing area here.

AH: Oh the canoe landing?

KM: Yeah, the canoe landing. Little below Wai'ākōlea.

AH: Yeah.

KM: so Kapukawa'a. and then...

AH: [looking at map] Kaheloa, that one is supposed to be. Maybe I don't know if its... Had the island in the ocean. That's where my father used to go get limu every time. Kaheloa

KM: What kind limu? līpoa or kohu?

AH: Yeah kohu.

AH: But on that island, you had to know how to go on top and get 'em. The trick was one leg. You know how nobody knew about the one leg trick? but my dad would go out there but my dad would lift up his leg. And that's how he would stay on that island to pick limu.

KM: Small little ledge?

AH: No big. Good size island. but you go on top there, and oh man, you take the scissors, the limu all like that kind [gestures long – 3-4 inches].

KM: So that's an important point, when you gather, you look some guys, they ohi everything.

AH: Oh yeah.

KM: You don't do that right? How come you clip or you snip?

AH: Because you leave the roots behind.

KM: 'Ae. Important?

AH: Very important.

KM: And so pohō yeah? You watch the guys they gather everything, bring em up the shore then leave em there and then they wonder how come no more later.

AH: Just like the 'opihi same thing too, how they take all the li'ilii ones and put em in the middle yeah. Get all the big ones and put em on the outside and the little ones inside.

KM: yeah

AH: Oh, I tell them, "I no can buy that kind 'opihi. Too small."

KM: Yeah no can. [pauses – looking at map] So you get another name over here by One'ula, Kalapana landing. Then there's Kalaeāhole. I think that was kind of a famous place for you.

Ah: Kalaeāhole.

KM: For your uncle, and dad them folks to go holoholo?

AH: Oh.

KM: A little below, cause, Pu'u o Hakuma yeah?

AH: Yeah was just down.

KM: Yeah just little bit over.

AH: Where's Pōhakau? Had one place, Pōhakau too. I no see em on the map.

KM: Yeah me too. That's a beautiful name.

AH: Yeah used to be, it was that stone in the water right there by the canoe landing. You know had one rock on the outside, but you no can get to em from the land, you gotta come with the iron roof canoe.

KM: Oh yeah? [chuckles]

AH: Yeah, we used to make iron roof canoe when we was small kids, we would paddle 'em out to the rock. And that was Pōhakau. But I no see 'em on the map.

KM: I no see it either. No, they didn't get a lot of things. But here's a little interesting name, Hōkio.

AH: Hōkio, Pu'u.

KM: Pu'u o Hōkio. Whistle. Maybe they heard or maybe the ocean. You know how the crack sometimes when the wave come...

AH: No up there still he get still get. Stay alive up there. That's why you know when the movie guys came and they wanted to go over there. I told 'em we no like. we told the local boy, "We know like the haoles know about that place." And he said, "Okay uncle."

KM: And particularly this Pu'u o Hakuma cause had cave? you ever went inside.

AH: I no fit. [laughing]

KM: [laughing] funny yeah. And they said it was a sanctuary.

AH: But if you come from the other side.

KM: Ah yes, yes 'cause get opening mauka.

AH: Yeah on the other– and you go down with the rope or something.

KM: They said beautiful, your uncle and dad folks said, beautiful inside there.

AH: Yeah some guys just went lately. Small people went in, crawl inside.

KM: [chuckling] Menehune?

AH: But me, I like cap 'em.

KM: I know, pilikia.

AH: Just so nobody... You don't know what they going take, you know. And then make 'em hard for us, the people that live here. You know when they come from outside and do any kind stuff they not supposed to do, without us knowing, you know?

KM: So much pilikia

AH: Yeah.

KM: So you know, you grew up, and what kind of fishing you did? And where did you go fishing?

AH: I used to throw 'upena right out here by the canoe landing most of the time. And then later, we have one other cool map, and we'll talk from Kahauale'a towards Kāki'iwai.

KM: Kapukawa'a or One'ula?

AH: I think, had the papa yeah right?

KM: Yes, the papa is on the map, right there.

AH: That's where I used to get my i'a from. One'ula.

KM: And how, when you folks go holoholo?

AH: Oh plenty nenuue used to have on top there. and Uncle Herbert used to throw out there. Uncle Herbert Ka'aukai. But we would take turns yeah? during the weekends they get the ocean, weekdays we get the ocean.

KM: Yeah share.

AH: The weekends, the old timers come, so we leave the weekends for them.

KM: So nice. And when you go holoholo what? you take what you can use?

AH: That's all

KM: Waiho. leave the rest? Because then, always going get yeah?

Ah: Yeah. and you mahalo the kahakai, you mahalo Akua, every time.

KM: 'Ae.

AH: When you get blessed you always gotta say "mahalo."

KM: And I guess, must be some of the kūpuna no can go holoholo you folks māhele?

AH: Yeah, that's what was, when I used to go to the park, ho everybody down here used to get food.

KM: 'Oia! So where you go in the park?

AH: I used to go just go pound 'ōpihi and throw net. And Chuck [Langlas] did the last writing about me. I took him in, and we went hike all the way in, and I showed him all my spots. All the moi. I was like "you see the moi down there?" "Oh!" "What

about the āholehole over there?” “Oh!” [laughing] But that's secret, that's all my stores I tell him.

KM: Yes, yes yeah for sure.

AH: And then every time when I like, they are always there, you know. And that's why I always mahalo ke Akua, cause you know is the store that. You go over there you look they stay home, you just take what you need then you go.

KM: That's how yeah. I think that's how your kūpuna taught?

AH: Yeah. But I know some families that like keep taking. And I was like oh cuz, why you like do that.

KM: Not sustainable, not going last.

AH: That's why I tell em, bumbye you guys come back next week not going get nothing, and then what?

KM: Uwē!

AH: [Chuckles] Too late! no sense uwē!

KM: 'Ae, some kūpuna say "'a'ale uwē ka ai iā 'oe" the food not going cry for you.

AH: [laughing]

KM: "'O 'oe ka mea uwē i ka 'ai!" You going cry for the food.

AH: But they was the one... was you that went jam 'em up in the beginning

KM: "Hana 'ino ka lima, 'ai 'ino ka waha!"

AH: 'Ae, that's it. [chuckles]

KM: So when you holoholo like that, you go to Pulama? Poupou? you go on down to Naulu?

AH: Well, Uncle Sam guys used to do all that area. Poupou area, that was Uncle Sam, that's their area out there. Kaawaloa, Kamu's dad.

KM: Yes, yes.

AH: Because He used to go with the horse. The horse walk on the boulders out there, his horse. Smart for walk on the boulders. So he used to go Queen's Bath [Punalu'u]. I go more— I go way down. I go like past... I go Ka'ili'ili, you know Ka'ili'ili? I go over there. good place for pound opihi.

KM: Ka'ili'ili, the one by Poupou or the one farther out?

AH: The one just down from the visitors center. the trail that walk down.

KM: Oh yes, your dad walked me out there one day, when I first started with the park.

AH: That's where we used to go.

KM: So may I ask what kind of i'a?

AH: A lot of 'ōpihi like that.

KM: [pointing to locations on map] So here's Poupou, and then Pūlama, so the heiau, yeah?

AH: Yeah, Waha'ula.

KM: So you just would walk along the shore a little bit like that.

AH: And then we used to dive out here too and come in over there right on the inside of, right on the Hilo side of the point. We would come in every time. But we used to dive this coastline a lot.

KM: 'Oia?

AH: My uncle guys would come, we'd all go. Plenty fish, we used to dive all the way from Ka'ilili all the way down to Lae'apuki, just dive.

KM: Really?

AH: But you know, just go for a short one; then next time. another short one.

KM: So you come out and go? or you just...

AH: Yeah, we just come out and then the next time when my uncle comes from Honolulu, we go from where we left, jump in over there and then go down again.

KM: That's an important point because there's a skill to be able to get in and out of the water on these pali right? So how do you get in and out?

AH: You gotta know the ocean.

KM: And I guess the swell comes up, and you know when to hold on and when not to hold on?

AH: [chuckling] We were talking about the nalu out here, just the other day, and they were like "woah mana! How are we going to get in and out over here?" I was like "Brah you gotta think. Nowadays you gotta put the rope, tie 'em to the tree, put knots on top so when you come out with the boogie board you grab the rope." They were like "And what is the rope going to do?" I go, "Get the knots on the rope so when the waves yank you out, he not going yank you out!"

KM: Pa'a!

AH: Because you hold onto the rope and then once the wave gone then you just run up cause you get all the knots on the rope!"

KM: Smart!

AH: They're like "Wow!" I was like, "Brah you gotta know about what you doing because if not, you know, you not going come in. you going go, you going be lilo."

KM: Like one time your dad yeah?

AH: Yeah!

KM: Taken out ah...

AH: Was out by Kapa'ahu

KM: So here's the edge of Kapa'ahu [Pointing to HTS Plat Map 863], is from when the park service went like cock-a-roach the 'āina over here.

AH: Oh, they like cock-a-roach them again, I heard. You hear the latest?

KM: No.

AH: I went call Rhonda [Rhonda Loh, HAVO Superintendent] and told her, "No."

KM: Hmm. [pauses] So Kapa'ahu?

AH: Yes.

KM: Halehā, and here's Ka'ili'ili right inside here.

AH: Yeah, Ka'ili'ili.

KM: So, papa, I'm trying to remember, where did papa go in the ocean and kind of had to swim far yeah? to get back around?

AH: Yeah I think... What was the name of the place up here he went in from. [thinks] Up Kupahu'a some place.

KM: Oh Kupahu'a! [Looking at map] So this is Punahaha, [pauses] Papakoholua, Ka'āhiu, oh that sounds like a wild place.

AH: Yeah. Sounds like someplace you would fall in [chuckles]. Watch out for that 'āhiu, that 'āhiu nalu. That's the kind would yank you in the ocean if you're not ready.

KM: Yeah really... I think so.

AH: But the whistle was yeah?

KM: Oh that's Hōkio? A little further over.

AH: Was the whistle that's why, when throw him off he said.

KM: That's right! That's what daddy said!

AH: Yeah somebody when whistle. That's why when he went turn, the stick when catch him in the back. He was coming home. The person went whistle, then he went turn, the stick when catch his pants.

KM: So I wonder, if that's how that name, Puu o Hōkio came about. Cause hōkio is to whistle.

AH: [laughing]

KM: Interesting.

AH: [Looking at map 863] Kealakomo, oh down there get plenty of grounds.

KM: Yeah. Then 'Āpua... You know when we made the kāhua hula up in the park in the early '80s, we went get 'ili'ili from here. In fact was Larry [Kuamo'o]. He was in the YCC Program... I was working up with David Ames, and Larry had the YCC kids go down and Wanda Pua-Kaipo Hoke them. Oh my gosh poor things they were kids younger than Nainoa's age and they had to hāpai on back!

AH: [laughs] In the 'eke mau'u?

KM: In the 'eke, yeah. And then you come down the boundary between... This is kind of a famous name here [Pointing to boundary area on map 863]. Like Punalu'u from the shark story. This is 'Okī'oki... but they spelled it wrong, it's supposed to be 'Okī'oki'aho, cut the rope, not 'Okī'okiahu. It's 'Okī'oki'aho, Cut-the-rope/cordage).

AH: Oh 'aho?

KM: Yeah, Tūtū Kawena said... Pukui yeah?

AH: Yeah.

KM: Like Tūtū 'Oulu Konanui and Onaona's tūtū, Pukui, were cousins yeah? She said that 'Oulu them said that had one supernatural kite, Lupenui. This kite was flying,

and when it came into Ka'ū, it dropped down near the ocean. The kanaka saw this line on the kite, the lupe, and he went 'oki right there.

AH: Wow!

KM: And then the kite when fly and land in Ka'ū.

AH: Wow!

KM: And that's how the family got the name Lupenui. You heard that name before?

AH: Yeah, yeah, yeah, Darrel Lupenui.

KM: Exactly. His Kupuna, great, great... po'e kahiko, they got the name Lupenui because they got that kite. But here, 'Oki'oki'aho, that's how. cause they when cut the 'aho [pause]

So you go fish out 'Oki'oki'aho? go out this side, past Keauhou landing, Halapē like that?

AH: Yeah. All out here, Kahue get couple grounds over here. Get two grounds in Kahue that I go throw net. They always home, the fish.

KM: Forgive me, if it's not inappropriate, can I ask you what kind of fish?

AH: Usually āholehole and moi... and Kealakomo, over there too.

KM: And same kind?

AH: Yeah.

KM: Where you folks go Kaulā'au?

AH: We was doing Keauhou

KM: 'Oia!

AH: We was doing the point in Keauhou. Then 'Āpua we was doing on the boulder on the upside.

KM: 'Oia, so 'Āpua point ma'ane'i [points to are on map]

AH: Yeah.

KM: By the old landing?

AH: No you know when you going up and get that one point?

KM: oh maybe over Makaloa then?

AH: Yeah I think that's the name. Yeah, Makaloa I think.

KM: Okay, near the boundary cause come Kapāpala. So, is i Kāki or Kāki'iwai?

AH: Kāki'iwai.

KM: Kāki'iwai ah, that's further over?

AH: Yeah. Kāki'iwai is down Kapāpala. It's on the other side of Halapē.

KM: Most of the maps are Puna, but this one is really cool. [opening Registered Map No. 2388, Kapāpala Ahupua'a]

KM: This map is really cool because it includes Kapāpala, and the crater, but it goes to the oceanside. So here's Halapē, and has the little islet out there too,. You folks go holoholo over there?

AH: Kea'oi. When we come down with the jet ski like that, we go down there and throw net.

KM: Oh for real? Oh that's modern, how your dad folks went before?

AH: We walk out on the papa, remember the papa?

KM: Yes.

AH: the one from in, when he tell you gotta walk then right at the end you swim that small section?

KM: Yes. So this map [No. 2388] was surveyed by George Wright, 1907. But can sees, it comes down here... Here's Keauhou, so this is the boundary between Keauhou and Kapāpala. And here's Ku'uhala and Makaloa

AH: Makaloa

KM: Ku'uhala was probably the exact point.

AH: Yeah, yeah that's the one. Ku'uhala, oh wow!

KM: Yes. And then you come in. You get Halapē, get water cracks, and here... the word that the map makers used was "Jap Fisherman's Hut". So apparently some Japanese guy had one fisherman's house down there; Just off of Halapē.

AH: Hmm.

KM: So here's Pu'u Kapukapu.

AH: Yes.

KM: Have you ever heard stories about that place?

AH: Kapukapu?

KM: Yes.

AH: Not much, I know had plenty goats up there before.

KM: Oh yeah! And you worked in the park too. Were you with resource management?

AH: Yes.

KM: You went 'alu'alu; you went after the goats?

AH: No, never had goats.

KM: Was pau already?

AH: Yeah.

KM: 'Cause when you came in, was in the 80's?

AH: In 1985.

KM: And the goats, in the 70's they had the massive drives.

AH: Yeah, I think only Kapāpala side had down by Roger James, down that side.

KM: Yeah that's right down low.

AH: Down the great crack.

KM: So here's Kaone or Pu'ukaone.

AH: Yeah, Pu'ukaone.

KM: You get to Kaaha, you folks fish all these places right?

AH: Yeah, Kaaha too.

KM: Forgive me, Kāki'iwai, is not on this map. if this is Halapē, where do you think you would place Kāki'iwai

AH: Kāki'iwai was... what is this Kumu...

KM: Kumuniu, maybe had one coconut tree that's why.

AH: Yeah, you know why, because Kāki'iwai had that long papa yeah. And then had the sand beach over there yeah that Kāki'iwai was that long papa coming out.

KM: And what, had water there too? Had water hole or something?

AH: Yeah I think my dad said had one water hole over there too.

KM: Yeah, cause you think Kā-ki'i-wai

AH: Yeah. would be something with water...

KM: That's right, I think sometimes they would have to push the sand away to get the water If I recall, cause this was in the 80's. When did Papa die?

AH: I think it was 1994. [John Kaaipai Hauanio, Jr., 1914 to 1994]

KM: Oh okay. I think I remember the interview with your dad, that they said sometimes they had to push the sand away to get to the water.

AH: Wow!

KM: And this place is really cool, 'Ōpihinehe.

AH: 'Ōpihinehe, yeah.

KM; And apparently this place had a kind of a kapu on it.

AH: Oh yeah?

KM: In kūpuna days, if you walāa'au too much, the waves come up; eat you. And you no can eat the 'Ōpihi down there; you gotta take them home. [See mo'olelo in main section of study]

AH: Oh yeah?

KM: But that's kūpuna mo'olelo.

AH: Yes, yes.

KM: And then course Nā Pu'u o Nā 'Elemakule.

AH: Yes.

KM: So how come your families, the Hawaiian families of this region here... [pointing to "Kalapana Expansion" area on map] ...what's your understanding about why they had the right to fish in the park, and is it important to protect that right?

AH: Oh yeah! I would think so.

KM: Yes. How come?

AH: Because there's no other places left. Because you figure now, out here, everybody is pushing us all away already. You know what I mean?

KM: Yes.

AH: That's why I told Sam, "The next spot is, I gotta jump in the park, that way nobody going push me no place."

KM: [laughs]

AH: Because that's all my place for fish, is in the park. That's why I was telling him that I heard a little bit about NPS was gonna do away with the fishing. Then I was telling Larry Katahira, "they no can do away with that".

KM: So that was Larry, Larry was down here last week?

AH: Yeah he came with us. Every Wednesday he come.

KM: I remember him from when I was working in the park too. Nice guy.

AH: Nice! He hired me when I worked for the park. That's why I told my dad, "Oh, how you know he going hire me?", He go, "cause I when hire him!" [laughs]

KM: Good job!

AH: Okay dad!

KM: That's how it should be.

AH: Yeah and then me and him ended up working, and then we ended up playing music and all pau.

KM: Cause I remember, Larry I think played with Francis Kuailani too. I forgot he played music.

AH: Yeah. So when we got together, me, him, and Ellen Cullen. Yeah, we when team up and play music. And then Jen Waipā, she joined the team; and Paul Keli'iho'omalū. So we had a band right there. We ended up playing for the retirement parties at the park. We had some good gigs here and there.

KM: So, how did the native families of Kalapana... Do you remember hearing from dad them? how they got the right to fish in the park lands and no one else could?

AH: I just heard that they took the land away, and in return they gave us the right to fish in the park. They when take our 'āina away.

KM: That's right, and it's perpetual right? Supposed to be mau a mau; no can take away.

AH: Not supposed to.

KM: Well, I don't mean to walā'au too much but I want you to know, and that's why this is so important, you folks have history across all of these lands. Your kūpuna, even papa, is buried in this land here. You know? but those kūpuna go back generations. Your descendants are their offspring, and should have the right... but of course it's got to be Pono, right?.

AH: Yes, yes.

KM: Like you said, some guys, “Eh cuz, how come you take everything? not going have next time” You know? Lawa kūpono, you take enough so that it's right. Waiho, leave the rest.

AH: Yes.

KM: When we were doing a big project for fisheries across the Hawaiian islands, and into the Northwestern Hawaiian islands, some of the kūpuna, Walter Keli'iokekai Paulo, Eddie Ka'anā'anā, Louis Agard, Valentine Ako, they said, “When we go fishing up there, we thought it was never going to end. Because there was so much fish.” And like Leo Ohai them says, “Within three years we found out no more nothing. And the fish no breed in the freezer!” Right? You gotta leave fish. That's the icebox! or like you said, that's the store! Pololei?

AH: Yes. I went up there too, the Northwestern Hawaiian islands.

KM: For real?

AH: Yes because Keola Awong was supposed to go and she said, “Oh you know uncle, I cannot pass the test they are going give me to go up there”, She said, “But I know you can pass the test, so I like you go in my place”. I said, “They going let me go? I no can just say I like go.”

KM: Yeah, yeah.

AH: She goes, “No, when they hear your name...”, Cause they got guys from the national park going from Haleakalā and they wanted me to come. And so I ended up getting in. I went up to the Northwestern Hawaiian islands and then... [pauses] yeah, the fish wasn't too much up there.

KM: Well you know, that's why when the scientists... when the guys talk about maximum sustainable yield?

AH: Yeah?

KM: BS, it's economics to them. Because you gotta take lawa kūpono, just what is right, and... like what you said, mahalo ke Akua, mahalo i nā kupuna, yeah?

AH: Yeah!

KM: You mahalo for the i'a. There's an old expression, “hā'awi aloha”, give with aloha. A na nā 'aumakua i hā'awi aloha iā 'oe, (and the 'aumakua going aloha you) yeah?

AH: Yeah.

KM: So that's how your kūpuna; your greats like that. They believed like that. That's what we understand [pause] Maintaining the right to the fisheries and passing it down to your descendants is important? for real yeah?

AH: Yeah. But my descendants no can though; cause they no more... well they might. Yeah, they can; they get half.

KM: Supposed to be half? I thought was anybody that was koko to these lands? No?

AH: [shakes head]

KM: Hawaiian Homes is half, I know.

NR: Half.

KM: Oh!

AH: No I think the...

KM: See you know who made that law?

AH: Congress?

KM: The non-Hawaiians!

AH: [laughs]

KM: That's why?

AH: Yeah that's why they said, "if we like touch em gotta go through congress", but Jim said they don't want to go there because they might end up changing [the right to fish]

KM: Jim?

Ah: Martin [former superintendent]. Yeah so...

KM: I bet if enough of the 'ohana came together... What do they expect? You look at Puna; you know when they when Māhele 'Āina in 1840s-1850? Had only 4,000 Hawaiians in all of Puna.

AH: Wow!

KM: Only three of them received 'āina.

AH: Wow!.

KM: When we go back and look at this map [1623]. See this word "Grant".

AH: Uh-hmm..

KM: Sometimes it's "GR." So this is Kauhi, here [Grant 1365:2] all of these Hawaiians who were native to this place, not one of them was given a Māhele award. Not one received an award! So the King, as the Māhele was going on, saw that there was pilikia. So they created a law that developed the right to get grants from the King; Government Land and Crown Land; so see all these lands where the grants were, all Government or Crown... like Wai'ākōlea, Kaimū? all Crown Lands

AH: Yeah, yeah.

KM: Now cock-a-roach 'ia. But that's where you see the Grants [indicating lots on map 1623]. These kūpuna, particularly living in these 'āina here from Kaimū, and even further over in Mālama, wherever, go over, never have kahawai.

AH: Yes.

KM: So it's more hard to live right?

AH: Yes.

KM: That's why they started giving bigger pieces.

So now, let me turn this map around so that I can see. I know that the Ili parcels [Grants 1149 and 2372]... Looking at map. So here's the school, and the 'ili had a lower parcel and then the bigger parcel, mauka, some 300-plus acres.

AH: Yes. mauka.

KM: That's the one I was sending you... 362 acres. So this parcel here, the skinny one [Grant 1149], is that the one you folks still get? Cause the new gravel road would pass through here?

AH: Yes, you see the trail

KM: Yes.

AH: It was right along the trail.

KM: So here's the mauka trail to the 362 area. Were you folks growing kalo up there?

AH: No, we were down here.

KM: Oh, in this one here. [the lower grant 'āina] You never go mauka?

AH: We would go mauka only for hunting, gathering feral pigs.

KM: And were you still raising pigs when you were young?

AH: Yes, and hunting the same time. My dad, he used to hunt, and I would take the dogs when he was pau hunt, and I'd go hunting too.

KM: Hmm. [looking at Map 1623] So there's a Kanaka'ole here, Ka'aihili, and then Ili.

AH: Now it is Kaheiki. And you know the Kekaulua's

KM: Yes.

AH: That's them too. Barbara was Kaheiki.

KM: Oh.

AH: She married Ira, and Barbara is Kaheiki.

KM: Okay.

AH: And then they found out they had 200-plus acres up there and they went jump on them. But then when they went jump on 'um the found out get plenty undivided interests. So now he's calling me... [chuckling – Discusses issues with 'āina and property tax liens.]

KM: I understand from Glady, that your papa was paying the taxes.

AH: Yes, and I get all the receipts. And I went show Billy Kenoi, and when he saw all that he said, "You get all the proof, right here. That's yours."

AH/KM: [Discuss documents we found in Bureau of Conveyance and forwarded to Aku several months ago. And difficulties in getting emails on "smart" phone.]

KM: ...There was very interesting information on how your grandfather John Pa'i Hauani'o, Sr. got the 'āina from Ili, who like Kaina, was a very prominent Hawaiian; and you folks all pili to them.

AH: Yes.

KM: [pauses] Do you have a story you want to share with me about going holoholo into the park lands like that?

AH: [chuckling] Oh, I get plenty stories.

KM: Try think of a good one you like.

AH: I go with the lio every time, I go inside. We had plenty horses. Before, when I used to go, I had to pack the 'ukana on my back. Every time, on my back. I thought, "Oh, I getting older, I know carry this stuff all the time. I've got to get one horse. So after that, I ended up buying me one horse, and then I ended up with five horses.

KM: Wow!

AH: So everything was on horseback after that. I took my kids in there.

KM: So this was after the 1980s?

AH: Yes. So I went in, I asked, "You kids like come with dad? I'll take you into this place. This is dad's home away from home. You folks aren't going to find no place like this." So they brought their surfboards, and they were like, "Wow, dad!" "Yeah, we get everything right here. We get food and everything." W stayed down there one whole week.

KM: Where's you go?

AH: We were down at Keauhou.

KM: Near the old boat landing there?

AH: Yes, we were comping inside the bushes. Oh man, my kids enjoyed it so much. Fish, lobsters, everything was there, was so plenty.

KM: Yes. Where did you get your water?

AH: I just dink the water from the tank. We went change the tank out down there. Before had the fiberglass tank. We took out the fiberglass tank and put the black plastic tank in.

KM: Ahh.

AH: And was better tasting. The cockroaches could get into it. [chuckling] You know if you look inside the tank you wouldn't drink the water from the tank.

KM: [laughing] 'Ono, miko!

AH: [laughing], Yeah the bugga miko, all palahū!

KM: 'Auwē! So you go down Keauhou, and your kids come ma'a...

AH: Yeah, I come from up top.

KM: Hilina Pali, or...

AH: I came down from Mau Loa o Mauna Ulu, drop down to Keauhou.

KM: 'Oia!

AH: To Keauhou, and then back up mauka again.

KM: Had trail already from Mauna Ulu?

AHL: Yes, had trails. I ride all those trails. And I still get one horse yet, and I like go ride the trails again.

KM: Hmm.

AH: Oh, I miss out there, everywhere get so much of everything.

KM: Plenty aloha for that 'āina.

AH: Oh yeah!

KM: And that's your kūpuna from generations.

AH: Yes, it's there, you just have to go get them. That's why I tell my kids, "The food is there, you just have to go get 'um. If you know going get 'um, you not going eat 'um.

KM: Yes.

AH: But is' there.

KM: Well, that's really the think like you were talking about, have to make sure you are pono i how you take.

AH: Yes.

KM: Fill up the ice chest and whatever; I know it's kind of hard out there. But have to be pono in how you catch and how much you take... [Discusses mo'olelo shared by kūpuna from around Moku Papapa, and how quickly the fishery was depleted from overharvesting.]

Those fisheries in the northwest, are nurseries for the main islands. And your fisheries out here [indicating Puna-Ka'ū region of park] are the nurseries for you folks down in Puna [outside of the park lands].

AH: Yes. If no more this out here, no more nothing I think.

KM: Yes. Too many people over here 'ānunu!

AH: Yes, they only like take, take, and not let 'um replenish. And that's why when I take people inside there, I tell them, "Only take what you need. No just take any kind."

[Discusses changes even in how 'ohana out here go holoholo.]

KM: Now, this [gestures money] becomes the important thing.

AH: [Laughing] Yes.

KM: So let's not take up a lot of your time. Nainoa, do you have any questions?

NR: No.

KM: Okay. If you had the opportunity to tell the park service what you wanted for these 'āina, even for mauka, up to Kīlauea, Halema'uma'u. What would you like the park service to do?

AH: Keep our fishing rights the same way.

KM: Okay, keep them the same. So who monitors that to make sure then no 'ānunu?

AH: Nobody. That' why me, I watch every time. So now, I tell Rhonda, if you folks no can do 'um, maybe I got to go volunteer my time.

KM: Hmm [That would be right, as a volunteer.]

AH: I know what I have to look for, and people they know me. When they see me, they're like "Oh shucks."

KM: [chuckles]

AH: A couple of times, I catch people in the backcountry, they said "Aku said I can fish!" I said, Oh yeah, I'm Aku." He goes [hands up] He jerk.

KM: [laughing]

AH: I throw him out, because he was lying. I tell him, "I never tell you, you can fish." He turn around and walk out.

KM: I think the law as it stand now, is that they are supposed to go fish with someone who is a native, and has the "Kalapana Extension" rights.

AH: Yes.

KM: So keep the fishing, and what is it that the park service should do to ensure that it is the native families, and the it is being done properly?

AH: That's why we were trying... Like Primo [Keli'iho'omalū], he's lived here all his life, and he kept going up there [park headquarters] so he can get his permit, and they tell him, "He no live over here." How can they tell you, you no live over here, when you are the one who no live over here. He gets all nuha because they don't know.

KM: Yes.

AH: So the Hawaiians get all nuha with the people up there, because they don't know what they are talking about, but they not going let him in. It's just... [shaking his head] they need...

KM: To get their act together?

AH: Yes. That' the first thing.

KM: And the only way for that is having meaningful discussions with you folks, and identifying, bringing families together. There's no questions, when you go through the founding of the park in 1916, what do you think were the two main stories they told in the park?

AH: [chuckling] Must be guaranteed the Hawaiian story?

KM: No, it wasn't even on the register.

AH: Really.

KM: It was geology and biology. [Discusses background on enabling act and history of the park's foundation as described in the main study; not one reference to anything Hawaiian.]

AH: Wow!

KM: Then in the late 1930s, they started talking about condemning the 'āina.

AH: Kalapana, yeah

KM: Bring it into the park too. But guess what, your kūpuna and a number of the affected 'ohana said, "No!" Hauani'o, Keli'iho'omalū, Ka'awaloa, Waipā, Pe'a... nearly everybody opposed it.

The park service fought, and fought, and finally in the 1950s...

AH: They said, "I just going give you so much."

KM: Yes. And you know what they did, by around 1947, they started using the Hawaiian culture as a calling card. "Oh this place down here is so culturally significant." Suddenly, "culture" became important. But they made a promise to the families here.

AH: Yes, that's what I tell them every time.

KM: Yes. So Ikuā is your son?

AH: Yes, son.

KM: And the mama is kanaka or haole?

AH: Haole.

KM: So he might not qualify to go holoholo out on these Puna lands. So is that a recommendation that the park service...

AH: Continue the practice.

KM: Hawaiians, plenty aloha, all integrated with everybody.

AH: Yes, yes.

KM: Not going always have 50% or 100% necessarily.

AH: Yes.

KM: But still pili to the 'āina.

AH: Yes.

KM: Okay, so one recommendation would be that the park allow the families that are descended from the natives whose 'āina was condemned, be allowed to continue their fishing practices as protected in the "Kalapana Extension" area?

AH: Yes. And I was also trying to get them to let us drive over here, since that's the park. Why do we have to drive 50 miles just for go over there to park headquarters.

KM; Oh, I see. So they bulldozed the new road, all rock. Does it go all the way mauka, or does it stop?

AH: It goes all the way to the other side pavement.

KM: So you can go mauka past Mauna Ulu, past Pauahi and connect mauka?

AH: Yes. So that's why I asked Rhonda. But she said, "Oh, you got to go ask the mayor." So the mayor called me and he said, "I don't own anything on that road." I was like, "Well you own from the state road to the government road, you own. But I never ended up talking to him."

KM: Which one?

AH: Mitch Roth. I get one girl that writes letters for us, Sarah, and she's been trying to fight the geothermal for many years.

KM: Ahh.

AH: She wrote the letter for us. I had a letter going to the superintendent, FEMA (because they were the ones who gave the money for the road); FEMA just said... they called me, "All we do is give the money. But if you need help, we can help if you need us to tell them they should give you guys access to the road."

KM: So it sound like no, they are passing the buck.

AH: Yes. So I told Rhonda, the Indian woman at Department of Interior, she'll give us something if we write a letter to her.

KM: Yes.
AH: "I no like write one to her now, because I figure you going help us out. [chuckling]
KM: That Rhonda going help you folks.
AH: Hopefully.

Summary of recommendations:

KM: Okay, so: (1) Maintain the native fishing rights.
(2) Provide access to the native families to drive the road.
Of course, that come with kuleana (responsibility).
AH: Yes.
KM: No can be all ona driving all over the road.
AH: Well, that's why we were talking about (3) putting one entrance station over there.
And monitoring the entrance station.
KM: Ahh, yes. Now that's an important idea. In your dad's time and your tūtū folks, they walk feet or get pack animals.
AH: Yes.
KM: But now get road. So the idea is to be able to use the road to get closer to trails.
And do you have to get a permit every time you want to go fishing? So if you want to go fishing...?
AH: I have to go around.
KM: So you can't call in, and you are on a list?
AH: I'm on a list.
KM: But you still have to go sign in?
AH: I have to go right around for fish.
KM: What I'm trying to say is that you would think they would set up a system, "This is Aku Hauani'o, and I want to go to Halapē or Kāki'iwai." "Okay uncle, I've got you signed in."
AH: You can do that, but you have to drive over there.
KM: Yes, so wouldn't it make sense... it's not rocket science, so you no need drive.
AH: Nah, they like you go over there [chuckling]. The y like go over there so you can sign the paper. And I don't know if they are charging. I hear they were going to start charging.
KM: Aia!
AH: I was like, "They no can charge me." We are a different class, that.
KM: You know, when we do Right-of-Entry Agreements, you could easily do one year.
AH: Yes.
KM: So one year. No you've got Right-of-Entry Agreement, all I have to do is call you, tell you where I'm going, with who; and I no need drive from Kaimū, all the way up

to HAVO headquarters, and then drive all the way back down to go holoholo. Something like that makes sense, I think.

AH: Yes, but if you going over that side, you got to go there anyway.

KM: Sure, if you going Keauhou or somewhere.

AH: Or along the road in the park.

KM: Yes.

AH: Only on the boat, you can call. Only if you going in on the boat.

KM: Oh.

AH: But if you not going by boat, you have to come up.

KM: Wow! Do they let you take horses now?

AH: Yes, I can take horse. There's a few people that take horses from up there. Me, the lady from Kapāpala Ranch, Rachel Keolanui. She has permission for use the park. And the Sweats from Glenwood. Every time they come, they get donkeys, and they no need hold them, they just walking. But then some of the was maha'oi inside the caves.

KM: Okay, so tell me about that.

AH: They went, and then some of the rangers came with me, and I told them, "I know who's that; who went inside." They ask me "How do you know?" "Oh, only one people wear rubber boot down there." She was like "What?" [laughing] "That's rubber boots track that."

So we ended up capping the cave.

KM: Good. So would that be a recommendation that you would make, that where there are caves, no one should mess around with them?"

AH: Yes. that's why we went cap 'um off. That cave was at Nāpu'uonāelemakule that we went cap.

KM: Oh!

AH: Yes, we went cap that one. We had all the burial council, they came down. And that's when I brought Uncle Robert and Auntie G-Girl Keli'iho'omalū.

KM: Oh! How'd you get them in?

AH: We flew them in, right to Keauhou, and then we stayed there a couple of nights.

KM: So was that in the 1980s?

AH: Yeah, I think late 1980s. It was a pretty crazy trip.

KM: [Discusses a trip down Hilina Pali, and the occurrence of a cave with ki'i pōhaku and further in, iwi kūpuna on the flats below the pali.]

So things like this should be waiho – left alone?

AH: Yes.

KM: Maybe capped off, cause people now, maha'oi too much.

AH: Yes, that's what everybody is into doing now, going into the caves and messing around.

KM: And if you get some lōlō, like sniff their money, they going take stuff to try and sell. That's no good.

AH: No good, no!

But then, Jim gave me all the paper work that said we could live on the 'āina down there. He gave me all the papers, and I gave them to Jen Waipā. "Take this with you, so the next time we get this subject about living in the park [chuckles], then you bring the papers back.

KM: Good.

AH: [chuckling] So she's got the paper work there in Kaua'i, cause she's working with the Fish and Wildlife now. I saw her a couple of weeks ago, when she came for John Kealoha's service. So it was talking story with her.

KM: Good. [Discusses interview in 2000 with Auntie Violet "Leka" Waipā; and other earlier interviews that we will include with the larger current study for HAVO.]

So you want to describe for a minute, kaulā'au fishing?

AH: Oh, not going have that any more too. [shaking head] That's going to be lost, just like my cousins, kūlolo making, all that. They had kūlolo making just a couple of weeks ago.

KM: Nice.

AH: And if you no make that, not going be around. Just like the kaulā'au fishing too.

KM: So how big around would your pole be?

AH: So my stick now is like 3 ½ inches diameter [gestures]

KM: Maybe close to five inches?

AH: Yeah, about that, the bottom.

KM: And your 'aho, kaula?

AH: I just hook them up and where I going tie the rope to, wrap that one. Sinch 'um on to the base so you can just tie the main line to that.

KM: Yes. And your bait?

AH: Pūhi. The wela or the kāpā or the white one, the ūhā.

KM: And how long is your pole?

AH: Typically, my pole is 33 feet. I had that for a long time. I went to Honolulu, went to Kaua'i, it went all around with me.

KM: And you nāki'i the pole to the pōhaku? You tie 'um up?

AH: Yes.

KM: Tie it on a ledge or māwae?

AH: Yes.

KM: And you get one line running out the whole length of the pole?

AH: I get one running on the top and one running from the base, straight to the ocean like that.

KM: Now, when you use your pūhi, you pound 'um first?

AH: No, I just cut and take the bone out of the middle, and then I sew the hook into 'um in and out, and then I tie 'um to the hook, so the water no get inside. If not, the water goes inside the bait and it makes the bait stiff. Still get the bone inside the tail, and comes stiff with the water.

KM: Ahh. So this is not dangled in the water?

AH: No, it's on the top.

KM: Ah, so the nalu came and then the ulua catch the fragrance?

AH: Yes. Or they see the thing go in the water and then they come for bite, but the thing lilo! Wow!

KM: Ahh, they get more interested.

AH: Yes, then they come.

KM: So what kind of size you get?

AH: Sixty, seventy pound kind ulua. And I get one spot out here. I found one hanging spot right there.

KM: Nice.

AH: Right in the front of Wills?

KM: I'm trying to recall when your papa took me to Ka'ili'ili if there wasn't a place.

AH: Yes, and my grandfather had one spot ring out front here too, by the pine tree. But only thing, the bugga, way down the cliff.

KM: Also, I'm trying recall if your dad showed be some paena wa'a, like where the lava came down and surround a tree, and then left an opening. So the canoe landing logs or "lona" could be tied. Was it at Ka'ili'ili?

AH: Yes, over there and Kamoamoa had too.

KM: Did you lash into that sometimes with your lā'au?

AH: No. I just want and watched my dad when they had the cultural festivals down at Kamoamoa, and they had the canoes there with all the ramps.

KM: Yes. Didn't your dad and uncle folks have a koa canoe made?

AH: Yes.

KM: Still around?

AH: No, all palahū.

KM: O minamina!

AH: Minamina. That's the one Grace went make for us.

KM: Oh Antone Lono Grace.

AH: Yes.

KM: [Interviewed his daughter who described some of the kālai wa'a practices of her father and kūpuna.]
You made canoe?

AH: Yes, I helped my dad.

KM: Nice.

AH: The Ali'i Kai. This is the first boat we made.

KM: Ohh!

AH: I needed one koa canoe, and my dad said he going make my canoe. I said dad, "You don't even know how to make canoe." Then one day he came and said, "The lord said I going may you your canoe." I said, "Okay, he going make my canoe."

And you know i Hilo, the history of the canoe and all that, they no believe me. I tell, "The canoe was the ugliest looking log they gave me." They said, "You can have that log over there, the ugly one." So I paid \$1,200 for the log, loaded 'um and brought 'um home. My dad was like, "Go turn the log." So we turned the log with the truck. "Right there, right there?" We went block 'ump and then cut. And my dad said, "What is the name of the Canoe?" I said, "Ali'i Kai." He said, "What?" I go, "I like give that boat Ali'i Kai, that's the King of the Sea." Oh, when we were pau make 'um we took 'um to the church, set 'um up. Oh beautiful that canoe. And then when we took 'um to Hilo, the people in Hilo said, "Who went make this boat?" I said, "Us." "You guys are canoe builders?" "No." "And you made this?" They no believe. They stay feeling the boat, feeling underneath, the front. They all rubbing their hands.

KM: That's how your dad, mana in the pule.

AH: But then last week, the president [canoe association] called me and said, "I like you come look at the canoe again. Remember the beginning when you guys cut the canoe, now you got to come look at 'um now." So I went, Hoo, that boat is so beautiful.

From outside I was looking, and Andrea Ka'awaloa Okita, she went "Cousin, I go get the key, I like you feel the boat." "Okay." I went inside, this boat is beautiful. Somebody went sand 'um and I think it cost them like \$20,000.

KM: 'Auwē! And you got the log for...

AH: \$1,200., But that thing is like so perfect. And they never like use the canoe, because my dad was always wild with them. "Don't cut that canoe again, leave that boat alone." They never like do anything with the boat so they had it up at my neighbor's house.

I asked them what they were going to do with the canoe. They like cut 'um to make it legal.

KM: Oh, was too long?

AH: It was too narrow, but that was all the log we had. So they went cut the boat down the middle and put one piece to spread it out. Till today, the boat is still going...

AH: Yes.

KM: Mahalo! Any last minute mana'o, what should the park do, or not do?

AH: [laughing] Well, the park should continue hiring the locals, and no bring in all these guys from America. They brought all these guys from America, threw them on the fence crew and they don't know nothing.

KM: Particularly this kind of 'āina.

AH: Yes. And they quit. [chuckles] Too hard the post for pound them in the ground.

KM: Of course.

AH: [laughing]

KM: Real quickly, you know “Devil’s Throat,” good haole name,

AH: Yes.

KM: Typical, they look at the volcano and think stuff like that. Did you ever hear a native name for that place?

AH: No.

KM: Same thing, cause your dad and Auntie Helen told me stories about that from when they were young. They would go up the trail past Pānau on their way to Kīlauea, and they would stop over there. And the tūtū would still do a little chant; they would...

AH: Kīloi.

KM: Yes, toss something cherished inside, and then the way the wind would catch it, it lift bring it back out to them

AH: Wow!

KM: So they knew it was okay. Mana! But I was dumb, and never asked Papa if he ever heard the name. They all just said “Devil’s Throat.” Auntie Helen Pe’a, same thing. Even when Uncle Kini Pe’a came home.

AH: Yeah.

KM: I don’t know if we will ever know the traditional name of that.

AH: Oh somebody will make it up! [laughing] That’s why I tell Rhonda up there “You get one different thing going on.” She asks why I don’t come to the meetings, but they get their own mana’o...

[End part 1, start part 2 – following up on some of the recommendations made in the consultation group.]

KM: Okay, as you know, this is being done for the park service’s Traditional Cultural Properties study.

AH: Yes.

KM: So, what do you think of helicopters flying all over the park?

AH: Oh, I know like.

KM: Okay, so the recommendation is pau, ‘oki that?

AH: Yes. I’d be in the back country too, and they flying in the backcountry too. And I’d be like “Wow, what are they doing down here. It’s the worst place them to be flying down there,” you know.

KM: Yes.

AH: And I just told Rhonda, I no like the helicopters flying up there. And I talked to Larry [Katahira, a retired HAVO resource management staff person], and he had something to say about the birds too.

KM: Yes.

AH: What they were trying to do, he felt was the wrong way. He was telling me, "The birds, they don't stay in place." They come down to Kūlani, and that's where the helicopter come, right into Kūlani. That's where all the birds stay. He said, "I kept telling the park for years about the helicopter flying in that areas; and they never thought anything." And that's the same thing he like give out to the people about that.

KM: Yes. And you see, that's thing. You folks have been talking about the helicopter issues for at least ten years.

AH: Oh, yeah.

KM: And nothing ever happen yet. So the hope is, with this study that we are doing... and you'll be kind of amazed at the amount of background research, kūpuna voice from the 1820s and up.

AH: The only thing is, we talk bad about the helicopter, but when comes time for work.

KM: Of course, you need it. There's a time for it.

AH: Yes, yes, a time and a place.

KM: Yes, but it doesn't need to be for site-seeing.

AH: Yes, and that's why I tell them, "When we were working, we had the horses. But when you use the horse, the horse can only take so much 'ukana. So he takes the working 'ukana, then he has to come back and get your sleeping 'ukana and stuff."

KM: Yes.

AH: And two day lost already. Where with the helicopter, you load them all in the net, boom, you working that day.

KM: Yes.

AH: You work, you pau hana, you can set tent and everything, and then you work all the way until Friday.

KM: So there's...

AH: Good and bad about that.

KM: Yes. It's an adaptive use.

AH: Yes.

KM: No need make every day, just so someone can go holoholo.

AH: Yes.

KM: Now you brought up and important point as Larry Katahira was saying, "What about the manu," these birds and things?

AH: Yes.

KM: It impacts everything. So that is another important recommendation.

AH: Yes.

KM: So I got three big recommendations from your sharing, I think.

“Continue native family access, those who are of this ‘āina.” (the “Kalapana Extension”)

AH: Yes.

KM: Then the daily helicopter tour flights not good. But there is s time and place for their use in management of the park, and in emergencies.

AH: Yes.

KM: And the third one is to create an entry point monitored by park employees who are also natives of the area.

Okay, we have those. So we are going to transcribe it, and I'll do a little clean up...

AH: Yes.

KM: ...a thing or two, here and there.

AH: Yes.

KM: And we will then get you the transcript. Where do you live?

AH: Just up the road over here, but the 19-mile marker.

KM: Okay, so I can deliver it to you, or meet you down here.

AH: Okay.

KM: And after you've reviewed the transcript, made any corrections or what, we'd like to ask your permission to include it as part of this Traditional Cultural Properties study.

AH: Okay.

KM: Part of the study is to help keep the Hawaiian voices alive. Not just in the 1800s, but...

AH: But now.

KM: Yes, the living descendants are still speaking. That's the idea.

AH: Awesome!

KM: So that's why we wanted to make sure to kūkā with you. We see your sister Gladys all the time, but she said you are the one who knows the park and down here.

AH: Yes, because I was out there.

KM: Okay. Lawa, and I mahalo you so much.

AH: Yeah, mahalo! [end of recording]

February 20, 2023
Kalena Kahawai'ōla'a Kaleikini Blakemore (KB) and
R. Bobby Camara (BC)
Oral History Interview at Kea'au, Puna
Hawai'i Volcanoes National Park TCP Study
with Kepā Maly (KM) & Nainoa Rosehill (NR)

Bobby Camara was born and raised in Hāmākua, Hawai'i, and early in his life, became an avid student of Hawaiian natural history, which logically also led to his becoming a student of native traditions and customs of place. He has worked around the islands in a wide range of fields, all focused on stewardship of the biocultural landscape. In 1982, he began working at Hawai'i Volcanoes National Park in the interpretive branch, and that is where Bobby and Kepā first met. Bobby worked. Later, Bobby worked in the Cultural Resources Management (CRM) branch at HAVO, and focused years of work in documenting the biocultural cave complexes and other features identified in the park.

Kalena Kahawai'ōla'a Kaleikini Blakemore is a native Hawaiian, was born on O'ahu, with ties to 'ohana of 'Ōla'a, the Puna District and other locations on Hawai'i. She has a degree in cultural anthropology-archaeology, and like Bobby worked in the CRM branch of HAVO for several years. She is currently the manager of Waokele o Puna, working for the Office of Hawaiian Affairs, and is a cultural practitioner.

Both Kalena and Bobby sit on the HAVO Kūpuna consulting group, and they were among the interviewees recommended by HAAVO management as participants in this limited oral history phase of the current ethnohistorical study. They also have significant concerns about facets of park management, some of which are described during the interview. Readers, please note here, that the word "haole" is frequently used, and may be generally translated as being anyone who is not of Native Hawaiian descent. This is expressed as being particularly problematic in the frequent overturn of staff who come to HAVO from the continental U.S., where often the job is simply a step up the GS pay scale to another place.

The oral history interview of February 20th was transcribed, reviewed, edited and released by both Kalena Kahawai'ōla'a Kaleikini Blakemore and Bobby Camara on March 24th, 2023.¹⁵

Selected Topics, Observations and
Recommendations Discussed During the Interview :

All the Park is a TCP:

- All of the park, every bit of it belongs in a TCP. Even lands that were kapu in the old days, were kapu for a reason. (BC)
- To a colonizer our boundaries are a dot on the map. But to our indigenous people, it's everything. (KB)
- Kīpukakī. I consider it a place of worship for me, and kuleana (KB).

¹⁵ Due to circumstances, a photograph was not taken during the interview.

- There is not a Hawaiian working right now, or for a long time, in Cultural Resource Management (CRM) (KB)

Solving the Decades-long NPS Management Problem:

- So the question is, “How do we change all of that?” How does the model that is being used to the detriment of all park resources, how does that change? (BC)

Park Themes:

- “Don’t think of them separately as the geology, the biology and the culture, they are all equal, and they all belong under the umbrella of native Hawaiian cultural practice. That thinking is really hard to implement. (BC)

Regarding Tour Helicopter Overflights:

- It’s been a topic for 15 or 20 years, and no results. (BC)
- I’ve become really frustrated, powerless and hopeless because even if we do answer the questions that they ask... 10,000 in altitude, the clouds, wherever Pele is, that is the boundary. So please don’t fly your helicopters there. And then we’re still bombarded by FAA and tour operators saying, “Yeah, but we got the 5,000 [foot elevation].” So no matter how hard you push in battle, I feel like it’s for nothing. Like we don’t get a break. It’s a box, they just check off – yes, we had the conversation. (KB)

Rethink use of the term “wilderness:”

- Almost everywhere you go in the park there is evidence of cultural use. (BC)

Countless CRM studies have been Completed, but Locked up:

- CRM has all of the cave books, but most of the work is locked up. You can’t even get to it. And for the public, it’s forbidden. All the information was kept under lock and key. It could not be released. And if somehow, somebody found out that you were talking out, you got called on the carpet, and yelled at. And it’s like “Why?” We have these volumes and volumes, and volumes of reports that nobody knows about. If people don’t know about what’s out there in these lands, they won’t be able to care. And if they don’t care, why should they bother protecting it. (KB/BC)

Access to the Park for Cultural Purposes/Practices:

- Just coming into the park to practice your culture can be difficult. This is on-going. You are stopped at the gate, and then you have to say why you are there. And I’ve heard from people, who are going to park for cultural purposes that the staff at entry asked, “What’s your ho’okupu?” And sometimes, just your leo (voice) is your ho’okupu. So are you supposed to do your oli (chant) at the gate, and see if they know what you are saying? Our people don’t know what their traditional and cultural rights are regarding access and practice at the park and they don’t feel safe to go in and worship without being confronted.

- I even worked eruption crew when I was laid off. I would watch law enforcement officers, not from here, very “robo-cop,” terrifying militaristic, creepy guys follow and stop cultural practitioners. Where they took a picture and the ranger stopped them and said “I’m going to have to cite you. You’re not worshiping, you’re recreating. That’s a \$70.00 ticket or you can go back and pay for entrance.” (KB)

Hiring Native Hawaiian families of Kalapana as the employees and monitor the resources:

- It’s nice, the idea to hire to hire local, native, kama’āina people, but to be abused, not to be valued or appreciated. No? And sometimes, that’s another thing, “Well we’re giving you this job, and you shouldn’t have to get paid what these higher GS ratings get paid because you’re doing it for the culture.” (KB)
- It’s the whole hiring practices that are deeply, deeply flawed. You want local people to work in the park to be able to have a good living and share knowledge, and move up and retire at a reasonable income. (BC)
- So yeah, you can do all the hiring that you want. You can make all the Kalapana fishing laws that you want. But until the culture of the organization changes, nothing is going to get better. (BC)
- But we need that cultural shift. Until such time as the National Park Service understands that they have different sorts of parks that they manage. From the cannon ball parks in the east, to the cultural parks in the west; and they begin to accommodate those different sorts of parks, nothing is going to change. (BC)

Regarding Cultural Awareness of the Environment Around you and Respect for Place, and Impacts of Commercial Helicopter Overflights:

- Yes. I’ve seen, I’ve felt, I’ve sensed, and I totally respect, and I feel embraced, but also know the times when “Oh, I’ve got to go now.” It’s special there, and the people that manage it in the park, and even the people on the mainland that administer the park service, they don’t know. And I’ve tried to tell them, “This is like the Vatican, but better and bigger. And you can’t fly a helicopter in the Vatican.” So if you need to feed your spirit and your body, because you need replenishing, and you go there, you will feel your spirit. But, if there is [mimics sound of helicopter] ch, ch, ch, ch, ch, every fifteen minutes, they don’t get it. The people up in the sky don’t understand; if you really want to be embracing the environment, you need to be in the forest, on the ground. Not being up above, doing noise pollution, and completely destroying the forest, the bird songs. They are all communicating. How do they communicate when that’s happening? (KB)

Kahuku Archaeology Survey Needed:

- All of the Mauna Loa ‘āina needs to be at least pedestrian surveyed with notes, camera, and GPS points. Just go walk and see what’s there. We don’t know what’s there. (KB/BC)
- Please do not allow vehicular access to Pōhue, so that the resources may be preserved. (BC)

(Permission given to turn recorder on.)

KM: ...It's February 20th, 2023, and we're here with Bobby Camara and Kalena Blakemore; and Nainoa Rosehill is with us. Nainoa is part of that succession plan, a kanaka who can step in do the ethnographic research and oral history things like that. But now, we're going to talk story about some of your experiences with the park service, and some of the things that you feel are important to support an 'āina, cultural literacy... a management that reflects this place [Hawai'i – HAVO], not just Washington D.C.

So I'm going to ask some basic questions, just for some background. And I have a series of maps that cover a good portion of the Puna District... and Kapāpala-Keauhou [identifies numbered maps provided to them for their own reference, and maps that may be referenced during the interview] ...If we should mark things or talk story about places. Not to give away the secrets, but if nobody knows after this generation goes on, easy for them to say, "Oh, we never know." "Oh no one knew about it, it must not be important."

BC: So sharing secrets here is okay?

KM: Sure. We can share some if you are comfortable with it.

BC: Oh, I'm all about sharing.

KM: And then we will know through our discussion, this is between us, or this is how this should be said, so that people know that there is something there.

BC: Right.

KM: Okay. Bobby, I'll start with you. If you don't mind, full name, date of birth, where raised and how you got to Hawai'i Volcanoes? And then Kalena, we'll talk the same thing, including your roles and kuleana.

BC: My name is formally, Robert Camara, everybody calls me "Bobby." I was born and raised in Honoka'a, Hāmākua, and am 71. I came to Hawai'i Volcanoes National Park in July of 1982, and was hired as a seasonal interpreter. Worked that job for thirteen seasons, and then became a permanent employee in cultural resources management, where I took care of cave resources for five years. And then... I worked off and on, because I tend to get really bored sometimes. So I'd leave the park, come back; leave the park, come back. But always got other jobs working in and around the park with the Inventory and Monitoring Program, Natural History Association, like that. The times I left the park, I worked part time at Lyman House Museum, and I worked for Hawai'i Forest and Trail for a while. But my heart, I guess, was always with the lands of Hawai'i Volcanoes. When I was younger, I spent a lot of time backpacking and hiking. For instance, I stopped counting going to Halapē at 50. I don't know how many more times I went. And I'm just naturally, a very curious person. I really, really, really enjoy the out-doors, and I just made it my business to learn all I could about it. That's it.

KM: Good. We'll come back to this, because I didn't realize that you had gone into CRM also. And we spend a little time working together when you came to Hawai'i Volcanoes as well. So we'll kūkā more about that.

Kalena, aloha! Mahalo nui for making the time so we can kūkā and share ideas and things together.

KB: Sure, I'm happy to be here. Kalena Kahawai'ōla'a Kaleikini is my maiden name,

Blakemore is my married name. I was born on O‘ahu in 1961, and when I was nine, I moved to California, the San Francisco Bay area. I got married early, and my husband and I moved to the Big Island in 1998 prior to that we’d come every year since 1987. I used to dream about swimming home and waking up on the beach on the North Shore of O‘ahu. This is where my heart is, and California too. We were going to retire here, my husband and I, but then decided, “Why should we wait?” It still took us ten more years after that. We had our two daughters in Santa Cruz, and then made our way over here.

I was adopted out, so I didn’t know who my Hawaiian family was, but then I found out all of my family is from Puna, ‘Ōla‘a, Kohala. So my middle name has ‘Ōla‘a in it.

KM: Yes.

KB: My great grandmother was born in ‘Ōla‘a, so intuitively, I think, we came home. I never finished college, and as soon as we got here, my husband said, “You need to finish now at UH Hilo.” And I did. I was volunteering in the national park in museum – library, putting in all the registers from the Volcano House. Seeing Lili‘uokalani’s name, I was just like, “I’m in the presence of divinity.” So I got my degree in anthropology with emphasis in archaeology, and because I volunteered a little, they knew me, had my name and face, and I was hired to do cave inventory and monitoring under the university, RCUH. So when I would run into Bobby [chuckles], Bobby was the master of all of our caves. He wasn’t in our division any more. But for four years, I worked in caves and then I transferred to park service, CRM as an archaeologist. I hit the glass ceiling early on, and was not promoted. There is not a Hawaiian working right now, or for a long time in CRM. And I left to finish Grad School, and now I work for OHA as a land manager for Waokele o Puna. But I still love the park, and live about one mile from the summit, and I go there almost every day, and on Sundays I am always up at Kīpukakī. I consider it a place of worship for me, and kuleana. So, yes.

KM: Awesome. Now ‘Ōla‘a, part of your middle name, it was a given name?

KB: It is a given name, but I don’t know where it came from.

KM: And Kaleikini?

KB: That is my family name from Kohala.

KM: Of course it has ties around the island as well, and in Puna. And you mentioned your great grandmother was living...

KB: In Puna.

KM: You mentioned ‘Ōla‘a?

KB: Yes, Kameha‘ikū and Kaumaika‘i.

KM: Ahh. Awesome. Both great starts. So I’m curious, Bobby, when you were working for CRM, 1995?

BC: Yes.

KM: Who was the head? Was it Ed Ladd?

BC: He was gone.

KM: Who was in charge?

BC: Of CRM?

KM: Yes.

BC: When I started, it was Jan Keswick. She wasn't around a whole lot.

KM: I've heard the name.

BC: She came and went.

KM: From the 'āina haole?

BC: Yes, and I don't think she ever fit in very well.

KM: So then, did Laura [Laura Carter Schuster] step in?

BC: Then Laura came.

KM: Kalena, you worked with Laura too?

KB: [nods head]

KM: Okay. [pauses]It's intriguing, when you look through the history of the park, to see the role of a bunch of anti-Hawaiians, like Thurston, and to see in the Organic Act of 1916, I don't believe there is a reference to culture in it.

BC: Yes.

KM: It has geology, biology...

KB: Only.

KM: At the meeting of HAVO Kūpuna group that occurred on February 3rd, I mentioned an event that took place in 1925, in which Akoni Mika and a group of Hawaiians Went to Hawai'i National Park to perform a ritual on the edge of Halema'uma'u, to call upon Pele and to honor her. And the superintendent's comment on it [in Superintendent's report of April 9, 1925]... This isn't verbatim, but how I took it was "The brownies came up and did their little act; but there were something like 3,400 cars that came up to the park." That was the big thing that made it into the superintendent's comments.

BC: Right.

KM: We see that the culture, which is fully a third, if not more of the story.

BC: Uh-hmm.

KM: You have the geology, the biology, then you should equally have, if not more, the cultural, biocultural landscape. Talk about some of your experiences, if you would, between the two of you, and where are we today? Better than we were there in 1982? And Kalena, with your kuleana at Waokele o Puna, you are on these lands that adjoin the park. Pele travels across them. What would you like to see happen?

BC: An overthrow [chuckles]

KB/KM: [laughing]

BC: A "hulihia." Not of geology and geography, but of thinking. You know, even today, after so much attention has been given to culture and preservation, and... [pauses, thinking] Putting forward Hawaiian culture. "Oh, we're all for Hawaiian culture." I don't really see that. And what you described about Akoni Mika and what happened, and the 3,500 cars, that still happens today. It's like "How many people

went on the walk?" And they're all po'e haole. And all these people coming to see the "eruption." They are not coming to witness the work of Pele Honuamea.

And I keep bringing it up with people, but I've got to stop doing that because it doesn't do any good. Don't be rah, rah, rah, cheerleaders trying to get people to the park. And that, I think, is part of a bigger conversation that people in the state are having now about excess tourism.

KM: Yes.

BC: We don't need more people, we need better people.

KM: Yes.

BC: And I... one of the things I think during the last meeting regarding the TCP, a comment that I made to Danielle [Foster] and Charone [Naeole] both, was, "When you look at a map..." even these maps here. "These are the boundaries of Hawai'i Volcanoes National Park. And then within that, these are the boundaries of the Puna-Ka'u Historic District, these are the Volcano House boundaries; these are the Footprints boundaries here." But people never thought like that before.

KM: Exactly.

BC: So I told them, "All of the park, every bit of it belongs in a TCP. Even lands that were kapu in the old days, were kapu for a reason." It wasn't because they were rubbish or for whatever reason. So all of this haole nonsense... I told them, "This is a haole construct." Boundaries, everybody had boundaries, even the old people had boundaries.

KM: Yes.

BC: You have to know where your kuleana stopped and where somebody else's picked up. You trespass, it was very clear that was not something that people should do. So the thinking of what resources are; and you were talking about the three categories, for a while now, I've been trying to share with the people at the park, "Don't think of them separately as the geology, the biology and the culture, they are all equal, and they all belong under the umbrella of native Hawaiian cultural practice. Whatever those cultural practices are on the lands of what is now, Hawai'i Volcanoes National Park." That thinking is really hard to implement... I don't know if you can implement thinking. But trying to get people to understand, when most of the managers are not from here.

And the managers that are able to incorporate that thinking into their work, are, I think, really special people.

KM: Yes.

BC: We have some, people like Danielle, I think she gets it. Rhonda of course.

KB: Yes.

BC: And it's one of these things, it's really hard to go down the 'grumble about everything' road.

KM: Yes, yes. You are right, when we had discussions during one of the few meetings that Onaona and I were invited to attend by the park service; there were those who said, "We need to have clear, defined boundaries." Our response was that "The dot on the map is a figment of a western imagination." So, not knowing what you had said about the whole park... And may I ask, Kalena, for your voice in here,

what Bobby is saying about it being integral, an integrated system, agreed? Further mana'o, look at the whole thing, or look at it by pieces?

KB: Absolutely not in pieces. I think the whole thing. [pauses] For me, I've become really frustrated, powerless and hopeless because even if we do answer the questions that they ask... 10,000 in altitude, the clouds, wherever Pele is, that is the boundary. "So please don't fly your helicopters there." And then we're still bombarded by FAA and tour operators saying, "Yeah, but we got the 5,000 [foot elevation]." So no matter how hard you push in battle, I feel like it's for nothing. Like we don't get a break. It's a box, we (Feds) check.

BC: Yes.

KB: "Oh, we had our 106 Consultation, 20 Hawaiians came in, two hunters that were Portuguese, and they click, click, click [gestures marking off the boxes]. And you know it, you saw the CIA for Mauna Kea.

KM: Yes.

KB: Patunk [gestures ball in a basket] "Oh, we got a really good guy to do our ethnohistorical data, and we're all good. So I agree, our boundaries are, to a colonizer it's a dot on the map. But to our indigenous person, it's everything.

KM: Yes.

KB: It's the rock that's stuck in my shoe. It's the wind that blows through my hair. The pollen that went up my nose, everything. It's all encompassing.

KM: All 'ohana.

KB: Yes.

KM: Interesting that this comes up, because Onaona and I got into way more than we thought we were going to in this study. What we originally understood... We were originally asked, summit and summit. But in our first meeting with park staff on October 13, 2021, we spoke about what to do... [Explains background of how the ethnohistorical research expanded to the entire park, a wide range of wahi pana; and also beyond the park boundaries, as the traditions and history all connect. (Minutes 21:40 to 22:10).]

Things connect beyond the park... "Hele mai o Pele mai Kahiki, pae ma Ke-awa-a-Pele, pi'i i uka..." Pele came from Kahiki, Nihoa, Ka'ula, Lehua, down the group, and arrives finally after passing the main islands, she lands at Ke-awa-a-Pele, Koa'e vicinity in Puna, and then at Wai-a-Pele she digs, seeking a place her fires. So we can't talk about just this.

So it sounds like you folks were also encouraging them not to just look at pieces of the park, but the whole thing... [discusses working draft of the body of the ethnographic study, that was shared with the consulting parties; and efforts to integrate traditional knowledge, not just the modern practitioners, but also the earliest voices we could locate to help inform the readers of the history (minutes 22:50 to 23:20).]

Those early voices show that there is this connection with place that continues to the present-day. Sometimes, the story, the place name, the practice is changing. And we can't help but to understand why. The impacts that occurred.

KB: Yes.

KM: So, if someone were to ask you, “What’s the most special part of the park?” you would say?

KB/BC: [looking at one another – chuckling]

BC: All of it.

KM: Right.

KB: [laughing]

KM: Sorry, I just have to make a note, Kalena, you gestured, made your arms like the whole thing.

KB: Yes, yes.

KM: And you also brought up the thing about air [space]. And we tried to address that as well. And Aunt Pua, at the meeting on the 3rd, it was hilarious. Rhonda and someone kept referencing the “disaster recovery plan.”

KB: [laughing] The relief plan or whatever.

KM: Yes. And I watched Pua’s eyes roll into the back of her head. And she says, “What disaster?” So that’s great example of how different the world view is.

BC: Yes.

KM: ...If they don’t try harder... I heard that sad note in Kalena’s voice, “Why, what use is it?” But I would say, “Keep talking the story, don’t give it up. Whoever the pule might be to, just push it forward.”

BC: Yes. I look at it as, “I’m not going anywhere. You guys are coming and going on the ladder to wherever you are going to end up.” But I’m here, and you end up training every successive new chief of interpretation, the superintendent, and it goes on and on, and on. So it requires a degree of stubbornness that maybe not everybody possesses. One thing I wanted to specifically mention about boundaries that we were talking about earlier. There is a really cool book that I enjoy, “The Abstract Wild,” by Jack Turner. There’s a rant in there. And he calls it a “rant,” about this notion of wilderness, and how “wilderness” is a European construct, because when they got to America, they were all freaked out.

KM: Yes, “manifest destiny.” You had to conquer it or be... What a...

BC: Or be eaten by the wild animals, the savages.

KM: Yes.

BC: And so for the park, the park service calls it “wilderness.” And I tell the people, “Go look in the wilderness and look at the caves, the kauhale, the heiau, go look at the petroglyphs, there is no wilderness.” And even the Native Hawaiian horizontal delineations of space, “wilderness” was far up the mountain. But even the simple thing. So what we’re dealing with, a federal system that has all these laws, they love making laws, and writing, basically prescriptions for various lands, that they don’t fit. And I think now, in the last few years, now that we have a Native American boss of the Department of Interior, and there are tribes that are trying to have an equal seat at the table for management.

And people look and Hawai’i and say, “You guys are okay. You have Hawaiians, and you folks speak Hawaiian, you do all of the ‘ea, ea’ at the crater. So you guys must be in good shape.” I say, “No we’re not in good shape.”

KM: Yes, in my opinion, maybe in worse shape than when you look at many of the tribes that have Nation within a Nation status.

BC: Yes, they have status.

KM: And Hawaiians still don't... Just like SHPD, there should really be a Hawaiian Historic Preservation Office.

BC: Yes.

KM: Not just a State Historic Preservation Office. And it should be run by people that have 'ike kūpuna, but can also cross that bridge to the academic.

KB: Yes.

KM: You have to use the academic to make points.

BC: The thing that I always go back to, driving people around the park, park employees, like Elizabeth. We're driving down Chain of Craters Road just to go holoholo, and I'm pointing out, that's over there, and that's over there, and we're going to stop here and look at that. And she says, "How do you know all this stuff?" And I just tell her, "I'm really nīele. I'm curious, I want to learn things."

And without that, people who are in interpretation right now, seem not to know that there is library downstairs that is full of remarkable things. I don't see the excitement of learning and knowing what's out there. CRM has all of the cave books...

KB: And most of our stuff is locked up.

BC: Right.

KB: You couldn't even get to it. And for the public, it's forbidden.

BC: And that's the thing. It was forbidden. We have had personnel issues.

KB: Don't make me cry [chuckles]. If I cry, it's because [it means so much to me, and it is so frustrating].

BC: Both of us, and many, many others were subject to unpleasant work situations, to put it modestly.

KB: Abuse.

BC: So that's why I asked earlier, "can secrets be talked about here?"

KM: Sure.

BC: And another thing about the TCP that I said to Danielle, "People need to know what's out there. If you don't know, you can't care."

KM: Correct.

BC: Same thing with Kamehameha Schools, you need permission from God to go to Ahu a 'Umi. Which to me is one of the most spectacular places on the entire island.

NR: It's so beautiful up there.

BC: No matter what you think the function of that site was, I love the area. I've been really, really lucky to have spent more than my share of time up there. It's all because I am curious. It's not conscious, but growing up, you make friends with

the people who have keys to the gates [chuckles], because they might take you with them.

KM: Yes.

BC: Part of the problem with culture, or part of the problem with the understandings of native Hawaiian culture, and Hawai'i Volcanoes National Park is what Kalena just said. "All the information was kept under lock and key." It could not be released. And if somehow, somebody found out that you were talking out, you got called on the carpet, and yelled at. And it's like "Why?" We have these volumes and volumes, and volumes of reports that nobody knows about. And now, "You want to know something, come and talk with me, I'll tell you everything you want to know. I'll tell you where things are. Then you get there, and you do with that information what you will."

So I'm afraid that when I'm gone, nobody will know. And then they'll have to do another whole archaeological survey that will take another fifty-years to complete because of funding issues.

KM: And waste money and good energy.

BC: Yes. So my understandings of the park, sometimes you just cannot let them beat you down.

KM: Yes. So Kalena, you no can let them get you down and give up.

BC: And win.

KM: Yes, the talk has to be all the time.

BC: I've been there for forty years now, and it doesn't get any better. [shaking his head]

KM: [discusses time when Bobby and I were working at the park, and the rotation of chiefs of interpretation, problems with building capacity; and park service practice of transferring individuals who were not good matches at previous posts, to places where they'll be out of the way...]

Just for the thrills of it [opens HTS Plat Map No. 863], this is the Poupou area to Keauhou of the park. It was done as a part of the, then proposed "Kalapana Extension." We wrote up in the study, that it was shocking to learn that the first time the culture "calling card" came up, was when they [NPS] got opposition from the native families, like his [Nainoa's] 'ohana in Puna, who didn't want to see the land condemned and taken into the park. So suddenly, it became, "There is so much cultural value there, that we must take care of it."

They began the effort in the 1930s, and by the late 1940s, they were getting push-back, so they eventually came into this "agreement." And Kalena, your kuleana at Waokele o Puna, is a place where all of those 'ohana are tied to. And then I was shocked to learn, that like Hawaiian Homes, it was a colonial, racist notion that only Hawaiians of fifty percent or more were allowed to exercise their traditional fishing customs along the condemned lands of the Puna District. [discusses the original intent of Prince Kūhiō's Hawaiian Homes Act covering Hawaiians to one-eighth, native blood, and how large corporations who held leases on lands designated for the program fought it, pushing to a blood quantum of 50%.]

When we were talking last week with some of the 'ohana, they said, "No," their own mo'opuna can't go fishing out here where the kūpuna did for generations,

because they don't have enough blood quantum. I had thought it was that "If you were Hawaiian from these 'āina, you could go. But they put into the legislation for the extension, fifty-percent of the blood of from the natives at 1778.

BC: So the fishing regulations?

KM: Yes. And remembering that fishing isn't "rape and pillage." Traditional and customary practices, associated with fishing, feeding your 'ohana. Māhele, sharing what you catch with 'ohana who cannot go, and passing practices on. That's traditional. Going and filling up the refrigerator, no. Like some kūpuna said when we were doing our fisheries study across the islands, "We learned, fish don't breed in the freezer. We have to leave them, and take what we need."

So, do you have thoughts on these 'āina here? Even if we don't mark specific locations, are there some general areas about which we might talk? "These are places to be cautious of?" Or "I've seen this here or there." I know it's a big ask.

KB: Well, it won't be as big an answer for this particular questions, but it's similar, just on a smaller scale. Just coming into the park to practice your culture. This is on-going. You are stopped at the gate, and then you have to say why you are there. And I've heard from people, they wanted to see at the gate, "What's your ho'okupu?" And sometimes, just your leo is you ho'okupu.

KM: Yes, "he leo wale nō!"

KB: So are you supposed to do your oli at the gate and see if they know what you are saying? That kind of thing, that our people don't know and they don't feel safe to go in an worship without being confronted.

KM: Interrogated.

KB: Yes. And I even worked eruption crew when I was laid off. I would watch law enforcement officers, not from here, very "robo-cop," terrifying militaristic, creepy guys follow and stop cultural practitioners. Where they took a picture and the ranger stopped them and said "I'm going to have to cite you. You're not worshiping, you're recreating. That's a \$70.00 ticket or you can go back and pay for entrance."

So the sheer fact that this is a commodity that the park makes... It's a commodity. And I get that there's bathrooms and a paved road. But to be of this culture and to be to as you walk into your church, where you have to justify who you are and what you are doing. It's so... You can't imagine how demoralizing it is; it's devastating. I've had it happen a few times. My family got to watch me in a puddle waiting for the cops to come to the gate, because they said I was obstructing... At other places. That feeling of being Hawaiian but not being able to be in the space because somebody owned it, put a gate on it. And then put a guard there and said, "You can't come here."

Anyway, it's not like the question you were asking. But I know too, because I've hung out with the fishermen, Aku and those guys, all of them. They know, there sometimes the big fishing... What do you call them?

BC: Tournaments.

KB: Tournaments. And they are all coming down, and they don't have a right to be there. But, the park has no boats on the water to patrol the people that are doing that.

KM: So these are outsiders, not even Kalapana 'ohana.

BC: Yes, the fishing store in Hilo.

KB: Absolutely.

KM: Tokunaga?

BC: Yes.

KB: Okay, so I know that's a problem. I also know that Keola Awong has written a document. I haven't seen it, but I want to. There was apparently back and forth between Keola and Laura who wanted to change the name and change the content... You should reach out to Keola.

KM: Okay [paper received February 24, 2023]

KB: These papers, this academic work... Jade also did a few. Keola was tasked with "How did the Hawaiians feel about the 1933-35 acquisition [proposal]. I really want to see it. Now she's over at Pu'u honua. But there is a lot of story there that no one knows about. Like Uncle Robert [Keli'ihō'omalū] was told that he was supposed to get 'āina, like homestead land as soon as that was agreed upon at that take over. [This class of "homestead" would come from the "public lands" inventory, not the Department of Hawaiian Homelands.]

But it never happened. So the homestead lands that were supposed to be given to some of the Hawaiians... Maybe it was a verbal agreement, but it didn't happen. And Uncle Robert would never come to the Kūpuna meetings when Cindy was superintendent. It's like, "You guys are liars, why would I give you my mana?"

So I can't tell you definitely, but I know there are things here [pointing to the map]. But I would like to see, even though it's not finalized. Keola began working on it about ten years ago.

KM: Yes. To this point, when we were first asked about doing this project, we said, you have all the resources, the history. This is interesting to know, once again, maybe they are looking for... And I hate to say it, but maybe they are looking for the answer they want, not the answers they are getting?

BC: Yes, and they keep trying different phraseology of the question. If I ask it this way, would the answer change? [pauses] There are people in the park who know an awful lot about what's going on. They just never get asked. They would ask, "Bobby, you know all this stuff about the park, how come you are working in the fee office?" "I don't know, go ask the boss at interpretation."

KM: I will say, we have one win. The visitor's center.

BC: Yes.

KB: I don't know if you are aware of that, Kepā.

KM: No.

BC: So as part of the "disaster recovery," because Jaggar Museum got destroyed, it needed to be replaced. And so the plan was... We, Kalena, myself, and other kūpuna were not involved in designing or siting this new thing.

KM: Yes, I remember the meeting (one we were invited to attend).

BC: When we found out what was going on, and they have to cut down 75 trees greater than six inches in diameter. My question was, "How many are less than six inches?" And they said they are going to build a brand new visitor's center and 250 car parking lot, in what is now mixed forest. Some of it is alien, some is 'ōhi'a. And in Kūpuna meetings like that, I always defer to Mrs. Kanahele. She's the elder. She talks first and then I second the motion, or somebody else does.

So Pua slapped the table and said, "No, you can't cut down the trees, those are my 'ohana."

And the next meeting, she wasn't there, but Kau'ilani Almeida was and she said the same thing. "No, you're not cutting down the trees."

Long story, short, Rhonda, to her credit, heard what Pua and Kau'i said and said "Okay." And I could almost see a light bulb go on in her eyes at the second meeting, talking about this; which Ben Hayes, the current chief of interpretation, attended. He was sitting quietly at the edge of the room. Rhonda said... And this was at the end. We'd been talking for hours. Rhonda said, "Okay, I'm going to call region and talk to them, and see what can be done. It may be that we will lose the funding and not be able to build the visitor's center. And we [Kalena and him] Looked at each other...

KB: That's it!

BC: I don't know what to tell you. Ben pipes up in a kind of soft voice, "But we need the new visitor's center to teach people how to be respectful." I looked at him and said, "What are you talking about, you're supposed to be doing that now." So that was kind of the end. That was, in my mind, a pretty major victory.

KB: Yes.

KM: So pau?

KB: Yes.

BC: They are not doing it.

KM: And you know ultimately, the class room is not in a building, it's...

BC: Outside. But they don't seem to get it.

KB: No.

BC: Anyway...

KB: I didn't mean to side track. But I think it's a win, to not build a 7,000 square foot visitor's center, or whatever it was.

BC: Yes. So going back to here, the irony is that a lot of times, people look at land... [pauses] as if it were permanent. And maybe on other islands in the archipelago, it is.

KM: A little more permanent.

BC: But it's not. Look at the Maunaulu lava flows, and certainly the 35-years of Pu'u'ō'ō and Kupaianaha. And not to make anything big of this, but homestead lands that were to be grants [as part of the Kalapana extension agreement], are covered.

KB: Yes.

BC: So even that, to think... And now they are talking about rebuilding... They want to clean up all the sand at Pohoiki, and put it up on the new lava flow so that the boats can go fishing. Go tell Mr. Trask, he can go build a hālau, and launch his canoe from the beach to go fishing. There's nothing from stopping him from doing that. Nobody said, "You folks need a small boat harbor." [The modern boat landing which most people are familiar with was built in ca. 1974.]

KM: Yes, and the origins of the harbor was not to supply Hawaiians with access, but instead to provide Rycroft and others with economic ventures.

BC: Right.

KM: It was not... Hawaiians had their paena wa'a wherever it fit for them.

BC: Anyway, the homestead thing, the law is still on the books, and theoretically, I think, if they wanted to apply for a homestead, can't they?

KB: You could probably try, but that doesn't mean you will be awarded.

BC: Right. It never got repealed as far as I know.

KM: It may be so, but it was never awarded.

BC: So, it's all chopped up with all these little labels and survey markers.

KM: Recognizing of course, as you were discussing earlier, kūpuna, particularly in the Island of Hawai'i Boundary Commission proceedings became so important. These were kūpuna born... some of them witnessed Cook's ships sailing. They understood and knew where your ahupua'a began and ended, and where it was right for you to go. Battles were fought between trespassers and those in the 'āina... [Discusses overview of customs described in testimonies.] Then the westerners twisted it into these exclusionary practices...
Then when we were talking last week with a Kalapana native, every time a native of Kalapana wants to go fishing, they have to drive 100 miles round trip maybe...

BC: Yes.

KM: We get phone, "Hi, this is..." Whether it's Hauanio, Keliioomalua or Kahookaulana; whoever it might be, and "We are going fishing" And something like we have a year-long right of entry. So once a year go up. It's not rocket science. They could figure it out. It's like one more impediment. And apparently, do you that there may be talk now about sunseting the fishing law?

BC: I haven't heard that.

KB: I don't, and I have not been at the park for six years now, so I don't know.

KM: Okay.

BC: I don't know why they would do that.

KB: I know that one problems is, when they have law enforcement come out here, they don't know the families.

KM: Yes.

KB: Boy, talk about frustration, when you are interfacing with a total stranger who is trying to power trip you, and they don't know who you are, and that you have a right to be there.

KM: Yes. Which is why we were working with Uncle Kaipo Roberts, Uncle John Hauanio them, they were kama'āina.

BC: Yes.

KM: So would a logical thing be to have Native Hawaiian families of this region be the employees and monitor the resources?

KB: Well, they used to, but they retired or...

KM: Yes, but still get 'ōpio, they just have to do it.

KB: Yes, it's frustrating.

BC: The kids often lack the interest, or...

KB: But there are some people, like Andrea, who was there since she was 15 years old, Kaawaloa.

BC: Right.

KB: And she showed who she is and what she is, and then she was replaced by somebody from the mainland. So somebody who spent so many years, since she was a kid, down here, and then released. [shaking her head]

KM: Where is she now?

KB: She's a substitute teacher in Kea'au, and it's easier for her. Much easier, than at the park.

KM: Sure. And there is a kaumaha that comes... You know from the kuleana that you carry.

BC: Yes.

KM: There is a kaumaha that comes with trying to ensure that there is pono and kuleana.

BC: Yes.

KB: So it's nice, the idea to hire to hire local, native, kama'āina people, but to be abused, not to be valued or appreciated. No? And sometimes, that's another thing, "Well we're giving you this job, and you shouldn't have to get paid what these higher GS ratings get paid because you're doing it for the culture."

BC: It's the whole hiring practices that are deeply, deeply flawed. You want local people to work in the park to be able to have a good living and share knowledge, and move up and retire at a reasonable income. When we were up on the Mauna [Mauna Kea] in 2019, one day we were talking about jobs and working up there, or here [HAVO], and one of the kupuna said, "Oh yes, you know why? Because they can't see themselves wearing that uniform. The uniform of the federal government."

KB: Hmm.

BC: And I went, "Oh, that's interesting.

KM: And the hat [chuckles].

BC: Oh yes, I never wore the hat.

KM: It's horrible.

BC: It flew off and burned in the lava, I think.

KB: A ho'okupu [laughing]

BC: Oh, "It was really windy, it was really windy down there at Waha'ula, and I'm sorry."

KM: [chuckling]

BC: So yeah, you can do all the hiring that you want. You can make all the Kalapana fishing laws that you want. But until the culture of the organization changes, nothing is going to get better. You're still going to have the haole rangers coming and making big noise, and making Hawaiians feel threatened. The 2018 [eruption] was getting started and they brought in all these people from the mainland. Zoe and I were trying to help Frank out [USGS] identifying cracks on the highway, driving back and forth, and we were confronted by a couple of them, and they were pissed. We were driving slowly. I was driving, and Zoe was looking for cracks opening. The road was... But I was in my personal vehicle. And it was like "Oh, who are you people, what are you doing here?" And I was like, "I can ask the same thing, what are you doing here?"

KB: [chuckling]

BC: And that didn't go over very well.

KM: Yes.

BC: But we need that cultural shift. Until such time as the National Park Service understands that they have different sorts of parks that they manage. From the cannon ball parks in the east, to the cultural parks in the west; and they begin to accommodate those different sorts of parks, nothing is going to change.

KM: Yes.

BC: I can sit here telling you about that story of Pele coming to Hawai'i, and the relationship to Kapu'uwai, a cave complex; which has now been gated to keep it closed.

It's just really, really cool. And when archaeologists went in there, when a particular section was found in 1998, I think. It was intact. Nobody had been in there for who knows how long. And I'm thinking hundreds of years.

[Locational background cited during interview, and redacted from the released transcript.]

BC: But it was mind blowing to go in and see the stuff in there. Thinking and knowing that in 1998, stuff like that was still...

KB: Still there.

BC: And the only reason is that it's just this little insignificant hole over there. You wouldn't think to go stick your head in over there and take a look. But even something like the Hilina Pali Petroglyph Cave.

KM: Yes.

BC: So a big questions I have, is that there is a cock fight petroglyph in that cave. A circle with two roosters and people looking at the cock fight. And along Hilina Pali, on the trail, is another cave with two rooster petroglyphs, and it's like, "Okay, what's going on with roosters and petroglyphs and stuff?" And the Hilina Pali is not... I don't think an outlier, because they found i'e kuku for making kapa stashed away

in a place nearby. But the people... How do I want to say this? For the park to get to a fuller understanding of the park as a unit of Hawaiian cultural practice, not just go look at Kahauale'a or Kamoamoa, the Moa Heiau, and all of that stuff that is not there anymore. That's the sad thing too, over here [point to the general area on HTS Plat No. 863], all of this is buried.

KB: Yes.

BC: All of this is buried, so the park people that are working now, they never saw any of this.

KM: No connection.

BC: Absolutely, no connection. It's all lava. And those of us who were here, watched it get buried, know. I can see the heiau on the brow of Paliuli, the wiliwili tree that's not there anymore. Or try to understand about the... What's the rain cooking heiau?

KM: Ka-imu-kālua-ua.

BC: Yes, on the brow of Hōlei. Or any of these other places out there that pre-date haole people.

KM: Yes.

BC: But all of these places had stories. And unless we are able to remember and recall these stories, it's just going to be bare lava.

KM: Yes.

BC: That to me is super, super, super sad. Okay, see that blue container right there [pointing to a cloisonné contain on his desk]?

KM: Yes. [handing the bowl to Bobby]

BC: This one. [opens the container and hold as small piece black lava]. So a story like this, hidden in Bobby's stuff. I was at Punalu'u pond [Kapa'ahu] when it filled up with lava, and this exploded out of the pond, and landed on my shirt. And I've kept it ever since. So 19... when was that?

KB: Oh, Queen's Bath [Punalu'u] covered in 1987, March... When my husband and I arrived home.

BC: Okay. March 31st, 1987. Thank you for the correction, Kalena [smiling]

KB: [chuckling] That's pretty cool, Bobby.

NR/KB: May we take a picture of that, please. [photo taken]

BC: ...So what's interesting about that and its weight.

KB: Yes, it's heavy.

BC: Is that the pele [lava flow] that went into the pond had already traveled from Kupaianaha and it had very much degassed, so it was dense. It isn't a cinder that would float up in the air, like at Kīlauea Iki, Pu'u'ō'ō, that was full of gas.

NR: Yes.

BC: It's just a really dense rock that exploded out of the water. And I was there that night, and nobody in the park has ever bothered to ask me what it was like.

KB: Wow!

BC: The video I took is in the park archive, but there's been no conversation, no, "Wow, what about that?" So there are so many lost opportunities to understand more about what was happening. Even Waha'ula, that big red rock that was on the bottom of the wall facing the makai side. Maybe it's me because I notice things, I'm very, very visual. I can see stuff. That how I work. I can tell you how to get to the Hilina Pali Petroglyph Cave just verbally. Go down here, walk to there and then turn; and then walk to the horizon, and the cave is going to be over there. But again, the records are all locked up.

KB: There was also a report, I believe by Langlas, he was contracted.... It is in a locked case, and to my knowledge, no one has been able to see it or read it. There's stuff like that.

BC: Yes.

KB: Where even the people that work there, didn't see it... I was taking his class, and he was lecturing, "I did this report," and I was like, "What?" And I get protecting some of that.

KM: Absolutely.

KB: We don't want photographers, who I know, and who would go into the library and read these reports, and then all of the sudden have these beautiful cave petroglyph photographs. In there...

BC: Like Brad Lewis?

KB: Yes. We don't need that,

BC: But they don't understand either. If we had had a more robust... Notice, "We," Like I'm still working at the park.

KB: [chuckling] Yes.

BC: If there were a more robust education program, and people understood that, "No, you don't take pictures like that." Like Kona Village. I just had to ask that archival photographs that they have of the Fair American Cave, be deleted from shared websites.

KM: Yes.

BC: It's like, "Can you please put those away?" "Oh, okay, we didn't understand." But until they understand, until schools teach kids, don't do this, don't do that. The kuleana for protection and maintain and protection now, lives with the park service, for better or for worse. Until such time as they fund native Hawaiian organizations or whatever other entities, to do the same thing, I don't think things are going to change. Unfortunately. Because even if you fund the organization, in that organization there's going to be personalities and all of that stuff.

But so much of what happens in the park, is dependent on who's in charge. We've had good chiefs of interpretation, we had bad chiefs of interpretation. I'm trying to think of a good chief of cultural resources, and I can't think of one right at the moment. But we've had bad ones and when you have a bad manager, it's unpleasant for everybody.

KB: Even when the superintendents change guard, they are entirely different.

BC: Yes. And their priorities change, and some of them care, some of them don't care.

KM: It's about upward mobility, a step up in grade, so for many, they are just passing through.

BC: Yes.

KM: Versus relying on a stronger local population who has the long-term connections.

BC: So I think it needs... Our society has changed so much in the last 20 years. I personally believe that Mark Zuckerberg should be in prison. I don't see any utility in social media. But at this point, that's neither here nor there. The way that young people are being raised, they're not inclined to get jobs like this, bust ass archaeology work, be out in the sun and the wind. They'd rather not do that. Kalena can attest to field work, it's not easy, and it's not for everybody. Whether or not you are working on the surface or in a cave. It's cumbersome, it's challenging.

KB: I never minded it, I loved it. Except when we had earthquakes [smiling].

BC: Yes, I was inside during one too, and it's like okay?

KM: Yes, so you know [pauses, thinking]. You already described Kapu'uwai and other places. Are there some things that you would recommend? We've already been talking about recommendations. Are there things that need immediate care? Whether it's overflights, just cut 'um off?

BC: Yes. We've been trying.

KM: How many years?

BC: at least 15.

KB: Twenty?

BC: And they keep saying, "Send in your comments." "Our comments have not changed in 15 years, go look at your notes please."

KM: Yes.

BC: "We remain steadfast in our opposition to all helicopter commercial flights over any of the lands of Hawai'i Volcanoes National Park. Thank you for your attention to this matter."

KB: I feel that there are areas, that are very much more energetic energy. I know like Kīpukakī, I've been there in many different types of weather. I know this will sound very new age to say, but it's fully loaded.

KM: Plenty mana?

KB: Yes. I've seen, I've felt, I've sensed, and I totally respect, and I feel embraced, but also know the times when "Oh, I've got to go now." It's special there, and the people that manage it in the park, and even the people on the mainland that administer the park service, They don't know. And I've tried to tell them, "This is like the Vatican, but better and bigger. And you can't fly a helicopter in the Vatican." So if you need to feed your spirit and your body, because you need replenishing, and you go there, you will fill your spirit. But, if there is [mimics sound of helicopter] ch, ch, ch, ch, ch, every fifteen minutes, they don't get it. The people up in the sky, don't understand, if you really want to be embracing the environment, you need to be in the forest, on the ground. Not being up above, doing noise pollution, and

completely destroying the forest, the bird songs. They are all communicating. How do they communicate when that's happening? Anyway...

KM: Yes.

KB: I know it's just a small little piece of the park, but... [pauses]

KM: It's applicable, throughout the park and across the pae 'āina. Like when you talk about this [pointing to the Puna region on map], it's all covered, but it's just another layer of the landscape.

BC: Right.

KM: The place is still a wahi pana. Just because someone off the boat can't see it, is irrelevant. So the trees, the communication between the plants, the birds and kānaka in the landscape, are all critical things – part of the history.

KB: And it's really hard to explain unless you've experienced it, and it's kind of embarrassing, because for some it's "woo-woo."

BC: Your new age propensities.

KB: But it is what it is. And you don't need a line to tell you, "you don't cross here." You listen to your body, and your body speaks to you. You instantly stop, you're in the wrong place.

KM: Your na'au tells you.

KB: Yes. And you just back up and apologize, or it's okay to be right here. So call it whatever you want, but not everybody has that sensitivity. So it's a little bit weird to explain.

KM: Yes, how kūpuna always say, "pule mua, noi mua." You pray, you ask first to open that path. And if you feel okay, you holo. If not, you'll understand, "Not today."

KB: Yes.

BC: Yes, I think the air tour management stuff is... [pauses]

KM: Who's driving it? It all economics.

BC: Yes.

KM: I think we need to move economics out of the management of the park. Like you said earlier, Bobby, "More visitors, more capacity..."

BC: More money.

KM: But what does it do? The degradation...

BC: Yes.

KM: ...in the honua ola. That damage in the living environment is almost irreversible.

KB: Ahh [sighs, shaking head]

BC: Okay, let's segue into another interesting topic.

KB: [sighs] Okay.

BC: Do you have anything else?

KM: What would you like to talk about?

BC: I don't know.

KB: You always have something you want to talk about.

BC: Nainoa, what do you want to talk about?

NR: [shaking head, no]

KM: So nothing you want to talk about or point out on the maps?

BC: I think, when you are looking landscape scale, and they are asking, what's important, every bit of Hawai'i Volcanoes National Park is important. And yes, it is. But within that are places that are more important. There is a hierarchy of that, and so places like Kapu'uwai, or the Hilina Pali Petroglyph Cave, or Kīpukakī, or it used to be Kīpukapuauulu. I became very fond of Kīpukapuauulu in the 1970s, because it was like a really cool park. And now, with all the big 'ōhi'a trees dead, and kōwali overrunning it, the morning glory. It's just not as attractive as it used to be. And even something simple, thinking about culture, when Richard Hansen was here on the trail crew, they redid the trail through Kīpukapuauulu, and they put gravel down. And I told them, "Why are you doing that? It's going to be really noisy and it's barefoot unfriendly." I used to go barefoot a lot. And he said, "Oh, that's what we do." So now you go, and there's still gravel all over the place, and that's just one of my little pet peeves.

KM: Interesting, your comment. It's all important, but certain features stand out. As you said, there will be areas that... Important may not be the right word, but have a layer of significance that must be further protected. Like an ana (cave).

BC: Right.

KM: I mean look at how Halema'uma'u has changed [looking at Registered Map No. 2388], this is 1907. You look at that change was saw when had the summit eruption in 19... [thinking]

BC: In 1982.

KM: How things have changed. It's just spectacular. That's part of the glory of the landscape.

BC: Yes.

KM: [referencing Registered Map No. 2388] This is Kapāpala, and here's the coastline, Ke'ā'oi, Halapē, Keauhou Landing, and coming mauka, parts of Kapāpala.

BC: So this is the wilderness. Halapē is supposed to be in the wilderness. But that near to the petroglyph cave.

KM: Yes, and plenty of people kanu all over there.

BC: Friends of mine found burials at Halapē that are unrecorded. They were like, "Should we tell somebody?" I said "No, they're old, it's not like a fisherman got buried there. And the park doesn't need to know, because they won't do anything about it." That's kind of a cynical attitude to have, but it's true. So I go report, it's over here. Then somebody will go look and said, "Yes there's bones." And then what?

KB: Or they don't go. You report and they don't even look.

BC: Nothing happens. Or, are the ana being monitored regularly?

KB: No!

BC: NO they are not. And why not? "We don't have money, and we don't have staff, because our priorities are other places." And how do you fit in law enforcement priorities and the protection of cultural resources?

KM: While they also allow people to go wherever they want.

BC: Right. So now, people can go wherever. But nobody is checking. So much of the money at the park is going to manage eruption operations. We are paying a lot of people to be traffic cops. And paying a lot of people to look important, standing around on the lānai [of the visitor center], and telling people where to go. "Go park over there, and then go walk..." All day long, they do that.

KM: On the topic of paying people to be policemen. Is there a program in the park, where staff who come in, whether or not they born and raised here or come off the boat from wherever; is there a program of education for staff, before you even meet with people? That you go through these....

KB: Orientations.

KM: Yes, but not just, a three hour tour for nearly 360,000 acres of park.

BC: For park staff?

KM: Yes.

KB: No. I had one orientation, and it was like for an hour or two, maybe three hours maybe. With a little envelope of a few mo'olelo and geology descriptions.

BC: Was that by Ed Shinoki?

KB: No, but you remember the guy, the photographer, David Boyle?

BC: Yes.

KB: Was when he was around, because I remember him being there in my group.

BC: And I have asked, and offered, and asked again...

KB: Yes, you would have given a good orientation.

BC: Thank you. And people would say, "On no, Ed is doing it." And then I'd ask, "What did Ed talk about?" Did he talk about this over here, that over there? "No. he just kind of drove down the road..."

KB: Plus the spiritual aspect is void. There's nothing even in there about the spiritual component.

KM: Sure.

BC: So where I am right now, and I told Danielle this a couple of weeks ago after this all happened. I told her, "You know what, I'm not going to offer any more, to do anything for the park. Because every time I do that, there is silence. Or they say, yes, come and do that." And then nothing happens afterwards. I told Danielle, "I'm tired. You guys want me to do an orientation, I'd be happy to. I expect to be paid, thank you very much. Since everybody else is getting paid here. And I'll talk about whatever you want me to talk about. But you have to call me."

KM: So a focused program like that would be tangible sort of recommendation?

KB: Oh yes, for everybody.

BC: Yes.

KB: Even the ones work there now. [chuckles]

KM: Yes.

BC: Everyone focuses on, "Oh no, we have to orient the visitors." When is the staff going to be oriented?

KM: Yes.

BC: It's like that paper I wrote. Nona [Wilson] said, You got to write a paper about honoring and respecting place for the scientists." It was at our Kūpuna meeting a couple of years ago. Nona Wilson said, "Oh no, we need to explain to the scientists." Then Rhonda came in and said, We want a paper for the scientists." And I said, "What about the staff, they don't know." So I wrote this one page thing, heavy, heavy on the culture, and aloha 'āina for our 'āina aloha; and submitted it, and it's probably in the bottom of somebody's file box someplace. People don't even get that. There's no practical, regular new staff especially for chiefs.

KB: They bring them from the outside. No body that is ever hired from this community, here. So they are complete, total strangers.

BC: And they don't know. And I've offered, "Oh they're really busy, they've got to go to Kalaupapa or wherever." It's like, how are they going to know? And they don't. Okay, I don't want to grumble any more. What else?

KM: Sorry, this is just sort of open to what you think might help going forward, and we've actually touch on a lot of good thoughts. You can develop recommendation out of these conversations.

BC: Yes. If people don't know about what's out there in these lands, they won't be able to care. And if they don't care, why should they bother protecting it.

KM: Yes, exactly.

BC: Or explain to other people why it should be protected.

KB: Yes, I think if I had a magic wand, I would order a cultural component that goes to the natural resource and geology component, and that has to be done carefully.

KM: Yes, and there is no division between the natural and cultural.

KB: Yes. But when people come in, they have no connection between culture and geology. They are straight up, "This is a volcano, a piece of lava." Even at Waokele, Why we wouldn't do geothermal there" A lot of people just see a volcano. And we need to let people know it's much more than that.

KM: [references the concert we did with Haunani Apoliona and Jerry Santos mā to raise awareness about Kahauale'a and oppose the Campbell Estate proposal?]
The land is so important. It's not a commodity. And this is the problem that I think NPS has had. I may not of originated that way... Although, when I look at... hard to say his name, but Thurston, and the ploy the he did to get the park moving forward... We have to change that name. Just put it back to Kaluaiki of Nāhuku.

BC: Yes.

KM: So there is this amazing legacy to share.

KB: Yes, and I don't think we've ever had that. Once there was an accreditation group that came to our park, years ago, and we got like a "D," in the archives and culture or something, because we had no cultural component that was being presented. And I remember whining... Remember when they redid the visitor's center, and I was looking for our stuff. There was the beautiful picture with Greg Herbst in the kalo patch. It's beautiful, but there's nothing with my name or your name [Bobby], where's our stuff? The response was, "This is a natural resources museum. I remember having a fit about that. Supposedly we are supposed to have the 'Ōhi'a Wing, which is overpriced..."

KM: Why would it be integrated?

KB: Yes, integrated. It's all botched up.

BC: Ah! [shaking his head]

KB: I'm trying to stay positive.

BC: Trying to stay positive is very difficult.

KM: Hmm. Okay.

BC: I think a lot of it boils down to go out and look. The managers who are managing these days sit in their offices.

KB: Yes.

BC: They don't even go out at sunset to Keanakāko'i to see what visitors are doing out there. They don't know what the parking is like at the Devastation Trail parking lot.

KB: Yes.

BC: So they are making all of these decisions in a vacuum. They don't understand.

KB: Yes.

BC: Too busy, being busy. But if you don't know... this is why we need a comprehensive orientation program for all staff. 40 hours, not a problem.

KB: It would be fascinating! A whole week of fascination and learning.

BC: Yes. And if you are not into this, maybe you should work someplace else.

KB: Yes, like the IRS.

BC: Yes, go be helpful someplace else.

KM: Yes. When I was teaching interpretive skills, the reason you interpret, is to create awareness, and when you have awareness, you can have appreciation, and when you have appreciation, you can develop a protection or stewardship ethic.

BC: Yes.

KM: I don't mean to be critical, but I don't see that well manifested at Hawai'i Volcanoes.

BC: It's true. Everything is focused on, "Okay, it's going to be getting dark soon, the parking lot is going to fill up, and we have to start directing visitors here or there."

KM: And what's our count today?

BC: Yes, what's our count.

KM: Yes. [chuckling]

- BC: We have our 11 o'clock ranger walk, and our 2 o'clock ranger walk, and they're going to show you the picture of the 'apapane, while they are standing under a tree that's full of 'apapane; and here's a picture of the lehua tree with the lehua, even though there is one right over there, that the can walk up to and touch. It's that whole national park service training thing.
- KM: Yes, I agree. When I saw the way that they allowed Harper's Ferry to design the visitor's center, it's like one size fits all. They all have to be the same.
- KB: Yes.
- BC: So the question is, "How do we change all of that?" How does the model that is being used to the detriment of all park resources, how does that change?
- I don't know that it's going to change by what Kalena and I and I sharing with you. They do this, they don't do that. This chief is like that and that one is like that. They don't know where any of the stuff is. They don't! They don't know.
- So, if this exercise is going to move forward, somehow...
- KM; Yes. One thing that we will do, through different interviews that are going to occur, we're not going to bury recommendations so that you have to read through 50 or 60 pages to get it. We going to have recommendations...
- BC: At the front.
- KM: Yes, at the front, so that it becomes obvious, and it will be by categories. And I use a table of contents more like a finding aid, just so that people can find subjects they are interested in.
- But I think the important thing is to continue talking it. And doing what can be done. It's also getting young people to continue to engage. One can hope that NPS will read and take to heart the words that are being shared.
- BC: But then if they don't, this whole exercise is kind of poho.
- KM: Well, I hope that maybe, if not today, someone will [pick](#) it up and act on it.
- [reviews article by Samuel Lamb in the 1937 when he was at Hawaii National Park, and had seen what native interpreters were doing at Yosemite; resulting in his recommendations for the park in Hawai'i as the Uwēkahuna Visitor Center was being planned (see main volume of study). While it didn't get acted on then, it became a part of the operation in later years.]
- So maybe sometimes, we can look back and learn.
- BC: Well, we had the Kalapana ladies weaving.
- KM: Yes, but that was decades later. And when I spoke with Bryan Harry and David Ames in July 2022, it was really interesting. The take was that Hawai'i Volcanoes was the "science" park. Pu'uuhonua, Pu'ukoholā and then Kaloko were meant to be the "culture" parks. They got it immediately there was a mess up, the histories are everywhere, culture and sciences.
- KB: Yes.
- KM: So I'd say just keep up the work.
- BC: It's exhausting. But now, it's kind of fun. I can tell people, "I'm going to be dead in ten years, so you better hurry up and get your act together."

KM: Hmm. [We do the best we can, and pass the kuleana on to others.]

BC: [Asks Nainoa about his background.]

NR: [Provides some of his background and what inspires him in his work; and missing the places where his ancestors lived.]

BC: For me, it's really sad. I miss that whole coast.

NR: Even me, I have a hard time talking about it. I start crying.

BC: When I filmed the filling of Punalu'u, about a week later, I was doing a talk on stage at the visitor center auditorium, packed auditorium. And I didn't really think ahead of time. It was like the ten minute movie introduction, and when I started talking about filming the filling, I almost started crying. And I had to stop myself. It took me more than a few seconds to collect myself. It has really affected me.

And especially for folks like you [Nainoa] who have family connections there, some part of you will always be there. You can still look at the pictures and talk to people.

But my fear is, what about where Pua and EKF people went up on Mauna Loa, to what they call their "Pahu manamana," up in Kahuku. I was and remain astonished by the fact that there is no big archaeological survey going on up there. At least a walk-through.

KB: We did. We surveyed all that trail, all the c-shapes, and the "condominium" c-shapes, right there at that shrine.

BC: Where's the report? Locked up?

KB: Yes. I was on that crew though.

BC: So...

KB: You are right, I don't think a report was written. It would have been just a simple field record.

BC: But even a field report. But all of the Mauna Loa stuff needs to be at least pedestrian surveyed with notes and camera. Just go walk and see what's there. We don't know what's there.

KB: It's fantastic! It's actually one of the most amazing sites I've seen in the whole park property. It's like a full on battle field. We were recording burial platforms. They made me do it. They threw me the tape and said, "You're the Hawaiian..."

BC: You go.

KB: And I was all blithered because of the altitude [laughing].

KM: Yes, that who region, the Ahu a 'Umi, multiple ones that were along the old trail. In the 1860s-1879s elder native recorded the occurrence as part of the Boundary Commission proceedings. [see native testimonies in main volume of the study] Describing just what you folks were seeing.

KB: We only had a few hours before the helicopter picked us up, but we recorded more than fifty c-shapes. We were just boogying, quickly measuring, photographs and GPS; and then of course, I mapped out the burial platforms. Then we climbed up this overlook with huge rocks, boulders, standing out that would protect you, and then I looked down there were those sling stones. So we were just like, "Wow, we are in it."

So then I just laid in the c-shape, cause there was a cache of wood; and I just wanted to feel what it felt like, where my ancestors slept at night. And feel the heat of the sand and the silence of being in a c-shape. Here we were up in the middle of nowhere, and the silence. So, yes, nobody knows about that stuff. And that's the best so far, from what I've seen in the park of cultural sites.

BC: So that comment, you "wanted to feel like your ancestors."

KB: I did, I wanted to feel what they felt like when they were in the c-shaped shelter.

BC: That's why I backpacked barefoot sometimes... I wanted to see what it felt like. How does it feel to go wandering out here on the pāhoehoe barefoot and carrying a little water bottle. I want to see. Not layered in Gore-tex, and carrying a big old back pack, and all of that stuff.

NR: When we were kids and one of my aunties would run a summer program, and she took us hiking. And I was early high-school, and my cousins were like kids. We hiked into Halapē. My uncle folks drove the boat around and brought the adults. So we were all walking and I was kind of fuming, why are we walking, it's so hot. Everyone drank their water, we were just trying to keep everyone alive. But looking back on the now, I think of it really fondly. We take all these other things for granted, and I really appreciate that coast line, Kalapana to 'Āpua.

KB/BC: [agree]

NR: And Hiking into Keauhou and Halapē, I appreciate that so much more now. Getting to experience it physically, for one as a young kid...

BC: Formative years.

KM: Yes.

BC: Even for adults, it's perfectly natural to do that. And I'd be curious to know how many park staff have actually been to Halapē.

KB: Probably just a small percentage.

BC: Anyway, we're not in the decision making roles, so we end up grumbling a lot.

KB: [chuckles]

KM: Well thank you folks so much for being willing to talk story. What I will do is I'll get the transcript back to you as soon as can, we can go through it. And I'll try to see as being recommendations at the top of is, to introduce readers to some key takeaways... [describes review and release process]

[end of recording]

February 22, 2023
Larry Kuamoo & Harlen Hussey Kuamoo
Oral History Interview at Pohoiki, Puna
Hawai'i Volcanoes National Park TCP Study
(with Kepā Maly & Nainoa Rosehill)

Larry Kuamo'o was born in 1948 at Mālama uka, Puna (Figure A-18). His mother was Emmaline Kupihea, and his father was David Kuamo'o.¹⁶ In between 1974 to 1991, he worked at HAVO, first down at Waha'ula and then later as a manager of the Youth Conservation Corps (YCC) and with Resource Management. In 1981, when Kepā Maly was working at HAVO, the idea of building a Kahua Hula (a dedicated platform for the performance of only traditional hula and mele) behind Ka Pali Kapu o Ka'auea was developed. The idea being to provide Hālau Hula with a place with easy access, and a view across Kīlauea Nui to Halema'uma'u, for ho'okupu hula. The intent was not to restrict access to other places where ho'okupu would be offered, but simply to create one place where such ho'okupu might be offered.

Larry Kuamo'o helped design the Kahua Hula, and oversaw the YCC participants in building the Kahua Hula. One of the major tasks was the collection of 'ili'ili from near 'Āpua Point to be used to cover the kahua where dancers would make their ho'okupu. Maly spoke with Kupuna Mary Kawena Pukui¹⁷ about construction of a kahua hula and it was her who instructed him in use of the 'ili'ili; and the timing—mid day when the sun was directly overhead—for the actual dedication.¹⁸

Several years later, the park superintendent asked Larry Kuamo'o to build a traditional hale in the area behind and off to the side of the Kahua Hula. Larry had never built a hale before, but his brother-in-law, Herbert Ka'aukai (married to Annie Kuamo'o), recommended that he go and speak with Kupuna Sam Oulu Konanui, who shared with him the basics of building a Hawaiian Hale. The Hale was completed and remains in place to the time of this writing.

Larry Kuamo'o is one of the members of the HAVO Kūpuna Consultation Group. He kindly reviewed the interview transcript, made some small edits and gave his release of the recording and transcript on May 15, 2023.

Selected Topics, Observations and Recommendations Discussed During Interviews:

Personal and 'Ohana Background – living the Hawaiian Lifestyle:

- Larry Kuamo'o was born and raised in Puna, living first at Mālama (where the family had kalo land and a home); and then later in the 'Ōpihikao-Kamā'ili Homestead where he and his wife now live.

¹⁶ The name Kuamo'o is first found in the historical record of Puna in May 1862. "Kuamoo (f.), born May 29, at Kapaahu to Nakamoa and Kaaipuhi (*Nupepa Kuokoa*, June 7, 1862:3).

¹⁷ Kupuna of co-author of Onaona Maly.

¹⁸ Tūtū Kawena Puku'i's reasoning for this time of day was tied to an ancient proverb "Kau ka ma ka lolo, a ho'i ke 'aka i ke kino!" (When the sun is set directly over the brain, the shadow returns to the body). This was a time when one had their greatest mana.



Figure A-18. Larry & Harlen Kuamo'o at Pohoiki
Photo No. NR_6496_022223_Kuamoo (Courtesy of Nainoa Rosehill)

- During his youth, he learned a wide range of native customs and practices associated with native agriculture, and fishing. While he often fished in the areas around 'Ōpihikao, he also traveled into the lands that had been condemned for park purposes, traveling with elder 'ohana members whose rights of fishing the coastline had been protected by the Act of Congress in 1938. He also traveled with kūpuna to the coastal lands of Ka'ū to fish and gather 'ōpihi.
- Among the major lessons passed on by kūpuna were that if you work hard, you always have food to eat. Another was that whenever you fished, you took what you could use to feed the 'ohana, and always māhele (divide and share) the i'a, 'ōpihi, limu and other marine resources with neighboring 'ohana. Importantly you always spaced out where

you gathered resources from and never took more than was needed. Leave things behind, so that there will always be more for another day.

- During the interview, he named elder kama‘āina and the places where he and area ‘ohana fished.

Experiences in working at HAVO:

- After serving in the Viet Nam war, he went to worked at HAVO between 1974 to 1991.
- During a talk he gave, at the Request of Superintendent, Rhonda Low, as an orientation for new park staff, one of the young local hires asked him, “What is the most important part of the park?” To which he promptly answered, “The whole park is sacred.” As he describes it, the young local man was quite surprised, and pressed him for an explanation.
- While he strongly believes that all of the park, from coast to mountain tops of Kīlauea and Maunaloa, and from boundary to boundary are all sacred, he did share that in his mana‘o, Pu‘uloa (in Pānau), is a notable place, because people from across the islands traveled there to place the umbilical cord of new born children at Pu‘uloa.

Recommendations for better management of HAVO:

- No commercial Helicopter flights over park lands.
- Expand preservation planting of native plants that can be used by the Hawaiians.
- Engage more Hawaiians as staff who are kama‘āina of the lands within the “Kalapana Extension” as they have the connection to place, and more easily identify individuals who have the right to be accessing the fisheries and other resources.

(Permission given to turn recorder on.)

KM: ...So uncle, that’s an important story you were just speaking of, but may I start with one thing first?

LK: Sure.

KM: Your full name please?

LK: Larry David Kuamoo.

KM: ‘Ae, and date of birth?

LK: November 16, 1948.

KM: ‘Ae. And may I ask please where you were hānau?

LK: Mālama, Puna.

KM: So just a short distance from here:

LK: Up the road.

KM: Up side?

LK: Yes.

KM: Mama was?

LK: Emmaline Kaila Kupihea.

KM: Kupihea, o my goodness! That is a famous name.

LK: [smiling] Shh.

KM: Hmm. And papa?

LK: David Kuamoo.

KM: Ahh, from Puna?

LK: 'A'ole, I believe the roots go back to Kohala.

KM: Hmm. That's another important name. I think it may commemorate a very significant event in Hawaiian history.

LK: You know, I grew up in Puna... [wind noise makes some of the discussion difficult to make out] ...After I was working for the park, I went to the Kamehameha birth place.

KM: Kokoiki?

LK: I don't know exactly, but supposedly, the birth place of Kamehameha.

KM: Okay.

LK: And while we were there, my wife and I, and my daughter, we came across some information talking about a small heiau. That's when I noticed the kahuna nui for that heiau was Kuamoo. I could not believe it. So as years went on, working for Hawai'i Volcanoes National Park, I learned to build a hale, and I was invited to go to Kohala to restore the Mo'okini Heiau, kahuna hale. And in doing so, to me that was my first trip there. Being that I worked for Waha'ula Visitor Center, I had to learn the history of the builders, why it was built. Then I went there, but I did not invite myself into the heiau, as I figure that was kapu. I went there for a purpose.

KM: 'Ae.

LK: But then, Leimomi Mookini Lum, was the caretaker. She introduced herself and I was surprised... [discussion covers the traditional role of women in heiau of the luakini class, and his being invited in to the heiau itself.]

LK: When was asked if I felt the mana, In my mind, I know the heiau was put to sleep, so no, I did not. But she spoke about different things, and she invited me in. The first thing, when I went in, I didn't see the big pōhaku [sacrificial stone]; I knew that people had been killed on that pōhaku. So I asked, and she told me, "It's down, makai." I said, "That pōhaku belongs in here." I felt that everything in here is significant. Everything, there is a purpose for it. I told her that I didn't see the foundation for the altar... Inside myself, I thinking that people should learn the history more, when people talk about heiau.

She asked me, "How do you know so much about this heiau?" So I shared with her, that the same man who built this heiau, built Waha'ula... [discusses background of both heiau, and location of Waha'ula]

Waha'ula is in Pūlama, Puna, and is part of Hawai'i Volcanoes National Park, and I told her that I used to work there. In ancient time, it was a place for human

sacrifice, like here [Mo'okini]. But I said, Waha'ula was first. Mo'okini is number 2.

KM: 'Ae.

LK: I explained that because I worked for the park service, you have to know the history before you can talk to the people. And you cannot lie because they read books [chuckling].

KM: [chuckles] Yes.

LK: So we left there.

KM: You know, you brought up an important point, "It's important to know the history, to be responsible for the story you are going to tell." So, when we spoke in November [Nov. 12, 2022], you shared an interesting story, and this is so important for Hawai'i Volcanoes NP. And as you were sharing before we started recording, somebody went ask you a question, "What's important," right? So what is your mana'o?

LK: Well, see, when this person asked me about Volcano National Park, "What park do you think is important?" I told him, "From the kahakai to the mountain." I said, "If you ever experience that, working on the coast, and then eventually work your way to the top of Mauna Loa, I had that kind of experience." And I shared that with him. Mauna Loa is not just Mauna Loa itself. It's different. For my first trip there, walking to the top of the crater, you can feel the power.

KM: 'Ae.

LK: You have this push and pull, and my watch started going berserk.

KM: Moku'āweoweo?

LK: Yes. And the further in you go, the more... I would consider it more like a magnet. There's something.

KM: Yes, that's what the geologists say, there's an electro-magnetic static.

LK: Yes. But you know, it's so funny. I've been to the top of Mauna Kea, different. Mauna Loa is so powerful.

KM: And it's not just the top, like you said, from kahakai up to the piko.

LK: Yes.

KM: So you spoke about this young ranger who was attending a talk you did.

LK: Yes, I said, "The whole park is sacred." But then he wanted to identify a part of the park, so we ended up talking about Pu'uloa. What makes it so different from the other parts of the park is, people would come from the outside islands to Pu'uloa. Just to this small hill.

KM: Yes.

LK: The mana within this field is so powerful that even when the people haven't seen this place, they've heard about it.

KM: Yes [opening a HTS Plat Map No. 863; Oct. 1943] It goes from Kapa'ahu to... It was tied to the proposal to expand Hawai'i National Park, to take in the "Kalapana" lands. So you were just talking about Pu'uloa... [looking at HTS Plat Map No. 863] Here's the old trail, and you spoke about walking that trail back in November. Here's Kealakomo, here's Pānau Nui, so Pu'uloa would be in the Pānau vicinity...

[pointing out ahupua'a locations on map] Pānau, Lae'apuki, Kamoamoa, Pūlama, and you were talking about the heiau at Pūlama.

LK: Waha'ula.

KM: So Pu'uloa is around here [pointing near the Pānau Nui-Kealakomo boundary], they didn't put the name on this map. And it's before you go up the pali.

LK: Yes.

KM: The old Kalapana-Volcano trail is here [located on map], and you would be down this side [indicating towards the shore from the trail]. So Pu'uloa, you think, is an important place also?

LK: Yes, because of the piko, how people come there. You know, talking story with the old folks of Kalapana, what they talk about.

KM: 'Ae.

LK: Back then, most of the history was with the kūpuna. It was talked about, not like something that was freely discussed. It has to be kind of a roundabout way. You talking about something fairly close to there, and eventually, it comes out. It was never like somebody just come out and they talk about it.

KM: Yes, because they treasured these places.

LK: There was a saying like, "Only when one was asked," then it was spoken. It was never just open freely.

KM: 'Ae, they wanted to know you were interested.

LK: That's most common. But yet again, even that, sometimes... back in time, this is what I heard. I'm not sure, but, if a young gentleman asked that "I want to be a kahuna." It was said that the kahuna himself would look at you, and he could judge what kind of person you were. And if anything, he would ask you "Hāmama ka waha," and he would spit in the waha. And in doing so, you already have it.

KM: The mana transfer?

LK: Yes.

KM: Just like the hā.

LK: This is what I heard, I've never seen it or known anyone who did something like that.

KM: Yes.

LK: To me, to pass something on with only the saliva, it means a whole lot.

KM: Oh yes. [pauses] So, the whole park is important?

LK: Yes, it is important.

KM: And it is made up of many contributing pieces that have their own mo'olelo?

LK: Yes, pretty much. You know, I had the experience of working in Pepeiao.

KM: Kīpuka Pepeiao?

LK: Yes. And not many people actually get out there to see that place. And I spent two weeks out there trying to eliminate the fire weed. When it flowers, yellow, then the seeds just spread all over the place. We spent two weeks out there trying to burn

it down, and there were times that we didn't have enough kaukau. I had a big crew, and our coordinator didn't bring enough kaukau for everybody. So to keep the group there, I took a couple people, and we went down to the kahakai. Everybody asked me, "What are you doing?" I said, "I was raised up by the ocean, and we never starved." So we went down, one 'upena, lawa, and whatever we could back, then we went up. Through net, kau [gestures – throwing the net]. Because we didn't have enough water, we cleaned the fish down there at kahakai, that way we no make mess up there. And not too much frying pan so we pūlehu. Everybody eat, and they enjoyed it.

KM: Mā'ana!

LK: Then they said, "They like some for go home." But I said, "We are here for our job, we going do our job."

KM: 'Ae.

LK: If we have extra, can. But you know working out there, and I find 'ōpihi shells so far from the ocean. Way up there. And I'm wondering why would they bring the 'ōpihi there? I understand for the kaukau, but...

KM: Why bring the shell too?

LK: Yes.

KM: Down below you and prepare, kāpī...?

LK: Yes, usually you poke [shuck, cut and salt] down kahakai, and then you go up.

KM: Yes.

LK: But then I found out the 'ōpihi shell wasn't only for the 'ōpihi, the shell was used for other purposes. Their main purpose was pound it to make lime for fertilizer.

KM: Ahh.

LK: That's why it was up there. I thought they brought it for other purposes.

KM: Yes, like scrapers or something?

LK: Yes. But no, it was for fertilizer.

KM: Interesting.

LK: Again, it's so interesting. And we don't know until you get there and look at it, make research on it, and then why.

KM: Yes.

LK: Live and learn. It's too bad that everything I learned was mostly mom. I mean from planting kalo, 'ulu, everything that you can harvest for kaukau. And from the ocean. But the only thing, now that I'm older, and learning, these things, I cannot share them back with my mom. So the next best thing is to my kamali'i.

KM: 'Ae.

LK: We sit down, we talk, we share, and there are things that you won't find in a book.

KM: Yes.

LK: To me, we hae to share what we have now. It's too bad, you look back in time, I imagine my mom had more things she wanted to share, but maybe we weren't

ready for it.

KM: Yes.

LK: It's too bad.

KM: Yes. [pauses] No these 'āina that are in the national park, can you still go fishing it you wanted to?

LK: No, not in the park. The only reason we fished at Pepeiao, is because there is a boundary line between Halapē and Keauhou, that's the boundary line to Kalapana. [As outlined in the agreement between families and NPS who were impacted by the condemnations of lands for the "Kalapana Extension."]

From there to Ka'ū is open to the public.

KM: Ahh. So your mama folks and from the kūpuna, your 'ohana weren't among the one that had the fishing rights?

LK: No. Only the Kalapana people. That's why everybody says 'Ōpihikao, that's part of Kalapana. But no, no.

KM: Different 'āina.

LK: Yes. Like growing up, my mom said "We fish in 'Ōpihikao. We go Kalapana, you only nānā!" You only look, no harvest.

KM: Ahh. May I ask you [thinking back to discussion in November 2022], as an 'ōpio. Maybe teenager, you went with an elder Auntie, Kealoha, into Ka'ū side of the park via the Punalu'u trail to get 'ōpihi?

LK: Yes, a lot of times we do that. Growing up, after my mom passed, there's a lot of 'ohana that we tie up to in Kalapana.

KM: Yes.

LK: And sometimes, no more kālā, so they have the opportunity to go holoholo in those areas, and they asked us to come and help. So we would go. Get 'ōpihi, and take this 'ōpihi to Hilo, we sell and divided up the money for everybody. We would do it only when necessary. Also, when we go to the 'ohana house we share.

KM: Yes.

LK: And most of them, they were known people, like Dennis Pavao.

KM: 'Ae.

LK: He used to live with us in 'Ōpihikao. When he first came after my mom passed, he asked if he could come and live with my kid brother and I? I said, "It's fine, but we have chores that we have to do, and if it's okay with him, he does his part as well. That was fine, and being that he was a Kalapana resident.

KM: Yes, his mama, Lei, was a Konanui?

LK: Yes, Konanui. Anyway we would go to Kalapana, holoholo and what. Every now and then his mama would call, she like him to come home, clean the yard or something like that.

KM: Yes. [chuckles]

LK: But one after noon, we... My kid brother and Dennis sat on our front porch, kani kapila. And then my kid brother told Dennis, try sing "E Mama e." And so he sang

with his regular voice. Okay, it sounds pretty good. Then my brother told him, "Higher." So went a little bit higher. Again, "Higher." And then finally he came to his falsetto voice. He started singing, and then he stopped and he laughed. He said, "Oh, I sound like one wahine!" He goes "Wait, let me check!" [gestures as if checking out his ma'i] [chuckling]

KM: [laughing]

LK: Then my brother said, "No, no, try again." So he sang again, and each time he was getting good at it. He kept singing, and singing, and then he sang the whole song, and my brother would kind of coach him, "This part you have to go higher, this part..." The out of nowhere, late in the evening, he got his guitar and started practicing again. The next day, we woke up and he said, "I'm ready." So we sat down, he tried, and he sounded good.

Then his mother called, "we have to go clean yard." So we went down there and we took the guitar. And back then, we didn't have coolers, we carried on pākini, and then all the primo beers. We stopped at Kalapana Drive-in, iced 'um down, and then we go Hanahana. Pau hanahana, we like inu. So we go there, clean yard, clean, clean. The mama made lunch for us. But we no go in. She came out the door, "You fellas, pepeiao kuli, go eat!"

Then Dennis told the mom, "Ma, come, I like show you something." The mother came outside. We hemo the guitar, tune, tune. Okay, kani. Then he sang "E Mama e." The mama went cry. Then after, when pau, she said, where you went get that from?

KM: Hmm.

LK: He said, 'Ōpihikao. His mother said, "I'll be right back." She used to be an entertainer herself. So she came outside with a composition tablet and told Dennis, "Here, this is for you."

Dennis open, he tell the mother, "No more notes." The mother said, "You already have them inside here." [gestures, the na'au] My kid brother looks, he says, "Oh, I know that song." So we come home, practice, and he told Dennis how for sing this and how for sing that. So he sing, sing, but was only between us. Across our street, we had some old folks. One evening, we kani, going, then we hear the neighbor [clapping hands]. [chuckling] And the old man said, "Some more, some more." [laughing]

KM: That's where you are now, or different place?

LK: That's it, across, had this family named Pele, Peleioholani.

KM: Ahh yes, Peleioholani.

LK: And the old man was noted at one time for the king of ulua. Ulua that people could not catch, he would catch. The story is, Honolulu Landing, people go over there try for the ulua, no can catch 'um. He live at Kalapana, he only hear about that. SO he made three burlap bags full of kaula. He put on top the donkey, he took two hooks, on his way going, he stopped at 'Ōpihikao, he picked up pūhi. He no wrap the pūhi up, he just hang on the donkey, going. So they kind of hard already. He gets over there, hemo the pūhi, pound [gestures with his hands], bye and bye, he sees the ulua. Big the ulua! He can see all the hooks.

KM: Stuck in the mouth?

- LK: So now he knows many people went try. So the ulua is akamai already. So he make cowboy style [gestures throwing out the line], the ulua chase. So he takes the pūhi, cut it, and makes strips. He turns the skin inside, makes the white out. He put it on the side of the pali, on the stone, and the ulua jump outside of the water. And when hook up, let go of the rope.
- KM: Let 'um run?
- LK: He take one bag, two bag, then he comes to number three bag [pulling out the rope]. The old man huki the line, and the ulua turned around, come back. The ulua is tired already, swimming in, not knowing where he's going. Only huki the line, it came to the side of the pali, on the stone. He no can bring 'um up, so he tied it to the donkey. Come on top the pāhoehoe, then he makes stone around the ulua [outlining the ulua]. When other people come they going see that he got 'um. Then he put on top of his donkey, the head one side, the tail on the other side, on the ground.
- KM: Oh, big ulua.
- LK: Big one. He go home. He's not worried about the ulua, he's more worried about the hooks all inside the mouth.
- KM: Oh plenty. So did you ever go ulua fishing outside in the park?
- LK: No, not in the park, but outside here in 'Ōpihikao. Back then, was kapu. We don't go outside of our boundary.
- KM: Yes.
- LK: My kid brother and I did go holoholo, and had about five ulua. We throw cowboy style, and had the rope tied to one inner tube on the stone. So when the ulua bite, and he pull the line, he going fight the tube.
- KM: Yes.
- LK: We stay over there, throw, throw. The ulua chase, but no bite. And this old man Pele when pass by, he stop. He comes down, he looks. He looks in the water, he tell "A make!" We over there, how long we were trying no bite. He look at our line, then he kākele, he throw, the ulua chase the bait, and he yanks the bait out of the water. We stood over there, thinking, "What's this man doing?" We were trying to catch the fish, and he yank 'um out. He did that three or four times, then he go home.
- We were like "Oh shucks, he had all the chance." But he left. As soon as we went throw, and hit the water [slaps his hand], hook up. We let him go, fight, and oh we feel good. Got one. So I tell my brother, "We go try one more time." Second time, same thing, as soon as hit the water, hook up. Okay we go home, we were happy, we had two ulua. My mom said, "Oh you get two ulua." And we told my mom, the old man. She said, "I was just going to say that. You take this one here and go across and give." We went over there, and the old man stay in the patio with a cutting board and a knife, ready. [chuckling]
- KM: Ah, waiting for you. Well that's an important custom, you always māhele, share, right?
- LK: Always!
- KM: So when you go holoholo...

LK: Same thing. You like, talking about that. We plant taro. We go school, pau school catch the bus go to the taro patch until pō'ele'ele.

KM: Ahh. So where was the taro patch?

LK: 'Ōpihikao.

KM: Hmm. And I think in November, you said 'Ōpihikao was one of the better places for kalo cause get soil?

LK: You know like at Mālama where I was born and raised, we had kalo all over. And everybody would come, and they would buy taro from us. We had this one place that belonged to my dad. The kalo was mainly made for our house. But when we go up there, we come home with three big burlap bags on the wheel barrow. No more car. We put 'um inside the 55-gallon drum, cook for make ready. Tomorrow morning we going make poi. My mom wakes me up at three o'clock. I go out there, in the morning cold, so I stay by the fire, and hiamoe over there, warm, yeah.

KM: Yes.

LK: Then the fir almost pio, 'anu'anu, push the firewood in. In the morning peel the taro, and pound, pound, all day.

KM: Hmm.

LK: Mama puts inside the kelamania. Next morning, my mom wakes me up, go poho [knead] the poi, let the air out. Pua, then she tell that calabash, you take to that house, hemo the poi, give back the calabash. Then put again, go to this other house. Then go to the other house. [telling his mom] That's our sweat you giving away. [she gestures] Pa'a ka waha! You give everybody else, but we work for that. Then one day we come home and there's canned good galore, every kind of stuff in there. "Ma, who went bring this?" "Shh." So that's how. And when we go kahakai, early we go. Back then, I don't know if was legal or not, but we go four o'clock in the morning. I don't know how my mom knew. But we went to this one beach, look for 'ōhua.

KM: 'Ae.

LK: Get the 'ōhua, this morning, come home, put in the cracker can and we dry outside, the cracker can. And at the same time we go make 'ōpihi, make this, make that. Then we come home. And before, no more big kind package. But we put 'ōhua inside, you take to that house. "Ma." "Shh." Just give. All of our lives, everything was to share.

When I came home, I go throw net. On my way home, I'm giving the fish away. I come home, and my wife, first time, she no ma'a to this kind [Aunty chuckles]. She tell me, "How come you giving the fish away? Why don't we sell it?" "I don't know how, I've never done that, we just give, give, give."

KM: Yes, that's how was, kuapo, exchange, share, that was the way.

LK: We don't know. Later on they get something, they just bring. Yeah, all my childhood days come right back to me, the way you have to do it.

KM: These things are important for people to know.

LK: In my time, in the park with the young kids, I kind of explained that. I grew up hard, everything you want, you have to earn it. Nobody would bring it to you.

KM: [gestures hand with palm up to the sun] Mai kaula'i ka lima i ka lā!

LK: Yes. Like my mama said, "You molowā, you starve." So sometimes, you just have to get up and go.

KM: Yes. [pauses] If I recall, you did share a story about going out with an aunty to gather 'ōpihi. That was such a good story in November. Aunty Sarah?

LK: Oh this one here was when we needed 'ōpihi for plane fare to go to my brother's wedding. They wanted 'ōpihi for the wedding party. I wasn't the oldest at home, I had a brother older than I was, but my mom wanted me to go. So we went to Punalu'u [Ka'ū]. We drove over, and she had a mule from here, and that's how she used the animal to go in towards the national park. There were different places like first waterhole, second waterhole, third waterhole. The further in you go, the more 'ōpihi.

So that first time I went with her, we went to the second waterhole, and for me, it was an experience of a lifetime.

KM: Sure.

LK: Even though I had to walk inside. The donkey carried my ukana, kaukau, blanket. Back then, never had sleeping bag, never heard of it. So we take blanket with us. Anyway we reached there, first thing is fix up the "house" [camp site]; it was made out of stone to block the wind. Most of the time it don't rain. If it does rain, usually it will just pass over. No more... [pauses]

KM: No more piula, nothing?

LK: No, just the walls.

KM: Square walls or c-shaped?

LK: Just straight.

KM: Okay.

LK: So anyway put things out, and then first thing was make rice. Well, we no bring water, so I ask here how we going wash. She tells me, "You go down there, get the pond, brackish water." I don't know what is brackish water. So I taste the water, [draws back] Oh, funny kind. But anyway, I washed the rice, make the rice, get firewood, and make fire. She tell me, "You know how?" I say, "I think so." Once she boil, then I poke down the fire, it simmers, then pau. We get canned goods so we eat. Pau, then go sleep, she tell me "Early tomorrow morning, we go out." I said, "okay."

So I get up early, pō'ele'ele yet, wait for her. I no can wait, I pick up my ukana, I'm going. I go down there, I go for broke. So much 'ōpihi, you stepping on the 'ōpihi. Just like I go pupule, picking. Come up, I hemo. By the time she got up, I had almost one burlap bag. She tells me, "No make too much." I said "why?" "Because you have to poke." So I stopped and started cleaning. She come, "go eat." She come here bag not half full. She tell me "eat." I said, "I am eating." [chuckles]

KM: [laughing]

LK: [laughing] Poke, poke, poke. Come pō'ele'ele, I still poke. Then I tell myself, "I was greedy. I should have made enough and then stop." Anyway, poke, poke, poke until pau. Then I too all the 'ōpihi shells back to the kahakai. Clean up pau. Get up the next morning, never eat all day. So that morning, pololi! I make rice. She way

up, I pau eating. The I'm outside, going. This time, three-quarter bag, enough. I come out, poke. Monday, Tuesday, Wednesday, five-gallon can full. Wednesday, Thursday, half, and she tell me, "Friday, we only go maybe a couple of hours." I wake up early, I go, I whip 'um. She wake up, I stay poke 'ōpihi already. Put inside my can, two five-gallon full. So when you poke, pau, pa'akai.

KM: Your own pa'akai from down there or...?

LK: No she brought. But I'm no familiar with that place. so I go maha'oi a little bit and I see plenty goat doodoo. So inside me, I'm thinking, I wonder if I can run that fast, and catch a goat. But I think, no, I better not, that's not what I came for. Anyway, I came home with the ten-gallons. My mama hemo, give two gallons to the lady. I tell "Ma, I worked hard." Then my mother said, "If she never take you, you no can make that 'ōpihi. So we give some." Now I understand, "Okay, okay, that's fine. But why not just one-gallon?" [laughs]

KM: [laughing]

LK: But she said, "Never mind." But that took us to Honolulu, and for the wedding.

KM: Nice.

LK: And my brother thank me, "Thank you so much!" I said, "No worry brother, when I get old, you going pay the bill." [chuckling]

But anyway the following year or so, my mom asked me again. And this time I was ready for it. I told my mom, "If I take my brother with me, he can poke while I get the 'ōpihi." But she said "No, he going only eat all the kaukau." I said, "That's okay too, going get plenty." She said, "No, you go by yourself." This time I went, instead of only two five-gallon cans, we made three five-gallon cans.

KM: Wow! This was in Ka'ū still or came into the park?

LK: No, not even close to the park. But then again, working in the park, we put in the Ka'ū boundary, the fence line. That's when I was with resource management. And when we did that, we found out that the fence line no can handle the salt water [spray]. So through the YCC program, we took two gangs down there, and we built a rock wall from the kahakai; with an opening and a gate. But instead of wire gate, we used a wooden gate just to the goats cannot come in. Actually we made about one mile, I think.

KM: Rock wall?

LK: Rock wall.

KM: And then you put fence going up from there?

LK: The fence was mauka from that wall.

KM: So the fence line, the salt eat 'um up?

LK: Yes, eat 'um up.

KM: What area?

LK: Great Crack.

KM: Did you see old places sometimes out in the field? Caves or...?

LK: [thinking] No. Out there... actually we drive right up to Great Crack, and then from there, we have to walk down.

KM: That's newer lava flows, 1800s.

LK: Yes. But the Puna-Ka'ū kind of like passes right through that area. That's why we had to make that opening on the makai side.

KM: Yes.

LK: From what I understand is that from the Ka'ū people, they said the ahi ko'a is actually just outside from where we made that rock wall. So now, because we but that rock wall, they can follow to find this ahi ko'a. So they said thank you to the park. But for us, it was an experience. On top the pali, not too far from where that rock wall was, I went down and looked inside, had one pond. And the āholehole in the pond [gesture wide area]. Kau! So I get my throw net, but I gotta scale the pali. So I throw the net, and I have to roll the net [gestures releasing fish].

KM: Too full.

LK: Roll, roll, the net. Then I asked somebody to throw down a burlap bag. I throw all the fish inside. Two times, full the bag. So they took the bag.

KM: Ahh, so you never have to hapai the bag up the pali by yourself?

LK: They huki them up.

KM: Okay.

LK: While doing so, I look at the pond on the other side, and I see two big nenu. So I take the throw net and I throw, boom! [caught 'um]. The throw down the burlap bag and I put 'um inside, then throw one more time for the āholehole. I get back up and I asked them, "You guys know how to clean fish?" "Yeah, yeah, yeah." So they go clean fish and that's our dinner tonight. Then the nenu, we had one of the supervisors, a Filipino from Pāhala. He said, "I will take care of that." "Okay. What you going make with that that?" "Ahh, I going make poke." Then he ask me, "How you make poke?"

KM: 'Auwē! I thought he would make sabaw.

LK: That's what I thought. But now, like me to make the poke. So I told him, "I'll be right back." I went holoholo down to the papa, I was looking for limu kohu, no more the limu kohu. So I come back I make the poke. Hawaiian poke, a little bit Hawaiian salt, cut some onion.

KM: Lawa!

LK: Yeah. Anyway they eat, "Oh this stuff is so good!" I left the skin on top, something to chew on.

KM: 'Ae.

LK: Because that way last longer. You hemo the skin everybody eat up. [laughing]

KM: Yeah, otherwise too fast.

LK: They tell me, "You got to go look for more nenu." Tomorrow we going home, you got the āholehole right there. We went make 'ōpihi, everybody poke 'ōpihi for take home. And today good, you get zip lock bag. You put inside the bag.

KM: Yes.

LK: Everybody take home. And then the kids go home, and everybody come back on Monday, "Boss when we going back again?" "Why?" "My parents like 'ōpihi." I tell

them, "Go store, go buy." [laughing]

KM: 'Auwē!

LK: Anyway at Ka'ū kau ka 'ōpihi!

KM: Yes, and get down there, just by the park [Ka'ū] boundary, get the place they call 'Ōpihinehe.

LK: Yes.

KM: That was a special place for the 'ōpihi and had a kapu before, about how to collect the 'ōpihi. So interesting.

LK: On that day when I had to go down and make kaukau for the crew, I went with the throw net. I came down on the papa, 'a'ama crab. Even day time, I throw the net and then go pick up the crab through the net. [chuckles]

KM: O ka 'ono!

LK: I tell you!

KM: So if you have aloha, love and respect for the land and the ocean, you can always take care of yourself?

LK: Yes. You know, the ocean is... It's funny, like Kapoho, they have "Vacation Land."

KM: Had!

NR: [chuckles]

LK: And we go there to holoholo. And one day, Samson Kaawaloa and I went in to throw net. Had one big school, as big as this parking lot [about 200 feet by 40 feet], all āholehole.

KM: Wow!

LK: But they were staying too far out side. So we were waiting for them to come inside. And ulua was chasing them. So the school come, it goes, it comes. So when it comes inside, we make our nets ready, but they go back out. So we're waiting. Then these po'e haole come, "You fellas no can fish here." [makes funny face] "How come?" "Oh, we're going to make this into a sanctuary." I said, "You have a refrigerator in our house, this is our refrigerator. When we like, we come here and we take." "Oh, but you cannot fish here." I said, "We live off of the ocean, you live from the store, maybe you should go back where you came from."

KM: [chuckles]

LK: So we never bother. But I said, "One day!" [indicating something would happen]

KM: 'Ae, and there it is, 'ai 'ia na Pele."

LK: Pau!

KM: So you know, when we talk about the park; I was working for a while at the park with you, and you were the head of the YCC program?

LK: Uh-hmm.

KM: Where did you gather the 'ili'ili that were used on the kahua hula? I remember you took the kids down.

LK: We went down to Pu'uloa, and hiked out to Ka'ili'ili. That's just before 'Āpua.

KM: Yes.

LK: We tried it with backpacks. I told everybody, three shovels, no overdo it. But you know these young guys, "Load 'um, load 'um!" Okay, when it came my turn, I picked up my backpack, and I'm walking out, and I see 'ili'ili trail on top the lava. I come outside and I them leaning sideways. [struggling with the load] "You okay? Heavy?" "Yeah."

So the next time, we took the park horses. I took horses and loaded up the saddle bags. Even that, the mules sit down, they no like move. So I think this not going to work. So finally, I talked to my boss, "Is there a way we can have helicopters?" So we made arrangements, the same time with resource management and the geologists, because minimum is four hours. And for mine we figured would take maybe half an hour.

What we did is we took four cargo bags, and we flew out the first one with a couple guys. Then the helicopter went and did another project. Then when he came back, picked up the load and dropped it off, then came back and picked up the next one. Then the first bag came back. So the bags rotated and in half an hour, we had a truck load. And when we brought it up, we dumped it on the kahua. Leveled it off.

KM: Yes. May I ask you a question, when you were gathering the 'ili'ili, was there a thought of prayerfulness or mahalo and ask permission first?

LK: Well, like everything else, anything that I gather, even within the park, you always ask.

KM: Yes, you ask, not a person, but Akua?

LK: I just pule over there, "If it is a mistake, forgive me..." But I have that. And once I get it, if it's all good, nobody gets hurt, that means it's okay. But if somebody gets hurt then oh, oh.

KM: You got to 'oki something?

LK: Yes. Most of the time, everything was good. So when we came up there, we made that kahua. Only thing was when it came to the blessing, some of the dancers got blisters.

KM: Yes.

LK: Then Dennis Footer requested that we install a sprinkler system to cool off the 'ili'ili. But I said, "No, no." So eventually, I left the park and Candy Ho'opi'i was working there.

KM: Yes.

LK: She called me and said, "Larry, I know you are not with the park anymore, but we need your help." I said, "What is it?" She said she removed the 'ili'ili from the hula platform and took them down to the old Japanese School." [Volcano Village annex to the Volcano Art Center] I said, "What's it doing there?" She said, "We want to get it back but we don't know what to do with it." So I said, "Put it in the hale, that's where it belongs."

She tried and somehow it didn't work. She called me again and said, nobody was listening to her. So I called up the Chief Ranger and the Superintendent. They asked who removed it, and I said I didn't know. So they were going to look into it.

So they found out that the Art Center took over the platform and the hale> So anyway, I asked the superintendent if they could get the 'ili'ili back and put them into the hale.

Two days later Candy called me up and said, "Boy, you did magic." [chuckling] And I said, "Why is that?" "The 'ili'ili are in the grass hale. How did you do that?"

KM: Nice. You know it's interesting, when the kahua idea came about, I spoke with Tūtū Kawena Pukui, who said the 'ili'ili would go on the kahua traditionally. What we didn't know was that all the guys now, the dancers, not ma'a to going barefoot. So the day we dedicated it, our dancers here, no problem, but the ones from Honolulu, blister 'ia the feet.¹⁹

We also did it midday because Tūtū said, when you are dedicating something the significant time is when the sun is directly overhead. "Kau ka lā ma ka lolo, ho'i ke aka i ke kino" (When the sun sits upon the brain, the shadow retreats into the body!) That's when you get your most mana. So that is why we did it at that time. None of us thought about people with lily feet.

LK: Yes. You know for that platform, the first time the superintendent [David Ames] asked me, I turned it down. He asked me "why?" Back in time, there wasn't a chosen spot, it was wherever you were.

KM: Ahh, where the spirit moved you?

LK: That's right. Sometimes there were specific places, but that's why I was kind of hesitating. But we sat down, through thing around and said okay. But the design wasn't perfect. When it first came out, I didn't like it. I see like Merry Monarch, the Kumu are so important, and yet, they are the people behind. So I was the one who made the design with the elevated platform on the side so that the Kumu would be in front

KM: Ahh so the little kahua right in front?

LK: Yes.

KM: For hula, the words are first, hula, the motions are an extension of the words.

LK: Yes, and they want the steps in the back, but I changed that. Because normally when you walk on the stage, you face front, but then when you go off your back is to everyone. Now with the steps, when you leave sideways, the back isn't towards the front. That's why I changed the design.

And then it came to the hale. I had an argument with Bob Barbee, I was telling him hale don't belong up here. He said had farmers in the uplands. I said, those are pāpa'i hale. He said, "What's the difference?" "A pāpa'i hale is a rest house where you get shade for a little while, take a break."

Group: [End part 1. Recording paused to stand up for a few minutes]

LK: [Regarding superintendent's request that Larry build a hale near the kahua hula] ...So my first instinct was, "I don't know how to build it." That why I didn't want the hale. I told him, "If you need it, I can put pipes and a blue tarp." He said, "No, no, no, this is a national park."

¹⁹ See "Dancing for Pele. Kona, Hilo Hula Troupes Dedicate HVNP 'Kahua" (*West Hawaii Today*, March 21, 1981).

I shared my mana'o that most of the hale were along the coast. In the mountain, you have food, but it's not like makai. In the mountain, they do pāpa'i hale, so the farmers get a place so they can rest or have shelter. Ant travelers use it when they travel to and from.

So he said, "Okay. But who's the boss here?" "You are." He said, "I want a grass shack." I said, "So be it." I didn't know anything about it, so I had to make research. So this old man Oulu.

KM: Konanui?

LK: Yes. He was the one who gave me how to build it.

KM: Amazing, so he was still living at that time?

LK: That time, yeah. And the thing is, I had to learn how to meet him. I had to go there with a six pack of primo beer. Got to be in the bottle, warm. But the funny thing is, I go there, and I never even introduce myself. I never meet him in my whole life. But when I came there, pō'ele'ele inside his house, only get the haka between the one by twelve. I come there, he said, mai, mai, mai. Go inside, pō'ele'ele, I adjust my eyes, and I see him. Then I gave him the six pack of beer. "Noho ilalo." So I sit down, and he tells me who my mom was, where we were born, what we do, and that my father made kūlolo, the best kūlolo there is. I come all 'ōkakala, because I never met him, but he knows my history.

KM: 'Ae.

LK: I wanted to stand up and go home already.

KM: [chuckles] Pū'iwa!

LK: Yes! But I just hung in there, and wait, wait, wait, and then finally... I didn't even say anything, but he started going to the hale. Every post had a name. But I was too nervous to remember any of them. I was more interested in how am i going to join any of it. And he started talking about—the posts are the male and the rafters are the female. I didn't quite understand that, so I had to go ask my brother-in-law [Herbert Kaaukai]. He's from Kalapana, born and raised. Older and more experienced. And he was trying to explain to me how you join things. Why the male is the post, the female is across. [gestures how the post and rafters are carved to create the joint]. So I started the hale. And when almost complete, I come back to see him, and he tells me, "Oh the hale looks good." Even when it came to being completed, I came down to pick him up and take him up there. He had already seen the hale.

KM: Wow!

LK: So I'm glad I learned something from him, and not by a book.

KM: Yes.

LK: Russ Apple told me that he had a book [on Hawaiian Hale], and he gave me one, but by the time I got the book, the hale was pau already.

KM: Good. [End part 2]



Figure 19-A & B. Hale Adjacent to the Kahua Hula. Now thatched with Loulu Leaves, and floor covered with 'Ili'ili Collected from the 'Āpua Vicinity in 1980-81. (top, Photo KIP_3597; bottom Photo KIP_3595)



KM: You know Uncle, you are part of a committee for the park? Is that right?

LK: The Kūpuna group, yes.

KM: Do you have some thoughts about the park's management of the land and respect of cultural places? Is it important to respect?

LK: Yes, yes.

KM: Are there some changes that you would like to see?

LK: Well, right now, what would normally ... The Kūpuna. we make our decisions on what they want to do in the park. The only thing is that they have overrun everything. Like when they used to have the marathon in the park.

KM: Yes.

LK: We stopped that.

KM: Oh!

LK: We had Pele Hanoa, she was the one that brought it up. For me, it was so funny, the park was participating in this marathon, and the park didn't benefit anything. Nothing. Like we direct traffic, set up table, try to help first aide, for help the people. The one that benefited was the art center. And the park, we were putting up our time and stuff like that, which costs the park money, and the park was not even benefitting anything. So that was one reason for stopping it. But the other thing was, I don't think it's nice for them to be running around Pele's ground, and what we consider sacred.

KM: Yes.

LK: So we came to a point where we said, "Stop the running. If they want to run, go Mauna Kea."

KM: [chuckles] So on that, another issue that has come up to you folks is about the continuous helicopter over flight that occurs.

LK: Oh, that, we've tried to put a stop to that.

KM: Yes. But for emergency use or certain projects?

LK: Yes, for the park service, certain projects they need the helicopter. But to have the helicopter every day.

KM: Multiple times?

LK: Cannot not.

KM: Is a part of the experience for you folks as natives, the quiet and the solitude of the place? Is that important?

LK: Well, you know, from where I live, yes. But having spent time in Viet Nam, they support life. Most of the time, it's trying to save somebody's life.

KM: Yes. So there's good, but it shouldn't be over you every day?

LK: Yes. And working for the park, we used the helicopter a lot for our projects and to transport people. But other than that, no.

KM: Is there some story, or some experience you might share about your working time in the park, or...?

LK: There was this incident one day at the Kūpuna group, we went out to Keanakākoʻi Crater. The idea was, how do we feel? Is it okay for visitors to use that place for looking into Halemaʻumaʻu crater? Being that the observatory had become hazardous.

KM: Yes.

LK: We did hike out there, and in doing so, I shared it with, she used to be our archaeologist?

KM: Laura Carter Schuster?

LK: Laura and the superintendent, Rhonda. And I told them that back in 1974 when they had the big earthquake, Keanakākoʻi Crater, the wall [at the overlook] fell over. And we had a chance to go back there and put it back up. Part of it actually split open, like it broke off.

KM: Sure.

LK: So I had my crew, and by that time it was getting the point where we were going to shut down the program. It was actually an emergency crew that we did this with. We stood the wall back up, reinforced it, cemented it together, joined it to where you could hardly tell where the joining was. And the last stone, there was a large flat rock that we put on, and I told my crew, "We're going to make a time capsule." We used this film cartridge, you write whatever you want and put it in, and we're going to bury on that wall.

And I shared that with the archaeologist and the superintendent. They asked me which rock it was, and I told them which one. They asked, "How would you guys get it out?" And I said, "Just break it open. There's cement, but it's hollow inside." So it can just be broken open.

KM: Nice.

LK: But Rhonda said, "In due time." She said, "Whenever you are ready, Larry." And I said, "Oh no." [chuckling]

KM: So when did you start working in the park?

LK: August 1974.

KM: And you worked for?

LK: Resources Management.

KM: And you also oversaw a part of the YCC?

LK: Well what happened is, I started in resource management.

KM: So were you a part of the goat crew, driving goats?

LK: Yes, yes, we drove goats from Pu'uloa all the way to the Ka'ū boundary. That's why I had the chance to work at the Great Crack. We fenced all the way up to Highway 11, and then down to the ocean. And we loved it there because after work, I would hike down, go holoholo. Then I'd come back and share everything with the crew. It's beautiful.

KM: Yes.

LK: Then there were the days that I would go chase goats, and get the baby goats.

KM: Oh, you run them down?

LK: I run 'um down. I bring 'um home, let 'um starve one day, two days. Then I get a bottle of milk, shake it up and put it in the side of the mouth. And once they start drinking that milk, that's your baby.

KM: [chuckles]

LK: I go work, he follows me all the way. Then pau work, I come home, and he's right behind me. Came home and then I gave him to my daughter.

KM: So you remember, below Hilina Pali towards Pu'u Kapukapu, had that enclosure and then had the rare plant come up that hadn't been seen before?

LK: Yes, yes.

KM: 'Āwikiwiki, a *Canavalia*.

LK: I remember that story, but I wasn't with resource management at the time. I heard about it, and I think they brought this guy from Kaua'i to identify the plant.

KM: Ahh, interesting. So you work from 1974 until...?

LK: 1991 when I left the park.

KM: So you saw a lot of change?

LK: A lot. A lot of superintendents passed through.

KM: What would be some good management tools that the park service could use to improve care for the resources, and engaging the Hawaiian community? Any thoughts on that?

LK: You know, I was actually going to mention that to Rhonda. They should research more on native plants that can be used by the Hawaiians. That's part of the park, to preserve. And I know that there are a lot of plants that cannot be grown at certain places. Some can only be grown at lower elevations. But again, they have access down to the ocean.

KM: Yes.

LK: So if they can refurbish a lot of the plants that can be used in Hawaiian medicines. Today, everything is building up. Everybody is coming in with bulldozers. They don't even know what they are taking down.

KM: Yes.

LK: And then when the Hawaiians need the medicine, they go here to look for 'um, they go there, and cannot find it. So I would think the park could do that much.

KM: Yes, so expand the program. We get plenty people who know the science, but they don't know the culture. So would a recommendation, yes or no, would it be important for the park to adopt a practice of hiring Hawaiians and local people... Like you, the people you worked with. You worked with Kaipō Roberts at Waha'ula. Uncle Johnny Hauanio...

LK: Yes.

KM: Auntie Helen Pe'a Lee Hong, Auntie...

LK: Minnie.

KM: Yes, and Auntie Lei Pavao. And that was a good mix of Hawaiians.

LK: You know, when I take groups out and share what we have at Waha'ula, and some of the visitors go up to Auntie Minnie and Mrs. Lee Hong, and tell them what I was telling them, and they say, "Yes, that's right."

KM: Nice.

LK: And I would go up to them, and ask if there was anything else that they would like me to share with the visitors? They said, the hardest part was where I would take the smallest man in the group, and have him husk a coconut. They would say "How come me?" And I would say, "The whole idea is not how strong you are, but it's what we use to make things work for us."

KM: 'Ae.

LK: I would take the smallest guy, make a stone that he can carry, and I would set the coconut with the point sticking up, and he would throw the rock on there. One, two, three times, then he can just take the husk off.

KM: Wow!

LK: And everybody looking, and thinks, that looks so simple. I said, "Yes. Back in the old days, we didn't have tools like now." And after we peel the coconut, then I would tell him or somebody else. [gestures motion holding a stone and tapping the coconut]

KM: Yes, tap it to open.

LK: Where it's going to be completely round. Kind of safe the water, so that people can taste it. And they do.

KM: It's an experience for them

LK: It is! So in Hawai'i, you don't need to carry a water bottle. It's there already, waiting on you [chuckles].

KM: You know, it's funny, but kūpuna would say, "Ku'u pūnāwai kau i ka lewa!"

LK: Yes.

KM: "My spring is set up there in the heavens!" "He'aha ia? He niu!" (What is it? A coconut!)

LK: Yes... [Discusses attending a meeting about Pohoiki and reopening at old site or choosing a new one]

KM: ...I guess the thing about here [Pohoiki], is that this is the way Pele make it now.

LK: Yes, leave it the way it is. [Discusses Kuamo'o family 'āina on shore – Kalapana side of Hale house – at side of Pohoiki landing. (listen to original discussion part 3, minutes 13:30 to 15:45)]

KM: So reviewing some of the mana'o. Helicopters a no, no?

LK: Oh yes, definitely.

KM: Is it important to have Hawaiians working in the park?

LK: Of course! Larry Katahira, prior to when he retired.. That's when we had the other superintendent that moved to the mainland. Katahira told me, "You kind of good friends with here." "What makes you say that?" "Well, because she always talks

about you.”

KM: [laughing] Cindy?

LK: Cindy, yes. So I told him, “Why, what’s on your mind?” He said, “Why don’t you tell her to hire the Hawaiians?”

I said, “You know Larry Katahira, you get local people. You tell them come, go volunteer for the park, First thing they going tell you, who, ‘who going pay for my gas?’” Now you get all these haole people come, because they get financial back up they can volunteer. And the more they volunteer, they get the foot in the door.” But you tell that to the Hawaiian people, they tell you, “You crazy!”

KM: Yes. But I think, the Hawaiians should be some of the primary people telling the stories, relaying the history, the biology, the culture...

LK: In interpretation, you have all... You know when Sam Kaho’okaulana used to go, and he’d start telling the people about the eruption and that stuff. To me, that is beautiful. And the simple reason is because he’s Hawaiian.

KM: ‘Ae.

LK: But now, no more. The only thing is, to encourage the Hawaiian people, and I still do, especially our young generation. The only foot they can get in is through resource management. But again, it’s a foot in the door.

KM: Yes.

LK: Get into interpretation, and you make permanent, you can transfer. But then, they get hung up on it. They love what they do, and they don’t want to get into something different. Minamina, but you can only do so much.

KM: Yes.

LK: I believe that we should get some kind of... Hawaiian people that have knowledge of native plants, the usage of native plants to work for the park.

KM: Yes.

LK: The same time, have the park plant these plants. That’s part of their job, preserve the natives. To me, back then when I was in the park, I didn’t think of stuff like that. I did help Chris Zimmer take my crew out there, and we’d plant like 1,000 seedlings out there.

KM: So you folks worked up in the kīpuka too?

LK: Yes, yes. Māmane... we did a lot of planting. But never had a chance to go see what survived, or what it’s about. It’s just that we were tied up with something else.

KM: Yes.

LK: One day, Rhonda was asking me, part of the kūpuna were suggesting that they do away with the hale at the hula platform. She asked my mana’o. And I said, that “From the day we built the hula platform, it was asked that we build a traditional Hawaiian hale. And I was asked, for something that I had never done before.” So today, now, because they don’t have the materials to gather from within the park. They don’t want to bring it from outside the park, and I don’t blame them for doing that.

So Rhonda was asking me, what I think. And I told her “The grass that we used

was 'love grass' that we harvested inside the park."

KM: Ohh!

LK: The first hale we put together. And we introduced that to City of Refuge. The first hale we did was the hale wa'a at Pu'u'honua. We started the thatching just to introduce that to them. They liked it, it was very nice and neat. So they finished up the rest of it. And then, down at Kaloko, that was another one with the same kind of grass. Geri Bell was the superintendent there, and she said, "Thanks for sharing Larry." And I asked, "What are you talking about?" She said, "We used to do only with tī-leaf because we didn't know any better, until you built your hale." I said, "That's what we are all about, we share. The only thing is you are supposed to use what you have in your area." They got their grass from Laupāhoehoe. [chuckling]

KM: 'Auwē! That's how kūpuna were so smart, you look for what was available in your areas. And sometimes, they would exchange resources. You no just go anywhere and take.

LK: And the thing is in those time, we never have vehicles for transport. To make things easier, you just use whatever you have.

KM: Awesome. Thank you so much. And forgive me, your wahine, Aunty, your name?

HK: Harlen Hussey Kuamoo. I came from Lāhaina side.

KM: And who was some of your 'ohana?

HK: I was talking about the one from Lāna'i.

KM: 'Ae.

HK: Tūtū Noa.

KM: Kaopuiki?

HK: Kaopuiki. And Aunty Martha, and...

KM: The one married Aki?

HK: Yes, my Tūtū Ella.

KM: 'Ae. And when did you come home to Puna?

HK: When we got married.

LK: We met from 'Ōpihikao Congregational Church. She came for our hō'ike.

HK: It was kind of like a big celebration. So the Kahu brought all kinds of people, from Kaua'i, O'ahu, Maui. And we were invited.

KM: Pae 'Āina like? Who was the Kahu at that time?

HK: Williams, Abraham Williams, from Kaua'i.

KM: Kanaka?

HK: Hapa. Because he came from Kaua'i, Anahola, the whole family.

KM: Ohh! So you folks got married in... [Looking at Uncle Larry] You better know. [chuckles]

HK: [laughing]

LK: In 1971.

HK: Yes, it was 1971.

LK: In Albany, Georgia.

KM: Oh yeah?

HK: He was in the Marine Corps.

LK: I had just come home from Viet Nam.

KM: I see.

LK: She was working in L.A., and I asked her to come up, we spent time together, and after pau, I went to my next duty station.

HK: Before he went to Viet Nam, I had joined the Job Corps. Was in L.A. I wanted to go to college. From Lāhaina, my mom, figured she would take me to Kahului. But I told her “crazy.” I applied and Job Corps offered to me. It was really an experience, living in L.A. Was fun.

KM: For real?

HK: In that time was different. I liked it a lot. And the Job Corps was at a renovated hotel, on 12th and Broadway. It was a really great experience.

KM: Hmm. So do you remember when you had the hō’ike at church here? And you folks had a song contest?

HK: [laughing]

KM: What song did you sing?

HK: I don’t remember.

KM: [looking at Uncle Larry] You remember the song?

LK: Well, we were kind of in and out of the church, in the hall where we prepared the kaukau. Normally, when we had hō’ike, we’d kālua about three or four pigs. And we would make laulau by the thousands. And kūlolo.

KM: So you learned to make kūlolo from your dad?

LK: Yes. The hō’ike, we worked hard. We’d gather coconuts like six months in advance. Husk the coconuts, open ‘um all up... Sometimes get spoilage, so we open ‘um up on the side.

KM: Yes, one bad coconut ruins the whole thing.

LK: I tell you.

HK: But my family came from Keōmoku [Lāna’i], and my tūtū lady was Kane Pu’ulei. All I know is that my great grandfather was one Pākē.

HK/KM: [part 3, minutes 27:16 to 33:50, discussing family ties to Lāna’i, and records and photos that will be sent to Aunty.]

KM: Mahalo! So what we’d like to do, I’ll transcribe this interview, and I’ll bring it back to you. Then, bye and bye if we can look through it and have your permission to share parts of this story in the study that we are preparing for the parks TP project.

LK: Yes, of course.

KM: Hopefully, we can improve some of that Hawaiian presence...

LK: Yes. You know, I was with Rhonda that whole day, we went to 'Āinahou Ranch. And I told her, that's where we got most of the grass for the hale. When we went down there, I saw all of the faya trees [Myrica faya]. I told Rhonda, "I thought you got rid of all of this." She told me, "Larry, we tried." I told her, "I've had some experience working with the faya tree. When I was working with resource management, we'd go and take a branch about the size of my finger, and we'd cut it, put a surgical tube over it." And she said, "And then?" "We would take it and fill it with round up. We would do maybe five or six per tree." Then, because I had a big tree, I could cover a big area. We would just go, go, go, everybody work as a team. We accomplished a lot. That Chain of Craters Road, the Hilo side, right below Mauna Ulu, we cleared all that. It was hard work, and fortunately nobody got hurt. The terrain is kind of rough in there.

KM: Yes, it is.

LK: I told her, "When you go, try to concentrate in one area."

KM: That's how, you start at the beginning and then move forward.

LK: Yes.

KM: You know, speaking about that area, near the Hilina Pali Road, across, there is this deep pit crater called "Devil's Throat." Do you remember that place?

LK: Yes.

KM: Did you ever hear another name for it?

LK: [thinking] I mentioned that to my brother-in-law [Herbert Kaaukai], but he never got back to me on that.

KM: Hmm.

LK: I told him, "We call it Devil's Throat, because of how straight down it was." He asked me if I got to see it. And I told him, "Yes, we flew over it with a helicopter and looked in it, and the next time, I walked out there."

KM: It's fascinating.

LK: Yes! [thinking] I don't know the other name.

KM: Hmm. I asked Aunt Helen and Uncle Johnny about it years ago, but no one remembered. So typical of the po'e ē, "devil this, hell fire and brimstone." And the Hawaiians looked at it as creative life.

LK: I'm trying to think... hard. The old people all make.

KM: Yes, if we had been able to speak with Uncle Oulu, or the old man Pe'a, they lived going up the trail there.

LK: Yes.

KM: Okay, I was just curious. Thank you folks so much.

LK: Now you've got me thinking, "Who would know?"

KM: I think we are pau, past the time.

LK: No more old-timers. Too bad.

KM: 'Ae! Mahalo nui! [end part 3]

[Recorder turned off, further discussion about the location of the Kuamo'o 'āina in Mālama. Uncle then starting speaking about a tradition of Pu'ulena Crater. Recorder turn back on.]

KM: [looking at Registered Map No. 2191] So your 'āina here? [8-plus acre parcel on side of Pu'ulena]

LK: Yes, right below here, is where I was born and raised.

KM: Yes, and here's the old trail marked here. And Pu'ulena.

LK: Well, the story goes, there is a chant that you call over the crater. And you take one lā'ī, and you stand over the crater and you toss the lā'ī, and the lā'ī was dance over the crater. If somebody nearby is making love, you take another tī-leaf and toss it out, and the two tī-leaf will imitate the two people.

KM: 'Oia?

LK: That crater there.

KM: Interesting, and of course, Pu'ulena is famous, and it literally means Yellow Hill. And there is this tradition about the wind from Pu'ulena, "Passed by, by the wind Pu'ulena."

LK: Yes.

KM: So the wind, these tī-leaves would dance around?

LK: Yes, yes. My mom told me the story about that. And now, the Vilorio family has a place up there, that's from the Hale family.

KM: Ahh.

LK: And they we had another 'āina over here.

KM: Oh yes, I see an 8.1 acres.

LK: That's where we used to have our māla 'ai.

KM: Good kalo land?

LK: Oh yes. You take the 'o'ō bar, you pound 'um in the ground, no more stones. A couple of years ago, my nephew and I went back to plant kalo. Afterwards, we walk in the taro patch, you no can see me [indicating kalo growing taller than he stands].

KM: Oh wow! Nunui ka lau!

LK: Yes. The only thing that bothers me, is we are using modern fertilizer. My parents never had fertilizer.

KM: So what did you folks do?

LK: Back then, we have to go pull weeds. And that time hot, so we lie down under the kalo and we talking story with each other. We talking story, but every now and then, we shake this taro leaf, then with the feet shake that leaf. My mother can see the taro leaf. It looks like we are pulling grass. But if the same taro leaf keep moving, she know, and you see the stone come [gestures mother tossing small stones into māla].

KM: Kīpou

LK: [laughing]

KM: So the mulch for fertilizer was the grass?

LK: Well we huki the grans and we throw away, but my mom says “No, put around that plant, that’s going to be fertilizer.” We think “No, no, no.” But we come back, all make.

KM: Did you folks ever make fire to make ash?

LK: Not in the taro. We’d make a home, put inside the burlap back and you bring it over.

KM: I see. So those were the kinds of fertilizer your used?

LK: That and the ‘ōpihi shells. When we go out get ‘ōpihi, we bring home, and the shells, we leave them outside in the sun where they will break down. And then with the stone, pound, pound, pound. Then that will go in the māla.

KM: Interesting. That will screw up some archaeologist [finding ‘ōpihi shells in the upland māla ‘ai].

LK: Back then, no more fertilizer like we get today. And because we get machinery, till the ground, hemo the lepo; till the ground hemo the lepo. Then this time we throw fertilizer. Then we till the fertilizer in, and then we kanu. And my mama, shows us how far apart to plant. [gestures half of his arm, from finger tips to elbow]

Then we mark it with sticks, and we kanu, always two. I never did ask my mom, “Why two?” But as I go older, I asked the old people, “Why do they plant that kalo side by side like that?” They said, “Because they get lonely.” And the other is competition, one grow, the other like go.

KM: ‘Oia. That’s how kūpuna believe, the plants get feelings.

LK: They do. My mom always said, “When you go and you farm, you go and you talk to them.” They may not talk back, but they hear you.

KM: Yes.

LK: They have feeling.

KM: Yes... Well good, mahalo nui! [end of recording, part 4]

March 13 2023
Keola Kapīkawaiokalani Medeiros
Oral History Interview
Hawai'i Volcanoes National Park TCP Study
with Kepā Maly

Keola Kapīkawaiokalani Medeiros (*Figure A-20*) is descended from generations of families who have lived in Puna. His Maternal Grandfather was John Kaiewe, was born at Kea'au and lived with his kūpuna. John Kaiewe worked for many years in the natural resource management program of Hawai'i Volcanoes National Park. Keola's grandmother, Martha Waipā Kaiewe's family resided at Kapa'ahu before the "Kalapana Extension" was take over, and shared familial relationships with most of the 'ohana from lands which were condemned by the NPS. Among his living relatives is Jennifer Waipā who for a number of years worked as an archaeologist at HAVO—she is currently with the Fish & Wildlife Service at Kīlauea, Kaua'i.



Figure A-20. Keola Kapīkawaiokalani Medeiros (on right)
with Ikuwā Hauani'o (on left)
(KPA Photo No. 6334, March 13, 2023)

Keola himself, is a supervisory manager in the resource management program, and he followed in the footsteps of his grandfather, both in traveling the land learning about places and practices, and in sustaining the family from the ocean resources in the traditional way. Like his

grandfather, he also work for the protection and restoration of the natural landscape within the park.²⁰

Selected Topics, Observations and Recommendations Discussed During the Interview:

Fished along the Puna Coast with his grandfather:

- Keola is descended from ‘ohana who were part of the Federal agreement regarding fishing privileges in the “Kalapana Extension” for displaced families. As a youth he would travel with his papa [John Kaiewe], along the coast. He had the chance to go with him on horseback along the coastal trail and go out to ‘Āpua. “We would mostly go to ‘Āpua and Halapē.”
- When we did it, it was according to size regulations for sure. But most times, we could pick. And if had a cluster of ‘ōpihi, we would pick only a couple here, and then keep moving.
- The Hawaiians believed, “You don’t own the land, the land owns you.” You take care! You do everything you can to make the land better, and make everybody who comes there know it’s important. The well-being of the land should dictate how many visitors can come at any one time.

Need to re-engage local Kalapana residents as back country rangers and monitors:

- Since Aku Hauani’o retired, there has not been another native ranger out there. Not having his presence there, somebody needs to take over that part of backcountry ranger. You know, people that don’t have ties, they don’t know about that place. They don’t have the heart, or they want to really regulate it.

Issues with use of the word “Division” and Recommendation for Cross Training between various “Divisions”:

- How come we don’t have more, here in the park service, more cross training?” Park interpreters spend two weeks here [resource management]; we spend two weeks in interpretation, so we have an idea of what they are saying out there.
- I’ve brought up a few times; how we intermingle and share our work. Even amongst divisions, right. Like within our division, we know when we have our helicopter. We know what we are doing out there. We’re strong at the part, but when it comes to knowing what the interpreters are saying, what the maintenance people are working on, there is that like, a division. And I think it should be a little more blended.
- The majority of the park is special to me. But it’s more special in the back country where I work a lot. Like some of the areas, if you go mauka, and you get to go around the 6,000 – 7,000 foot elevation, and you get to see the entire park, and the landscape down to Halema’uma’u. While we’re working up there, yes, it was harsh conditions, but for me,

²⁰ At the time of the this writing, Ikuwā Hauani’o (son of Aku Hauani’o), is working with as a KUPU intern in the Natural Resources program.

some of those hard times are real good memories, and I also connect that with my grandpa's stories.

Identifying wahi pana, storied place and ahupua'a along areas covered by Pele:

- Yes, people should know a place by its real name. As a kanaka, I like know, I want to respect the 'āina; I want to respect this place, and give it, it's rightful name. Call it, and pass that on. Small signs in places that identify ahupua'a boundaries and the locations of wahi pana, whether still visible or not, would be a good thing for the NPS to do. It will also help future generations remember these important place names and storied/sacred sites.

Management of Kahuku:

- When the park service acquired that land, and the way it was, I'm going to use the word, "sold" to the people of Ka'ū. It was told that the park service was going to hire locally, which they did try to hire, as much as they could, residents of Ka'ū.

So how do we get kānaka to want to work?:

- You want to get people that are knowledgeable and feel like what they are doing is going to make a difference. It's hard to have somebody with strong tie, and yet you feel like your land was taken from you [chuckles], and then you work for somebody who took it away from you.
- So it's like, to have that connection, and somehow, the connection can be better where it's like they can have buy-in to what they are doing that's going to make a difference. And I think then, they will have some success having kānaka that really know the area there.
- But a lot of it, from what I've learned is like, you promise somebody something, it's better not to promise anything...

Keola Kapīkawaiokalani Medeiros reviewed the draft transcript, and granted his release of the document on May 1, 2023.

[Permission given to turn recorder on.]

KM: Mahalo! We're just going to be talking story about your life experiences, your kūpuna, who were connected to these 'āina by multiple generations. And I'm going to nīele you every now and then, and if I ask you something inappropriate, forgive me.

KKM: Okay.

KM: But just what you were saying earlier, "your experiences, and your places and things that you are comfortable with." I have a few maps here... [opening up HTS Plat 863 (Kalapana Extension Lands), and Registered Map No. 2388 (Kapāpala-Keauhou, Ka'ū).] They will help us as we talk about places.

So if we may, let's start with who you are, how you came to the park, your full name and date of birth, and relationship to 'ohana of this park 'āina.

KKM: Yes. My full name is Keola Kapīkawaiokalani Medeiros.

KM: Wow, your middle name is very interesting. Do you know what that means?

KKM: Well, I was named from my great grandma, while in my mom's belly.

KM: Beautiful!

KKM: My 'ohana, the Portuguese side, where my mom married by dad, he's from the planation... The Portuguese that came in to work on the plantation at Pāpa'ikou. So I'm half Portuguese. My grandpa came in from Madeira to work at the planation sugar mill. All of them were all ranchers, hardworking, not too much makai. More mauka. And my grandma [Martha Waipa Kaiewe] told my mom, you're going to have an ocean baby, he's going to be more connected to the makai side of the 'āina. So she gave me that name, and it was like the reflective waters, or picture waters of heaven. The way she put the name together, "Keola, if you're looking out to the sea, and you see all the ripples and all the ripples that come up and it reflects, and it moves. So like no matter what comes to you, you will see it, deal with it, and move on...

KM: ...Okay, So interesting. So now you mentioned mama, your own mother was?

KKM: Martha Kaiewe.

KM: Okay, so named after her mama.

KKM:/KM: [Discuss further background of the name.]

KKM: My mom's mom, she was an incredible person. I didn't realize how... Being that I was raised by my dad, up in the plantation on the Hilo coastline. And because of the divorce, we were separated. But after my grandma's passing, and my grandpa was doing so well. So I was helping him clean his house.

KM: John Kaiewe?

KKM: Grandpa John,²¹ he had a hard time to get rid of a lot of memorabilia. So when I went and started helping him clean his place, I found so much information about my grandma. She had her own hālau.

KM: Yes, a wonderful hula, chanter, and hula 'auwana.

KKM: Yes.

KM: And the early years of Merry Monarch.

KKM: Exactly. But my grandma, she was like this incredible person, so rooted into Hawaiian culture. Her first language was Hawaiian. And when I was a lot younger, she would talk to me in Hawaiian and I being that I was a lot younger, I could understand, but I couldn't speak it, being that I had the separation from my Portuguese side and my Hawaiian side, where I was more on the Portuguese side and I lost that opportunity to really embrace my Hawaiian culture.

My grandma always wanted to teach me music and the language. But I was engrained with work, my dad guys. They instilled, you need to work!

KM: Yes, that's the story, "Music, waste time!"

²¹ John "Sonny" Kaiewe (sometimes written "Kaiawe") was born at 'Ōla'a in 1929, and passed away on April 20, 2013. He was a retired resource management specialist at HAVO.

KKM: Waste time, and that was what happened. I missed the opportunity to learn from my grandma.

KM: She passed away in...?

KKM: The '90s, right around my graduation²². So right now, I'm 47-years old, born 1975, and I've spent my whole life here. So when she passed, all that knowledge she was trying to teach me was lost. And she was the type of grandma that would always show up with some type of a lei. Whether it was a lei po'o, every day she would get up, go gather flowers around here house, and she would make it. Every day, and she like, always had a big bowl of poi out. And when I visit my grandma, it was the style.

KM: So where were they living at that time?

KKM: Shipman, 'Ōla'a Camp, along the old Volcano Road.

KM: Okay, and grandma was born in the Kalapana area?

KKM: Yes, Kalapana, But as far as when I was born, they were already living in the Shipman, are, Kea'au.

KM: Yes.

KKM: And that's where, in my life time, I would visit them.

KM: You folks never go down to Kalapana area and visit 'ohana?

KKM: We would go! Still had Kaimū. And when I was a lot younger, my grandpa used to have a paddling club. He would go there, and I would hang out right outside of Kaimū beach, had all the canoe hale, and stuff like that. And I would just watch them.

KM: So your papa, and Uncle Johnny Hauani'o them, you must have seen all those uncles out there.

KKM: Yes.

KM: [Short discussion about the making of the koa canoe, and the 'ohana that were involved. The log came from Keauhou, Kona.]
So you spent time down there.

KKM: Yes.

KM: Did you spend time going holoholo in the park, or other areas with your papa?

KKM: With my papa, we would go along the coast. A couple of times, I had the chance to go with him on horseback. We would go along the coastal trail and go out to 'Āpua. He would take us mostly to 'Āpua and Halapē.

KM: Yes. [pulls out Registered Map No. 2388] Halapē, Kea'oi, 'Ōki'okiaho, the boundary. Here's Keauhou landing.

KKM: Yes, over here. [looking at map]

²² Martha Kawahinemanaomao Waipa Kaiewe, born at Kapa'ahu in 1931, deceased on April 22, 1996. Among the early references to Waipa are those made part of the 1893 Boundary Commission proceedings, where Waipa (deceased) was the brother of Keawaeheana, Konohiki of Kahauale'a.

KM: So you folks would go out there, ride horse, go holoholo?

KKM: Yes, was fille with holehole [āholehole]. That was like one of the main fish we would go for. Moi and āhole. My grandpa used to like that. Mostly throw net, and we would also go pick ‘ōpihi.

KM: Yes.

KKM: So it wasn’t too many times that I went down there, but every time my grandpa would say, “Hey we need to go holoholo...” It was mostly for a pā’ina, graduation, or keiki’s first birthday. We’d go down there, and I never did go anyplace to this day, where it was abundant like it was then. When I was younger, all the way until I started working here in the park. I started here in 1997. From then, going with my grandpa, probably early ‘80s when I was there with my grandpa. And then years later, I got to work in the park, and went down to Halapē or Keauhou with Aku Hauani’o.

Same thing, we rode down on horseback to Keauhou, and it didn’t change that much. It was still abundant. You know, Aku was still the backcountry ranger at that time. Aku’s dad was still a presence down there when my papa was working. And so having them down there, going up and down that coast, really had a way of regulating the people that would either want to take more than they should, or do that kind of stuff.

From then, after Aku left, we didn’t have as much presence of the park service. So now, the last time I went there, it’s nothing like how it was ten years ago. So fast forward again, to when I am here, and man...

KM: Sure, each decade has decreased?

KKM: It didn’t change when Aku was there. Aku’s dad was before that time, then Aku. Man, it was till abundant. I mean like ‘ōpihi. Most people would just pick everything, right?

KM: Yes.

KKM: When we did it, it was size regulations for sure. But most times, they would pick. And if had a cluster of ‘ōpihi, he would pick only a couple here, and then keep moving.

KM: Yes, you leave behind for the next time.

KKM: Oh yes!

KM: So let me just ask you, while you are talking about the important role of having kama’āina.

KKM: Yes, kama’āina.

KM: Kalapana, of those ‘āina as identified on this Map No. 863 (for lands of the “Kalapana Extension”).

KKM: Yes.

KM: Being...

KKM: Present.

KM: Yes, present on the land. So forgive me for asking, and I don’t mean to lead, but that seems to have stopped.

KKM: Yes.

KM: Is this something that the park service should restart?

KKM: Yes, that is my personal opinion. I think, having my time here, going down with my grandpa, and then with Aku. Man, that time frame is 20-years. It seemed like the days I went with my grandpa, when I went down with Aku. That's how good it was. So knowing that, "Wow, this place is a gem, they are taking care of it the way it is supposed to be." And then now, in the present, last year I went down there and it was nothing like it was. I mean it's still special, there's still fish, no get me wrong.

KM: Yes. Well, a couple of things pop up in these 'āina that are more remote. People lived at all of these place. Like Halapē, there's a reason for that name, Keauhou, Kāki'iwai, 'Ōpihinehe, Nāpu'uonāelemakule. These are all stories places, Pu'u Kapukapu. People lived in all of these places, but they managed the use of their resources.

So if I understand what you are saying, part of the problem about not having a local presence on these 'āina, now boats are coming in. And it's impacted.

KKM: Yes. And I'm not sure what happened, really from then, the last time I went with Aku, to now. But my thought is not having one after he retired, and not having his presence there, somebody to take over that part of backcountry ranger. You know, people that don't have ties, they don't know about that place. They don't have the heart, or the want to really regulate it.

You know, he go, and I remember going with Aku and looking from on top the pali with his binos (binoculars), he would ID the boat and he would know if those guys had any business down there. So Akua was active, even if he wasn't on the coast, or on horseback, he would be monitoring from up park side, just making sure people weren't taking more than they should.

KM: Yes. The big thing about that, your kūpuna would say, "lawā kūpono!" (What is needed, what is right!)

KKM: Yes.

KM: Waiho, leave things behind.

KKM: Yes.

KM: I love your example of how papa would take you, and you pick a little here, "Mahalo!" Then you pick a little more over there... You no wipe 'um out, right?

KKM: Yes!

KM: [thinking] I wonder if we need to try and encourage NPS to revisit this idea about... And I know get EEO, but to get special qualifications to get some of the kama'āina to these lands to be the monitors, the rangers?

[This was the original practice when the Kalapana Extension came about.]

KKM: Yes.

KM: Is that reasonable?

KKM: Yes, I mean, if you have people with more connection to the area that they are monitoring, they will do a lot more thorough job. But it's education. A lot of times you see there, beside the normal "Leave no trace." But educating people on the importance of not taking too much, leave some behind, and how that is done. That

is something that I feel, is a missing part of what's going on right now.

KM: Yes. Something that is missing out of the park's management priorities.

KKM: Yes, I think the priorities are make sure the land that we have is kept, so that there is no more people building roads and stuff like that. To keep it the way it is, and to try and protect it the best we can. Which is awesome. But, the part that is missing, besides keeping the land and plants, is to keep what we have as our natural resources, like the 'ōpihi, the fish, the regular stuff that we as kama'āina who live here, always thought was important.

KM: Yes.

KKM: If it wasn't the 'ōpihi, the fish, and all of that stuff, it's important. If not for us to go out and eat that day, it was for us to gather and share.

KM: Yes. You've brought up another really important point. It's not just the 'ōpihi, any limu paha, and i'a.

KKM: Yes.

KM: But comes up onto the 'āina too. So it's more than just science, biology and geology, it's also culture.

KKM: Yes!

KM: You see, if you can go holoholo, and your 'ohana can pass that practice on; you would also be passing on the values of why we do it this way.

KKM: Yes, perfect.

KM: So the park, I guess it can't be exclusionary, like "We take of this 'āina, but you can't go pick palapalai." But then gathering rubbish bags full of palapalai may not be a traditional and customary practice.

KKM: Yes.

KM: Just like 'ōhelo. In your ancestor's time, not just anyone would come up here and gather 'ōhelo. You offer first.

KKM: Yes.

KM: E Pele, eia ka mohai a'u i hā'awi iā 'oe... This is a gift/offering I am giving to you. E 'ai ho'i 'oe i kekāhi, a e 'ai ho'i au i kekāhi. You eat some and now I am free to eat. You didn't just go take. And this is right out of kūpuna writings.

KKM: Nice.

KM: So I think we need to find a balance to really integrate this into the park in a meaningful way.

KKM: Exactly what you said, balance. That's always what I feel like... That was hard when it was always more one sided.

KM: We've heard the term "robo-cop." Not even being able to humbly approach somebody and ask, "What are you doing here?" Then giving the kānaka the opportunity to explain, "My kūpuna are from here, I was practicing my right to these coastal lands, as protected by law in the 1938." [H.R. 1995. June 20, 1938, Sec. 2. (a)]. But the law also set a blood quantum, which was a racist act. Culture doesn't stop if you are only and eighth Hawaiian.

KKM: Yes.

KM: Anyway, you've got these experiences, and balance is important. One of the interesting things that was brought up in a discussion is that it's not enough to have new staff come in and take a three hour course on what Hawai'i Volcanoes is about. Is that enough time?

KKM: No!

KM: What's your mana'o?

KKM: You cannot... it's hard to put a time frame on knowledge. Especially, depending on the interpreter and how they go around. Every interpreter has their own style. And I think, knowing that you have people who were raised here, and not just the blueprint of "Here, say this." That kind of deal. And I'm not sure about what... As far as time frame, something like that, for people to learn. It's almost like you've got it, or you don't,

KM: Yes, and the learning is on-going.

KKM: Oh, every day.

KM: So I'm almost wondering, and this is maybe a little bit of an off questions. By the way, when I first started working for the park, one of the first things I told David Ames was Hawaiians believe in the power of the word. So what does the word "division" tell you?

KKM: Yeah, separated.

KM: Yes. So I recommended that they... but of course park service policy... But what I recommended to David Ames is, "We've got to stop using the word "Division. Because we are already setting up for failure."

KKM: It's true, man. There's so much, now here in the park service, that I think... And it's something that I've brought up a few times; how we intermingle and share our work. Even amongst divisions, right. Like within our division, we know when we have our helicopter. We know what we are doing out there. We're strong at the part, but when it comes to knowing what the interpreters are saying, what the maintenance people are working on. There is that like, a division. And I think it should be a little more blended.

Where we can work together and it would seem like everybody is working for one purpose. I know everybody has their own mana'o and stuff that they need to... [pauses]

KM: Kuleana.

KKM: Kuleana that they need to take care of. But I think by sharing between division a little better... For instance, you find what works for you. We are all doing the same thing. And we find a good backpack, as an example. I think they should be shared as if you are part of the team. Right:

KM: Yes. So you know, kūpuna, particularly in Ka'ū have a wonderful saying, "Ho'okāhi no 'ohana, mai uka a kai, mai kāhi pae and kāhi pae!" (We are all one family, from the uplands to the sea, from one boundary to the next boundary.) Within the park service, it's supposed to be a family to build that capacity. And as I think you said earlier, it's integrated. All have to work together for the good cause.

So if we talk divisions for just a moment.

KKM: Okay.

KM: What division in the park has the most Hawaiians in it?

KKM: [Thinking] Let me just think a couple of minutes... Well, I think natural resources management.

KM: Exactly. I think I knew the answer to that already, because it's always been the strong point, Hawaiians working in natural resources, how come?

KKM: Because we have connections.

KM: Yes, connection. And not just words on the tip of the tongue but a way of life, "Aloha 'Āina!"

KKM: Yes.

KM: So now, let's go back to the idea, is a three hour orientation enough for someone who just got off the boat?

KKM: No.

KM: And I would put the law enforcement rangers in the same category. And if you disagree, please say so. I would put the new interpreter, the law enforcement rangers, the superintendent, the chiefs of whoever and whatever. Put them in the field with kānaka that are in natural resources.

So, are you a cultural person also?

KKM: I mean I grew up here.

KM: As a Hawaiian.

KKM: Oh yes.

KM: I don't think you need to hesitate if someone asks you, "Are you a cultural person?" For Hawaiian, your kūpuna – Honua ola (living biocultural environment). Everything of the earth is alive, and your culture is a reflection of all of that.

KKM: Yes. Oh yes.

KM: You shared that when papa took you down, or uncle, for 'ōpihi, you go wipe 'um out?

KKM: No!

KM: That's a cultural practice. We need to pass on those kinds of values to the younger generation. It's not enough to just go out lalau, "Wow, I better take 'um now, but somebody else going get 'um."

KKM: And you know Kepā, I think it's sad, but it's something that's going on now, that people are not teaching our keiki the right way to really take care of what we have.

KM: Yes.

KKM: And now, it's more of a look at me show, and take as much as you can.

KM: Yes!

KKM: And just taking, taking, taking, and not have the good foundation of knowing when, how much, and what to take. I think like, and I always said, "How come we don't have more here in the park service, more cross training?" Park interpreters spend two weeks here [resource management]; we spend two weeks in interpretation, so

we have an idea of what they are saying out there. Because actually, we are the foundation, we are the ones that are [tapping the table].

KM: 'Āina! That's the foundation.

KKM: Oy yes.

KM: And you folks are on...

KKM: 'Āina.

KM: The foundation every day.

KKM: Yes. And what I meant by that, finding theses special ecological areas, and protecting them by putting up these barrier fence lines, and then we go in and actively manage in those areas. And I know, almost every single one of the guys that I work with, it's because you have to love it to be here!

KM: 'Āmene! And that's cultural also.

KKM: You cannot just... Like a lot of people came, and then they left, "Oh no, why are you guys even doing that?"

KM: "Too much work."

KKM: Yes, too much work. But the guys who stay around, you can tell, they are connected in so many different levels

Like the week before last, we had this major rain storm. So my crew had to go out there and inspect. After all the rain, and all the run off and all the stream crossings, we had to inspect 187 miles of fence line. SO we go out there, and you think about what they are walking in. Mud, rain, everything you can think about. And they have to go out there and still work, now. Repair, fix the damaged areas, go with the chain saw, gut the limbs that are crushing our fence line. Doing all this labor-intensive stuff, and then come back here, and do it again that next day. Now, that was two weeks ago. So we got 'um all inspected. And now, the wind storm. So last week they had to check 'um all over again.

KM: Yes.

KKM: And then they come back and you can see the dedication, all of them showed up, every day because they wanted to be here. They want to be part of the bigger picture, right?

KM: Yes.

KKM: Taking care of this, and having that connection to the 'āina, to what we are protecting, you need that buy-in.

KM: Yes.

KKM: And it takes certain people, certain special people that are going to stick it out. And the people who stick it out and do it. That's the area where the park should look into; these people are going through the grind, doing everything they can, and look at them. They are a highly productive crew. Look at them, they are always happy, they work well together. We need more of that cross training. Because a lot of people look at us, and I was even told from other divisions, looking down at the natural resources staff. Look at me, I'm all stained up, puka shirt. Because I cannot keep one shirt clean. Every day is dirty.

KM: Yes, you're not work inside, the VC, or out under the cover...

KKM: Yes. And so coming here, having that cross training, then they can see why we cannot keep our clothes clean. Like if I have to go to a meeting or something, I have one [chuckles] clean shirt in here.

KM: [laughing] A dress shirt.

KKM: [laughing] So I going put that on.

KM: But you know what, when I think about visiting parks, and the experience, I would much rather speak with someone who I can tell has been on the land, than someone who looks squeaky clean. Never be shame of that, and go to the meetings the way you go to work. Your work clothes, that's what it's about...

KKM: My point is, having people go out there do the work, then they come back and still want to do it for years. And check this out, I had guys who were here for like eight years, ten years, where you can tell they loved the work. But they could never get one permanent job.

KM: 'Auwē!

KKM: So that is one part where we lost a lot of good people, because we didn't have that [full time positions]. So then now, you come down to us as supervisors, managers having to retrain people, who you kind of tell... "I going train these people, and then they are going to leave."

KM: Yes. So in the long run NPS is losing money by not hiring properly?

KKM: Yes.

KM: Kānaka, local, dedicated. You know, "aloha 'āina" for too long was used as words on the tip of the tongue, but it's a way of life.

KKM: Yes.

KM: And you need those people that have aloha. And in this case, 'āina is the living environment.

KKM: Yes, yes. It's hard now, I know with the park service and budget constraints and all of that stuff that I hear a lot of times. But just noticing when you have people on for a couple of terms, you know there's a need, why are you rehiring the same people on the same terms. Or just a little different terms. But I think there is place where I think, instead of too much overhead, I think we should start focusing in on the foundation here at natural resources management, and have more long term job opportunities.

KM: I think that that is an interesting idea [discusses Samuel Lamb in the 1930s, when NPS staff were naturalists, and the relationship between environment and interpreters. He also tried to get the park to integrate cultural interpretation... See main study for background details of 1937.]

...Hawaiians don't see a division between the natural environment and the cultural landscape. They are all one and the same. The culture is born from the natural environment; it's all the same family.

KKM: Uh-hmm.

KM: Maybe that's something to see if the park can pick up better. I love your idea about this cross over training, they you'll learn how the park really runs. And then when

you are out in the field, I'm sure there are times when you've stumbled across places, whether it kūpuna resting there, or petroglyphs, or walls and features. These are all important things.

KKM: Yes.

KM: They add value (not economics) to why this is protected. [pauses] Do you have favorite places in the park?

KKM: You know, I feel like the majority of the park, it's still special to me. But it's more of the back country where I did work. Like some of the areas, if you go mauka, and you get to go around the 6,000 – 7,000 foot elevation, and you get to see the entire park, and the landscape down to Halema'uma'u. While were working up there, yes, it was harsh conditions, but for me, some of those hard times are real good memories. And I also connect that with my grandpa's stories; his telling me that they used to contract people, and they worked all the way up Mauna Loa, and all these stories that he used to tell me. That's why it's special to me. I remember my grandpa doing the same fence lines. The visual I have looking makai, mauka, those are the areas that have the feeling. Where it's special to me because I have with my grandpa, and his story, and my story; my current crew and what we do up there. Some people don't even realize what is going on. They are interpreting something else, or something else is going on. We're up there at 6,000, even 9,000 foot elevation and doing all those fence lines.

Those areas for me, like mauka, that is a really special place for me, and then, any place along Kīlauea and Halema'uma'u, it's beautiful. And then going down to Keauhou, 'Āpua, Halapē. Those areas it just ties back in to my start in here the park. Pre working with the park, the places I went with my grandpa. Him showing me, "This is where the moi stay; this is a good place to pick 'ōpihi; this is where you throw you net." All of that stuff. The history of the goat corral, all of that kind of stuff.

KM: Yes, I think your grandpa was there when he made the corral, I think above the Pu'u Kapukapu area.

KKM: Yes.

KM: After they put it in, a new plant, previously unrecorded here, grew out. I think it's a Canavalia, or 'āwikiwiki.

KKM: Hmm.

KM: So there are plenty areas in the park... IF someone asked you, "What is the most significant place in the park?" What might your answer be?

KKM: It would always have to be Halema'uma'u because, the glow, the activity that's going on. So I kind of think.

KM: Well, it's got a legacy that spans generations from your ancestors, back.

KKM: Yes, and the stories. From Hi'iaka, Pele and there's so much. I like the front country, but I, personally, I enjoy the back country.

KM: I think you enjoy the solitude too.

KKM: Yeah, like when I'm around here [his office in the mixed 'ōhi'a forest], it's okay, it's beautiful.

KM: Yes, but you know, even here has changed. All that invasive understory.

KKM: Uh-hmm.

KM: Back in the 1970s, that was all pa'iniu!

KKM: Wow?

KM: So last year, the first time I drove here after years, I was shocked. There's still little clumps of pa'iniu and the 'ohe (Isachne), some of the 'uki, almost no pa'i niu. Before, pa'iniu was under everything. And I would have thought that that would still be the same, since this is the management area.

KKM: Right.

KM: But, the job is big. And earlier, you mentioned Kahuku... Before we started, you shared some background, and I want to go there in a minute. But if it's not inappropriate, you were talking about papa, "this is where I go get moi, this is where I get 'ōpihi, this is where I go get 'āholehole..." Where their named area where you folks would stop, and I know it was a long time ago.

KKM: Yeah, You know, it was just like a lot of... He wouldn't tell me the exact names, or maybe he did and I forgot.

KM: Yes.

KKM: But visually, I still remember, like the point, and what side of the point to go, and what side not to go.

KM: Was the 'Āpua, Halapē, Keauhou?

KKM: Yes, and the certain rock structures and how the reef was. He would explain to me where the flat reef is, so the net not going to get caught up. if you throw.

KM: Yes.

KKM: So stuff like that. So when I go, visually, I'm home again.

KM: Yes.

KKM: I still remember all of that stuff that he showed me.

KM: That's a very interesting thing. Of course, the 'āina has changed radically. But that's the natural process.

KKM: Yes.

KM: Did you folks visit Punalu'u, what they called Queen's Bath?

KKM: Yes, yes.

KM: Pau now, but you remember?

KKM: Oh yes, I remember.

KM: And the Pu'u o Hakuma, a little over towards the Kaimū side. Then the other way, you go to Poupou, Ka'ili'ili, and then Waha'ula, Pūlama, and down to Kamoamoa, Lae'apuki.

KKM: Uh-hmm.

KM: So those places have changed, but is there still significance in your mana'o?

KKM: Oh yeah! For me personally, I mean like what was there, and the time I spend with the people. Oh definitely!

KM: One of the cool thing about Hawaiians, I think, you look at the landscape, even though a new layer has lain over, those things are still there.

KKM: Oh yeah!

KM: May I ask you another question before we go to Kahuku, and some of the other places. We'll go anywhere you want to go.

KKM: Yes.

KM: [describes process of developing the next thought] ...I just want to ask you mana'o about it.

When you travel this 'āina now [pointing to land area on HTS Plat 863], because Pele has changed it.

KKM: Yes.

KM: So now when we go from Pūlama into Kamoamoa, and I'm not as ma'a as you are. And then to go from Kamoamoa to Lae'apuki... Would there be, in your opinion, would there be value..." And you know, NPS, they love signs, even if they are not spelled right, or in right location; they put signs all over the place. But I wonder would a recommendation be to ... Even as there is some talk about reopening access to Chain of Craters Road (dozing has occurred in affected areas).

Would there be value in putting small signs are various places, like where Waha'ula is, or Ka'ili'ili, the heiau at Kamoamoa, and the ahupua'a boundaries?

KKM: Of course, of course! People should know it by its real name.

KM: Exactly. Like now [pointing to the area on HTS Plat 863], it's all "Kalapana Extension."

KKM: Yeah.

KM: Guess what, Kalapana is not even on this map, it's still over here [indicating east of the map], cause this is Kapa'ahu, here.

KKM: Yeah. It's just like anybody else, if you change your name as a person, the person not going change.

KM: Yes.

KKM: And the places that you remember, you hope they will remain the same; and for that place to not have the same name and significance, no!

KM: Just because someone got off the boat, and said, "This is normal now." But they forget you get generations of normal before you.

KKM: Oh yes.

KM: So may we include that as a recommendation?

KKM: Yes!

KM: And I don't mean to plant seeds, and if you disagree, just say "no."

KKM: No, I think that is important to have each... You know a lot of places that people know as the name now, it was just because somebody went there and they called

it “Scouts Island” or something.

KM: Yes. Let’s give a good example, “Thurston Lava Tube.”

KKM: Thurston Lava Tube.

KM: Now, he was the anti-Hawaiian, he no more aloha for Hawaiians, and they call him “The father of the national park,” because he fought for years to get the park established, even played some games to get it done. So they call it “Thurston Lava Tube.” The native name...

KKM: I didn’t know that about Thurston.

KM: Hmm. [Discusses Thurston role in overthrow of the Queen and the Hawaiian Monarchy. (See section on park development in main study.)] But there are beautiful native names for the area.

KKM: I know the native name.

KM: They native name, Kaluaiki, is the collapse pit crater.

KKM: Kaluaiki.

KM: And we know that because of old Hawaiian records and early surveys. Tūtū Kawena. Onaona’s kupuna, collected another name for the tube itself, Nāhuku.

KKM: See!

KM: Nā-huku is The protuberances, you know the stalactites and stalagmites?

KKM: Yes.

KM: Like when you go down Hilina Pali into some of those caves, some of those caves, and you see the stalactites, like that.

KKM: Yes, the stalactites.

KM: So that’s what Nāhuku described.

KKM: Hmm.

KM: So to me, like you were saying, the change the name, they pollute the name, change, “Scouts this” or...

KKM: Thurston Lava Tube. [chuckles]

KM: Yeah, Donkey Mill.

KKM: Yeah, Donkey trail or whatever. Yes. That’s why I think, as a kanaka, I like know, I want to respect the ‘āina; I want to respect this place, and give it, it’s rightful name. call it, and pass that on. Because like, you know, nobody want to be called something different. You treat it as a living, breathing environment.

KM: ‘Ae. ola ka ‘āina! A living land!

KKM: Yes, and the Hawaiian believed, “You don’t own the land, the land owns you.” You take care! You do everything you can to make the land better, and make everybody who comes there know.

KM: Yes. And that is supposed to be the founding philosophy of the park service. So it shouldn’t be so we can get a count, “Oh we had 10,000 people today. Maybe we don’t have the capacity to take care of the ‘āina with 10,000 people today. What’s the kuleana? It’s to take care.

KKM: Yes.

KM: So carrying capacity is interesting.

KKM: Yes.

KM: So kānaka also get carrying capacity. We were talking early a little about the Puna, Keauhou, Kapāpala 'āina. Then something happened, and Kahuku came into the park.

KKM: Yes.

KM: And now Pōhue came into the park.

KKM: Yes, Pōhue. Oh you know speaking from just living through the process of trying to... From the park service and how the areas were acquired, and the way it was, I'm going to use the word, "sold" to the people of Ka'ū. It was told that the park service was going to hire... Which they did try to hire, as much as they could, residents of Ka'ū. But was to also keep Kahuku Paddocks 1, 2, 3, and 4 as an active paniolo center. [Figure A-21]

KM: So we see a map here, the area identified as 1, 2, 3, and 4.

KKM: Yes [chuckles].

KM: Those are paddocks from Kahuku Ranch, right?

KKM: Yes. so the old... Kahuku Ranch, when we acquired Kahuku Ranch, it was still an active cattle ranch.²³

KM: Uh-hmm.

KKM: And there were a lot of cowboys that were... [Knock at the door, recording paused.]

KM: ...Okay, Kahuku Ranch, paddocks, conversations with kama'āina. Do you remember the names of some of the people who were at the meetings?

KKM: You know, I don't remember a lot of the names that were there. But man, I remember this one woman, and I am so bad with names. But I remember her coming up. She was an older woman, she grew up in Kahuku Ranch. Her parents used to be active ranchers. They would raise their cattle, and now her kids are cattle ranchers. She came up and asked, why did the park service let Kahuā Ranch come in. The made Kahuku Ranch get rid of all their cattle, and the land was sitting for a while, and then Kahuā Ranch came in. I don't know how that went happen. But Kahuā Ranch came in and started grading Kahuku for free. And so she was disappointed, because of some of the cattle they had to remove from there... She's from Ka'ū, with cattle in Kahuku, and she asked, "Why are they letting Kahuā, from Kohala, come in a graze their cattle?"

²³ "July 3, 2003, Kahuku Ranch became public land, part of Hawai'i Volcanoes National Park. The Nature Conservancy helped bridge the \$22 million purchase price. As part of the National Park system, Kahuku is managed to "...conserve the scenery and natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." (National Park Service Organic Act, August 25, 1916)" (<https://www.nps.gov/havo/learn/historyculture/kahuku.htm>)

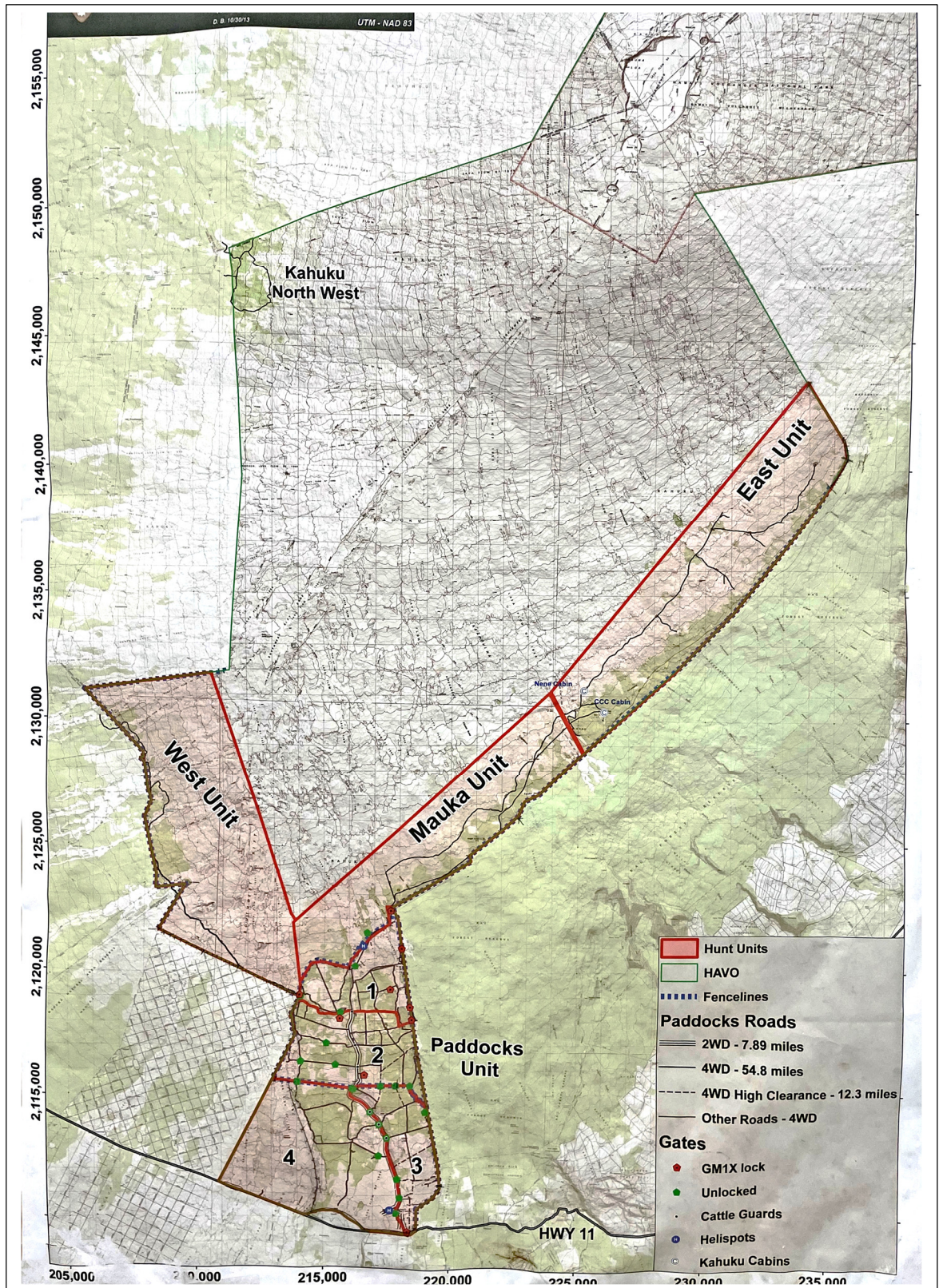


Figure A-21. Copy of Upper Kahuku Unit Map (Photo KIP_6333), Identifying Selected Areas Discussed During Interview (Original in HAVO Natural Resource Management Office)

KM: Yes.

KKM: She was upset, and until this day, I still didn't find out the ins and outs of how Kahuā got the rights to graze their cattle there. Then again, i can see how the people of Ka'ū are already starting to get a bad taste for the park service, by coming in saying that they going do this and this, and then they bring somebody else in, so it makes it bitter for the people that were there prior. Right?

KM: Yes. So they original concept was that people in the Kahuku area were going to still be able to paniolo and...

KKM: So what they said was, "In the paddock areas, these areas were going to be set up to represent the paniolo era of Hawai'i. So there would be the possibility of looking into hiring ranch cowboys just to show that throughout history, there was this point of history which was the paniolo era. And that was what Kahuku was going to be about. The paniolo era, and we would have Hawai'i Volcanoes as separate, historic, connected to Pele, and for the visitors, that would be the attraction. At Kahuku, it would be the paniolo era.

KM: Yes. And you've brought up a really important discussion. First, the study that we are doing, I want you to know that concept is... and it's going to be long... But you will get a full set of the study, not just your oral history contribution. We want you to see how your history fits in with this broader history.

KKM: Okay.

KM: Now let's go to you comment about, so Hawai'i Volcanoes has Pele, Kīlauea, Mauna Loa like that. And Kahuku get the paniolo.

KKM: Uh-hmm...

KM: [discusses the 1916 Organic Act establishing Hawaii National Park, and the absence of any reference to anything Hawaiian, cultural landscapes or themes. (See main section of study for details.)]
 That remained the case until the "Kalapana Extension, when your 'ohana, like Waipa, Keli'iho'omalū, Pe'a, Hauani'o and all other fight and said "No." Out of love for their land, they did not want the park to go in and have the 'ohana relocated.
 [Discusses various plans and proposal that were raised between 1935 to 1960 as the Puna additions were condemned and made a part of the park. (See main section of study for details.)]
 So back to your comment, it was good that they at least acknowledged, by the time Kahuku came around, get the cultural story.

KKM: Uh-hmm.

KM: So the paniolo story, is there a museum or a little activity going on out at Kahuku now?

KKM: No.

KM: Are there staff out there?

KKM: Some.

KM: Are the staff from there?

KKM: Right now, they tried as much as possible to hire from Ka'ū. But the staff that is there now, from Ka'ū, is maintaining the trail. And so trails that were set aside to visit the pit crater, some of that stuff.

KM: Yes.

KKM: Nothing to do with the paniolo era.

KM: So, there is still perhaps, a little lack of trust?

KKM: Yes...

KM: [Discusses earlier interviews with kama'āina of Kahuku Ranch (see excerpts in Oral History section); and hope of setting up interviews with a few Kahuku are kama'āina for this study.]

[Referencing Resource Management Map of Kahuku on wall (photo taken)]

We're looking at a map, "Kahuku Hunting Units," so there is East Unit, Mauka Unit, West Unit, and then below are the paddocks 1, 2, 3, 4. Are you folks doing trail work in the mauka lands, like Kahuku Northwest?

KKM: No [chuckles]. At this point, everything mauka of the cross fence. [pointing to locations on map] So this fence line right here. Everything mauka of this, is not open to the public. Makai is open along this road here, and there are trails that... We don't have it indicated on this map, but there are some trails that walk out to the Pit Crater Area. [Pu'u o Kahuku?]

KM: So the Pit Crater is makai?

KKM: Makai of the cross fence.

KM: I see.

KKM: So a lot of the paddocks which were... They way those ranchers had it, as far as the cattle ranch. They had it together over there. It was pretty sad to move in on them. But anyway, all of these going up here, for visitors, as far as open house days, that's where they can go.

KM: I see, sort of between Paddocks 3 and 2?

KKM: Yes.

KM: So this is all mauka of Highway 11. You'll really like the old testimonies of native of Kahuku, kūpuna that were born as early as the late 1700s; they describe Kahuku. And Ahu a 'Umi is not just the one in Keauhou. There are Ahu a 'Umi at other places. And you were bringing up that 6,000-7,000 foot elevation trail.

KKM: Yes.

KM: Well the old trail and battle areas, and various sites. There are features all along there, so we know that there needs to be significant archaeological work done up there.,

KKM: Yes!

KM: You guys are up there in the field. I would imagine that you are discovering sites at times.

KKM: Yes. You know that Ahu a 'umi, I am familiar with that area. I went there working for Kamehameha Schools. SO I got to spend some time up there.

KM: Awesome.

KKM: And as far as I saw, we got to fly that area, and we hiked around the areas like that. As far as any cultural sites, there were definite old trails up there, but we didn't come across any significant house structures, or heiau, or anything like that.

Where I traveled throughout the whole area. But as far as on the bottom section [the lower paddocks], all down here, closer to the road, is here I saw stuff down there.

KM: Yes. That was still good 'āina for kūpuna. One of the things in the study is to provide background on all of the Māhele – Kuleana claims made in the various lands. Here at Kahuku there were 30 or so claims recorded—taking into account the impacts on the Hawaiian population after western contact. By 1848, there were still some 30 native tenants who claimed land in Kahuku. Haumea is one of the names, Kawaha, Nahe... there are families, and each of them documented house sites, dryland agricultural sites.

KKM: Yes, that's what it looks like.

KM: They would grow dryland kalo, 'uala, kō and things like that. And they would always kuapo (exchange). You go makai you get this in exchange for your crops. You go into Wai o Ahukini... Is that in the park or not?

KKM: You know, as far as the makai side of the park, that they just purchased, Pōhue. I went there prior to the purchase in the 1990s, and then the park purchased it last year, so I went back down to check it out. So I'm not that familiar with that area.

KM: Got it. It's good, I love that 'āina can be protected and preserved, but it should not be exclusionary. It should also integrate community knowledge, values, and what you were talking about earlier, there has to be a kānaka presence.

KKM: Yes.

KM: So how do we get kānaka to want to work?

KKM: You know, to try and get people that are knowledgeable and feel like what they are doing is going to make a difference. It's hard to have somebody with strong tie, and yet you feel like your land was taken from you [chuckles], and then you work for somebody who took it away from you.

KM: Yes.

KKM: So it's like, to have that connection, and somehow, the connection can be better where it's like they can have buy-in to what they are doing that's going to make a difference. And I think then, they will have some success having kānaka that really know the area there.

But a lot of it, from what I've learned is like, you promise somebody something, it's better not to promise anything...

KM: [chuckling]

KKM: ...You cannot promise somebody the world and then give them nothing. So like this one, the bruises from being, in a way told something, and then not getting it done, it really stings. And because Ka'ū is such a small community. Man, there's this... when we go out there, you can tell the people are watching us, telling us.... You know, you go to the service station, The locals no like the park service, so they want to know, "What you guys doing up there?"

KM: Yes.

KKM: My best answer for them is, “I work natural resource management, and we’re just doing what we need to do up there.” But there’s this sense that there is push back from the residents there. And I think a lot about places that you are familiar with. I think about places where I used to go, not here in Kahuku. But why I can feel for them is because of Hāmākua. My Grandpa Medeiros, he would take me up. He was a really good hunter and I would go mauka with him.

KM: What areas?

KKM: Pāpa’ikou, Pepe’ekeō, Hakalau. So mainly my grandpa was Pāpa’ikou, his main place. And then for access to the ocean we’d always go to certain places where we park and then go down. I remember hiking up with my Grandpa up Pāpa’ikou side. His style was the same thing, He would only take a couple dogs, catch what he can, and bring home. Only for eat, that was all they wanted it for. Get enough for feed the family. So his trails, we would hike it, and my grandpa would have us carry... See who would raise watercress down in his section, a little more makai of the trails. And in the morning, we would pack ‘um up and then plant watercress all over his trails. We’d go up, and most times we would catch something. And then on the way down, us kids would harvest the watercress that was growing and my grandma would make stuff.

But I get all of this connections and now I cannot go. So it’s hard when they tell you, you cannot go up there anymore.

KM: This idea of make a park and then it’s exclusionary.

KKM: Yes.

KM: Real quickly, “interpretation.” For a while I taught cultural interpretation for the park service. I spent time at Grand Canyon and Harper’s Ferry... But there is a concept, “We interpret because we want people to become aware. And if you are aware, you can have appreciation.” So we are interpreting the resources, so now you’re aware of what they are, so you can gain an appreciation for them. And then the fourth concept is if you have appreciation, you can take care, be stewards and protect.

KKM: Uh-hmm.

KM: And that’s what we want. People to not sabotage the work. But when it’s exclusionary... How many time have you gone to repair a fence that somebody cut threw? I’m just curious.

KKM: Oh, I’m trying to think of the number. Plenty!

KM: You go ‘Ōla’a, or where... Some people just don’t think about their kuleana. It’s more about this [gestures, money], how much I going get, not about aloha ‘āina.

KKM: Yes. So like the people of Ka’ū, we took their place. But the park service, the way they look at it, there weren’t many people who could access out there.

KM: Yes, ranchers controlled everything.

KKM: Yes, ranchers controlled it. So if you know the ranchers, you could go up. but being that that was such a small community, almost everybody knew the ranchers.

KM: Yes, some ‘ohana and plenty “outlaw.”

KKM: Oh yeah [pfft], Ka'ū is like famous for that. Plenty people just go in there, outlaw, illegally. The ranchers has access up there.

KM: But the historical record is very interesting... [Discusses traditional customs of collecting resources, bird catchers, and only one native tradition of pig hunting, and in that tradition, the pig, a demi-god, killed the hunters. Hunting as practiced today, is a post contact (1778) practice. Also discusses the creation nesting ground for 'ua'u an 'ua'u kani on the mountain lands by modifying outcrops, little overhands, and c-shapes, to serve as rookeries; similar to the idea of creating loko i'a.]

KKM: Uh-hmm.

KM: So like when you go mauka in Kahuku. Some of the features may have been improved bird nesting areas.

KKM: Hmm.

KM: So they created these places so they could collect during the season. But it was sustainable. If you take everything today, like your water cress. You went huki root and all?

KKM: No, 'oki.

KM: How come:

KKM: So they grow back [chuckles]

KM: Exactly, and that's what we need to instill in among the 'ohana.

KKM: Yes.

KM: And we need the manager's of the land to not just let it be exclusionary. People will think, if they no can go in, there must not be any value.

KKM: Yes.

KM: Mahalo! This has been awesome. And secrets or special places you want to tell me about?

KKM: [thinking]

KM: This interview will be transcribed and returned to you. It will take a little while. No one will see it, no one will hear it. You will be able to edit, correct, and fix what needs to be fixed.

KKM: Okay.

KM: Then after you agree, it becomes a part of the study.

KKM: Okay.

KM: The park is important because of all of these resources. But it's also the practices.

KM: Uh-hmm. No, I think just the importance of the area that we work, and the reason that we do what we do. We are, and I know that I am connected to this 'āina. And that's why I've been here for so long, and that's why I continued doing what I do, because I feel like it's important. But the only gripe, if I had any, is making sure if we do encompass these areas, before we go and decide, we're going to fence it off, and we're going to hunt it. Get more information, go and gather everybody and then come up with a plan, not [tapping the table] just a blueprint of what you do,

“Fence ‘um, eradicate them, fence them, eradicate them.” Restoration, right.

KM: Yes.

KKM: There’s a lot more than that, and I feel like there is a missing step in balancing what really went on there, and how we move forward from here. How to really show and appreciate this ‘āina. Why this ‘āina was here, why did they use this, what was the importance of the area?

KM: Sacred places.

KKM: Yes, and you know you need to be careful with too many people visiting certain areas.

KM: Yes.

KKM: Know that so you can come up with a real good plan on how to... Like you said, if you give people knowledge, then they will take that in and be stewards of the land. Once they know where they are going and the importance of the area, they will be more connected, more willing to kōkua, yeah.

KM: Sure. Even the malihini.

KKM: Yes, even the malihini.

KM: So I wonder if there are some place... The park has close to 360,000 acres. Is it necessary for people to be able to travel over all of it?

KKM: [thinking] There’s people that if they are educated properly, maybe. But in general, no.

KM: So not the guys just getting off the bus?

KKM: No, no, no! If you get people that are going up there for cultural practices, and you share with them, “these are the weeds that we’re not going to spread up there, and these are the things that you do to clean your gear.” Just make sure they are educated with that part of the things.

KM: Yes. And as you said, for the practitioners, how to gather.

KKM: Amounts and give them that package. It’s hard to for the park to be able to let only so many people go up here. But there has to be some kind of way that if you can let some people go visit areas that are closed off/

I think for the park, before they have a perceived plan of what they want to do, and just have a blueprint, do this. But each area is special.

KM: Yes. And going back to the 1916 Organic Act, the intent as spelled out was to create a place where people could “recreate.”²⁴ Play. I think that is a flaw in the concept. You don’t go play in someone else’s church.

KKM: Uh-hmm. True.

KM: So how we tell the story is important. I would love to be able to see you, on top of all the other work you have to do, be able to spend time with the interpreters, give

²⁴ ...The tracts of land on the island of Hawaii and on the island of Maui, in the Territory of Hawaii, hereinafter described, shall be perpetually dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people of the United States, to be known as Hawaii National Park... (An Act To Establish a National Park in the Territory of Hawaii, Approved August 1, 1916 (39 Stat. 432))

them a sense of what it means to be a kama‘āina. If they are already in the park service they should have a level of sensitivity, that it's more than just a GS step up to somewhere else.

[Discuss NPS policy of transferring employees for step up, thus disconnecting them from place...]

KM: Have you worked with any of the archaeologists?

KKM: I worked with Jen Waipa, and with Summer Roper, Keola Awong, and Laura.

KM: So you were out in the field with them sometimes, or telling them that you'd seen something, and send them out to go look?

KKM: The biggest time was when we had the fire out in Nāpau. Some of that was revisiting some areas with Keola or Summer.

KM: Sure. So the Pulu Factory area?

KKM: The factory areas, when the Nāpau fire burned everything and exposed a lot of stuff. So a lot of stuff that was overgrown was re-exposed, so I go to hike some of that stuff with them. And when we were bringing people from off-island to help with the fire. And me, as liaison that was connected to some of these crews, and we'd go out there. And if I find any kind of feature, I would make sure they would avoid it. And then go through the proper chain and call either Keola or Laura Schuster at the time too. "This is what I found," and recommend they go check those areas out. That's how I got to work with the cultural people, and also when we are doing new fence lines, we have to make sure it's all clear and they monitor the area.

KM: You know, you brought up two names, one is your 'ohana...

KKM: Jennifer Waipa.

KM: Yes, and the other is Keola Awong. That kānaka presence in CRM is gone now. You wonder if there isn't a way to encourage more of that presence?

KKM: Yeah, you know it seems to be the education and the title, is the mana'o.

KM: Yes.

[Discuss issues with palapala versus actual experience and cultural connections.]

KKM: Yes, exactly.

KM: That's good, at least you have the ability to see something, and you are going to recognize it, and you are able to tell people.

KKM: Yes for sure.

[Discusses methodology and approach to conducting the study, relying first on primary source Hawaiian language accounts and other firsthand accounts.]

KM: This has been really nice. Thank you. Is there anything that we should have touched on that we haven't?

KKM: I don't know is there anything that you wanted to cover, that you need to go over? I'm open to discuss.

You know, a really other good person for this area [pointing to HTS Plant No. 863] Paul Keli'ihō'omalū. He is Uncle Robert's son, and very knowledgeable about these 'āina, and he works with us in the park.

KM: Awesome, good to know.
[Review various maps in packet].
Have you done any fencing along the new area in Kahuku?

KKM: [Pointing at location outlined on the Kahuku Hunting Unit Map] All of this area here, this boundary line. All of this.

KM: Yes.

KKM: And then all of this.

KM: So where the alignment of dots are on the map? And the green going up, marks the other boundaries?

KKM: Yes.

KM: So this upper area is not fenced?

KKM: It goes up to here [pointing at location Wai'ōhinu side of boundary]. This is the last GPS marker.

KM: And is there a name there? (I can't read it.)

KKM: We refer to this unit as East Unit.

KM: Kapāpala Forest Reserve... just looking to see if I can find some identifiers.

KKM: This is the old stone wall, and at the 'Āinapō Trail.

KM: Okay, good. So fencing is basically along the dotted line, then along the solid green line up to about here?

KKM: We came up from the stone wall, another two miles. We are contemplating on going a little higher. But I think it's just below the 8,000 foot elevation where we ended.

KM: Okay. So there's a trail through here, towards the "Nēnē Cabin." Looking further mauka on map, I wonder if this is part of that old trail where the other Ahu a 'umi occur?

KKM: So right around here [area of lateral trail section] to the boundary line, it has to be about 8,000 feet.

KM: Okay.
[Takes photo of map on wall.]

KKM: A while back, I got to go work and visit that Ahu a 'Umi [in Keauhou]. I don't know if you ever met Dale Fergerstrom.

KM: Yes.

KKM: Dale used to come up there with us and he KS security at the time. Dale really knew about the area... [Discusses background and importance of having kama'āina out with contractors, so that they can understand the significance of the area.]

KM: So good, I'll go ahead and get this transcribed and back to you as soon as possible... Mahalo! I think we're good.

KKM: Yeah.

KM: Nothing else.

KKM: No, I don't think so. But you know him [The young man that had come to the door a few minutes earlier.]

That's Aku Hauani'o's boy, and I think that being able to know or hire people who, like 'ohana. Over here, he has buy-in from the start.

KM: Yes.

KKM: And he like doing this stuff. And like I mentioned earlier, one other person that would be really good to interview would be Paul Keli'iho'omalū. He works here in the park. He's Uncle Robert's son, as far as a lawai'a at the ocean. Down along the Kalapana coast, he's the man.

KM: Good... Paul, will try to do that. We also sat down with Aku. And what is this young boy's name?

KKM: Ikuwā.

KM: Ikuwā, we knew Ikuwā when he was two feet tall.

KKM: That's him.

KM: Mahalo nui... end of interview [and go see Ikuwā]

March 17, 2023
Paulette Kaihilani Ke, Tammy Ann Ka‘awa and Nohea Ka‘awa
Oral History Interview – Kahuku and Ka‘ū Lands
Hawai‘i Volcanoes National Park TCP Study
with Kepā & Onaona Maly and Nainoa Rosehill

Paulette Kaihilani Ke, a member of the HAVO Kūpuna Consultation Group, was born at Pahala Hospital in 1952, and raised on Kapapala Ranch for 18 years. She then moved to Wichita, Kansas for college where she received her education through Hawaiian scholarships. She is descended from native families of Kapāpala and other ‘āina of Ka‘ū; and also a descendant of ‘ohana from Puna who were displaced from ‘āina when the NPS condemned lands for the “Kalapana Extension. She kindly coordinated this interview, inviting several individuals, two of whom, ‘ohana members of the Ka‘awa line were able to participate in the interview. Both of them have personal knowledge of Kahuku and adjoining lands—their families having been employees of the Kahuku ranch, and tied to several ahupua‘a in Ka‘ū. (*Figure 22*)

Tammy Ann Ka‘awa was born in Kona in 1960. When she married her late husband, Dave Ka‘awa, they lived on Kahuku Ranch for 28 years. Nohea Ka‘awa was born in 1983 at Kāhilipali, Ka‘ū, and descends from several native ‘ohana of both Ka‘ū and South Kona. She is currently with The Nature Conservancy (TNC) and helps oversee ‘āina that is managed by TNC; as well as being engaged in other preservation and conservation efforts in Ka‘ū.



Figure A-22. Paulette Kaihilani Ke, Nohea Ka‘awa and Tammy Ann Ka‘awa
Photo No. NR_7526_031723 (Courtesy of Nainoa Rosehill)

These three women shared a number of important personal experiences about the ‘āina of Kahuku, Kapāpala and other locations, and also offered important mana‘o on practices of the past, and how NPS might better implement its responsibility for the ‘āina it controls in Kahuku.

Review, editing and release of interview transcript was completed and the releases were received from:

- Paulette Kaihilani Ke (April 28, 2023)
- Nohealani Ka‘awa (April 25, 2023)
- Tammy Ann Ka‘awa (verbal release following review on May 23, 2023)

Selected Topics, Observations and Recommendations Discussed During the Interview

- Speak and keep the traditional names of places.

Adaptive reuse of historic wooden ranch fence posts:

- Historic wooden posts from the old ranch fence lines, are usually made from native hardwoods, some of which are now endangered species. Many of these woods, like uhiuhi, māmane and kauila are sacred and represent the kinolau of Hawaiian deities.
- As fence posts are changed out salvageable old posts should be preserved, and distributed among cultural practitioners for the manufacture of traditional Hawaiian tools. Woods may also be donated to hālau and schools for adaptive reused in cultural practices.
- To some extent, Hawaiians feel cut off from conducting protocols because of the intrusion of tourists in our sacred areas.
- It was recommended that the park service set up an access system for natives of the Kahuku area and other local people of Ka‘ū—longtime residents with attachment to the land—to coordinate access from Kahuku, so that these residents do not have to drive all the way to park headquarters to get signed in.
- When you access the ‘āina, clean up after yourself.
- It is important to be able to perpetuate traditional practices and to pass them on to future generations. If you can’t access these place, and teach, also doing it in a Hawaiian way; the culture ends.
- Many of the plants, particularly in the upper Kahuku region, are used for medicinal and ceremonial purposes. We’re in the forest for hula. Whatever you got to go get, like ‘ōlapa, kūkaenēnē, ‘ōlapa, kanawao, kawa‘u..., these are all important to passing culture on. The ‘āhinahina population (perhaps around the 6-7,000 foot elevation), was also deemed important by the NPS.
- “Mauka off of Mauna Loa Road there are ‘Āhinahina with lavender hues throughout. People ‘aihue (stole) and harvested too many. Rangers fenced them off and stopped people from walking the trail.)”

Eradication of ungulates [pigs and goats]:

- There's concern about how NPS is handling the program. But management and care for the watershed is considered to be very important. One of the problems is that resource managers can't just fence off an area, then get rid of the animals and walk away. Doing that just allows the invasive plant species to explode, making natural restoration almost impossible. It's necessary to manage the resources, and be good stewards.

Group: Questions about what the national park proposing to do?

- The proposal is to protect the resources, and also provide access. Part of the NPS mandate also calls for people being able to "recreate" on the public lands.
- Prior to this it is necessary for the NPS to conduct thorough archeological inventory surveys to understand the nature and scope of features across Kahuku.

Discussion the area mauka of Highway 11 and Concurrence with NPS interpretive programs:

- I personally like what they get going on at the mauka ranch area, where they get their information center; they do guided tours all in here. I like their trails. And you cannot go up higher.... I like that if they have to recreate, I know families that go up there and recreate and they also host tourists. I like that they do the Saturday cultural kind of event like, 'After Dark in the Park' kind of stuff. I don't know what they call that..."Coffee Talks?" On Saturdays, people come in to teach you about kapa making or the history about certain chiefs, lei making, and stuff like that. I like that. I like that the schools can utilize this as an extension of the education system.

Native and Kama'āina Employees are Necessary:

- It is important to have employees from Kahuku and neighboring 'āina be the ones who share the information about the 'āina.
- Native Hawaiians and kama'āina should be educated and trained as a necessity to be employed. Employing Local people will empower them and their quality of work too. They will feel vested with pride in themselves and for future generations.
- If we don't have a lot of qualified people for these jobs, the National Park could provide the training to put them in those kinds of positions.
- Because the people from this area that know the land, they love the land. There's a difference from somebody who just comes from somewhere else.
- We can have junior ranger programs like they provide for in the National Park in Volcano. They take the high school students, they give them ranger jobs. I don't think they did that for over here. Something they can implement for the future.

Pōhue – Concerns and Recommendations:

- The coastal lands of Pōhue recently added to the park should not be opened to the public. There are too many sensitive features there — caves, burials, petroglyphs and other places of importance. Also, there is no one managing and controlling access.
- Develop a protected right similar to that of the Kalapana Extension for the Pōhue region. But the blood quantum is not appropriate. When the ranch managed the land, the employees of various cultural backgrounds were granted permission to travel on the land. But everyone knew that they were responsible for the place as well. You don't take care, you don't go.
- As far as Pōhue I still have my reserves. I really feel they should push that through the legislation to get it approved so that we can gather just like Kalapana does. There should be full access for us to these areas. Not, "Oh you can go on the trail." That we can already do.
- Not like you go move from Connecticut, come over here you get one driver's license now, you one Hawai'i resident and they can go down. No, you got to show your lineal descendant or cultural affiliation to the 'āina.

Interviewer Question: So for Pōhue the recommendation is that the access is to kamaaina only?

- Yes. Not even just kamaaina because we wouldn't allow Hilo and Kona families to just come and go holoholo. So Ka'ū 'ohana. But if those with the right to be at Pōhue choose to take in their guests, that's okay. But it also means they are responsible for them.
- The people from Ranchos want to drive down a road to get to Pōhue. It's worrisome for the national park to allow access for recreation by outsiders. Look at what they're facing, they don't have the enforcement. NPS needs to resolve that issue.
- There should be kānaka rangers. People who love our place so they will mālama when they are working.
- Regarding Pōhue, we need to hear more. The 'ohana who have the kuleana (Māhele period 'āina) in Kahuku should be the first people asked about what the future looks like at Pōhue—working on everything from access to protection, and passing the 'ike on.

Group question regarding NPS title to the land based on the history of land loss:

- NPS should identify and engage those 'ohana who once rightfully lived here and owned the 'āina.
- NPS needs to know and understand the genealogy of the 'āina—the relationship between named places and our ancestors.

No Commercial Helicopters Allowed:

- Group is opposed to commercial helicopter over flights. Paulette Ke has expressed opposition for years, and the problem still exists.

Inappropriate “Offerings being left all over Kīlauea:

- Group: is concerned about the kinds of ho‘okupu that are largely left by foreigners at Kīlauea. They are not like the native ho‘okupu which have meaning and go back to the ‘āina.

End KMC Occupation of Pele’s ‘Āina:

- It is also recommended that military occupation at KMC be terminated. The military needs to go. They’ve done so much destruction on our ‘āina and they are continuing to do so.
- And so when we see people disrespecting, being in places they shouldn’t, it kind of causes a disruption in that natural connection of our piko.

(Permission given to turn recorder on.)

KM: Okay... If I ask you something that you don’t want to answer, just let me know. Or switch the subject. So, it’s March 17, 2023, and we are here in Wai’ōhinu with Paulette Ke...

PK: Yes,

KM: ...Tammy Kaawa and Nohea Kaawa. And we’re going to try and record some history of Kahuku, Ka’ū, and relationships to place, what’s happened, what should not happen, so what the future might be as well, if the park service is a partner in this as well. And also at Pōhue, since as of late last year, it was taken into the park. And I do have a set of maps for each of you as well. And We’ll have a some maps here to reference too. [Registered Maps: 1112 Kahuku Ahupua’a (D. H. Hitchcock, Oct. 1875); 1677, Southwest Section of Ka’ū (Emerson, Lyman and Dodge, 1894); and 2388, Kapāpala, Ka’ū (Baldwin & Wright, Jan. 8, 1907).] With your permission, Nainoa will also pa’i ki’i every now and then. We’ll just holo mua from there. And I think I have this right, start with oldest [looking at Paulette Ke]...

PK: No, last I checked I was the youngest. [chuckling] Okay, I don’t know a lot about the Kahuku area.

KM: Well, we’ll also touch on Kapāpala. But we’ll start from here, because Aunty, you helped bring these two wahine together.

NK: Mahalo!

PK: And I know Darlene wanted to join us, but she had a medical appointment today.

KM: Okay, and what is Darlene’s last name.

TK: Vierra.

PK: She was a Beck. So Darlene Beck Vierra. And her mom, and my dad were brother and sister.

Group: [Discuss background Papa Beck of Keaukaha.]

KM: Okay, let's start. Introduce yourself, when born, where... and your kūpuna as you mentioned earlier, Punalu'u, Hīlea, Kapāpala.

PK: Yes. My name is Paulette Kaihilani Ke, and I was born in 1952 in Pāhala, and raised at Kapāpala Ranch. That was the piko for my mom. She was born at Kapāpala, and she was a Nuuanu.

KM: 'Oia?

PK: The Nuuanu family that was from Maui, but my papa and his brothers decided to fan out. One went to O'ahu. My papa went to Kalapana...

KM: Under the last name?

PK: Nuuanu.

KM: Yes, from the name, Nuuanu, I thought you had a pilina to 'āina within or adjoining the national park – "Kalapana Extension."²⁵ And the name still pops up in the historical records.

PK: Yes, because we have 'āina there. My mom's dad is a Nuuanu. My Tūtū is a Kekoa from Wai'ōhinu, but born at Hīlea.

KM: Makai or mauka a little?

PK: The village was down there, mauka side of the highway. And my dad is a Ke, his mom was a Kamana Kapele, from... There was a small village above Kalapana, it's beneath the highway now. It's Kehena.

KM: Okay, so I think the 1955 eruptions buried the area.

PK: Yes. So papa, my mom's dad and grandma Sarah, grandma and grandpa, Aola Ke, lived right down the hill from here, many, many years, until they went hā'ule. So mom, out of ten children, mom and dad only kept four of us, the rest were all lawe hānai.

So, the oldest one, my brother, lived with my tūtū, but they were right next door. And it's interesting, because my parents split our māhoes. And another interesting thing is my dad was a māhoe, my mom is a māhoe, and I have māhoe sisters.

KM: Wow, strong DNA.

PK: Yes, Ka'ū people are known for their māhoe. So anyway, the oldest māhoe was raised by tūtū guys. They were next door. And mom and dad raised me, skip a brother, and the fourth child they kept, a māhoe and then our eight. There were ten of us. So anyway, I act most of the time like I am the oldest, boss people around... [laughing]

²⁵ Martha Nuuanu is associated with R. P. Grants 3681, 1005 and 2659; at Poupou—109 acres, W.J. Stone estate; 49 acres, W.L. Stone estate; 320 acres, Nuuanu et al; 33.7 acres, Nuuanu et al. (Martha Nuuanu Moae (Martha Hauhia Nuuanu), Antonio Kaipo Nuuanu, Harry Nuuanu, Henry Mahiai Nuuanu, Paul Nuuanu, Paul Keai Nuuanu, Annie Nuuanu Quihano (see C.S.F. 10,708 and 10,709

KM: [laughing]

PK: The class room where I teach, I love to boss them around. But I am a retired teacher from Hilo, and I love education. So I worked for the state, and then I heard about the foster grandparents program, I joined, so I work through the state. We don't get a lot of pay, but the reward is even better. And it's our children, our future. And they will grow up with my mo'opuna. My daughters were all born and raised in Kansas. I went college there on a full ride from all different Hawaiian scholarships. I attended Pahala Elementary and Ka'u High School, and graduated in 1970. I lived on the mainland for 31 years, and came home in 2001.

KM: Oh wow!

PK: My baby, Noe, came home, she lives in Hilo, Kaūmana. And my second daughter, Nalei, she graduated from the University of Kansas, and then came back, She loves school and language. She went back to 'ōlelo Hawai'i in Hilo, and she is now a teacher at Nāwahī.

KM: Beautiful.

PK: And so, I have six mo'opuna, and I wanted more. [laughing] You know is Hawaiians, we love 'ohana.

KM: He lālā ola!

PK: But we all [Looking at Tammy and Nohea], come from big families. They are our future.

KM: Okay. That's why this is so important. If we can capture glimpses into the stories that you share – what it was like, and what your kūpuna said, that will pass on.

PK: Yes.

KM: Because you folks are still here.

PK: They were good teachers too! My tūtū, there were hard and strict, well I thought so, but, they were great teachers. I learned from Kaihi... I was named after Kaihilani, my mom's parents. My papa was Paulo, thus, Paulette. But my tūtū's name is an 'ohana name, Kaihilani (The gate keeper). I remember when I was little, I asked my mom, "Mom, what does Kaihilani mean?" She said, "Oh, like hemo skin!" "No way, you wouldn't name that." She laughed and then tūtū scolded here, and she said, "No." But it's an 'ohana name... But I ended up loving Kansas... [Discusses background and life in Kansas, raising her children on a farm...] My oldest is in Arizona, and she's almost pau with her doctorate in education. And it's like "Mom, I'm so busy this summer, can I send my kids home?" "Oh yes, come."

I missed Hawai'i all the time I was away from here, but I learned a lot from my tūtū guys, because the taught us simple things. Things like you should know. Like we went to Punalu'u... We didn't have a lot of cars or money, so once in a while when we went to Punalu'u, we did everything, 'au'a kai, holoholo, and we got every kind of limu you can think of, and i'a. And then we went home, and my tūtū said the best medicine for any women that are hapai is limu. They have the best iron; better than any capsule you can buy. So every time mom was hapai, they were at that beach.

My siblings and I were born like... I believe they are called Irish Twins. Where two of us were born in less that twelve months.

TK: Yes, within one year.

PK: Yes, a twelve month cycle. Most of us were that way. Mom rested one year...then she had the mahoe's.

TK/NK: [chuckling]

KM: Nui ka hana!

PK: They didn't have TV. [chuckles]

KM: No more, plenty aloha, but no TV.

PK: Okay, I'll be quiet now.

KM: Mahalo! Mahalo nui! [Looking at Tammy]

TK: My name is Tammy Ann Kaawa. I was married to Dave Ka'awa who lived at Kahuku Ranch. I was with him for 28 years at the ranch. Figure it out [chuckles].

KM: Beautiful, nice. Your kāne worked the ranch?

TK: Yes.

KM: You went out holoholo with him too?

TK: Yes.

KM: Makai, mauka?

TK: Yes. From mountain to the ocean, we gathered... that was our livelihood. We hunted, fished, brought home for the families. Like if we went fishing, we'd bring everything home, we divided among the families.

KM: Māhele, yes?

TK: Eight different coolers was shared among... We went hunting, brought back smoke meat, kālua pig, maile from the mountains for parties. That was our livelihood, was more for living off the land. We also had our own garden at the ranch.

KM: Yes. The main ranch complex when you enter in, the houses down there.

TK: Yes, the bottom section.

KM: Junior Molcilio was near your folks?

TK: Junior Molcilio was up mauka.

KM: Okay, mauka of the highway.

TK: Yes. On the ranch it was Booney Medeiros, Gilbert, then Dave's house and then... [thinking] Julian, Dave, Gilbert and then Nam, Nelson Ka'upu, that lived on the bottom section.

KM: Okay. So that's forgive me... And then again, my memory is not so swift. You turn in the ranch and go makai and had the houses there?

TK: Yes.

KM: That's the area you're talking about?

TK: Yes. The bottom section, yes.

KM: Mocilio mā were closer to the highway?

TK: Was the mauka side of the ranch, yes.

KM: Mauka side, yes. Okay.

TK: Correct me if I make a mistake.

NK: No, you're good.

KM: Okay, good. We're going to come back and visit this and things that you've spoken about. Did you tell me when you were born?

TK: No.

KM: [chuckles] You no like?

TK: No, I was born in 1960.

KM: Awesome, okay, good. Your family was here in Ka'ū already?

TK: No. My families from Kona side. I married Dave from Ka'ū.

KM: Yes. May I just ask your Kona family?

TK: Perez-Carvalho, Puerto Rican.

KM: Okay. I'm just trying to think because we've done so much oral history throughout Kona, I wasn't sure if by chance...

TK: I have no Hawaiian ties even though I was raised more with my grandmother Adeline Lewi who raised me?

KM: Lewi?

TK: Lewi from Kona. I do not know too much... She married a Lewi from Waimea.

KM: Yes.

TK: I don't know too much about my grandmother's family other than her father originally came from Ka'ū. As to the names and stuff, that, I do not have access to.

KM: Okay. Mahalo.

TK: I was raised more with the Hawaiian style versus the Puerto Rican style.

KM: Yes. It's interesting, you can tell there's a difference when you get kānaka pilina, relationship...

TK: Yes.

KM: Versus other people at times.

TK: Yes.

KM: Again, I don't mean to be maha'oi to any of you folks. Like I said let me know... If it's junk, let me know okay?

PK: May I ask her a question.

TK: Yes.

PK: Is it true what I heard about Dave? That he touched every fence post at Kahuku?

TK: I believe that to be correct because he was the fence man and he took care of everything.

PK: Yes. And he also went and made sure he touched everyone. That was like a goal? Is it true?

TK: Yes. It had to reach his specs. He had learned how to plant a fence post from Gilbert Medeiros.

PK: Medeiros.

KM: Okay.

TK: It had to be a certain way. If it shook or something, it's yanked out and replanted.

PK: An art?

TK: Yes.

KM: Yes. Makai lands up to the mauka lands where the ranch was?

TK: All.

KM: Out of curiosity, do you remember what kinds of woods the fence posts were being made from?

TK: 'Ōhi'a.

KM: 'Ōhi'a mostly okay. I know in the early days, māmane, uhiuhi and other...

NK: 'Ahakea...

KM: Yes. 'Ahakea, kauila.

TK: I know there were fence posts that were already there and still...

KM: And still pa'a?

TK: Yes, still...

KM: That's how some of those old Hawaiian woods uhiuhi, kauila, 'aiea, koai'a...

NK: Lama...

KM: ...lama like that... Because of the nature of this landscape lasts forever.

NK: Yes.

TK: Yes.

KM: In a way you would think that maybe... Forgive me for interjecting this... Would a recommendation, a potential recommendation be because you see these woods that were just named... All of them are a part of kinolau, body forms of deity, there's a sacredness to these woods...

Group: [Agrees]

KM: So, if fencing is being redone should we try to save those woods? And potentially provide them to Hawaiian craft artisans, people hana no'eau that do things like that you know. Or just burn 'em up in the fire pit and no worry about them?

PK: I think you can... Kala mai... Maybe to some schools around us and see what they can create with it. And then they can keep it as a history, I don't know.

KM: Okay. That's a part of one idea, save the post and use them wherever can. If you need to do some replacement, what do you think? Kāpae just throw away or? Or maybe adaptively reuse is a nice term that the Haole's like.

TK: If you can reuse what you have that is something that Kahuku Ranch always did was reused what they have. Take it from one place to another if it was still good.

KM: Yes.

TK: And then also if cannot use you could use for firewood or whatever, it would be still used for some kind of food source.

KM: Yes.

TK: And also the ranch went into electrical fencing, you had the outer rim pretty much all fenced, barb wire or hog wire, whichever. A lot of the inner fences were all electrical.

KM: Okay. And then again Nohea, we are almost there...

PK: Can I ask her another question?

KM: Yes.

PK: Maybe everybody. You know the 'ōhi'a wood, if it's burned can the ashes be used like towards paint?

KM: Yes.

PK: Our students are making their own 'ohe kāpala so they can make their own to wear kīhei and they can use that.

NK: I think it's the ash mixed up with either kukui and even coconut.

KM: Little bit oil.

NK: And coconut milk that's what makes it metallic.

PK: That's what Kiona was trying to do with the kids today at school.

KM: You can. And that was a practice even for tātau.

PK: Tātau, yes.

KM: Back to the woods again for a moment. Some of the woods that we're talking about now like uhiuhi particularly and kauila, koai'e perhaps they're critical habitat, threatened and endangered species.

NK: Yes.

KM: Not anyone can go just cut down one tree but if we have these historic items, adaptive reuse is an option? Should be an option?

NK: If that's already the function of the wood.

KM: Yes.

NK: I wouldn't recommend harvesting anything that can serve as a seed bank for the now. And then I see using replacement wood, like for kālā'au for example we wouldn't go get the koa or 'ōhi'a but rather now the...

KM: Kūawa...

NK: Guava, yes.

KM: Yes. Or coffee sticks you know.

NK: Right.

KM: Make nice kālā'au too right?

PK: And the waiawī.

NK: And other things to make good 'o'ō instead of the alahe'e.

KM: Yes, exactly.

NK: Just because it's so scarce now.

KM: We're not talking about cutting new... We're talking about old material that say the resource managers with HAVO, Hawai'i Volcanoes, they say this popopo down here no can hold already...rotten.

Group: [agrees]

KM: Don't just throw it away maybe, yes?

NK: Right. I would agree with that.

KM: Adaptive reuse and education.

NK: Yes.

KM: Education is so important.

TK: I agree with that.

KM: Mahalo sister! [looking at Nohea] Who you are, tie and all of that?

NK: Oh.

TK: She got the memory.

NK: I'm Nohea Ka'awa, I was born in 1983. All my life I thought I was born in Wai'ōhinu ahupua'a but I wasn't, it was Kāhilipali in a house right down the road that no longer exists.

KM: Oh, interesting.

NK: My birth certificate says, "Pāhala." [chuckles]

KM: Of course.

NK: I was born at home, second oldest from a family of nine. My mom is where I get the Hawaiian from. My grandfather is David Haili Kaawa who married Juliana Wahine Kaupu, her father was McKinley Kaupu and her mother was Rebecca Kekai Puou and on my grandfather's side his mother was Mary Maele and his father was David Haili Kaawa and it goes back to Ipa'awa'a, Keaweaeulu, Lonoakai and Kalaulipaliuliahueaokekoa on my grandfather's side, much more names than mentioned. My great, great grandfather was actually a bird catcher in the Ka'ū forest reserve. My grandfather had moved to O'ahu for some time in his life and he came back here to work for the plantation because this is where his grandfather was from.

KM: 'Ae.

NK: As far back as our genealogy goes on both my grandfather and grandmother's side they come from Ka'ū. Punalu'u Ahupua'a is where our family kuleana lands are, Wailau, Ninole, Kaunamano. And then on my grandmother's side is more the Kahuku ahupua'a, Pākini nui, Kamaoa, Waiohinu, Manukā areas and Kalae

KM: 'Ae.

NK: So that's it.

KM: 'Ae. Mahalo, may I ask really quickly... The Punalu'u kuleana, under a name?

NK: It's under Ka'awa.

KM: And of course, big names. Do you remember by chance hearing the name of your kupuna kuakahi, great grandfather who was a bird catcher?

NK: His name was David Kalauli Kaawa.

KM: Kalauli.

NK: Yes. And he was mentioned in an interview that was done by [thinking]... I want to say it was a Kauwē.

KM: Yes. Tūtū Kawena interviewed... there was an old man, Kauwē...

NK: Was in an interview and then when we were doing the timeline of the genealogies that's how we put it together that that was my grandfather.

KM: Interesting.

NK: One day I was actually up in the Ka'ū Forest Reserve, we came across this rock stack; we was like asking the archaeologist, "what do you think this is?" These 'iwi came flying right over us and they kind of did this, you know their screeching screen door sound?

KM: Yes.

NK: And then we just came to the conclusion that perhaps that's the body of a bird catcher.

KM: Yes.

NK: Certain trees that I've come across in the forest and I feel the tree and I feel like it's my great great grandfather who was a bird catcher. He must have known this tree because it's so grand and it's just so...

Group: [agrees]

NK: They make themselves known.

KM: I got to go look through the Boundary Commission testimonies. Kahuku itself and going across all of the Ka'ū forest lands, 'Āinapō towards...

NK: Yes.

KM: The testimonies by elder natives born as early as the late 1700s and into the 1820s and '30s were... I mean there's one hundred plus pages of testimony and names of people and where they would go and stuff like that. By the way, I should mention in this larger study that we're doing... You folks are the connection that we're trying to make...

[Describes scope and methodology of the of the current study being done for HAVO.]

...Relying on primary source, native Hawaiian language accounts that we're translating and early historical accounts that document the pilina, the relationship that kupuna have, I would say even today, even if you don't see them, you feel them...

Group: [agrees]

KM: They get with the 'āina. Just like you said, "I go mauka and I see this magnificent tree or I see this āhua, this mound of stones and I wonder. Did my tūtū, my kūpuna know this place?" Beautiful!

NR: That is what we talked about at Kaiholena when we met up there because my tūtū is an Akamu Ma'ele, and we talked about how the Ma'ele is no more as there were all girls in the last generation. Nice to know the name.

NK: Yes. I married into the Kahula Mahuka 'ohana. My husband carries Davis, but his great grandmother from Wai'ōhinu, Abby Kahula, she's a descendant of Kekūhaupi'o who was buried in the Pālahulu Ahupua'a, which is the land that we live on. His mom's side is Mahuka, and they have kuleana lands right below Pu'u Makaanau. And his grandfather's side of the family are the Kepo'o's from Hana. Kaleo and Kepo'o family.

KM: Yes. Wow!

NK: My husband and I have two children, Leahi and Kaiko'o, we love to do the same thing we were taught in our family. We go holoholo, we dove pretty much of the Ka'ū coastline and because I knew so much about the ocean, a friend of mine was like, "You know, you should come work in the forest," and I was like... [chuckles] But if you know a lot about the ocean it correlates with things up mauka.

KM: Yes.

NK: I worked for the Division of Forestry for some time, about a decade and then moved on from that. And now I work at The Nature Conservancy.

KM: Awesome!

NK: I love mo'okū'auhau.

KM: So The Nature Conservancy has where?

NK: Kaiholena, Keaīwa... They just kind of gave up the parcel at Kahuku...

KM: Yes.

NK: Because they did have that little parcel there and Kona Hema.

KM: Do you folks go into Kūmauna?

NK: I do.

KM: You do?

NK: Yes. That's forest reserve, that's outside of The Nature Conservancy boundary.

KM: I see, so Kūmauna himself is?

NK: Makaalia?

KM: Okay.

NK: Aside of that you know we... I work with collaborators, with different non-profits throughout Ka'ū.

KM: Beautiful!

NK: Like the Kahua 'Olohū, and we manage access for the Waikapuna area, Pōhina, Pā'ula; those are all of the places I venture to often.

KM: May I ask a question, and it doesn't need to be a long story, but...
 [Recorder off. Group discusses some issues with preservation of sites around 'Imakakōloa, Makanau and Kohaikalani; altering of sites, so access to previous parties was revoked.]

PK: ...My sister shared that my Tūtū Kaihilani traveled to Makanau to mālama up there. So more recently our cancer support group went up there to help mālama and plant some native plants on the 'āina... [end part 1 of 3]

Group: [Discusses status of the Heiau of Kohā-i-ka-lani as a luakini. Further discussion about an organization that was engaged in "restoration" of heiau and changing their look and purpose.]

KM: So now, things are being brought together for more pono, acknowledgement of the relationship. We could talk the same thing about Kahuku. We've got two maps out here right now, Registered Map No's 1112 and 1677. This one [Map 1112] is the whole ahupua'a of Kahuku. The Old Government Road in relationship to the current one. You come down to...

NK: ...Where is Kūlani Pali on this map?

KM: Well, I'm going to have to say that we're very close to here because Mōlīlele right?

NK: Right.

KM: Kūlani Pali would be a little further down. Kaumu'uāla is the boundary point between here and Pākini Nui, I think it's Pākini Nui. And Kalaehumuhumu between Manukā. Pōhue would be in this vicinity here.

NK: Oh.

KM: Do you folks have any mana'o really quickly, let's just say about the parks assuming kuleana for Pōhue? [looking at Map 1677]

NK: Honestly when we go to Halema'uma'u to do our protocols to honor our Tūtū Pele, it's hard to share space.

KM: Yes.

NK: Find that appropriate place to conduct these protocols without the inundation from tourists.

KM: Po'e ē.

NK: Yes. And not that we do protocol in this area during the time that I've been raised, but you know access has always kind of been cut off. And it was who you knew that would get you down there.

KM: Yes.

NK: I think if we start to delve more into the history of the aina, we can start to ignite some of these practices if we can start to reconnect to this 'āina.

KM: Yes.

NK: I think what I'm saying is we should have access, there should be designated areas for kānaka.

Group: [agrees]

NK: And then designated areas for people who just want to go and have their Hawai'i picture taken to say, "I've been there done that."

KM: Yes.

NK: But also, the important thing is this was the grounds that fed our 'ohana for multitudes of generations.

KM: Yes.

NK: And so, we still would like that, to be able to subsistence gather.

KM: Yes, okay.

TK: When you say Pōhue, you talking about Kahuku beach?

NK: Kahuku beach, yes.

KM: Yes.

NR: I know when you said the environment, especially at Halema'uma'u. Every time that we've been there to do protocol there, it's always like the peanut gallery on the side making comments.

NK: Or recording or what, just talking...

PK: Clapping, taking pictures.

NR: Your comment about subsistence, it reminded me of the "Kalapana Extension."

NK: Right.

NR: The Kalapana 'ohana, we were given rights...

NK: Because it looked like a taking from you guys right? And so, I did suggest that to Rhonda Loh.

KM: Yes.

NK: To see if we can fall into that kind of restrictive gathering. That way if people from outside want to come into Ka'ū, they got to go with somebody from Ka'ū. And if they over harvest well that's... you brought them in.

KM: Hewa.

NK: Yes.

KM: Very interesting thoughts here and the correlations. The "Kalapana Extension," as a taking, a condemnation of kūpuna lands and accesses, and fishing subsistence. There is a difference between... And as you brought it up. There's a difference between subsistence. Like you Tammy, you said we would go, we would get fish but we māhele, we divide, we share with everybody.

Group: Agrees.

TK: And it was part of our livelihood because that is our ice box down here. That is where we gather our... It's not like we going to the store and buy.

KM: Exactly.

TK: It was something that was needed.

KM: Yes.

TK: Same thing with the hunting at the mountain, it was something that was needed.

KM: 'Ae.

TK: And there's lots of beautiful places there, special places.

KM: Yes, special. Caves...

NK: Pōhaku, caves, burials.

KM: Burials... Wai 'Ahukini, coming over. Incredible places! I forget the name of the water caves. [thinking]

TK: The water cave. Water mound, you go in the sand.

KM: Yes.

TK: By the cliff get.

KM: You brought up an interesting point... That access was controlled.

TK: Yes.

KM: Tammy, when you were, and it would be the same for Kapāpala. If you didn't know anyone at the ranch, did people just go in and do what they wanted?

TK: No. You need to have... We needed to have... We had access through the ranch. And then there was someone in Hilo that had an office, later on they would have to get permission from them... Because you had worked for the ranch, you were still entitled to go down. You'd make a telephone call and say, "Hey, I'd like to go down blah blah blah..." Then we would have access to go.

KM: What an interesting concept.

NK: Nakamoto was his name?

TK: I believe so.

KM: Nakamoto? Okay. The 'ohana of Kalapana and particularly now no more chain of craters road... Every time they want to go fish at Ka'ili'ili, Lae'apuki, the other Ka'ili'ili, Āpua, Halapē and whatever's... They have to drive from Kalapana, go up to park headquarters, sign up paperwork and say, "This is what I'm doing and where I'm going." Then come all the way back down and then go holoholo.

PK: Why?

KM: Exactly what I said when we were talking with Aku and Uncle Larry Kuamo'o. Like it's not rocket science, you get a list, we know who the 'ohana are, just like you said. Nakamoto had the list of names, these are the families that worked the ranch, and we still acknowledged they have the pono, the right, but there's kuleana too.

Group: [agrees]

KM: No just go wipe out everything.

NK: Yes. We had this system in Ka'ū where if our Ka'awa family went down and we went harvest 'ōpihi or 'a'ama, next weekend say one different family go down, the Ka'ili'awa's...we would say, "Oh we just was down there, this is where we went harvest..." So go elsewhere along the coast.

KM: Yes. One is.... And people call it, "that coconut wireless," but you know the 'ohana get their own communication you know.

TK: Yes, correct.

KM: And oh wow, Ka'awa went māhele i'a with all the 'ohana so we know they were makai, maybe we not going cause we already got. That's potentially the recommendation there is cause you've already made it Nohea... Set up a system, can you imagine if you had to drive from here?

NK: I know all the way over there.

KM: From here, go up to the visitor center to sign in.

NK: We would demand they put it back to Kahuku.

KM: Just to go back and go out holoholo.

NK: If we could set up a system like that for Pōhue.

KM: Yes.

NK: I recommended that to Rhonda.

TK: Even that...

NK: Even what aunty?

TK: I forget the name of that beach on the side over here?

NK: Kahakahakea.

KM: Kahakahakea, that's it.

TK: The one right by the...

NK: Shack?

TK: No, over, Waikini.

NK: Wai'ahukini.

KM: Wai-o-'ahukini.

TK: In order for the ranch had access because word of mouth. The ranch had, once a month one rancher could go down, there was four weeks in a month. Once a month Kahuku, Delaco and then the lady that owned the middle property and then one week for rest. We'd say, "Oh can we go down," we'd make arrangements and if we get pass than we could go. It wasn't something that we would do always but it was available if we wanted to go.

NK: And when the water was nice, because it wasn't always nice.

TK: It was a long drive down, the beautiful beach. You got the cinder hill, the green sands.

KM: Yes.

TK: It was all word of mouth with respect, clean up when you leave.

KM: Exactly. Don't just leave everything.

TK: No. There was a system.

KM: Okay. That's really important.

TK: Yes.

KM: Lets go back for a moment to collection, to harvesting whether it's limu, 'ōpihi, i'a, nenu, whatever... You said that's your ice box?

TK: Yes. You take what you need only. You not going to take a whole bunch and stick 'em in your freezer 'cause you going get freezer burn.

KM: Freezer burn. And how come? What happens? The fish no breed in the freezer right?

NK: That's right.

TK: No, and it's no good.

KM: Right.

TK: You take and if you have more than what you need then you give to your neighbors, call the family. Nohea knows.

KM: Yes.

TK: It was all used.

KM: Good.

TK: Same thing with the mountain we would go harvest the pig, goat, we would get that, what you call that. I called it the monkey tail but that's not the right name... From the hāpu'u... Kakuma.

KM: Kakuma, Japanese name. Hāpu'u?

TK: Yes. We would harvest that bring it home, boil it, cut it all up put it in water divide for the family, you may make a 55-gallon drum by the time you give everybody you may get two packages if you are lucky. Everybody gets a share of the pie because that's only certain season we would go up.

NK: And to satisfy the 'ono for that time.

NR: Good pickled.

TK: And to teach. And to teach because if you don't continue then they will forget.

KM: That's right. And that's important thing if we come makai. If you no can go down access and teach and also do it in a Hawaiian way, the culture ends. And I think unfortunately it appears to be sometimes that's almost the plan. If we disconnect them long enough, they not going know.

NK: Yes.

TK: That was always the plan.

KM: I think you're right.

NK: Yes was always...

TK: I know I'm right. Was always the plan.

NK: But we don't forget, we remember.

TK: Some of them have better memories than others.

PK: And most important the 'āina remembers! The 'āina remembers.

KM: Yes. When you're going mauka, we get this practice these customs to get to the makai lands to go holoholo. When you go mauka, what kinds of elevations, what

areas? What were things that you saw and harvested? We know hāpu‘u, the kupu, the fern shoots... You would go after pua‘a?

TK: Yes.

KM: Goats?

TK: Goats. Sheep.

KM: Sheep.

TK: You would go all the way to Kapu‘a, Kapu‘a and over because we had access to all. And the forest you would go in there. There was different trails that was named differently. You would hunt that area and beautiful, the ‘ōhi‘a trees are huge. Huge, huge beautiful.

KM: You no can reach your arm around?

TK: No. Actually there was a few that was big, a root system like this and you would walk underneath.

KM: Yes. so Like a bridge underneath.

TK: Beautiful. Very old, magnificent!

KM: Do you remember any of the trail names or things that you folks would use?

NK: I know definitely... In 2013, I went out because it was around the time when my grandfather passed away, 2013 because my son was born nine months later on my grandpa’s birthday almost.

KM: Wow!

NK: I went into labour. Where was I going with this?

KM: Trails.

NK: The time of when my grandfather passed away I went out and I interviewed a lot of Ka‘ū kūpuna. Aunty Susan Pua, Aunty Mabel Kaipo, Jenette Howard, Uncle Tommy Kaniho, Aunty Margaret Dancel that was way earlier. I went and I asked them what are the stories I should know that I need carry into the future so my kids know and my grandchildren know. And so they started sharing.

KM: Beautiful.

NK: A lot of them had the same base line but they all had their little contribution of how the story ended or what happened, or their practices.

KM: Yes.

NK: When I tell the story or when I share, I encompass all of their mana‘o.

KM: Yes.

NK: For my grandfather specifically, they went up into the forest. Back in his time never used to have Dodo Mortuary or Ballard. So how they would care for the bodies when somebody passed away is they would do their own embalming with salt, pa‘akai the body.

KM: Yes, pa‘akai.

NK: Sometimes if was burial they would stuff the pulu in the ears, the nose you know. Into different places.

KM: This was during your grandfather's time?

NK: Yes.

KM: He passed away in 2013?

NK: In 2013.

KM: Hanau 19...?

NK: In 1926. He was 87 when he passed away. During that time he said that was the importance of the hāpu'u.

KM: When he was young, he still...?

NK: They did that.

KM: They did that for the 'ohana?

NK: For the 'ohana.

KM: One might expect... Was this further mauka in the forest or at the edges of the forest? Do you know?

NK: I think it was at the Wao Kanaka because that's where the hāpu'u grows.

KM: Okay.

NK: And then you know never have hospitals they did their own lā'au lapa'au.

KM: Okay.

NK: I remember one new year's my hair burnt down to the scalp, I don't know if you remember.

NK: Yes.

NK: It really went match my name, "Nohea."

Group: [chuckles]

NK: My grandpa made this medicine from the 'awapuhi and other things, 'ōlena for like the inflammation, my head was kind of yellow. Went look gross. People thought it was puss but no it was the 'ōlena. He made this thick mousse and the doctor said, "Your hair not going grow anymore you going be bald in the back because it was beyond burnt." He put the mousse every day, it was so stink but I had to lay down, face down so my head you know, relieved the headaches and slowly out of the pores my head started to poke out.

KM: Beautiful.

NK: Then he told me, "Don't cut your hair after that." [chuckles]

KM: Do you know you mentioned olena, awapuhi kuahiwi?

NK: 'Ōlena, awapuhi.

KM: Do you know if pōpolo was a part of that?

NK: No. Pōpolo was only for when we had, he would take the ti leaves, take the berries put them right over the fire and you got to drink that thing.

KM: Yes.

NK: It was so bitter.

KM: Ea and thrush kind stuff.

NK: Yes. And then even the banana.

KM: Yes the wali.

NK: Take the kīlau the baby leaf and put the banana over and he would stick it down your throat and everything would come out.

KM: Yes. So clean out.

NK: Yes. I still make oils like 'uhaloa extracted with the coconut, I add some 'a'ali'i for like pehu when you got to massage.

OM: 'Ae.

NK: We modern now, and marijuana is legalized so sometimes I use some of that stuff CBD and extract.

KM: Yes.

NK: It helps.

KM: Yes. Awesome.

NK: And then the only other time really we'd go more in the forest was for hula. Whatever you got to go get, like 'ōlapa. You got to dye your kapa or dye your kīhei. You go you find different, kūkaenēnē, 'ōlapa, kanawao, kawa'u.

KM: 'Ae. so these are things that potentially 'ohana, in these areas could also want to access up and through Kahuku.

TK: Because wherever the reservoir, there's a reservoir someplace over here.

KM: Yes.

TK: Where that reservoir is, that is where we would gather the hāpu'u because the hāpu'u was bordering that.

KM: Are there two, we went up in 2004 or so with Rally Greenwell.

TK: There's one low.

KM: Yes.

TK: Then you go further up and then there's asphalt, there's two. Then you pass that and you keep on going because you're going to be going towards volcano to meet the volcano, going up there.

KM: Yes.

TK: There's another reservoir with plum trees. Remember we took Auntie Verna up there?

NK: Yes.

TK: Plum trees, pine trees and I believe was, I going say a cottage but a small shed.

KM: Okay.

TK: The land bordered the Volcano National Park.

NK: And you could see Mauna Loa snow right from there.

TK: Yes. And then all that. And then going up that road that's also where they had that what you call that... [thinking] Silversword. That's why Volcano wanted to get the land because more so because they got wind that there were silverswords there.

NK: And we'd gather 'ōhelo too. Because I remember Mama Verna used to make the jam.

TK: Jam, yes.

NK: The pies and all kinds of good stuff.

TK: And then there originally was just a small patch, and then the pigs got into it, huli, huli, huli and then it became something big and so the ranch had fenced that off.

KM: For the 'āhinahina or the 'ōhelo?

TK: For the silverswords to keep it contained.

KM: Nice. Idea of what elevation? Was that 8 or 9,000?

TK: I have no idea.

NK: No, I think that is more like 6,000.

KM: Six thousand?

NK: The CC cabins.

KM: Oh, okay.

NK: In that area.

KM: CC Cabin [looking at Map 1112] if that is potentially... This is Nāmanuoha'alou, I think CC Cabin is maybe around here on this map.

NK: Yes. And they get one water hole too right off the side.

KM: Yes.

TK: Yes.

KM: Here's the sheep station there was a some sort of thing the water hole... There's actually several water holes and swampy areas...

NK: I remember going to the water hole and finding the old tin cans and pots still there.

KM: Yes.

TK: Dave had mentioned before when they were building the fence-line they would drop I believe it was from the helicopter, drop it down.

KM: NPS or Kahuku?

TK: Kahuku. And the land was mushy in some areas so when it landed it would sink. The people that were building them prior to his time was unable to pull it out so when they would pass and stuff they would find.

NK: Auntie Susan Pua talked about that, where the land would move, like get water under the rocks and the grass.

TK: Yes, mushy.

KM: Yes.

NK: It's in the interview if you look in the Ka'ū Forest Reserve Management Plan, Cultural Assessment...

KM: Thank you.

NK: She talks about that.

KM: In the interviews that you did... The interviews that you were doing are in the Ka'ū?

NK: Some of them... The ones that I did prior with Aunty Pele and with Aunty Margaret Dancel that was just all handwritten, we never had access to the recordings and stuff.

TK: And then there was supposed to be a trail from Kona coming right across all the way to Kapāpala pass Kahuku.

NK: Umi's Trail.

KM: Yes. That's Umi.

NK: And Uncle Tommy Kaniho talks about walking the 'Āinapō Trail and taking material from Kahuku up on that with the donkeys.

KM: Yes.

NK: Took him five nights and four days. And I was like, "Why would you go all the way up there in the cold when you can walk along the kahakai?" And he said, "Yeah but to get uphill after..."

KM: Yes.

NK: But he could preserve his food during the night, he would wrap it in the puolo, salt and hang it out. And then for blanket they would take the hāpu'u fronds the dried, burn that put the green fronds on top and that was their bed during the night.

KM: Cool.

NK: He knew where all the waterholes were particularly, Punalu'u kahawai that was the best tasting water on that trail. And you can hear it. He said you know where the water stay, you got to listen and you can hear it running.

KM: When you folks have traveled up here did you find places where there are ilina? Where kūpuna were put to rest? Or shelter caves or c-shapes or other features?

NK: Only that one burial I told you about.

KM: And that was? Mauka of?

NK: That was up in the Ka'ū Forest Reserve.

KM: Forest Reserve.

NK: Kind of near the 1950 flow.

KM: Okay.

NK: I cannot remember exactly where it was but if I went back up there I could find it.

KM: You would recognize it yes.

NK: Close to tree molds though, had tree molds.

KM: Okay.

NK: All the c-shaped shelters are more all along our coastline.

KM: [Reviews that we had digitized all the Māhele claims and awards, and from that collection, identified a number of Kahuku claims.] ...There are at least thirty 'ohana here that claimed, there were good drylands, some of them even claimed further up, I'm not sure if quite as high as Pu'u Ohohia... It's not spelled right here on this map.

NK: Pu'u 'Ōhi'a that's real far up, that's close to...

KM: Ohohia, this one is Ohohia.

NK: Ohohia.

KM: It was Pu'u Ohohia, I believe.

NK: That's where get like Pu'u Hāpaimamo?

KM: Yes, yes Hāpaimamo should be...right in around here.

NK: Right. And then Pu'u Ke'oke'o.

KM: Yes, yes. Some people went mauka and they claimed the right to collect certain things.

NK: Yes.

KM: Unfortunately most of those were not awarded, smaller house lots and things down here. I don't think that any kuleana were awarded on the makai lands of Kahuku at all.

NK: Wow!

KM: In Kahuku. Kapāpala same thing.

NK: I wonder why?

OM: Sad yes.

KM: Had the small group Ka'alu'alu, Kapāpala had some. A few kuleana. Awihi and there's a couple of 'ohana names there.

TK: Isn't there a heiau some place over here?

NK: Get. The name is slipping my mind, Malino?

KM: Mōlīlele?

NK: No, Mōlīlele is up on the pali.

KM: On the cliffs.

NK: Get one more. Kind of close to where Kalani'ōpu'u's house was.²⁶

KM: Yes. Near where he passed away I think, yes?

NK: Right, yes.

TK: You know where we hunted goats? I forget the name of it, so long I never go.

NK: I know.

²⁶ Stokes (1991:113-114), identifies several heiau in the Kahuku vicinity. Malino is one.

TK: The one with the crack... By the crack, where the gate stay on the main highway, get the crack.

NK: Oh, you're talking about more by Pōhue? Or right down by Waioahukini?

TK: Would be here somewhere in here. [looking at map]

KM: Pōhue vicinity, Waioahukini?

TK: More this side there's some kind of heiau. Some place on the lava.

NK: Yes. And then get one unexploded ordinance kind of close to that.

TK: Oh yes. That's been there for years, pass the hunting ground.

NK: Yes. Malino is what it's called, I can't remember the name.

TK: There's a heiau there.

NK: Kind of like a big rectangular up risen structure.

KM: Malino you think?

NK: Malino [thinking], I cannot remember.

TK: I just know.

KM: I think it's even recorded in Kamakau or something, I think. Okay, as an 'ohana as a group do you folks have... Even if we don't necessarily, no one will ever know all of the places where kupuna traveled.

NK: Right.

KM: They were everywhere.

NK: Definitely ala kahakai.

KM: Yes. Alaloa,

NK: We still do.

KM: Ala loa. You get the mauka alanui aupuni. You mentioned the Umi Trail.

NK: Yes.

KM: Which is sort of 6,000, 7,000...

TK: Yes.

KM: And features all along there right?

NK: Yes. And then get one Pu'uone trail too that leads right down the pali.

KM: Yes.

NK: And ties with Kanakaloloa. There's the Lua Kanakaloloa all the way by Kamilo side.

KM: Okay.

NK: Way over past Ka'alu'alu.

KM: Yes.

NK: That trail ran all the way across to the pali and that trail will take you straight down to the base of the pali then you can find that big konane board at the base with one...

KM: This is the base of Kūlani or Mōlīlele vicinity?

NK: Mōlīlele, yes.

KM: Okay.

NK: In that area.

KM: Okay. So here, [looking at map 1112] One, two, three, four these are sort of the grant hunting units vicinity I think now that the park has.

TK: What was that? Say that again?

KM: They just numbered them, original thinking right. Unit one, two, three and four, they're hunting units. Do you folks... Was your husband still living when the park in 2003 or so?

TK: Yes.

NK: He was.

KM: May I ask.. Were promises? What did you folks think was going to happen with the cattle on the land at Kahuku?

NK: I thought they just was going shoot all the cattle, sell 'em and protect the land that is there.

PK: Whatever happened to all the buffalo?

NK: [chuckles] What happened to the buffalos? Did we eat it all?

TK: The buffalos, we ate some, it was sold off.

KM: Okay.

TK: Some people they were sold and some were killed for us to eat and it was given away.

PK: I remember used to have.

TK: They could no longer keep it on the ranch.

KM: I see.

TK: There was some kind of agreement.

KM: Yes. Was there an agreement that Kahuku ranching families or Ka'ū nearby families like that would be able to still graze cattle on the land or not?

NK: Oh my gosh!

TK: Not that I knew. I knew they had it for... The national park was not going to be doing something for about 10 years, so they had up to that time to slowly get the cattle off and stuff.

We did not know that they were going to be eradicating all the sheep, pigs, anything that was not on... How do you say...?

KM: Indigenous or endemic, native.

TK: Yes, native. So they started fencing off so they could control and then they could kill.

KM: Okay. So that's what these hunting units are about here.

TK: Yes. That is... You have to put your name in, it wasn't as easy access as you would think.

KM: Sure.

TK: You did it to shoot whatever you see. Whether it was big, small or baby. It was an eradication. And if they didn't get it then they did the aerial shooting.

KM: Is it still going on? The eradication process.

NK: I don't know.

PK: Not that I know.

TK: As far as I know, yes. Because they do not want any animals here.

KM: Yes. That was for there. May I ask your mana'o about eradication? Do you understand what they're trying to do?

TK: I know that eradication means to get rid of everything.

KM: Yes, of course.

TK: I think, I feel strongly they are doing it in the wrong way because animals were always used to control the environment.²⁷ And if you have some that is too much then you take out what is too much and you keep enough so it keeps everything down.

KM: Sure.

TK: And the sheep would graze and even in the kipukas and they had found rare plants and stuff they would nibble and wouldn't destroy completely. You would cut back and it would regrow.

KM: I'm sure that Nohea...

NK: [Cell phone ringing, leaves conversation for a few minutes.]

KM: You know what's interesting is the environment, the normal that you are describing about animals always to control to keep the landscape down. That is a post western contact experience though. Even pua'a, [looking at Paulette Ke] I don't know if when you were a child at Kapāpala. Even the Polynesian pig were mostly kept at home around the place. And they would make pā pua'a in the little puka pā where the piglets could go in and out, play around and then come back in, mama would be there. The explosion of non-native species has radically changed our

²⁷ It is important to make a distinction here between the native Hawaiian environment, which evolved ungulate free and the post western contact environment. It was not until the late 1700s and early 1800s that at least six species of foreign animals—four of which were hooved grazers—were introduced to the Hawaiian Island. Almost immediately they began decimating the native ecosystems. Most of these animals were introduced to provide meat resources for growing numbers of visiting ships, with little thought about their impact on island ecosystems (it was all economics). It is true that in countries where ungulates were native, that they play an important role in managing the environment. Such management in the islands is a recent practice, and one from which many endemic and indigenous species will not recover.

Tammy Ka'awa's observation about the historic use of ungulates to manage older grazing lands is completely accurate. It is not enough to simply fence in the landscape, eradicate the ungulates, and then walk away. Doing so simply permits an explosion of invasive plant species which will out-compete the native species for growing environments. (Kepā Maly)

environment.

Group: [agrees]

KM: And for kānaka like things we were mentioning earlier about the posts, mamane, uhiuhi, 'ōhi'a, 'aiea these things, the kauila. These were embodiments of the deity that were the creative forces of nature. You offend them, you fall in a hole, or you no come back out. The idea is to strike a balance.

TK: Correct.

KM: There are some 'āina maybe that no can return, put the animals there, let the hunting continue there. Other 'āina if their mission is to "restore," is that the right thing to do? I was just mentioning, I'm sure that TNC has all sorts of fun with issues about animal control and trying to...

NK: Yes.

KM: The purpose is to...

NK: Protect the watershed areas.

KM: Yes.

NK: We need the forests for that water continuum, because the forest acts like a sponge to put it down into the Moanalaha and so I think We have 3,000 acres fenced off but the Ka'u Forest Reserve is 61,643 acres with another 3,000 that was added and that is all still huntable areas. Ours [TNC's] is just a main watershed.

KM: Yes.

NR: If I may too, the veracity of this information, people can make these stories up. My dad was saying that my uncle guys, when these eradication processes were going on there would be like these drop off places where the animals that were eradicated would be presented to a lot of families, 'ohana to collect meat.

TK: Correct.

NR: A lot of my uncles; they were hungry, so they would get but these animals were dealt with so not responsibly that a lot of the meat was no good.

TK: No good.

NR: It wasn't eradicated in a pono way.

TK: You would be correct because any shot. Normally when you're a hunter or you're hunting for your food, you would say okay only head shot kind of deal. Or if you have to shoot them in the body a certain way.

OM/KM: Yes.

TK: When you're eradicating you shoot gut shot, head shot, whatever several shots...

NR: And waste.

PK: Sad.

TK: It's an eradication process. And when you do the fencing and if you have sheep, goats and then the head gets stuck in there if you're not watching.

KM: Make like that.

TK: Even when you're trying to reforest the Kahuku area they did bring in grasses from I think it was Australia.

NK: Kikuyu and...

TK: I know kikuyu.

NK: What was the other one, get one more starts with a p...

TK: That is...

KM: Not panicum?

NK: Pau something...

TK: The lands were pushed, mounds where made, grass was brought in. That grass is a hardy...

KM: Ranch time or NPS time?

TK: It's a hardy grass.

NK: Ranch time.

KM: Ranch time, yes. They were always looking for something that would give them...

TK: Yes. It's a hardy grass. Grass grows up the tree so if you do not have something to contain it what you're trying to preserve it's going to eat 'em up.

KM: Yes. Isn't that, that's a big thing yes.

TK: To strike a balance.

KM: Yes, If you build a fence and let's just say... Eradicate all the animals and walk away from it. What happens? What's your experience?

NK: When you eradicate the animals...

KM: And you build a fence and just walk away from a place. You no maintain. What happens?

NK: If the seeds can grow, kikuyu grass you might have reforestation on its own...

KM: Yes. But typically.

TK: Your animals that normally roam, your birds that have access for this and this, if you let too much of the big grass grow, then you have your mongoose, you have your rats. You don't have places where the animals would be safe. I mean in my mind, I could be totally wrong. In my mind. When you do have something that you already cleared now you need to maintain or have a game management plan. How can we... Just fencing off and taking off everything it's like you just close off your house and say okay there and then your house deteriorates because...

KM: And that's what does happen often.

TK: The other stuff will grow, the invasive stuff.

KM: If we don't manage. It's taken two hundred years to get into the dismal place that we are.

NK: Right.

KM: If you, "Okay, I cleaned this out, no more animals, get fence around..." But all those hua, all those seeds and things. Kikuyu great feed, horrible in the forest though.

And anyway okay...

So thoughts about how do you care for places whether we know about them now or not. These storied places and lets come also to Kapāpala, Halema'uma'u...

NK: [Steps away to take a phone call.]

KM: ...Do you have? What should the park service be doing differently today?

PK: You know like long time ago, for example plantation they bought in the mongoose to maintain the 'iole. And they moemoe different times.

KM: Yes.

PK: And so it didn't work. And so it's like still a testing ground. The only pilikia I have is the kikuyu grass for example, it might be good feed but beyond that our poor forest is like who's going to help them.

KM: Yes. It's so matted up that nothing will grow under it.

PK: Yes.

KM: You lose your nursery stock.

PK: Right. You lose a lot of stuff, and who stops people from bringing their own science to it. And using our 'āina as a testing ground. And I don't like it when they eradicate animals, it's not pono. It's not pono at all. They had a life and somehow can provide food. I don't like the process of eradication and kīloi the animal.

KM: Yes.

PK: Because that's not pono. You're abusing food.

KM: Yes.

PK: It doesn't matter. Just like they wanted to build the missile site for example down at Kalae. My mom said, "A'ole we're not going to do that!" She started... It's amazing the Hawaiian telephone system. I had a lot of... ...Out of the five oldest four brothers... When mom needed help she sent out word through the boys. And you would think they were runners. Word got around all the way up here to Kahuku Ranch. It was like all the way from Keauhou all the 'ohana conglomerated on Kalae Road and they waited by the [thinking]... My family had to bring me up to date, I was in the mainland. Oh the cattle guards going down to Kalae.

KM: Yes, Kalae.

PK: And so they all met there on the grass and mom came and she said "We're going to try and do this peacefully. But we do not want the missile site at Kalae, it will kill off all our food. It will kill off the ocean, the coral, everything and we can't allow them to do that. We are not going to bare arms instead Hawaiians and our 'ohana; everybody that was born here is 'ohana. No matter what ethnic background." She started the human chain process and it was peaceful.. [Auntie shares that her mother wanted her to come home. But at the time she was on the mainland, with young children and could not return at the time.]

...When they did, they were so good. My brothers were so good, bring all their friends from up here all the way from Keauhou. Mostly brothers and all the ladies stayed at home with their babies and a few kūpuna. If you have the kūpuna in the front line they will stay there.

So mom started the human chain and stopped the missile site. [Aunty then describes a similar action in the 1980s at the Hilo airport and the formation of a human chain across the runway.]

PK It was to say that was kapu to leave us alone. Leave us the way we are. We still don't want those missiles down at Kalae.

KM: Of course.

PK: They tried every angle. I know it worked because they asked me who I was. I said, "I'm her daughter [indicating pointing at her mother]. But it was a friendly blockade.

TK: My question to you [looking at Kepā] is what is the national park proposing to do with the land? What is their proposal?

KM: Sure. As I understand it the proposal is to protect it, to do restoration and to provide access.

TK: To whom?

KM: That's the thing. Anybody who wants to...?

TK: Okay. Because the access is very limited to the very bottom here. [pointing to coastal region on map]

KM: Yes.

TK: And all of this nobody sees.

KM: Exactly. I think that... I don't think they know what they want right now, and that may be part of the problem. The archaeology here is not done. And just that 'Umi Trail and the multiple Ahu a 'Umi. [looking at Nohea] Pua Kanahale calls them the "Pahu manamana"

NK: Yes. Like the tracking GPS locational system.

KM: Yes. None of that archaeology has really been done yet. But their kuleana, the mission is to provide... to protect landscapes, not only the recent history, but also cultural practices and accesses; though a part of the mission is to allow people to have recreation opportunities.. To allow people to hike, to access the land. Access can't be willy-nilly though, yes? It's got to be informed.

TK: On the bottom section here [looking at map, mid-highway elevation] the ranch had... Before you reach all the lava here.

KM: Yes.

TK: There was main road. And every main road had a branch, you could go on both sides.

KM: Yes.

TK: There was access in all these areas here. And then you had the runway. Way down you got the runway.

KM: Okay.

TK: Then you got the what do you call this over here. The tree molds here and along here you have more tree molds and more tree molds. This here was all accessible.

KM: This section is basically I'm going to go in that corner towards the mauka Wai'ōhinu boundary and down towards the highway.

TK: Yes.

KM: Tree molds in an area towards some of the paddocks or the units?

TK: On the lava field where the air strip is.

KM: Okay. And there's a pit crater down here? Where is Pu'u o Kahuku? Do you know?

TK: Are you talking about the cinder hill?

KM: Well...

NK: Pu'u o Kahuku separates Kamaoa from Kahuku. It's that pu'u right in front of the windmills. And then get Pu'u Lokuana in the park.

KM: Yes.

TK: And that's the one with the...

NK: The cinder, yes.

KM: Pu'u Lokuana?

NK: Pu'u Lokuana.

TK: The first cinder way down. And that's the one there was cement blocks that was there, that was originally to use... It was on the hill at first for the military.

KM: Target.

TK: No for the military. Military bunkers.

KM: I see.

TK: On the... where that pu'u is in the grassland here, there is one that was still in the ground that was accessed from behind Mocilio's house. It had an entry door that went out to that.

KM: Into the bunker behind Mocilio's house.

TK: Into that bunker yes. And the bunker was still there.

NK: Yes it's still there. I went just two years ago and it was there.

TK: Yes. Tree molds all on the bottom, the runway.

KM: What should the park do regarding access? And documenting, no access without documentation first I think. What should they do in their management of Kahuku and Pōhue?

NK: I personally like what they get going on at the second ranch where they get their information center, they do guided tours all in here, I like their trails.

KM: Daily or by appointment only or?

TK: You had to call in?

NK: I think they only open so many days a week.

TK: For right now.

NK: Kind of already get restrictions.

TK: Very limited access.

KM: That's a good practice.

NK: And you cannot go up higher... I like that if they have to recreate, I know families that go up there and recreate and they also house tourists. I like that they do the Saturday cultural kind of like, after dark in the park kind of stuff. I don't know what they call that..."Coffee Talks." On Saturdays, people come in teach you about kapa making or the history about certain chiefs, lei making and stuff like that. I like that. I like that the schools can utilize this as an extension of the education system.

KM: Yes, that's good.

NK: I've taken schools up there to talk about things, share mo'olelo of the area.

KM: Are the employees' people of Ka'ū or from elsewhere?

NK: I know they had Lani, she's a Keli'ikoa she's from Ka'ū. Get DJ Kawaauhau he's from Ka'ū...

TK: There's couple, some that are not.

NK: But mainly the enforcement I think is not from Ka'ū.

KM: Do you think it's important to have kama'aina?

PK: Oh yes, definitely.

NK: It is and you know what I would suggest is that we don't have a lot of qualified people for these jobs but perhaps National Park could provide the training to put them in those kinds of positions.

PK: Yes.

TK: Because the people from this area or people from...let's just say from this area that know the land, they love the land. There's a difference from somebody who just comes... "Oh yeah, this is this, this is...versus someone that lives here.

KM: Off the boat. A step to somewhere else.

TK: Yes.

KM: Or for the GS sort of thing.

TK: And maybe giving wrong information because that is the only information they know versus somebody that is from the island or has a lot of knowledge on that.

Group: [agrees]

KM: Yes, okay pololei. Aunty, pololei?

PK: Yes, yes. I like doing good but even helping our locals.

Group: [agrees]

NK: We can have junior ranger programs like they provide for in the National Park in Volcano. They take the high school students, they give them ranger jobs. I don't think they did that for over here. Something they can implement for the future.

KM: Okay.

NK: As far as Pōhue I still have my reserves. I really feel they should push that through the legislation to get it approved so that we can gather just like Kalapana does.

KM: Restricted right to gather?

NK: Yes.

KM: A restricted right also to access certain places? This is a kanaka place and if the malihini have to go like you said to take their Hawai'i picture...

NK: Yes. And full access for us to these areas. Not, "Oh you can go on the trail." That we can already do.

KM: Sure.

TK: Yes.

NK: To drive down.

TK: I walk the trail so I know.

KM: How about...?

TK: Would it be...? When you say access, clarify for me Nohea. Is it people from the Ka'ū area or you talking people from Hawai'i?

NK: People from Ka'ū who have been here over multitudes of generations.

PK: From Ka'ū.

KM: Okay.

NK: Not like you go move from Connecticut, come over here you get one driver's license now you one Hawai'i resident and they can go down. You got to show your lineal descendant to... And not even lineal maybe because...

KM: Cultural?

NK: Cultural affiliation.

KM: Cultural descendant.

NK: Yes.

OM: And no blood quantum.

KM: Blood quantum is a racist practice.

NK: Even get Filipino families that have lived here just as long as other folks and they gather from there. The Salmo's and others, Portuguese family.

TK: Ka'ū.

NK: Yes.

KM: So for Pōhue the recommendation is that the access is to kama'āina only?

NK: Yes.

KM: Not to malihini?

NK: Not even just kamaaina because we wouldn't allow Hilo and Kona.

KM: I understand, Ka'ū 'ohana.

NK: They come with people from Ka'ū.

KM: Ka'ū 'ohana that are pilina because.... Nearly everyone in Ka'ū is connected, every Hawaiian is going to show some sort of pili now.

NK: Yes.

KM: Because the populations the drop was so...

NK: Yes. The bottleneck effect.

KM: Yes. Not open to the public. Would the public potentially, I'm just asking this so that I can know. Would the public be invited on certain days to be guided by a kamaaina? A native of this place to go visit certain areas. Like say where the ki'i pohaku are, the petroglyphs or not at all?

TK: Everybody wants to go, I call it Kahuku Beach. Everybody wants to go to Kahuku Beach because it's beautiful. Everybody wants to go to...

NK: Lauhala.

TK: Lauhala.

KM: Laehala yes.

TK: Because it's beautiful.

KM: Okay.

TK: And you got people from Rancho's because the road is right on the side of there.

KM: Sure.

TK: They want access to that because...

NK: It's kind of worrisome to allow folks to just...

TK: Yes.

PK: Yes, like they did to Kalae. All the roads.

NK: It's almost worrisome even, like for the national park to allow access for recreation by outsiders because look at what they're facing at the national park. If they don't have the enforcement...

TK: They will not have the enforcement.

NK: ...to regulate these rules.

KM: Kalapana is the great example.

NK: Yes.

KM: Now the guys coming in with their boats right?

NK: Yes.

KM: And they no more right to be there.

TK: And that's why the people were so against the original owner that he wanted to make a hotel there and they was all up in arms.

KM: Yes, in the late 1980s-90s. "The Riviera of the Pacific." [chuckling]

TK: Because of all those people would come and this here would be destroyed.

KM: Okay.

TK: I would just restrict access.

KM: Okay. Interesting. And not being in the legislature or congress, I would think that if enough 'ohana can hui together like you said... This is what we recommend, we appreciate you have set this aside for preservation. Here is our recommendation for preservation.

NK: And if others want to go in, malihini take the trail.

KM: Yes.

NK: They can walk 'em like they do, Halapē.

KM: Yes,

KM: No need ATV's?

PK: No, none.

KM: Customary access was foot. And then when kūpuna or even not kūpuna, if someone no can... We going tell you the stories about it. Maybe you going eat a little something that came from it.

NK: Yes.

KM: Okay.

NK: Or maybe you going make baby and learn the style and then go down.

KM: Not that kind recreation then.

PK: Ummm no. [chuckles]

TK: Access should be very limited. That's why the land is still the way it is.

PK: Still pretty.

TK: It has changed, more people were allowed in. It has changed some the water has changed the landscape down there. That is for sure, that is something I know for sure. Like Nohea was saying...

KM: May I ask about Rancho's road? Is there a way to control that?

NK: That's a good question for the National Park who have hired enforcement officers.

KM: Okay. And what we should have are kanaka enforcement officers.

PK: Yes.

KM: And they can explain you no need be all the kind. They can explain. When you get some, "It's my right..." I'm sorry, no it's not.

NK: Yes.

PK: And like Tammy said the local people love the aina.

KM: 'Ae.

PK: We love our place so they will mālama when they are working.

NK: And for those non kanaka, non-cultural descendants, you know, they might get all hūhū, but hey go make friends with the kānaka.

KM: That's right because then you can go with them.

NK: And they can go.

TK: Where would I fall in?

NK: Oh, you're married.

KM: You get kamali'i?

TK: Yes.

NK: You get over five generations here.

KM: Just like me, I'm in with her.

TK: Have you seen this area?

KM: I have but it's been... I was able to take Onaona down Wai 'Ahukini in the late '90s or so. We stayed, we camped down there.

TK: Have you seen this way?

KM: And I went to Pōhue and I walked Pōhue. USGS used to have a tide monitoring set up in one of the luawai, the waterholes, caves down there. I went to Pōhue but the last time I was at Pōhue was in the 1970s. But I know like from speaking with other kūpuna, the Miloli'i families, Mona Kahele and others that there's stuff everywhere.

NK: Yes.

KM: And it should be respected. Let's come to, I think we got a general sense here but I will tell you and I may cut this out if and you folks know this... Nohea you're young, you kept this. If we just sit back and nānā, only look and behind, namunamu, ho'opau manawa, waste time.

Group: [agrees]

KM: Got to organize the 'ohana. Have to create like what mama did, "this is the will of the people. This is how it will be best cared for."

NK: For now right. I have a question... Have you guys done a full... Looking back at the old kuleana land titles and Royal Patents have you any families in this area that you came across?

KM: Yes, and I'm sorry I'm not going to be able to tell you all the names.

NK: Right.

KM: Haumea, Nahe, I believe Kawaha, I know that Kaupu and others...

NK: I can find that information too though...

KM: It's a great group. I've got it, we have it.

NK: I'm wondering if in the long run the federal...acquiring this parcel should those families come back and do the land title research and find you know that's where there family goes... Wouldn't you think they would be the best caretakers for the 'āina?

KM: Absolutely, always.

NK: And would that be something the national park is looking into returning what is wrongfully stolen. Just so you know, right now in Hīlea a family has gotten back 300 acres through doing their land title research. They took Ed Olsen to court, and

because we all know it's allodial title, superior over any other title. Ed Olsen took them to court. He ended up paying more in court fees than the actual cost of the 300 acres. He ended up just gifting it back if you will to the family. And so it's being...

KM: May I ask the name?

NK: The 'Āpiki family.

KM: Okay.

NK: That's just one parcel. They had another battle down at... Throughout Hawai'i as we speak it's starting to happen. We actually have been working with land title researchers for looking into our own family lands.

KM: Good.

NK: We're looking at if the national park, if every land owner in Hawai'i wants to do what is right by the people... Then they would start helping to get them back on their 'āina.

KM: Yes. This becomes a simpler land area than say Hīlea, Punalu'u, Ninole, Wailau like that. Because there were so few claimants, and the entire ahupua'a was granted to one individual.

NK: Right. Was that Leleiohoku?

KM: Yes, it was a part of his claim in the Māhele 'Āina between the King, Chiefs and Government.²⁸ [This footnote taken from texts in the main ethnohistorical study, is added here to help answer Nohea's question.]

This information provides the park service with important background on who they should be reaching out to.

NK: Right...

²⁸ Buke Mahele, 1848:24 documents Wm. P. Leleiohoku's claim to the ahupua'a of Kahuku. During the Māhele, when *hoa'āina* were allowed to claim *kuleana*, thirty-six native tenants made thirty-eighth claims for 'āina. Seven *hoa'āina* were awarded fee-simple interest in *kuleana*. Six of the claims included forest-zone resources. These upper-elevation claims (the region of Kahuku which is within the park boundaries) mention the cultivation of *mai'a* 'e'a (mountain banana plants); and growing of *māmaki* (*Pipturis* spp.), a plant whose fiber was used for making *kapa*, and also a valued medicinal plant. Along the shore, 'ōpelu fish were cited by Haumea (one of the claimants) as being the right of the *Konohiki*, and *māmaki* trees as the right of the *konohiki* in the uplands. Salt making occurred near the shore. Both *kalo* (taro) and 'uala (sweet potatoes) were given as the primary crops grown by native tenants. While few of the claims in Kahuku were awarded, most of them appear to be in the area of the old mauka trail, where the lower forest zone remained intact at the time. Based on the broad patterns of traditional use and identification of various *wao* (environmental/elevational zones), we suggest that the claims in Kahuku likely did not exceed the 4,000-foot elevation. It does not appear that these mauka claims were awarded, though evidence of their occupation and use may still be present on the land. William Pit Leleiohoku's heir subsequently relinquished the claim (Helu 9971) in commutation as a means to retain other 'āina elsewhere. Thus, Kahuku became a part of the Government Land Inventory under the jurisdiction of the Board of Education. (See Table 5. "Māhele Claims in Kahuku Ahupua'a and Adjoining 'Āina." in the main volume of the study, for the names of 'ohana who in that period of history had residency claims in Kahuku. (Kepā Maly)

KM: ...We know that there 'ohana still around. But how do you get it so you know... they live in all different areas.

NK: They are established they probably wouldn't come back.

KM: Yes but you see maybe if there's the opportunity... I love the idea about create training opportunities so that we can get kanaka engaged.

PK: Yes.

KM: Now you have the reason. You have more than one reason to come home. Not just because your kupuna were from here... I can actually make a living, feed my family.

NK: Sustain.

PK: Yes. Sustain.

KM: Yes. Okay.

NK: That's really what the grand idea was that our kūpuna set out. These lands were stolen, we got to do everything we can to protect and preserve them from development for the return.

KM: Yes. It's hihia, very entangled but the more you research, the more we speak it the more... I know some guys going say ah well you know everyone has their own idea their own disagreements. But there's some things you just got to be able to come together.

NK: That would help the homeless situation too. And then for families who have a kuleana, of course it's undivided interest. Say we get three hundred of us on this acreage. You know what build one eating house, a sleeping house and everybody work together. They have a grandmother house to come back to.

KM: 'Ae kauhale for the 'ohana.

NK: You can have your own life but that becomes the grandmother's house where everybody comes back to. Just like Aotearoa they have it down.

KM: Yes.

NK: They got their lands back.

KM: Okay.

NK: Sorry we went...

KM: No it's good. These have become recommendations these are thoughts about how we might consider.

NK: That's one thing we never forgot was that.

PK: Yes.

NR: I never even thought of that, a grandmother's home. That's awesome!

PK: Still the connection right.

KM: Yes.

NK: And you can return to the land and grow your food.

Group: [agrees]

PK: And then you have those Hawaiians like my sisters. They too are fighting... I've been home since 2001, finally I'm hearing them. It's like you're finally trusting me. Good night. Little bits and pieces, trying to piece them together. Our 'ohana land at Kapāpala ahupua'a. What? I know we have but how? And they have the palapala. It's like the original palapala. This is like awesome right!

NK: They have the deed?

PK: Yes.

NK: We have family that still have their original Royal Patent deed in albums.

KM: Good.

PK: Yes.

NK: They have their mo'okū'auhau, they got the Kū'ē Petition that was signed by their kūpuna. My grandpa he signed the ku'e petition he was 14 in Kona Hema, I found his name.²⁹

PK: I feel like a little kid because I was given the paperwork just this past week. My sister came out with this big envelope box puts it in my hand and she said, "Here you go take care of this 'āina." And I'm going, "What the hell sweetie?" And she said, "It's in Kalapana. "We're taking care of the Ka'ū, so let us mālama over here. You go down there and start working on that.

KM: Nuuanu aina?

PK: Yes, Nuuanu.³⁰ And it's like holy cow. All these records, and they are rubber banded together. My daughter work with a real estate company, and said, "Mom I can help you, I can use my resources in the system. Let me do that."

So it went from my hand to her hand. I said, "You have to mālama this honey. The ones I gave you were only little cards. How much taxes you owe." It's so sad like how you said like the 'āina down at Ninole that was taken away from my tūtū who was still paying taxes. And nō ho'i Johnson pawned it, and he ended up taking over by scooting her out little bit, little bit and became theirs. And ended up being, the plantation...it's like what!!

KM: Yeah well... Brewer was pretty pīlau.

NK: Yes.

PK: It doesn't make sense.

NK: He [Johnson] came used, abused and left.

KM: Yes.

NK: And made money by the time he left.

PK: And my daddy was born down there at Ninole. And it's like...what! It's like okay, who's working on that one?

²⁹ The "Anti-Annexation Petition of 1897," signed by more than 21,000 Hawaiians and other loyal supporters against the move by Lorrin Thurston and others to annex the Hawaiian Kingdom to the United States.

³⁰ See Footnote No. 25 in this interview for additional background on location of the 'āina being discussed, part of the ahupua'a of Poupou.

NK/KM: Yes.

KM: Important mana'o being shared here. Can we go up to Kīlauea within Kapāpala and Keauhou? I think earlier you were talking about that you enjoy the quiet, the solitude. What are some issues that you see for the park service right around Kilauea?

NK: Well, people like to go give ho'okupu sometimes...

PK: No restrictions.

NK: And they have things that are not biodegradable, it's out of the realm of what we give naturally as a kanaka maoli.

Group: [agrees]

TK: I'll be frank...

PK: Do it.

TK: You putting teddy bears, you putting money, other stuff like that. That was never done in my time when I was a young girl. Everything was clean and the park is not doing the right by the people. By allowing that. Money was not something that was valuable to the kānaka.

It was not valuable. You give your offering with something that can be like you said degradable but not... It's very dirty.

KM: And I know you all love helicopters.

NK: Oh! That is another one!

PK: No I don't! I protest all the time at the Kūpuna meetings. And especially when they fly over the school. And we're outside in the yard with our kamali'i, nā haumana, and if there's an emergency they can't hear us with that sound.

KM: Sure.

PK: And we can't hear if somebody fell and got hurt on the playground, we can't hear.

NK: Yes, air space.

PK: I asked them if they could cut it back and... I asked plenty stuff that got snubbed at. You know... If you not going talk anyway, somebody one day might listen.

NK: Air space, the ho'okupu, people disrespecting cultural sites period. Peeing in certain areas.

KM: Oh, yes!

NK: The lua, the bathrooms down there in itself is kind of a desecration, it's like right there.

KM: Yes.

NK: But you know it's better than them being able to freely do it with tissue flying all over.

KM: Defecating somewhere.

NK: For the most part though they're doing a good job with stopping people from taking rocks. And piling rocks. I like the idea of how they get Pu'uloa with that walking trail so people are not going off of the trail and damaging our ki'i pohaku.

KM: Yes.

NK: Get it's pros and cons. People just not going to listen sometimes.

KM: Yes.

TK: I feel little bit offended, I just going to say like bringing your animals. They say like it's a service or whatever, most of the time it doesn't seem like a service animal. You let them go and they defecate. A service animal should not defecate any place. And then like for me once I seen a lady, I said, "Hey, you going to clean that?" And I waited, I had my grandchildren with me. I said, "You going clean that?" She said, "Okay." I waited, waited for a little while, she went to her car and came back. I told her, "Thank you." But you know if, maybe someone never pointed it out...would she have?

Group: [agrees]

TK: For me that is... Especially for the parks it should be for the people.

KM: Yes.

TK: Not for your... Even though some people feel that animal is like a family member and stuff but it's still different. For me it's different because we know if we got to go pee, we go here. The animal will not... That is a hardship for me when I see that.

TK: We've seen animals right here in our own parks. We get the monk seal coming up and the dog goes over there and starts barking at them. And it's an endangered species. We're not the eyes on the ground.

KM: And people no think.

TK: That is for me that's another concern besides what was mentioned also.

NK: We definitely wouldn't want to see it happen here.

TK: Because here they bring their pets here to this place. Stay on the leash or whatever. And they're able to run free. They're defecating whatever.

KM: They don't have to be leashed or they do?

TK: I haven't... If they are supposed to be leashed, if they are, I'm not sure. They're not doing it. There's no enforcement. If you were to walk or drive you going see the droppings of the animals on the side of the road. That is something that concerns me also. You do have people at the bottom... Okay, so you're allowing... That's just me.

NK: And then one thing I would love to see in my lifetime at Kīlauea is for the military to be done. The military needs to go. They've done so much destruction on our 'āina and they are continuing to do so.

KM: Like you said, even in Kahuku get unexploded ordinance.

NK: They shouldn't be housing them especially at Tūtū Pele's home, they don't belong there. They have no good function already.

PK: Were they down at South Point? The military?

NK: At one point yes.

PK: Here recently. Because you know when we had all the high winds. I get a group text, did you guys see military down there telling everybody to leave.

NK: I never saw that. I can tell you that RIMPAC was out there and after they left, our coral had uprooted themselves and there's new coral beaches out there. All of our throw net holes is gone it's all filled with ko'a now.

KM: Hmm.

NK: It could have been a combination of RIMPAC, the south swells, the big storm. It was June 16th, I think.

TK: It was when that big storm happened, was right after that. Coral all the way.

NK: Yes. From the coastline up twenty-five feet at least, all coral.

OM: Wow!

NK: We went down there it's like death it smelled like rotting koholā. Because it was like all the coral was dying.

TK: Yes. From the lighthouse almost to the boat ramp.

NK: Yes.

TK: The whole section changed, completely changed.

NK: Completely changed.

TK: And there's no Pinao Bay [along the Kamā'oa Coastline].

NK: No Pinao Bay?

TK: No Pinao Bay.

NK: It's all filled in. A huge huluhia... Like all one day Kalapana had, Pohoiki had black sand. One day we just had ko'a.

KM: Wow!

OM: Sad.

TK: Rotten, rotten.

PK: Wow!

TK: Total change.

NK: Yes. If you guys haven't gone down? Auntie have you seen it?

PK: That's what mom stopped long time ago from killing off our reefs and our ocean.

TK: The ocean has changed, the way the water moves has changed.

KM: Yes.

NK: Yes, the current. I think all of that RIMPAC coupled with that storm, aside of the constant erosion, runoff from all the vehicles that kept washing and covering the coral. We all know coral needs light to live, I think with the constant... Their immune system was weakened. It just came and...

TK: It's bad.

NK: You know.... [thinking] When you start to dissect things like you have all these different Hi'iakas.

KM: Yes.

NK: You have all these different Hinas. This one is Hina [thinking] Hinalua'iko'a is the name.

KM: Yes, like all of the Hi'iaka cause as you said Hi'iaka-makole-wāwahi-wa'a, Hi'iaka-noho-lae, Hi'iaka-i-ka-poli-o-Pele all of these... And they are all forms of nature.

NK: Right.

KM: And the kāne, Kūpā-'ai-ke'e mā, all of these are all called upon and respected.

NK: Yes.

KM: [pauses] So I'm going to let you guys go pretty soon. You're talking about practices.

NK: Correct.

KM: How about people when they go in the mountain. Say they're going to hula and you are a hula practitioner. How do you gather? Rubbish bags full or?

NK: You just take what you need.

KM: Yes.

NK: And you ask. You ask the plant, not every plant wants to give.

OM: 'Ae.

TK: And like for us when we used to pick maile we have a ridge. We'd go in make your trail going, whatever. And if you pick, you replant.

KM: 'Ae.

TK: If you pick something and it never grows, you replant kind of deal.

KM: Yes.

TK: You move a little bit of this so that you fix where you were. And then thank you and then you leave.

OM: Yes.

KM: Little bit here a little bit there.

OM: Spread it around.

TK: Yes.

KM: I love about what Tammy just said.

TK: And then it's something that you learn by like Nohea. By going and being taught this is what you do.

NK: You want it to survive for you, you got to help them survive.

TK: Say for instance when we hunted, because we hunt. We going open the trail. For us you going knock down for us you open a good trail, knock down the hāpu'u now you going back, two weeks later, because the pig is going to come back and eat the hāpu'u. Now we're going to go and now we can get our animal. And you're only

going to stay on this one trail. You're not going to be like oh, oh. This is the main trail you're going to make. And you stay.

KM: You know your discussion about that...plant again, it's so important.

TK: Yes.

KM: And it's rooted in antiquity. When we were preparing for 'ūniki, one of the mele described this process, "Pūpū weuweu e Laka ē..." To gather the verdure of Laka, and one of the lines says "Ua lū ka hua o ka maile..." I gathered this maile and now I'm going to scatter those seeds to plant them new. This is such an important practice, you give. Uncle Eddie Kaanaana when we were doing Northwestern Hawaiian Islands study. He said "Hānai a 'ai." You care for it first or you even feed it first. And then you have the right to eat from it. But if you just you know... I better take it because if I don't...

NK: Take, take, take.

TK: That's not...

KM: Take, take, take. And then they wonder how come no more nothing afterwards. Same thing with palapalai, with the maile, and whatever.

TK: Even like when I was talking about the reservoir down here.

KM: Yes.

TK: There's a river bed that goes into the forest. We actually... When Dave and I went we took the iron roof, we took the cement that we needed and then we cut the hāpu'u to plug the hole so that the water would run this way.

KM: The kahawai basically.

TK: You have your metal now like this and now you have your hāpu'u. Or vice-versa to plug the hole like that or something. And you have water running into that and now you have water for the cattle.

KM: Cool. Any questions for us or something about which we should talk?

NR: Something like that it's not... If you have to move it you can move it here or move it there. Not something that changed the entire landscape.

TK: No. It was a temporary to get water and if over time it gets eroded water goes here... And then when it's needed you go back. It wasn't something all the time.

NK: I think it's important the National Park should remember the mo'okū'auhau of Kahuku.

KM: 'Ae.

NK: That Kahuku was the son of Hala'ea. He was the brother of Kamā'oa. She was the wife of Ka'alu'alu. 'Ahukini was the wife of Kahuku. Her brother was Kaulanamauna. Those are important. Kahuku and Ahukini had the daughter Mōlī. They need to know that genealogy.

KM: Yes. All pili. Yes, beautiful.

NK: Just like how we come from families. Our 'āina has genealogy.

KM: And more so, the aina is an extension of the 'ohana. Kānaka are descended from the 'āina.

NK: Right.

KM: It's your ancestors.

NK: When our kūpuna die they go right back to the land.

KM: Kulaīwi.

NK: And that's why 'āina in Ka'ū was so important to us because our ancestors are in that land.

KM: Yes.

NK: And they are going to continue to provide for us, but we have to mālama.

OM: 'Ae.

NK: And so when we see people disrespecting, being in places they shouldn't it kind of causes a disruption in that natural connection.

KM: Yes.

NK: It injures the umbilical that connects us to the piko.

KM: 'Ae.

NK: We don't like that.

KM: Ea ka 'iewe.

TK: And when the stories that are told are incorrect it's like [gestures, choking her neck]. People here have to get the right story.

NK: Use the original names so they can continue...

OM: 'Ae! Thank you!

TK: No change, don't change. Don't change the name.

OM: Don't change the names, yes.

PK: You know like up at Kapāpala for example. My mo'opuna I taught them like tūtū said. Before your trespass on... ...You know when we go to the cemetery and before we walk in. What does tūtū say? What does tūtū say, what does papa say? And it's like... "E kala mai." And she said, "'Ae." You say e kala mai before you even walk on sacred grounds. You don't know if there's an unmarked body there."

KM: Yes.

PK: An unmarked grave. You want to be sure that you say e kala mai ia'u you don't know... Forgive me if there's someone as I walk, but you see a path and maybe under that path there's someone. Because of that, when you go to an 'āina that you might not have walked on, you say the same thing.

KM: 'Ae.

PK: So I've taught them. And you know my children, my mo'opuna, our 'ohana we do... I do anyway, protocol. I ask permission to come on because I'm going to gather. And especially during Memorial Day, I still continue what my tūtū guys and her parents did. And we went to the 'āina together, and the only place we knew of was Kapāpala. So before we walk on to even gather for Memorial Day or go holoholo, go visit our 'ohana that are hā'ule already. So we would do permission before we went in, and like everybody shared, pick only what you need.

KM: Yes.

PK: At Kapāpala there's a flower that grows only there. This is called the ha'ikū. It grows only on the Kapāpala Ahupua'a. [looking at her phone for a photograph of the blossom] And it's beautiful. It's beautiful it comes out like a cone, it's a tree and you'll see it on the highway. If you look up towards the ranch and you'll see them. And now they are on the makai side of the road.

OM: It is a native?

PK: It is a native. Ha'ikū. And it grows only there. It's a tree and the bark from far away, if you look it's black. The underside of the leaves are silver. If you look at the underside of the leaves it's really tiny. It comes as a pu'u as it opens up the pistils start to pull out and then... It ends up looking like big kahilis. They're on the trees so that's what I always use to decorate. For generations back that was our only flower. We gathered from Kapāpala. And every time... Nohea's lei is so beautiful but...

NK: I've never seen that plant before.

PK: Pretty. And you can see it from the highway. They are in bloom.

OM: What's it called again?

PK: Ha'ikū.

NK: Do you know that plant?

PK: They are out of season now. They come into season just around April and May. They are flowering all the time.

KM: Is it possible for you to share this photograph? Please.

PK: Yes. I think I have more.

KM: This is a good one.

PK: That's a good one as it's a cluster.

KM: May I share with them?

PK: Yes you can share with them.

KM: Before we go too far. I wanted to pull out this Kapapala map for a moment [Registered Map No. 2388]. The old road coming in through here. This is the trail through Kūkalā'ula. Kīlauea is up here.

PK: You know where the village is now.

KM: Yes.

PK: Yes, the ranch.

PK: Where Kapāpala is, that's the third location of the ranch. One and two were further up. What's there now with Lani Cran, and all them that's the third site.

KM: This is the halfway house from the 1890s.

PK: Oh you know at the halfway house, they used to have a saloon there. They used to have a saloon there where all the paniolo used to take a break and go over there, and my Tūtū Kaihi got so mad that papa and all the guys didn't go home to take care of their families. She took his axe for the firewood [chuckles]. She took

the axe to the saloon at the bar. And told all the men to go home.

KM: [chuckles]

PK: It's like too much Hawaiian!

NK: Kapāpala is not an area I've ventured to most of my life, we never had a function.

PK: It is so hard to access because... You have to know somebody at the ranch now.

NK: Like Uncle Tommy would take the stuff across the island...

KM: The trail across or something.

TK: It's like Kahuku Ranch where only certain people would end up...

KM: Absolutely.

PK: Now Lani Cran is over there, you have to go through her to get permission to go to 'Āinapō House or some of the other places. You know I have no qualm with her, but it's like I think she... she's doing the best she can to mālama what they can. But if I need something her mom and I before her mom, Genevieve passed away, we were supposed to write a book about Kapāpala with Dr. Bergin. But Genevieve went hā'ule before we could.

KM: Hmm. Also you mentioned something interesting I think it was before we were recording, when you were young, early on, Kapāpala Ranch formed a hui with different ranches?

PK: Yes with Ka'alu'alu and Nā'alehu. It became "Hawaiian Ranch."

KM: I see.

PK: Several smaller ranches, to make them bigger and stronger, they put them all together. We also had a part of "Hawaiian Ranch" as Nā'alehu Dairy.

TK: Hawaiian Ranch wasn't there a section down at South Point?

PK: Yes. With Ka'alu'alu and all them.

TK: Yes. There was a water tank that they had.

PK: Yes.

KM: Where did they ship from? Or did they drive already?

PK: Honu'apo.

KM: They shipped at Honuapo.

PK: They had a big...

KM: Ramp, chute.

PK: And it's open.

KM: They could come in close had the wharf.

PK: They drop the pipi in the water. And then the paniolo used to ride their horses and take the pipi to the ships from Honu'apo.

KM: Okay, good.

TK: Honu'apo is also where they had the sugar mill. [Hutchinson]

PK: Yes. How come see... Kala mai, that's my grievance too. Why don't they use the original names?

OM: 'Ae

KM: Yes.

PK: Instead of Whittington, make Honu'apo on top, and Whittington underneath.

TK: I don't know why they named that Whittington Park? I know it as Honu'apo, and "Abe Pond." Am I correct.

NK: Actually the loko i'a is called Honu'apo, but used to have a guy that was down there, he was the caretaker. His name was Abel.

KM: Abel, okay.

NK: The Hawaiians called him Abe for short that's how got that name.

OM: But the loko i'a is...

NK: Honuapo.

KM: Which means to encircle the turtles.

PK: And they have that big pond over there I was told by a kupuna, he grew up there. He was born there. And then his parents moved all of them to Hilo. But his brother died when he was a child and is buried in the cemetery there. But because of the big earthquake and the shifting, the cemetery sank.

KM: At Honu'apo?

PK: Yes. They moved it further up, this is Kalawina. He said they were there and his dad used to take them to a pond below the pavilion over there in the parking area, and he called it 'Ōpelu Pond.

NK: Interesting.

PK: He said the 'ōpelu would come in there and they would spawn. And they had their babies.

TK: Breeding ground.

PK: And have their babies in the pond so if they go back out in the high tide the babies would all be protected.

KM: Nice.

PK: We always had 'ōpelu.

NK: Oh, I know it's the kala 'ōpelu. ['Ōpelu kākala lei variety.]

PK: Oh.

NK: Yes because the school is still out there.

PK: Oh yeah! Oh!

NK: Yes. But not the 'Ōpelu the mackerel style.

PK: Oh!

KM: Interesting. Beautiful thank you so much. [collect mailing addresses/contacts]
Mahalo nui! And for this beautiful lei is going home with us [a makana from Nohea]

Is there something we should have spoken of that we haven't yet?

- NK: Definitely that the plants are important as you've spoken about kinolau for our 'ohana we are Ka'awa the 'awa is kinolau of Kanaloa. All of those forest plants that have that kinolau that's 'ohana to us. A lot of our Ka'ū stories shape who we are and because our stories of origin come from like the ipu, the caterpillar it transforms into the butterfly. The loli, the pūhi that's all 'ohana to us. We are one in the same with our environment.
- KM: Yes. Mahalo! Tūtū Kawena told us the stories of Pu'u Enuhe and Kumuhea and why Ka'ū people no eat loli.
- PK: Yes. Auntie Pele [Hano'a] talked about that all the time. And like I was telling you earlier, Ka'ū is known for the māhoe. There's a mo'olelo about Keauhou. Keauhou was a māhoe the other māhoe name is Keau. There was this chief that liked Keauhou. And the twins were so identical they fooled him while Keauhou ran off. So Keauhou is in Volcano, Keauhou the other end of the original ahupua'a, Kona.
- KM: And guess what? Get one more lele, Keauhou in Kea'au.
- PK: Ohh!
- KM: And some kūpuna say they all pili.
- PK: Oh.
- NK: I wonder if their lava is all connected. That's all flows.
- KM: Kona to the piko to Keauhou, Kapāpala, and because Kapāpala joins to Kea'au ahupua'a. In Nainoa's dad folks, they were just fishing at Keauhou and Pākī the other day.
- NK: Twins run in our 'ohana too.
- PK: Yes. Have you heard mauka in the Kapāpala area, in between Kapāpala and Keauhou, there's a place mauka... I never went with my brothers or dad when they went holoholo. But it's mauka and they said, you walk into this place. It's almost like this circular place and you can feel it. But when you walk into the void, the compass doesn't work. You lose direction...
- KM: So interesting. Mahalo a nui! [end of recording]

March 20 2023
Paul Kauaonāmauna Keli'iho'omalū (PK) and Keola Kapīkawaiokalani Medeiros (KKM)
Oral History Interview
Hawai'i Volcanoes National Park TCP Study
with Kepā Maly (KM)

...Aloha no kēia 'āina ua uhi 'ia i ka Pele.
'Ae nui ka 'eha'eha o ko mākou po'e Hawai'i,
Kupa a hānau no keia mau wahi o Puna...

*There is so much aloha for these lands which have been covered by Pele.
And yes, there is great pain among our Hawaiian people,
Who are the natives born at these places of Puna...*³¹

Paul Kauaonāmauna Keli'iho'omalū was born at Hilo Hospital in 1968, and is one of the children of Robert Keli'iho'omalū and Philmen "G-Girl" Kawehilani Tolentino Kalalau (*Figure A-23*). He was brought up at Kaimū, at family land descending from his paternal line (Kaimū Homestead Lot No. 41, see Registered Map No. 1812



**Figure A-23. Paul Kauaonāmauna Keli'iho'omalū (on left)
and Keola Medeiros (on right) (Photo KIP_6351)**

³¹ Spoken by Robert Keli'iho'omalū, when he introduced a mele composed by kūpuna of Puna.

). Paul's childhood and young adult life was immersed in the stories, customs and practices of his immediate elders and the larger extended families of Kaimū, Kīkala-Keōkea (to the east), and Makena-Kalapana, and lands that had been condemned for development of the "Kalapana Extension of what is now Hawai'i Volcanoes National Park.

Though young, Paul's rich family history, and the customs, practices, and kānaka way of life, together with his experiences with kūpuna across the region have manifest their legacy into his humble mannerisms and deep cultural attachment to the 'āina of his ancestors. That aloha for 'āina led him to work in the Natural Resources branch of HAVO, and is part of his personal identity. The interview contact was initiated by Keola K. Medeiros (see interview of Mar. 13, 2023), who also sat in on part of the interview recorded here.

Paul Keli'iho'omalu reviewed and updated the transcript and gave his release on May 8, 2023. Keola Medeiros reviewed and updated the transcript and gave his release on May 1, 2023.

Selected Topics, Observations and Recommendations Discussed During the Interview

General Background:

- Family worked the land, grew kalo and 'uala; and regularly traveled the Puna coast line as far as 'Āpua and into Ka'ū to fish, gather 'ōpihi, and feed the 'ohana.
- Learned about 'ōlohe lua practitioners of the cliffs from his father.
- Learned about kaulā'au fishing from his uncle Ka'oīwi Kaho'okaulana.
- Traveled with father along the old trails and remembers the important places for fishing. Father enjoyed going holoholo on his own as well.

Issues with old rules and regulations that are prejudicial to the native 'ohana of the area known as the "Kalapana Extension":

- For the families with generational ties to lands in the "Kalapana Extension," the 50% blood quantum and residency conditions are problematic. Not only that, but there is the necessity of driving from Kaimū to the park headquarters area just to sign in, and then drive back down is a significant hardship. One hundred miles of travel time and gas expense. (PK/KKM)

Signage to identify wahi pana and other places that that are now under another layer of Pele Honuamea:

- The names and places are still significant. Identifying those locations with small signage would be a good idea. (PK/KKM)
- It's important to know where you going, and like we talked about, how many names got washed from different people just naming them something else. If you can actually use signage as a tool to remind everyone so that they are using the proper name, and that will reciprocate over the years, and people will finally appreciate it. (PK/KKM)

Native 'ohana should be encouraged to work on the park lands, monitor resources and activities, and serve as stewards:

- It is important to hire kama'āina of the lands in the "Kalapana Extension." They can share the history of all these ahupua'a. They can help take care of the 'āina. (PK/KKM)
- Right now, people are coming in on boats, or walking in from mauka Kahauale'a, to take fish and 'ōpihi. And they have no native rights like the 'ohana who were impacted by the condemnation of their ancestral lands. There are a lot of outsiders driving into the park from the Volcano side. (PK)

KM - Is there an easy way to fix the problem of access by those families who have protected rights to the Puna lands?

- Let knowledgeable families monitor the access. (PK/KKM)

KM – Would it be possible to develop a longer term right-of-entry agreement for the native families, and an easier process for access to the coastal region?

- I think a lot every day about the access from Kaimū-Kalapana into the park, and how to make it work. (PK)

The NPS presence is good in many ways:

- There is more than just the preservation, just putting up fences, eradicating all the animals. That's just doing one part of the stewardship of the 'āina. (KKM)
- You know, I love working for the park. I love what I'm doing on the 'āina in the park. The first time I stepped in here, and started working for the park, I didn't understand what I was doing. ... Later on I understood why I'm doing this. (PK)
- What Paul guys have down there, we cannot just let that be forgotten. We need what was... the people to come together for the purpose of what is right. What should be done, and for all of our future generations to know, this is how the 'āina should be taken care of, Paul. All what you guys learned out there, and if we can get all the places names. So like from now, the place going be respected like it should be. And it's the people who should be down there. Not somebody telling them, "Oh you can't go cause you don't live there, Paul." You should have some kind of say to what was rightfully your guys' place. (KKM)

(Permission given to turn recorder on.)

KM: Mahalo, so it's March 20th, 2023. And we're here to kūkā about your 'ohana, your experience and knowledge, and hope. What might we do to improve the park. [Hawai'i Volcanoes National Park]. And as Keola said, it's a great place. How fortunate that 'āina has some protection.

PK: Yes.

KM: Just really quickly, an something that ties to your 'ohana and the Kalapana region.

Earlier, you were mentioning Kahauale‘a, and running way mauka. Kahauale‘a was originally an ‘āina of William Lunailo [Land Commission Award No. 8559-B:14], and when he died, the executors of his estate sold the ahupua‘a to James Campbell. Early on, Campbell mā were considering building resort like development at Kahauale‘a; opening up the ‘āina down here. But then, in the 1930s, as the park service was looking at the first proposals for the “Kalapana Extension,” Kamokila Campbell, reached out to kūpuna with a proposal that they consider making Kahauale‘a, their home. Various kūpuna, Keli‘iho‘omalū, Waipā, Hauani‘o mā were all opposed to the park about their proposal to take all this ‘āina. [pointing to land area on HTS Plat No. 863]. Then for the park service, culture became important. Kamokila Campbell came up with an interesting concept. All of Kahauale‘a, and you see Poupou down here, Ka‘ili‘ili, Pūlama, Waha‘ula; and then Kamoamoa. Then going the other way, Kahauale‘a, Kapa‘ahu, Kia, Kaunaloa, Hulunani, Kalapana, Makena and Kaimū.

PK: Yes, something like that.

KM: So what they wanted to do, Kamokila said, she would talk with the Hawaiians down there—this was in the 1930s. She said she would donate Kahauale‘a, in exchange for the kānaka ‘ohana giving up their ‘āina to the NPS out here.

But here was the funny part. “Let’s make a Hawaiian Village. All the Hawaiians can live on the ocean side, make grass house, live just like their ancestors did.

PK: Hmm.

KM: Tourists can come through, the native can weave lauhala, and show the tourists coconuts, how we fish, like that. So it was kind of like put the kānaka on show, yeah.

PK: Right.

KM: Well, kūpuna said “No!” Interesting, yeah?

PK: Yes.

KM: And your folks kūpuna were among those how said “No.”

So, what we want to do is talk about family connections to place. and how we can improve the Kānaka-NPS relationship. And don’t forget your earlier comment about what happened to these ‘āina when Pele came back down.

PK: Yes.

KM: In a way, lucky thing, because Hawaiian Homes was going to integrate some of these ‘āina into the land assets, and make them into homesteads for your families. [The proposal was never acted on.]

Had that happened, like your papa says in Mokuhulu, “Ua uhi ‘ia ka ‘āina, ‘eha ko mākou pu‘uwai!” Heart is sore! But that was the way, when Pele comes it’s time.

PK: ‘Ae.

KM: Okay, your name, when born, how come you aloha and know these ‘āina?

PK: Aloha, may name is Paul Keli‘iho‘omalū. I was born here on Hawai‘i Island and raised in the Kaimū-Kalapana area. So it was a... [thinking of the right word] ...a privilege? I guess can be privilege.

KM: Privilege, pōmaika‘i!

PK: Blessed to grow up in Kaimū-Kalapana, and growing up, my dad [Robert Keli'iho'omalu, 1940 to 2015], told us stories about how he grew up down in Kalapana and what they did, and how they lived, growing up in Kaimū. My dad, before he passed away, he told me, my grandpa, Henry Hanalei Keli'iho'omalu, Sr. [1893 to 1958] used to hang out with the old man Pe'a.

KM: 'Ae.

PK: At Pānau, a lot.

KM: Yes. So the old man Pe'a lived in Pānau [Pānau Iki (cited in Lae'apuki) Parcel identified as R.P. Grant 1538, 78.28 acres; C.S.F. 10,701]; along the old trail that went mauka. [see HTS Plat No. 863-A, Keauhou to Kahauale'a; October, 1943]

PK: Yes, so the 'ohana was up here in Pānau. My grandpa's... My grandpa's sister married Pe'a.

KM: Ahh. Do you remember her name?

PK: Kuluwaimaka.

KM: Oh my goodness. That's a big name.

PK: Yes, that's her first name. That was good to know. And my dad used to say, he'd go out there to Pānau regularly. My dad also lived on O'ahu for a while when he was young. When my grandpa got sick they all moved to there. Most of his brothers and sisters moved also. Only had a few brothers and sisters who stayed back. My grandpa had two wives, and my dad came from his second wife, Kamala Kaho'okaulana [1899 to 2972]. And she was married to Kealoha before she married my grandpa, Henry. She was married to Bueno Ventura Kealoha, and she had a whole bunch of kids with Bueno Ventura, so my dad had plenty half siblings from both sides.

[chuckling] So we are all related.

KM: Yes, all pili. So papa was Robert Keli'iho'omalu, and mama?

PK: My mom is Philmen "G-Girl" Kawehilani Tolentino Kalalau.

KM: Ahh. So from East Maui.

PK: From Hāna, Maui.

KM: Ahh.

PK: Mom had a lot of siblings too.

KM: And a beautiful voice.

PK: Yes. [chuckles] that was awesome too, growing up.

KM: So you were born when?

PK: I was born in April 1968, Hilo Hospital.

KM: So papa folks were already back home, right?

PK: Yes, when my dad met my mom, they moved back home to Kaimū.

KM: I see.

PK: When my grandpa was still healthy, he was telling me that he helped my grandpa clear land in Kaimū so they could build.

KM: Okay, I'm going to pull out Registered Map No. 1623 from 1892. So now we start over here at Kahauale'a, and here's the 'āina coming over to Kapa'ahu, Kia, Kaunaloa, Hulunani, Kupahu'a...

PK: This is the old ahupua'a lines.

KM: Yes. [looking at map] Here's Wai'ākōlea Pond, Kalapana, One'ula, the canoe landing, Kaimū vicinity here. The name Keli'iho'omalū, I don't think it shows on this map.

[See Registered Map No. 2072, Lot 41 of the Kaimu-Makena Homesteads (1901); Keli'iho'omalū was issued Land Patent Grant 9578, in the amount of 9.73 acres]

KM/PK: [Looking at map 1623, trying to get orientation on where the present-day Keli'iho'omalū property would be situated.]

PK: So this one and that one...

KM: Kauwā and Bila.

PK: So one of these [Pointing to location on map of Lot 42.]

KM: Okay, right here. Of course since Pele came, this section all here [indicating towards Kalapana] has all changed.

PK: And Lonowai was somewhere over here [Indicating mauka side of the old government road passing out of Kaimū, above Makawai; in the Grant property of Puamana.] Which is not on the map.

KM: No. [Pulls out Registered Map No. 2191 to see if the name of pond was recorded.]

So I see what happened, there were a number of "homestead" lots pulled from the "Public Lands Inventory," not Hawaiian Homes, to provide 'āina for 'ohana. Puamana, Kekua, and then Wai'ākōlea, but Lonowai doesn't show up.

So as you folks grew up here, did you go holoholo, grow kalo like that?

PK: Yes, growing up we did. And dad had one place up by Leilani Estates, across from Leilani estates. I don't know the name of the forest, but he had one kalo farm. One patch.

KM: Okay, do you recall was it close to the 'Ōpihikao Road?

PK: No, it was directly across the street from Leilani Estates. Some plantation was planting sugar all around.

KM: Sure, Puna Sugar Company.

PK: Puna Sugar.

KM: Okay, so maybe Waikahi'ulā or Ke'eke'e vicinity; they come into a part of there. [looking at Map 2191]

So dad had kalo?

PK: Yes, and he would have us kids, go clear the land.

KM: Had lepo, or you had to pu'e?

PK: Had plenty lepo up there. We just had to clear the vegetation. The vegetation was mostly fern. Plenty fern, and underneath the fern had plenty lepo. So we go clear the land with him. And after he cleared that land, then daddy got the huli, from his cousin, Uncle Kepa.

KM: Konanui?

PK: Konanui.

KM: They were on the Kamā‘ili road area?

PK: Yes, ‘Ōpihikao-Kamā‘ili. That’s where dad got his huli from. And then we go help, plant the huli. And then we wait for however long the taro takes to mature. After that, we help him harvest.

KM: Do you recall “lehua” kalo, or?

PK: I don’t recall the name of the kalo.

KM: Hmm. What color?

PK: The stems looked green.

KM: Uh-hmm. And the corm, the kalo?

PK: I think it was purple.

KM: Hmm. Lehua most likely. Pretty purple?

PK: Yes, pretty purple.

KM: Kūpuna called that kind of lehua, that grows in the forest, “lehua kū i ka wao” (lehua that grows in the wao forest).

PK: Oh wow. It was nice. And we grew sweet potatoes too.

KM: Ahh. You remember what kind?

PK: The regular Hawaiian sweet potato.

KM; What color:

PK: Purple. The outside was kind of brown.

KM: Okay, and inside was purple?

PK: More purple.

KM: So not the Okinawa one?

PK: No.

KM: So Poni. I think “Poni” is the native name of that, and more ‘ono.

PK: That’s the one I’m still looking for.

KM: Oh, I get. I can bring cutting for you.

PK: Okay.

KM: And that Poni is more ‘ono than the Okinawan.

PK: It is.

KM: And when you mix with coconut milk, paloka ka waha!

PK: [chuckling] Oh 'ono.

KM: Yes.

PK: So you know, I was just helping dad, working; it was a good experience.

KM: Yes. So living out here, you could grow your own food, you had kalo, 'uala, and you were living down in the Kaimū area.

PK: Down there was very rocky, no soil, but plenty of coconut trees, though.

KM: Sure. [looking at Registered Map No. 1623] SO looking at the Kaimū Beach lots, I'm sure we are right here, Lot 41.

PK: Yes.

KM: Where would you place Lonowai?

PK: On this side of Kaimū Bay. Right about here.

KM: Okay. So the old Government Road is makai here, below the lots. So was Lonowai makai or mauka of the road?

PK: Mauka, right there.

KM: Okay mark here, "Lonowai" as an approximate location. And I hear that in the song mama them sing too.

PK: Right. That's where mom used to go... Well, had two places where mom used to wash clothes. One was Lonowai, and the other on the opposite side of Kaimū Bay. I don't know the name.

KM: [looking at Map 1623] There's Mahipelu Point.

PK: Mahipelu Point, over there had one brackish water pond.

KM: Ahh. And here's an interesting name, nearby, "Waiapele."

PK: Very interesting.

KM: Indicating a spring (wai) that Pele made.

PK: Might have been that.

KM: So what, mama had to go wash clothes, pound?

PK: Mama had to go wash clothes and pound.

KM: Even in the 1960s?

PK: In the '60s and even before that.

KM: Wow!

PK: I remember dad used to tell us, "Grandma them, when they went down washing clothes, the kids would go down, go holoholo. But then they would have to come back and help grandma. Go finish up, wash clothes and dry the clothes on the 'ili'ili rocks down on Kaimū Beach."

KM: 'Ae. [looking at Map 1623]. Look, right in here, mid bay, "Hu'ehu'ewai" which described bubbling up water.

PK: It does [chuckling], once in a while before. When the surf would pick up.

KM: Yes. [Discusses how opening in the subsurface lava flats, allow fresh water to

bubble up to the ocean's surface.]

PK: And you can see plenty... Right in the rocky areas, you can see all the spring water come out from under the ground, along this shore line.

KM: So, not only were you folks growing your mea 'ai, but papa brought you folks up to go lawai'a too?

PK: Yes, go lawai'a too. Once dad taught us... I guess we all had interest, so we were learning how to holoholo down at the ocean. So we would help dad go tie hooks [chuckles], and help him go throw net.

KM: Yes. So can you describe some of the places where you go holoholo, and the kinds of fish?

PK: When I was finally old enough to go out on my own, I would go holoholo along this point, [pointing to location on Map 1623]

KM: So this is Pa'ea. This is Nāpōhaku hāloaloa.

PK: Get so many small names, the 'ili, ahupua'a, along the shore line. Makawai, and all along this whole coast, we go holoholo.

KM: Towards Wai'ākōlea, and into Kalapana?

PK: Into Kalapana.

KM: And then get the canoe landing, One'ula.

PK: Yes, all the way up to here, Kalapana canoe landing.

KM: Do you recognized Kalaeāhole?

PK: Kalaeāhole... You know, growing up I never knew too many named places. They weren't mentioned to much growing up.

KM: Yes. But you heard of Pu'u o Hakuma?

PK: Yes, we get that name down Pu'u o Hakuma. Hakuma Cave.

KM: Yes. There's an interesting name here... Did you know Uncle John Hauani'o?

PK: Yes.

KM: He was doing ulua fishing out here.

PK: The Hawaiian style, kaulā'au.

KM: Yes. This name, Pu'u o Hōkio (Hill of Whistling), and one time, he told a story of when he just setting his kaulā'au up, lashing it into the pōhaku. And he heard someone whistle behind him... [See interviews with elder Hauani'o brothers.]

PK: [chuckling] So maka'ala over there...

KM: And he had to swim all the way around to One'ula for get back on land.

PK: Hoo!

KM: Did you ever go kaulā'au fishing?

PK: I never did.

KM: So what kind of fishing

PK: Kākele from shore.

KM: And what kind of i'a?

PK: Back then, catch po'opa'a.

KM: Oh, 'ono!

PK: 'Ono [chuckling]

KM: How you cooked /um?

PK: [chuckles] Make soup with the po'opa'a. That's what dad would do to, "Oh we go make soup with this one." Shoots! [chuckling] And we also go holoholo on the other side of Kaimū, the left side. I never learned the Hawaiian names on the left side of Kaimū. I would hear it sometimes, but it wasn't mentioned a lot.

KM: Sure. Well, you know, when you were growing up, who around you spoke Hawaiian fluently.

PK: Not too much.

PK/KM: [Discuss banning of Hawaiian language in schools and impact of native families and passing knowledge down through generations.]

PK: Yes, then the names would be sticking.

KM: Yes, and every name describes something... I want to side track for a moment, since you mentioned Pe'a and your kupuna Kuluwaimaka.

PK: Yes.

KM: [Discusses origins of the names, Pe'a and 'Īlālā'ole and their association with Ka'ahumanu.]

PK: I heard it recently from one of my cousins, Uncle Kini [Pe'a's] son, Leighton Pe'a. He lives on O'ahu, but comes once in a while. He surprises us [laughing].

Group: [Continues background on these 'ohana names, and familial relationships, and how the names Ka-hale-pe'a-o-Kaahumanu and 'Īlālā-'ole-o-Ka'ahumanu came to be given.]

KM: They were master chanters and steeped in the old mele of Pele and other mele.

PK: Hmm.

KM: So like you shared, you were raised... hānau 1963?

PK: 1968.

KM: By that time you couldn't go to school and learn Hawaiian. Even in Papa's time Hawaiian wasn't the first language. They were indoctrinated. Even if papa went to Kalapana School, buy his time teachers only taught in English.

Here's the old school house right here [pointing to location on Map No. 1623]

PK: Right.

KM: Just below Wai'ākōlea pond. And the Kalawina Church was here. And were you folks Kalawina or Katolika.

PK: The Catholic Church, which was across [pointing to location on map]

KM: So just a little bit below.

PK: Right in that area.

KM: Okay...

Group: [Discusses some additional background on family; and that by time of his father's birth it was against the law to teach in Hawaiian.]

KM: Did papa then go to Pāhoa High School for a while?

PK: He went to Pāhoa. From Kalapana, they went up to Pāhoa and then I think in his junior or senior year in high school, that's when they moved to Honolulu, O'ahu, on the east side.

KM: Okay. So now you go holoholo, and you said papa would tell stories too sometimes.

PK: Oh yeah [chuckling]

KM: Do you mind, something that stands out in your mind about these 'āina.

PK: [thinking] I guess when we were growing up, we never ask too many questions. [chuckles]

KM: Of course, and it wasn't like we growing up and daddy saying, "Okay, it's story time!"

PK/KM: [laughing]

KM: But sometimes, I guess they just pop out.

PK: Yeah.

KM: Okay so let's just talk about Punalu'u for a moment then. [pointing to Map 863] Kapa'ahu, here's Ka'ili'ili, and the pond at Punalu'u.

PK: Yeah.

KM: Did you hear mo'olelo about Punalu'u pond and the shark?

PK: The pond itself [thinking], no. The history of the area, no.

KM: Forgive me, I'm just throwing out some maunu, a little bit of bait to see. Did they talk to you about the shark man? He were a kīhei, and had a sharks moth on his back?

PK: I think I remember dad telling us a story about that. And also other stories of the lua.

KM: As in practice, Hawaiian fighting techniques?

PK: Yes, martial arts.

KM: The 'ōlohe practitioners who were above where Tūtū Pe'a mā lived in Pānau. And then over to Hōlei. The 'ōlohe of Pānau, who were lua practitioners.

PK: You know, growing up, dad would tell us that my grandpa was a lua master. And some stories about the 'ōlohe lua fighters, and how those 'ōlohe fighters were pretty mean fighters. No hair on any part of their body. And the only way they could conquer those 'ōlohe was to do the same thing they were doing. My dad was telling us one story about to fight these people, they would have to oil their body down. Everything, from the head to the feet, so no can grab. I remember dad telling us that story, and how they would counter all these moves they had. The only way they could really [pauses] conquer or kill these 'ōlohe fighters was only up their 'ōkole.

KM: Hmm. Yank out the insides.

PK: Yes, rip out the inside.

KKM: Hoo!

KM: Well, these places were famous for 'ōlohe. [Discusses background on 'ōlohe, laea and Wahine'ōma'o, who were identified in the early to mid-1800s; described in full ethnographic study].

They would call out Kai make (low tide), or Kai ko'o (high tide), letting the 'ōlohe know the size of the group traveling on the trail. But Pānau, Hōlei, these were famous places for the 'ōlohe. So your papa's remembering this, and the practices...

PK: Yes. It was pretty mean. They were like supernatural fighters.

KM: Yes, that's correct... They get that kind of mana.

PK: Yes.

KM: Anyway, let's talk some about, as a child, a teenager, did you fish along here [indicating Puna coastline on map] and out as far as Keauhou?

PK: I did.

KM: Talk about that please if can. And some areas that you would go... Kealakomo, 'Āpua, Halapē. Let's talk about that.

PK: For inside the park, Uncle Ka'ōiwi Kaho'okaulana [ca. 1931 to 1987], his favorite, special fishing place was right after the parking lot at Waha'ula. One morning dad and we were cruising, coming into the park and uncle was...

KM: So Waha'ula would be right here [pointing to location of Map No. 863]

PK: I think a little bit after, there would be a pullout, over here.

KM: Pūlama.

PK: Yes, right in this area, had one snice spot for do the kaulā'au for uncle. Well. one morning, we cruise by and we stop, papa go walā'au a little bit. And we was young, all little kids, so we all went run by the ocean, go maha'oi. Not knowing that we were not supposed to do that. But after we left, dad was like, "Hey you guys..." [chuckles] "What your uncle was doing, you not supposed to go point in the water. No point.:

KM: Yes, yes.

PK: No point, "Oh you see the big one over there?"

KM: Pau!

PK: Pau, yeah.

KM: So he was using pūhi?

PK: Yes, he was using pūhi. The pūhi for bait and the pūhi for pound palu.

KM: Ahh.

PK: That was interesting, first time. So we had our fishing poles and we go try. [laughing] Right there by uncle.

KM: Oh poor thing. But he was patient?

PK: He was patient. And to me, I felt like we went bomb his trip... [laughing] His holoholo trip.

KM: It was a teachable moment though. You got to see something new, and dad got to explain to you afterwards.

PK: Right. And we also fished behind Waha'ula, down the shoreline on this side. [indicating towards Kalapana]

KM: Yes, you come into Ka'ili'ili, and walk down the coast a little, go holoholo over here. And then get Kamoamoa, we went fishing a lot in Kamoamoa. And one place in Lae'apuki, we walk back towards Kamoamoa a little bit, had one beg hole in the lava; a good fishing area.

KM: Ahh.

PK: Oh the diving was good to, Kamoamoa. Lae'apuki. And I got to go dive one time with Pop down that area. And the pali came down real ow into the water. So we went diving and fishing over here. And then keep going all the way down to Kealakomo, by the goat corral, go fishing. We go pound 'ōpihi, down this side. All along, from Waha'ula and out we could go pound 'ōpihi before. They were easy areas, from Lae'apuki to Waha'ula, and this side too.

KM: Yes, Poupou.

PK: 'Ōpihi picking and fishing on this side.

KM: So you guys go done the cliff?

PK: Go down the cliff. Had areas, but I was too young. I would get to watch uncle and dad guys of pound 'ōpihi. All along the shore line.

KM: Yes. May I ask you question about that? When you gather 'ōpihi, they go wipe out one place, or they move, a little bit here, a little bit there?

PK: Back then, had so much 'ōpihi, they would keep moving, not stay one place.

KM: So they waiho, leave some for another time.

PK: Yes, because then going get for the next 'ohana or for the next time. Had so much that you never had to stay in one place to long of a time. Keep moving along the shore line. Then for pā'ina, lū'au... When get big lū'au, dad and his cousins would go out to... Dad had horses back then, with his cousins. So they would load up their horses and go out to 'Āpua Point and Kealakomo. Get the goat corral down there.

KM: Yes.

PK: So they would go pound 'ōpihi all down here. And sometimes if they needed plenty, they would go out to 'Āpua Point. I would go with my uncle guys, go hiking. As a guide back then, because still too young to go out on my own.

KM: So you would go as a guide with malihini for your dad?

PK: Malihini too.

KM: So guests of you family. Because you folks have the right to fish out here as native residents who were displaced by the...

PK: Park Service. Even my brothers too, they would have, like dad's friends, bring them into the park; and family too from outside the park.

KM: Yes.

PK: Wherever they like go holoholo in the park, we go take them.

KM: Forgive me for asking this questions. But when you go holoholo, your just load up the coolers, or you take what you can eat and us, and what they could take home?

PK: We take what we can catch that day. Sometimes, we would load up the cooler if it's for a special occasion.

KM: Sure.

PK: Yes, for special occasions we would load up the cooler.

KM: But you could always get i'a out here?

PK: Always.

KM: You go out as far as Keauhou Landing?

PK: Keauhou, yeah.

KKM: Kepā, not to interrupt, but Paul took us as a guide when I was a lot younger, to Keauhou with one of my friends. So it was good for us to have someone like Paul, who knew the area, and could teach us the right way.

KM: Yes.

KKM: To harvest 'ōpihi.

KM: Yes. So that kama'āina knowledge about... "lawa kūpono," you can take what is needed, but you leave the rest.

This is Registered Map No. 2388, the Kapāpala-Keauhou lands. Here's Keauhou Landing. Here's the boundary between Keauhou and Kapāpala. And here's Halapē, Ke'ā'oi, the little islet. Then Kalue, Ka'aha, all the way over to Nāpu'uonāelemakule. [pointing to location on map] Kāki'iwai. You heard about that?

PK: Yes, Kāki'iwai, I heard of that. And all the way out to here. That's the farthest I went out on the boat, for 'ōpihi or fish. All the way down here. And then for work, we get some areas, where we've been down, Ka'aha and 'Ōpihinehe.

KM: Yes, that's a storied place. Supernatural 'ōpihi there.

PK: [chuckles] That's a hard place to get to.

KM: Nāpu'uonāelemakule?

PK: Elemakule, I've been out there working.

KM: So what kind of work you folks are doing?

PK: Fountain grass removal.

KM: Oh, that must be fun. [not!]

PK: By the time I came in, the population... the guys where were here before us, went pretty much knock back the fountain grass population.

KM: Wow! May I ask, how are you knocking back the fountain grass?

PK: We've been pulling a lot, and then as it go less and less and harder to see, they'd come in with the helicopter and spot spray 'um from the air.

KM: Okay. So you folks have some fences down here too, I think.

PK: From Pu'uonāelemakule it goes all the way.

KKM: All along the fence boundary.

PK: It stay out here, the Great Crack. So, yeah, Pepeiao, I've been out there. For work we are on vegetation, invasive plants, we sweep this whole area.

KM: Hmm. So we'll go back to young time, and then fishing as a young adult, and then we'll talk about this work, and is it important.

But when the park service condemned and took over the "Kalapana Extension," there was a commitment that was made to the native families.

PK: Yes.

KM: And there's the issue of the quantum, 50%?

PK: Yes, it's 50% blood quantum to go fishing.

KM: So anyone that is a native of "Kalapana," of those families affected by the condemnation, can go fishing if they get 50% or more Hawaiian?

PK: Yes.

KM: So, what is your story?

PK: [chuckles] Well growing up, the kūpuna, like the Ka'awaloas, Aunty Minnie Ka'awaloa, she was the one who told us, the residents of Kalapana that we can go fishing as long as we are living in Kalapana. We can go anytime, as long as we are living in Kalapana. And 50% Hawaiian.

You know who was Aunty Emma Kauhi?

KM: Yes.

PK: So I heard one story from her that she was kama'āina of 'Āpua Point and other 'āina in Puna.³² When she was old enough, she left puna to go do whatever in her life. She came back to Kapa'ahu, that's where her house was. And she wanted to go fishing in the park. And when she tried, they stopped her from fishing in the park. I asked aunty, "Why?" She said because she wasn't 50% Hawaiian. But she spoke the language, and the culture is all there. And I was like wow, that's how they park is! [chuckling – shaking his head]

KM: Today, do you live in Kaimū?

PK: No I don't.

KM: So what happens when you want to go fishing?

³² Emma Kapunohuulaokalani Stone Kauhi was born at Kapa'ahu, Puna in 1916 (deceased 2008). Her mother was Martha Halaulani Konanui, who married a Caucasian land owner by the name of William James Stone. Through her mother's genealogy she was connected to many Puna families who were displaced by the "Kalapana Extension." Among the Puna 'āina owned by her father, were portions of Pūlama and Poupou, Kapa'ahu, totaling more than 410 acres.

PK: I... [pauses, thinking] ...still go fishing if I wanted to. But knowing that I don't live in Kaimū, any place in Kalapana, I lose that privilege to go fishing in the park any time. I get it, the kūpuna or whoever set that up back then...

KM: Before you go too far, it wasn't the kūpuna who set that up. It was the foreigners of Congress.

PK: Okay.

KM: They patterned it after the Hawaiian Homes Act (1920), and what they did with DHHL. At the time, they thought that all pure Hawaiians would be dead. They didn't think there would be any more descendants.

[Discusses some of the background of Prince Kūhiō's original intent in for Hawaiian Homes, and the move by several island corporations who held leases on vast tracts of Ceded Lands, to push the qualifying blood quantum to 50%.]

KM: Following discussions with several other 'ohana, it seems like the families are going to need to organize to bring this issue up and correct it...

E kala mai, you get keiki?

PK: I don't.

KM: Okay, but for those that do and married outside of the Hawaiian community, their children are still Hawaiian, but would most likely not have the right of access, even though your keiki are still Hawaiian...

Group: [Discusses organization of 'ohana to address new legislation, that allows native Hawaiian families of these 'āina (from past generations), to continue to go there. This isn't for new comers, it's for those native descendants of the traditional residents of these lands now with in the "Kalapana Extension."]

KM: Do you think that this is something that would be right for your 'ohana?

PK: I agree.

KM: It's important that the practice be the way that you were taught.

PK: Right.

KM: One of the things kūpuna learned if you catch everything, then put 'um in the cooler, and then in the freezer, "fish no breed in the freezer."

PK: No.

KM: That's why papa them always referred to the ocean as their ice box.

PK/KKM: Yes.

KM: So, just like your papa them said, "We take what we can use, and always share."

PK/KKM: Yes.

KM: So they māhele ka i'a. So when did you come to work for the park?

PK: Well, in 1996. But previously, I had jobs in the park. In high school, I worked down at Waha'ula, the Kalapana Extension.

KM: As part of a youth ranger program?

PK: YCC.

KM: Was Larry Kuamo'o gone already?

PK: Everybody was still there. Larry guys, was working up here in the volcano area. I was working with Uncle Louis Pao, and Fred Park down at Waha'ula. Francis Kuailani was the park ranger. Auntie Minnie was still working. I remember, I would help open up the visitor center in the mornings. I would help clean up while Auntie Minnie was opening up the visitor center.

KM: Auntie Helen was pau?

PK: Auntie Helen was pau. And Auntie Lei was still around for a while, then she went retire. I was helping clean all the park camp sites.

KM: So working primarily makai? So Kamoamoa, going to Pu'uloa?

PK: Yes.

KM: So I asked Keola this question, and I don't mean it to be leading, but I would like to know if a recommendation might be... [opening HTS Plat Map 863] ...As papa says when he opens up the mele "Mokuhulu," "Uhi 'ia ka 'āina..." Much of this land has been covered now, but I understand from the Hawaiian worldview that the sacredness is still there.

PK: It is, yes, it is.

KM: So one idea, would it be appropriate to have small signage indicating "Waha'ula." "Now you are entering Kamoamoa." "Now you are entering Lae'apuki." "Now you are entering Pānau Iki." Something like that? Is that something that would be...

PK: That would be awesome.

KM: Yes, it will help us associated with, connect with these stories places.

PK: Oh yes, Lae'apuki, Ka'ili'ili... [pauses]

KM: And Kealakomo, what a stories name.

PK: Kealakomo, Pānau Nui.

KM: Yes. And where Punalu'u was at Kapa'ahu.

PK: Right.

KM: There are all these storied places. [Looking at map 863] This was the pond here.

PK: That was Queen's Bath right there. [chuckling]

KM: But the stories that go with it are amazing.

PK: Right.

KM: So you think about these things. So here's a big question. Are you full time now, or seasonal?

PK: I am full time.

KM: Mahalo ke Akua! Good. So, is it important to have Hawaiians of the land working this region? [pointing to Kalapana Extension on Map 863]

PK: I think so.

KM: So why does it help to have Hawaiians working on and monitoring these 'āina?

PK: [pauses] Well, I think it would be awesome if we could get Hawaiians working here. [tapping Map 863]

KM: Native of these 'āina?

PK: Natives of this place. So that somebody can share the history of all of these ahupua'a.

KM: 'Ae.

PK: And also, ever since the lava flow, it's good to have somebody, native from Kalapana working on this side.

KM: Yes.

PK: And taking care of all these 'āina.

KM: And watching?

PK: And watching.

KM: I understand now that boats are coming in and wiping out areas.

PK: Yes. And they even coming in from the mauka lands [pointing to upper Kahauale'a. vicinity on Map No. 863]

KM: Oh wow!

PK: Yes, coming in from the park, any time of the day, any time of the night, they are coming in. They go holoholo, whether they are supposed to or not.

KM: Yes. And who's watching them?

PK: Nobody. [shaking his head] Nobody.

KM: So, engage Hawaiian families of 'āina. Like how they had. They come back to be monitors, the eyes, and to keep people honest.

PK: Yes. I agree with that, because now, there are a lot of outsiders driving into the park from the Volcano side.

KM: Hmm.

PK: There's no real access from the Kalapana side, which I think they should have.

KM: Okay, so the potential is... Like when Aku Hauani'o's 'āina and the new bulldozed road cuts through.

PK: Right.

KM: I think the idea was at one point, and FEMA funded the initial bulldozing to reopen...

PK: Right.

KM: Was to maybe reopen Chain of Craters road? Yes, no?

PK: from what I'm hearing is that the road that FEMA put in is only for emergency use.

KKM: Yes, just for emergency use.

KM: Okay just for emergency use.

PK: Emergency use for right now.

KM: Yes. May I ask another question on this? Let's just say, you are home living in Kalapana-Kaimū... Now you've returned home, you are living there full time. Does your right as a 50% - plus Hawaiian return? You would be able to fish?

PK: Yes. it would be returned.

KM: But in Auntie Emma's case, because she was less than 50% and ties with Stone and Konanui—if I recall—she wasn't allowed to go fishing, because she was below the racist, 50% blood quantum.³³

PK: Right, right.

KKM: Wow!

PK: And I was kind of blown away by that.

KM: Yes. So right now, I understand the park service has a system set up... Let's just say, you are your brother Primo who is still living in Kaimū, right?

PK: Yes.

KM: So he wants to go holoholo where you folks did as kids. But, now, as I understand it, you have to leave Kaimū, drive all the way around, go mauka to sign in. And where do you sign in to go fishing?

PK: Back Country office.

KM; Oh! So now, you sign in here.

PK: Yes.

KM: So now, if you not going down Hilina Pali or somewhere out that side, you have driven...

PK: All the way back down.

KM: Then you walk feet, or use pack horse. So is there a way to fix that, do you think? Is there a simpler way to save the 100 mile drive?

PK: Right. [sighs]

KKM: Let the families monitor the access.

PK: Right, from down here.

³³ An Act To add certain lands on the island of Hawaii to the Hawaii National Park, and for other purposes. H.R. 1995. June 20, 1938:

SEC. 3. (a) That the Secretary of the Interior is authorized to lease, under such rules and regulations as he may deem proper, land ascertained by him to be suitable for home site purposes in the Kalapana extension as described herein, to native Hawaiians when such occupancy does not encroach on or prevent free access to any points of historic, scientific, or scenic interest or in any manner obstruct or interfere with protection and preservation of said area as a part of the Hawaii National Park: Provided, however, That occupants of homesites shall reside on the land not less than six months in any one year: And provided further. That fishing, shall be permitted in said area only by native Hawaiian residents of said area or of adjacent villages and by visitors under their guidance.

(b) The term "native Hawaiian", as used in this section, means any descendant of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778. (June 20, 1938, ch. 530, §3, 52 Stat. 784.)

KKM: From Kaimū side.

KM: So engage the families in monitoring the access.

PK/KKM: Yes.

KM: May I suggest one other possibility?

PK: Yes, please.

KM: If you agree, okay, and definitely if you disagree, tell me “no.” But it would seem to me in this day and age of cell phones, emails, texts, take picture... “It’s me.”

PK: Right.

KM: That I could send to headquarters, or a phone call up; because the NPS can have a Right-of-Entry Agreement that the ‘ohana have signed, on file. Say it’s a year at a time. So now, Keli’iho‘omalū, Waipā mā, whoever, they have the right to go. So you call, “This is ‘so and so,’ I’m going in with a party of five; going holoholo on this date, and we’ll let you know when we come out.”

PK: And we like drive in. [laughing]

KM: Okay, where can.

PK: Give us the key. [chuckling]

KM: Hey, you know how that is when you know the guy with the key.

PK: Right.

KM: So, we’re not trying to plant the seeds.

PK: No.

KM: But just have ask. It seems there should be a simpler way to help manage the right that was promised. It’s not rocket science.

KKM: No, I don’t think it’s something that is hard to make it happen. It’s just having that in place, and also letting the people know, and spread the word, “This is how we can fix our rights to this land, and we can do it easily.” Because now, people who are from there feel like, “Why do I have to go all the way around and do all this pilikia and all this...” And it’s not even worth their time, so sometimes they’re not going. And they are the guys who are supposed to be out there.

PK: Right!

KKM: So make it more simple for the people who should be down there, and doing the right things out there.

PK: Right. And I think a lot every day, about the access from Kaimū-Kalapana into the park, and how to make it work.

KM: Okay. So let’s try and get some kama‘āina hired.

PK: Yes.

KM: And this is not an EEO thing or racist thing...

PK/KKM: No.

KM: It’s good management for the park.

PK: Yes.

KM: And going back to [opens Map No. 2388], you get Kīlauea, Halema'uma'u, you have these 'āina mauka, go into Kīpuka Kī, Puauolu, 'Ōhaieka, they are all storied places.

And what about, you like to hear the helicopters going over all the time?

PK: [chuckles] Not really, I hear them every day over my house.

KM: Oh, "lucky" you!

PK: Back to the road access. I know that FEMA paid for part of the pavement. What I think is that they don't want to go pave the road all the time. [chuckles]

KM: Yeah. So it would require care and monitoring.

PK: Yeah.

KM: Maybe no need pave. And remember, Saddle Road before was four-wheel drive vehicles only for the tourists.

PK: Yeah.

KM: Maybe they make that a condition of the road here, if they open it up. And as early as the 1920s, the County was already trying to figure out a way to make a road that would come down to Kaimū and Kalapana, and then continue across the land to connect with what became the end of Chain of Craters Road near Makaopūhi.

PK: Oh yeah.

KM: And that's how the road finally came up in the 1960s after the condemnation of the 'āina was settled for the NPS.

PK: Okay.

KM: And of course, it was all focused on drawing more economic opportunities, bring the tourists this way.

PK: Yeah.

Group: [Discusses background on the Kahuku interview conducted on March 17th, relative to some comments that were shared during Keola's interview, and reference to the Kahuku Hunting Units Map; and planning for Pōhue. Opening Registered Map No's 1112 and 1677]

PK: I have to tell you, it was like, "How can I get the park to open up down there to the 'ohana. [chuckling]

KKM: Paul, when I hear that you couldn't fish because you are not living there... For me, that was a B.S. right there. The person who grew up and knows that place better than anybody else, and you cannot go now?

PK: I'm not allowed to.

KKM: Right now cannot, but you lived there your whole childhood.

KM: Yeah. Where do you fall into line of brothers and sisters?

PK: I'm number five out of eleven.

KM: Wow!

PK: Now ten.

KM: Ohh! [thinking] We should talk about the park doing some good things. There are good things happening here that maybe wouldn't have happened if the park service hadn't taken the land.

PK: Yes, in the whole park.

KM: In general though, I think an area that the park is preserving, for the natural resources, and not having people build restaurants and hotels and all that stuff. That's success in itself. I feel.

PK: Yes.

KKM: Yes it's great, but I think there is more than just the preservation, just putting up fences, eradicating all the animals. That's just doing one part of the stewardship of the 'āina.

KM: Yes, so bringing up stewardship. You build a fence, then you eradicate the animals; and what happens if you walk away from that area?

KKM: Going regrow.

PK: Exactly.

KM: So it required continuous stewardship, in order to give the natives a chance to come back.

PK/KKM: Yes.

KM: I think we can liken that to the Hawaiian experience too. Not just the biology.

PK: Yes.

KM: Let's create these areas where the Hawaiians have access, and the practices...

KKM: Remain the same.

KM: Be re... [thinking]

KKM; Re-established.

PK: Yes.

KM: Yes, I'm not talking about making new stuff up, because there is a lot of kaka that comes up.

PK: Yes.

KKM: Totally, I agree. People are going to start coming... And this is like an example. Look at the Mauna Kea telescope, and somehow they had ties. Where a lot of them never even stepped foot on Mauna Kea. They had clue of what was really up there.

PK: Right.

KKM: [looking at Paul] That goes for your 'āina, down in Kalapana, and the people who practice down there, the same thing they've been doing. Now somebody going come over there and tell you, "I live here now, I just went buy land in Kalapana, now I'm entitled to this." No, that where I'm talking about the kaka, no can!.

PK: That's right. [laughing]

KKM: No can.

KM: You have to be of the koko and of that place by generations.
[Reviews the Hawaiian population statistics from contact to 1893.]
But you two and your 'ohana are the products of the survivors. So just because you are a kanaka from Kahalu'u, O'ahu, doesn't mean that you can come and tell the guys in Kalapana how to do their business, right?

KKM: Uh-hmm.

KM: Pololei?

PK: No business coming here to another... Come from another place and tell us.

KM: You always respect those of the 'āina first.

PK: Yes.

KM: Then maybe if nobody is left, you get the right as a cultural descendant.
May I ask, and this is a sensitive question. But in your travels, whether in the Kalapana region lands or going into Kapāpala, Keauhou, Kahuku. Have you come across sites, features, iwi kūpuna, places that you feel must be protected?

PK: [Sighs, thinking]

KM: I'm not asking you to give the secrets away.

PK: [chuckles]

KM: I know from the times I traveled down Hilina Pali, and you get a little, "what's that?" You look inside, get stuff all over.

PK: Right.

KM: Which is another good reason that the park is here, as long as they take care of it, right?

PK: Yes.

KM: When I was in the park there was no cultural resource program.

PK: It was all natural resources.

KM: Yes. In fact when it started, "CRM" came under Natural Resources.

PK: That was during Laura's time?

KM: Yes. It could have actually been a really great thing for Hawaiians, because Hawaiians... Westerners like to divide, "Oh, this is natural and that's cultural." But Hawaiians...

PK: It's everything

KKM: All the same.

KM: You are descended from the nature.

PK: Hmm.

KM: So do you find things along the way that you think should be protected?

PK: I... Any place! Any place on the island.

KM: Okay. What's the most important part of the park?

PK: [looking in the direction of Kīlauea-Halema'uma'u] Right up there.

KM: So this summit area, Ka lua Pele.

PK: The summit.

KM: So this is the most important area in the park. Do you consider all of the park of importance as well?

PK: Yes, I consider that too, especially our natural resources. The coast, inside the park. I know lately, ever since Pohoiki got covered, and Kalapana, the resources, the 'ōpihi and fish... especially the 'ōpihi, I notice.

KM: Getting bang-bang, wiped out?

PK: Yes, getting bang-bang on the coast.

KM: Sad, yeah. And the just go and don't think.

PK: Yes. Down at Keauhou, I was down there not too long ago, and one of the co-workers took a walk down the shoreline, and he noticed, "Oh this place usually get plenty 'ōpihi." And he look, not so much now. This place is hard to get to, so they have to be coming in on boats.

KM: Yes. Brother, on that and back to Hawaiians working, there's a good reason for it. Most of the Protection Rangers are probably off the boat from somewhere else.

PK: [chuckles] Yeah.

KM: Should there be a way to create, like the YCC or Junior Ranger programs, that are building capacity among the native population out here... Let's just say, Ikuā, he may be young and not have all the skill set now, but you take him in and you teach him. He can be that succession.

PK: Yes he can.

KKM: Yes.

KM: You folks are filling the gap right now for the next generation.

PK: Like Ikuā [Hauani'o], he can see, and he was exposed to all of that. The holoholo with his dad and me.

KM: Yes.

PK: He was young back then, when he started going out holoholo and go work with his dad. I think he grasped a lot when he was little.

KM: Yes.

PK: Not too much, but plenty.

KM: Well, more than the ranger getting off the boat today.

PK: Yeah. [chuckles]

KM: [thinking] What do you feel for this 'āina?

PK: [thinking] You now, I love working for the park. I love what I'm doing on the 'āina in the park. The first time I stepped in here, and started working for the park, I didn't understand what I was doing until later on I understood why I'm doing this.

KM: Sure. You know, you bring up a memory for me. Speaking with some people who

also knew your papa, and they shared that they had asked your dad “Why doesn’t he come sit on the ‘Kūpuna Advisory Group’ for the park?” And your dad said, “No! Why should I trust them? You folks made a promise to us down here...” [Pointing to “Kalapana” area lands on map.]

PK: Right.

KM: “And you never keep ‘um.” So how do we mend that? You feel, you said you love the land , and that translated to aloha.

PK: Yes.

KM: Aloha as a way of life, not just a word that sits at the tip of your tongue. Pololei?

PK: Pololei!

KM: So, I’ve put you through a lot of stress this morning, and I’m sorry.

PK: My pleasure, it’s been an honor.

KM: Yes, it’s been good to meet and kūkā with you. My hope is that we will complete the transcript... [Describes timing of preparing transcript for review and release.]

...Hawaiian names of place are so important.

KKM: I think it’s important to know where you going, and like we talked about, how many names got washed from different people just naming them something else. If you can actually use signage as a tool to remind everyone so that they are using the proper name, and that will reciprocate over the years, and people will finally appreciate it.

KM: [Shares background on what happened when NPS changed from “City of Refuge: to “Pu’uhonua o Hōnaunau,” and what should be done in HAVO as native place names are restored to well-known areas.]

...But Keola, what you were saying, it’s important that the names be spoken and used... So the hope is that NPS will add those signs.

KKM: Yes.

KM: I believe for your Kalapana places... There will come a time when your descendants come here, and they will not know that they left Pānau Iki, or that they are where Waha’ula is, or where Punalu’u Pond is.

[pointing to location on map] This alignment here is the old government road. Coming to the foot trail that you folks would use until you cut off to Ka’ena Point or other places. So this predates the new road. And this here, is the old Kalapana-Volcano Trail.

PK: [looking at map] Dad used to us this trail [pointing to coastal trail out of Kapa’ahu]. And go all the way down to ‘Āpua Point on horseback. So before, they had the county road put in already up to Kapa’ahu side. So from Kapa’ahu, he would park his horse trailer over there saddle them up and follow along here.

KM: Follow the old trail.

PK: He would take the old trail all the way to ‘Āpua Point, and he would go by himself too, go holoholo, while mom stayed home.

KM: Yes, but he was always with his kūpuna, never really alone.

PK: Yes. Mom would be home with all the kids, and he'd go. On his way back home, he'd catch a goat or pig.

KM: So you folks always had mea 'ai from the land. The meats, the protein. How about limu:

PK: Limu too. We used to go to that papa behind the painted church. Before went cover up. Had one flat papa that was loaded with limu kohu. You go up, every time the tide goes low, we see one uncle or one aunty going to pick limu.

KM: Yes. And of course, you go to Kaimū.

PK: You know Kaimū, when I was young, surfing out there, I would dive down underneath the water, go look. And the ocean floor, the limu kohu was that long [gestures]

KM: Wow, almost one foot long?

PK: Yes. I'm like, "what is that?"

KM: It's like a forest in the ocean, yeah?

PK: Yes.

KKM: I have one question about that. Because I was told only to harvest limu kohu off of the papa where it gets hit from the waves, cause clean.

PK: That's the best.

KKM: But the ones down on the floor there, get plenty sand for clean.

PK: Oh yes.

KKM; But I see Paul, still get some areas, all along the coast, some areas are just flooded with the limu. Even around Kumukahi and areas like that, under the water still get plenty.

KM: It just needs enough agitation.

KKM: Yes.

PK: But the līpoa [chuckles]. I heard about it, but I never did see līpoa out there.

KM: Ohh! That song that mama and dad sang... Do you play music:

PK: I do once in a while.

KM: How about the first verse or so of "*Mokuhulu*"?

PK: [singing]
Mokuhulu i ka malu o ka niu, ia home uluwehi, pua ka lehua,
Kaimu, i ke 'ala līpoa, ia home i ke kai, i ka pu'eone...

KM: A 'oia! So beautiful. Kūpuna had such beautiful words... Haku mele...

PK: I remember Peter Ahia used to sing that song, along with Aunty Emma.

KM: It's so beautiful, because these expressions of aloha, the come from your na'au, the very piko; from one generation to the next. Piko to piko. How can you divorce that? Doesn't matter how much Hawaiian, you still kanaka.

PK: Yes... [Speaks of an 'ohana trip to fish along the old coastline, during the pandemic, and process of going through the entry process from Kalapana side.] ...It was a great weekend for all the 'ohana that was there, and we did have one talk story night with everyone that was there, with the keiki and whoever was there.

KM: So is it time for a follow up?

PK: Yes, I agree. [Continues to discuss difficulties with access.] The rangers never came down to check until the end... But it turned out all good...

KM: So you folks there rightfully as 'ohana?

PK: Yes, so all was good.

KM: Mahalo! Thank you so much for this time, and Keola, thank you for making the connection. Mahalo Nui!

[Recorder off. Conversation picked up again, recorder turned back on.]

KM: Could you share that one more time, what you were saying?

KKM: What Paul guys have down there, we cannot just let that be forgotten. We need what was... the people to come together for the purpose of what is right. What should be done, and for all of our future generations to know, this is how the 'āina should be taken care of, Paul.

PK: Right.

KKM: All what you guys learned out there, and if we can get all the places names. So like from now, the place going be respected like it should be. And it's the people who should be down there. Not somebody telling them, "Oh you can't go cause you don't live there Paul." You should have some kind of say to what was rightfully your guys place.

PK: Yes, I agree.

KM: It's the pono thing to do. I think the "Organic Act," and some of the later stuff leading to the "Kalapana Extension". The hewa of that time can be corrected. It wasn't that you kūpuna accepted it, they had no choice. It was imposed upon them.

KKM: That's the big difference right there.

KM: Yes... Mahalo!

[end of recording]

Recollections of Earlier NPS Managers

July 25, 2022

Conversation with Bryan Harry, Director of the NPS Pacific West Region (retired) Background on Experiences with the National Park Service and Resource Management

At the recommendation of David Ames, former Superintendent of Hawai'i Volcanoes National Park under whom Kepā Maly worked, and of Steve Shackleton, who spent some of his youth in residence in the park, and then came back to work in law enforcement, we reached out to Bryan Harry. Bryan kindly shared some of his experiences and thoughts while working in the Park Service and with Hawai'i Volcanoes.³⁴

Introduction

Bryan Harry was born in 1928, and received a B.S. at University of Michigan and an M.S. at Colorado State, both in wildlife management. After short term jobs as a botanical researcher, a refuge manager for the U.S. Fish and Wildlife Service, and tour guide, he settled in with the National Park Service (NPS) for over 50 years. He served as the Area Director of Alaska Area Office of National Park Service, former manager of National Wildlife Refuge, former chief naturalist at Yellowstone and Yosemite National Parks, and the former Yosemite Valley District Manager, among other positions. Harry came to Hawai'i in 1971 as the Superintendent of the Hawai'i Volcanoes National Park and also served as the NPS Pacific Area Director until his retirement.³⁵

Bryan started working with the park service in 1950, at Grant Teton. Since then he worked at various parks in several capacities. He served as the superintendent of Hawai'i Volcanoes National Park from 1971 to 1975, and retired in 2003 as the Director of the Pacific West Region.

Speaking about the importance of resources management and current fires at Yosemite—

BH: The real “fire magician,” Jan van Wagtenvonk passed away a couple of weeks ago. He was the one who we let loose to deliberately burn the understory of every forest in Yosemite. He burned again and again. Had he not, we would have lost the Mariposa Grove in these recent fires. But with the climate situation now, it's uncertain.

KM: Yes. One would think through a good interpretive-educational component, that more people would get... The environment is in stress, and that means we are in trouble. It scare me, but that's another story.

BH: Yes.

³⁴ Informal interview conducted as a phone call, by Kepā Maly, and as a part of the Hawai'i Volcanoes NP Traditional Cultural Properties Study. On July 29, 2022, via email communication at 12:02 p.m. Bryan Harry kindly gave his release of the notes, “You have my permission to use our notes any way you wish. Good luck in your endeavor. Bryan.”

³⁵ Interview by Alana Kanahale, March 23, 2021 (https://home.nps.gov/hale/upload/Haleakala-Bryan-Harry_508.pdf).

KM: Asks about the role of Cultural Resource Management in NPS practices. Particularly in looking at the history of the “father” of Hawai‘i National Park (HNP), Lorrin Thurston, and his antagonism towards the Hawaiian people. It’s clear that cultural resources and practices, were completely ignored in the early HNP history.

The history and story is more than Thurston, Jaggar, geology and biology.

BH: The park has been different things at different times. And just this last month, getting that bay in Ka‘ū, Pōhue into the park, is a little gem that was always in danger. They wanted to put a hotel on it.

KM: Yes, the “riviera” of Hawai‘i.

BH: That’s an important work Trust for Public Lands and Rhonda, among others worked to make that happen.

KM: The park started with a bias—the only stories of value are those which describe the geology and natural resources. But predating that, and throughout the parks founding history, there was an incredible cultural landscape legacy. But Hawaiians don’t see them as separate parts the natural and cultural (biocultural) landscape are one and the same, integrated.

In the early days of HNP there is almost no reference to Hawaiian engagement or cultural resources. And then the Kalapana Extension was hitting some road blocks. Around the late 1940s to mid-1950s, there is this call, “this is a valuable cultural resource.” Support the expansion.

When I was working at the park, people like Kaipo Roberts, John Hauanio, Helen Pea Lee Hong, Minnie Kaawaloa, were working in the late 70s, early 80s’, they were sharing memories and personal experiences. So at Waha‘ula and in the lower region of the park there was a strong cultural presence.

Bryan responded to question speak about the evolution of the Cultural Resources Management program in the park.

BH: The original park purely stimulated by science. Jaggar and Thurston. I’m sure they appreciated the cultural side. In fact, the early scientists named things. They permeate the scientific literature of volcanoes. A lot of those terms are identified by Hawaiian terms. I think they couldn’t help it. Like the pyroclastic eruption of Kilauea. Somebody saw the footprints, and tied that in with the story of the heiau at Kawaihae. The science the culture mystically collided together. So when you go out there, the science of it, you scratch your head. And this last episode of the caldera collapsing; it’s giant compared to what it was when I was there.

I remember one time when I was there at Volcano Park in the early 1970s, and some church ladies came up. They wanted to commemorate the Kapi‘olani’s defiance of Pele. They wanted to have a big thing up there, and I thought, “I don’t want that to hit the papers.” So we negotiated, and they had their commemoration there in the flats on the observatory side of KMC. Near the open area where the ball field is. So they had their gathering, it happened quietly.

Now I was there, kind of watching. They went through their ceremony – “Christianity is greater than Pele,” and all this. Then they wandered away, turned their backs; and as I looked towards the crater, there was one short puff of lava that shot up in the air, then went down. There was no pre-indicator. The mountain was quiet [chuckles]. I got feeling that they spoke back.

- KM: That's fascinating.
- BH: But I'm not one that believed in mythology. I'm a pure rock hard scientist. I also worked in Alaska with native tribes and others.
- But you know, as we were trying to address the goats in the park, we had nearly gotten rid of them. And then Herbert Shipman³⁶ who had the ranch there at 'Āinahou, figured we'd shot too many goats, so he broke down our fence and ran them into back into the park section. So I was thinking, "how can you manage a park with some hold a separate lease inside?" I tried several times to buy 'Āinahou from Shipman with no luck. Then, Mauna Ulu erupted³⁷. It shot a whole bunch of flaming embers in the sky. Pele dropped all this stuff on his roof, and he cut a deal right then. If I would pay the appraised value before it burned down, he'd sell it. We shook hand and the deal got done because of those embers. [chuckles]
- Even though I don't believe in mythology, I did leave a good bottle of gin down there.
- KM: [laughs] Yes. Perhaps today, the belief is as important as the respect of it. It's a part of the legacy the extends beyond us.
- BH: Yes, the volcano is a fantastic place. The volcano park is special in that.
- KM: Discusses various records and finding a reference to Samuel Lamb's visit to Yosemite and the realization in 1937 that a cultural theme would be an important part of the park's interpretation. He mentioned a woman named Maggie, as one of the lead demonstrators.
- BH: Yes, Yosemite has a long history, generations of people doing that. My next door neighbor natives and she wove baskets there. And our children all played together.
- KM: While speaking with Steve Shackelton, who is working with native people around Yosemite, he checked and they knew exactly who she was, and her connection to families still working in the park today.
- BH: Julia Parker them.
- KM: It's interesting that the folks at Yosemite recognized the cultural component early on.
- BH: There folks were integral throughout the park in all different divisions.
- KM: So similar to what eventually evolved at Hawai'i Volcanoes, particularly the Kalapana Extension, where all those Hawaiian families who were connected to place, also working on the land.
- BH: Yes, there were a bunch of Hawaiians—George Kaapana, Louis Pao. What a great bunch.
- KM: Your observation, of Jaggar them, recognizing the Hawaiian connection, like place named in 1923, given to Mauna Iki.
- BH: Yes, and the terms, pāhoehoe, 'a'ā, those were from Harvard, they were Hawaiian terms which are now used around the world.

³⁶ Herbert C. Shipman (1892 to 1976).

³⁷ Mauna Ulu eruption ran from May 1969 to July 1974.

Upon inquiry of how he started with the park service, Bryan shared how he first started as a volunteer working on a telephone line that a fire when up at Grand Teton; and how he continued working through Fish and Wildlife Service, and then got permanent status and returned to Grand Teton in a few positions. During that time he met Lawrence Rockefeller, and eventually got called to work in Washington DC, work on a paper describing what a perfect national park system would be in the natural areas. Another person was doing the historical part, and another guy was doing the recreational areas. That work became the foundation of the planning process.

Bryan discussed how he became Chief Naturalist at Yosemite in the 1960s – a complicated time. Issues arose with the concessioners, and as a result, he got transferred to Hawai'i Volcanoes.

BH: I had an inside track at Hawai'i Volcanoes because the Geological survey was so integral with management of the park. My close friend was Dallas Peck, who was the director of the USGS; had been part of a little group we called "Friends of the Pleistocene," nine geologists and me, because I knew the trees. And we spend time climbing mountains, and talk about how did all of this happen(?). So when I came to Volcano, I got along pretty well with the USGS staff.

KM: What a great story. At Hawai'i Volcanoes in my time, I remember Ed Ladd, being a native, and probably the extent of the cultural resources program manager in the park at the time.

BH: Yes, he was high up in the Zuni leadership, a chief.

KM: Yes. In your experience, is there some facet of the cultural resources or a story that stands out in your mind? The one about the church ladies is a great one.

BH: Without giving it much thought, I think that the native Hawaiians were like the rest of us. They sometimes disagreed with one another about various stories. I remember a parallel in Palau...

Bryan described an NPS program that funding outfits to do cultural and historical stuff, and how the native Palauans would be describing the history of one of their restored Arai (temple site) through carved story boards. One person would be describing what the boards depicted, and then someone else would stand up saying "no, this is what this means," and what happened...

BH: It is the same here among the native Hawaiians. But that's not unusual. Just look at today, the January 6th hearings...

KM: There is a traditional Hawaiian saying that says "Not all knowledge is found in one school." So individual beliefs, experiences, family will influence how someone views history and practice.

BH: We may not all agree, but we can stand at the Pu'uloa petroglyphs and discuss what they meant, and we all appreciated that they were there, and the importance the we take care of them.

KM: Yes. So if you were writing about cultural resources management at Hawai'i Volcanoes, what might be some things you would envision for the future?

BH: I think that one of the things the national park service did was make it a point to inventory what's out there. And one of the guys out here was Russ Apple. Do the best we can. We may miss stuff, but do the best you can. And of course Hawai'i

had already been terribly trashed with different types of development. Apple did his work by going around and asking people, "Show me." He did that in the Pacific as well as here. Of course you don't get it all.

One of those places was at Kahuku. I got a call, asking would you buy Kahuku Ranch, we need an answer now. So Laura (Carter) and I went up on the slopes later in a helicopter, and there is a high trail that the Hawaiians made. It was high up, making it shorter to go around the island. It's in the Kahuku addition, and it's paved with two-foot in diameter flay chunks of wave-smoothed rock that somebody had carried up there. Step after step, going along the trail. And then there are lava tubes. One of them if you go back in it, there are gourds catching drops of water. While you were up there working on or traveling on the trail, that's how you got your water. And I thought, "This is a really cool place." Laura is really careful about these places, protective.

KM: Your mentioning the trail is really cool because we have early Hawaiian testimonies from Kahuku about the trail and it's being made during the time of 'Umi. As well as various features along the trail.

BH: There are all kinds of things up there. I've walked the trail from Kahuku towards Hualālai, and there are little religious sites all along the trail.

KM: Discusses Menzies' observation of Hawaiians offering prayers along mountain trails as upright stones and shrines.

BH: I did a trip to the summit of Mauna Loa, where three of us nearly froze to death one night, not having planned to stay over. It was the coldest I have ever been. Now, think back, you are a Hawaiian bringing these rocks up there, hey, I'd be praying too.

I think the idea of the national parks is incredible. And it came from bottom up. It wasn't some top down. And keeping them together is a bottom's up thing too. It doesn't matter who you are, there are 300 some areas and all of them different. All have completely different problems and threats. So it's a bottom's up thing of people knowing and caring.

KM: You've touch on a critical thing. It's communities, if no one cares. If people aren't involved and engaged, why take care of it. This is why the interpretive and outreach programs are so important.

BH: And in the community, there are a lot of different care. Some want to exploit it. And when I was at Hawai'i Volcanoes, the biggest threat was trying to get rid of the goats to protect the ecosystem. And some of the hunters were saying no, we want to save the goats.

KM: That's a really important example of how short-term memory and practice and change what one believes is a cultural practice or right. The hunting from when you were at the park, is not a traditional and customary practice... Biocultural landscapes, and myriad body-forms of the deity who are represented in nature forms. Those things are integral to the health and wellbeing of the culture, whereas goats, sheep, the European boar like that are all thing that have been introduced.

BH: Discusses the important role of pigs in ancient Hawaiian culture – they were kept close and protected, didn't just run wild...

KM: Mahalo! Asks that after some notes have been prepared from the discussion if he would review; to which he agrees.

As part of the discussion, I asked Bryan about his continuing work and how he chose to retire in Hawai'i, rather than some other place where he had spent years work. Bryan shared.

My wife loved Hawai'i. And I had been working here, and the NPS and other organizations were always going at one another. Fish and Wildlife, DLNR... At one point DLNR threatened to arrest me for allowing goat hunting out of season.

One day Alan Holt, who worked as a volunteer at Haleakalā, and then got involved with The Nature Conservancy, he said, "Why in the hell are all of us fighting, we're all trying to do the same thing?" He suggested that we all try to get together and have lunch, and not come to blows. We did that, and then we did it again, and we worked it out. We organized ourselves and called it "The Secretariate of Conservation Biology," then it changed to the Hawaiian Conservation Alliance. We decided to have an annual conference. The first one was at Magma House, maybe fifty people. That was the first Hawaiian Conservation Conference. Last week we had one and it was a virtual session, lasting for five days. Well, I was involved in the original HCA. But there was a potential problem because we were all agencies, and it was hard for us to get donations.

So we made a group called the "Foundation." I'm an original member of the foundation, so I am involved here in Hawai'i with all that. I'm also on the "Commission to Thwart the Invasion of Alien Species" like brown tree snakes. So that's how it ended up.

July 26, 2022
Conversation with Laura Carter Shuster, HAVO CRM Manager (retired)
Background developed from handwritten notes on CRM at HAVO
(Prepared by Kepā Maly)

While reviewing findings and seeking clarification on early CRM programs in HAVO.³⁸

LCS: Discussed background on CRM program at HAVO. It was not a part of the original park operation. Hawai'i Volcanoes was a "science" park, recreational area. Later in the 1960s when Pu'u honua o Hōnaunau and Pu'u Koholā came into the system they were the "cultural parks."

She first work on a project in the Waha'ula vicinity (Pūlama and Poupou) in 1987, and continued conducting archaeological field work in the park. This was in-part related to lava flow associated with what is not known as the Pu'u 'Ō'ō vent which overlaid large tracts of land including many traditional cultural properties and historic sites. Prior to that work in the park was fairly piece-meal. There not a formal CRM program. ED Ladd served the parks the Hawai'i parks, along with others as an archaeologist, but no one was permanently stationed at HAVO.

Kekuhi Kanahele came up and did an internship with me in park, it was like an Ah-ha moment for both of them. It made a big impact on the archaeology group. During her presentation she asked, "Who are these people coming in and looking at the archaeology, missing the native perspective?" She really helped to bring that about. Working with respect for the different approaches, and in the end to "preserve and protect."

When I was first working in the park, there was no CRM position, then around 1992, the program was simply housed in the Natural Resources Division. But after the initial work our group did, Dan Taylor hired Jen Waipā. She was a student at UH Hilo in archaeology. So she came to the park, and by that time, I was at Kaloko-Honokōhau, and they sent her over to me. When a fulltime CRM leadership position was announced Dan ended up hiring a woman from the mainland, who worked with the Division of Forestry. Her name was Jan Keswick.

I think Hugo Huntzinger was superintendent at the time, followed by Jim Martin.

KM: A lot of growth in the CRM program since your earlier days in the park?

Shares background on Samuel Lamb as Park Naturalist in 1936-37, and his visit to Yosemite; retuning to HNP with the recommendation that a cultural program presented by native Hawaiians be made a part of the park's interpretive plan. As a break away from only speaking of science – geology and biology. In this study, we suggest that is only two-thirds of the story. The culture plays a foundational role in the history and landscape.

LCS: Yes, really.

KM: There's a third equal part, the legacy landscape and history that predates science.

LCS: Right.

³⁸ Informal telephone interview conducted as a part of the Hawai'i Volcanoes NP Traditional Cultural Properties Study.

- KM: So Samuel Lamb came back in 1936-37, suggesting the inclusion of the cultural theme. And while there were people like Gilbert Lee, who was part Hawaiian and worked in the park. There were people talking Hawaiian stories, but it was absent in the theme of the park. Then with the advent of the Kalapana Extension proposal, they met some opposition, and by 1955, culture became a topic as to why the extension was a good idea. At least this is what we take away from the documentary background research.
- LCS./KM: Discussed organization of the study in a chronological outline, as a way of tracking the diverse history and how things came about.
- LCS: Believes that pulling all the place name information, like at Kahuku, is really valuable, and it allows CRM staff to map resources; to better understand the biological and cultural landscapes over time.
- Feels that making a case for the entirety of the cultural landscape is in many, many ways, very important if that's what this document is doing.
- KM: I think you will enjoy seeing more the early historic documentation on sites and place names. The upland Kahuku trail, Keala'ehu or 'Umi's Trail and the various sites identified as being Ahu a 'Umi. Science is not the only story to tell.
- LCS: I would get involved with the botanists, and they'd say, "We want to redo the landscape here." And I'd question, "At what point in time are you looking at, and what is the basis for picking that time?" They forget the human part of it.
- KM: Yes...
- LCS/KM: Discuss background on document organization, and how it might be incorporated into the National Register Nomination Application—how the documentary narratives can be used to identify specific areas of significance.
- LCS: Discusses concerns about changes being proposed in the Kīlauea summit area. She will attend a meeting on the 27th to listen and discuss the proposals...
- LCS/KM: Discuss issues with place names. Do not create false history when there are specific traditions. No need to create artificial alternatives. So perhaps designating sources of information – place name background based on traditional knowledge handed down over the generations, and that based on contemporary knowledge which sometimes confuses the subject.
- Discuss Uwēkahuna, Kama'ehuakanaloa and importance of primary source documentation.
- KM: Tūtū Kawena Pukui shared that one should work within traditional boundaries, and take credit for personal interpretations of what things mean/describe.
- KM: Asks about Poupou, and where in her 1987 work she came across the name "Kauka?"
- LCS: Believe that it was written on an early USGS map
- KM: Discusses Poupou in the historic land records, and Kauka and a Royal Patent Grantee in the neighboring land. Suggests that in later times it Kauka have been remembered as a name once heard, and mistaken as a place rather than as a resident. This happens across the Hawaiian Islands.
- LCS: Will check through papers and let me know if she finds anything...

March 22, 2023
Jennifer “Jen” Waipā
Cultural Anthropologist with the U.S. Fish & Wildlife Service
(HAVO Archaeologist, 1995 to 2009)
Notes from an Informal Conversation Regarding the Kānaka Role
in Management and Stewardship of HAVO Resources
with Kepā Maly

Jennifer “Jen” Waipā is descended from ‘ohana who were displaced from their ancestral lands as a part of the NPS’ development of what is now generally referred to as the “Kalapana Extension” which includes all or portions of at least eleven ahupua‘a in the Puna District.³⁹ Jen kindly agreed to meet with us online to discuss some of our background work on the Hawai‘i Volcanoes NP (HAVO) ethnographic study, and discuss some of our conclusions and recommendations. Following meetings with the HAVO management team on September 29th and October 13th, 2021, it was requested that we expand the scope of the study from the original proposal of the summit areas of Kīlauea and Moku‘āweoweo, to now take in all of the lands within HAVO, covering Kīlauea and Moku‘āweoweo, and the ‘āina from Kapa‘ahu-Poupou to Kahuku-Pōhue—a massive undertaking.

As outlined in the main volume, the ethnohistorical manuscript is meant to provide the foundational background for a Traditional Cultural Properties Study and support a National Register Nomination for HAVO. During the course of conducting oral history and consultation interviews, several interviewees recommended that we reach out to Jen to get her mana‘o on park programs, our study findings, and inquire if she had any further recommendations.

As a part of the discussion and review with Jen on March 22nd, we covered our approach to the research, including citation of primary Hawaiian language and foreign accounts. The notes below are expanded from hand written and typed notes taken during the conversation, and have been reviewed by Jen Waipā for approval.

The deep indented texts reflect some of our review points, and the bullet point indented texts are a general take away from Jen’s personal experiences and mana‘o.

³⁹ Among the early references to Waipa are those made part of the 1893 Boundary Commission proceedings, where Waipa (deceased) was the brother of Keaweheana, Konohiki of Kahauale‘a.

One of the primary ‘āina of the Waipā ‘ohana is situated in the ahupua‘a of Kapa‘ahu, originally recorded under Royal Patent Grant Helu 1004, conveyed to Kauka (in a document from Limaloa Waipa to Irene K. Waipa; BoC Liber 1260:499-500). Additional records of title and conveyance between A. Napua Waipa, Waiaha Waipa (husband and wife of Keōkea, Puna) transferred title to children/grandchildren: Martha [Kamaialaupalaokekuahiwiokapikoomaunaloa] Lum Ho, Alice Kanewa, Lucy Kuamoo, Lot Waiaha (Waipa), Violet Waiaha (Waipa), George Kaai Waipa, Helen Kanui, Emily Among, Ida Frazier, John Waiaha (Waipa) and Rachel Waiaha (Waipa), “10.75 acres of land located at Kapaahu, Puna, more particularly described in deed of conveyance from Kaunukapu to Waiaha and Napua, and recorded in... Liber 448:393-394... reserving, however, life interest therein to ourselves, Alice Napua [Napuaikawaiolaolaakane] Waipa and Waiaha Waipa...” Mar. 6th, 1950.

On October 22, 1954, it was reported that Waiaha Waipa (83 yrs.) and his wife Alice Napuaikawaiolaolaakane Waipa (69 yrs.) — “resided in Kalapana where they lived the life of early Hawaiians, raising their own taro and getting fish from the nearby sea...” (Hawaii Tribune-Herald, Oct. 22, 1954:1)

- Jen started work in the park in April 1993 under an internship program, until she graduated in 1995 with her degree in anthropology. In 1995, when it was announced that Hawai'i Volcanoes would develop a Cultural Resource Management (CRM) program, Jen was the first staff person hired in the newly organized division. Initially she worked under Dan Taylor, who was the Chief of Natural Resources, which also took on CRM responsibilities, and worked in the park until 2009.

We provided Jen with background on how we became engaged in conducting the current study and the tone of our work; and our own hesitancy in agreeing to conduct the study, since Jen, Keola and many others, like Chuck Langlas have all created volumes of reports on the history of HAVO lands and the families of those 'āina.

- Much of this important research, some authored by Hawaiian practitioners is apparently not available for reference.

Discussing background and asking Jen's thoughts:

One of the topics of discussion were the issues with condemnation of the "Kalapana Extension." Noting that at one time it was suggested that the displaced Native Hawaiians could build and live in grass huts to show the visitors how Hawaiians live. There are several significant racist aspects to this proposal. Among them was that an act of Congress (June 20, 1938) imposed a 50% blood quantum on whether or not a native resident of "Kalapana" could go fishing along the 'āina upon which their ancestors had lived for generations. This puts those very families who are supposed to have been protected by the 1938 Act at a disadvantage, because not all of the affected 'ohana have married Hawaiians. But they are still kānaka.

Jen, you are a kanaka with generational ties to the "Kalapana" lands, and in the park today, Natural Resources Staff represent the largest number of kama'āina Hawaiians. Yet at the present time, there are no Hawaiians assigned fulltime to work down in the "Kalapana" area. Employing Native Hawaiians from the "Kalapana Extension" 'āina had once been standard practice.

Would it be appropriate to drop the 50% blood quantum to reflect the passing of time and change in the community?" It would of course still be a right of "Kalapana" area natives with genealogical ties of the condemned lands. Such a hiring program would also facilitate the passing on of traditional knowledge and practice. Without the change, it will eventually become impossible to maintain the customs because the blood quantum isn't right.

Should these same 'ohana also be a part of the employee pool? The experience like yours where you were in an internship program at HAVO, and then got hired full time.

Jen Waipā:

- However we can get kama‘āina back to these places, is a good thing. And I would not limit it to fishing and gathering. Because as we’ve seen from the different efforts that Yosh (my husband) and I have been involved in, it is really imperative to have kānaka on the land. This means natives with ties to the “Kalapana” land areas. Not just someone who may be tied to ‘ohana of another island or district. That person won’t get the same rights as our “Kalapana” ‘ohana.
- What about the Ka‘ū side. You’ve talked a lot about Kalapana; and being able to access those areas. That has always been a difficulty. There is also this part of me that is always weighing those “rights” with management, and the need to management (steward) our resources.

Reply:

Absolutely. The interviews have all included discussion on how things are done, to practice the way the kūpuna did. You take what you need today, or māhele with those who can’t go on their own. You don’t put the i‘a in the freezer because they don’t breed there.

The Kalapana vicinity interviewees have all said they want an NPS monitoring station on the new FEMA-dozed access that goes into the new Pele lands across the “Kalapana Extension.” Having kānaka — kama‘āina who understand traditional-customary practices and knowledge will improve both management and access to resources across the landscape, and also help pass on history and practice. Since the early uncles and aunties who worked at Waha‘ula and the Kalapana Extension have passed away, Aku was the last native to work in the backcountry there, and who monitored the resources. Now there are no Hawaiians working full time in the region.

Regarding “management,” we would suggest that your kūpuna lived in a way that managed the resources. If not, there would be nothing left tomorrow. So there is a deep cultural foundation to resource management in kānaka as monitors on the ‘āina.

In answer to the question about Ka‘ū, we discussed background research being developed for the Ka‘ū lands; and important integration on Boundary Commission proceedings and early historical documents.

- It makes sense that most of the remaining kama‘āina are working in Resource Management.

Request for Recommendation on potential interviewees for a subsequent program:

Could you think about people who could be on a list for future interviews? Kama‘āina who understand what appropriate practices are. We will put them into a recommendation for the NPS to follow through on with someone, perhaps something you would do?

- Recommendations include but are not limited to:
 - Leila Kealoha
 - Leialoha Ilae
 - Mike Kyser and Dotty Kyser (Kealoha)
 - Emily Naeole (Kealoha)
 - Pearl Kajiyama (Kealoha)
 - Herbert and Annie Kaaukai
 - Ana Kon
 - Joni Mae Makuakane
 - Andrea Kaawaloa
 - Mary Kuamoo (my aunty/mama)
- I feel that in some ways, Hawai'i Volcanoes has been much more successful at bringing in more locals into the interpretive program. But there is also a disconnect there when you bring in locals who aren't kama'āina to the specific land areas. There is a difference.
- Because I'm still with the federal government, that's one of my frustrations, the inability to "flex." To move in that direction without all the multiple layers of bureaucracy that need to be gone through; and what have become hiring obstacles. There is a crippling behavior that the federal government has.
- Personally, I feel the way we address this is through integration. As a kānaka, to be on the inside and to be able to help create that change. That ability to have people in there who have understanding of Hawaiian management practices and 'ike kūpuna. The kama'āina, the ones that are familiar with that area are the ones that need to be back in that place. Perhaps even if they may not be families that are from there anymore, but they can be people who spend a great time in the field. While at HAVO, I remember there was a young ranger who was local but not of these 'āina, but he was in the backcountry all the time, and he became in touch like a kama'āina.
- I think we need to recognize that too. And these individuals who are in resource management now, even if they are not kama'āina, they are there in the field, more than anybody else is. They need a voice.
- The problem is the hiring policies, I've been fighting all of my career. However I can push a local hiring authority, I do it whenever I can.

Question:

If someone were to ask you, what the most important part of the park? What might you say?

- It's in Ka'ū, by the crack. That's a place that I feel is very important.

Without going into too much detail, I take it that there are traditional features, that to your 'ike have a significance of place?

- Yes.

Practice?

- Yes.

Okay. We know that even if it looks like a “desert” as the haoles call it, it is still alive. Pololei?

- Yes, absolutely. I almost made a comment to you earlier about the “desolate” places.

Those are always wahi pana, a storied sacredness to such ‘āina.

- One of the things that has been successful at Kīlauea, Kaua‘i, has been partnerships and special use permits for authorizing access. Traditional access and traditional kilo of this area. That’s been successful so far in building pilina to the place, and bringing kama‘āina back to these places that had previously been displaced. And we are building relationships in the community, and sharing in stewardship opportunities.
- Regarding the Kalapana Extension and difficulties encountered by the native families in getting access, there are ways to make it better. Bring these ‘ohana into the park so that they can help be the monitors – nā maka o ka ‘āina! Develop partnerships, that’s the way to do it.
- Unfortunately, there are not enough people that even want to work. It’s smart—makes good practice—to start working in the community with the young adults. People who are already in the community and want to be there. Create those options and facilitate those activity, so that we get local kama‘āina employees.

Pololei ‘oe! Bring the young people in, give them the opportunity to build the skill sets that are needed to manage the park.

- I love going home and really feeling that sense of tradition back home. The way to keep it going is to engage the ‘ohana and get them involved in the park to perpetuate practices.

Additional comments provided March 29, 2023

My name is Jennifer Waipa, daughter of Clarence Waipa, son of Abraham Waipa, son of Leialoha Waipa (Kahilihiwa), married to Waipa Kahiapo who came from Kapa‘ahu, Puna, Hawai‘i.

My grandpa Abraham was the youngest of some 12 brothers and sisters, including Waiaha Waipa (father to Violet Waipa, interviewee with Maly in February 2000)

Health of the Hawaiians is Dependent on the Health of the Land

The health of Hawaiians is dependent upon the health of the land. It is through sustained experience on the ‘āina that pilina and ‘ike are cultivated.

While Hawaiian culture stands to benefit from academia, academia cannot be held above the ‘ike ‘āina (inherent knowledge of the living environment) that is understood from

one engaged in a sustainable lifestyle—not the buzzword for “sustainable.”, but in the truest sense of the term:

One who sustains himself from the ‘āina; that which feeds him/her, and it is more than just physical.

The life of the land held in Hawai‘i Volcanoes National Park, while largely protected from modern life in many ways, particularly, and arguably, the biggest hewa of all—(continued) transactional land sales, has also been separated from the stewards that have been shaped within its environment. The loss of this connection between people and the land is evident, and continues to be mourned today.

But the question exists, “Can kānaka regain the knowledge and way of life?”

I believe the answer is “yes,” but it will be a different expression, given new influences, new factors, and a new environment. Perhaps a more appropriate question is, “*Will kānaka have an opportunity* to regain the knowledge and way of life?”

As a kanaka, and young archaeologist for HAVO, who walked many places of that ‘āina, where most kānaka won’t, and in many cases, never will (because it rests under new lava), have an opportunity to walk upon, I felt, and still feel, connected to the ‘āina and to my kūpuna, walking along the trails I knew they’d walked in the past. At the time, I was homesteading off-grid and I yearned for the ability to immerse myself in the old way of life, unencumbered by the social, economic, or political moves that seemed far away. I don’t think I would have ever been completely cut off, even if the Park Service allowed that, and I often wonder the effect that would have had on me.

As I look at other kānaka, I know the effect it would have—it does have—on them. And there are many non-kānaka that are as affected—but none as deeply as the kama‘āina. For them to remain disconnected from this ‘āina is another hewa that must be amended.

Federal Hiring and Employment Issues for Native Hawaiians (Kama‘āina of the Puna Lands of HAVO)

Hiring Hawaiians, especially Hawaiians from Puna and Ka‘ū, is imperative, but it takes a certain personality. The federal hiring process is a Western construct designed to promote academia before ‘ike ‘āina. Although they have begun to find themselves alternatives to hiring, the changes have been too little, too late. Other programs and organizations have developed to facilitate hiring locals and building their people, so that now many Hawaiians don’t want to work for the Federal Government. If they can work in an environment that is more comfortable, more meaningful, less restrictive, and more open to character and culture; “Why work for the Feds?!” Except to play the long game, and to have a “fifth column” that can work for the cause from within the system.

The existing Federal system will likely crumble at some point in time. What is important is to begin to structure, or provide structure/support for the transition.

Honestly, I don’t know that having a Hawaiian as a Superintendent is a good thing—I’d have to think about that a little more. Those positions are difficult to be in. There’s a perspective that you’re a sell-out, or that you’re a Hawaiian pitted against Hawaiians,

because there will always be another Hawaiian who has a different perspective and wants to do it differently than you do.

Right now, it's important to build leaders! And not just in title, but Hawaiians who are visionary, tough but compassionate, educated (not necessarily in a Western sense, although that is good too), strategic, communicative, and well-balanced. These typically spring from grass-roots environments—go figure! But if we can work with a local person who at least understands the history, they may be more willing to find alternatives, push the boundaries, and support what I hope is a rising tide.

We observe that as an archaeologist at Hawai'i Volcanoes National Park, Jen Waipā work on a number of fields studies and developed reports—some of which have yet to be formally released. As a part of her work, she also engaged with many elder kama'āina of lands which were integrated into HAVO, and helped in the development of the 1996-1997 study titled, "Hawaii Volcanoes National Park Ethnographic Study, Draft Interim Report for Phase I (C.M. Langlas, Ph. D. and Jennifer Waipa, Staff Archaeologist, HAVO). This manuscript like that of Keola Awong (December 2014), provides important background on the Hawaiian relationship with the living environment, and impacts of the national park on their lifestyle, beliefs and practices. Such studies should be made available to researchers and become a part of the park's foundation in decision making from this time forward.