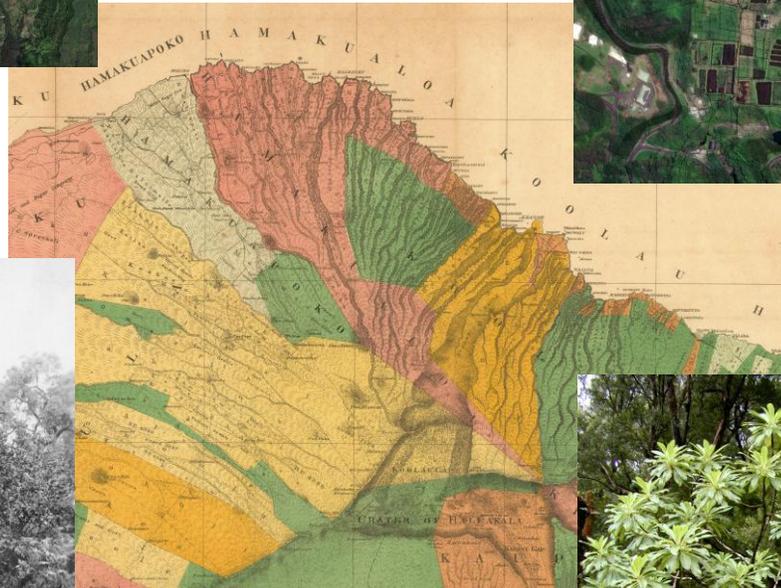


**PREFINAL DRAFT — APPENDIX B:
“KALO KANU O KA ‘ĀINA.” – TARO PLANTED ON THE LAND.
NATIVES OF THE LAND FROM GENERATIONS BACK.
A COLLECTION OF KAMA‘ĀINA KNOWLEDGE RECORDED
IN ORAL HISTORY INTERVIEWS (2001-2002)**



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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
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Development

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- App B 1909 ca HSA USGS 74ade578cb5aa704e13c81801a23973e Haiku Ditch Maui.
- App B 2001 10 21 KPA1456 Ohawai On Ditch Trail.
- App B 2025 07 22 Hamakualoa Region Map 1 (prepared by Richard Mather).
- App B 2025.07 22 Keanae Flats Maui Overlay Map 1 (prepared by Richard Mather).

**PREFINAL DRAFT — APPENDIX B:
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Prepared for _____

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July 30, 2025 _____

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¹ ‘Ōlelo No‘eau (M. K. Pukui, 1983, No. 1447).

TABLE OF CONTENTS

“KALO KANU O KA ‘ĀINA.” – TARO PLANTED ON THE LAND. NATIVES OF THE LAND FROM GENERATIONS BACK. A COLLECTION OF KAMA‘ĀINA KNOWLEDGE RECORDED IN ORAL HISTORY INTERVIEWS (2001-2002)	1
Review and Release of Interview Records	1
Water Matters – An Overview of Interviewee Comments and Recommendations	2
NĀ MO‘OLELO ‘OHANA: FAMILY TRADITIONS– ORAL HISTORY INTERVIEWS (2001-2002)	4
James Keolaokalani Hū‘eu, Jr. Oral History Interview # 1 of 3 – Ko‘olau and Hāmākua Region. April 11, 2001 (with Kepā Maly and Garret Hew)	4
He Mau Inoa ‘Āina a me nā Wahi Pana (Place names and Storied- Sacred Places Shared by Kupuna Hū‘eu)	6
James Keolaokalani Hū‘eu, Jr. Oral History Interview # 2 of 3– April 25, 2001 Hāmākua Loa – Ko‘olau Region Field Trip with Kepā Maly (Garret Hew and Onaona Maly)	47
James Keolaokalani Hū‘eu, Jr. Oral History Interview (‘Ōhi‘a-Ke‘anae Vicinity, Ko‘olau District) November 6, 2001, with Kepā Maly (Interview # 3 of 3) (interview released at time of recording – November 6, 2001)	141
Stephen Cabral Oral History Interview – Ko‘olau-Hāmākua Region April 23, 2001, with Kepā Maly (at Kailua)	149
Mary McEldowney-Evanson Oral History Interview – Ko‘olau and Hāmākua Region, East Maui April 24, 2001, with Kepā and Onaona Maly (at Kapua‘aho‘ohui, Ha‘ikū)	152
Mina Marciel-Atai Oral History Interview – April 24, 2001 Ke‘anae- Honomanū Vicinity, East Maui (and recollections of Kaupō) with Kepā and Onaona Maly	155
Place Names Shared by Kupuna Atai:	156
Helen (Helena) Akiona-Nākānelua Oral History Interview - April 26, 2001 (notes of April 10th and November 8th 2001); Ko‘olau Region (Wailua-Ke‘anae Vicinity) with Kepā and Onaona Maly	182
Place Names Shared by Kupuna Nākānelua:	184

Beatrice Pualani Kepani Kekahuna Oral History Interview – April 27, 2001 Honopou Vicinity – Hāmākua Loa, Maui; with Kepā Maly (Jackie Honoka‘upu and Onaona Maly)	240
Place Names Shared by Makua Beatrice Kepani Kekahuna:	242
Florence Lehualani Seulan Dang-Harold Oral History Interview – May 24, 2001 (with Kepā Maly) Huelo Vicinity – Hāmākua Loa, Maui	275
Place Names Shared by Makua Lehualani Dang Harold:	276
Helen Pualani Range-Wilhelm with Robert & Harvey Wilhelm, and Jackie & Albert Honoka‘upu Oral History Interview – May 26, 2001 (with Kepā Maly) Hāmākua Loa Region, Maui	291
Place Names Shared by Kupuna Helen Pualani Range Wilhelm & ‘Ohana:	291
Marjorie Kaleialoha-Wallett Beatrice Kepani-Kekahuna (with Lyn Scott and Wanda Vierra) Oral History Interview November 7, 2001 – with Kepā Maly	305
Place Names Shared by ‘Ohana During Interview:	306
Joseph C. Rosa, Jr. (with Nālani Rosa-Magliato) East Maui Oral History Interview (Waipi‘o-Honopou Vicinity, Hāmākua Loa,) November 8, 2001 with Kepā Maly	330
Place Names Shared by Kupuna Rosa During Interview:	332
Leimamo Wahihākō Lee and Pōhaku Miki Lee Oral History Interviews with Kepā and Onaona Maly May 6, 21, and 22, 2002 – Mauna Hikina and Hāna District, Maui	360
Kupuna Leimamo and Pōhaku Miki Lee Field Interview at Nāhiku and Waikaloa, Maui May 21, 2002 with Kepā Maly	380
Kupuna Leimamo and Pōhaku Miki Lee Field Interview at Haneo‘o and Hāmoa, Hāna, Maui May 22, 2002 with Kepā Maly	385
UNNUMBERED FIGURES	
Kupuna James Keolaokalani Hū‘eu, Jr. (KPA Photo No. 1406)	4
Kikokiko Bridge (1922), EMI mauka Route between Pāpa‘a‘ea and Kopili‘ula (KPA Photo No. 1397)	13
Palauhulu Stream (Plunkett Spring just over first low rise in foreground)– View mauka to Kaho‘okuli Vicinity (on west) and Hau‘oliwahine (Hauolowahine) on Pali. (KPA Photo No. 1389)	17

Kupuna Hū'eu at "High Falls," West Honomanu Stream; Spreckel's Ditch Intake. (KPA Photo No. 1464-c)	47
Ko'olau Ditch Tunnel Intake on Pu'ohākamoā Stream (KPA Photo No. 1446)	72
Spreckel's Ditch Overflow, Pu'ohākamoā Stream; EMI Co. Bridge (1925). (KPA Photo No. 1448)	73
Portion of "High Falls" West Honomanu, to Spreckel's Ditch Intake. (KPA Photo No. 1463)	94
Ruins of Kōlea Power Plant (KPA Photo No. 1468)	105
Kōpili'ula Stream – Ko'olau Ditch Intake (KPA Photo No. 1469)	132
Muliwai at Ke'anae – Area of Waia'ōlohe and Luahi'u (KPA Photo No. 1430)	145
Stephen Cabral (KPA Photo No. 1409)	149
Mary McEldowney-Evanson (KPA Photo No. 1418)	152
Kupuna Mina Marciel-Atai (KPA Photo No. 1435)	155
Portion of Honomanu Valley (Registered Map No. 2467) Showing 'Ili of Punalau, Neighboring 'Ili, Kuleana and Homestead Lots.	165
Portion of Honomanu Valley; 'Ili of Punalau now under growth of Hau Trees (KPA Photo No. 1437)	166
Kupuna Helen (Helena) Akiona-Nākānelua (KPA Photo No. 1472)	182
'Ili of Lākini, Wailua nui (portion of Register Map No. 1760; S.M. Kananui, 1896)	191
Lo'i Kalo and 'Auwai at Lākini (KPA Photo No. 2194)	217
Beatrice Pualani Kepani-Kekahuna (Lowrie Ditch in background) (KPA Photo No. 1479)	240
Old Water Gate for Honopou Residents – Ha'ikū Ditch (KPA Photo No. 1375)	259
Marjorie Kaleialoha-Wallett and Beatrice Kepani-Kekahuna (front row, left to right); Lyn Scott and Wanda Vierra (back row, left to right). (Photo KPA 2188)	305
Ha'ikū Ditch Intake, Honopou Stream, April 9, 2001 (two pipes drawing water from stream basin for family use); Flow estimated at 200,000 Gallons per 24-hour Cycle ~ no rain in preceding day (KPA Photo No. 1384)	320
Joseph C. Rosa, Jr. (KPA Photo No. 2193)	330

Kūpuna Leimamo and Pōhaku Miki Lee on Trail to Pi‘ina‘au (KPA3442, May 21, 2002)	360
Remains of Old Wa‘a at Nāhiku (May 22, 2002, KPA 3480)	361

“KALO KANU O KA ‘ĀINA.” – TARO PLANTED ON THE LAND. NATIVES OF THE LAND FROM GENERATIONS BACK.² A COLLECTION OF KAMA‘ĀINA KNOWLEDGE RECORDED IN ORAL HISTORY INTERVIEWS (2001-2002)

Below, readers will find excerpts from a collection of oral history interviews we conducted with kūpuna and elder kama‘āina of Maui Hikina in 2001-2002. The excerpts offer significant glimpses into the personal knowledge and experiences of individuals with genealogical attachments to the biocultural landscape of this region of Maui. Most of the interviewees were descendants of traditional families across Maui Hikina. As a result, the interviews share facets of the intimate relationship of kānaka with the environment, and identify family names and traditions of place recorded by those who came before us.

Earlier in this manuscript, we compiled a sampling of some 320 regional place names which were cited in native traditions, land records, and historical communications. The interviewees, below, added a wealth of personal knowledge into the origins of selected place names, as well as alternative spellings and pronunciations. The place names are among those that stood out to the elder interviewees as wahi pana (storied and sacred places), which contribute to the legacy of Maui Hikina. While we have done our best to document these family histories, it was, of course, impossible to record everything that could be said about the land and traditions of the families of Maui Hikina.

It is with sadness that we share that almost all of the interviewees from this period have passed away. But, in the interview transcripts like those provided, we can still hear the voices of kūpuna, and learn from their personal mo‘olelo (history). To the interviewees and their ‘ohana we humbly say — Mahalo nui nō, a ke aloha o ke Akua pū me ‘oukou a pau!

Hannah Akau-Bowman; Janet Akau; Mina Atai; Stephen Cabral; Mary Evanson;
Florence (Smythe) Harold; Garret Hew; Jackie and Albert Honoka‘upu; James K. Hū‘eu Jr.;
Beatrice Kekahuna and Wanda Vierra; Helen Nākānelua; Joseph Range;
Joe Rosa and Nalani Magliato; Marjorie Wallett and Lyn Scott; Helen,
Robert and Harvey Wilhelm; and Leimamo Wahihākō and Pōhaku Miki Lee.

Review and Release of Interview Records

All of the formal, recorded interviews were transcribed³, and the draft transcripts were returned to the interviewees. Follow-up discussions were also conducted in review of the draft transcripts, and the review process sometimes resulted in the recording of additional narratives with the interviewees and modifications to the interview transcripts. Following completion of the interview process, all of the participants in the audio recorded interviews gave Maly their verbal permission to include the interviews in this study, and for future reference in sharing the

² ‘Ōlelo No‘eau (M. K. Pukui, 1983, No. 1447).

³ When discernable (based on pronunciation by the speakers), diacritical marks (the glottal and macron) have been used with Hawaiian words spoken in the interview narratives. While elder native speakers do not use such marks in the written word (as they understand the context of words being used, and thus the appropriate or emphasis of pronunciation), this is not always the case with those less familiar with the Hawaiian language. Because pronunciation of place names and words is integral to the traditions and perpetuation of practices, we have chosen to use the marks in this study.

traditions of place with future generations. They also received their audio file recording(s), and copies of the full study done at the time.⁴

We ask readers and researchers to respect the interviewees and their families. If specific points of information from the interviews are quoted, it is the responsibility of the individual/organization citing the material to do so in the context as originally spoken by the interviewees. The larger interviews should not be cited without direct permission from the interviewees or their descendants, and proper source of publication documentation should be given.

Water Matters – An Overview of Interviewee Comments and Recommendations

The notes below paraphrase some of the comments and recommendations offered by the interview participants. Additional details of specific topics discussed will be found at the beginning of each interview. In summary, all interview participants feel strongly about the waters of Maui Hikina. Comments, concerns, observations, and recommendations shared by the interviewees included, but were not limited to, the following topics:

- There is a great traditional-cultural significance of water in Hawaiian beliefs and cultural practices.
- The health of the land—including forests, streams, and marine fisheries—is integral to the health of the people, and the right of continuing traditional and customary practices.
- For the people of a ko’olau (windward) facing landscape, the flow of water from mountain to sea is integral to the health of the land. A healthy land makes for healthy people, and healthy people have the ability to sustain themselves.
- It was observed that water flowing from mountain to shore was not “wasted” water, but is, instead, the sign of a healthy system.
- The weather and the plant makeup of forests have changed (even in the last 15 years, ref. ca. 1990).
- The Alexander & Baldwin (Spreckels)/East Maui Irrigation Company ditch and tunnel systems have worked in the past (dating from the first Water License issued by King David Kalākaua in 1876). While similar amounts of water may still be harvested from the Maui Hikina Watershed, the watershed output is perceived as having diminished (in the lifetimes of most people interviewed). The demands from a growing population, including households and agricultural interests (both traditional and commercial) have increased as well.
- The increased demand for water is a particular concern to the interviewees. For example, it was observed that 40 or more years ago, there were primarily only native families living below the intakes. Those families had the right of access to the remaining water in the kahawai (a flow that was significantly diminished from the pre-ditch era).
- Today, there are many new residents living at various elevations near the kahawai, most of whom have tapped into (by permit or without), the remaining water resource. This means that the few Native Hawaiian families—most of whom reside on Kuleana and Royal Patent Grant lands (with rights of residency often pre-dating 1850s)—who for

⁴ Maly & Maly, “Wai o ke Ola...” Vol. I Documentary Research (Jan. 17, 2002, KPA MaHikina59 Vol I); “Wai o ke Ola...” Vol. II Oral History Interviews (Dec. 1, 2001, KPA MaHikina59 Vol IIc).

generations have relied upon the water flow for their lo'i kalo and domestic water needs, have a significantly decreased, and is at times, non-existent.

- The elder interviewees all observed that water used to flow mauka-makai in all of the streams (in the primary Maui Hikina study area) 50 and more years ago. This is not the case today.
- Some interviewees expressed the feeling that while there may have been occasional problems with access to water 50 or more years ago, the relationship between EMI Co., and the community was generally good.
- Before, families worked together to keep the stream ways clean, and the water flowing to the 'auwai and lo'i kalo (and ultimately to the shore). For a variety of reasons, this has changed as well.
- Maintenance of the ditch-tunnel system is important. At the time of the interviews below, EMI Co. had the knowledge and man-power to care for the system. Also, at the time of the interviews, it was believed that the necessary expertise applied by EMI exceeded that of Maui County, or any others who have yet come forward.
- New methods of water transfer need to be developed in order to maximize the retention of water that is drawn off and transported to outlying regions.
- The present system of "throwing" water out of the ditch-tunnel system during periods of heavy rainfall (wherein most times there is very limited flow), causes amplified erosion of the stream beds. The "throwing" out of large amounts of water in short periods, also causes damage to, and at times destroys, features—such as 'auwai (irrigation channels), lo'i kalo and kuāuna (taro pond fields and banks), and kūmano (in-stream water catchments or small dams)—that have been made to manage the native subsistence agricultural system. The continual ripping down of what has been built up, gives people the sense of "kill fight!" and frustration over the "waste of time."
- Diminished flow of water has led to the "warming" of the remaining waters, which trickle over rocks heated by the sun. Warm water kills the native stream fish (such as 'o'opu, 'ōpae, wī, and pūpū), and causes kalo to rot in the field. An adequate level of water flow needs to be restored to the kahawai to enable restoration of both cultural and natural systems.
- It is recognized that the water needs of Maui are important, but it is believed by interviewees that the lands and families of Maui Hikina should not have to pay the environmental and cultural price for that need.

It is appropriate to observe here that the manana'o (opinions, thoughts, and recommendations) from nearly 25 years ago still ring true in the minds of the descendants of the land

‘Ōlelo No‘eau a nā Kūpuna:

**He ma'i ka honua, he 'aha ka lā'au? He ua!
No ka mea – Uwē ka lani ho'ōla ka honua!**

*(The land is ill, what is its medicine? Rain!
For when the heavens cry, the land is healed!)*

(Kupuna Apelahama Kaho'okaumaha Moses, 1977 and Kupuna Joseph C. Rosa, Jr. 2001)

NĀ MO'OLELO 'OHANA: FAMILY TRADITIONS—ORAL HISTORY INTERVIEWS (2001-2002)

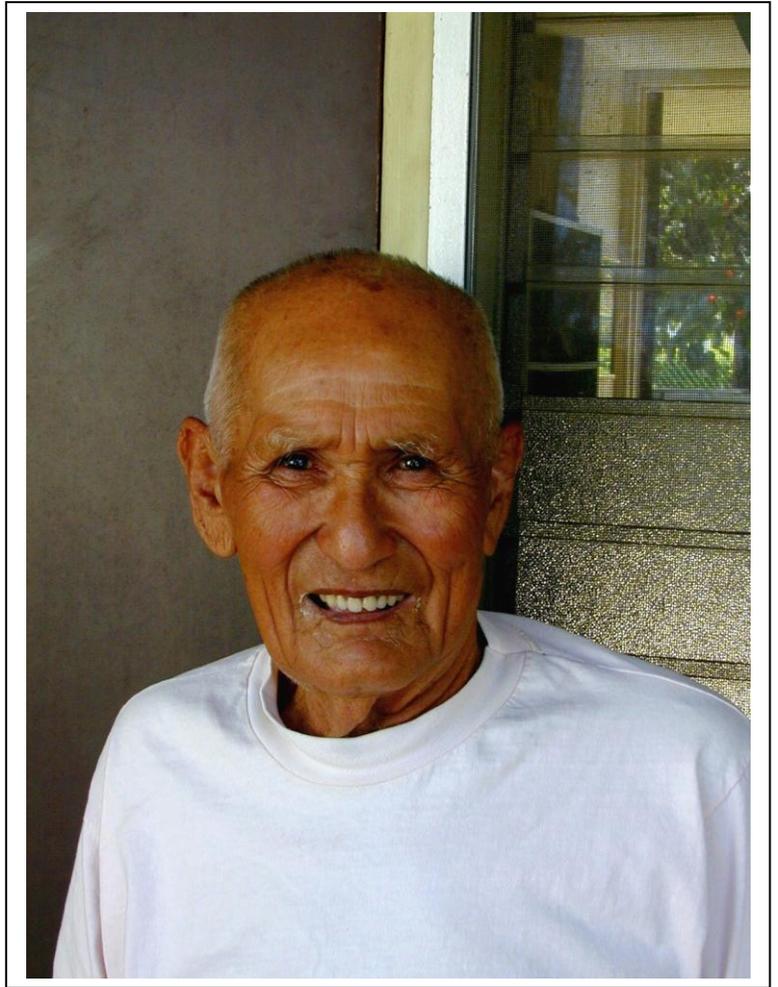
**James Keolaokalani Hū'eu, Jr.
Oral History Interview # 1 of 3 –
Ko'olau and Hāmākua Region. April
11, 2001 (with Kepā Maly and
Garret Hew)**

James Keolaokalani Hū'eu Jr. was born in 1914, at Ke'anae. His mother's genealogy ties him to families who have resided at Ke'anae and in neighboring lands for many generations. His kūpuna were awarded lands in the Māhele 'Āina of 1848, and his family maintains ancestral lands in the region, continues to cultivate kalo (taro) in lo'i (pond fields), and is sustained by the varied resources of the land and ocean.

Kupuna Hū'eu was raised on the land, and traveled from shore to mountain with his elders, and subsequently, as an employee of the CCC program and EMI Company. He is a historian of traditions and land use history in the Ko'olau region and also has intimate knowledge of lands in the larger Maui Hikina region. Kupuna Hū'eu has also been an active proponent of Hawaiian rights and land issues.

Kupuna Hū'eu participated in three interviews (April 11th and 25th, and November 6th 2001) as a part of this study, including one field trip to lands of the Hāmākua Loa–Ko'olau region. Garret Hew of EMI, who himself is very knowledgeable about EMI Company's history, assisted during two of the interviews. Following Kupuna Hū'eu's review and release of the first two interview transcripts, Hew kindly agreed to assist by mapping out specific sites that were described and locations visited during the field trip of April 25th 2001.

Readers will find that Kupuna Hū'eu is a gifted mea ha'i mo'olelo (historian), and that his recollections recorded herein, are a significant contribution to the history of the region. During the interviews, Kupuna Hū'eu shared important accounts pertaining to native traditions (how some 110 place names he spoke of were given); native customs and practices; and historic residency, and land and water use in Maui Hikina. *He also shared that he fears if he does not tell the stories they will be lost when he passes away. He wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.*



**Kupuna James Keolaokalani Hū'eu, Jr.
(KPA Photo No. 1406)**

During the first interview, Kupuna Hū'eu shared traditions and discussed many important historical events and observations pertaining to land and water use. These included, but are not limited to, the following points:

Summary of Topics

- Discusses routes of access, 19-teens to 1930s; the EMI Trail (road), though private, was open to people for travel between Kailua and Kikokiko.
- Discusses the varieties of kalo grown, methods of cultivation, and water flow from the 19-teens; also describes 'o'opu, 'ōpae, and pūpū found in streams.
- Does not believe that EMI has caused a problem with water in the Ke'anae vicinity; water used by the families is from cool springs below the ditch system.
- Tells a story of a family that resided in the uplands of Kaho'okuli, and an account of a shark man.
- In old days, families lived in mauka and makai regions; it was the custom to exchange goods between one region and the other.
- Discusses nature of forest lands and kahawai when he was young; kahawai were formerly tended and kept clear of growth.
- Discusses customs of resource collection – the ahupua'a and Konohiki systems practiced in his youth. Explains the origin and traditions of place names in the Ko'olau region.
- Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.
- Discusses changes in weather.
- Discusses changes in rivers – now that they are all “choked up.”
- Discusses EMI Tunnel and Ditch design and construction.
- Discusses various place names; their traditions and pronunciation.
- Also shares account as to why the Maui people call a fern similar to the hō'i'o, “pohole.”
- Discusses customs and practices associated with planting – including nights of the moon; everyone got together and worked in the community.

**He Mau Inoa ‘Āina a me nā Wahi Pana
(Place names and Storied-Sacred Places Shared by Kupuna Hū‘eu)**

Animoku	Manuel Luis Ditch
Banana Intake	Manupāki‘i
Big Spring	Mokuhōlua
Center Ditch	Mokumana
Ha‘ikū	Nā‘ili‘ilihāele
Ha‘ipua‘ena	Nāhiku
Haki‘ole	Nānāhoa
Haleakalā	Nishi Tunnel
Halelā‘au	Nu‘a‘ailua
Hāli‘i	Ohānui
Hāli‘imaile	Pa‘akea
Hāma-ū (Hāmau)	Pahupi‘ina‘au
Hanawī	Pā‘ia
Hau‘oliwahine	Palauhulu
High Falls (Uluwini)	Pāpā (Pā)
Hō‘alua (Hā‘alua)	Pāpa‘a‘ea
Honolulu iki	Pauwalu
Honolulu nui	Pe‘ahi
Honomanu (Honomanū)	Pi‘ilani
Huelo	Pi‘ina‘au
‘Ihi‘ihinui	Plunkett Spring
Ka‘aiea	Poupou
Ka‘akeke (Banana Spring)	Pū‘iwa
Kaho‘okuli	Pu‘ohākamoā
Kailua	Pu‘uokoholā
Kanō	Pua‘aka‘a
Kapā‘ula	Puakea
Kaulanapueo (Church)	Punalau
Ka-ule-o-Kahekili	Punalu‘u
Kaumahina	‘Ōhi‘a (Pūnāwai o ‘Ōhi‘a) Spring
Kaupakulua	‘O‘opuola
Kauwalu	‘Ōpana
Kawaikaulā‘au	Spreckel’s Ditch
Ke‘anae	‘Ula‘ino (Blue pond)
Keōpuka	Uluwini
Kikokiko	Wahinepe‘e (Garden of Eden)
Kilo	Wai‘a‘aka
Kilo‘ānuenuē	Wai Kanaloa
Ko‘olau Ditch	Wai Kāne
Kōlea (Kōlea Ditch)	Waia‘ōlohe
Kōpili‘ula	Wai-a-ka-mō‘ī
Kū‘au	Waiakuna (Ching Spring/Store Spring)
Kū‘ele‘ele	Waianu
Kualani	Waihā‘owā
Kūhiwa	Waihe‘e
Kūpa‘u	Waikani
Lākini	Wailoa (Wailoa Ditch)

Lanakila 'Ihi'ihi o Iehova o
nā Kauwā (Church)
Lowrie Ditch
Luahi'u
Maka'ā
Maka'iwa
Makanale
Makapipi

Wailua
Wailua iki
Wailua nui
Waiohue
Waiokamilo
Waiopuna
Waipi'o

A total of three interviews were conducted with Kupuna Hū'eu in Hawaiian and English, and the narratives are given verbatim. *Following review and edits, Kupuna Hū'eu gave his personal release of the three interviews to Maly on November 6, 2001.*

- JH: [discussing Garrett's call, asking to visit and conduct the interview] ...Come nīele.
- KM: Well, mahalo!
- JH: [speaking to Garret] You know what is nīele?
- GH: Nīele?
- JH: Us, we never nīele, so we never know. Nīele means, you ask questions.
- GH: Right.
- JH: Us, we never ask questions of all our kūpuna, so we lose out.
- KM: Yes, that's why we have to now. Some, before days, they never like to talk story, but now, everything, nalowale. Loli ka 'āina...
- JH: 'Ae.
- KM: Loli ka hana. Pono iā kākou e noi aku i nā kūpuna, "He'aha ka hana? O wai ka mea...he'aha ka hana 'ana." No laila, mahalo nui i kou ho'okipa 'ana mai.
- JH: A'ole wau 'ike mai ka po'e kūpuna mai.
- KM: Akā, ua lohe 'oe i ka mo'olelo...
- JH: Yes. Ka mo'olelo...see, these haoles, they come to the YMCA. Now they go to the library, Wailuku. So they come ask me, "Jimmy what is lele kawa?" I know what is lele kawa. The Hawaiians, they jump in the pond, they never dive eh.
- KM: 'Ae.
- JH: So then I told him, bum-by he look at me and went back into the library. He came back he ask me " Jimmy, I hear Kahekili was a great lele kawa person. And me I turned around and said, "Oh, yes he's a great lele kawa man." But I never know. He said, "He did lele kawa in Ke'anae." I look at him I said, "Oh yes, I think he lele kawa in Ke'anae..." [chuckling] You see, when I was young kid, I used to go fish 'o'opu, but I went way up...
- KM: Kahawai?
- JH: Kahawai. At the end one long pond, so when they up there they had one cave in the pond, had two human beings. The man's ule hanging down... E lewalewa 'ana ka ule mai luna a i ka wai. When I was about 11 years old, I saw that, and the po'e kūpuna called that "Ka ule o Kahekili." And I could tie my canoe to that. I seen that when I was a young boy.

KM: E lewalewa 'ana ka pōhaku?

JH: Just like the man's ule hanging down, stone, two hanging down. I used to tie my canoe [chuckling]. So one day I went one more time, and the big water broke and come down. I never go back again, that's 1926 I went up there...I never go back again. So when I was going to the Smithsonian (1988), had this haole boy, he came down and he started to question me. So I told him "Go inside there look if that thing hanging down." He dove inside but he look around, he tell me "no." ...'Ike 'oe iā Nāpokā?

KM: 'Ae.

JH: 'Elua lāua, Nāpokā, me kēia keiki mai Smithsonian. . .

KM: Hmm, kūpaianaha!

JH: Yeah, and that's how I heard of Kahekili at Ke'anae.

Discusses lele kawa at Waia'ōlohe⁵, Ke'anae.

JH: . . .That's why no'ono'o wau, kēlā manawa, ka haole nīele ia'u, 'ike 'oe ka pane, but a'ole wau 'ike iā Kahekili. Noho mai kēia haole, wala'au 'ana ia'u, but a'ole 'oia lo'a ka mo'olelo pololei. You see this man was talking to me, he went to the library, and they had about this story so he know. But me, I never know. But by asking me, I can answer the question to solve those things. Then he told me "Kahekili, went jump in this pond in Ke'anae." I tell him, "yeah." So I tell him where the place that pond is, Waia'ōlohe.

KM: Oh, Waia'ōlohe. Here [opening map], this is Register Map 2238 for Ke'anae. Kala mai, I'm sorry here's the stream come in. This is the muliwai, yeah?

JH: Yeah.

KM: Wai-a-ōlohe?

JH: Yeah. The kawa, but the pali there is called Pahupi'ina'au. Lo'a iā 'oe?

KM: [looking at map for place name?]

JH: It's a trig station Pahupi'ina'au.

KM: But not Pi'ina'au stream?

JH: No, this right around that end.

KM: How interesting, Pahupi'ina'au?

JH: Pahupi'ina'au. He get one trig station.

KM: Trig station on top?

JH: But a lot of guys don't know. Even you ask Ke'anae people they don't know. But me, from young time, I lohe.

KM: 'Ae, lohe i ka mo'olelo.

⁵ Waia'ōlohe (may be literally translated as the "Water-of-the-experts;" perhaps descriptive of those who were skilled in the art of *lele kawa* (the Hawaiian sport of leaping or diving into the water). At times during the interview, Kupuna Hū'eu also pronounced the name as "Wai'ōlohe." Both pronunciations may be translated in the same way.

JH: Yeah.

KM: Oh, there's a Trig Station right here [pointing to location on map].

JH: Yeah, they call that Pahupi'ina'au.

KM: Right by the ocean?

JH: No, right on the kawa, that's where he jumped. The kawa is right over there.

KM: So by the muliwai?

JH: Yeah, the muliwai start from there. You see up here get mana [division], get two kahawai. One come down from, they call Pi'ina'au stream.

KM: 'Ae.

JH: The other one is Pālahulu stream.

KM: Pālahulu?

JH: And they meet there. They go to meet over there, they call that Waia'ōlohe. Right on top, that's where the Trig Station.

KM: And uncle, you hānau makai?

JH: Down the flat.

KM: O wai kou inoa?

JH: James Keolaokalani Hū'eu, Jr.

KM: Hānau 'oe i ka makahiki?

JH: Makahiki, 1914, July, 22.

KM: Maika'i nō.

JH: But a'ole wau hele i ke kula.

KM: Ua hele 'oe i ke kula o ka 'āina!

JH: 'Ae, pololei. I never go...I only went to seventh grade. Ke'anae sixth grade and then you pau. I went to Honolulu, I stayed with Patsy's grandma [Patsy Ku'ikāhi-Navares] Lilly Ku'ikāhi, that's the mama of David Ku'ikāhi. And David married... [thinking]

KM: Kaōpūiki? [prior to our interview we discussed his family relations to my kahu hānai, Daniel Kaōpūiki Sr.]

JH: Kaōpūiki.

KM: 'Ae.

JH: I stayed with them one semester at Pu'unēnē I only went to seventh grade. If I went puka school I would be the Governor of Hawai'i [chuckling]. I would give the kanaka all back their land, and no more troubles [chuckling].

KM: Yeah. So, you hānau makai?

JH: Yeah.

KM: If we look at this map, it shows the map number, and this map for Ke'anae is in your packet here.

**Discusses his family tie to recipients of kuleana in the Māhele of 1848;
and the 999 year Homestead Program.**

- JH: I think the lands, that inoa is Kealina.
- KM: Oh, Kealina's 'āina, yes okay.
- JH: That all belong Halemanō, Kealina, Ka'ea.
- KM: 'Ae, I recognize the name, I'm just looking, you'll see in here, get the Māhele 'āina in here from the Māhele, yeah?
- JH: Yeah.
- KM: This is Register Map 2238. I see Malailua, Makea, Mamaikawaha, Napiha'a...
- JH: Yeah.
- KM: That's homesteads.
- JH: Napiha'a, they stay right down, and then Halemanō is on top.
- KM: Halemanu or Halemanō?
- JH: Halemanō.
- KM: Oh, he ohana?
- JH: That's my great-grandparents.
- KM: Halemanō.
- KM: Male 'oia iā Pierce. And the pololei Pierce became... Pierce is one of the missionary, and he married into Papa. So my grandmother is Papa line, but I don't know how many generations down. My grandmother was a Pierce then she married Halemanō.
- KM: But it's Halemanō?
- JH: Halemanō.
- KM: A 'oia pololei?
- JH: Yeah, 'oia pololei.
- KM: Yeah, very interesting. So by and by, here's, you'll see the different names... Where do you think you were living when, if you look at this 'āina here, now, if you can see. [moving map closer to Mr. Hū'eu] I know it's a little...
- JH: Behind here is all 999 year land.
- KM: Nine ninety-nine year homestead, yeah?
- JH: Yeah. You look by Tau'ā, in front, that's where I live. Tau'ā is right down by the beach. I don't know what lot that, you look down 999.
- KM: I got to get one other map that shows that. If the church is over here, this is the church lot ma'ane'i?
- JH: Yeah.
- KM: These are the 999 year lots, yeah? Makai?
- JH: Yeah, it got to be around here.
- KM: You were somewhere down this side?

JH: Yeah.

KM: Oh, you see uncle, all of this 'āina, lo'i kalo e?

JH: Yeah.

KM: You see all of that, i kou wā li'ilii'i, pehea, ka nui o kēia 'āina he lo'i kalo?

JH: Pau kēlā 'āina.

KM: Pau kēlā 'āina i ka lo'i kalo?

JH: Yeah. They all go under the 999 year lease. That's why they said, the 999 was Hawaiian Homes. No!

KM: No, it's not. Mamua loa o ka Hawaiian Homes.

JH: Yes. Way before, you know when they went Māhele the land, the Hawaiian who can afford...I don't know how they went get kuleana. So, the other people no can afford. You pay five dollar they give you house lot and taro patch.

KM: 'Ae.

JH: So every one had. Like me, I understand, but those people, they no understand.

KM: So uncle, that's how it was for your ohana at Ke'anae?

JH: Yeah.

KM: Lo'a ka pa hale?

JH: Yes.

KM: Lo'a lo'i kalo?

JH: Yes.

KM: Were there also māla'ai dry land planting areas that you folks had, or mostly all kalo?

JH: Down there was all lo'i, wai.

KM: So you folks, how did you live? You grew taro?

JH: Yes.

KM: And you hele lawai'a paha?

JH: Well, you know, when I was small... Well, just happened at my age, they got the depression. Then had the CCC, I enrolled over there. I listen, that's why I know, plenty stuff, I know. The archaeologist was Sterns; Sterns and Murphy. As a young boy I listened to them, so I know how. That's why, a lot of guys tell me "ah, what do you know?" But I know more than them. I never go school, but I know.

KM: Yes, you listened.

JH: Yes.

KM: And that's how you know, "he lohe ke ola, he kuli ka make." 'Oia ka 'ōlelo a nā kūpuna.

JH: Right.

KM: So, can you tell me what was it like when you were growing up? Were there plenty families living down with you folks?

JH: Well, during my day when I was living, well my dad had a land up (above). It's a Hui land, up on the flat. We live up there but my mom died when we were young, so my dad remarried. I lived with my brother who lived with my brother, William Roback. My mother was first married to a Roback and then he died. He worked for Hilo Electric, he was electrocuted.

KM: 'Auwē!

JH: She had five boys, then my dad married her and then he had five children. Four girls and me. And then when my mom died he remarried a Kekahuna girl, and he had three children. So I'm in between two families. So that's how I get quite a big family.

KM: Yeah, big family. All half brothers, sisters?

JH: Yeah, right.

KM: And were there other families living by you folks?

Discusses routes of access – 19-teens to 1930s; the EMI Trail (road), though private, it was open to people for travel between Kailua and Kikokiko.

JH: Yeah, they have families. Well anyway, then had more families living in Ke'anae than now. In those days the only way you can get there is by boat, or trail. On the horse, or canoe. From Ha'ikū to Ke'anae you go on the canoe.

KM: That's how, you canoe.

JH: Nāhiku was a very industrious place. They had plant rubber.

KM: Yes.

JH: And they started EMI Ditch, so they all had jobs. So Wilson came and he macadamized the road at Nāhiku, to Kopili'ūla. But from there to Ke'anae, no more road. And Ke'anae to Kailua, no more road.

KM: You go alahele?

JH: Yeah, alahele. But when EMI made the ditch, they got better road, so the community used the EMI trails.

KM: So that's how they used the trail go up Kikokiko like that, all the way.

JH: Yeah, right. That's all for EMI.

KM: I see. Garret took me up yesterday.

JH: Yeah.

KM: In 1922 the bridge date, you know when you go Kikokiko?

JH: Yes. Most of those bridges 1922, 1923. But the old Hawaiian bridges, the one below they go back to 1911. In those days never had lot of people take care, so they would rather go EMI trail.

KM: Had the older Government Road more makai?

JH: Yes.

KM: And had bridge crossing, Alanui Aupuni?

JH: Yes.

KM: But this EMI Road mauka, Kikokiko was actually private?

JH: Right. But even the old, old road the Pi'ilani Trail, we hardly used that.
KM: Oh, that's the old alaloo.
JH: No more grade, you just go over the pali and then you switch back.
KM: Switch back.
JH: So when they went dedicate the road over there, they wanted me to go and talk, but I had no chance to talk. They had this boy... [thinking] you know, Eddie Marciel is his father. . . Sam Ka'ai. He did all the talking, me, I shut my mouth. He knew what they had written. But we hardly used the old trail.
KM: You folks, in your lifetime, when you wanted to leave Ke'anae, you got to go canoe?
JH: Yeah.



**Kikokiko Bridge (1922), EMI mauka Route between Pāpa'a'ea and Kopili'ula
(KPA Photo No. 1397)**

KM: Or you go walk feet or ride horse up the old trail?
JH: Or the inter-island boat, it stopped by once a month.
KM: At Ke'anae?
JH: Yeah.
KM: So, not *Humuula, Hawaii, the Bee*, or?

JH: Yeah, *Hawaii, Kilauea, Maunakea*.
KM: 'Ae, oh.
JH: *Hualalai* and *Waialeale*, they're in the late part.
KM: Later.
JH: So when we want to go, only once a month. If the ship past Ke'anae and they look white water, they cannot land. They go straight to Hāna.
KM: Yeah.
JH: When they come back if clear they stop. If not then the whole month you got to go by land and get their food. Our food came through the boat inter-island.

Discusses the varieties of kalo grown, methods of cultivation, and water flow from the 19-teens; also describes 'o'opu, 'ōpae, and pūpū found in streams. Does not believe that EMI has caused a problem with water in the Ke'anae vicinity; water used by the families is from cool springs below the ditch system.

KM: How did you folks live...you grew taro?
JH: Yes.
KM: What kinds of taro did you grow?
JH: Well those days, we only had hāpu'u, ha'akea, piko, mana.
KM: 'Ae.
JH: We never had these new...now that they introduce a new one they call moi.
KM: A, moi.
JH: That's a better taro.
KM: Ha'akea, piko, hāpu'u like that?
JH: Yeah.
KM: And all in the lo'i?
JH: Yeah all in the water.
KM: How was your water flow back then, plenty water came down? And did you flood the fields all the time, or was it seasonal?
JH: Well, we had water all the time. Actually, you no need plenty water to raise the taro, but lot of people think you need water. No, as long as you can damp, only you got to work harder. What they use water is they flood the place, the grass [gestures drops down].
KM: The weeds no grow?
JH: The weeds yeah.
KM: You no need go wāele.
JH: Yeah. So that's why when I hear, they ask "Why you folks don't plant taro?" "Oh, EMI take all the water." I tell 'em "EMI was over hundred years ago. You never hear the old people cry."
KM: You had plenty of enough water?

JH: Oh yeah.

KM: It wasn't a problem when you were growing up as a child?

JH: It wasn't the water, because we have a spring. We use spring water, so no more water from the stream that we use.

KM: How about, did you folks plant your taro in a cycle, certain lo'i plant now, a few months later certain lo'i plant? So that all year round you had taro?

JH: Yeah, that's how we plant, you have to... [pauses]

KM: Rotate?

JH: Yeah.

KM: And how about ho'omaha paha ka 'āina i kekāhi manawa?

JH: Well, we ho'omaha maybe, you don't plant maybe two or three months. You let 'em rest. But today, they pull today, tomorrow, plant.

KM: They plant already.

JH: They plant already.

KM: So the ground comes weak, yeah?

JH: Yeah.

KM: In your lo'i kalo, did 'o'opu, or were there pūpū lōloa kahawai paha, were there things in your lo'i before?

JH: We had pūpū, but our pūpū was the Chinese one. Get limu on top.

KM: Oh, yes.

JH: So that never bother the taro. Then the Filipino had the same kind pūpū but no more limu.

KM: Oh yeah, when you were young?

JH: Yeah. But now, they get these now, he eat the taro and everything.

KM: Terrible yeah. How about, so no more native pūpū live in the lo'i when you were young that you remember?

JH: I hardly see any.

KM: But get 'o'opu, or no more come in?

Discusses varieties of 'o'opu in Ke'anae vicinity streams, and the former residences of families in the uplands; exchange between upland and near-shore residences took place.

JH: No, no more, now. Our days used to have, 'o'opu, gold fish.

KM: Ah, so the 'o'opu when you were young, would come. What kind of 'o'opu did you folks catch?

JH: We had mostly, nākea. The 'owau, they stay in the brackish water.

KM: What kind?

JH: 'Owau.

KM: Yeah, that's the kind makai.
JH: The one in the brackish water.
KM: Wai hapa kai?
JH: Yeah.
KM: But that's 'o'opu too, eh?
JH: Yeah. And then they have the nāpili, the one pipili on the side, and there's the one that's still red they call that... [thinking] I forget that name. But you cannot eat that 'o'opu, even the cat won't eat 'em.
KM: For real. So, you folks sometime you stay makai... Well, you live makai, you grow taro. You folks went mauka sometimes also?
JH: During our days we hardly walked. The days before we were, the up people, they all farm.
KM: So there were people before?
JH: Oh yeah.
KM: Kauhale ai mauka nei, a kekāhi 'ohana, makai?
JH: Yes, that's the one I was telling you Pi'ina'au. They call that, what is that name... [thinking] He had a special name. So the guys up there plant taro, and then they trade with us.
KM: Is it dry land kind taro, or get kahawai also?
JH: They had kahawai and dry land. The kahawai is way up there.
GH: How far up Pi'ina'au Road they go?
JH: Yeah, you go inside there.
GH: By where the rain can, they planted in that area?
JH: You know where the station?
GH: Yeah.
JH: Right up till you hit the...
KM: Hau'olowahine, up as far...?
JH: Hau'oliwahine⁶ this side, but inside there, they call Pi'ina'au Valley. They get one name Kaho'okuli.
KM: Kaho'okuli?
JH: By and by you look in your map [chuckles].
KM: Okay, I'll bring you the other set of maps next week. Kaho'okuli?
JH: Yeah.

⁶ Kupuna Hū'eu uses the pronunciation "Hau'oli-wahine," and later in the interview specifically references "Happy" (*hau'oli*), in the context of the place name. An 1877 map, Register Map No. 2052, gives the name as "Hauoloahine," and EMI maps give the name as "Hauolowahine." Kupuna Hū'eu's use of the name is cited in this transcript.

KM: That's where the people lived mauka?

**Tells a story of a family that resided in the uplands of Kaho'okuli,
and an account of a shark man.**

JH: They lived mauka and they traded with the people at Ke'anae. Now this old fellow told me a story. He was living up there, they had one...he was living in a cave. But he was a young boy, and in that cave they had canoes. Any kind dead men in that cave, but he was a young boy, so they trade. Now one day they came lower Ke'anae and these people never go fish so they started put fish bone and fish tail, they put 'em in the bag. They grab the bag they go back up there. When they pull it out, they had all rubbish, but that thing when change into... One changed into a shark. So the baby shark, they raised him up there.

KM: Mauka nei?

JH: Way up.

KM: Kaho'okuli?

JH: At Kaho'okuli. Right in that stream. As he grew bigger, it went down, ran down that stream.

KM: Pi'ina'au.

JH: And then land down where the Ke'anae at the end.

KM: The muliwai?

JH: Yeah.

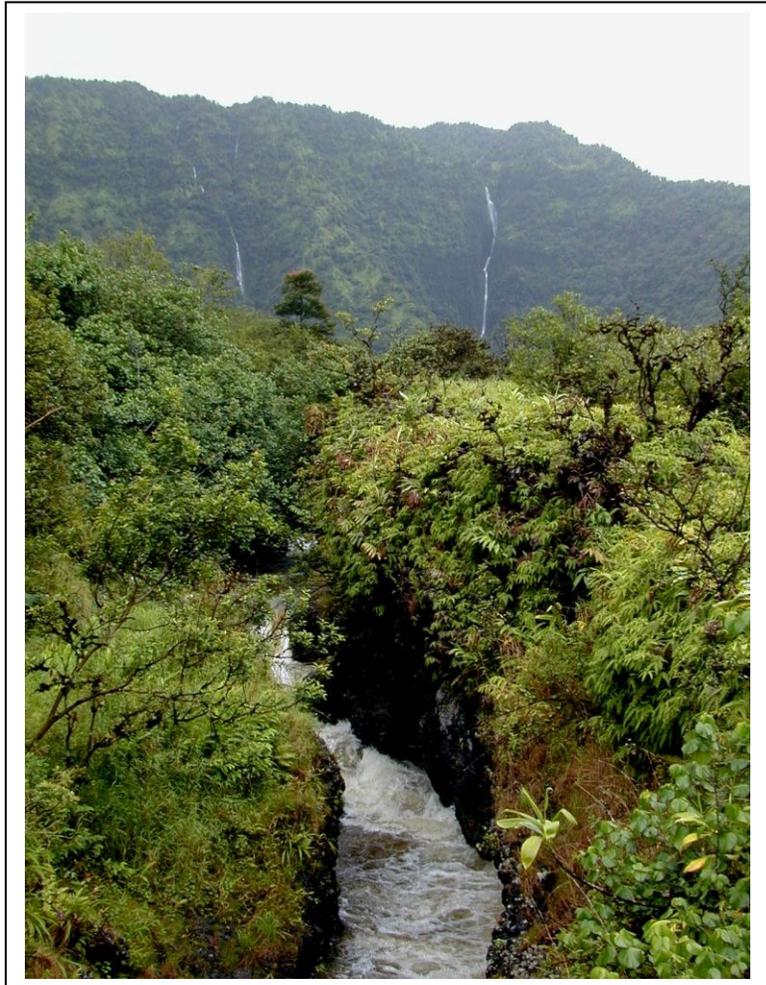
JH: And then under there, had one tunnel. You go right down to where Dr. Keppler lived. Under there get one tunnel, so that shark used to live under there.

KM: So he could go out to the ocean too?

JH: Yeah, he was under there. If you related to that shark you no worry, you fall in the sea, they bring you back.

KM: Po'e 'aumakua?

JH: Yes.



Palauhulu Stream (Plunkett Spring just over first low rise in foreground) – View mauka to Kaho'okuli Vicinity (on west) and Hau'oliwahine (Haulowahine) on Pali. (KPA Photo No. 1389)

KM: Manō kanaka.
JH: I heard this old man telling me.
KM: Do you remember who this old man?
JH: Yeah, his name was Edward Akiona.
KM: Akiona.
JH: But he is gone now. He get one son living in Hilo and his name is Edward. And he get one in Kona, they call him James Pi'iwai. That's the only two I think, living. But he has the land down there.

In the old days, families lived in mauka and makai regions; it was the custom to exchange goods between one region and the other.

KM: Some of the ohana would stay mauka, and that's what they did?
JH: Yeah.
KM: And then you folks would kuapo back and forth?
JH: Yeah. But like me, I never lived those days.
KM: Yes, but that's what you heard, kuapo 'ana lākou?
JH: Yeah, that's how they lived.
KM: How they lived before days? Ka po'e o uka, kanu ka mea 'ai i ka māla 'ai paha?
JH: Yes.
KM: Ka po'e o kahakai, hele i ka lawai'a, kanu ke kalo, a kuapo nō ho'i?
JH: Yes. So when this fellow came to school age, he went to Kamehameha School at about 18.
KM: Akiona?
JH: Yeah. So the class might be the third class of Kamehameha. So when he came back, he never come back Ke'anae. He went to Hilo, he had a job, he work Hilo Electric. He worked over there for about thirty or forty years. So he retired, now when he retired he had twenty-five dollars a month [chuckles]. He came back to Ke'anae to his 'āina. So he come back and go back down there. He wanted to show me where they used to live. He and I went up and down, up and down.
KM: Too hard, loli ka 'āina?
JH: I tell him, "No need. They not going show him, because of me." Alright, I kept that story, then I told two guys, they get haole blood, Thomas. I told the story, that two boys came back to Ke'anae while I was living there. They went out go look the first week they went, no more. They came back one more day they went. Hey, they waited, I was in Wailuku. When I went home he told me "Hey" they think "they found the place." The next day they took me up, I look, I said, "I think so, don't talk, just let 'em go." When I'm dead, then you two guys can go look. So if I don't die by 87 years old, you come we go up there, but I don't know who we get permission. Maybe from Garret [chuckles].
KM: Could be.
GH: You no need permission, you get.

KM: Yeah, cause your 'ohana generations at that 'āina, yeah, Ke'anae, long time.

JH: Yeah.

KM: And these...

JH: My ohana, in the "Great Mahele," they already had Grant Land. I don't know how they paid the surveyor, but they had.

KM: Five dollar yeah, for the house lot and what.

JH: I don't know, no more money that time [chuckles].

KM: Who was your ohana that got the Māhele land?

JH: That one Halemanō.

KM: Halemanō. Who was the other name you said?

JH: Halemanō, marry Pierce.

KM: And the other Hawaiian name, Ka'ea? That's ohana too?

JH: Yeah, that's the land name.

KM: The land you was on?

JH: Yeah.

KM: Okay.

JH: So anytime you looking at the map you see Kealina or Ka'ea, that all belongs to Halemanō.

KM: Yes, that's it oh.

JH: Had the Halemanō and the Maka'enas, they had land.

KM: I'm going through all of the Māhele, all of the claims. Bringing it all together so that we know who all of these ohana were, the old kama'āina.

JH: Had this letter from this Vicky Creed. You know her?

KM: I know her name.

JH: She came one time with us, I took her but...maybe when you go Honolulu you take the address.

KM: Yeah. We're doing the whole Māhele thing in this study, so it's really good.

JH: Maybe you working with her [chuckling]?

KM: No, different. It's so important you know. Like you were saying, so had your ohana, you remembered Kiakona?

JH: Yeah.

KM: Kaiapa?

JH: Yeah, but most of them was from Pe'ahi...
But now when had this guy R.A. Drummond, he used to live in Hāna. Now he went away, he sold all his property, but plenty he took away from the Hawaiians, and he sold 'em all to EMI That's how EMI had all the land. But EMI don't want the land, they want land in the forest.

KM: Kuahiwi?

JH: Yeah. So they never like the land below, but he sold 'em all to EMI. Even look the record from Drummond, but he went take over plenty land from the Hawaiians, not the haoles [chuckling]. The haoles they when pay for their land.

KM: So was Drummond part-Hawaiian?

JH: Nah, Pukikī [chuckles]. His name Drummond but he's Portuguese.

KM: You remember Kaiapa?

JH: Kaiapa, Charlie I know but the old Kaiapa.

KM: You didn't know so Charlie Kaiapa Plunkett yeah?

JH: Yeah, I know him.

KM: You remember Robert Kamohoali'i Plunkett, Robert Plunkett?

JH: Yeah, Robert he was living down in Lā'ie.

KM: He moved Lā'ie, and then John yeah?

JH: John was staying Ke'anae.

KM: Is that, there's a place Garret showed me yesterday, they call Plunkett Spring.

JH: Yeah, he live up there, and they call it Plunkett Spring.

KM: He live up there on 'āina kuleana or he took care?

JH: No. He take care of EMI. EMI had houses.

GH: That's where the rain can?

JH: The rain can, had a big house. And they accommodate anybody that goes through, no more place for sleep.

KM: Oh, when they travel, just like they can rest hale ho'omaha?

JH: Yeah, they ho'omaha over there, and then they continue. Belong EMI, but Plunkett was the last guy. They had the Tripp's, the Waites, they all were there. Tripp came Makawao, I think.

KM: Funny, cause Tripp is Pomroy relation. Also, one married Lehua Dang mā them, Lehua & Puna Dang mā, I don't know if you remember?

JH: Puna Dang is Kiakona.

KM: Kiakona, yes.

JH: You see had David Kiakona and I don't know the one more, I forget his name. But David is a bald head they call him Ata. But he had only one daughter and she married Akau. So they went change their land at Pe'ahi with EMI, that's how they own plenty land in Ke'anae. The one you see all on the Akau, that belonged to Kiakona. They went exchange Pe'ahi land with EMI.

KM: Do you remember Caroline Hubbell? The name Hubbell?

JH: Well, I don't have the... But sometimes I see them on the...they live way up there Hubbell... You went up there, Hubbell's place?

GH: Yeah.

JH: The house was still there, when I was.

KM: See cause Hubbell, Kiakona was the last husband. The old man Kiakona, Wong Soon, and then Akuna also ties in. But that's how and then, but Hubbell's first kāne was Kaiapa. So that's how they all come pili like that.

JH: Oh! . . .

KM: . . .And that's how Akau them, they all come under there.

JH: Akau's mama, I think she comes through the Kiakona. And then they don't know and they marry eh. Her name was Violet. Had Rachel, Violet.

KM: You remember Violet Kaiapa?

JH: Yeah, that's Pomroy.

KM: That's right, see, cause Violet Kaiapa is Walter Pomroy's mama.

JH: Oh!

KM: But married Pomroy who was supposed to be Pukui. So that's how all, too much! All kinds of connections yeah. Just like you, you said your 'ohana on papa's side, Hū'eu. But that's the ali'i Hū'eu or different Hū'eu? George Hū'eu Davis?

JH: He had a long story. Coming from George.

KM: Yeah, from George Davis Hū'eu.

JH: When Captain Cook, came to Hawai'i the first time he took all these Hawaiian ladies, had all good time. One Hawaiian been touch one of the haole [chuckles]. You see they thought they were gods. Smoke comes out of their nostrils. He been touch, he tell the other Hawaiian, eh look like human being. We fix them up the next trip. And the next trip when Captain Cook came, the Hawaiians went attack them. These two guys, John Young, and Isaac Davis they had hard time, but they want to keep those two haole. So they when give 'em Hawaiian wife. Now, I don't know who's John Young's wife. But Davis wife was princess.

KM: Yes.

JH: And then her name is Hū'eu, that's where the Hū'eu came in. I tell my sister guys, one old guy been telling me, they don't like believe me.

KM: What does Hū'eu mean?

JH: Witty guy.

KM: Witty? Rascal? [chuckles] Piha 'eu nō ho'i?

JH: Piha 'eu, yeah. [chuckling] Just last Saturday I had one party, my mo'opuna. Had this guy, he's a Portuguese, but he's family. He surprised me, he came out with all that about them. I don't know where he went, but he went marry one Kaiwi girl. He listen, quite interested.

KM: Yeah. Uncle, when you were young, no more families lived more mauka, up into like where you were saying Kaho'okuli?

Discusses residency and road development in the ca. 1920s-1930s.

JH: Well going toward Wailua place, had a lot of people.

KM: Wailua had?

JH: You see had Waikani... But those days no more road over there, only had the trail.

KM: Alahele.

JH: But now when they had put this road in Ke'anae. We had one engineer Paul Low. He was a good engineer, but we had Sam Kalama he was the Chairman. They wanted the road and they when cut 'em, that's where they cut 'em all Waikani. The road was not there. The old road was way down, or the EMI Road, mauka.

KM: Mauka, Kikokiko.

JH: He been tell this guy, Paul Low he was the engineer. But the surveyor was this guy Robinson, Covel Robinson. That's Kula Robinson's brother.

KM: 'Ae.

JH: Covel, he was the surveyor. He was the guy who surveyed the road.

GH: That was relationship to Foster Robinson?

JH: Yeah, the brother.

GH: Foster's brother.

JH: He was the guy that surveyed the road. Him he like drink 'awa root. So he go down to my family place, Roback. Roback was the German guy, he went jump ship he when marry my grand aunt Kalilimoku.

KM: Ah, Kalilimoku.

JH: So he became Hawaiian [chuckles]. So this guy he going down, drink 'awa root. I used to go pound 'awa root for them. I was only about eight or nine years old. That guy Covel was the surveyor. He has one descendent living at Kū'au right now. She married George Kahanu. Her name is Beatrice. She had land, EMI too. She lives right by Kū'au in the big house over there, that's the Robinson estate.

GH: Yeah, right.

JH: The lady stay and that's her granddaughter Miss Universe. You know the Miss Universe?

GH: Brookes Lee.

JH: Yeah, Brookes Lee, that's her granddaughter. She went marry my cousin, but anyway she related to me through Cockett. Her dad is Cockett. Cockett married a Robinson.

KM: 'Ae. Uncle, you folks grew taro you said? You were also growing 'awa or you went up kuahiwi to gather your 'awa?

JH: Those days get plenty 'awa.

KM: Plenty 'awa, even makai or you go kuahiwi?

JH: Well not really in the kuahiwi, just a little bit up.

KM: Up as far as Plunkett Spring, or more low?

JH: More low than Plunkett.

**Discusses nature of forest lands and kahawai when he was young;
kahawai were tended and overgrowth kept clear.**

- KM: More lower than there. What was the forest, now get all eucalyptus you go in there. Before, no more eucalyptus when you were young?
- JH: No more. They only get the Hawaiian trees and grass. Down here where the road is, all grass. You go right through until 1934. Had few kukui trees.
- KM: Kukui, 'ōhi'a?
- JH: 'Ōhia 'ai (also called pā'ihi on Maui), yeah. But the hau they went use that for fence post.
- KM: Hau, oh that's how the hau went start?
- JH: Yeah, that's how it started but the old Hawaiians they used to trim 'em.
- KM: They would trim, keep 'em back.
- JH: Yeah. The new guys they lazy trim, the thing run away.
- KM: Oh so that's why. Before they use the hau for make fence?
- JH: Yeah. Down there they always trim 'em.
- KM: Yeah. That's how too, when you 'oki the hau and the ground damp, you put it in, it's going to grow.
- JH: Yeah, it falls down, it grows.
- KM: Yeah.
- JH: Get one more, the hau, there's a hau kū [as pronounced] he stand out. Something like the wiliwili. Get two kinds of hau, the one that crawl.
- KM: Hau kolo, hau kū?
- JH: Yeah. Get by this place Maka'ā [as pronounced]. You see that hau that's the kind.
- GH: Kind of white?
- JH: Yeah. Now you know where [chuckles]. Pāpa'ea⁷ had, but now they went cut 'em.
- GH: By Ha'ikū Ditch, you know Holokula Intake, over there get.
- JH: That is hau kū.
- KM: All these place names like this though, like you mentioned Waikani earlier. Is it kani or kāne?
- JH: They call 'em kani when he drops down he makes noise.
- KM: Get sound, so Waikani, not kāne?
- JH: Kani. The spring water in my place, that is Kāne.
- KM: That's Waikāne.
- JH: Yeah. You saw that?

⁷ Papa'ea. Later during the interview, Kupuna Hū'eu noted that the place name "Papa'ea" should be "Pāpa'a'ea;" but that most people now pronounce it as Papa'ea. The older usage of the place name (with diacritical marks to preserve pronunciation) is used throughout the interview transcript.

KM: 'Ae.

JH: That's my land right there.

KM: Maika'i. You folks would go up you gather 'o'opu? You go up as far get hīhīwai or wī up your place before, mauka?

JH: Oh yeah, we would. You no need go way up. But today all covered with bushes...no more.

KM: Because the river all close up?

JH: Yeah.

KM: The nahelehele now, no more?

JH: Well, maybe a few.

KM: How about you folks, go up to get 'ōpae?

JH: Oh yeah before you no need... Like me, I work EMI, I no need go in the river. I jump in one intake, all I need.

KM: Kā'e'e [gestures using a scoop net], you get net?

JH: Yeah. But when we closed the ditch for clean up, you only go with the bag, you scoop 'em. When I first work for EMI, I see them come out they get bag, the barley bag. Today you go right through if you get quarter bag you lucky.

KM: When did you start working for EMI?

JH: 1947.

KM: And you worked till when?

JH: I worked till '79, I worked 32 years.

KM: Yeah. Hmm. Did you folks have any place where you made pa'akai? You folks made pa'akai in your lifetime?

JH: No.

KM: Hard yeah?

JH: Yeah. Only in Kaua'i.

KM: Where did you folks get your salt from? You kaula'i i'a?

JH: Yeah, kaula'i but I don't know, we went buy.

KM: You buy.

JH: I think Kaupō, Kahikinui.

KM: Yeah, see maybe they kuapo even that far.

JH: Maybe.

KM: 'Cause your 'āina, maū, wet yeah?

JH: Like down Kalaupapa certain time of the year, you go down there.

KM: Yes, the kāheka.

JH: Yes.

KM: Maybe they go exchange or something then.

JH: You see, I went to work in Kaua'i, I stayed down in Wainiha. But on the other side of the island...

KM: Hanapepe, Waimea?

JH: Yes. From Wainiha you had to come all the way around. I went down there work.

KM: As a part of a company?

JH: Yeah, that's the place McBryde and HC&S, EMI all the same. But I went over there work, but they never had...all the old people died. They had a tunnel, so was only EMI left. I went with four boys.

KM: Hmm. And you go holoholo all over?

JH: Oh yeah. Waihe'e, I worked over there. Pu'u Nēnē. Well Eighteen [chuckles] I work over there.

GH: Wailuku Shaft?

JH: Yeah. I went down the shaft with Cataluna. [begin track 2]

GH: Don Cataluna.

KM: That's the one in OHA now, or different Cataluna?

GH: Yes.

JH: He stay Kaua'i.

KM: Yeah.

GH: The daughter what's her name write in the paper...Lee.

KM: Yeah, Lee Cataluna.

JH: She still back Maui, no?

KM: No.

GH: Honolulu.

Discusses customs of resource collections; the ahupua'a – Konohiki systems practiced in his youth. Explains the origin and traditions of place names in the Ko'olau region.

KM: Honolulu, I think. So uncle, when you were young did the 'ohana sometimes go mauka to gather, you said 'awa. People would go mountain sometime and come. What kinds of things did they gather besides 'awa?

JH: That's what I hear today, they talk about gathering. During my day, they hardly went.

KM: No need?

JH: Yeah. Today they greedy, they take everything.

In the old days, people collected resources from within their own ahupua'a; Konohiki oversaw the collection of resources. Also shares two accounts pertaining to the naming of Ke'anae.

KM: Well that's an interesting thing, if you lived in this 'āina, if your ahupua'a or what. Did

people come lālau all from anywhere go take whatever they want, or did they?

JH: No. Each ahupua‘a they get their konohiki over there.

KM: ‘Ae. What was the famous fish for Ke‘anae?

JH: Ke‘anae was mullet.

KM: Mullet, so the ‘anae?

JH: Yes.

KM: Is that how come you call ... ‘Oia ke kumu i hea ai Ke – ‘anae?

JH: Yes. But I hear one more version of Ke – ‘anae. When the last lava flow came down... Well, according to what I look, Ke‘anae no was in the picture. When this last lava flow came, you can see when you go where the YMCA.

KM: Yes.

JH: You look under, it’s all stream bed. So this last lava, flow only on the top and what went spill over made Ke‘anae. So now they went call Ke‘anae, “‘Animoku.” ‘Ani–moku, that’s the “Shiny-moku (section). So now the Hawaiians they put fill on top. They went carry dirt, fill all Ke‘anae. Now when they carried the dirt, they had this ‘auamo. That’s why they call that kea, just like cross.

KM: Yes.

JH: Then you put the bag or what kind.

KM: “Nae” when they...the net or bag like.

JH: Yeah. So they went carry that until some of them came paupauaho.

KM: Hmm, out of breath, nō ho‘i.

JH: That’s asthma, like. They call that nae, eh. So that’s one version, Kea–nae, from carrying the soil down, they went get nae [chuckles].

KM: Weak, short of breath.

JH: Short of breath. You know that’s one version of Ke‘anae.

KM: You heard that when you were young, or later?

JH: When I was a young boy, I heard about that.

KM: Hmm, ‘oia ka mo‘olelo a ka po‘e mākua, nā kūpuna?

JH: Yes. Even if I look, even if you happen to go there, you look at the YMCA. You see under, old river bed. So the river was on top there before, and then all the ‘iwa birds used to live there.

KM: Is that why the next place is called Honomanu?

JH: Yes. Well, when the lava flow came down I think it was only right there. Ke‘anae, that peninsula. But I have to tell, had this guy Halemanu, he was a Tax Assessor. John his name.

KM: John Halemanu.

JH: He was a smart guy. He told me “Why the name of that place was Manupāki‘i?” That’s, the YMCA. But now they only call it YMCA.

KM: So Manupāki'i?

JH: Manupāki'i. I tell him "why?" He said, "Was the 'iwa bird, they cannot fly until they get wind. So when get wind they drop down. The 'iwa used to live there." Now after that lava flow, they move out to, they call the place Moku Mana. But they call that Bird Island. No, that's Moku Mana. You see that picture over there? [indicating a photograph on the wall]

KM: 'Ae, that's right there. That's how come, branched, mana, the branching?

JH: Yeah. And that guy behind, they call the Statue of Liberty. [indicating a stone formation at Moku Mana]

KM: 'Ae, I can see why.

JH: But his name is... [thinking] What his name now? See Moku Mana was a pretty girl, but he got, Nānāhoa.

KM: Oh, Nānāhoa.

JH: [chuckling] Yeah. So he when attack.

KM: Oh, he puni her.

JH: Kahumanu that's why get that cup [like formation on Moku Mana]. That's why they call that Mana. If anybody tell you Bird Island, you tell no, that's Mana.

KM: Moku Mana. So the two branches like?

JH: Yes. And that's Nānāhoa behind. But this cave is under. And Papillion, right on top that where they went jump for Papillion.

KM: For who?

JH: That show, Papillion.

KM: Oh.

JH: So we take one week, they go there, I go down there watch until they went...where they went jump is low. But the motion picture come high. [chuckling]

KM: That's right, you can do anything you like in movie picture, yeah?

JH: [chuckling]

KM: Uncle, what 'āina is this in?

JH: That is Pauwalu.

KM: Pauwalu. Is there a mo'olelo about Pauwalu?

JH: Yes. Pauwalu, in the old days had nine men went fishing. They went out, there's a rock over there they call Kauwalu. So they went on Kauwalu. Now the eight guys went jump in the ocean, but one never jump. The shark went eat the eight guys, that's why they said Pau-walu.

KM: So eight?

JH: Walu is eight, and pau, no more.

KM: No more, eight lost like?

JH: Eight lost. Now had one guy that came back tell the story. So the senior citizens told me " Eh you like go look the grave of that Pauwalu?" I tell, "They no more grave."

They tell “why?” I tell “The shark went eat them.” [chuckling]

KM: Ai no i ka ōpū manō!

JH: Yeah. Bumby they tell, “you smart.” I said, “No, common sense.”

Group: [chuckling]

JH: Common sense.

KM: That’s right, yeah.

JH: The shark went eat the eight guys. That’s why they call Pau-walu. But that’s one Trig Station.

KM: Trig Station.

JH: Right on that Pauwalu Point.

KM: Uncle, pehea ‘oe, maika’i? You okay?

JH: Yeah.

KM: It sounds like each of these place names, your ‘āina out here, each have a story?

JH: Oh, yes, yes.

KM: Some history to them?

JH: Yes. That’s why they get one story Kau-mahina. They don’t know why they call that place Kaumahina. But you sit on the porch in Ke’anae, one new moon, you going see the new moon. Bumby a few hours no more the moon, it set, come all dark.

And it’s just the other side where the moon sets. They call that... [thinking] Kaumahina. You know after the moon set, what they call that in Hawaiian? [thinking] ...It get one name anyway, that’s the meaning of Kaumahina. You only going see that one when new moon. Plenty guys don’t know what is the meaning. And then right over there get one place Kilo-‘ānuenuē. That’s the “Sight-of-the- rainbow.” Right over there get one little stream, when the water drop out the sun hit ‘em, you see rainbow. So every time the rainbow going start, it’s from there.

KM: From there, Kilo-‘ānuenuē?

JH: Kilo-‘ānuenuē.

KM: Beautiful.

JH: Remember Kilo-‘ānuenuē is by Kaumahina.

KM: That’s by Kaumahina?

JH: Yeah. Just before you get there. But the other place, the other side is Kū‘ele‘ele [as pronounced]. When the moon set, all dark. You stand in the dark. The Hawaiians never give one place name without a legend.

KM: ‘Ae. So all of these place names... Like how about, is it Pi‘ina‘au or Pīnau [as sometimes pronounced]? What is that?

JH: That Pi‘ina‘au, they climbing up eh. Come up eh. You going up.

KM: Pi‘ina‘au. Other names like they get Hau‘olowahine is that right?

JH: Hau‘oliwahine.

KM: Hau'oli?

JH: Must be a Happy-woman [chuckling].

KM: Maybe she's happy because she got the top already.

JH: Yeah [chuckles]. You went up Hau'oliwahine?

GH: Yeah.

JH: You went through the tunnel?

GH: Yeah. Only get two places you told me, "EMI, the ditch goes backwards."

JH: Yeah. it goes back. The guys say "Hey where's the water, that goes back to Hāna, it drops down?"

GH: Ka-nō [as pronounced].

KM: Kanō?

JH: Kanō means the water sink. So certain time of the year, that whole stream, no more water.

KM: Even mamua loa?

JH: From before. And the water only comes...they call this place Waiakuna, they call Ching Stream.

KM: Wai...?

JH: Waiakuna.

KM: Waiakuna for Akuna. Oh, so that's modern name kind of?

JH: Yeah. The one they call Ching Spring, they don't know. But the name is Waiakuna.

KM: That's the one just next by Wailua, just a little before, just below the Pi'ina'au Road. The river yeah?

JH: Yeah, you go up.

GH: How come they call it Store Spring, because of the Ching Store, before over there?

JH: Well these new guys, eh.

GH: They call 'em Store Spring.

JH: Just like over there, they call Number Eight, Number Nine and all that. They got to put number for the Japanese, they no can pronounce the Hawaiian. So they tell "Hey where you going?" "Number Eight." You no can tell the name of the place the Japanese get hard time. That's why they call them Number Eight, Number Seven. But actually the name is different. There's Number Eleven, Number Twelve.

GH: Kikokiko.

JH: Yeah, Kikokiko well, that's a name.

KM: Yeah. What's Kikokiko?

JH: That's the one with the high waterfall.

KM: What Kikokiko, what does that mean?

JH: Just like how you making [chuckles].

KM: Spot around, that kind?
JH: Yeah. Just like that kind horse, they get different color.
KM: How long did it take you? Did you walk that old trail before, when you go young boy? How long did it take you to go from Ke'anae, walk up go up Kikokiko, come down to Nāhiku?
JH: [thinking] We used to walk Kopili'ula, take about three hours.
KM: Kopili'ula?
JH: Yeah.
KM: From Ke'anae?
JH: From Ke'anae we go up and walk. When you get Kopili'ula you get car over there.
KM: Oh, they get car already, cause the road was in.
GH: The road to Kopili'ula.

Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.

KM: Kopili'ula, you know when we were up there yesterday we saw, I think pōpō'ulu banana?
JH: Hmm.
KM: Banana tree kind of growing up wild up on the mountain yet. Was that planted by the old people living up there or...?
JH: Well, used to be they just...maybe the old people that plant.
KM: Mamua loa?
JH: Yeah. But today, they only know how to take, they no put back. Before our day, you cut one banana, you put one back.
KM: Hmm, 'oia ka mea ma'amau a nā kūpuna.
JH: Yeah. If you take this, you put something back. So every time you get.
KM: That's right. Just like when you go if you lawai'a, or you know when you 'ohi limu, you with care yeah?
JH: Yeah.
KM: And you put back.
JH: Like when I was in Kaua'i, had this guy Henry Gomes. I don't know if you know him.
KM: I know the name.
JH: [chuckling] He was quite a guy. He take care down there and then he go fishing, but he go clean the limu. When pau hana, he take tourist out go fishing he make about \$300.00 one afternoon. He go dive, he clean all the limu, and the fish come back. Maybe he don't catch fish, but the tourist, he made extra money. Henry Gomes, that's quite a guy.
KM: Hoihoi loa, this is so... [pauses] Some day, would you be interested to go holoholo? Garret said he would take us, to go up.

JH: [chuckles] As long no need walk far, I go. If not eh.
KM: He going drive you.
GH: I drive you.
KM: Would be nice yeah to go back visit the 'āina like that?
JH: You see, most of those roads when I first work, I was a bulldozer operator. I been widen up most of the roads.

And now I drive the tractor I get stuck for about two, three weeks. No worry, hard time we get for hemo. We had the old machine, now they get good machine.

KM: The machine different, yeah. They improved the design. So, in your mana'o, has the weather changed? Is there a difference in the water today than there was before, or should there still be the same amount? Like you said earlier, people say, "Oh no more water, EMI this or that..." You said, you didn't think so yeah?

Discusses 1938 earthquake.

JH: Well, had little change. After the big earthquake, we had little change.
KM: What year was the earthquake?
JH: 1938.
KM: Here?
JH: Yeah. Had a big earthquake, the whole of Maui.
GH: I have something on that.
KM: Oh! There was an earthquake, and what, the pali hāne'e, or just inside you think changed?
JH: Well, there are plenty place that get crack.
KM: Cracks, oh! So at that time you already saw that there was a change?
JH: Very little change. But of course now, well all around the same thing, eh. But not that about growing taro and all that the water line. They used to use the spring water.
KM: The spring, for you folks at Ke'anae like that and stuff? You had your water always flowing?
JH: Oh yeah, all the time.
GH: Same with Wailua? Wailua same thing?
JH: Yeah.
KM: What is the name for Banana Spring? Is there a proper name for that?
JH: Banana Spring is... [thinking], he get one name...Ka'akeke.
KM: Ka'akeke, 'ae. I've seen the name, there's an 'ili or something in there.
JH: Yeah.
KM: Ka'akeke, that's Banana Spring?
JH: Yeah.
KM: How about in your early days, even when you were working, did they try to take care

of the forest? 'Cause I see the forest, you said no more eucalyptus when you were young, right?

JH: Yeah.

KM: No more or had, little bit?

JH: The old Robusta was planted before even my time. That's why they went plan that little trail, you look all eucalyptus. Only from Honomanū⁸ to Pi'ina'au, they put only one tree. The rest all of them. But they only had planted Robusta. When came CCC, we planted all kinds. Then after that they brought the one they call Seliga, that's the shiny one, that's in 1957.

Discusses changes in weather.

KM: In your experience, do you think that the weather has changed from when you were young till now? Have you seen a change in the weather?

JH: Well, today's weather, during our day we can predict, but not today. It has changed a little.

KM: When you were young, you knew when it was going to be rain time?

JH: Yeah.

KM: When was the rain time and when was the dry time, when you were young?

JH: The rain time was after September, so when it comes to April you only have a here and there rain. The rest all going be not the heavy rain.

KM: Yes.

JH: But one year we was trying to go make rain [chuckles]. And that was very interesting. A lot of guys they laugh and you know they laugh. I said "possible we can make rain, but we cannot control the rain." That's why we never did. But we took the money, my boss Bob Bruce. As long as you have experiment money he just take [chuckles]. We had a lot of fun, I learned plenty.

KM: The idea was they were going to seed clouds?

JH: Seed the clouds, and can. We made the rig up on the ridge Pi'ina'au, and then you wait till the clouds get low, if you shoot one gallon of water in the clouds, ten gallon that one gallon will bring down.

KM: For real, you tried that?

JH: Yeah, but you cannot control 'em. You shoot over there, and the water drop in the Pu'u Nēnē or... [gestures over]

KM: So the clouds fly away?

JH: But what we used, copper sulfate. And we shoot, we put cans here and there, and we funnel. It goes as far as Kula and Mākena.

KM: So that's how you tested where it was going?

⁸ Honomanū. This place name was generally pronounced "Honomanū" by all elder native speakers interviewed as a part of this oral history program. They all recalled the name being pronounced with a long "ū" – though they all shared that the name should be "Hono-manu." The "manu" referring to the birds of the area.

JH: Yeah.

KM: So you used the copper sulfate to see where it was going?

JH: Where it would drop.

KM: Cause no good right, you don't want to make your rain with chemical right? So you were seeding it with water?

JH: Yeah. Just seeding it to find out. So we went all around, lot of people don't talk about all of that.

KM: When was this, in the fifties?

JH: In '57.

KM: I've seen some of the notes. So they tried, but no can, couldn't control where?

JH: To me can, but how you going control that?.

KM: You know uncle, kūkū, I look at you. You say you never went to school, sixth grade, pau, part of seventh. Lohe 'ana wau i kou leo, 'ike 'oe. He na'auao 'oe. Aia ma ka 'āina, ma ka mea protocol. Maopopo wau he kanaka makua 'oe. Mahalo!

JH: 'Ike 'oe i ke keiki o Kiope Raymond?

KM: 'Ae lohe wau i kona inoa.

JH: Pololei, hui 'oe me ia? Akamai kēlā keiki.

GH: Stanley's son, cousin's, cousin's. My cousin, because Stanley's father, G.G. Raymond is my uncle. Married my father's sister.

JH: Oh! I think his sister married the Ni'ihau boy.

GH: Who's sister?

JH: Kiope.

GH: Yeah.

JH: He's akamai i ka 'ōlelo Hawai'i. But kēlā kuahiwi, a malalo, o ka 'āina, 'ike au.

KM: 'Ae.

JH: You know, get a lot of places, when we go in the tunnel we find the river under the, what's covered.

KM: Under the mountain?

JH: Yeah.

GH: I see that Makapipi, the tunnel get plenty.

JH: Yeah. [pauses]

KM: Wonderful though.

JH: Yeah, I learned plenty when I worked EMI. My boss, he was a Scotchman [chuckles]. So lot of guys they mad with him, but hey you learn plenty, you work with him.

Discusses changes in rivers – now that they are all “choked up.”

KM: How now, the water? Get 'o'opu or no more?

JH: Well, have 'o'opu, but not as it used to be. 'Cause the river all choke up, eh.

KM: It's interesting. That's an important point, so because the river is getting overgrown, and things change too. But you said this big earthquake in 1938 changed the land too, yeah?

JH: Oh yeah.

KM: The way the water flow. That's amazing.

JH: What ever you do with the river, even if a small rock, you go try and shake it. The minute you shake 'em loose, big water come and you take 'em all away.

KM: That's right, yeah.

JH: That's what we did down Waihe'e. We drill...next day you come look, no more the rock, the big water take 'em

GH: We had to make that wall again.

JH: [chuckling] You mean the Waihe'e one?

GH: Yeah. The intake, the double intake, where the shack was?

JH: Yeah. We used to live up there, the shack.

GH: Six months, you guys was up there.

JH: That's why when we was making the trail, hey we sleep up the mountain, just like mountain pig. [chuckling]

KM: When you were young did you folks go hunting?

JH: Oh yeah.

Used to go hunting pigs in the mountain.

KM: You go hunt pu'a?

JH: Yeah.

KM: How far up mountain?

JH: Nah, you work EMI, you no need go far [chuckling]. Sometime the pu'a come to you.

KM: When you folks were young when you hunt, you go only with 'ilio or you kī pū?

JH: Yeah, only with 'ilio and cane knife.

KM: Amazing!

JH: No more pū. The pū you saved the dog but danger. That's when we were there cane knife the pig over there you give 'em one chop on the back, it split. We used to live in the mountain way up Kūhiwa. We had one house up there. We used to live up there, we sleep up there with the pig and everything. You never go up there?

GH: That's by the CCC house, Kūhiwa Camp?

JH: Yeah.

GH: I never go up there.

JH: All fall down I guess.

GH: I think so.

KM: You traveled all of this 'āina? From Nāhiku all over?

JH: Yeah.

Discusses EMI Tunnel and Ditch design and construction.

KM: Who were the people that made the tunnels?

JH: Well, the first guy was a Japanese, he came from Japan. His name was Okada. And he cannot write English or speak English. He did all this contour during the day, at night he sit by a kerosene lamp, he figure. And when they start digging they go so many gulches, they dig cross cut. When you get in one gang go this way, one gang go that way. But he used the cross cut to dump your dirt.

And you go the next gulch, he do the same. He never, they never work one gulch. They worked about five gulches. And they work twelve hours a day. He did a wonderful job.

KM: Was it mostly Japanese?

JH: Well, they had Korean, they had Filipinos, the Hawaiian's they no like get a good job, eh. They either time keeper or they drive locomotion [chuckling].

KM: Too good yeah, smart.

JH: If Hawaiians dig tunnel big, fat tunnel. The Japanese he small, the tunnel low.

GH: Had Chinese dig tunnel too?

JH: Yeah, Chinese, get all different kind.

KM: You know uncle, yesterday when Garret took me mauka up Pi'ina'au, there's a place...

JH: You seen one graveyard?

KM: Yes.

GH: That's one Japanese boy, I think some family, died up there, they buried.

KM: He was working tunnel or something?

JH: No, he's a baby.

KM: He was young, so the parents, the father was working.

JH: The parents was working.

KM: Did they make camps up in the mountain in areas, too?

JH: Yeah. They hardly see the village. [chuckling] They work twelve hours, they sleep, they go back twelve hours.

KM: When the guys were doing the tunnel work like that, they actually had camps up the different gulches?

JH: Yes, yes.

KM: So they didn't go up day, come down evening time. They stay mauka?

JH: Yeah. Even Patsy Mink's grandparents, they used to live up the mountain.

KM: What was it Takemoto?

JH: On her mother's side. Tateyama. But Takemoto he worked as a surveyor. He was a good surveyor.

GH: Tateyama had house by Waikamoi?

JH: Yeah.

GH: Spreckel's Ditch?

JH: Yeah. They live up there all of them. Masa guys used to live up there.

GH: Yeah, I found a picture of that, the old house 1924.

JH: Where did you find that picture?

GH: When Kyomi moved from Kailua down here, we went up clean the house in Kailua. We kōkua her, and we find picture, she was going throw 'um away. It was in the envelope, bumbye we look at 'em and see the house.

JH: That's why I was disappointed with that guy, why he never keep all the...EMI had lot of old pictures. They had baseball team pictures, they had Duke Kahanamoku. Every fourth of July Duke Kahanamoku would come to Kailua. They celebrate about one week, and he would jump. You know the waterfall behind, they call Haki'ole—over there he dive down. And this guy Joe Pacheco, he'd jump, lele kawa. Hey they had good fun!

GH: Haki'ole is on Kailua Stream?

JH: Yeah.

GH: The start of the Ha'ikū Ditch.

JH: Yeah, that's Haki'ole.

KM: Haki'ole?

JH: Yeah. High. Duke he dive, the Portuguese, he jump.

KM: No broke. Haki'ole means like, "no-broke?"

JH: Yeah, Haki-'ole, no broke [chuckling].

Group: [laughing]

KM: Lucky the water deep enough, you no broke when you lele kawa.

JH: Yeah. I was happy I worked for EMI. Every day you get different experience.

KM: That's right and I guess every day because it was the weather, whatever was happening with the water, you always have to mālama?

JH: Yeah. And they have a rain day, work, or clear day. There was never a day that they tell you go home. That's one thing with Mr. Bruce, if he want a dollar-half worth of lumber, he send the whole gang go down the plantation, broke one house for get the dollar half lumber [chuckling]. These new guys they put one order. Send up the lumber, but him no. That means you come in the morning, you get job.

KM: You get job, yeah.

GH: Jimmy, you know when you work EMI, in your days how many employees at EMI?

JH: Well, during the years I worked, I think had about forty or fifty.

GH: Only in Ke'anae?

JH: No, in Ke'anae we had about twenty.

GH: Maybe about sixty or seventy about there.

JH: Today only get one.

GH: Seventeen we get today.

JH: No, Ke'anae one.

GH: One man Ke'anae.

Group: [chuckles]

KM: [pauses] Oh, this is wonderful! So we go holoholo one day. Would be good, yeah. Nice to see the 'āina.

JH: Yeah, okay.

KM: He go drive us. And then we can go we just talk story. And you go see these places.

JH: Where are you living now, Honolulu?

KM: No, Hilo, I going come back. My wife, Pomroy's daughter going come up, not this coming week next week the twenty-third.

JH: She's Pomroy's daughter.

KM: Pomroy's daughter, my wife.

JH: The Pomroy from?

KM: Kaua'i now, but Pomroy is Kaiapa's mo'opuna.

JH: Hmm. You better look for young Charlie.

KM: I going look for young Charlie Kaiapa, he's two years younger than you about?

JH: Yeah, I think he's little bit younger than me. Get only him left, but he have four boys.

KM: He live out that side too? He went hānau out Ke'anae side?

JH: Charlie?

KM: Yeah.

JH: No, I think he hānau in Pā'ia.

KM: Pā'ia, Pe'ahi paha?

JH: Yeah, either Pā'ia or Pe'ahi. But when he went to Ke'anae, worked on the road, he was a young boy.

KM: I don't know if you remember Hannah Akau? The mama lived in Hilo, they lived Hilo, Hannah just about your age.

JH: Hannah was married too, before she married to Alu?

KM: That's right. This one is the aunty, Hannah Akau Bowman. She's about your age. I went talk to her too, because she's the 'ohana. And before, she spoke about leaving the house at Pe'ahi, they ride car to Kailua then the trail, just what you were saying they come down, go down Plunkett mā house. Lei Tau'ā mā.

JH: But the thing was, when Pogue was the chairman, he went end the road by Pāpa'a'ea. They had a big prison camp over there, so they went use prison labor for

work on the alanui. And from Ke‘anae they had this guy Ben Tau‘ā and had Nāhiku and Hāna men and they came over. But they had this guy Colburn. You know where Honolulu is Colburn Street?

KM: Yeah, Colburn, ‘ohana.

JH: Well he was running the jail over there.

KM: That’s right, he was the jail man. Colburn. So Colburn, he came over here too, with the prisoners, or just Honolulu?

JH: Only over there, but after that I never did see him. But I was a young boy.

KM: Ben Tau‘ā took the road from the Nāhiku side come to Ke‘anae?

JH: Yeah from Ke‘anae.

KM: Ah. And who you said the one who made the road from this side go to Ke‘anae, was?

JH: The prisoner’s under Colburn.

KM: Colburn. And you said...is it Pāpa‘ea or Pāpa‘a‘ea?

Discusses various place names; their traditions and pronunciation. Also shares account as to why the Maui people call a fern similar to the hō‘i‘o, “pohole.”

JH: Pāpa‘a‘ea. What does that mean [chuckling]?

KM: But I see when they write it they put P-a-p-a, Papa, and then a-e-a on the old maps, Pāpa‘a‘ea?

JH: That’s why they get one place where they call only Pā [as pronounced]. Then they get Pāpā [as pronounced], and they get one pā.

GH: Where the rainbow eucalyptus.

JH: Yeah. They call that Pā.

KM: So the enclosure, that place yeah?

JH: [speaking to Garret] Too bad you have to study the Hawaiian. [speaking to Kepā] But like you, you get ‘em, eh [chuckling].

KM: Interesting though, your story about the place names. Every place so amazing yeah, get mo‘olelo. And these wonderful stories.

JH: That’s why lot of guys say, Pohakumoa. It’s not Pohakumoa, Pu‘ohākamoā⁹ [as pronounced].

KM: Pu‘ohākamoā, startled nō ho‘i.

JH: Yeah. That’s why I when make one story about that. And as you hear you laugh, eh [chuckles]. That’s why lot of guys, they no pronounce the words right.

KM: That’s right, mess up.

JH: Like Waikamoi, no, it’s Wai-a-ka-mō‘ī¹⁰. That’s where the ali‘i used to bathe. So one

⁹ Pu‘ohākamoā. This place name is generally written as Puohokamoā. Kupuna Hū‘eu’s pronunciation was Pu‘ohākamoā, and in these interviews, he shared an account of how the place name came about, as well as it’s association with other locations in the vicinity.

¹⁰ Wai-a-ka-mō‘ī. As a youth, Kupuna Hū‘eu learned that this place name should be “Wai-a-ka-mō‘ī.” In this interview, he shared the account he learned of the place name and it’s association with other place

day this ali'i lady went bath, she pau bathe she was walking, going home. She was going towards East end. And this guy, Kamapu'a [as pronounced], follow behind. She turn around, and the buggah was coming from behind. She walk fast, she went to this place Wahinepe'e. The uncle was in the garden. She tell the uncle about the guy. So the uncle told her, go hide there under the rock. Right on the trail had one big flat rock. That's why they call it Wahinepe'e.

KM: Woman hiding.

JH: Now this guy Kamapu'a he went, no more her. He keep on going, hey he land on Wailua Bay. When he land down there, had guys was fishing. From over there they get the kilo i'a on the Wailuaiki. Then the head fisherman he stay way outside one place there called Hō'aluaea. Get one reef out there. Now, the guys, they don't know about the name. Anyway, the kilo i'a is on top, and he give signal to the guy, you better come on shore. Get one guy he like make the grade with this wahine. So the guy, he came up he had his paddle. When he came out the guy had one big bunch bananas, he eat 'em all, Kamapua'a. When the guy came up he club him with the paddle, he changed himself into a pig, he give 'um one 'eku, and the guy fly up Waikani, up the hill. He went up there and gave one more snout, and he fly up to Ke'anae. So when he went land over there, the old Hawaiian name (of that place), they call that Kū'ō [as pronounced]. So they named that place Kū'ō. That Hawaiian man, he kū 'ō. So now he like catch the old trail and go back to Wailua, he figure he slide down the pali. When he went slide down he get abrasion. So the abrasion, they call that Pohole [chuckling].

Group: [laughing]

JH: And that's how they get that plant, pohole.

KM: Hmm.

JH: You see how all the Hawaiians name (places), they make story.

KM: Wonderful.

JH: That's why the guy, they tell "In Hilo they call hō'i'o, Maui they call pohole." I tell yeah, "Pohole and hō'i'o is two different things." But this Hawaiian no understand. What they selling now is hō'i'o. That came from Hawai'i that grow at any place. Pohole only grow up here.

But that's how it happened, with the Kamapu'a. So that's why you watch how these guys that talk about pohole, that's not that same thing. You look the one, Hawai'i one different. The one I'm talking about, pohole, is mostly up the mountains. But this other one grow anywhere, even down the beach.

KM: Yes.

JH: But kēia po'e, a'ole maopopo. . . But too bad you know, I never go learn Hawaiian. I used to run around with Larry Kimura and Anakala. I used to run around with them.

KM: Maka'ai mā like that, Joe Maka'ai?

JH: Yeah. Joe still living?

KM: Pau, ua ha'alele 'oia. . .

names in the region. Today, the name is generally pronounced as Waikamoi (and the translation of "Water-of-the-moi-taro" is given).

JH: Ha'alele? Oh. . . This guy Larry Kimura he composed one song. But he no more hā'ina, cause the song never pau. But he had one young boy from Lāhaina.

KM: Pekelo?

JH: Keanu Kia. Hele 'oia i ka Air force.

KM: Hmm. . . [begin tract 3] Kūkū, mahalo nui i kou ho'okipa 'ana mai iā māua. Mahalo i kou wehe 'ana i kēia mo'olelo. Pono ia'u e unuhi nō ho'i, ke transcribe i kēia, a ho'iho'i 'ana wau iā 'oe. But inā hiki ia'u ke ho'ohui i kou mo'olelo me kekāhi mau mo'olelo o nā kūpuna o kēia 'āina. He mea pono, me nui for this study that we are doing. Mahalo i kou mo'olelo.

JH: Pono ka manawa, hele mai o Kiope, ki'i ia'u, but kēia manawa, strike [chuckling]!

KM: Yeah. So we're working on this so we can do this study to bring together the history, so that all of these mo'olelo come back to the families and to help, you know, cause the Agencies, they're going to look at, you know, if the Water License should be renewed, or how... So they need an understanding of the history and the relationship of the families to the land and how you did things you know. So mahalo. Thank you so much. Good fun.

JH: Yeah.

KM: So if we, you get certain days you do stuff that you no like, you pa'a, or any day you like go, we go holoholo.

JH: Yeah, but not tomorrow. Tomorrow my daughter going to Honolulu. . .
[speaking to Garret] . . . You be the historian too?

GH: No.

KM: He's been learning from you.
[Discusses the names of some streams and 'ili in the Wailua vicinity.]

GH: I forget the name of the spring, the one you told me? I get 'em in my office I went write 'em down. You know where Kualani, Waiokamilo meet, above Kūlani, get one spring.

JH: [thinking – chuckles]

GH: What the name you told me, I forget.

JH: Above [thinking]?

GH: Above Lākini on the Kualani side.

JH: [thinking] Get one little river over there they call Hāma-ū.

GH: That's the one.

KM: Is it Hāmau...?

JH: Hāma-ū [as pronounced]. I don't know maybe Hāmau [chuckles].

KM: 'Ae. Hāma-ū. Just like there's an 'ili in Wailua, or something they call Kupau, or Kūpa'u?

JH: That's where Kūpa'u is.

KM: Kūpa'u?

JH: Yeah. Right inside the gap.
GH: Anthony Kam own that?
JH: Yeah. That stream on the other side, that's Hāma-ū.
GH: Right Hāma-ū and Waiokamilo.
JH: Then come down Waiokamilo.
KM: So Kūpa'u is in the middle?
JH: Yeah.
GH: Right in the middle of Waiokamilo and...
KM: Waiokamilo is on the west side and Hāma-ū is on the east side?
JH: Yeah. But they going meet before that.
KM: They converge?
GH: They meet above Lākini?
JH: Yeah, right above the intake.
GH: Right.

Discusses customs and practices associated with planting – including nights of the moon; everyone got together and worked in the community.

KM: Uncle, when you were young were there still people that would chant like that, they 'oli they kāhea, you know like how before days? Did people leave offering like when you go into the lo'i kalo. Do they offer pule or anything before?
JH: Well, during my time there were few, you know most guys were modern already, but there were a few old guys. Sometimes you hear them, eh, you run for go help eh. Just like they carrying a load [chuckles]. When they plant banana. They yell, they call kōkua the buggah in trouble, eh. But he carry the banana, he put inside.
KM: Making like heavy?
JH: Just like heavy! Kōkua! "Hey, the guy get trouble." But only make like that, he's planting banana, and it's going to come big like that so he's going to need help.
KM: They were still doing that. Were there certain nights of the moon that you folks planted, or?
JH: Well yeah, the old Hawaiians they plant by the moon. They no plant any old time. But some new Hawaiians, they plant 'em any old day but when come the moon time they go over there special.
KM: Interesting.
JH: And the old Hawaiian they make poi, the small kind, more hard, so they give to the chickens [chuckling]. They only use the big one.
KM: They hānai moa, pua'a. So before there were still, you know when it was time to clean the lo'i kalo like that, did plenty families come together or was it only one family take care their own?
JH: Before they all get together. Especially when you going open one new land. They get together.

KM: They build kuāuna here, they build?

JH: Yeah.

KM: How, lepo kind or get pōhaku inside, too?

JH: Where get pōhaku they use. Like up at the Smithsonian, we had one guy he make pōhaku, but he went make my lo'i all with the plastic bag. But no more the bag, so this stone wall guy, he put the stone, and then they cover with the lepo. So had three lo'i and the whole thing hey, where they going get the water. Right from the pipe.

KM: [chuckles]

JH: So the first lo'i, go second lo'i, three lo'i. Had three lo'i. When they hit the third patch they put one big tub and they went pump 'em.

GH: Pump 'em back.

KM: So circulate?

JH: That's what I telling you guys, they got to do that, see the haole smart. They do that, you no need grumble about water, you circulate 'em.

KM; So before, in your time, had 'auwai go down, but someone would use the water, but then it would continue go down, and so everyone share yeah?

JH: Yeah, yeah.

KM: And what when they go down hana 'auwai everyone kōkua, clean up like that?

JH: Well in the old days, but around the forties no, you on your own.

KM: From the forties on like that?

JH: But the old days they all go help. You never had trouble.

KM: Because everyone lōkāhi?

JH: Yeah. but today, no can.

KM: People come lili...

JH: They come greedy.

KM: Hmm. Ua 'ōlelo mai nā kūpuna, "I ka lōkāhi, ko kākou ola ai!"

JH: And Pomroy's wife is a Kauhāi girl?

KM: Adams, Moloka'i.

JH: Same Adams that was working telephone?

KM: Yeah, telephone Dick and Mike, the brothers.

JH: Yeah, I know them.

KM: Yeah, that's the brothers. In fact I called Dick's wife Mable. She says oh, you got to go talk to Jimmy Hū'eu. I said, I already get the name.

JH: [chuckles] They live on Maui.

KM: 'Ae.

JH: One time I met him they had one I think 'ohana for them. He came, I look at him, he laugh they work telephone company when they get broke pole they give 'em to me.

KM: Oh, nice.

JH: He get one Adams, Maui too. . .

KM: Kūkū mahalo nui i kou aloha, i ka ho‘okipa ‘ana mai, mahalo!

JH: Mahalo iā ‘oe. . .

KM: . . .Mahalo nui i kou wehe ‘ana i kēia mau mo‘olelo e pili ‘ana nā inoa ‘āina. We can preserve this, keep it alive. . . Uncle, I was just thinking, you mentioned Pu‘ohākamoā?

JH: Yeah.

KM: Must get story, how come the moa went pū‘iwa over there? Pu‘ohā?

JH: Yeah, that’s why the mo‘olelo when they had one big avalanche over there. When that pali went down make so much noise that’s how went get that moku outside there. They call it Keōpuka.

KM: Keōpuka.

JH: I went make one story of how came. But when that avalanche was so much noise, but bumbye the sea went eat between, and left that island by itself. But one time this guy Dr. Ka‘ōnohi, he wanted one lā‘au they call the mokou. Only that island, had.

KM: Mokou? [perhaps the mākou – Peucedanum sandwicense]

JH: Mokou, ka inoa. So I had one grand-uncle he was police Honolulu, an old man. His name was Kalilimoku. In the young days he used to live in Ke‘anae. He knew where this plant grew. So that was in 1931, they came to Maui, my dad was living yet. They got one canoe, and my brother Roback he supposed to climb that moku for go get the medicine. He bring one more old man from Honolulu for pule. Now when we went down there, gee I look the moku, I figure “no can, you climb you fall down you make.” I tell my brother, “Me I single, him he get family. Let me go climb.” My brother tell “okay.” My brother can climb any kind pali. I look he get family, I figure make he no can get up there. So, I went climb, I put the rope behind me I don’t know how I going get up. These two old man they stay on the canoe they pray, they pray their prayer.

KM: Pule.

JH: Hey, I get, I put the rope I don’t know one hala tree, since I went get up that half way, I went right up the top and I look to Ke‘anae. Well, I think I’m the only human being been climb the top. I came north, I was alright I get half bag of that medicine but I never ask them for what the use.

KM: Mokou?

JH: Yeah.

JH: I never asked them what the use.

KM: Was it a low viny plant or a little?

JH: Yeah, just like dahlias. When the dahlia make, then he grow. So every time going stay. I came down, one time I was telling the story, and this Bob Hobdy, he went down on the kayak, he went look he see the plant. I tell Bob, “why you never climb?” He tell, “no way.” I tell, “get one helicopter.” That’s the only guy, he know.

KM: What is the name of the island?

JH: They call 'em Keōpuka, but that's Pu'ohākamoā.

KM: Pu'ohākamoā? I saw the name.

JH: When we go over there, I show you.

KM: The pali went hāne'e so the moa was all...

JH: Pū'iwa, that's why they tell Pu'ohā, like the little chick when the sky...

KM: Fall down [chuckles], Chicken Little.

JH: That's what it means when you hear Pu'ohā, they get excited. But the guys they no pay attention, but me I, nobody the old people never tell me but I...

KM: Dr. Ka'ōnohi?

JH: Yeah, you know him?

KM: Yeah, famous for lapa'au.

JH: He when die young.

KM: Yeah.

JH: That's the first Hawaiian herbalist. This other herbalist I went see, Auwae, Henry.

KM: Yeah, ua hala.

JH: He was the one, we went to Smithsonian.

KM: Ua hala 'oia, in January, 90 years old, I think.

JH: When we went up he was 81 and I was 75 [chuckles].

KM: Wonderful! I'm amazed how many of these places you know the mo'olelo. These stories like that. All over from kahakai up to the mountain they would gather lā'au like that?

JH: Oh, yeah. Now no more old people for you, and they no like come nīele me. "Ahh, that guy young [chuckles], young, young old man."

KM: Mahalo. On the 25th we go holoholo, we take lunch, take our time but inā luhi 'oe, 'ōlelo mai ia'u. Hele i ka huaka'i. Na ke Akua i wehe i ke alahele. Mahalo nui!

JH: Ua hele a wala'au me Helen Nākānelua?

KM: Nehinei, ua hele wau. 'Akāhi no wau i launa pū me 'ia, kolekole wale no.

JH: 'Ae. O wau, inā wau 'ike, wala'au, mahape, nalowale.

KM: 'Ae, pololei 'oe! Nalowale a loli, everything change.

JH: That's why ku'u keiki kāne, I tell him...

KM: Did you see your boy on TV the other week, Kamehameha Schools?

JH: Yeah, that was a nice program.

KM: He inoa paha ka Ekalesia ma Ke'anae?

JH: 'Ae, Lanakila 'Ihi'ihi o lehova o nā Kauwā. Get one big meaning to the church. . . Lanakila 'Ihi'ihi o lehova o nā Kauwā means The Supreme Victory of Jehovah, God for the Outcasts. So the meaning comes right. But they don't think, the outcasts were us. Just like we were outcast, they were going to take the church.

KM: Hmm, the Supreme Victory.

JH: That's why the guy, Reverend Mersberg, he was happy. I asked him, "right?" He said, "I think so." You know the Hawaiians, you no try overpower their...they had meaning for everything.

KM: That's why it important to pronounce the names correctly.

JH: Yes.

KM: And if you go change 'um, pilikia.

JH: Yes. Now I hear one changed. Lucky no more old people. You pass over there, he get the name... [looking at Garret] Wahinepe'e, what the name now? [thinking] ...Garden of Eden. That's the one I was telling you, Wahinepe'e, the lady went hide.

KM: Yes.

GH: I was telling Kepā yesterday at the Garden of Eden this guy come from Colorado, he came and he made that over there. Five dollars to look at the plants.

JH: That's why I don't know what's the matter with this State before you no can come over there make any kind, cut the road. They stop you.

KM: Yeah.

JH: Now they get all kind road over there and they put the... One time, I was at Ke'anae, had these people came. They said "Sir," I say, "yeah." "You know where is Blue Pond?" I said, "no." But I know where [chuckling].

GH: 'Ula'ino.

JH: I tell 'em no, "if you get a map, maybe I can help you." "We have no map." I cannot help you, but I know. I know that's not the name.

KM: So 'Ula'ino?

JH: Yeah. [chuckling] You no more the map, I no can help you.

KM: 'Ula'ino though, already red something...not a Blue Pond [chuckling].

JH: Over here change all this for attract the tourists.

GH: Yeah.

JH: Just like Ke'anae get one church they call the Miracle Church, so they come they ask me, you know where's the Miracle Church? [chuckles] I don't know, I know that's the Catholic one. You see they call 'em the Miracle Church. In those old days they have to get the coral for get the mortar. The Catholic went get all the mortar, they finish their church. . .

Just like 'Ōhe'o. They call 'Ōhe'o, "The Seven Sacred Pools" [chuckling]. That name is 'Ōhe'o. In 1934, I work CCC and Kīpahulu hard time get water. After work we go down there bathe, so they tell me where is the Seven? I don't know, only I know 'Ōhe'o. I went make fence way up the line Kaumakani, we went up there put fence in, and we used to bathe down there. So I went go here and there work, I know.

KM: Yeah.

JH: But I tell 'em, I don't know. If you get map, I can help you, but you no more map, no can.

KM: Mahalo, good, maika'i. . . [end of interview]

**James Keolaokalani Hū'eu, Jr.
Oral History Interview # 2 of 3—
April 25, 2001
Hāmākua Loa – Ko'olau Region
Field Trip with Kepā Maly
(Garret Hew and Onaona Maly)**

(Interview released Nov. 6, 2001)

As in the first interview of April 11th, Kupuna Hū'eu shared further details pertaining to, and revisited various aspects of — Native Hawaiian land use practices; traditions of place names; gathering resources from mountain to sea; travel; and changes he's observed in the landscape during his lifetime.

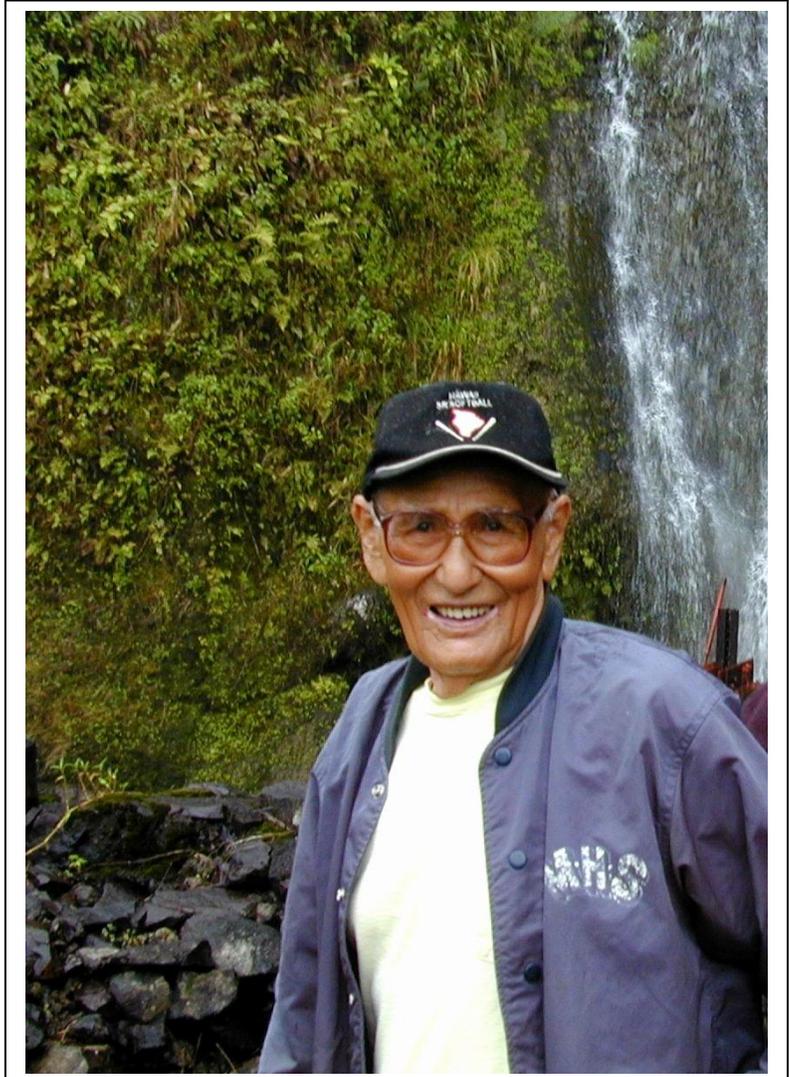
At points during the interview, Maly referenced place names and/or mile markers to identify locations being described, and to assist with the mapping out of areas discussed. Garret Hew, kindly agreed to assist with the mapping process, and Figure 2, is in part the result of Mr. Hew's efforts and knowledge of the region.

The interview was conducted in Hawaiian and English, and the narratives are given verbatim (release granted on November 6, 2001).

The list below, provides readers with an overview of selected topics of discussion raised by Kupuna Hū'eu during the interview. Readers should note that this is not an exhaustive list, and that there are many specific sites, features, and points of history described by Kupuna Hū'eu in this interview:

Summary of Selected Topics

- Describes road system in early 1900s and native trails; and access to the Ke'anae vicinity.
- Describes different 'o'opu, while speaking of 'O'opuola.
- Discusses traditions and land use in the Waiakamō'i - Wahinepe'e region.



**Kupuna Hū'eu at "High Falls,"
West Honomanu Stream; Spreckel's Ditch Intake.
(KPA Photo No. 1464-c)**

- Discusses changes in the forest landscape (diminished native growth and increased presence of alien species) since he was last in the uplands of the Kōlea-Honomanu region, some 25 years ago.
- Gathered 'ohe (Hawaiian bamboo) to be used for weaving.
- Discusses EMI Ditch and Tunnel operations; the Kōlea Hydro-electric Plant; and pronunciation of place name, "Honomanu," (generally pronounced "Honomanū").
- Discusses collection of 'ōpae; cultivation and uses of mai'a maoli (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old 'auwai that fed upland lo'i kalo.
- During his youth and working days, pigs were hunted in the upland region.
- Discusses 'ōpae in ditch at Kōlea Hydro-electric Plant.
- Discusses heiau; knows of a heiau near the shore at 'Ula'ino; also traveled trail to uplands of Haleakalā, through Kūhiwa.
- Asked if he'd heard of huaka'i pō (night marchers); discussed the old alaloa (trail system), and recalled an event in the Ke'anae EMI Base Yard.
- 'Awa formerly grown and collected up at Nu'a'ailua.
- Discusses respect of resources; traditional practice of always putting back, when you harvest something.
- Ditch system does not affect Ke'anae taro lands; Ke'anae springs used to irrigate the lo'i kalo. Describes old days — the community worked together to care for 'auwai and field system.
- Does not believe that EMI takes "all the water;" also observed that EMI has the men and working experience to maintain the ditch system.
- Ke'anae and Wailua people have springs which feed their system of lo'i kalo.
- Discusses heiau in Pauwalu mauka.

Driving from Kailua to Wahinepe'e; discussing various streams-bridge crossings, place names, and history.

JH: ...Kailua Stream?

KM: Wherever you want to talk uncle, any place like that.

JH: And then when you go up, they call 'Ōhānui. Up here used to have scout camp.

GH: Yeah, Girl Scout Camp.

JH: Nice place.

GH: Today has big water.

JH: Not too big [chuckling].

GH: This morning, more big though.

JH: What they call that pool down there.. Oh, this is Dog Pond [chuckling].

GH: The one below, is Haki'ole.

JH: Duke Kahanamoku, every year Pogue made lū'au, and Duke Kahanamoku would come up here and he stay here about one week. They made lū'au one week. Duke he dive down that...

GH: Haki'ole Pond?

JH: Yeah. The old man Joe Pacheco, he lele kawa. You know, the old Hawaiians, they get lele kawa.

KM: At Haki'ole?

JH: Yeah at Haki'ole.

KM: And what no broke over there [chuckles]?

JH: No broke [chuckles]. See, Haki'ole means "no broke."

KM: Before the road used to end here at Kailua?

JH: No, I'll show you where.

KM: Wonderful!

JH: See, Mr. Pogue was also the Chairman of the County of Maui. I think he made the road end up here. He used to have a dairy up here, Homelani Dairy. That's his dairy.

KM: This kahawai we just passed this is Pāpa'a'ea?

JH: Nā'ili'ilihāele.

KM: Nā'ili'ilihāele.

JH: That's the 'ili'ili and the hāele, not really black.

KM: Grayish kind?

JH: Yeah. Like that 'ōpihi they call hāele.

KM: Beautiful though. You know the inoa of this 'āina here, it's P-a-p-a-a-e-a?

JH: Yeah.

KM: How do you pronounce it?

JH: Pāpa'a'ea.

KM: Pāpa'a'ea, so they drop one 'a' out of it, yeah?

JH: Yeah and then they have one other place over there only Pā.

GH: Pā Intake.

JH: Pā and Pāpa'a'ea.

KM: I see on the old maps they write it like it would be Pāpa'a'ea or something. P-a-p-a-a-

e-a but you pronounce it Pāpa‘a‘ea?

JH: Well, like me I'm not really too... Bumby you stop over there, right here.

KM: By the gate?

Describes road system in early 1900s and native trails; and access to the Ke‘anae vicinity.

JH: From 1923 the road ended right here.

KM: Oh, right at this gate here.

JH: When they started this road they had prison labor, and they build a prison camp right in here.

KM: On the kula, flat here?

JH: Yeah. On this flat. The Prison Superintendent over there the person from Honolulu is Colburn.

KM: Colburn, yes.

JH: You know where Colburn Street?

KM: Yes, that's right, named for him.

JH: You don't know that?

GH: No.

JH: His name was Colburn and he take care the prisoners. The prisoners were the labor, but they had other men they worked. They started from here. And then we used to go on horseback, we go up here on the trail, and then we go in and come down Pi'ina'au.

GH: This is the east-side gate of Pāpa‘a‘ea he's talking about.

JH: Yeah.

KM: Uncle, so the old alahele then went mauka?

JH: Yeah, the old alahele is right up here somewhere. Plenty places this new alahele only went pass.

KM: Over?

JH: You know in the old Hawaiian trail you cannot make the road, 'cause no more bridge they go right over the pali, enough.

GH: This was the camp over here?

KM: They had a camp.

GH: That's how come back here have one charcoal pit?

JH: Yeah.

GH: Okay.

JH: They had prisoners living here.

GH: I see, no wonder.

JH: They put that only for build this road when pau they went to Olinda.

GH: Yeah, Olinda Prison Camp.

KM: Uncle, in 1923 about?

JH: In 1923 they started and, they got to Ke‘anae, they celebrated in 1925.

KM: Wonderful!

JH: Those days no more equipment only one steam-shovel. So they sent it to Ke‘anae all in parts, and then they put ‘em together.

KM: On the moku?

JH: On the moku they had the inter-island boat.

KM: Like Kilauea?

JH: Kilauea, Maunakea.

KM: ‘Ae.

JH: Hualalai and Waialeale came late. And the boat go to Hāna. From Kahului go Hāna come Kahului go back.

KM: Wonderful!

JH: They go Hawai‘i they go Lāhaina. We live in Ke‘anae we were isolated. So a lot of people never see Wailuku.

Group: [chuckling]

KM: Amazing yeah?

JH: Yeah.

KM: Mahalo, it’s so wonderful. Yesterday we went and we saw Mina Atai.

JH: Mina Atai is from Kaupō. Her husband is from Honomanū.

KM: ‘Ae. Was so interesting what you said how they took the steam-shovel apart, put together on the boat bring ‘em back over here?

JH: Yeah.

KM: She was saying similar, they took the Model-T car on the boat rafted it in. Get no more road to Kaupō but when she was a child they had four Model-Ts right in there. On the boat same thing [chuckles].

JH: Yeah. Kaupō, they had landing they call Mokulau, right by the Hawaiian Church. So it was interesting.

KM: It is. Mahalo nui!

JH: I seen those old days. I’ve seen the middle time. And now. Now is interesting living.

KM: Now interesting, oh good, good for you. Mahalo, okay holo. [driving from Pāpa‘a‘ea]

JH: So over here he can go come down Pi‘ina‘au.

GH: Wahinepe‘e.

JH: Pi‘ina‘au.

GH: Only thing Nu‘a‘ailua, pilau.

JH: Those days Wahinepe‘e, bypass. But before, horse trail.

GH: Horse trail, yeah.

KM: You know uncle if I may then there is one thing. I was noticing the date on some of these bridges along here it says 1912 like that.

JH: Yeah.

KM: How come get bridge or certain area where the road went through?

JH: That's what I said the old Hawaiians, maybe they went dream going get cars. So when these new people came they say, only ten ton. The bridge was made in 1912, there were no automobile over here.

GH: Right.

KM: Amazing!

JH: They made 'em out of beach gravel.

KM: Aggregate like, so strong?

GH: Yeah, Honomanū stuff.

JH: Yeah. They said only ten tons. But we used to run eighteen-ton, trailers with gravel.

KM: Wow!

JH: The old people had some kind of idea that something...

KM: Yeah.

JH: Yeah. That's how when you go on EMI trail most bridges are 1923, but the old bridges are 1912, 1911.

KM: Even though it was alahele wāwae down here they were making the bridges with that kind vision already?

JH: Yeah, right. . . That's why kēia po'e hou, you know where we live [Hale Maha'olu], they put alanui nani, but that is alahele.

KM: 'Ae, alahele.

JH: I tell 'em alanui is this kind, alahele is a walking trail.

KM: Trail, walk path, yeah.

JH: Excuse me I never know Hawaiian too much until I went meet... You know our days they stop you, "Don't you use Hawaiian."

KM: Even when you were young uncle at Ke'anae, they said don't talk?

JH: Yeah, we don't. Our parents never did speak Hawaiian.

KM: To you folks?

JH: I learned from some of my grandparents. And then our grandparents, you don't nīele, they ain't telling you anything. You don't know how to nīele. Nīele you ask questions.

KM: Ask with easy kind approach. How blessed we are that you were...that you took the time to ask, because so many mo'olelo.

JH: Yeah, pololei.

KM: Mahalo nui i kou 'ike pāpālua. You knew already, I think.

JH: 'Ike 'oe i kēia 'ohana o Edward Akiona mai Hilo?
KM: Lohe au ka inoa. Akiona no Hilo?
JH: Yeah. But ko lākou papa, ua hala. Ka inoa Edward, 'oia, 'ike.
KM: No ka mea kama'āina lākou me kēia 'āina, Ke'anae, Wailua?
JH: Yeah. Lo'a 'āina ma Pauwalu.
KM: Pauwalu, kēlā 'āina i kapa 'ia no ka manō?
JH: 'Ae. I think they call this place, Hauola.
KM: Hauola. These names each one tells a story.

Describes different 'o'opu, while speaking of 'O'opuola Stream.

JH: Yeah. Each one has a...when you go in there, that's 'O'opuola.
KM: 'O'opu?
JH: 'O'opuola.
KM: 'Ae, 'O'opuola. We just passed the seven mile marker.
GH: Yeah.
JH: Now get different name, down there is Maka'iwa.
KM: We're coming close to Maka'iwa now?
JH: Maka'iwa is down here.
KM: Makai?
JH: Before you can look right to here.
GH: Maka'iwa Bay, right there.
KM: Beautiful.
JH: That was the Makawao and Hāna District.
GH: Right, that's the boundary.
JH: That's the boundary line. Over here is Makawao.
GH: East side, yeah.
JH: From the bridge and over, Hāna. Now they change 'em so much you don't know where is the boundary.
KM: 'Ae.
JH: But like us, we knew the boundary that's the thing they got to take care. Like this map get all that...
KM: Names yeah?
JH: Yeah.
KM: I brought you some more maps, I got a few more old maps, nice you know I bought the copies along for you so you could see. It is interesting to see the old names like that. Mile marker eight, this is Maka'iwa?

JH: No, down. Over here they call 'O'opuola. But the end (down) is Maka'iwa.

KM: Nice, yeah.

GH: Yeah, 'O'opuola.

KM: Mamua, nui paha ka 'o'opu ma kēia wahi?

JH: Yeah, I think the 'o'opu, hele mai, mai Maka'iwa. But the 'o'opu nākea, if there's one high waterfall, pau.

KM: No can?

JH: They never can go above that. They end right there. But the nāpili, that's the one with the sucker...

GH: Suction cups.

JH: They climb.

KM: Too good. So Maka'iwa ai makai?

JH: Yeah. . .

KM: [counting/naming bridges from 'O'opuola]

JH: This is Makanale [this place name is now recorded as Makanali on HSS Maps].

KM: Makanale? Oh, okay.

GH: Makanale goes into 'O'opuola.

KM: It's a tributary into 'O'opuola.

JH: Yeah. Above, they call Banana Intake. It goes into Honomanū.

GH: Honomanū. Get High Fall, Main Honomanū, East Honomanū and then Banana Intake.

JH: That's a wonderful place too, when high water.

GH: Yeah.

JH: Like today, Oh, you look at that waterfall.

KM: What is this place here? This was someone's ranch?

JH: This is Ka'aiea.

KM: Ka'aiea?

JH: Ka'aiea. Yeah, that's this gulch. When they made the road they moved that house, the one from Pāpa'a'ea they moved 'um one time, until here.

KM: To that elevation?

JH: The next move, they moved to Ke'anae.

GH: Right.

JH: You know the old house I used to live in?

GH: Yeah.

JH: That house had history, so we moved.

KM: E kala mai this is Ka'aiea?

JH: Yeah.

KM: This stream and ditch section. What ditch is this here?

GH: Center Ditch.

JH: Center Ditch, it goes to Lowrie, Nā'ili'ilihāele. They call this Center Ditch. As you go way over, you get Manuel Luis Ditch. So the Pukikī had dig ditch too.

KM: Who?

JH: Manuel Luis.

KM: He was around when you were working?

JH: No.

KM: Pau? That was before?

JH: Yeah. I was born in 1914.

KM: 'Ae.

JH: I think these ditches were already made.

GH: Yeah.

JH: Only the Ko'olau Ditch was...

GH: This one what Jimmy?

JH: Punalu'u.

KM: Punalu'u.

JH: Down there get one pūnā, you have to lu'u.

KM: Nine mile marker, Punalu'u.

JH: They used to use this trail to go.

KM: Go mauka?

JH: Yeah.

GH: Yeah.

JH: For go Ke'anae they come through here.

GH: Now no more.

JH: No more. They all lead to Pi'ina'au.

KM: Pi'ina'au is where all...?

JH: Pi'ina'au, the name is Kaho'okuli.

KM: Kaho'okuli?

JH: Yeah.

KM: That's the name of the area?

JH: Of that area.

KM: I wonder kuli paha kekāhi?

JH: [chuckling] Ho'okuli paha lākou!

KM: [chuckling] This is such a beautiful day!
JH: They call this place Kōlea.
KM: Kōlea, so this little valley.
JH: Get one punawai up here.
GH: Yeah. Kōlea Reservoir.
KM: Beautiful [commenting on water flow in streams].
GH: Full now.
KM: Nehinei, 'ano malo'o, ho'okāhi pō, lo'a ka ua, kahe 'ana ka wai. He wai ola?
JH: Yeah.
KM: Now this park area here...
JH: Kōlea.
GH: Kōlea Park.
JH: You go up there, we went build one park up there.
GH: Still have, yeah.
JH: That is Tateyama Park.
KM: Tateyama?
GH: He went put that as park but the State came over and they call this Kōlea.

Discusses traditions and land use in the Waiakamō'i - Wahinepe'e region.

KM: Uncle, the Waikamoi [pronounced as generally written] that they have now?
JH: Yeah, Waiakamō'i is next.
KM: And it's Waiakamō'i?
JH: Waiakamō'i.
KM: 'Ae.
JH: That's where the ali'i used to bath. You know up on the old trail.
KM: There's a pool there?
JH: Yeah. This is the only gulch that goes right to Haleakalā.
KM: This gulch goes all the way up, and this is Waiakamō'i Gulch?
GH: Yeah, this is Waiakamō'i Gulch.
KM: Nani! Look at this beautiful waterfall today. This one goes all the way up to Haleakalā?
JH: Yeah. And they get Olinda water reserve...
KM: [begin Track 2] Okay Honomanu. And see the bridge says 1912?
JH: Yeah.
KM: Amazing!... [begin Track 3]
JH: ...That road and this Pāpa'a'ea Road, they met right there. The two shovel operators

they went try, who going get the last bucket of dirt. The Ke'anae guy had 'em, his name was Watson.

GH: Watson?

JH: Watson and he been living Waipi'o by Huelo.

KM: Is that Mina's, Mina Watson?

JH: Mina Watson's dad. He came from Honolulu, but he lived in Ke'anae. He was the shovel operator. From this section all the Ke'anae, Hāna, Nāhiku people, work here. This one you can go up you get the old trail.

GH: Yeah, old trail go up. From Waiakamō'i over, Jimmy used to take care.

KM: Oh.

GH: The ditch we going to pass here is Manuel Luis Ditch...at Waiakamō'i.

JH: That's the one the Portuguese [chuckles].

GH: Yeah, Manuel Luis. The Center Ditch starts at Waiakamō'i.

KM: Oh, I see. It must have been some job for these people to make this road with only hand tools and steam-shovel?

JH: Yeah, only by hand.

KM: And you look the cuts on to the pali like that.

JH: Of course afterwards they did the repair.

KM: Yeah, machine operation... Ka inoa o kēia wahi?

JH: Wahinepe'e.

KM: 'Ae.

JH: Garden of Eden [chuckling – shaking his head].

KM: Huikau nō ho'i ka po'e haole!

Group: [entering the Wahinepe'e Trail]

JH: Huikau. Mamua, only one puka pā. Kēia manawa, nui ka puka pā.

KM: This story, ka mo'olelo 'oe i hā'awi mai ia'u i kēlā pule aku nei, pili 'ana Wahinepe'e nui ke aloha.

JH: Yeah.

KM: Maika'! And each place name get one reason, yeah?

JH: Yeah. The old trail, come over there so that flat rock is some place over there [near the present day gate to the Wahinepe'e mauka trail]. [Speaking to Onaona] You know why they call this Wahinepe'e? One time this ali'i girl went to bathe at Waiakamō'i, when she got through bathing she was coming home on this end. When she look behind this guy, a man, was following her. That was Kamapu'a [as pronounced]. When she came here her uncle was in the farm. She told the uncle "somebody following." He told her, "go hide under the rock." She hid under the rock, Kamapu'a went straight he went to look, no more the wahine. That's why they call Wahinepe'e. 'Cause she went hide under the rock. I myself never find the rock but it's up there on the old trail.

KM: Along the old alahele?
JH: Right below the gate. The old trail go right through.
KM: Interesting.
JH: Patsy Mink's mama them, they used to live up here.
KM: Oh yeah, Wahinepe'e?
JH: Yeah. Way up the ditch.
KM: Was a camp or a ditch house?
JH: Camp, yeah.
KM: You said later on they made a store at Kailua, Tateyama?
JH: Yeah, then they moved Kailua.
KM: I see. Sort of where that Kailua Maui Gardens the place where we met this morning?
JH: Yeah.
KM: That's where the store was? You said even had little gas house?
JH: Yeah. That store and they used to raise pineapple.
KM: We've cut up now, Wahinepe'e and we going up the alanui to go up to?
GH: Honomanū.
KM: When the kūpuna were doing cultivation on this land it was māla'ai, dry land kind stuff?
JH: Yeah, yeah.
KM: Sweet potato paha?
JH: Before had people living up here.
GH: Yeah.
JH: They go to Ke'anae School, they go on horse.
GH: The Akoi family used to own this property.
KM: Akoi?
JH: Yeah.
KM: Is that same Akoi with Mina Atai mā?
JH: The family of Mina Atai.
KM: The father-in-law's brother took the name Akoi rather than Atai.
JH: Sam he went Sam Ahling.
GH: Sam Ahling, yeah.
JH: Their brother Atai. But Atai that's his first name he never wanted Akoi but he is Akoi and they come from Honolulu, Kailua. They were not people from here but they came in the early time.
KM: That's what she was saying, that they came from Maunawili side, Kailua what you said.

JH: Yeah. They had a big land, they had a dairy and all that.

Points out Akoi (‘Īkoa) family graves.

GH: That’s their family tomb.

KM: Who’s is this?

GH: Akoi.

KM: Oh, so this is Akoi mā.

JH: The old people they call ‘Īkoa, Esekia ‘Īkoa, that’s the Grant [Royal Patent Grant 1396]. He is the one had land here.

KM: Was he kama’āina... ‘Īkoa, he kanaka Hawai’i?

JH: ‘Īkoa, kanaka Hawai’i. He had plenty land and he give to Sam AhLing.

KM: Sam I guess married...

JH: The young Sam.

KM: Married the daughter or something?

JH: Married a Tau’ā girl.

KM: So just before the second gate (Wahinepe’e Road) is the family plot.

JH: This is Hui land, all get Hui.

KM: All the families come together, hui.

JH: Yeah.

KM: What’s the Hui? What do they call this Hui land?

JH: Wahinepe’e.

KM: Wahinepe’e Hui. All the families came together got this ‘āina?

JH: Yeah.

JH: In Kaua’i the assistant Chief of Police is my nephew his name is Ihu.

KM: He was hānau here or...?

JH: Hānau in Ke’anae.

KM: Oh!

JH: The mother is living in Wailuku.

GH: Everybody okay on this road?

Group: [good]

JH: The eucalyptus get all kinds of varieties. This one they call Blue Gum, the one with the rough skin is Robusta. They get the new pretty looking one is Seligna.

GH: Seligna.

He did not see clidemia during his years in the field.

KM: And this clidemia in here uncle, you kama’āina with that clidemia? It’s a more recent plant.

JH: What plant?

KM: This one, see the green right here?

JH: Yeah.

KM: That one, new plant yeah?

JH: Oh, I don't know.

KM: You don't remember that one?

JH: No.

KM: It came in later in the seventies or something like that and it's evidently a terrible pest. It grows and it spreads everywhere wiping out all. That wasn't here when you were young?

JH: No, no.

KM: You don't remember that one. Thank you Garrett, that one there it's terrible. Little blueberries on it like, and it spread all over the place. This one you didn't see?

JH: No, no.

KM: Even when you were working?

JH: No, I never did see.

GH: This one first appeared at Makapipi in the early '90s.

KM: Oh, wow!

GH: And then spread.

KM: Its spread...look how far its spread over then.

JH: And miconia.

KM: Miconia.

JH: When that came?

GH: Miconia came when, what's that guys name in Hāna the nursery? He brought it in.

JH: Cooper.

GH: Howard Cooper brought it in.

KM: Terrible yeah.

GH: This clidemia the common name is Koster's curse.

KM: Oh. I know terrible yeah our State really has to put a halt to allowing anyone to bring any kind ornamental. Just 'cause it's pretty you know doesn't count.

GH: You know Kepā, Mary Evanson was one of the first people that realized that this clidemia was a big problem in the early '90s. They saw it at Makapipi and they wanted to do something to stop it.

KM: That's what she was saying. Uncle before you folks if there were weed kind plants was a part of your job.... You folks were always taking care of the forest and pulling up bad stuff. Did you folks go out in the field and pull up?

JH: No, so far we didn't, but they had certain people and the prisoners coming to Olinda.

You know when they had gorse.

KM: Yes.

GH: Gorse.

JH: That one is terrible.

KM: Pilau?

JH: Yeah.

GH: Jimmy you know 'Ōpana Forest, where the eucalyptus?

JH: Yeah.

GH: Didn't Bob Bruce make the EMI employees go over there prune the forest, at one time?

JH: Yeah.

GH: He did, yeah?

JH: Yeah.

GH: That's what I thought, Stephen's days.

JH: He was with that Rotary Club.

KM: Rotary?

GH: Yeah.

JH: That's why that Kaumahina Park, he started.

KM: Bob Bruce?

GH: Bob Bruce was the former manager of EMI.

JH: My days never have this.

KM: Never have the clidemia like that. How, was the guava all pa'a like now too or not?

JH: The guava was over.

KM: Coming in?

JH: But this is, never did...

GH: [begin Track 4] This is the Manuel Luis Ditch.

KM: Manuel Luis was the foreman or something on the ditch crew?

JH: He must have been.

GH: Yeah, I think.

JH: Like at Kailua they had Pachecos. But I never did hear any ditch called Pacheco Ditch. Maybe Manuel Luis and Spreckels were friends.

GH: I think so.

KM: Oh, that far back.

Discusses changes in the forest landscape (diminished native growth and increased presence of alien species) since he was last in the uplands of the Kōlea-Honomanu region, some 25 years ago.

- GH: Jimmy, the last time you came up Wahinepe'e Road was about twenty-five years ago?
- JH: About.
- GH: About. Look different?
- JH: Yeah.
- KM: How is it different from when you came up last?
- JH: They made the drain deeper.
- GH: The vegetation changed too?
- JH: Yeah. With this new...
- KM: ...clidemia, Koster's curse.
- JH: In our days hardly any. I didn't know what.
- KM: Were there places still up here that they would...did people come up to gather 'awa or any kind of stuff up here that you remember?
- JH: Was a long time before my time they used to come. When they had the Tongans and Samoans, then they wipe everything out.
- KM: Yeah, luku ka 'āina.
- JH: During our days we had plenty men so they cannot.
- KM: Was there maile in areas up here before?
- JH: Yeah, get.
- KM: I wonder now with all this.
- JH: Even went way down to the beach.
- KM: Right down to the beach, oh my.
- GH: Now I know only of a few patches here and there.
- KM: Was there a special kind of maile that you folks gathered up here or was it just the maile lau-li'i or lau-nui kind or what?
- JH: We had maile lau-nui here. But in Olinda get lot of maile lau-li'i. In 1942 I went to Olinda work, you go with a grass knife you cut the maile.
- KM: Wow, amazing!
- JH: Today, no more.
- GH: No more maile.
- JH: Those days we went we cut the line for the electric, all maile.
- KM: You know that place name Hāli'imaile?
- JH: Hāli'imaile yeah.

KM: I wonder if, must have had plenty maile there before?

JH: Must be, that's why they call 'em Hāli'imaile.

KM: Hāli'imaile, the layering, the blanket of maile, just like. Must have been beautiful.

JH: The Hawaiian never named a place without a meaning or story. [pauses – begin Track 5] ...Kailua crew?

GH: Yeah.

KM: This is their section, the Kailua crew?

GH: Actually you know when Jimmy was working they had Ke'anae and Kailua division but...

JH: Now we get only one guy in Ke'anae.

GH: Right.

KM: That's Akiu?

GH: Nelson Akiu. When I started in '85 there were three people in Ke'anae, now we have only one.

JH: One time we had twenty-three.

KM: Wow! Has there been some thought about the longevity, the lifetime that these ditches will be able to sustain and hold water? The water not going eventually cut it down or break through or something? You folks always had to maintain the ditches?

JH: Yeah, yeah.

KM: Did they sometimes puka or something and you got to go?

GH: All the time.

JH: Oh, yeah. Like open ditches they have land slide even in the tunnel.

KM: In the tunnel, that must be spooky kind.

JH: We used to go with the rickshaw, then they bought that machine, he go right through [chuckles]. What's that bobcat?

GH: We still get the rickshaw, we use the rickshaw.

KM: What is the rickshaw?

GH: The rickshaw is a little cart has three wheels. Two back wheels and the front has a wheel and the front wheel swivels and there's like a handle like a rickshaw you can pull. What we do is the rickshaw goes in the tunnel because tunnels are narrow we have maybe two people pulling the front and maybe two in the back pushing. Some places you cannot bring in the bobcat front, end loader, too deep the water.

KM: The height of the tunnels average is?

GH: On the big tunnel like Wailoa maybe you have six, seven feet some smaller ones five feet, six feet all depends.

JH: And then the low one, that's short people, the high one, that's the tall guys.

GH: Yeah.

KM: Oh, I see some 'ie'ie, uncle there's 'ie'ie up here now among the eucalyptus. Mamua, ua lohe paha 'oe i kekāhi mo'olelo, inā 'ike 'oe i ka 'ie'ie, lo'a ka maile?

JH: Lo'a nui ka mo'olelo e pili 'ana ka 'ie'ie. A kēlā himeni, lo'a kekāhi himeni o ka 'ie'ie me ka maile.

KM: Hmm. Kama'āina 'oe me kēlā himeni?

JH: A'ale, lohe wale no.

KM: Hmm. I see young hāpu'u still yet. I saw the hoe-a-Maui kind of fern, the single long fern some native fern.

GH: Yeah. Have some 'awapuhi ginger on the side. This is mostly exotic already, forest. We're going to the native ones pretty soon. As you go further up the forest is more native.

KM: More native, more intact.

GH: Yeah. These are the old telemark lines, you see these poles here?

KM: Oh, yes.

GH: This was to transmit ditch data to the offices. But this one is out of service. We've been trying to do it remotely by radio now so we've done that. This one we need to convert still yet.

KM: You know when you mentioned the gorse and then looking at how the alien plants have come in, the other day we saw Stephen Cabral.

JH: Yeah.

KM: He was talking about some crew I guess came with trucks from the other side, Olinda or a little further over side and that's when the gorse started first coming into this side. He said, he would make them pull wherever they could.

GH: This is our main intersection Kepā. This one here, we're at the top of our main jeep road up on Wahinepe'e road. If you go on this side to the west.

KM: You go back towards?

GH: You can come out on Kaupakulua Road.

KM: Oh for real, Kaupakulua?

GH: Dry day, very dry day, you can come out Ke'anae.

KM: For real, wow!

JH: This one goes to Spreckel's.

KM: The mauka one? Actually it's a four way intersection, yeah?

GH: Yeah.

KM: The road go mauka in the middle?

GH: Goes to the Spreckel's Ditch.

JH: This one you come back to this road.

GH: This one, yeah. No can...one place, too narrow. Got to walk, car too big already.

KM: This pala'ā fern is beautiful along here. I see this small native fern.

GH: Which is the pala'ā?

Gathered 'ohe (Hawaiian bamboo) to be used for weaving.

KM: It was on the side on the right side, next time we see. And uncle I see this 'ohe up here all this bamboo. Is there any Hawaiian bamboo up here now or is this all oriental, Asian type bamboo now?

JH: On the lower section, I see some Hawaiian bamboo.

KM: Did you hear names of different kinds of bamboos, the Hawaiian kind?

JH: No, no.

KM: I know one they call kā'eke'eke or 'ohe kā'eke. Long, the puna in between each one, real long.

JH: This the Hawaiian type.

KM: 'Ae. Mamua, ua hana lākou i ka pahūpahū with that kā'eke'eke.

JH: I used to get that one to make for weaving. When I was young I used to make.

KM: Yes, yes. 'Cause thin the wall?

JH: Yes.

KM: But the puna long in between.

JH: By Nu'a'ailua, plenty.

KM: Nu'a'ailua. Oh this 'ie'ie now.

JH: During my days never have too much of this.

KM: No.

GH: No.

KM: How about now this is something that's interesting people talk. You know, nui ka limu ma kahakai, kekāhi limu, he lā'au.

JH: Yes.

KM: Pehea ka limu wai, he lā'au paha.

JH: Ua lohe wau.

KM: Ua lohe, hmm. 'O 'oe, ua hele a 'ohi limu wai a hana lā'au, no kou kūpuna paha?

JH: A'ole. Kēia wā, hele 'oe i ke kauka [chuckles].

KM: 'Ae. How about these mai'a up here, this here.

Native iholena banana plants still growing in mountain lands.

JH: This one is iholena.

KM: Iholena, oh. These are mai'a maoli?

JH: Mai'a in the mountain, the tree is too tall.

KM: I think, is this kōpiko in here?

JH: Yeah.

KM: All of these things before the kūpuna used?

JH: Yeah.

OM: There's some more pala'ā.

KM: Oh yes, Garret, it's that pretty lacy fern pala'ā. The palapalai is similar but broader leaf and the green is a lighter yellow.

GH: Is that the one we saw at Honopou?

KM: Yes when we went to Honopou.

GH: I know which one. Jimmy when you were working were there plenty banyan trees up here?

JH: Not too much.

KM: Look at this banyan here?

GH: The roots. This one here is on a paper bark tree, killed the paper bark tree.

KM: Gosh! This banyan pilau yeah?

GH: Yeah, pilau.

KM: Did you folks pull banyan before or you no need? Did you pull banyans up to get rid of them before or you let 'em go?

GH: Not too much before.

JH: Yeah, not too much.

GH: Now have plenty the thing killing all the native trees.

JH: [begin Track 6] Had all 'ie'ie over here.

KM: Do we know approximately where we are by a place name, what 'āina we're in now?

JH: We are going to Pu'ohākamoā [as pronounced].

KM: Pu'ohākamoā, you told us the beautiful story about that the other week. This 'āina here then was all 'ie'ie before?

JH: Most 'ie'ie you find around here.

KM: Did you folks still come gather 'ie'ie to make basket for snare fish or anything?

JH: The Hawaiians, mamua [chuckling], but now the haole, yes they make good use.

KM: Yeah, but mamua loa nā kūpuna, ua 'ohi lākou i ka 'a'a o ka 'ie'ie.

JH: 'Ae.

KM: Ulana, o hili ka hīna'i, mea basket nō ho'i.

JH: Yeah.

KM: This is what ditch area, tunnel?

JH: This is Pu'ohākamoā.

KM: Pu'ohākamoā.

GH: Spreckel's Ditch on Pu'ohākamoā.

JH: The main ditch is under.

GH: The main Ko'olau Ditch is under, the tunnel. We can stop here.
KM: We'll stop here so we can take a photo.
GH: Wait till we get to the waterfall over there.
JH: Before they had power plant.
GH: Kōlea Power Plant.
JH: Every time high water, that's why they moved the plant.
GH: Come we go out Jimmy. [going out of car] I don't know if we can go to Honomanū. You can cross, we go.
KM: What ever is pono.
Group: [Walk to Pu'ohākamoā Stream overlook Spreckel's Ditch and Ko'olau Ditch Intake Tunnel.]

Discusses EMI Ditch and Tunnel operations; the Kōlea hydro-electric plant; and pronunciation of place name, "Honomanu," (generally pronounced "Honomanū").

GH: Yeah.
JH: [begin Track 7] ...Went dig one tunnel.
GH: Yeah, right in the middle of the stream?
JH: Yeah. That's why Burns, he doubted it. Ephram blasted 'em.
GH: Yeah. This is the Ko'olau Ditch Intake on Pu'ohākamoā stream.
JH: And that one is Spreckel's.
GH: We go up to the waterfall.
KM: Okay.
GH: Usually this one down here we don't have water unless on a day like today.
JH: I never know that was fenced, our day had hardly any fence.
GH: Yeah.
OM: Your day you didn't have fence?
JH: No, we had.
OM: Had.
JH: We put this in.
OM: You put this in?
JH: Yeah, and we have a tunnel under.
GH: See this gate here...the ditch is tunnel underground. They don't want to fill up the tunnel too much with water because if you put too much it hits the ceiling and what happens is the water slows down and you get less flow.
KM: Oh.
GH: Each one of the main streams, they put this automatic radial gate.
KM: So this, even though it looks kind of rusty now it's still working automatically?

GH: It's still working. This cable here goes all the way down into the ditch and there's a float chamber.

KM: Oh, I see.

GH: What happens is when the ditch comes up the float comes up, the gate goes out.

KM: The gate drops?

GH: Right. When the ditch goes down the float goes down and the gate opens up some more.

KM: Wow! Uncle, this is how you folks operated it, or was this later?

JH: Same.

GH: Same.

KM: Amazing! Did you folks put this in or was it before?

JH: The one below we put in. This was already here.

KM: The floater like that?

GH: Right.

JH: Yeah.

KM: How intelligent, yeah?

GH: Yeah.

JH: Yeah.

GH: And all pulley's you see, like here. Go down there, one more pulley. The ditch is maybe, probably eighty feet or so below us.

KM: Wow!

GH: I can take you down I show you one good picture that's...

JH: That's why they go down and the floater moves under there.

KM: Uncle, I was going to ask you in all of the time that you folks were doing this work and when you were digging tunnel and having to go clean like if there was a collapse. Did anyone ever get injured, make or something?

JH: Yeah. Not make, but injured.

KM: Injured, must have been a very dangerous work?

JH: Yeah, over here was. They usually don't listen, so you must be very careful.

KM: In your time before, as a Hawaiian and when the Hawaiians that you were working with. Did you folks gather and have pule or things like that as you know before you folks go out or when you go to a certain place like that?

JH: As Hawaiians, yes we do. When you get any old people, if you die they just put you on the side. They keep on going.

GH: Yeah.

KM: Amazing, yeah?

JH: Yeah. When you had only Hawaiians they did that.

KM: In your time was it mostly Hawaiians working here?

JH: No. We had Japanese, Filipino.

KM: A mix?

JH: Yeah.

KM: All people. The original people who dug this though...

JH: Were Japanese and Filipino, had Hawaiians but they had all the top job. Time keeper or...

KM: Oh, too good yeah?

JH: ...driving locomotive.

GH: How about the Chinese, had Chinese?

JH: Yeah, Chinese had.

KM: I think, when I see so many of the Hawaiian families out in this side that are part you look Kiakona, you look Alu, you look Atai all of these, Akiu, Akoi, Akiona, you look these names. Plenty Hawaiian-Chinese?

JH: Yeah.

KM: You think must have been part of that?

JH: Kiakona had one, the rest no, they work County. EMI is the hated one in the town [chuckles]. They think they steal the water.

KM: For real?

JH: Yeah.

KM: Even back then?

JH: No back then, was no more trouble.

KM: Now days?

JH: Oh, yeah.

KM: And what, are they stealing the water?

JH: No.

KM: Get enough to share if they manage it?

JH: Oh, yeah.

KM: That's your mana'o?

JH: Yeah. I work with the bosses, they tell me Jimmy give them, I say, "don't commit yourself."

KM: [chuckles]

JH: "Oh, we going give that." You see, "don't you ever commit yourself." Then they going say you wrong, but only misunderstand.

KM: Yeah.

JH: My son-in-law had worked EMI, so they cannot talk to him about that, Lloyd. Because he knows. A lot of guys talk, but him, he know.

GH: Kepā, I'm going to take you go down here.

KM: Okay.

GH/OM: [stay near car, talking story]

JH: [run Tracks 8-10] ...They cannot hire too much men, so the place is not kept clean.

OM: Only one person now?

JH: Yeah.

OM: When you was working how many people had?

JH: They had twenty-three, so one guy he cannot.

OM: I wonder why only one person now?

JH: The machine and all the...

OM: Took the place of all the work you guys all did before?

JH: The machine will tell you where the trouble but you got to get men. With the machine you know where there's trouble. But it's very interesting.

OM: Yes, it is. . .

JH: In the old days they had the power plant there run by water. Only big water rushing into the plant they took it below. Now they did away with that. You know the water turn in the pond, and right back in the ditch and irrigate the cane field.

OM: That's wonderful!

JH: Yeah. . . I went to Kaua'i, I worked down Wainiha same thing water but only theirs for electricity.

OM: What year was that?

JH: In 1959.

OM: Wainiha is a beautiful area.

JH: We lived way up where they had the camp. They had a Japanese family, but I think they're all gone.

OM: What company were you working with?

JH: McBryde and A & B.

OM: Oh, they all the same. They flew you to Kaua'i to work for a little while?

JH: Yeah, I went with four men. They found out we were the only ones that worked...

OM: How long were you there?

JH: About a month and a half.

OM: You folks had to teach the people over there on Kaua'i?

JH: Yeah.

OM: Do you remember had some Hawaiian people working over there too?

JH: Yeah. We had this Henry Gomes, I think you know him.

OM: Yeah.

JH: He's quite a guy. And then we had a family from way over, Dry Cave. Tae Hook, his in-laws he was just like the governor [chuckling].

OM: What kind name is that?

JH: Chinese-Hawaiian. He was just like the governor of Wainiha.

OM: Everybody knew him?

JH: Yeah, everybody knew him. Henry Gomes everybody, Hanalei all over they all know him.

OM: That was long time ago?

JH: Yeah, they all gone.

OM: Where'd they go, down below?

JH: Yeah, they cannot go too far. Garret is alright, he came work not too long but he understands.

OM: Yeah, he's ma'a already.

JH: He understands.

OM: Just like he's been here long time.

JH: Yeah, yeah. . . But we're going to Honomanū, that's a beautiful high valley.

OM: So, is it Honomanū or Honomanu?

JH: Honomanu, you're right. [chuckling] A lot of people, they say Honomanū, but it is Honomanu.

OM: Honomanu.

JH: The Hawaiians their pronunciation sometimes not correct.

OM: Makes a big difference in the meaning if you say it wrong.

JH: I'm ashamed of myself, your husband he knows more Hawaiian than me.

OM: A'ole, you're the kūpuna, you're the expert.

GH/KM: [rejoin Mr. Hū'eu and Onaona]

JH: . . .And how's Mina Atai, alright?

KM: Maika'i, she said to tell Mr. Hū'eu, "Aloha." You're very well respected...everyone so much aloha for you.

OM: Everybody loves you.

KM: The water pumping, just flowing the water. . . [looking at photo, on following page] . . . The picture, it's dark...dark in there. It's almost black but the light came out good. The water is just flowing.

GH: ...This bridge 1925.

KM: I'll take a picture of that.

JH: Even down there is Spreckel's Ditch.

JH: That is Spreckel's Ditch.

GH: Yeah, Spreckel's Ditch.

OM: That's awesome!
JH: You know one time they took Ha'ipua'ena water and they threw it in Kōlea.
GH: Right.



Ko'olau Ditch Tunnel Intake on Pu'ohākamoā Stream (KPA Photo No. 1446)

GH: The power plant the old ditch?
JH: Yeah. Lot of guys never see that intake. You never see?
GH: The one way up?
JH: Yeah.
GH: We never did go up there.
OM: Why, the road is too rough?
GH: No more road.
JH: No more road, walk feet [chuckles].
OM: You got to walk feet?
JH: I used to go up there and Bruce he'd take his grandson that buggah five years old, he no can walk. He carry him [chuckling].
GH: Kepā, look at the bridge. What do you notice about the bridge [the road surface is level with the top of the side railing]?

KM: Was it a flume?
GH: No more sides. You know why?
KM: Cause it goes over?
GH: No, because Jimmy you remember we had that six by six before and what job was that you guys was doing? Had, I forget what job was, Stephen was truck driver?

JH: Yeah. And then had one guy Arakawa we called him Ōpū.

GH: Ōpū, right.

JH: So we had to make it that way so the back wheel could go.

GH: See this bridge here, we had a truck about six by six, had dual wheels couldn't go over the bridge. They filled up the bridge so the outside tire can run on the outside.

KM: Oh, I see. That's dangerous work!

JH: How did you get that story?

GH: Stephen.

JH: [chuckling] That guy Arakawa, he was the driver. He jump up, let him go.

GH: He drive?

KM: No scared?

JH: No scared.

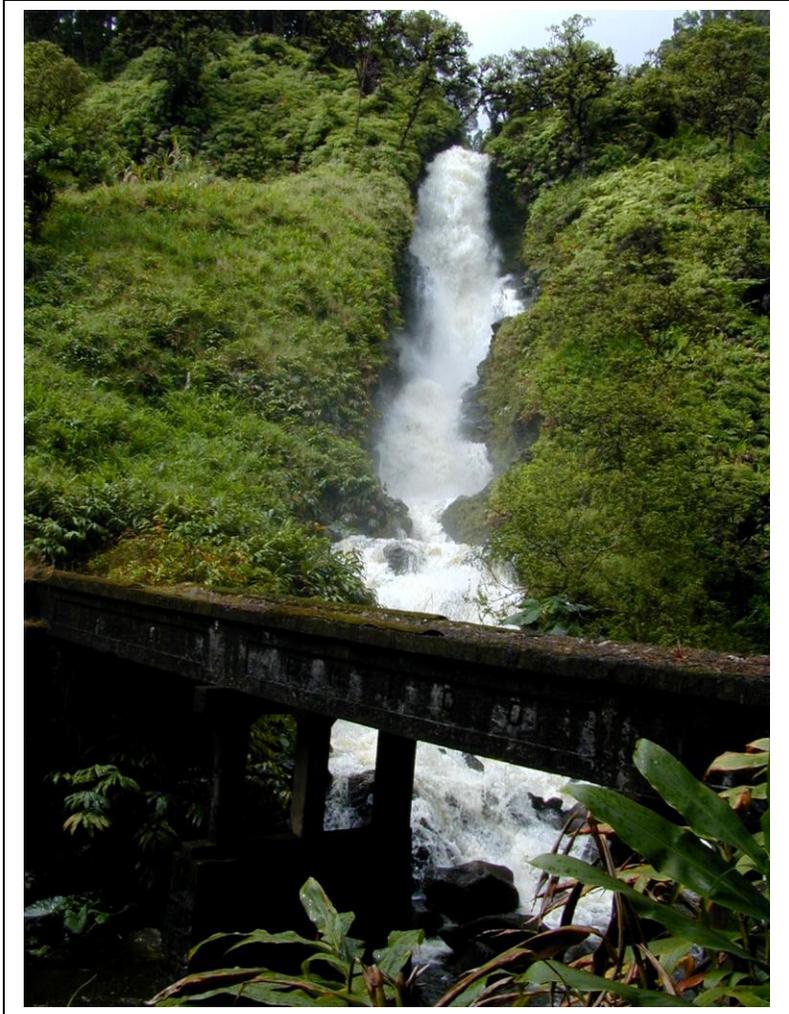
KM: Amazing!

GH: True story though, yeah?

JH: Yeah.

KM: That's why I was thinking maybe it was a flume or something.

GH: You know if you go to the A & B building in Honolulu on the first floor there's a picture of this with a fall. They have people crossing this bridge with mules, donkey or horse whatever had cart but you only can see from here up, that was before the bridge was



**Spreckel's Ditch Overflow, Pu'ohākamoā Stream;
EMI Co. Bridge (1925). (KPA Photo No. 1448)**

pau.

KM: Amazing, I'll see if I can get a copy of that photo.

JH: Right over here they had a power plant.

GH: They had a power plant.

KM: Right up here?

JH: Yeah.

GH: Actually more down on the lower road.

JH: No, on the road there, then they took 'em.

GH: Right here?

JH: Yeah, but the water...

GH: Eat 'em up.

KM: That was the earlier one?

JH: Yeah.

GH: That's when they made Kōlea?

JH: Yeah.

OM: Around what year was that when had the one that was right here?

JH: I think was in, the last time it was here, was in about 1938, I didn't work for the company yet.

OM: When you guys went way high, walk feet did you guys spend the night up there? Up at the top.

JH: Yeah, we sleep up the mountain.

OM: Had a cabin up there?

JH: No, we make tent. We sleep like wild pig [chuckles].

OM: Gee.

JH: How long you folks live in Hilo?

OM: About 10, 11 years now.

JH: My mom came from Kohala, but I have family in Hilo.

OM: Hū'eu family in Hilo?

JH: No... [thinking] Keamo family, but the old people are all gone. They have a son and daughter still there.

OM: Yeah.

KM: [taking photo] Your car will never be the same.

GH: No, no this is a work car, EMI all work car. If we get tourist car we no can work EMI.

KM: No can.

Group: [chuckling]

JH: You with Bob Bruce you get one jeep all tie up with wire [chuckling].
Group: [laughing]
GH: Lucky we no more Bob Bruce [chuckling].
KM: Bob Bruce, what time was he working about?
JH: About from 1945, I think.
GH: About there, '45 to '68, and then '68 I think, Phil Scott came.
JH: Yeah.
KM: Now just before we move this waterfall that's off the side you said is actually Spreckel's Ditch?
GH: You mean the small?
KM: Yeah, the small one, the man-made one on the side.
GH: The big waterfall?
KM: Yeah.
GH: Yeah.
KM: That's Spreckel's Ditch and you said it feeds off Nu'a'ailua?
GH: Nu'a'ailua, Honomanu, Ha'ipua'ena and come over here.
KM: That's what feeds here and the small fall back behind the bridge the twin falls, that's Pu'ohākamoā?
GH: Right.
KM: Pololei?
JH: Yeah.
KM: Mahalo.
JH: At one time when the power plant was running, Ha'ipua'ena water we run 'em back and went down that ditch.
GH: Right, turn the generator. They had the ditch from Ha'ipua'ena go back Kōlea.
KM: It's so beautiful when you come up into the mountain, and you start to see the native forest.
JH: [begin Track 12] Most of these trails I did the bulldozing. I bulldoze, I powder.
KM: After the forties or before?
JH: Yeah, after the forties.
KM: There's the Pu'ohākamoā Falls.
JH: I think they did this in '47.
GH: Kepā, you know the sugar cane we were talking about?
KM: Yes.
GH: I don't know if that's the one we saw down at Waipi'o the first day.
KM: How come there's sugar cane up here, uncle?

GH: The hunters planted 'em. I don't know what type this is.
JH: That's the Hawaiian cane.
GH: Hawaiian cane.
KM: Looks like, yeah. I don't know manu lele or what, I can't...
JH: I poina the inoa.
KM: Poina.
JH: The other one is [thinking], uahiapele.
KM: Beautiful that uahiapele, this one looks a little bit like...
JH: This one is sweet.
GH: This one's been here probably maybe five, six, seven years. Because when I first started, no more so I would say maybe five, six, seven years ago somebody threw one...
JH: You know this guy Kaho'okele from Nāhiku he had plenty old cane left.
GH: Jimmy?
JH: Jimmy's father.
KM: What was the father's name?
JH: David.
KM: David Kaho'okele. . .
JH: . . . This man Enos Akina, from Wailua. He knows about canoes. Before they get ditch man all around here so many miles.
GH: Yeah, take care.
KM: They lived in little camps at various locations?
JH: Yeah. They get their own house, the camp was for those who dig tunnels. The ditch-men they had house.
KM: Individual?
JH: Yeah. So many miles.
KM: That's what Stephen was saying.
GH: Yeah.
KM: Maybe twelve or thirteen ditch-men house paha?
JH: Yeah.
GH: Stephen always used to tell me there were sixteen ditch-men before.
KM: For real?
GH: Yeah.
KM: Oh.
JH: The main ditch they had home.
KM: Look at this cluster of 'ie'ie, beautiful.

JH: Had one down Punalu'u for that Hussey, he used to live over there.

KM: From Kohala that one? Hussey?

JH: I don't know where, but he was from Hāna.

KM: Hmm. So this is your automated...?

GH: This one is not. This went out of service because we're having service with the telephone company to provide us service. We plan to convert this one day. This is the Spreckel's Ditch from Ha'ipua'ena gauging station. This is one of those that we had to maintain when we had our four Water License areas.

JH: Get the old Ha'ipua'ena, the Kula one?

GH: Yeah. Kula diversion from Ha'ipua'ena, the flume, get this one get that one down Manuel Luis, Pu'ohākamoā, the station now. That one there remember the swinging bridge?

JH: Yeah.

GH: Had the swinging bridge from west side, Pu'ohākamoā and you cross the swinging bridge, you walk the trail you go to the station house. Remember that bridge?

JH: Yeah.

GH: When I first came to EMI, I'd go service those stations. One day I went, I was walking across the bridge, I get funny feeling. The bridge collapsed on me and I end up in the stream. Lucky no more big water.

JH: You know the Nā'ili'ilihāele one, on the main ditch, one time that went collapse.

GH: With you on top?

JH: [chuckling]

GH: Yeah, that one collapsed but this one collapsed when I was on top. Fall down I land right on one big pōhaku sitting in the middle of the stream. Lucky thing the cable went catch under my arm so I go like that, the thing slow the fall down. I was lucky.

KM: Mahalo ke Akua.

GH: Yeah.

KM: Were you by yourself?

GH: By myself. I called Stephen, I thought my leg broke. "Hey, I fell off the bridge." He tell, "What?" He said, "You can drive?" I say, "Yeah, I can drive, I'm going Ke'anae." Robert heard me, Robert go over there, "hey boy what's the matter, what's the matter?" "Hey, the bridge collapse." Little bit rope burn under here he look at that, "Oh, I put some stuff over there for you, it's alright no problem." Lucky though.

KM: 'Ae. Uncle, Ha'ipua'ena, 'oia ka inoa o kēia wahi?

JH: Yeah, Ha'ipua'ena. Over there get one Trig Station.

GH: Trig Station.

JH: Pu'uokoholā.

KM: Pu'uokoholā? That's where the Trig Station is?

GH: Yeah.

JH: Yeah.

KM: Uncle, it's Ha'ipua'ena [as he pronounced it]?

JH: Ha'ipua'ena.

KM: What do you think...maopopo 'oe i ka mana'o, Ha'ipua'ena?

JH: A'ole. Ha'i, haki e.

KM: Hmm.

JH: I hear that place down below, get one ana, and people lost at sea in between there, you don't find them, you go under there.

KM: Oh, so the tide bring 'em in?

JH: Yeah.

KM: This is on shore.

JH: Right there they call Kaumahina. When the moon set get one place called Kū'ele'ele, right in Ha'ipua'ena. I hear had lo'i down there. So had people mamua loa.

KM: 'Ae. So interesting, that's beautiful pala'ā up there.

GH: Yeah, pala'ā.

KM: Ha'ipua'ena and then Kū'ele'ele and Kaumahina all close together those places?

GH: Yeah. Kilo'ānuenuē is above.

KM: Kilo'ānuenuē beautiful these names.

JH: Yeah.

KM: Wow, this place must have been so beautiful. You see the remnant of a forest, the hāpu'u.

JH: You can tell before 1934 that's when they came and plant all these things.

KM: Oh, the eucalyptus like that? CCC?

JH: Yeah. That's why Stephen, every time he blame, "Hey, you the guy went plant the trees." [chuckling]

KM: You went work CCC before? Who was the supervisor on Maui, for CCC?

JH: One guy by the name of Laitle, he married a Grand Hotel daughter, Eddie Walls. Eddie Walls used to run Grand Hotel and Bill Walls he run Kahului Railroad. Bill Walls, he mean guy [chuckling].

KM: What is this crossing here?

GH: Ha'ipua'ena Stream.

KM: This is Ha'ipua'ena Stream here.

JH: Very seldom get water.

GH: Sometime get though. If this is flowing, this overflows and goes down you cannot cross.

KM: Cannot?

GH: Cannot, but sometime like this you going to Honomanu no can come back home but

we have shortcut road go down.

KM: Lucky thing. This stream here is natural?

GH: Yes.

KM: Ha'ipua'ena, only the modification was right here where they divert the water into the Spreckel's Ditch here?

GH: Correct. The water from Nu'a'ailua, Honomanu, comes into Ha'ipua'ena Stream right up here and then divert. The old ditch building was not a continuous straight line grade, they utilized streams for conveyance. They dropped it, went on...

KM: Step, or tiered?

GH: Step, tiered exactly.

KM: It's tiered layer by layer?

GH: Exactly.

KM: Starting more high, coming down so you can transport it across the distance?

GH: Correct, correct.

JH: And then up there they had one intake that take this water back to Kōlea.

GH: Kōlea, right.

JH: To turn the...

GH: ...the hydro plant.

JH: And then it goes right back in the main ditch.

KM: Beautiful, all of these names, these places. And there was some ingenuity that was put into planning out this whole ditch system, you know. It's quite amazing!

GH: Oh, yeah.

KM: Nice the koa up here too. Oh look, uncle kama'āina 'oe me kēlā lā'au [indicating a patch of 'ōhāwai].

JH: Yeah, that's the one they kāhea when you no more wai you get the seed.

KM: 'Ōhāwai?

JH: Yeah 'ōhāwai.

KM: If it's blooming, I'd like to stop and photograph it if I may and I think it's blooming. May we try?

GH: Sure.

KM: This is an endemic member of the lobelia family.

OM: It has a little blossom?

JH: Yeah. Then get a fruit kind of orange color. When you go in the mountains you thirsty you go get that and sip 'em for water.

OM: Smart the Hawaiians were?

JH: Yeah.

OM: Everything with the land.

JH: Yeah, the Hawaiian people were smart people.

OM: They weren't molowā, the kūpuna from before.

JH: Yeah. [begin Track 13] I never even think that I would come back up here. During those days I was working up here was beautiful.

OM: It was mostly all native things before, didn't have all these introduced stuff?

JH: Yeah. That's why they have that pohole and hō'i'o. Lot of people say in Hilo they say hō'i'o, in Maui pohole. Those are two different things. The one up here is pohole, the one on the lower end is hō'i'o. Two different they not same.

OM: Wow, that's interesting!

JH: Lot of people they...in Hilo they call hō'i'o that's the name but this other one the one that grow up here there's few over there that's the pohole.

OM: Pohole?

JH: Yeah.

OM: Oh, that is interesting...

JH: That's why somebody better correct this generation, the young one...

OM: That tree is very special, native.

JH: Better tell Garrett clean that tree good.

OM: 'Ae, I think that's what they were talking about. I think Kepā was telling him to make sure they take care of it.

JH: Yeah.

OM: Only one of a kind not going have left.

JH: Good thing Kepā he know where and what is.

OM: Yeah, I know he sees things out in the forest. We always just mahalo ke Akua.

JH: Must be, when get warm maybe it will blossom.

OM: 'Ae. Must be just budding now, just ready.

JH: Yeah.

OM: Did you folks see plenty pueo up here before?

JH: The next gulch but not way up here, below Pu'ohākamoā over there get pueo. I don't know they get on church in Huelo they call Kaulanapueo. I don't know why but maybe over there they get plenty pueo.

OM: Must be.

JH: You heard about that church Kaulanapueo in Huelo?

OM: It's an old Hawaiian church?

JH: Yeah...

OM: [begin Track 14] Before, you always drank the water up here when you were thirsty?

JH: Yeah.

OM: Sweet?

JH: As long as the water is running we drink 'em.

GH/KM: [return to car]

KM: Look like pohole, but not.

JH: That's how I was telling her lot of people you got to correct 'em, Garrett. They tell the Hilo people say hō'i'o and Maui pohole. No, pohole and hō'i'o that's two different things.

GH: Different things right.

KM: Okay.

JH: Lot of these people don't know.

KM: Yeah.

JH: You know what they taking down and selling pohole, no that is...

KM: Hō'i'o.

JH: Pohole you only find up here.

KM: Mauka?

JH: Yeah.

KM: Did the old folks eat the pohole, the sprouts?

JH: I don't know. This tree you better make canoe out of.

GH: This one, nice straight one. Too heavy, sink. [chuckling] You know that guy from Fiji the one they go Lāhaina make the canoe. They go use that albizzia now.

KM: Yeah.

GH: They said in Tahiti they have that miconia, two-thirds of the native forest gone so no koa. Only the albizzia can survive because that one there grows tall.

JH: Over here, all over the place.

GH: You know Kaupakulua Reservoir, had plenty that kind tree, they come they harvest.

KM: Look at your mai'a down here again.

JH: Yeah.

GH: USGS the gauging station over there that's why they have their weir. So the main Ha'ipua'ena Stream is from here and where the Spreckel's Ditch water comes in, is over here.

KM: Uncle, before were there people in the old, old days they lived up in places like this sometimes?

JH: I think some places you find get lo'i, that's where they were living. As long as get water, I think they were living there.

KM: I wonder if it was seasonal time, maybe when a little bit more malo'o you can come up here and...

JH: Oh, might be. That's why, Banana Intake you go up they get tunnel.

GH: Get tunnel?

JH: Yeah. The old guys they know about tunnel.

GH: How come they made tunnels up there?

JH: I don't know. One day we chased pigs they run in the tunnel.

GH: How far above Banana Intake?

JH: About maybe mile and a half.

GH: I never went up there yet.

JH: From there you can go right up Ka'ili'ili.

GH: Hit the trail and come down Hobitt's house?

JH: Yeah. Way up here Uluwini¹¹, can go right over.

KM: Uluwini?

GH: Uluwini. Swampy for walk up?

JH: No, instead of go around we used to go out through there.

GH: You know now plenty pigs. The trail pilau... Kepā, is that another one?

KM: That's more there. That one back there where we stopped uncle, was really nice because the old log fell down, just like a little nursery all of the 'ohāwai seedlings popping up. . .

GH: Hey, the pigs been here. See where get the leak in the ditch over there.

JH: Get pig.

GH: Yeah, get pigs they stay right here, fresh. This ditch hard to stop leak, yeah?

JH: Yeah.

KM: Still Spreckel's, this one?

GH: Still Spreckel's.

KM: That's 1876 like that?

GH: Yeah.

KM: Old.

GH: You know to me Kepā, a ditch built, I think they made it to last at least hundred years. You figure now we're on the hundred twenty-five years, so our time is like more wear and tear and more, you know.

KM: Disintegration kind of?

GH: Yeah, right. Jimmy's time was real hard work trying to make improvements to the system, make the road better.

KM: Now it's just kind of...

GH: Try to maintain.

KM: ...maintain, fire-fighting.

GH: Yes.

¹¹ Uluwini (as pronounced) – this place name is also written as “Uluini” on recent maps.

JH: I have one copy of the agreement of Spreckel's with the Hawaiians from over there, when he started Spreckel's Ditch. I give 'em to my son, I give 'em to Harry I don't know if he keep. "You hang on to this 'cause get my great-grandfather he went sign."

GH: What's his name?

JH: J. K. Hū'eu. His name was Jacob.

KM: Uncle, did you folks see native birds up here before? Like the 'ōma'o, the thrush?

JH: Yeah. Had native birds.

KM: Red one too, like the 'i'iwi like that mamua loa?

JH: Yeah. I think most of the birds went up Olinda. Had Olinda forest you can find many Hawaiian plants.

KM: Olinda that's one, what's the proper name of that place Olinda you heard?

JH: No.

KM: How come they call it Olinda?

JH: Up there had one dairy, they called 'em Ukulele, that's when they had the dog flea [chuckles]. They call it Ukulele.

GH: This the road you take in case you cannot cross all the time.

KM: Ha'ipua'ena.

GH: We just went clean that road. The intake for the power plant was right over here, the Spreckel's Ditch..

JH: This road cover that, go right through the...

GH: Pen stop, we can go down there, I think it's alright. Right in here that's the only place I know get one small patch maile down the other side.

KM: I see one more ōhāwai down there too. Look, someone went plant red hibiscus. Had house over here before or?

JH: Had ditch man.

KM: I guess they planted some things sometimes that they liked around them, yeah?

JH: Yeah.

GH: Yeah.

JH: The last ditch man used to be at Waiakamō'i, he had one son, I don't know if you heard of this guy, Castro, from Hāna.

GH: Joe Castro?

JH: No, he worked with the MEO, not Joe Castro. The Hāna, Castro.

GH: I don't know him.

JH: That boy was raised in the mountain. He went Maui Memorial, he just retired.

KM: He lived mauka here?

JH: He used to live in...yeah.

KM: Waiakamō'i?

JH: Yeah.

KM: Oh, we should talk to him maybe.

JH: What's this, that's Kōlea?

GH: This is Kōlea. This one we get the H-1 over here so they no can go Honomanū and then you know we had the valve over here. Open the valve for let the water go.

KM: What is H-1?

GH: You see this gate here?

KM: Yeah.

GH: Right past this gate we don't let anybody go past this gate with a car because...well when we go you can see. [chuckles] It's like going up Kikokiko real narrow the road.

JH: If you ever go off, it's good-bye Hawaiian.

KM: 'Auwē nō ho'i.

GH: Me, I no go up, I hit the bank before I go up, I smash the car first.

Group: [all laughing]

JH: Ha'ipua'ena water used to bring 'em back here. This water go down, turn the power.

KM: Yeah, hydro-electric. Uncle, pehea, you need water to drink?

JH: No, no. The ditch goes there on the turn. This one go right down to the main ditch.

KM: Do these waters still reach...are there some water that goes all the way down to the ocean from these places?

JH: Yeah.

KM: Still the water flows down some?

JH: Yeah.

KM: The 'ohana must have come up here. Were there places where you gather 'ōpae, hīhīwai or anything?

JH: Like over here maybe 'ōpae they get, but hīhīwai [shaking head].

KM: More lower?

JH: Yeah.

KM: How about 'o'opu come up here too, nōpili or something like that?

JH: Since I worked I never see 'o'opu, once we get a high waterfall.

KM: They cannot come up?

JH: Yeah.

KM: How did all these 'ape like taro stuff get up here, ornamental?

JH: Must be the ditch people brought 'um.

GH: Today, if you go past Honomanu and Nu'a'ailua, you get stuck in the swamp over there and then you no come out [chuckles].

KM: Uncle, you see this plant here, do you recognize this little red?

JH: I don't know the name it's almost like the māmaki. Plenty people mistake that.
KM: Did you hear the name ōpuhe?
JH: No, I didn't. That is?
KM: Ōpuhe same family as māmaki.
JH: I used to see that, but I used to think.
GH: It's a flower?
KM: Yeah. Beautiful this is a rare plant now.
JH: Oh.
GH: What they call this now?
KM: I think it's ōpuhe.
GH: Let me see where else I see this.
KM: You know you look at that, you know how māmaki get the little fruit the mulberry on top?
JH: Yeah.
KM: You know what this is what they call ōpuhe, that's the close relative to māmaki, pipturus, ōpuhe. See the little white, I think that's the mulberry fruit like right there.
GH: You see on the bottom Kepā, the bigger leaves?
KM: Yeah.
GH: Is that the same plant in the juvenile form?
KM: Yes, that's the shoot, juvenile.

Māmaki used as tea and medicine.

JH: That's why māmaki you get the red and white.
KM: 'Ae. This is the ōpuhe then.
JH: In Honomanū we used to get plenty māmaki.
KM: Did you folks use māmaki for tea or something?
JH: Yeah.
KM: Good tea, medicine like?
JH: Yeah.
KM: This 'ie'ie is so beautiful!
GH: 'Ie'ie?
KM: 'Ae, 'ie'ie.
GH: Had something called 'io'io?
KM: I'm not familiar with that off hand.
GH: You know get this weed, get blue flower?
KM: Oh, ha'uowī.

JH: That's the one they make for strain?
 KM: That's the one.
 GH: Yeah.
 KM: That's actually an introduced, it's in the mint family, but it's introduction.
 GH: Right, okay.
 KM: 'Ie'ie it's like the hala, a climbing screw pine. There's more of that 'ōhāwai. Nice!
 GH: You notice that the forest little bit changing?
 KM: Yeah.
 GH: But you see how the banyan?
 KM: Banyan.
 GH: It climbs anything.
 KM: It's going to be terrible.
 GH: Climb the paper bark, inside here it climbs the 'ōhi'a, the koa trees.
 KM: Yeah.

Notices that 'ie'ie is dying back.

JH: [run through Tracks 15-16] This 'ie'ie is dying off. Before, it would go way down, there was lots of 'ie'ie.
 KM: Even near the kahakai paha.
 JH: Yeah.
 KM: This 'ie'ie when it blooms so beautiful.
 JH: Is it kind of orange?
 KM: Yes, orange, salmon colored. This is a perfect place, I going just take a picture of the 'ie'ie. Uncle you said this 'ie'ie really 'emi (diminishing) now?
 JH: 'Emi! And yet only twenty years ago.
 KM: [taking photo] Uncle, one 'ōma'o, one thrush just went call the Hawaiian one, the 'ōma'o. That's your radio calling?
 Group: [all laughing]
 KM: I wonder if before if this koa...Did people come up make canoes up here before you think?
 JH: I think so.
 KM: You never hear your kūkū mā, hele 'ana kekāhi, kālai wa'a?
 JH: Last one I know they had at Wailuaiki.
 KM: Wailuaiki?
 GH: Yeah, that's what I heard too.
 KM: Who was that?

JH: This guy Kaho'okele.
KM: Kaho'okele.
JH: ...The last one never finish.
GH: Never finish.
KM: You know that's funny when we went down Wailuaiki the other day still get one log down there. I was telling Onaona, I think someone was trying to make canoe but all popopo already.
JH: Where?
KM: A little below Helen Nākānelua's house.
GH: You mean Wailua?
KM: Yeah, Wailua kala mai.
GH: Spreckel's Ditch over here.
KM: Your folks canoe because uncle you said before, you went out canoe holo lawai'a like that? Where did your canoes come from your kūpuna time?
JH: Like me, I'm a poor fisherman. I get poluea [chuckling]
KM: Aloha nō!
GH: Onaona, you no like the bridge? Too narrow?
OM: Narrow, yeah.
KM: These mai'a, still you think that's native mai'a?
JH: Yeah, most is iholena, inside pink.
KM: You know if the mai'a is up here means people had to come up here before?
JH: Yeah.
KM: Cause the mai'a no travel by itself.
JH: No. Thirty, forty years ago, plenty mai'a. That's why the person like to check ditch, when he end up, he get plenty mai'a [chuckling].
GH: That's the benefit.
JH: That's the benefit... That pig was digging on the road.
GH: Yeah. The pigs spread this, what you call this. You guys call this 'ape?
KM: Uncle, what you call?
JH: Yeah, they call 'em 'ape.
KM: Yeah.
JH: 'Ape'ape he get the round leaf.
KM: That's right the native but that's endemic the 'ape'ape.
GH: The pigs dig and the thing spread.
KM: Yeah, they eating, you see they eating the root.

GH: Yeah. [begin Track 17] When was that, last year some time when hurricane Daniel was coming on Maui so everybody wanted to be prepared to deal with the rain and the storm coming. It was decided we was going shut down the ditches at EMI, so they wanted to shut it down on Saturday because they figure the storm hitting on Sunday. We called all the boys up Saturday, "Eh, you can come out work, you can come and kōkua us." Yeah, they come out, I think only nine guys could come out work and everybody partnered up. We had this area and one other area that no partner so I told Jackie's husband, Albert, "Hey Albert go let the young guys go take the place they know, I going come Honomanu cause bum by danger." I come here had one big tree on the road right up over here, cannot go with the car. Got to carry the bar go to Banana Intake open the gate.

KM: We're coming in back Honomanu now?

GH: Yeah, we're coming from the west side going in.

JH: We never pass Uluwini Bridge?

GH: No, Uluwini Bridge pretty soon, right up here.

Discusses collection of 'ōpae; cultivation and uses of mai'a maoli (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old 'auwai that fed upland lo'i kalo. During his youth and working days, pigs were hunted in the upland region.

KM: Look at all that mai'a down there.

JH: There's Uluwini.

KM: Uluwini?

JH: That's where, right there get 'ōpae, when the water low.

GH: Honomanu, yeah, guarantee go to High Fall.

JH: Yeah.

GH: These pigs though...

KM: Terrible, just rooting up. And they spread this clidemia, everything too.

GH: Big pig too.

KM: Is this the back of Honomanu here?

GH: Yeah.

KM: We're in the back?

GH: We're in the back, we're in Uluwini stream.

JH: In the west side.

GH: West side. Uluwini the next one is Honomanu, this is the Spreckel's Ditch if you jump in here you go all the way the first intake you hit is High Fall at Honomanu.

KM: And uncle you said this place here, lo'a 'ōpae?

JH: Yeah, you go inside. Get plenty pu'a over here.

GH: You see the hunters they scared...

JH: They no like walk in here.

GH: ...they no like walk in here because you know the gate, if not they come in here. Plus when you come to Honomanu you look at the pali, the pigs they smart they come in here they hear the dogs they run towards the cliffs and they get these little trails go down in the tunnel. When the pigs run the dogs chase and the dogs they just follow.

KM: [chuckles] Over the pali?

GH: Over the pali.

KM: 'Auwē!

JH: This one go right down, go right over the electric pole bumbye, gone.

GH: Yeah, aloha.

KM: Oh boy, so the pig smart then?

GH: The pig smart that's why big pigs over here.

OM: They live long life?

GH: They live long life.

JH: Sometime I come here I see pig, I call Stephen, no eat the pig. [chuckling] Some days you drive around here they coming down.

OM/KM: Beautiful view.

GH: One time the boys was going Kikokiko go across by number eleven the steep pali. The pig, the mother run away they hear the boys coming the small pigs jump off the pali.

KM: Uncle, this mai'a you see in the dark like that?

JH: That's one type of, they get two pōpō'ulu and kahiki, I don't know what the name they get one different name.

KM: It has the dark?

JH: If kahiki, they call pūhi, that's the long one. Pōpō'ulu is the short one.

KM: The mai'a you know some they call mai'a 'ele'ele the one you can weave with?

JH: That's different mai'a stay up.

KM: Stay up, stand up?

JH: Yeah. That's the one they make hats.

KM: That's right for weave the designs.

JH: Yeah. I think this, maybe you can.

KM: You think this one kahiki then?

JH: Yeah.

KM: He mai'a maoli?

JH: Yeah, Hawaiian banana sometime, you should take home some.

GH: I take home. I get one, I took home one for my father, the pōpō'ulu for my father from Kikokiko.

JH: That one is the white one, they call that lahi, that's thin. They get one thick, same but

more big banana, only about two or three in one bunch. That one is good. They get different types, get the lahi.

KM: Lahi, thin skin.

JH: In another ten years I think, no more.

KM: No more here I think, you're right. 'Ōlelo mai nā lawai'a, inā hele 'oe me ka mai'a "Pohole ka mai'a!"

JH: Yeah, "pohole ka mai'a!" [chuckling]. That's why, when ever a guy goes fishing, don't you take banana, he quit he no like go fishing.

GH: He no like go fishing?

KM: No.

GH: Why, if you take bananas when you go fishing that's?

JH: Yeah, that's pohole ka mai'a..

KM: Pohole, no more nothing pohole, just like skinless.

GH: Why is that?

KM: 'Cause when you peel 'em, eat 'em pau, no more nothing inside right?

GH: Yeah.

KM: Pohole ka mai'a, you get nothing.

GH: Right.

KM: Beautiful to see this forest with the mai'a, the 'ōhāwai, the 'ie'ie, kōpiko.

JH: And then you go down here, you go to the intake, the Ko'olau intake.

GH: Get the cross-cut?

JH: Yeah, this side the other side.

GH: Yeah. This the one, Number Seven.

KM: And Number Seven is what?

GH: Number Seven is Number Seven Intake, we call them the lower pipeline.

JH: They call that Ka'ili'ili Trail, where you see all the eucalyptus.

GH: They planted eucalyptus right in the lower boundary, Between EMI and the State.

JH: We found this, that's how we go up, only about one hour walk.

GH: About there, yeah.

JH: Otherwise go all around, the only thing you go all around you drive over here you walk.

GH: Even if you go around you start Number One, you walk to Number Seven, that's about hour and a half, two hours.

JH: Yeah. Just like you've been work thirty years.

GH: [chuckles] I walk 'em that's why.

KM: A cluster of 'ōhāwai here. So beautiful!

OM: What elevation are we at, about?

GH: We're about maybe fourteen-hundred around there. I live at about 3,400 so I don't think going grow. I tried plants up there, māmaki grows, I tried 'ōlena.

JH: That's why Makapipi Bridge you get the elevation over there.

GH: Yeah, get the bench mark. Kikokiko get, Pi'ina'au Bridge get. Pi'ina'au Bridge I think is 1,348 or something. Get the bronze marker.

JH: Yeah.

GH: This is the best place for dressing the road.

KM: For get stone you mean?

GH: No. You see this stuff here, the thing is real good if you put this stuff on the road you run 'em over with the tractor the thing packs real good. That's why you see this road not swampy, we put 'em on the road we run 'em over with the tractor. This is Honomanu.

KM: We're in the back of Honomanu?

GH: Yeah.

JH: You go down there, get one small ditch ('auwai), I don't know where the water go.

GH: Which one is this, Jimmy?

JH: I don't know, down there. They use that I wonder where go?

GH: I wonder if was for the lo'i down side?

JH: Maybe.

GH: Because from here down, no more nothing?

JH: No more.

KM: No more ditches like that you mean?

GH: No more this is the last but then...

JH: By High Waterfall get one.

KM: Is that one pipe line?

GH: Yeah. This is our drain, we get one intake up here.

KM: Uncle, you folks went plant lā'i up here or was up here already?

JH: I think that those who used to live here they plant.

GH: [begin Track 18] ...You got Nu'a'ailua and then you get Ke'anae.

KM: So this is the back of Honomanu? Back here or?

GH: When you say back, what do you mean?

KM: This big valley now, Honomanu?

GH: Yeah.

JH: That's the main one.

GH: This is the main one.

JH: And they have Banana Intake, then they get one there.

KM: Is that a natural waterfall there?

GH: Yes. You can see the bridge and the road going all the way across to Ke'anae.

KM: Is there a name for this falls, uncle?

JH: Yeah, supposed to get name.

GH: The EMI name is East Honomanu?

JH: They have a Hawaiian name.

GH: Yeah, I don't know what.

JH: When I used to work get plenty māmaki growing. Now no more.

GH: No more. [driving] Get little bit over here.

KM: Māmaki.

GH: Had slide over here. You know every time slide, comes three time before stop. We park the tractor up here maybe two, three months every time come down. I don't know if too wet maybe for you guys. I can open the back we can go out and then stay under.

JH: Tell me if the High Fall water drop. If he take one picture of that, beautiful, go all the way down.

KM: You would come back here when you were working?

JH: After I retired, I never did come back.

KM: You never came back again. [begin Track 19] When you were working this was your 'āina you would always come in?

JH: Yeah.

KM: Take care like that?

JH: At least once or twice a week I come here.

KM: A week?

JH: Yeah, a week.

KM: Now, when you were a young boy growing up, before working with EMI.

JH: Yeah. When I went to Honolulu, this is the trail we go along Pi'ina'au.

KM: The trail. You would go Pi'ina'au?

JH: Yeah.

KM: You have to come around?

JH: Come around through here.

KM: No more road. You hānau?

JH: In 1914.

KM: You said the road makai came in '23 about or '22?

JH: The big road yeah, '25, finished.

KM: Finished in '25.
JH: It started in '23.
KM: Okay. Up until that time, you were already ten, eleven years old still, you had to come here?
JH: I came through here. Not too often...
KM: Not too often long trail.
JH: The mailman used to go through here, they go at night. They had Filipino. My grandfather, he was a mailman.
GH: One of Stephen's relatives was mailman too?
JH: His dad but then they hire guys, so they only come with the car. They had a Filipino and they come night time. They travel with cash, when payday, nobody harm them.
KM: Yeah. Before, and speaking of traveling with cash then, and nobody humbug them?
JH: Yeah no more humbug.
KM: Did you ever hear a story if there used to be 'ōlohe up here sometimes?
JH: No, no.
KM: No, you never heard? These 'ōlohe were the kind they wayside travelers, they rob them like pōwā?
JH: Yeah.
KM: Some, they push them over the cliff or what.
JH: Yeah, like King Kamehameha they...his feet went get stuck in the crack they came for club him. That's why what law is that?
KM: Māmalahoa Kānāwai.
JH: Not to harm anybody.
KM: Before days if the families makai, if people wanted to come up here if they would gather 'ōpae or something. Hiki nō?
JH: Well, yeah.
KM: They came.
JH: But, too far for them.
KM: No need come this far?
JH: No need.
KM: You could stay lower?
JH: Yeah. I don't know about the people from the village.
KM: Honomanu?
JH: Yeah. They had people down there, I don't know how far up they come.
KM: This is beautiful.
JH: But you see all that paper bark trees they planted that in 1934.

GH: Hey get break we go walk High Fall, we go quick before rain come.

JH: I no like go down.

GH: No, you don't need.

KM: Right there you see the fall.

JH: Yeah. This one beautiful but not running.

KM: Little bit.

GH: Look like never get too much rain.

JH: Yeah.

KM: Pehea kou mana'o i ka ho'i 'ana i kēia 'āina aloha?

JH: Mahalo wau iā 'oukou. Inā a'ole hele mai, a'ole 'ike hou. Hau'oli!

KM: Mahalo iā 'oe. Nani a kamaha'o kēia 'āina. Look at this pali up here, pali pōhaku. Amazing yeah!

JH: Yeah. [sound of waterfall – begin Track 20] ...I been work with the bulldozer, small bulldozer.

KM: Yes, small what kind, D?

JH: They get [thinking] D-2.

KM: The D-2, kind real small one, the early days?

JH: Yeah. Bumby them make the International one they had the three that's what we used.

KM: 'Ae. This is after war time?

JH: Way, way after.

GH: They had the 10-10 and 20-10 tractor in those days?

JH: Yeah. Now, what they have?

GH: We get John Deer 400, John Deer 350, and we get Caterpillar, D-3.

KM: Oh my goodness!

GH: All the way down...beautiful!

KM: What does this fall come from, natural or man-made?

JH: They get natural.



Portion of "High Falls" West Honomanu, to Spreckel's Ditch Intake. (KPA Photo No. 1463)

GH: This is all tributary, High Fall, East Honomanu, Banana Intake and the main one is inside there.

JH: They had tunnel, throw the water down Uluwini.

GH: Right, but abandoned now.

KM: This mamua get Hawaiian name then, now they call High Falls?

JH: We call High Fall, but get Hawaiian name.

KM: Even from when you were young, High Fall?

JH: Yeah, but I think the map get the Hawaiian.

KM: We go look, I'll look at the older map see what we can find.

GH: You know why that was to indicate EMI, we had problem High Fall, we go High Fall you clean intake you go East Honomanu...

JH: Those days had only Japanese so you no can tell the Hawaiian names. You use number or...

KM: Yeah, oh.

JH: Above there had big tunnel, but now they throw all the water... [end of CD # 1 – begin # 2; Run tracks 1-3]

JH: [speaking of Honomanu Valley] ...When the invaders come in they travel in there.

GH: They no can run away.

JH: Honomanu is for the jail-birds.

Group: [laughing]

JH: The Hawaiians, they akamai they know what going happen. Very smart.

KM: Yeah. Amazing they named this place Honomanu, how many generations ago and now war time already they come, they put like you said the prisoners there.

GH: Bring back memories over here yeah, Jimmy?

JH: Yeah.

GH: Banana Intake over there.

JH: That's where Nu'a'ailua, you look you see the water drop. One time we went on the helicopter, I look where the water come from. Hey when I look down all mountain caves. Bruce used to tell us, "hey, the tunnel leaking." Ah, that more high than...

GH: Yeah cause the cross cut is over there for Ko'olau?

JH: Yeah.

GH: Right inside there.

JH: Down here get two.

GH: Get two, one here... When we went in the last time I poke my head out the cross cut, I was trying to see where the thing stay but no can see too much because the thing fill up.

JH: How you folks went?

GH: Through Pi'ina'au, walk down. Had big pōhaku stuck in there.

JH: That's why the ditch went get all humbug, when the old man Jimmy Bruce was...he went raise all the old floor.

GH: Right, he went put the tile?

JH: Yeah. He think he put in more water but you choking the space.

GH: Yeah, you backing up the ditch.

JH: The water hit the roof.

GH: Right and you back up.

KM: Was Jimmy Bruce, Bob Bruce's son or something?

GH: Brother?

JH: Yeah, older brother he was with Kohala Plantation.

KM: Oh, 'cause they had ditch system too yeah?

GH: Yeah.

JH: My family is the Kohala Campbells, the poor Campbell. John Campbell was an inspector for the Territory. He lived till 97 years and he still never used glasses.

KM: Wow!

JH: He lived at Niuli'i. That's why I told Fred Trotter, "you came from the rich Campbell" [chuckling]. Me, I come from the poor Campbells. Fred Trotter is with Campbell Estate.

GH: His half-brother is Lindy?

JH: Yeah. How Lindy he still around?

GH: Yeah, I saw him last year we went to his ranch on Kaua'i, Kīpū kai. Beautiful place.

KM: It is, incredible.

GH: He's trying to figure out how to save it from the State because of I guess the last of the family passed away and they got to get rid of it.

KM: Yeah, that was a part of the way the will had been set up.

GH: Right, exactly. . .

KM: . . .So beautiful! [begin Track 4] You know 'ōlapa? The pretty leaf, this one right here, flutter when the wind blow, the shiny one right in front of us here. On the side of the uluhe. You heard of that 'ōlapa or lapalapa?

JH: No.

KM: It's a nice native.

JH: That belongs to the hula.

KM: 'Ae, pololei 'oe.

JH: Gee, hānau 'oe i ka 'āina haole, but.

KM: Nui ku'u aloha iā 'oukou, nā kūpuna, nā kama'āina... Look at that 'ie'ie just climbing up the koa, up the stump. Beautiful!

GH: Actually it's not one koa, looks like a...something else, I don't know what it is.

JH: Had one tree that tall, 'ahakea, I no see that tree. That's the one they make paddle.

KM: Yes, it's related to the kōpiko too, same family 'ahakea for the canoe or for the mo'owā'a?

JH: Yeah.

KM: Whitish wood, I think.

JH: One time this Japanese, he old already but he know about it. He ask me, "You know what is pā'ihī, I said, "yeah, I know." Almost like lehua.

KM: 'Ae.

JH: Now hard to find, it had red berry.

KM: Pā'ihī, did you hear sometime they call 'ōhi'a hā?

JH: Yeah.

KM: Okay. Pā'ihī, 'oia ka inoa o ka Maui?

JH: Yeah

KM: Like you said like the 'ōhi'a, little bit.

JH: When I first joined CCC, that's our job we go split posts. Bob Plunkett was our foreman. He knew all kind trees.

KM: What type of posts did you make? What kinds of trees?

JH: We go for lehua and pā'ihī. The one that hā'ule in the mud.

KM: 'Ae. He no cut new one?

JH: No. Bob he never had children. Had one boy been hā'ule. He had one brother Percy, he had children. Percy I think they call him John and had one Tau'ā.

GH: This one good one for you, I show you.

KM: Uncle, we'll be right back.

JH: What is the good one [chuckles]?

GH: You know before all labor, so you see the short tunnel instead of open they just dig the tunnel, more easy.

JH: Yeah.

GH: Because no more equipment.

JH: We named that tunnel Nishi Tunnel.

GH: Nishi Tunnel, yeah [chuckling].

OM: How come, the guys name was Nishi?

JH: He was one of the working man, Nishioka, so we called 'em Nishi Tunnel [KPA Photo No. 1465].

OM: How come they never make one Hū'eu Tunnel?

Group: [chuckling]

OM: Too hard for them to pronounce?
JH: Hū'eu and Bruce never get tunnel. And Bruce was an important man.
OM: You're important!
JH: Me, no. [chuckling]
OM: Yes.
JH: Too bad all these new trees grew out the old trees, all die off.
OM: So sad, all the non-Hawaiians coming out now.
JH: Yeah.
OM: So the people that lived up here, the ditch-men, they didn't have electricity?
JH: No, we never had was all kerosene oil lamp.
OM: They had fireplace like that if it's cold.
JH: I doubt it [chuckling]. I just can imagine the sun go down you go to bed.
OM: That's right.
JH: No more television, no more radio. You got to find some old ditch-man. No more I think.
GH: All make.
JH: They're the ones that were over here, they really get the history.
GH: No more.
JH: That guy Willie Range from Kaupō he went live around here.
KM: Is that Joe Range's?
JH: Joe Range's brother.
GH: He still living?
JH: No.
GH: Make already.
JH: He and Joe Range half-brothers.
KM: That's right.
JH: Joe had a Hawaiian mom, him, he had one Portuguese...
GH: ...mom, yeah.
KM: That's what he said, three time marry. Three times the papa Range when marry.
JH: You know when he had Joe he was seventy-five years old.
KM: Yeah, amazing!
JH: The old man.
KM: That's why he died when Joe was young.
JH: And Joe had a brother, Peter he died too, and he get two sisters. One married to this guy Bobby Wilhelm.

GH: Yeah, right the one live Kailua. In fact Bobby was just in the hospital.

KM: Yeah, he's still in evidently.

GH: The heart no good.

KM: We're going to try and talk with the wife.

GH: Aunty Helen.

KM: Yeah.

JH: Oh.

KM: When the time comes right, 'cause they said her memory is good for that place...

JH: You talked to Joe?

KM: We talked to him, yes, a little bit.

GH: Joe Rosa was there last night.

JH: Who?

GH: You know Joe Rosa?

JH: Yeah, the one stay Ha'ikū by Lowrie Ditch.

GH: Yeah, he talked to Kepā.

JH: Hiki 'ōlelo Hawai'i.

KM: 'Ae.

JH: His father used to be on the wharf in Honolulu. So my grandparents in Honolulu they brought him back and they raised him but he was kind of big. . . The old man Joe Rosa, his wife was the last of the lā'au kāhea, the one that knows about lā'au kāhea.

KM: This is the mother of Joe Rosa now?

JH: Yeah, yeah.

KM: Is she Kepani?

JH: No.

KM: What 'ohana is she do you know?

JH: [thinking] Ka'imiola.

KM: Ka'imiola, oh beautiful these names. Like your name too Keolaokalani, beautiful. Inoa kūpuna, Keolaokalani?

JH: [chuckles] Kupuna paha, but when I went look back, he came from one haole, Davis.

KM: Under the Davis line?

JH: Yeah.

KM: Isaac Davis mā...George Hū'eu.

JH: Yeah.

KM: [chuckling] You big ali'i, you folks!

JH: My sister and all them they no like listen. I get one sister she's Mormon and she get all the genealogy I tell you only get what was written down.

KM: That's right, not the other story.

JH: You don't get what you seen.

KM: 'Ae, they really mālama mo'okū'auhau they like the genealogy like that.

JH: Yeah. That's why if you get 'āina they pili [chuckles].

KM: You pili. That's why if you Isaac Davis, Hū'eu mā oh you ali'i nui you folks.

JH: Yeah, that's why I tell, me, "I ali'i nui" [chuckling]. They laughing, but one Japanese went follow up "Hey Jimmy"...too bad, I no get the book my girl in Honolulu. Hey you look at that you laugh, but when I tell them my sisters the story of how these guys went get to Ke'anae they look at me they tell, "Where the hell you get that!" The guy went call me ho'opunipuni, but no, real. These guys came to Maui with Ikuwā Purdy.

KM: 'Ae.

JH: They came for catch all the wild pipi. Ikuwā went settle at 'Ulupalakua. But this guy Davis one of the Hū'eu line, I don't know how much down, he saddled his horse he went East Maui.

KM: That's how they came from Hawai'i?

JH: When he went to East Maui, he went meet my great-grandmother. She is family of the Pierce. And then he went like make good with her. My great-grandmother Halemanō is the kāne. So they been hākākā, he went get the scissors he went poke Halemanō by the eye.

KM: 'Auwē!

JH: The eye, I tell them you folks don't know why his eye but this man went tell me his name was Paul Elia. You never hear of that man?

KM: Elia?

JH: You hear of him?

KM: Elia, because some Elia 'ohana at Puna, Hawai'i.

JH: This Paul Elia last lived in Moloka'i, he get one boy over there. He married my families wife, Kalilimoku, and she's the Pā family from down Wainiha. He been marry her so they had two boys, I believe one stay Moloka'i. If you ever over on Moloka'i you ask for Elia the boy is there, he married haole wife.

KM: I heard a story the reason Ikuwā left Parker Ranch side he became upset with Hartwell Carter for a while. They left so they came Maui and so that's the time when your 'ohana came?

JH: Yeah that's the time he came with that cowboy.

KM: Yeah, go work 'Ulupalakua?

JH: Yeah. That cowboy went Ke'anae. That's why I tell them...hey, they no listen. [chuckles] I think...

KM: Pololei 'oe?

JH: Pololei wau.

KM: Your kūpuna at the Ke'anae side Halemanō, Kealina you said?

JH: That's kupuna on my grandmother's.

KM: On your grandmother's side, yes.

JH: These Davis on my grandfather.

KM: Yeah, because they married into the 'ohana there.

JH: Yeah.

KM: I see and on that map I gave you from Ke'anae you can see your 'ohana name near Waia'ōlohe, Kealina mā like that?

JH: Yeah, right that's Kalilimoku. Kalilimoku they went marry the same wahine only Davis he no more land he no more 'āina, he cowboy. So, Kalilimoku I think came from the konohiki family, so he had 'āina.

KM: He married good then.

Group: [laughing]

JH: You know that interests me to hear that. Like my sister them they think I went listen and ho'opunipuni. That's why I tell them hundred words he tell you not all the hundred words ho'opunipuni.

KM: That's right.

JH: Maybe one or two so the two words they told me was right.

KM: You know it's interesting because what you're telling, I've heard from old people too. About, like how Ikuwā mā left because they went ho'opa'apa'a with someone at Parker mā, you know at one point. But then later they went back even I think the old man Willie Kaniho came over too.

JH: Oh!

KM: Sonny's papa.

JH: Sonny yeah.

KM: The papa I think. They all came and left 'cause there had been a change in the management style at Parker Ranch for a while; they came to Maui, but then they went home worked with Eben Low mā.

JH: Oh. Eben Low was pili with Ikuwā.

KM: 'Ae.

JH: How's Sonny Kaniho?

KM: He's okay, he's more than ten years younger than you. I think he was born in '25, '26 paha.

JH: Oh!

KM: Are we okay?

GH: Yeah, no problem get tractor up here maybe we can have Jimmy drive. Yeah, Jimmy, if we get stuck you go get the tractor? Can?

JH: I almost no can walk [chuckling].

Group: [laughing]

GH: These buggas touch these roads now, pilau.

KM: Really.

GH: But you know if you don't do maintenance you cannot see the road then when you go Honomanu get stuck no can cross. Ha'ipua'ena is the only way home right there.

JH: Who the operator of that?

GH: This one, David.

KM: Uncle, did you ever hear stories about some of the plants. They say kinolau for certain things like that?

JH: I heard the word kinolau.

KM: Like the 'ie'ie they say that's kinolau... What's this?

GH: This was from that Kōlea penstock line, the overflow.

JH: Yeah, you go inside there.

GH: Over here we can see 'em from the road.

JH: Yeah. You go over there get one strainer.

GH: Yeah. Good they never touch this over here. What they had before was the penstock line.

KM: Oh, I see that's what's left of the...?

GH: Yeah. From the Spreckel's Ditch they drop water down through here go down through here and the power house is here, spin the generator and the water go back in the Ko'olau Ditch.

KM: Oh! Very smart use, good use.

GH: Yeah.

JH: The one who used to take care, stay in Pā'ia. And when get a short-out, they call, and he had to come up night time.

GH: Yeah.

KM: You know uncle, this system of water management, where you take water from one area bring it down to another place but then you put it back in. It's like the old Hawaiian style of the 'auwai and things I think, yeah?

JH: Yeah.

KM: You no waste or just throw 'em out just somewhere else. [driving] I don't think this truck going last as long as your other one.

GH: Why?

KM: Hard job you put 'em through.

GH: No, no it's good, good road. Got to work...

JH: [begin Track 5] ...Night time wind the strainer block up.

GH: Got to come back up.

JH: But he live right down here.

GH: Who was that, Jimmy?

JH: The last guy was Sam Akoi AhLing. Had the old man Kanahā, he was here, but was under Maui Electric.

KM: It's amazing you know that you folks had hydro-electric plant out here. As you were saying earlier long before plenty other people had electricity already the people at Ke'anae?

JH: Yeah, Kailua and Ke'anae had.

KM: That's amazing!

JH: But these new guys, when they came, they want to put a hydro up Wailuaiki. Hey!

GH: Big noise.

JH: I tell them, "Hey, listen, let 'em go. Maybe by only making the road, they broke. You ain't going get that water! The water going right back in the ditch."

GH: Yeah.

JH: No, no they taking away. I said, "No, going right back into the ditch."

GH: Right back in the ditch.

JH: But they lose out, they hard head.

GH: They never like?

JH: Yeah. And then when we go down for contest, get about 200 guys. Get Mākena guys, and this is only about Ke'anae. But me I knew.

KM: You no like come up this road... [chuckles] Good for go down.

JH: For come up, you never going get up [chuckles].

KM: Uncle, olonā up at any of these places you folks heard of?

JH: No, in Ke'anae and Pi'ina'au had, where they call Kaho'okuli.

KM: Kaho'okuli.

JH: On the way to Hāna by Nāhiku, get one field, but they should keep 'em clear.

KM: Hanawī too maybe or no more?

GH: Get right along the road, we can go there if we get time.

KM: Were people...when you were a child was anyone still making olonā nets or things like that?

JH: No.

KM: Not that you remember. What were your folks net...

JH: They had cord though, but making, no.

KM: What were your folks fishing nets or fishing lines made of when you were young already?

JH: They order that gilling cord. Then they make their nets.

KM: Did they still dye it with kukui or anything?

JH: Yeah.

GH: Had ditch-man over here Jimmy? Had ditch-man, somebody lived here?

JH: Yeah. This guy Hussey, Hussey's parents.
KM: What is that lemon or citron like?
JH: Citrus, they had all kinds fruit up here.
KM: What place are we in now?
GH: Kōlea.
JH: They call this Kōlea.
KM: Is that an old name or named for the po'e Kōlea?
JH: Well, [chuckles] I don't know, it's an old name but...way down, they call Punalau [an 'ili in Honomanu].
GH: Punalau, right.
JH: Down the main road.
GH: Up here we call Kōlea.
JH: Yeah. And then when you call for help you tell Kōlea on a certain ditch, otherwise the mechanic, get all puzzled up.
GH: Yeah, he don't know which one.
KM: Cause Kōlea is a big area?
GH: Yeah. Kōlea and Ko'olau Ditch. Kōlea up by Spreckel's Ditch. Kōlea by Center Ditch. Get all kinds. This is the power plant right here.
JH: Yeah.
KM: Oh, so still get the turbine or the wheel there.
GH: [stops car at old hydro-electric plant]
JH: The big post Phil Scott...
GH: Took the post? Yeah, I know. [chuckling] I know, Phil Scott took the post.
JH: You see one time this power plant was up that side.
KM: That's what you said the old one mamua loa. When do you think the plant was built mauka first?
JH: I don't know when, but Kailua guys they had electricity early.
GH: Yeah.
KM: Even when you were born had electricity?
JH: No, after.
KM: So, after 1914?
JH: I think in the twenties.
KM: The first one they put mauka, but had pilikia?
JH: Yeah.
KM: They came down, about how old were you, you think when came down here?
JH: [thinking] I went work CCC already. So in the 30s. I'd say '32, '33, 'cause '34 I

worked CCC already, and had.

GH: Yeah, and then Maui Electric bought the main line to Hāna in what '60?

JH: EMI used to take care.

GH: Yeah, but the one that goes straight to Hāna? That was fifties or sixties?

JH: Maui Electric what's that company from Honolulu [thinking]... This was High Grade.

GH: High Grade Electric, yeah.

JH: And then you got Paul Sakamoto working for them, bumbye he had his own company, Maunakea Electric.

KM: Oh yes, still going.

JH: Maunakea Electric take care us, I think even in Hawai'i.

KM: Yeah still they working on some of the country lines.

JH: The originator of that is Paul Sakamoto.

GH: [looking at old generator ruins – begin track 6] ...The old wheel and used to discharge right back into the ditch over here.



Ruins of Kōlea Power Plant (KPA Photo No. 1468)

Discusses 'ōpae in ditch at Kōlea Hydro-electric Plant.

JH: And then they had it right in the back. Those days the 'ōpae, the water, you look right here.

KM: Right here in this section?

GH: Yeah.

JH: When I first worked EMI, I come over here they coming out with eighteen bags of 'ōpae. Hey, they give everybody! Now days you come out with half bag you lucky. See the water from up come down over here.

GH: You know where we open the gate up on the top when it's Honomanu. This is the same stream coming down here, this is the Ko'olau Ditch.

JH: And then you go down there you get Manuel Luis (Ditch).

KM: Is there, you know the name of this gulch or stream area now?

GH: Kōlea.

KM: All of this ?

JH: Kōlea, but like below, Punalau.

GH: We know this as Kōlea. all the way.

JH: They had one trail you can go right through up there.

GH: Yeah.

JH: Get one trail you go right up.

GH: That's the one you know up top we get the road go down to the skimming dam and then the water we take 'em from Uluwini, come down this way and then had the trail over there go through.

JH: Yeah.

KM: When I spoke with Stephen Cabral the other day he was talking about some sort of algae or something that's been growing on the rocks. He said before, I'm trying to remember if it was this, he said before plenty 'ōpae but he's noticed that there's like this black algae. Did you...or something now he says where that grows no more 'ōpae. Have you?

JH: Really, I don't know. But there is something that's causing it. In the river they still have.

KM: Still have.

JH: Me, I think they shoot too much poison.

OM: Poison from where?

JH: They shoot grass, pesticide.

OM: Everything you put into the ground, comes out and it's not good.

JH: Right. [begin Track 7] ...Yeah, see the water comes down and right in there they get a big barrel. There's this fin, and this one turn generator. That's for the generator in the back.

OM: Is this where somebody lived?

JH: No, no. They live up there on the turn.

OM: Where had the citrus?

JH: Yeah. So when they had some kind of alarm, trouble, they come down.

OM: Did this thing make lots of noise?

JH: No, not too much noise. And it doesn't change the temperature for water. Lot of people say, "Oh, it's going to change that." No, no.

OM: Wow, so it kept everything the same?

JH: Yeah. Doesn't change the temperature. But lot of people don't understand. . . You know had one Japanese he just died, he had a store in Ha'ikū.

GH: Fukushima?

JH: Yeah. He get, you know he was the last cut-stone guy.

GH: Cut-stone guy yeah, Mr. Fukushima. I think he was 82 he passed away, he was the last guy that did the cut-stone. When you go up Wailuku the wall up there, he did the wall.

JH: And then if you go in the tunnel they made arch with cut-stone. You don't know how they did it.

GH: How they put it together.

KM: That border inside, hold it together?

JH: Yeah, they put mortar. How they did the last key? [shaking head in amazement]

GH: They fit 'em so that the pressure is on the side.

KM: Yes.

GH: It cannot go down.

KM: Because the key is holding it?

GH: Right the key is holding it.

JH: Our time, we made form with plywood [laughing]. No, these old guys.

GH: They know how.

KM: Fukushima?

GH: Fukushima.

KM: He just cut stone like that?

JH: Yeah. I don't know if he did tunnel jobs.

GH: He did some for EMI I think, but I don't know where.

JH: Cut stone.

GH: He was the fire-chief at one time, retired fire-chief or fire-captain.

JH: Him he like his this kind [pointing to an old bottle].

GH: That's the one I was telling you he only drink his bourbon from Kentucky, I forget the name but only that he drink. Jimmy, you remember that sluice gate? That bar stuff? Remember when Phil Scott one time he went mainland, he went to this show. He looked, "Hey that buggah is a good one," so he bring 'em he make change over there and then was hard for open, the sluice gate.

JH: [chuckling – shaking his head]

KM: What was the idea?

JH: You mean that tool, there, never even open it.

GH: Never open, because didn't work [laughing]. The idea behind this was that this supposed to catch and the thing open.

KM: Yeah, like a jack?

GH: Yeah.

KM: But no more you got to have the teeth...

GH: Like this is the standard one.

KM: Oh, that's funny.

GH: This no can, no can open.

KM: No can cause once you let go, going down.

GH: Going down. But this I think supposed to hold 'em back.

KM: Yeah, you're supposed to have a spring lock?

GH: Right.

KM: The spring lock would lock the bar then you can take your next bite and go but...

GH: Yeah... We go.

JH: So, this is Kōlea.

GH: Kōlea.

JH: Kōlea is Korean.

KM: But also the native bird or a tree, yeah.

JH: Yeah.

KM: We don't know if this Kōlea is kahiko or...?

JH: What kind of Kōlea they mean.

KM: I going look through the old place names if I see [Kōlea is cited in the old land names for the region – See Volume I of this study].

JH: Like us, we just call Kōlea. But, why? [pointing to a tree] That's one orange tree. I know they had lot of oranges all up here. I used to know somewhere around here get wild Hawaiian orange.

KM: Oh!

JH: Right in this area get plenty palapalai and all that, I don't know if still yet.

KM: I don't know maybe the 'awapuhi everything cover over. Oh look even get red ginger up here. Blooming up there.

JH: They had people here.

GH: Yeah, they had people here.

JH: The last ditch-man over was named Castillo, but then he went Maui Electric. He had one boy was working in the hospital, he just been retired. He get one boy in Hāna... Alfred Castro.

KM: Oh, that's the one you were saying.
JH: He married a Mailou family.
GH: Paul Mailou's family?
JH: Yeah. The guy Castro is Paul Mailou's brother-in-law. He get a daughter married a Kaiwi. . .
GH: [run Tracks 8-11; driving makai to main highway] . . .You and Masa Tateyama, you guys did one report for Phil Scott and Warzeka I still get 'em it was 1971 I think it was. I still get 'em.
JH: Before every month we had to make monthly report so one time, Bill Haines son, went go. . .
GH: Bill Haines was the former manager of HC & S. He stayed only a little while, and then he became the water director of Maui. But his son, Jeff Haines worked for EMI for a while...

Discusses heiau; knows of a heiau near the shore at 'Ula'ino; also traveled trail to uplands of Haleakalā, through Kūhiwa.

KM: [begin Track 12] . . .Uncle, did you ever hear of heiau up on the upland areas here or special places where they go ho'omana or something?
JH: The only one I know is the one at 'Ula'ino.
KM: 'Ula'ino, where is that heiau?
JH: That's past...by Kā'elekū, Hāna.
KM: The heiau was on the mauka or makai side?
JH: Makai.
KM: You never heard of heiau up in the mountains, that was pointed out by anyone?
JH: No. That's why one time a guy said, "Oh this is a heiau." They not putting one heiau way up in the mountains, if you got to sacrifice a big guy, you going get hard time to take him up there.
KM: Or you make him walk up first. [chuckling]
JH: Up the mountain I never did.
KM: You never heard.
JH: But we had a house way up the mountain, we used to live up there. From there we go to Haleakalā, make trail. We call that upper Kūhiwa. But now I think all fall down.
GH: Yeah.
JH: One time these two Portuguese went hunting, one shot the pig...Medeiros, he went get excited he died way up in the mountain. The kid Junior Freitas, he run down, he was hunting barefooted. He run down, we all went up bring him down...
KM: . . .Now this is a different bridge right?
GH: Yeah.
KM: The filled up one, this one they filled up also?

GH: Yeah, we just making one big loop. This is Ha'ipua'ena Stream.

KM: The lower section?

GH: The lower one.

KM: 'Cause when we were further mauka.

GH: We crossed the place where was overflow and we saw that log with the...

KM: Yes.

GH: You brought your map today, Kepā?

KM: Yes.

GH: Oh good, you know why I forgot mine in the office. Good, then we can mark where we went.

KM: Good, good...

JH: [begin Track 13] Right Pu'ohākamoā.

KM: P-u-o-h-a-k-a-m-o-a, Pu'ohā, I think is something like is startled, surprised fluttering. Neat story uncle was sharing about that. Beautiful!

JH: That Ha'ipua'ena now, that water is going down Manuel Luis (Ditch)?

GH: Manuel Luis.

JH: The water going drop in the main ditch (Wailoa)?

GH: We only get that small four inch pipe over there because the main Ha'ipua'ena on the top we catch 'em on the Spreckel's. Usually down below only small water so we put four inch pipe we throw 'em in the cross-cut over there and he go inside the Ko'olau. And then what ever left over we catch 'em down Manuel Luis.

KM: This stream here is Pu'ohākamoā. This is an important thing though, now no more water in this stream?

GH: Right.

KM: Before though, it did flow all the time?

JH: No.

KM: Not in your life-time?

JH: I don't know if before they made the ditch.

KM: You look you can tell the way the stone is washed.

JH: Yeah. You go below, that's where they go swim and all that. There's a bridge.

KM: Where does this come out on the road, what land?

GH: We show you.

KM: Okay.

GH: We going come out over there. You see this bridge here, Stephen used to tell me they put rails over here. I tell, "How come only this bridge get rail, and the other bridge no more rail?" He tell me, "Because this one here when big water come over the water..."

JH: Yeah.

GH: ...come over, the waterfall hit the bridge. So I tell 'em nah no can be. He says, "You watch one day, you no work here long enough." One day I came up here the waterfall hitting this bridge over here.

JH: That's why when they put that tunnel, went save it.

GH: Yeah.

KM: Amazing! You no like come here that time...pau.

GH: No, we don't come big water all over forget it. And then you see get that tunnel right there with the pipe?

KM: Yes.

GH: That's where the Ko'olau Ditch is, that's where the cable comes down and we got the floater in there.

KM: Oh, where the floater is, here?

GH: Yes. This is how we can jump in over here because right by Ha'ipua'ena, if you come in the Ko'olau Ditch the buggah get one drop yeah?

JH: Yeah, yeah.

GH: Yeah, [chuckling] and the buggah you roll there's a height difference at Ha'ipua'ena on the Ko'olau Ditch that if you forget about it or don't know about it the thing going take you down maybe six, eight feet while the thing is going like that and you go to...

KM: Really struggle to get out?

GH: Yeah.

JH: One time Masa got in there.

GH: Yeah, he no can come out?

JH: No can.

GH: I know. That's why we go inside this cross-cut here at Pu'ohākamoā and we walk up stream up to Ha'ipua'ena and then we can go from here go down. From Kōlea Power House you come in you go to Ha'ipua'ena that's it.

JH: Yeah.

KM: It's amazing I guess, that more people didn't loose their lives working here yeah. You got to be real maka'ala the wai.

JH: How long you work EMI?

GH: Total this year, is eighteen years.

JH: You know more than the guy who went work over twenty years.

GH: Yeah [chuckles], I lucky, I went with Stephen, I went with Robert, I go with the old-timers and they teach me how. Just like you know Lyman Ko'omoa, he work here twenty plus years and we had you know on top Kikokiko where the intake stay. The wall washed out so we went go up there one day we mix cement and then we fly 'em up with the helicopter so we bring everybody and Lyman come. He go up there he tell me, "Gee, this is the first time I come up here." I tell, "Hah, what you mean you never did come up Kikokiko?" He says, "No, never did come up Kikokiko?" "No."

JH: He went work out of Kailua.

GH: Yeah. I tell Albert, “Hey Albert, you know this is shameful, we got to make sure everybody went every place so that in case we need, people know where they going.” Lucky I spent a lot of time with Robert so I go all this kind place.

KM: That’s Pu’u?

GH: Pu’u right. Robert taught me all this area.

KM: Last night we were talking with a Ko’omoa.

GH: Lyman.

KM: From last night was Lyman?

GH: Yeah, Lyman.

KM: Oh, okay. That Ko’omoa name they come from Hawai’i.

JH: Right.

GH: Yeah, right.

JH: Had Ko’omoa and Kuhia, they came from Hawai’i. Then Kuhia went work for the County, then he married a girl from there so he moved to Maui Pine, but when the tractor went huli, he died. Ko’omoa lived at Nāhiku.

KM: We know those names from Hawai’i island.

JH: They come from Hawai’i.

KM: Kuhia were in Kona. Ko’omoa originally was Kona but then they went to Hilo too. When you were young did your ‘ohana used to get the Hawaiian newspaper? Ka Hōkū o Hawai’i?

JH: Yeah.

KM: Ko’omoa used to write articles in that often. He was very active in the Hawaiian newspaper. I think maybe his brother.

JH: Not him, maybe his brother.

KM: The brother must have been the one still staying Hilo side.

JH: Yeah. The one that came here was kind of bashful. He married a Kaho’okele. Kaho’okele they’re kind of active. They came to Nāhiku when they were opening the road in 1923.

KM: . . . This is that intersection again [mauka intersection on Wahinepe’e Road to power plant]?

GH: Yes.

KM: Beautiful! The middle one you said goes up to Spreckel’s (Ditch) right?

GH: Yes.

KM: And the other one goes west?

GH: Goes west towards Kailua side.

JH: That one goes to ‘Ōpana.

GH: Yeah, come out ‘Ōpana.

KM: Oh, 'Ōpana all the way?

GH: All the way.

KM: Wow!

GH: All the way.

JH: There's lot of place where you go down... [begin track 14] No more nothing over there?

GH: No more. The only thing left over there is the pipeline. The one that goes up little bit for take the water for the house. We was working over there and then I was walking inside there, I look "hey the pipe." I walk up, I look, "hey this is where they had the pipe for the house."

JH: The house is the new one, the one close to the ditch is the old one.

GH: Yeah, that's the old one, right. In fact I had one picture of that I gave Kyomi's daughter, Jean cause when...

JH: That's where they used to live.

GH: Right, the Tateyama family. Because when Kyomi moved to town...

JH: Halemakua.

GH: Yeah, Halemakua. We helped clean the house. So you know we went throw away all the rubbish, you know kōkua them and then had some pictures so the boys when just take 'em in the office and put 'em in the file. And then when Stephen retired I went through the office to clean 'em up and then I found the pictures.

JH: That's why Kailua when they wreck all that old house, they never keep those old pictures.

GH: Old pictures yeah.

KM: Too bad.

JH: The old baseball players.

GH: Yeah... And then once the old-timers go you don't know who in the picture. I got this picture from my mother she says this was your grandfathers picture. I think had about ten, twelve of them September 30th, 1941 they all was kneeling in front of Fong's store they all look like they just went holoholo, maybe to Kahului or something. But then I try identify all the people. So I ask some of the old people up there some they forget who...

JH: . . . [begin Track 16 – back at area of 2nd gate on Wahinepe'e Road, just above Highway] The old man used to live up here. His name is Hesekia 'Īkoa.

KM: Hesekia 'Īkoa.

JH: Yeah. He owned a big share over here.

KM: He got Grant Land before, was old Grant Land or something?

JH: This is mostly Hui.

KM: The big Hui.

JH: I think maybe get little bit Grant. They had many people living here they had a church, but no more school.

KM: Was Wahinepe'e Hui lands?
JH: Yeah.
KM: And when they say they partitioned the lands, do you know what that means? Sometimes they say the Huelo Partition or something like that...Ulumalu? No?
GH: Like the Huelo Hui partition?
KM: Yeah.
GH: That's when they...
JH: In Huelo they had one Club.
GH: Right.
KM: What kind?
GH: It was like a, you read that Huelo Hui Partition Agreement, Kepā?
KM: 'Ae, yeah.
GH: One day all the land was Hui land and then there was some problem with the taxes and all that stuff.
KM: Yes.
GH: What happened I guess was HC & S came in and basically said, we going pay off all the taxes but all you guys Water Rights, we get 'em but we going give you guys fee simple land, X amount of acres, with the right of a one inch pipe line for domestic. That solved the problem of undivided land where some of these families owned, and they had so much share they could own fee simple land.
KM: Yeah.
GH: But in return they had to surrender the Water Rights, that's how they did it in their days.
JH: Those guys who had kuleana they had the Water Rights.
GH: Apparently so, right. I don't know if the Huelo Hui Partition was in 1926 or something like that so, I don't know how they did it but had that Chinese guy over in Huelo, that Akana li'ili'i he was the...
KM: Big owner before times.
GH: Yeah, big before. But him Pākē guy, they give him Hawaiian name 'cause no can say the Chinese name. So they named him Akana li'ili'i. [chuckling]
JH: Wahinepe'e is up here and down.
KM: Yes.
JH: I think EMI changed all their share for up here and they took all down. And the other people had their share...
KM: [run Tracks 17-18] ... So when you were young yet?
JH: Yeah.
KM: And you said they had pineapple going back towards Kailua side?
JH: Yeah from here hard. But to take 'em over. Then lost lot of...the cannery stopped

picking. They had great pineapple here. And Takabayashi, he had a tailor shop. . .

Group: [return to highway, continue drive to Ke'anae]

JH: See these haole live over here get one spring down here used to pump.

GH: Yeah, the water come up.

KM: So after Wahinepe'e, this bridge crosses what stream?

JH: Pu'ohākamoā.

KM: This is Pu'ohākamoā.

JH: Wahinepe'e is the flat up there.

KM: Yeah. So the stream we were up above?

JH: Yeah.

GH: This is the same stream. We crossed this stream one, two, now three times.

JH: These places they had very important legends. That's where the Pu'ohākamoā happened, that's why had the island out there.

KM: The little island you said?

JH: That little island out there, they call that Ke-ō-puka.

KM: Keōpuka.

JH: One time had an avalanche over here it made a big, big noise. That's when the chicken when pū'iwa that's why they call Pu'ohā-ka-moā. That's how had that island from the avalanche but of course the soft part, the sea had wash out, so it left the big part. That's where get the island.

KM: Keōpuka Island.

JH: That island, get one medicine they was trying to know about that, but nobody know only...

GH: That's the one you was telling about, you went climb up?

JH: I went climb right on the...the only guy today know about that is Bob Hobdy.

GH: I just was talking to him yesterday, I forget ask him about that.

JH: He went on the kayak.

GH: He go look.

JH: Up here is Pu'uokoholā, someplace up there.

KM: So above here?

JH: Yeah. Before had one old mango tree I don't know if that thing still there.

KM: This bridge we coming to?

GH: Ha'ipua'ena.

JH: We had one road.

KM: Ha'ipua'ena. Above the Ha'ipua'ena Bridge, on the ridge is Pu'uokoholā?

JH: Yeah. They had the Trig Station.

KM: Trig Station, yes.

GH: You know on our EMI map, Kepā, get all the EMI Trig Stations on the map. You can see 'um. But most of these sites here, EMI put all the trig stations in because they were the people that first came.

KM: Doing the survey?

GH: Yeah, the survey as a part of the ditch construction.

KM: You know that Pu'uokoholā, you know is there a mo'olelo you think to that?

JH: Yeah, supposed to be but, I don't know the...you got to make up [chuckling].

KM: No [chuckling].

JH: Something to do with the whale.

KM: Yeah, koholā maybe they see or something from over there.

JH: I don't know why they call it that. Don't tell me the big whale was...and the head land up there [chuckles]. That, you got to make your own mo'olelo.

Group: [laughing]

JH: When we reach down there I show you where Kū'ele'ele.

KM: 'Ae. . .

JH: This is the part they call Kū'ele'ele, the park is Kaumahina. They call that Kaumahina because when the new moon, you going see the new moon. And then all of the sudden it sets, so you stand in the dark. They call over there Kū'ele'ele. Over here Kaumahina when you stay Ke'anae new moon you going see the moon then you don't see 'em.

KM: Beautiful yeah. So each place has it's name, this little park now, made up here.

JH: Lot of people they don't know about the mo'olelo.

KM: 'Ae.

JH: And then right down here is Kilo'ānuenuē. Whenever the rainbow starts it's over here. Over here get a little water spring, and when the sun catch 'em you see rainbow. Every time when get rainbow it starts over here, right at this gulch. They call it Kilo'ānuenuē.

KM: Sort of the first big horseshoe bend, a little valley past Kaumahina Park.

JH: Yeah. You know a lot of people living in Ke'anae, they don't know. They only live there. So the outside people come and tell them what is what.

KM: And uncle, where you see Ke'anae [indicating view from along road] and then the island out there?

JH: That is Mokuhōlua.

KM: Mokuhōlua?

JH: Yeah. Inside there get a hole like.

KM: You also were talking about Moku Mana the other time?

JH: Yeah, Moku Mana is over.

KM: Farther over?
JH: They call that Bird Island, but no, it's Moku Mana.
KM: Two you said?
JH: Yeah. I have a picture of that.
KM: Yes, you showed us.
JH: When you listen to the legend it makes sense.
KM: Yes.
JH: And then they call that Pauwalu, where the eight guys got eaten by the shark.
KM: Out here in front towards the Ke'anae Flat, there's also a little rock islet out there. See right out there in front of Ke'anae?
JH: Yeah. That is Mokuhōlua.
KM: This little rocky one here?
JH: Yeah.
KM: Oh. The big one past the other side of Ke'anae?
JH: That's Moku Mana.
KM: 'Ae, beautiful!
JH: Mana can be powerful. But there, that means just like twins.
KM: Branch or twins or two.
JH: This point they call Hāli'i [the high point on the west side, overlooking Honomanu].
KM: Hāli'i. And Honomanu ai malalo nei?
JH: Yeah. The one way inside, they call Punalau and up, we call Kōlea.
KM: That's right. Punalau is an 'ili name you look on the old map I give you for Honomanu, you'll see that it's the 'ili o Punalau.
JH: Oh!
KM: Get 'ili o Halelā'au...Honomanu. Get 'āina kuleana, that's where the old man Atai was living makai?
JH: Yeah, makai. When Atai first came over here he lived on the other side. He was living on Territorial land and he moved inside.
KM: That's Honomanu we just passed, the stream?
GH: No.
JH: That's Punalau.
KM: This is Punalau, okay. Honomanu is the next one.
JH: I see somebody cutting line over here.
GH: I saw that Jimmy, right here. I think this is one lot or something over here.
KM: Old homestead, maybe?
GH: Yeah, look like somebody. I heard before that guy that owned that lot you know the

one Gomes, he build houses?

JH: Yeah.

GH: I thought he bought that.

JH: The one the other side, had this guy Tin Fook, but used to be that old man Perreira from out Kula. He had land Nāhiku.

GH: I don't know which one.

JH: Simeon Perreira? But I think it was Tom Tin Fook bought 'um. Over here was clean one time. John Sakamoto he used to plant banana.

GH: And this is Honomanu. This is where the people supposedly pick pohole.

KM: That's hō'i'o.

JH: That's hō'i'o.

KM: I could see the hō'i'o.

JH: [chuckling] That's why, you have to correct them, they think they're right but they're not right.

GH: That's hō'i'o. Pohole and hō'i'o is same family?

JH: Pohole they grow most upland.

GH: Pohole upland, this is hō'i'o right?

JH: Yeah. Hō'i'o you can find it way down.

KM: This shiny leaf like that.

JH: Yeah.

KM: I think pohole is not shiny.

JH: Yeah.

GH: When you eat it, what?

JH: Pohole get little bit slimy.

GH: I see.

JH: So you get difference, but they tell you no, "In Hilo, it's different." When the power plant used to bring their light down come up there on the hill. You know where the air pole is, right up there. Had one Alaskan guy came down he climb up here the... [chuckling]

GH: ...Excavator. Yeah, that buggah too good. You know Stephen and I went take him mountain. The last day the guy was on the job, we take him mountain. We took him up Pi'ina'au go across to Wailua go Honomanu, Stephen said, "What, you think you can make this kind road over here?" He tell me, "Oh boy, solid rock!" That's the one work for Goodfellow?

JH: Yeah.

KM: What year was that the slide happened.

JH: Two years ago.

GH: Yeah, two years ago right over there.

JH: I used to work all on this road. Had one guy was blown up by the powder.
KM: 'Auwē!
GH: Jimmy, over there was pilau because one year had big rain the big wash out but they throw all kind stone and mud and everything and they pave 'em over.
JH: Yeah.
GH: That's how come wash again.
JH: Some day under here going break, and then that's the end. They have to make tunnel.
GH: Yeah, they got to make tunnel.
JH: This used to be the worst place, every time slide. But now you look, nice. They don't know, but that's the worst part of it.
GH: Over here, yeah.
KM: Uncle, do you have a song for your 'āina out here at Ke'anae that you aloha?
JH: Yeah, they had one song composed by this guy George Akiu. I know the words, but I'm not a singer. [begins singing]

**Aloha no Ke'anae, ka home o ka 'ehu kai.
'Āina ua kaulana, wai kau i ka lā'au.**

That's why Ke'anae is famous for the flume, nothing else.
KM: So "wai kau i ka lā'au."
JH: Yeah, the water up on the lā'au. That's why if anybody tell you about Ke'anae is famous for taro. No, it's famous because of the flume. The flume was hanging on the lumber.
KM: Yeah, lumber like that. Beautiful. . .
JH: . . .This is Hawaiian bamboo over here. Before plenty over here but they no take care. Bumby no more.
KM: Did that little valley over there have a name?
JH: Nu'a'ailua. . . When they cut down this cliff here, had a name over here they call Poupou. Poupou means steep cliff. I think that's the lookout of Ke'anae right down there. They look they can see way down there, way this side. They call it Poupou, that's why when they came and cut the road plenty people angry. Me, I went like, look now after all pau. Otherwise every time car stuck. Now this place that's where I found...Gee, if I was strong enough, I take you up there. This man Jim Chamberlain he lived down Ke'anae, he went dig his own ditch, now he went tap on the stone, he went put the name and the date, his name down and put the name of the gulch. Plenty guys don't know.
GH: What's the name of the gulch?
JH: [thinking] Waihā'owā, that means the water been separated.
GH: How far up?
JH: It doesn't go Nu'a'ailua. [thinking] I don't know how far maybe by Nu'a'ailua.

GH: Big stone he went make 'em on?

JH: Yeah. Someday you try go up there.

GH: I go walk. Left side or right side of the stream?

JH: Right on the intake, he went dig one for go down. Right over there get one flat stone.

GH: Get one intake up there?

JH: Well, we used to use the intake for YMCA. Until they get County water.

GH: Yeah, right.

JH: When they had County water, they went do away with it.

GH: Right.

KM: That Waihā'owā is just before the YMCA?

JH: Yeah.

KM: This little stream, this is the Ke'anae or this one here?

JH: This one?

KM: Yeah.

JH: This the one they call Pi'ina'au. And this one here, they call Palauhulu.

KM: You were telling us there was some sort of a story.

JH: If you go from way up there this comes from Ka-nō [as pronounced], way up.

KM: This is Palauhulu?

JH: Yeah.

KM: Palauhulu you said had a story about that I think?

JH: To me had a story. And Pahupi'ina'au is one Trig Station on top of here.

GH: Aunty Mina.

KM: She went Kahului today, holoholo.

GH: Today Wednesday yeah she go holoholo. In fact Kepā, the first time we saw her was on a Wednesday, we were at A & B?

KM: Yeah.

GH: Nelson Akiu's mother's house.
[stop at Ke'anae Base Yard]

JH: [begin Track 19] I used to live right over there. And I get one house down the gulch. But the one up by the watercress, I gave my daughter.

GH: The Ke'anae people had a dry day, wet day job, poison and who the ditch man.

JH: [begin Track 20 – Asked if he'd heard of huaka'i pō (night marchers); discussed the old alaloa (trail system) and recalled an event in the Ke'anae EMI Base Yard.]
...The haole boys and pā'ele boys, I tell, "Well, as long as you was not Hawaiian, If Hawaiian I wouldn't believe because I live over here how long, never happen to me." I told him, "That is a menehune," they look and say, "What is the meaning of that?" I

said, “Well, usually supposed to stay only one week, you stayed too long. [chuckling] They tell you get the hell out of here [chuckling]. I told my daughter, she never believe me. One day one haole boy came, ask if I could go look at one building. “Why.” I was here and four little guys. He called me, I told you, but you never believe me, no I come back. He take him to the Maui News, that would be a good story.

KM: Along this old alahahele at Ke‘anae or places like this, I guess the old people still walking?

JH: Get, certain time of the month.

KM: Did you ever see huaka‘i pō or pō Kāne time?

JH: No. I hear music, but I never did see huaka‘i.

GH: The old road over here, when they made the new road?

JH: The new road?

GH: Yeah, the existing road.

JH: Long time ago they made that road but they used the old road. Maybe over here was alright but when you go up the hill, all switch back. They made their own trail. When EMI been start, they went use EMI road.

GH: Yeah.

JH: EMI take care. According to the old road that’s where the president’s wife wanted to know, she think that was the old road. They went call me for, I went over there that guy Sam Ka‘ai, he talking so I let ‘em go. They think, the President’s wife, that this road to Hāna is on the old Hawaiian trail.

GH: It’s not.

KM: No.

JH: The only part on the old Hawaiian trail is from Nāhiku School to ‘Ula‘ino. You went on that?

GH: Yeah.

JH: That’s the only part. The rest no more. Waiakamō‘ī, the old road he get, come through, come Wahinepe‘e, but nobody use.

GH: That’s when they dedicated the Hāna Highway as a Historic Passage. That’s why Kaupakulua, they put that stone marking?

JH: That stone they call that Kaupakulua Road, but actually that is Pe‘ahi. But the road goes to Kaupakulua. . .

GH: So when Mrs. Clinton came out here she saw the road, she thought was the old road.

JH: The old Hawaiian road.

GH: But that’s not?

JH: No. Lucky had EMI, most people went use the EMI roads.

KM: Otherwise only narrow alahahele?

JH: They went make, like from Wailua to Kopili‘ula, that road they had been surveyed. Had a new cut. This guy Covell Robinson, he was the surveyor. Was under Sam

Kalama. That road they went cut new.

GH: Yeah, that's right because out here no more survey.

JH: No more.

GH: I know they say the center line of the road, twenty-five feet both sides has the right of way.

JH: From Wailua to Kopili'ula.

GH: Get survey?

JH: Yeah. The guy Covel Robinson was a brother to the one up Kula.

GH: Foster Robinson.

JH: Yeah, that's his brother. He was young those days, but I was young boy. I used to pound 'awa root. He like to drink 'awa [chuckling]. I pound.

KM: Was he part-Hawaiian, Robinson or pure haole?

JH: Get little Hawaiian.

GH: I think so, I remember him because my grandfather and him were good friends. I remember one picture of Foster Robinson, my grandfather and couple other friends. I don't know where they was but they must have inu plenty and they stay in hula skirts with the coconut shell over here and they you know [chuckling].

JH: That Robinson, the lady stays down at Kū'au, George Kahanu wife, Beatrice her name. Her father was Cockett and her mother was Robinson. She's still living in that house the old house. That's the Robinson Estate.

GH: The one up Kula where Foster used to live now they name 'em Casa Blanca.

JH: Oh? And no more family up there?

GH: Not that I know of.

KM: You mentioned 'awa like that. You folks still would go up gather 'awa or you grew at home?

'Awa formerly grown and collected up at Nu'a'ailua.

JH: No, we go up. Those days, you just walk up little bit in Nu'a'ailua, on the slope, all the 'awa.

KM: What kind of 'awa? Had names?

JH: Yeah, they had names but I only knew three kinds. One time I was Kaua'i at the airport had this young boy came and he got 'awa from Kaua'i. I tell him, "How many varieties?" He tell me, "Nine" [chuckles]. Get nine variety of 'awa.

KM: You folks when you were young someone even your kūkū, did you make 'awa for your kūkū them or?

JH: They used to tell me go pound.

KM: You would go up gather sections of the root?

JH: No, no they went and get 'em but pounding.

KM: You got to pound it?

JH: Yeah.

Discusses respect of resources; traditional practice of always putting back, when you harvest something.

KM: Oh. How, you know it was interesting you had shared, like even when we went to go get, you talk about the mai'a. That when you take you always put something back?

JH: Yeah.

KM: Was that the style of your kūpuna?

JH: Yeah, when they take something out of the forest.

KM: You plant some back.

JH: Every time somebody else have...today, they take everything and even take the dirt.

KM: Wipe 'em out, wipe 'em out. What did you pound your 'awa with, like a pōhaku ku'i?

JH: No, they had one bar and they made kind of round and then they pound.

KM: A bar, metal kind?

JH: Metal.

KM: Ua lohe 'oe, naunau lākou?

JH: I think before. I know the 'uala, sweet potato, they make for drink. They chew 'em. The old people they used to drink the potato.

GH: Yeah.

KM: So, then they spit...You must, got to be hard up if you want to drink that

Group: [laughing]

Retells the account of the family shark raised at Kaho'okuli; and how another shark was cared for by it's mother, near the shore of Ke'anae.

JH: . . .When you go back Hilo try look for the Akionas...Their dad was from here, the dad has some interesting stories to tell me but I scared I no go look. But I wait till I get eighty-seven years, then we going over there, up Pi'ina'au. Very interesting.

KM: Get ana inside you said?

JH: Uh-hmm, right in the ana. This old man used to live up there, now they trade with Ke'anae. They trade fish for what they raising. Now one day they came down. These people lazy they never fish, so they put fish bone, fish tail, all in the bag. They go up home, and when they pour out, get the fish tail. But this one tail turned into one shark. They raised the shark, when the shark came kind of big, he came down that river. And that river went down at the end and then under there, under Ke'anae get one tunnel. I know where the stone [Luahi'u] stay; the tunnel come out by Dr. Keppler's. Nobody ever...when you look, it's all block up. That's where the shark go.

KM: The shark would come in, could come in and out?

JH: Yeah. If you get trouble the other side, go through the shark he save the family.

KM: Was that 'ohana from up mountain, Pi'ina'au?

JH: I don't know from where, but the shark came from this fish-bone.

KM: Interesting.

JH: And then the one right down here over here, the same guy, Akiona. When he was small, when he was living on the flat. One day his aunty gave birth, when they look, hey the baby, funny. The bottom part was fish and the top part was a human being. They run go see their grandfather, when they came back no more, the thing went go down the river. I know where. It lived on the river. When it came big, went down the ocean. Every time the lady go catch 'ōpihi she feeding that.

KM: Hānai poli?

JH: Yeah. I know where the place from the old man. He told one other story but he went on tape, so Larry Kimura them brought to me, 'cause I know the place. I explained to them what that old man was talking about. But he really know. Edward Akiona, he really know.

KM: Has a place name for that place?

JH: They call that Kilo.

KM: Kilo.

JH: Right down here. That old man he had plenty history.

KM: Inside get stuff to make olonā in that cave or something?

JH: I think, he told me had canoes, get cloaks all kinds he wanted to show me but he never did find. Somebody had blocked 'em off. These two boys I think they found the stone wall. I told them wait till the full eighty-seven years [chuckling]. Garret got to be around when we open that.

GH: You call me, I take you up there.

JH: I hope I be around.

GH: You going be Jimmy, I guarantee.

JH: My family in Hilo is the Keamo family. The older ones they all gone, only the children left. Had one boy, I think in the police. . .

KM: When's the last time you went work lo'i?

JH: [thinking] In 1980 [chuckling]. I work the lo'i no can come out [chuckles].

KM: The mud, stuck.

JH: You know all these guys they talk about lo'i, I said but me I went Smithsonian. We go show the people how to plant taro, how to pound poi. When those people look they went home make poi, they had taro but they just plant 'em in the kahawai. They went home they make their own lo'i. Had three lo'i and we went irrigate 'em with the faucet water and went hit the last lo'i get one big tub over there, they pump 'em back. You see how smart the haole [chuckling].

KM: Too good.

JH: The Hawaiians got to make like that.

Ditch system does not affect Ke‘anae taro lands; Ke‘anae springs used to irrigate the lo‘i kalo. Describes old days — the community worked together to care for ‘auwai and field system.

- KM: Your lo‘i down here, this spring the river... The Ditch system you said doesn’t affect your water down at Ke‘anae?
- JH: No.
- KM: You have springs down here?
- JH: Yeah, we get spring out here.
- KM: Do those springs have names?
- JH: One they call Waiopuna.
- KM: Waiopuna?
- JH: Waiopuna it’s right up here. The road to go down, all block off plenty water. I think that’s the same water that goes to ‘Ōhi‘a. The ‘Ōhi‘a Spring, kahawai is Waianu.
- KM: You said anuanu kēlā wai?
- JH: ‘Ae, ‘ae.
- KM: So when you flood your lo‘i here at Ke‘anae the water you can flood it right away because it’s cold?
- JH: Yeah.
- KM: Don’t come palahū or something?
- JH: Yeah. The water you got to let ‘em flow. If you hold ‘um still, going palahū.
- KM: So you folks when you plant your kalo, do you flood from the very beginning?
- JH: No. When you get about two or three leaves. Why they flood ‘em is no more grass.
- KM: That’s right for keep the weeds out.
- JH: No more. That’s why Hanalei they flood ‘em, you go Hanalei they hardly get the ‘ohā. When I was working Wainiha, I go with Hanalei, he pull the taro no more roots but small. “Ah, this one not ready.” I no talk. You talking to the guy who knows taro. Young taro you no can just pull ‘em all make already, no more roots.
- KM: That’s right.
- JH: You know that one, old. You know why they plant ‘em close so they only get taro, no more ‘ohā. You plant ‘em far apart then you get the ‘ohā, now my boy was telling me get one new kind huli. I never see ‘em one new huli. I don’t know from where.
- KM: Not Hawaiian kind then?
- JH: I don’t think so.
- KM: Mess up yeah. And then when someone they introduced that snail, they think they bringing in new stuff, sometimes no good.
- JH: Yeah, this snail is no good.
- KM: Apple snail or something?
- JH: Yeah. That one he eat the taro, he eat anything.

KM: Oh, aloha.
JH: That's why I aloha over here.
KM: Not like your time, before days? And all the families worked together?
JH: Yeah.
KM: How about, did they have days where they would go clean the 'auwai, go up the mountain or streams like that?
JH: Yeah. Certain days they clean 'auwai, everybody go.
KM: Everybody go.

Does not believe that EMI takes “all the water;” also observed that EMI has the men and working experience to maintain the ditch system. Ke‘anae and Wailua people have springs which feed their system of lo‘i kalo.

JH: Today, you ask, “Why you no plant?” “Oh EMI take all the water” [chuckling] So lucky Garret he malihini. If he was like me or Stephen, they say, “that’s the two guys” [chuckling]. Stephen he no care, he run over, they talk about water. He knows. They don’t know. Us, we know. Garrett, they don’t know him.

KM: You think that, what do you think about as you know there’s going to be a new License come up for the ditches? If they continue using the water or, is that...? What do you think about their continuing to use the water for the ditches?

JH: Well, if going use, the only people who know is East Maui Irrigation. County one time wanted to take over, Elmer Carvalho, he cannot they never give him. He started first. He cannot, he no can find men like those that work for East Maui Irrigation. You get County guys they look at the water they ain’t getting in the ditch [chuckles].
Most of the haole, they come, they like see water in the stream and all going to waste. I always tell them (EMI), “you give the people the water, don’t let the people come to the water.” I said “they close one plantation all the plantation guys come live around the stream all you get, nothing.” They’re worse than snails, they eat everything up, and you get nothing. Sometimes, no, they think otherwise, these new ones, or our kind. I tell my kids don’t you get involved with them.

KM: Main thing when you work the land, if you need the water you can work the stream, clean like that.

JH: Yeah. And then if you don’t have enough water then you go to EMI. But to me that’s nothing, you get spring water. When their springs all dry, then you go to EMI.

KM: The Ke‘anae people, Wailua people like that...?

JH: Spring water.

KM: Spring feed. These ‘āina are good, get springs. But some ‘āina no more spring.

JH: Yeah. On the way over plenty all going into the ocean.

KM: ‘Ae.

JH: Nobody down working. That’s why they supposed to go get the water. No, too much expense. You get this stream Hanawī, you get about twelve to fifteen million gallons going into the ocean. Way down get one tunnel come out, the water flow. See, when they went drill, they never get to where the water start, but it came way down the

road. They get one house right along side the road. They only pump about seventy thousand. No more even one million.

KM: Hanawī?

JH: When they take water they. . .otherwise they got to buy the water. Maui Pine that's the only one.

KM: I guess all of these places before had 'ohana, families in the old days, the old Hawaiian families. Your grandparents, great-grandparents time. Must have had people in all of these little valleys like that, yeah?

JH: Oh, yeah. When I walk someplace way in the mountain, get lo'i, so had people. They had no way, no more car so they got to live. That's why I tell my keiki you want to eat dinner you just go to the hamburger stand [chuckling]. Our days take you three days by then you make [chuckles].

KM: And then no more hamburger stand to begin with [chuckles]. You got to every day yeah. I guess the kūpuna had many of things, like about "Your hands, work... Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha" these kinds of things.

JH: That's why when they get no more fish or what they go, they call that... [thinking] papa li'ilii. That means they go hook small fish, they go by the kāheka, hey, enough for pass a meal. Or they lāwalu the lū'au leaf, you eat, you no like eat you starve.

KM: [chuckles] And the kūpuna too, they say "A'ole uwē 'ana ka 'ai iā 'oe..." The food not going cry for you. "O 'oe, ka mea e uwē 'ana i ka 'ai, mai ho'opau." No waste. . .

JH: . . .I can talk and I can say the old days. My children, pa'a their waha. . .

Group: [Prepares to leave Ke'anae Base Yard and drive to Makapii. The following narratives are the key points of interest to the present interview program — for example, those which describe: land and water use practices; changes in the landscape; residency; ditch development; native practices and customs; and resource use and collection.]

JH: . . .You know they were going to put one sugar mill down Nāhiku. You ever did go down there?

GH: The sugar mill by where, the landing?

JH: Where that shack. You went go down there? Get one shack down there.

GH: Yeah, the cabin I stayed down there.

JH: Over there.

GH: The mill over there?

JH: Yeah, we went put the mill over there. But when they find out they better take the water out. That was down by the landing, they made a stone wall, prepared it for the mill over there.

GH: Oh, I didn't realize that. . . This is what, 'Ōhi'a Spring?

JH: 'Ōhi'a, yeah.

KM: So this area here, is 'Ōhi'a?

JH: Yes, until here. But the spring, they call it Waianu.

GH: And the spring is right here.

KM: Who's living down here now?
JH: My daughter.
KM: So this is your 'āina?
JH: Yes, used to be my 'āina.
KM: How many lo'i kalo did you have in here?
JH: About this much, only now we plant watercress.
KM: So about four or five lo'i?
JH: About. Then we had rubber trees. When I was working the prison camp, we went and tapped the rubber trees.
KM: This was back in World War II time?
JH: Yes. And we had produced rubber. A lot of guys, they were talking about rubber, "Oh Nahiku Rubber Company." But I said "No, they went broke." They planted the trees, but I was the one, I took the inmates from Oahu Prison. They sent 'um over, and I went with them.
KM: So you took them out to Nāhiku, where Nahiku Rubber Company was before.
JH: Yeah, Nāhiku had the most. One guy had down there. Everyday, we go and tap the trees. But you have to go early in the morning, come about 10, pau, they stop.
KM: Hmm. What were they using the rubber for, out here?
JH: They never use 'um out here. We sent 'um away. I don't know what they did with it. We only make 'um in strips.
KM: Hmm. So this is Wailua now, that we're passing?
JH: Yeah, Wailua, you go down. This part of the road was the new one. Never had road before. The road was either you down there, makai, or you go up Pi'ina'au.
KM: 'Ae.
JH: They call this, here, Lākini. That's where Helen Nākānelua is. But she's Akiona.
KM: 'Ae. Now Lākini. that's an old name?
JH: Yeah. [chuckling] How you interpret that?
KM: Oh I don't know, hard, yeah?
JH: Yeah.
KM: Kini is multitudes, many.
JH: Yeah. And Lā is the sun. Maybe the sun was here all the time.
KM: Yeah. So maybe a lot of sun.
JH: Yeah. . .
KM: Yeah, amazing, every place name can tell us a story.
JH: Yeah.
GH: [stops at Kūpa'u – Ke'anae Valley Overlook]

JH: This is what they call Kūpa'u. That's where Anthony Tam is. But right here is State land. But the one above is Tam.

GH: This is Ke'anae Valley. Jimmy, 'Ōhi'a Spring, did that ever go dry?

JH: No.

GH: Even drought, still flow?

JH: Small, it goes small, but never dry. But me, I think that comes from that place Waiakuna. The one that goes to Ke'anae. Over there, I think, get one passage. Right over there, get one waterfall, one big pond. But too bad now, get hard time for go up there.

GH: Yeah.

JH: We used to walk up to the bridge. We had one trail where we live, but they never keep up. You go over there, nice.

GH: You know Kūpa'u, the Chinese used to grow rice here?

JH: The Okinawans, way back in the '20s. So they had the Okinawans raise rice here.

GH/KM: Hmm.

JH: And then they get wagon, they take 'um all the way down to the pier.

GH: Ke'anae?

JH: Yeah.

GH: And where did they used to ship it to?

JH: I don't know where they ship it to.

GH: Hmm. . .

JH: So this is Kūpa'u, the flats, and way up there is Kikokiko.

KM: 'Ae. And Hau'oliwahine?

JH: Hau'oliwahine is way up the other end. That one goes this way.

GH: Yeah, the tunnel, it goes backwards.

JH: But in case, the water flows, it goes to Ke'anae.

GH: That one goes down to Palauhulu?

JH: Yeah. And then up here, get one Kualani.

GH: Yeah.

KM: What is that, Kualani.

JH: We have one small intake.

KM: Hmm.

JH: But I think, had people living up here before. I found a big kind tub. Only the handle, no more the bottom. So I think had people living up here.

Group: [departs from overlook]

KM: When do you think the Okinawans stopped growing rice at Kūpa'u?

JH: Well, when 1923, already stopped. I don't know how long before that, they came. Not too long.

KM: Hmm.

JH: Then after that, Tom Tin Fook, he's family with Apoli'ili'i, he took up the place, plant taro, bananas, vegetables.

GH: When did Anthony Tam get Kūpa'u.

JH: I don't know, as far as I remember, from his dad. He's older than me, 90, I think.

GH: Wow!

JH: Waikani is that waterfall, and they call this Wailuanui.

KM: 'Ae.

JH: And the other one, Wailuaiki.

KM: 'Ae.

GH: A lot of people call this [small fall, nearer the highway] Waikani, but actually, it's that one.

JH: The falls is that one. You know why, when the water rough, it makes noise, kani.

KM: Hmm.

JH: That water got to rise up.

GH: Yeah, it has to go in the pond before it hits the ditch.

JH: The ditch came up here, but when they made the road. . .

Group: [Stop along on road, waiting for an opening in traffic – film crew working in vicinity.]

KM: ...Wailuanui is so beautiful.

JH: This bridge, the guy Akiona, contractor, he built this bridge.

KM: Are there two Wailua on Maui? Is there another one?

JH: Yeah, way over, Kīpahulu side.

KM: Hmm. ...And you said that Number 6, 7, 8, & 9, all feed into?

GH: Wailua, they are intakes.

JH: They gave 'um numbers because had Japanese all take care.

KM: Yes, you said easier to pronounce. . . (20 mile mark is still Wailuanui)

GH: Now this is Wailuaiki.

JH: Yeah, and when you hear guys tell Number 38, that's the rain can up here.

GH: Yeah. and the top one is by a loulu palm.

JH: Yeah.

KM: Uncle, Garret just mentioned loulu. In the old days, did your 'ohana weave loulu, or weave lauhala like that?

JH: Well, I see a few, but I don't know if that's...they get different kind of loulu. The one we get up here, that's the one you get seed, you can eat.

KM: Yes, 'ai hāwane.

JH: Yeah. But hear on Lāna'i, it's like crawling kind.

KM: Yeah. (21 mile marker Wailuaiki)

JH: Before old days, get one trail, so we go up the ditch trail, we climb up there.

GH: The road used to be over there before.

JH: Yeah, we walk up. Had these guys, George Gohara and Takumi.

GH: Yeah, with USGS.

JH: So when you hear the guys say "38," it's right up here.

KM: So that's the rain can?

GH: Yeah.

JH: Right there.

KM: Oh, right there, that's olonā. Your memory is sharp.

JH: That's why, one time Wesley Wong, like olonā, you go certain place, he come pick up.

GH: This one is East Wailuaiki. . .

KM: . . .Are there neneleau trees out here, the native sumac?

JH: I used to see before. I don't know what happened to them.

KM: Hmm. . .

Group: [stop at Kopili'ula – walk to stream. Note that water does not flow in stream below the ditch intake. (see photo on next page)]

KM: . . .So this is Kopili'ula?

JH: Yeah. See before, they had the road open, we had to come here and catch car. . . When we made the Kopili'ula Flume, we'd run 18-ton trucks across this bridge.

GH: Wow!

JH: But now, cannot, you end up paying for the big trailer. [pointing out a plant on the ground] This is laukāhi.

KM: Did you folks use that before?

JH: Yeah, yeah. Even now, you get boil or high blood pressure.

KM: Hmm, a tea?

JH: Yeah. [pointing out route alignment up west bank of Kopili'ula] That's why, over there, you go right through. We never had car road, we had the company road.

GH: That was the EMI Road, it goes all the way around. All the way to where we went up, the other day, at Kikokiko.

KM: Oh so this is the road.

GH: Yes, to Kikokiko and come down Pi'ina'au Road, where we went.

KM: Amazing. And from Kopili'ula, this section of the road, went out to Hāna?

GH: Right.

JH: That's why when they had the rubber plantation, they had this road. And then when they started the ditch, they brought all the gravel from Nāhiku. That's why this side had road. I think Wilson built the road. You know the Mayor of Honolulu, one time?

KM: Yeah. . .

Group: [return to car – drive towards Nāhiku]

JH: . . .This ditch we covered with wood. The people come and they jump in the ditch.

GH: Because it is drinking water for Up-country.

KM: So Ko'olau Ditch?

GH: Ko'olau Ditch, and then at Alo, Ko'olau Ditch comes into the Wailoa Ditch.

KM: Is there any ditch below us, like Hāmākua side?

GH: No. From Punalau, Honomanu, there's only one ditch.

KM: Ahh.



Kōpili'ula Stream – Ko'olau Ditch Intake (KPA Photo No. 1469)

JH: I think they had a ditch camp over here too. The last one is over there, Wai'aka [Wai'a'aka].

GH: Yeah, that's what Stephen was telling me.

KM: So there was Kopili'ula Camp?

JH: Yeah.

KM: Then Wai'a'aka?

JH: But Wai'a'aka stayed until the '60s.

GH: Yeah.

JH: Even when we made the Kūhiwa Trail, that one was still there. And right here, they get the gulch name wrong. This is Pua'aka'a Park, that's Waiohue. Pua'aka'a is back here. So wrong.

KM: This gulch here, Pua'aka'a?

JH: This is Pua'aka'a (rolling pig) [chuckles].

KM: Hmm.

GH: This is Pua'aka'a, so they went name 'em wrong?

JH: Yeah, that one over there is Waiohue.

GH: And you know, has the two flumes by Wai'a'aka?

JH: Yeah, that's to Waiohue.

GH: And get Puakea and Pa'akea?

JH: Yeah. One in Pa'akea and one in Puakea.

KM: And those are old ahupua'a names?

JH: Yeah. You go up to Waiohue, you go up through here.

GH: Yeah, that's our gate going up to Waiohue.

KM: Oh.

GH: So this one, they should have named it Waiohue State Park, instead of Puaka'a?

JH: Yeah.

KM: And it's Pua'aka'a, yeah?

JH: Pua'a, not pua [chuckling]. Pua is flower, pua'a is pig.

KM: Is there a mo'olelo that you heard, why they called it Pua'aka'a?

JH: No. Only I figure pigs used to come over there and you go catch, and they roll down.

KM: Hmm.

JH: These two kahawai go down meet into one, Waiohue. We used to go down there fishing, plenty fish! Hoo, bumbye you come back, you look up the hill [chuckling].

GH: You got to carry up.

JH: Yeah.

KM: What kind of fish, you went for down there?

JH: Āhole, moi, all these white fish, 'ō'io.

KM: Hmm.

JH: We had a stone house over there.

GHL Yeah.

JH: Where are all those stones? Pā'ia?

GH: No, the University of Hawai'i took 'um. That was the core house, they call 'um.

JH: The core of the rock.

GH: What they wanted to do, was find Big Spring, eh Jimmy?

JH: Yeah. and they get 'um all marked. You know how many feet down, and you know what kind of material.

KM: Oh, so it was the core of the drilling?

JH/GH: Yeah.

GH: Two inch cores.

JH: The camp was right here, Amalu, the EMI Camp.

KM: Amalu?

JH: It was down there and up side. But most of over here, they call Kapā'ula and Waiohue, that's these two gulches. And I think people used to live down here, Kapā'ula.

KM: 'Ae. There were kuleana awarded in the Māhele, if I recall.

GH: Yeah.

KM: These are small ahupua'a out this side.

JH: That's why when Vicky Creed came, the name she had was "Pa'ula." She went back and she wrote to me, "I think you're right, was Kapā'ula."

KM: 'Ae, pololei, Kapā'ula, 'oia ka inoa kahiko. . .

JH: Vicky, she's alright, but some of these young guys, they throw everything out.

KM: Well to me, the most important thing is that you come and talk to the old kama'āina.

JH: Yeah.

GH: Now this is Hanawī.

JH: Down this gulch, they call Big Spring. There's a lot of water.

KM: Hmm. So Hanawī, we just passed the 24 mile mark a little ways.

GH: Right.

JH: Now, they have changed the mile marker.

GH: Yeah, at Kaupakulua.

JH: So when you go by mile marker, a lot of the guys get mixed up.

GH/KM: Yeah.

GH: The Ko'olau Ditch is about 200 yards up here.

JH: For a while I had to go down here every day for read the meter, below Big Spring.

KM: When did they dig Big Spring?
GH: It's a natural spring.
KM: Oh. Weren't they trying to drill out here?
GH: They were drilling to find the source of Big Spring, but I don't think they could find it.
JH: Yeah. They tried to find, but they never get 'um. . . Right here.
GH: Yeah, there's the olonā.
KM/OM: Ohh!
KM: Plenty, but these weeds are going take over. The Job's tears and ginger.
GH: They come clean every once in a while. And see, this water rises below of our ditch, it's not coming from the ditch.
JH: The name of this water is Honolulu.
KM: Honolulu. Has Honoluluunui and Honoluluiki?
JH: Yeah.
KM: Had kuleana in there too. (25 mile mark)
JH: Yeah. . .
GH: This is our last road, it goes up to Makapipi.
KM: Oh.
GH: This stream here, is the beginning of the ditch system.
KM: Makapipi?
GH: Makapipi.
KM: And this ahupua'a also, they had kuleana claims that were made. So there were 'ohana in all of these places.
JH: Yeah, yeah. . .
KM: And this side road goes all the way down to the ocean?
JH: Yeah. This was like a city before. They had everything down here.
KM: Hmm. . .
Group: [turn around and begin drive back to Ke'anae]
JH: . . . From Nāhiku, you get Hanawī, and that part of the old road, still get.
GH: Yeah.
JH: Then from Hanawī, all block up. You like go, you go by the beach. . . My dad worked for EMI, he was a boat man, when they hauled the gravel up.
KM: Hmm.
JH: Honomanū and Ke'anae, they had one cable and they get one winch, and they pull the gravel out. They two sampans, they call 'em Makaena and Makaiwa. That's the one haul the sand. So my dad used to work on that. The guy who was the captain was Calaboose, and his wife is family to Mailou. . .

KM: Hmm. . .

Group: [arrive at Wai'a'aka]

JH: One year, the rain can had almost 40 inches of rain, no more eight hours.

KM/OM: Wow!

JH: That's why when they say Pa'akea rainfall, it's right here.

KM: Hmm.

JH: Before, Louis Wilhelm, lived up here.

GH: Hmm.

JH: . . . Engineer this tunnel. Him and the sugar guy at Mākena, and these guys never let anyone know. They were drilling on top, and the powder. Just happened to blow.

GH: So they were gone.

JH: His name was Okada. The boy, Steven, worked for the County. . .

GH: At that weir, that's where the Nāhiku Water License ends. Nāhiku Water License goes all the way from Makapipi to Wai'a'aka. So what they did is make the weir so they could measure the water.

KM: Hmm. . . No streams are tapped into after, or Hāna side of Makapipi? That's it?

GH: That's it. Makapipi is the last one.

KM: Is Makapipi the last regular flowing stream? Or are there...

JH: No, they have streams beyond that.

GH: But I think they stopped the ditch at Makapipi because the lave flow that side is real porous eh.

JH: Yeah, so they only get development tunnel.

GH: Because when you come to Kūhiwa, Kūhiwa is dry.

JH: Yeah. And then Makapipi, way up there, get Pogue Tunnel. They bring the water, throw 'em in there.

GH: Right, west to east.

JH: But if you want to go up to the house we were living, up the mountain.

GH: The CCC one.

JH: You go up Makapipi Steam, it will take you right to the house.

GH: Yeah.

KM: Does Honomā'ele have water all year round?

JH: Honomā'ele, not all year round, no.

GH: That's why, when they made the ditch, Makapipi was the last productive stream.

JH: Yeah.

GH: So they figure, why continue on, when only get water when rain. But you look Makapipi, Wai'a'aka, Hanawī, Kapā'ula, they're all productive streams.

GH: Kūhiwa dry, only when get big rain.

KM: Kūhiwa is still in Nāhiku, or it comes into Hāna?

GH: Nāhiku. . .

JH: After Makapipi is Kūhiwa.

KM: Okay. . . Uncle, you know, when you folks would be preparing for either dry land planting or lo'i planting like that, did you folks kīpulu (mulch) or something like that? Use hau, kukui, or anything in your planting?

JH: No, but today, you pull today, tomorrow you plant. But our day, we let the roots ferment, ho'omaha.

KM: Yes. And did you stagger the planting so certain time a field comes ready, and then another time, the next field?

JH: Yeah when we plant, we stagger. But today, the guys plant for sell, they plant any time.

KM: That's going to be damaging to the land because eventually the land won't be able to restore itself.

JH: Yeah, yeah.

GH: But nowadays, they put fertilizer.

KM: So then you eat chemicals.

GH: Exactly, and where is the water going? Straight out to the sea.

KM: So not only you eating chemicals, but the fish. And then you eat the fish and more chemicals, you get.

JH: Chemicals, you get slow death.

GH/KM: Yeah.

KM: Uncle, on an average, in the Ke'anae Flat, these areas, how many lo'i would each family carry for itself, in your youth?

JH: Well, all depends on the size. You go by the area. Some they get about a half acre, some, one acre. They never did keep many lo'i.

KM: Within a half acre, how many lo'i might you put?

JH: All depends, if your land flat, you put less lo'i. But if plenty [gestures slope], you have to terrace.

KM: Yes.

JH: But Hawaiians before our time, hey! Any place, they had lo'i.

KM: Yes, because they were supporting themselves and the ali'i like that.

JH: Yeah. That's their tax.

Group: [describing small islet seen from overlook at Wailuanui]

JH: They call it Hō'aluea [Hā'aluea, named for a deified he'e]. A lot of guys don't know. They went drill eye bolt, and when those old whalers used to come in, they land at Wailua, they get hard time to go out, so they run the winch with a cable. They hook the boat and pull 'em out. That's what the name is Hō'aluea.

KM: Ohh! So literally, "Loosen the wire."

JH: Yeah. So, when they gave name any place, they had a meaning, reason.

KM: So was there a landing down at Wailua also?

JH: No, no landing just for canoes.

KM: Hmm. So did those ships come in and just cable things in?

JH: I don't know those days, how it was. But in my time, they would come into Ke'anae. Ke'anae and Nāhiku.

KM: This Wailua, below here is 999 year Homesteads?

JH: Well they get plenty 999. So that came way before Hawaiian Homes. A lot of guys say that's Hawaiian Homes. But no, Hawaiian Homes only came about 1921.

KM: Yeah.

JH: And then some people had kuleana from the Great Māhele. But not everyone could pay for their kuleana. So eventually they made that 999 year. You get house lot and taro patch.

KM: Yeah.

JH: But in 1946, had this Wendell Cockett, Percy Lydgate, They went to Honolulu and they went change the law. Those that live on the land for 10 years, can buy 'um out right. That's how all these guys got their own. So today, only two lots the can buy.

GH: Which two lots?

JH: One in Ke'anae, belongs to Tau'ā, and one in Wailua belongs to Akuna. That's the only two.

GH: Oh. . .

JH: That, they can still buy, but they no make effort.

KM: Hmm. Was this flat all down here in taro?

JH: Yeah, that's all taro before. In 1959 had more taro than today. So they blame EMI. Hey 1959, EMI was around.

GH: Now, no more nothing.

KM: Mostly all pasture.

JH: Molowā. See that's the talk, "EMI take all the water." But EMI is more than 100 years already.

KM: So just a few key families growing taro now?

JH: Yeah. Yesterday I talked to an Akina.

GH: Yeah, Sam.

JH: He said, only a few. He used to have a big area, but since the wife pass away, he give up.

KM: Hard work yeah.

JH: Yeah. If you have children, alright. But when they grow bigger, they ain't going back to that [chuckles]. They're not going in the taro patch. That's why I tell my kids, "You

cannot live like the old days.” When I hear they say “We want to live like that.” I say, “No way!” And then they get mad with me. “How come that old man...?” But I know. They cannot.

GH/KM: Yeah. . .

KM: So this is Lākini again?

JH: Yeah, Lākini, mostly owned by Akiona.

KM: Yes, so aunty Helen Nākānelua mā, they still go up take care?

JH: Yeah. That’s all Akiona family. Nākānelua, he came from Waipi’o.

KM: ‘Ae. . .

Group: [Driving towards the Ke’anae School Lot – discusses heiau in Pauwalu mauka.]

KM: So uncle, mauka of here by the school, has a heiau?

JH: Yeah, up here, on top here.

KM: Hmm. Did you hear the name of that heiau?

JH: No, no. Bumby you try look up by Ke’anae School, on the west side. One time had guys, they no can find it, but I know where. Had these people come for find. But I think, “If I wala’au bumbye pilikia.” So they look all around, they no can get ‘um. I found ‘um, but only a small one. Get one down Wailua, small, it’s just like a resting place. Some heiau, they come, they rest. Then they go. So the old road goes behind there.

KM: That heiau, did you hear what purpose or how it was used?

JH: No, no. But I know there is a heiau there.

KM: Hmm. . . Uncle, were there certain ko’a, fishing stations off the ocean that you folks would go to in the old days? Or that your kūpuna would use. Ko’a ‘ōpelu, ko’a ‘ahi, the fishing places?

JH: Yeah, but wau, a’ale wau he fisherman [chuckles]. A’ale wau ‘ike.

KM: Hmm, he mahi’ai ‘oe?

JH: But lo’a, fishing guys, they know the ko’a. They know where get enenu, they know where get any kind of i’a.

KM: Yes, each particular kind of fish.

JH: Yeah. Sometimes, they only go feed the ko’a, and then they go later, fish.

KM: Yes. . .

JH: [passing Wahinepe’e] This place get name, ‘Ihi’ihinui, I think.

KM: Oh, so ‘Ihi’ihinui, just Wailuku side of Wahinepe’e?

JH: Yeah.

KM: And you said that “makai, had lo’i, in the little valley?”

JH: Yeah. Over there, they had gold fish all kinds.

OM/KM: Ohh.

GH: Who used to grow in the lo’i?

JH: Was the old people up there, old man 'Īkoa. Him the one who let the land with Akoi.

KM: Ahh. Did Akoi marry into the family with 'Īkoa?

JH: 'Īkoa's mo'opuna was his mother.

KM: Oh.

JH: The mother married to Sam AhLing Sr.

KM: Hmm.

JH: Before, maile right on top here, you get. You like maile, you just climb up here.

GH: Not any more.

KM: What's this stream?

JH: Waiakamō'i. And there's the Hawaiian bamboo, right down there.

KM: Oh yes. Long puna and thin wall?

JH: Yeah.

KM: Did you ever hear if anyone would gather the pua 'ohe to make medicine?

JH: No. But I know that we used to go get 'um to make for weave.

KM: So you would gather the 'ohe?

JH: Yeah, you boil 'em, you peel 'em.

KM: When you boiled it, what color did it become?

JH: It comes kind of lēna. But some guys started putting in the Clorox and it became white.

KM: So was that to weave designs into the lauhala?

JH: They mix 'um up with the lauhala. And then, when they make kūlolo, they put it inside the 'ohe and steam it. They kālua that. They pour the ingredients in.

KM: Oh, interesting. So the puna long and it also gets wide, four or five inches.

JH: Yeah. And that's the bamboo they use when they go pana āhole.

KM: Hmm.

JH: But every season, you have to change bamboo.

KM: Yes. . .Your history is so important, your words speak for themselves.

JH: We used to have one ditch house over here, and Hashi used to live over here. . .

Group: [passing Maka'iwa]

JH: In Ke'anae, we get one lo'i called Maka'iwa, and we also get one pool called Maka'iwa.

KM: Hmm. So here's Makaanale, and then Maka'iwa.

JH: Yeah.

GH: And then 'O'opuola.

KM: Yes. . . [return to Kailua]...Kūkū, mahalo nui iā 'oe i kou aloha a lokomaika'i... [end of recorded interview]

James Keolaokalani Hū‘eu, Jr.
Oral History Interview (‘Ōhi‘a-Ke‘anae Vicinity, Ko‘olau District)
November 6, 2001, with Kepā Maly (Interview # 3 of 3)
(interview released at time of recording – November 6, 2001)

This follow up interview was conducted because Kupuna Hū‘eu wanted to share his recollections of some of the mo‘olelo he’d learned from his own elders, pertaining to the naming of ‘Ōhi‘a, Wai-Kāne, Wai-Kanaloa, Waiakuna, and other locations or events of the Ke‘anae Vicinity. Selected topics of discussion covered by Kupuna Hū‘eu include, but are not limited to:

Summary of Selected Topics

Discussing the mo‘olelo of Wai-Kāne, Wai-Kanaloa, and how “‘Ōhi‘a Spring” came to be named.

Water is important, a source of life; dirtying the water source, and failure to care for it, can lead to it’s disappearing.

Discusses the place names Waiakuna and Kanō – and describes how the waters flow underground to springs at ‘Ōhi‘a and Ke‘anae. He does not believe that EMI has impacted the waters at Ke‘anae.

Discusses Kaho‘okuli and story of the manō (shark) that was raised in the uplands; when grown, the manō swam down stream to Waia‘ōlohe, and lived in the muliwai (estuary); Luahi‘u, is a red stone in the stream, it marks the kōwā (channel) from the stream out to the sea.

Fears that if he does not tell the stories they will be lost when he passes away. Wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.

Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.

KM: . . .Mahalo! So, i ko kāua huaka‘i i kou ‘āina aloha ma Ko‘olau, ua ‘ōlelo ‘oe, kou ‘āina ma Waianu e?

JH: ‘Ae.

KM: ‘Oia ka ‘āina o ‘Ōhi‘a?

JH: ‘Ōhia.

KM: He ahupua‘a o ‘Ōhi‘a?

JH: ‘Ae.

KM: O Waianu, ke kahawai?

JH: Well, he kahawai malaila, but ka inoa o ke kahawai, a‘ole wau mana‘o loa.

KM: Hmm.

JH: But ‘elua kahawai.

KM: Ahh.

JH: But kēia puka wai, o Wai-kāne.

KM: O Wai-Kāne.

JH: Ka mo'olelo o kēia puka wai. Mamua, 'elua 'elemakule, ku'i i ka 'awa. Akā, a'ole lo'a wai. 'Ōlelo mai kekāhi 'elemakule, "Hiki ia'u lo'a ka wai." Ua ha'i 'oia ho'okāhi kumu 'ōhi'a, a pahū 'oia i loko o ka pā'ia o ka pali, a puka mai kēia wai.

KM: 'Oia!

JH: Kēlā 'elemakule, 'ae, "Inā hiki 'oe, hiki ia'u." A pahū 'oia, a 'oia ke kumu, lo'a 'elua puka wai, kāhea 'ia Kāne me Kanaloa, kēlā 'Ōhia.

KM: O!

JH: Pololei ka inoa, Kāne me Kanaloa.

KM: 'Oia ka inoa o kēlā mau puka 'elua?

JH: 'Ae. But no ka mea, ua pahū 'ia me ka lā'au 'ōhi'a, kāhea 'ia "'Ōhia Spring."

KM: A 'oia ke kumu i lo'a ka inoa, ka Pūnāwai o 'Ōhia?

JH: 'Ae.

KM: Ua hana kēia po'e 'elemakule...?

JH: 'Ae.

KM: Ho'okāhi, 'elemakule o Kāne?

JH: 'Ae.

KM: A ho'okāhi, ka inoa o Kanaloa?

JH: 'Ae.

KM: A 'elua a lāua, pahū i ka pā'ia pali?

JH: A lo'a 'elua puka wai.

**Water is important, a source of life; dirtying the water source,
and failure to care for it, can lead to it's disappearing.**

KM: He wai ola kēlā?

JH: 'Ae.

KM: He wai maika'i, momona?

JH: Yeah. A ka wai, mai ka pahū 'ana.

KM: Hmm. Pehea kou mana'o o ka wai, he mea nui ka wai iā 'oukou, nā Hawaii'i?

JH: Oh yes! Mamua, mākou, a'ole lo'a wai, hele mākou 'au'au i ka kahawai, a kēlā manawa 'oe ho'i mai, hāpai 'oe i ka wai. Halihali wai, ho'i. A'ole lo'a wai, hele.

KM: Hmm. He mea nui ka wai...?

JH: He mea nui.

KM: Mamua, ua kapu paha kekāhi wahi wai? Hele 'oe 'ohi wai no ka inu 'ana, a kekāhi wahi, hiki iā 'oe ke 'au'au i kēlā wahi? Māhele 'ia ka hana, ka uses o ka wai?

JH: 'Ae, 'ae. A'ole 'oe, ma kēia puka wai, a'ole 'oe hele malaila, a'ole hele hana haumia. Inā puka ka wai hele i lalo, hiki. Inā hele 'ana 'oe ma laila ho'okake, puka 'ana i kēlā wai i kāhi ē.

KM: Hmm. So ua nalowale ka wai, inā haumia?

JH: Yeah.

KM: Inā ho'okake paha, holo 'ana ka wai i kāhi ē?

JH: Pau i ka holo.

KM: Hmm. 'Oia ka mo'olelo au i lohe ai mai kou mākua, kūpuna?

JH: Yeah. So 'ōlelo wau i ku'u mo'opuna a pau, "A'ale lākou ho'okake i kēlā wai." Inā puka ka wai i lalo a holo, a'ole pilikia.

Discusses the place names Waiakuna and Kanō – and describes how the water flows underground to springs at 'Ōhi'a and Ke'anae. He does not believe that EMI has impacted the waters at Ke'anae.

KM: Hmm. Ua lohe wau, ka wai no nā Hawai'i, he mea ola. Wai o ke ola. A kēia inoa, Wai-Kāne, a'ale like me Wai-kani ma Wailua? 'Oko'a?

JH: 'Oko'a.

KM: Wai-Kāne, o Kāne ke kumu o ka wai?

JH: Yeah.

KM: Ka wai o ke ola?

JH: Yeah. Kēia wai, lo'a ho'okāhi puka, wai hele i Ke'anae. He wai pūnā kēlā.

KM: Hmm.

JH: Kahea 'ia kēlā kawa, o Wai-a-kuna.

KM: Waiakuna. Now, e kala mai ia'u, ninau ka'u iā 'oe, o kēia Waiakuna, he inoa Kahiko?

JH: He inoa kahiko.

KM: 'Ae. A'ole no Akuna ka Pākē?

JH: A'ale. Waiakuna... But hele wau ninau i ka po'e, "He'aha kēlā?" 'Ōlelo mai, "He water eel."

KM: 'Ae, kuna. A kuna, he 'ano kūpua i kekāhi mo'olelo, he pūhi.

JH: 'Ae.

KM: Ua 'ōlelo mai kekāhi?

JH: Ua 'ōlelo mai "He water eel." But a'ole wau 'ike.

KM: Hmm. Mamua, ua hele paha 'oe 'inikiniki i ka pūhi?

JH: Yeah, like pū kēlā. A'ole wau hele, but ku'u anakē, hele.

KM: Aia ma kahakai, ka muliwai?

JH: Yeah. That's why lohe wau, "Wai-a-kuna, he water eel kēlā." But malaila ka wai hele mai i 'Ōhia Spring a me Ke'anae.

KM: Hmm. Mai Waiakuna?

JH: Yeah.

KM: Lo‘a ka wai o ‘Ōhia a me Ke‘anae?

JH: ‘Ae, ‘oia ke kumu. Malo‘o ke kahawai, but malaila ka wai. Lo‘a ho‘okāhi kahawai i uka loa, kāhea ‘ia Kanō. A kēlā wai [gestures with hand – going underground], nalowale a puka malaila. But kēia po‘e ‘ōpiopio, a‘ole ‘ike, “Ah no, lawe ka EMI i ka wai.” A‘ole! Ka inoa o Kanō, o nō ka wai [gestures, water dipping down with hand].

KM: So nō, to sink underneath?

JH: Yeah.

KM: It goes underneath and holo, puka ma kekāhi wahi e a‘e?

JH: Puka mai kēlā wai ma Waiakuna.

KM: Mai Waiakuna. A puka ka wai i...?

JH: Ke‘anae. And I think, ho‘okāhi, hele i ‘Ōhia.

KM: Hmm. Ka inoa Wai-Kāne me Wai-Kanaloa, ma ka punawai o ‘Ōhia?

JH: Yeah.

KM: Now, lo‘a ka inoa o Wai-anu, “Cold-water” ē?

JH: Yeah.

KM: He ‘ili ‘āina paha o Waianu, ai‘ole, he wahi wale no?

JH: [thinking] Well kēlā whole flat, kāhea ‘ia Waianu.

KM: Oh, so it’s a big place?

JH: Yeah.

Discusses Kaho‘okuli and story of the manō (shark) that was raised in the uplands; when grown, the manō swam down stream to Waia‘ōlohe, and lived in the muliwai (estuary); Luahi‘u, a red stone in the stream, marks the kōwā (channel) from the stream out to the sea.

KM: Like me ‘oe i ‘ōlelo mai Kaho‘okuli?

JH: ‘Ae, ‘ae.

KM: Ua hele wau, nana, huli i ka mo‘olelo Māhele, mai nā kupa o ka ‘āina, a lo‘a kēlā inoa.

JH: Lo‘a kēlā inoa?

KM: Lo‘a ka inoa! He ‘ili ‘āina kēlā no ka po‘e o kēlā wahi. A ua noi aku lākou i wahi ‘āina, i kuleana no lākou. Aia i Kaho‘okuli. . .

JH: Hmm. . . Kēlā wahi, ‘oia ka home, ‘ōlelo mai kēia kupuna o Edward Akiona. Mamua, lawe i kēia po‘e i Ke‘anae, i mea ‘ai o ka ‘āina e.

KM: ‘Ae.

JH: Kuapo. Hele kēia po‘e, hele ki‘i i‘a. Ho‘okāhi manawa, hele kēia po‘e i lalo, and I think molowā ka po‘e, a‘ole hele i ka lawai‘a. So ho‘okomo i loko o ka ‘eke, ka iwi o ka i‘a, ka huelo, a hāpai kēia po‘e i uka. Kēlā manawa e lū ‘ana [gestures opening the bag and spreading out the contents], lo‘a ho‘okāhi manō. Manō li‘ili‘i. Hānai ‘ia

kēlā manō malaila. A nui mai kēlā manō, hele kēlā manō ma ke kahawai a pae ilalo, i kēia wahi o Waia'ōlohe. A kāhea 'ia kēlā pōhaku 'ula'ula, Lua-hi'u.

KM: Luahi'u?

JH: Yeah. That's why lo'a ka inoa, Luahi'u.

KM: O kēia Luahi'u, ai makai?

JH: 'Ae, ai lalo. Ka manō noho malaila. A i lalo o Ke'anae, lo'a ho'okāhi konelo.

KM: 'Ae.

JH: So hele kēia manō, puka i kai a hoi mai.

KM: Hmm. I ka muliwai?

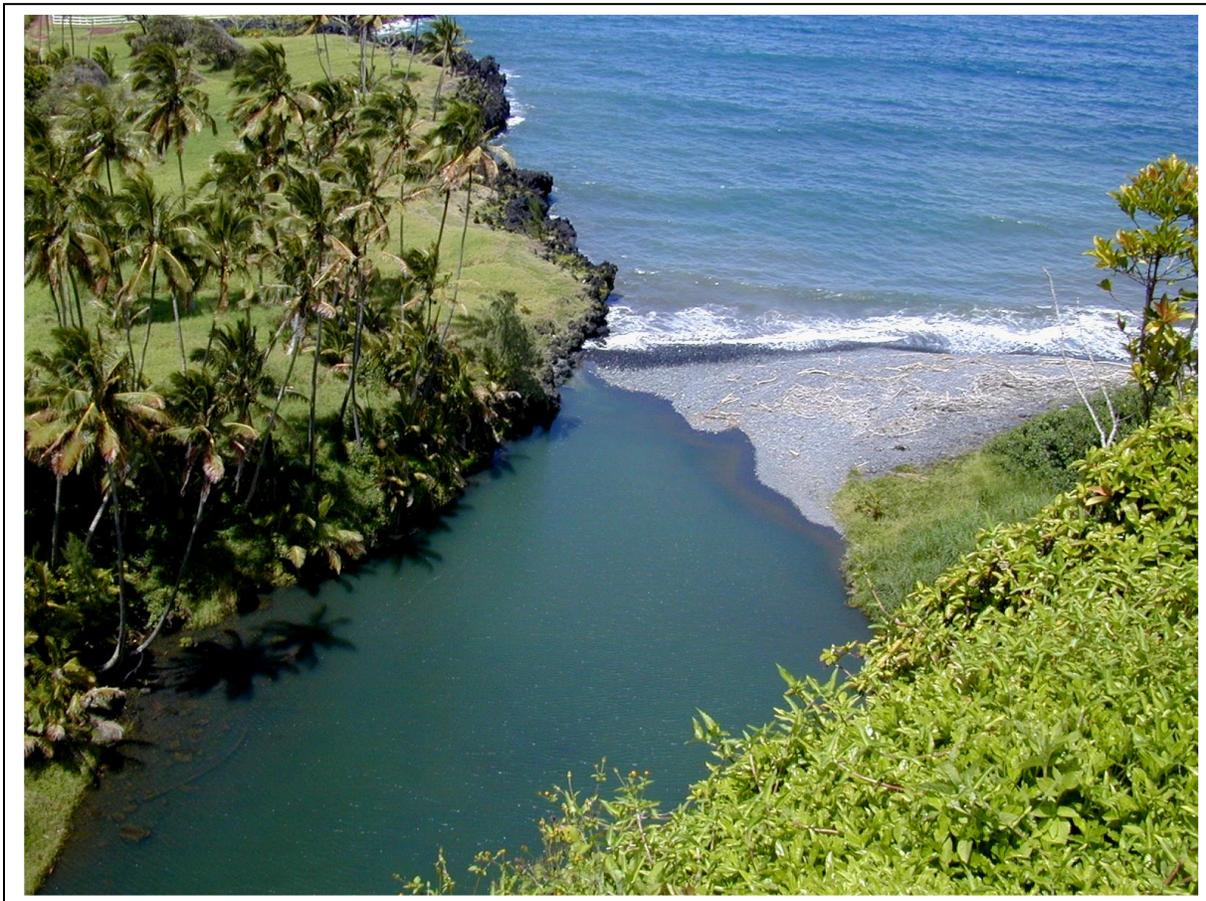
JH: 'Ae.

KM: Now, Luahi'u, aia ma Waia'ōlohe?

JH: 'Ae, kokoke hele iloko o ke kai.

KM: Hmm.

JH: 'Oia ka Luahi'u.



Muliwai at Ke'anae – Area of Waia'ōlohe and Luahi'u (KPA Photo No. 1430)

KM: So he kōwā, he channel nō ho'i ai malalo, you said konelo?

JH: Yeah. I think kēia po'e hou, a'ole 'ike.

KM: A'ole.

JH: Yeah. The people, they laugh, "You crazy!" "No, I tell you, can." Hiki, hiki!

KM: Hoihoi loa! Mahalo!

JH: Ua lohe 'oe kēia, Rain Making Program.

KM: Yeah.

JH: In 1957.

KM: You know, Kūkū, i ka wā o ko po'e kūpuna, i ka wā kahiko. Ua no'ono'o nā kūpuna, hiki iā lākou ke hana ua. Akā, ua hana ua lākou me leo pule.

JH: 'Ae.

KM: Lo'a kekāhi 'ano heiau, heiau ho'oulu'ulu ua. 'Oia ka inoa o kēlā 'ano heiau. Ua hele lākou a mōhai i ka mea kū pono, noi aku iā Kāne... No ka mea, o Kāne ke kumu o ka wai e?

JH: 'Ae.

KM: I ka wā kahiko. Noi iā Kāne, "Ho mai ka ua." A lo'a ka ua. So what you were doing, the kūpuna did too, but they did it with pule (prayer).

JH: Yeah [chuckling].

KM: [chuckling] Interesting, though yeah?

Discusses trail from Ke'anae to Summit region of Haleakalā.

JH: Yeah. That's how I found the shortest way from Haleakalā to Ke'anae. And I think only three guys know where that is. Now we 'elemakule, no can go over there, minamina. You go up Hosmer Grove and you come down, only about six hours, you puka.

KM: Wow! So what's the name of the land at Hosmer Grove? The Hawaiian name?

JH: [thinking] A'ole wau 'ike.

KM: Okay, I'll get it (situated in Makawao District, near Pu'u Nianiau – Haleakalā).

JH: You know where's Hosmer Grove?

KM: Yes. I'll find the name.

JH: From over there, we came down to Ke'anae. We found the shortest way.

KM: What, down a kualapa?

JH: Yeah, come down the kua. But you see, our boss, he took three of us up there. He told, "Okay.." He pick up these two men. I thought me the one, but he said, "You two guys, here's one map." [chuckling] That's only an air map. I tell him, "Boss, you don't do that, if from up you go down, bumbye you can't go more down, and you no can go back, you pau."

KM: That's right.

JH: "If you come from down, you no can go no more, you can go back.

KM: Yeah.

JH: No, he let 'um go [chuckling].

KM: From the top?

JH: From the top. He tells me, "Okay, you go back to Ke'anae and you go up, find them." So I think ahh [shaking his head]. Pretty hard. when I go up, I find them way down, they found the road. These two boys. But one make and one still living. At Kailua, where you know, his name is Range.

KM: Joe?

JH: [chuckling] Joe Range. He was one of them. So ai no 'oia ke ola nei.

KM: 'Ae, ikaika, 'oia.

JH: But the other one, Pu'u, pau, he hala.

KM: Oh, Robert Pu'u?

JH: Robert, ua hala 'oia. But Joe, ai no 'oia. Lāua, lo'a kēia ala hele.

KM: Pehea kou mana'o, mamua, nā kūpuna, ua lo'a paha lākou i kekāhi ala hele holo i ke kuahiwi?

JH: Oh yeah, lo'a.

KM: 'Ae, kama'āina lākou me nā kuahiwi, kualono, wao nahele...

JH: Yeah. 'Ike lākou. But kēia wā hou, po'e hele wale no.

KM: A, ma ke ka'a, four wheel drive. . .

JH: Yeah.

KM: Thank you.

JH: Yeah. So I went get the interest in that.

KM: Yes, mahalo ke Akua! As I finish up here with your interview and tutu Helen Nākānelua, Mina Atai mā, like that; Stephen Cabral them, and bring all the interviews together into this study. In January or February, I'll be pau and then I'll bring the whole thing home for you. You'll be interested. All the Māhele material, the communications from the ditches, how they made roads, alanui, and all these things. You'll really enjoy the full study.

JH: You know, for make that ditch, had one Kepanī surveyor.

KM: Hmm.

JH: The Kepanī, not the haole, kanaka or what, no, Kepanī.

KM: Smart.

JH: Smart. And he died in that ditch. He took his 'aikāne, go holoholo, but never let know, and they went powder, and they were right under.

KM: Ohh, minamina!

JH: Was one Kepanī.

KM: What ditch was that?

JH: The Ko'olau Ditch. They start with Ko'olau till they come down with Wailoa.

KM: The first ditch was Ha'ikū Ditch? Is that right?
JH: Well Ha'ikū Ditch is the lower ditch.
KM: Yes, I think that's the older, first ditch.
JH: Yeah. Ha'ikū and Spreckel's. But then they made tunnel. Spreckel's only just along.
KM: Yeah.
JH: But if Spreckels had come back to Hawai'i, hey, he would be the king of Hawai'i [chuckling]. Him and Kalākaua were pili [gestures – fingers crossed]. But he never come back.

Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.

KM: No, never. [pauses – thinking] You know, with all this pilikia with the water now, do you think that there is a way that there could be a balance so that some water can still go to the makai lands, and some water still be used with the ditch system? Is there a way to have a balance, or should they just take the water back home to the kahawai?
JH: Well you see, for this water, they don't have enough storage, reservoir. When rain, all goes down, no more nothing, they don't keep. The County, they don't care, their flume ready for helele'i. They don't care.
KM: Hmm, that's right, that County flume is almost. . .
JH: Yeah. The flume all give up.
KM: Popopo.
JH: Popopo. But, plenty water they can save.
KM: Yeah. They've got to have a balance. You know, you talk with Eddie Wendt mā, at Wailua like that, they want to have the water come back down. . .
JH: . . . I tell, "I'd rather see the water go to the people, you don't let the people come to the water." Then you will get nothing. If they shut down this HC&S Plantation, all these working men move over there, you no more nothing. They would eat the stones and everything. So you have to balance.
KM: Yes.
JH: But, that's how they go. They don't know, they just wala'au, wala'au. . . [chuckling]
KM: Kupuna, mahalo nui! Your sharing of these stories, the practices, the history of the land, is so important. There are few people like you. And you know, it's amazing, you and tutu Helen Nākānelua, you two compliment one another in your recollections, and tying the stories of place names and practices together. We know that what you have shared is pono, not just ka'ao, ka'ao. Beautiful. It is so important. That's why we're trying to preserve some of this history.
JH: Yeah, yeah. That's why you get that, real good.
KM: Mahalo! [end of interview]

Stephen Cabral
Oral History Interview – Ko‘olau-Hāmākua Region
April 23, 2001, with Kepā Maly
(at Kailua)

Stephen Cabral was born in 1929, at Nāhiku. His grandparents moved to the Hawaiian Islands from Portugal in the late nineteenth century, and he spent his life growing up and working with Hawaiians of the Nāhiku-Ko‘olau and larger Maui Hikina region. Mr. Cabral worked for EMI Company, and in this interview, he discusses land use practices, stream flow, and ditch operations for the period between ca. 1939 to the 1980s. He is well known for his knowledge of the East Maui Ditch System, and for his personal experiences on the land. He is also knowledgeable of the practices of old-time families of the land, in the water system, and in the near-shore fisheries.



Stephen Cabral (KPA Photo No. 1409)

Though he retired from EMI in 2000, Mr. Cabral remains active on the land, and maintains cattle grazing leases on some of the EMI parcels. He has also served on a Maui County Water Commission, and understands the water needs of the larger island community. Mr. Cabral kindly agreed to participate in the interview study, and demonstrated a clear recollection of the history of the EMI Ditch System. His interview is an important contribution to the historical record of water and ditch operations in East Maui. Mr. Cabral gave his personal release of the interview transcript to Maly, on November 7, 2001.

During the interview, Mr. Cabral shared discussions of important historical events and observations pertaining to land and water use. These included, but were not limited to, the following points—

Summary of Interview Topics

- Described the Nāhiku Region – homesteading, rubber plantation, and historical activities.
- Father used to deliver mail between Nāhiku and Kailua, traveling via the mauka route from Kopili‘ula to Kikokiko, and on to Pāpa‘a‘ea.

- Discussed changes in rivers, water flow, and collection of 'ōpae. When he was young, the Hawaiian families and other residents collected enough for personal use, not for sale. 'Ōpae could be collected all the way out to Hāmākua Poko; Wailoa Ditch was “home of the 'ōpae;” a newly introduced (black) algae seems to be one cause of the diminishing population.
- Discussed moi fishing, and fishing customs taught to his father by elder Hawaiians, and to him, by his father; fishing at Hiana'ulua.
- Began working for EMI in 1947; recalled who the senior workers were at the time.

“...We had Tau'ā, Harry Pahukoa, he was James Hū'eus' father-in-law. We had one of the Pahukoa brothers, Nicky we used to call him. That one died, Harry died. Ephram Bergau, he's half-German. They lived out Nāhiku. John Kaiwi was there. John Kaiwi, Ephram, they used to come out by horse. They come up to the old ditch camp work. When I started I did the same thing. I come home I was with the horse. Report there at the old ditch camp, but then I worked there two years...”

- Describes EMI operations in the 1940s-1950s; shares descriptions of earlier “Ditch Man Camps” for maintaining the system from Wai'aka [Wai'a'aka] to Hāmākua Poko.
- The forest was beautiful in those early days, and care was taken when working in the forest lands.

“...The forest was beautiful. The rangers, even the old people until today, you cut one Hawaiian tree, it's got to be right in my way. Otherwise the cutting of lehua or the cutting of koa. Only when they made roads and all but today is just... ...the weeds are just coming in now...”

- Described weather cycles — rainy periods could be predicted; the cycle has changed.

“...You know, June supposed to be a dry month. September supposed to be dry month. The winter months you know, after September it rain right through... ...July, we used to call that pineapple rain, we used to call. Every time July rains that's pineapple rain. That's when the fruit, before no more all this chemicals. Summer time, the pineapple ripe. June dry, and then July, the rain coming. Now, two winters or something, this past years September, November had the last rain. Before November, December, January, February, rain. [Does not recall droughts in...] Not during the winter months, summer time maybe. But see, my gauge of a drought is Makapii Stream itself, the ditch pick up the water, below the ditch there's another swale. It comes down, it crosses under the bridge and the main road. Below the road there's another spring and she dries... ...Right below the Ko'olau Ditch, there was a spring, when I don't see water down the road, you watch out... ...Drought. The one below, going down Lower Nāhiku, that one takes little longer to dry out.

...That's why the Hawaiians say, “No hana 'ino the water” (don't fool around with the water); don't get smart with the water. Frank Marciel told me, when they put the Nāhiku School in, “they hook up the pipe on that lower spring and it dried.” They moved the pipe to the top spring right above the road, and that dried. Then we moved the pipe right into the tunnel, and it's still there...”

- Discussed water flow, and practice of EMI to ensure that water flowed for those families who maintained lo'i kalo.
- Described maintenance problems with Maui County's "Waikamoi Flume" System.

"...The County system, up Waikamoi. For the drinking water. We went there, we put a bigger flume, double the size on top the same trestle. We guarantee it for twenty years. Twenty years came, stood up still get water. I tell, like I say looking for...it's politics. No extend the contract, only one year. I said, "No extend the contract, I know how bad that flume is." Because I was there working on it when we put the new one. I made it last about six years in fact I still had 'em last from when I retired. But I was jacking up, I finally got permission, the County went buy lumber and I was jacking 'em up putting 'um under the bridge, inside out. Coming out, then I retired. And what was it they tell me, I didn't go up. About two-thousand feet from where I was [went down]..."

- Discussed collection of 'ōpae (some remote sections still have 'ōpae).
- Described the close relationship between the community and EMI. The company was always there to help families in times of need.
- Detailed description of the placement of Ditch Man's Houses and Camps along the EMI System – Wai'aka [Wai'a'aka] to Kamole.¹²

¹² For full transcript see "Wai o ke Ola..." Vol. II Oral History Interviews (Dec. 1, 2001, KPA MaHikina59 Vol IIc).

Mary McEldowney-Evanson
Oral History Interview – Ko‘olau and Hāmākua Region, East Maui
April 24, 2001, with Kepā and Onaona Maly (at Kapua‘aho‘ohui, Ha‘ikū)

Mary McEldowney-Evanson was born at Mānoa, O‘ahu, in 1921. Her family moved to Hawai‘i around 1910, and her father worked for the Hawaiian Sugar Planters Association (HSPA) and the Experiment Station under Dr. Harold Lyon.

At an early age, while traveling in the field with her father, Mary Evanson gained an appreciation, love, and understanding of the unique environment of the Hawaiian islands. As a youth, she also frequented Maui, where her family had a home and farm lot in the Kula Homesteads. In the 1970s, after having raised her children, Mary returned to Maui as a full time resident of Ha‘ikū, Hāmākua Loa.



Mary McEldowney-Evanson (KPA Photo No. 1418)

Residing in her sheltered valley, watered by Kapua‘aho‘ohui Stream, with a few remnant koa trees, renewed Mary’s interest in the natural landscape of the islands, and she became active in the community outreach programs of the Sierra Club. She soon found herself walking the lands of the East Maui Watershed, working on community service projects, and gaining a deep appreciation and love for the unique and fragile environment of the Haleakalā Watershed and larger landscape.

During the interview, Mary shared several observations and thoughts pertaining to East Maui forestry and watershed issues; stream flow and land use practices; and she also offered recommendations for habitat and resource stabilization, and community partnerships in resource stewardship. It was also during the interview that Mary mentioned her former position as a teacher at a pre-school on O‘ahu, named “Waiokeola” (Water of life). While in conversation, following her reference to the school name (also a traditional phrase), Maly realized that the title of the present study should include the phrase “Wai-o-ke-ola” as well, for such are the waters of Maui Hikina. Mary Evanson gave Maly her personal release of the interview transcript on November 19, 2001.

Among the topics discussed were the following—

- Overview of historic activities undertaken by HSPA in the area of watershed restoration. The introduction of cattle and other ungulates, and the collection of wood to supply ships in the 1800s led to problems on the land and in water resources.
- The Kokomo (Koakomo) area, formerly forested in native koa trees.

“...We’re sitting at my house. . .Kaupakulua Road in upper Ha’ikū. In an area that was and is called today, Kokomo. Which actually is “Koakomo,” which is the “beginning of the koa forest.” The only koa you see today are koa that are growing in the gulches. And there used to be a koa sawmill, Ka’ili’ili, a site, about two miles mauka of here. And that was a sawmill that was built, I think, in the early 1900s perhaps late 1800s to mill the koa. The mill itself was driven by the stream, so it was a hydro thing. But, there evidently was enough koa in this area to support a mill. And I had read somewhere that toward the end, the wood was only good for burning down in the Pā’ia Mill...”

- Discussed the East Maui Watershed lands – mountain to sea – and water resources.

“...When you go out and walk in this area of the ditch country, they call it, the Watershed Lands. And you see how it’s all connected, you know, the plants themselves and the diversity of the whole mountain. This is what I find so incredible about Haleakalā, is that you have this area over here that is so very wet, all the way up to the top of this mountain, you have this forest up to Waikamoi... ... All the way up to the crater, all the way up to the Pu’u Nianiau. And then just a few miles on the other side, is this completely desolate, southwest rift zone that is a completely different ecosystem...”

- Banyans are a significant threat to the watershed ecosystem. Discusses their introduction; notes that it was not until the 1950s, that the insect necessary for their pollination was introduced. Prior to that, the trees could not spread.

“...From my perspective, a lot of the areas are very different, probably than they were. I don’t know, you know, never...I often, when I’m out there, I wonder what this place looked like two hundred years ago? What was the vegetation like? What could it have been like? What I am most taken with, is the alien species. The banyans, out in the EMI country that suck up water and cause a great deal of damage. This is a plant that never should have come here, but the reason it was brought in, and here again by Dr. Harold Lyon. It was a tree that would not be used for lumber, it would be a tree that people would leave alone. All the other trees they were planting I guess were being cut down [chuckling] for fire wood or what. But because the banyan is so... ...It wouldn’t be cut down. And that the insect that was needed to pollinate was not here...”

...I go up to the Waikamoi Reservoir, through pasture land, and then you get into the Makawao Forest Reserve that was an area that Renè Sylva says he remembers there being hāpu’u everywhere. And they went in there and bulldozed all the hāpu’u and pushed them and planted pines. It’s just like man’s inhumanity towards Mother Earth...”

- Discussed relationship of water systems and development on Maui.
- Discussed water flow issues; importance to island of Maui; and varying points of view and alternatives discussed in community.

- Discussed possible methods for maximizing water retention in the ditch system; lining or covering the ditches are possible solutions to maximizing water retention and transfer.
- Discussed differences between healthy native forest system and predominately alien system.

“...The run off, like in the Wailuaiki area, it’s terrible. There’s no understory at all, there’s the rose apple which is the worst. I’ve got it here. Nothing grows under it, so when it’s raining hard there, and I’ve seen it, the waters just sheeting off of the mountains, it’s not going down at all, and it’s just lost... .. And that’s why you go up into the Waikamoi area, and you see these beautiful native forests, and this is what it’s supposed to be, different layers, the mosses and the ferns, and things...”¹³

¹³ For full transcript see “Wai o ke Ola...” Vol. II Oral History Interviews (Dec. 1, 2001, KPA MaHikina59 Vol IIc).

Mina Marciel-Atai
Oral History Interview – April 24, 2001
Ke‘anae-Honomanū Vicinity, East Maui (and recollections of Kaupō)
with Kepā and Onaona Maly

Kupuna Mina Marciel-Atai was born at Kaupō in 1916. Her family has generations of residency in the Kaupō-Kahikinui region, and during this interview, she shared rich historical recollections of the area.

In 1936, Kupuna Atai married her late husband, Benjamin A. Atai, whose family resided on Homestead lands at Honomanū (Often pronounced



Kupuna Mina Marciel-Atai (KPA Photo No. 1435)

“Honomanu”) and Ke‘anae. By marriage, the members of the Atai line (who also carry the name Akoi), are also connected to the ‘Īkoa line of Wahinepe‘e. Kupuna Atai resided at Honomanū on the family homestead, in the ‘ili of Punalau (situated on the western, near-shore side of the valley). The family maintained their residence and lo‘i kalo on the land for a number of years. In the 1940s, she and her husband built a home on family homestead land overlooking Ke‘anae Peninsula where she still resides today. Like the other kūpuna who participated in this interview study, Kupuna Atai’s family sustained itself through the cultivation of kalo, and the care and use of water resources.

Because of her knowledge of the Hawaiian language and various aspects of the culture, she was identified as one of the early participants in the Kūpuna program of the Department of Education, and for several years, she worked at Ke‘anae Elementary School. Kupuna Atai is an animated story teller, and in her interview she shared important observations pertaining to historic residency and land use in the Honomanu-Ke‘anae vicinity.

During the interview, Kupuna Atai spoke of native traditions and discussed many important historical events and observations pertaining to land and water use. These included, but are not limited to, the following points:

Summary of Topics

- Discusses residency, land and water use, fisheries, and collection of resources in the Honomanū vicinity.
- Water was flumed from Punalau Stream to the 'auwai and lo'i kalo of the family. The stream was also the source of drinking water.
- Punalau Stream formed a muliwai (estuarine pond system), which the family used; native fishes, 'ōpae 'oeha'a, and koi were caught in the area. The family also went to the uplands for 'ōpae and hīhīwai.
- Discusses gathering 'ōpae, 'o'opu, and changes in stream resources; and collection of pūhi and other near shore fishes. Introduced prawns had a significant impact on the native stream fish.
- Heiau, ilina (burials) and old sites should be respected and left alone.
- Discusses huaka'i pō (night marchers), pō Kāne (dark nights of the moon), and planting by moon phases.

Place Names Shared by Kupuna Atai:

Ha'ipua'ena	Pi'ina'au
Honomanū (Honomanu)	Punalau
Kailua	Waia'ōlohe
Kaumahina	Wahinepe'e
Ke'anae	Wailua
Kōpili'ula	

The interview was conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Atai gave her personal release of the interview to Maly on November 7, 2001.

KM: Kūkū, mahalo nui i kou ho'okipa 'ana mai. A hau'oli kēia hui hou 'ana...

MA: Well, I just was curious that... Kēlā Pākē, I met him not too many times.

KM: Uh-hmm [Garret Hew].

MA: But his boss, before him, was kind of 'ohana. His cousin, something, married my brother. You know, so they tell, "Us 'ohana."

KM: Yes.

MA: So every time this guy comes, the Pākē used to come.

KM: 'Ae.

MA: So when that guy retired, he tell me, "No more Stephen, I can kiss you too."
[chuckling]

KM: [chuckling]

MA: But then, mau kūkū wala'au, "He's from Kula." And we wala'au, wala'au, and he said, "You know my aunty – so-and-so?" "That's my aunty." "You know, something tells me

we're 'ohana." Well, I said, "Like my mother, some times, if she's good friend with you, then you going be 'ohana."

KM: 'Ae, kapa 'ia "aunty..."

MA: Yes. Then every time when he see me, he call me. But I never see him for a long time. So when he yell at me, I didn't know I was going get in trouble. [chuckling – discussing when we first met in Kahului on April 11, 2001]

KM: [chuckling] No, we're not going to make trouble. But kūkū, these maps here, are nice old maps of the 'āina out here.

MA: Uh-hmm.

KM: And since you mentioned, your 'ohana is out at Kaupō?

MA: Yes, Kaupō.

KM: I will try to find some nice old maps of that place, and it will probably show your kūpuna on the land there. The names and things.

MA: Yes.

KM: So I'll get you a copy of a nice old map.

MA: According to my grandfather... My grandfather came from Portugal on a whaling ship. He says his father is "From France. He went to Portugal, married this Portuguese wahine. They had children, then they had a hard time." So I don't know if two of them, or three of them brothers, came on a whaling ship. And they said "it was a hard life." When he got to Honolulu, he jumped ship, and then he worked for somebody there, and then from Honolulu, he came to Kahikinui.

KM: Hmm.

MA: Worked for a man named Enos. I don't know what this man's first name was. But he said he worked for this man for his living and food. After so many years, I think 25 years, he married my grandmother from Kahikinui.

KM: And what was grandmother's name?

MA: Naihe'ula [corrected to Ka'ilikea, below]... Wait, I got to think, maybe later on.

KM: 'Ae.

MA: He married my grandmother up there. Then after a while, this man Enos was buying, little by little, so he told my grandfather, "You go to Kaupō and find a place where you want to build a house." And my grandfather said, "I cannot go build a house." He said, "I don't have money, I don't have anything." And the man said "I didn't ask you for money, you go look for two acres of land, and you tell me what you want." So my grandfather went and got this place where the Kaupō Ranch house is now. My grandfather said, "This is the one."

So the man went and got two different carpenters from Kaupō and built this house. And then he told my grandfather, "This is what I owe you for all the years you worked for me." So my grandfather was so grateful too, for this land. And he also gave a couple heads of cattle. So my grandfather stayed over there, and as he made his living, little by little, he bought more land. And they say at one time, he owned Haleakalā Crater. And when the State or what, the Territory, at that time wanted the crater. If he wasn't going to sell, they were going to condemn. So that's how they got Haleakalā.

KM: Hmm. Kūkū, the Marciel, how do you spell that?

MA: M-a-r-c-i-e-l.

KM: Okay.

MA: And my grandfather was Antone Marciel. My father was Joseph. There were five boys and a girl. My father was the second one.

KM: Ae. So your kupuna wahine, he Hawai'i piha 'oia?

MA: That's right, she was pure Hawaiian.

KM: No Kahikinui?

MA: Yes. Oh, ko'u tūtū wahine, she's Ka'ilikea.

KM: Ka'ilikea, kama'āina wau me kēlā inoa.

MA: I don't know if Ka'ilikea was first name or last name, but that's the name we knew her by, tūtū Ka'ilikea.

KM: Ae. Ma kona 'ao'ao [o Onaona mā] o ka makuakāne, o Kapuku'i, pili lākou me Ka'ilikea. A kekāhi o nā Ka'ilikea, mai Kohala mai i ka wā mamua. Ne'e mai Hawai'i, i Kohala, a i kēia 'āina o Kahikinui. And then kekāhi o ka 'ohana, aia ma Kaua'i.

MA: Yes, I've met two different boys from there, they get different job and got mixed up with my brothers. They were Ka'ilikea, but they didn't know my grandmother, or what.

KM: Hmm.

MA: I cannot remember. But they were just like my brother's ages. There were two Ka'ilikea boys from Kaua'i, but they didn't know if my grandmother was 'ohana to them, or not.

KM: Hmm, pili or what? So your tūtū wahine Ka'ilikea?

MA: Yes, we call her tūtū wahine, but she was Ka'ilikea. Whether it was her first name or last name, we didn't know, but she was from Kahikinui.

KM: Hmm. And your papa was?

MA: Joseph.

KM: And he married your mama who was?

MA: My mother was Josephine Kealoha Akiona.

KM: Oh, Akiona. And pili to this side [Ko'olau], or not, the Akiona mā?

MA: A'ole. Now, we figure, you know the olden days, the Hawaiians, they cannot say the name and they pronounce it in their own way.

KM: Yes.

MA: Actually, my mother, I think, is supposed to be... Her father was Ah Chong Soon, but the Hawaiians couldn't say Ah Chong, they went Akiona. So my mother was kaulana by that name, Akiona.

KM: Hmm.

MA: That's what we think. Because she is cousins with the Soon that used to own Kaupō Store.

KM: Oh, so they're pili to that side out there?

MA: Yes, but my mother was known as Akiona.

KM: Ae.

MA: Get 'ohana in Hilo, they married, and married, and they changed the name.

KM: Now there is also a Ka'alakea, but that is different, not Ka'ilikea?

MA: There is a Ka'alakea, they're different, from Kīpahulu.

KM: So Papa Ka'alakea like that, different?

MA: Yes. We knew who they were.

KM: Okay. So the Akiona that were out here in Ko'olau...

MA: Yes, we know this Akiona...my mother knew who they were, but a'ole 'ohana.

KM: Hmm, interesting.

MA: Uh-hmm.

KM: That's what happened with Onaona's 'ohana. Her great grandmother, Caroline Hubbel. Her first kāne was Kaiapa. Hala 'oia, a male hou. A Pākē, Wong Soong, I think. Then Akuna comes into there. But they called him Wong Soong, and then Kiakona, because he was Deacon at the church, Kaulanpueo, at Huelo.

MA: Uh-hmm.

KM: So they called him Kiakona – Deacon.

MA: Uh-hmm.

KM: So kapa 'ia nā keiki a Kiakona.

MA: Uh-hmm. Just like this lady over here, she was Akiona and she married Nākānelua from the Big Island, Waipi'o side. She asked me, "How come your mother's name is Akiona? Related to my kungkung?" I said, "I don't think so. I think the Hawaiians couldn't say Ah Chong, so they went Akiona. Because I have a cousin that is named Ah Chong Akiona." So I think, because the Hawaiians couldn't pronounce, like a lot of other haole names, so they put their own, they went Hawaiian.

KM: Yes. So the Hawaiians Hawaiianized the Chinese names like that.

MA: Yes. So that's what it is.

KM: Hoihoi loa. But nui ka huikau no nā keiki o kēia mau lā. A'ole hiki iā lākou ke huli mo'okū'auhau, because loli ka inoa.

MA: Well, kekāhi manawa, a'ole wā mamake iā 'oe, a'ole wau makemake e 'ōlelo, "He 'ohana kāua."

KM: 'Ae.

MA: No laila ho'ololi 'ia.

KM: Pololei.

MA: Yes, that's how, kēia manawa [chuckling].

KM: [chuckling]

MA: Oh, I don't want to be related to you. But you got no choice. Good or no good, you are related. "O, kēlā mea pa'a aku nei i ka pa'ahao!" I tell, "Oh, what you going do? That's your family, you know."

KM: That's right.

MA: Inā kolohe, ho'opa'a 'ia.

KM: 'Ae, pololei 'oe. No can help.

MA: [chuckling] Yeah.

KM: Hmm. A ua hānau 'oe i Kaupō?

MA: Kaupō.

KM: Hmm. Makahiki 'oe i hānau ai?

MA: You no like take me go movies tonight eh [chuckling]?

KM: No [laughing].

MA: Nineteen-sixteen.

KM: O pōmaika'!

MA: Pau ka pono, hopena, luahine [chuckling].

KM: A'ole loa!

MA: Kāhi manawa, poina.

KM: 'Eleu ma ka no'ono'o.

MA: Ke wau nānā, ma ka helehelena, I look at people, "I know you, but I cannot remember your name."

KM: But you are entitled, look at you, hānau i 1916.

MA: Uh-hmm.

KM: How many things you've seen, none of us will ever see. So you hānau at Kaupō, and you had brothers and sisters?

MA: I have brothers and sisters, there were thirteen of us. Well, fourteen, one died. Now I was just thinking, I have brothers that died and now three sisters. So a few of us. My oldest brother is still living, 97 years old. . .

KM: Oh. . .! You folks all strong 'ohana then. Lō'ihī ka makahiki.

MA: Kolohe wau! [chuckling]

KM: [laughing]

MA: My grandfather lived until he was 92. And my grandfather was still walking, and hā'ule, you know. He was still running the ranch. In the meantime, after everybody went, my father was still living there, but we had moved. My mother had 'āina, so we moved, built a house, and my father had more 'āina. Then uncle, my father's oldest brother was living over there. His wahine was a school teacher at Kaupō. My grandfather lived by himself, but some of us lived with him, on and off. We live over there, when we were tired, we go home, another one comes over.

It just so happened I had a brother over there, and that day my grandfather was walking around checking the horses, and he fell down. So my brother—a younger

- one—he ran home and called my father. They came. Those days we had a Model-T, so he went, got my grandfather. He was alright, but limping. So I don't know how...those days no more alanui, so how they got across... [shaking her head] I remember I had a sister, sick, they carried over this trail. But how they got my grandfather over? I wasn't home, I was away at school. But they took my grandfather to Wailuku. Aunty, his other daughter was living in Wailuku. And he was in the hospital for a couple of months, and then he died.
- KM: Hmm. From Kaupō, was it the standard practice, how did your family come around? Did they go out Kahikinui, or...?
- MA: We came through Kīpahulu. We only went around Kahikinui...it was all horse trail, and they went to Kahikinui when you lawe pipi. Or if you going to 'Ulupalakua or Kahikinui. But most of the time, we were going to this side of the island. We came to Kīpahulu, and you had to kāhea, make arrangements, a car to be over there to pick you up.
- KM: Yes.
- MA: Or if people coming to Kaupō, they call you, "I'm coming. I'm leaving here at 8 'o clock." Then we'd be there with the horses waiting for them.
- KM: I see. So from Kaupō through Kīpahulu, no more alanui ka'a?
- MA: No, those days, no more.
- KM: So it was ala hele?
- MA: Yes.
- KM: And you folks would ride horse?
- MA: Ride horse. We want to go very badly, we'd walk. But usually we had animals to go.
- KM: Hmm. Where was the road, when you were a child say, up to 10 or 15 years old, where did the road go out to? How far did the alanui ka'a go?
- MA: Well as far as I know, when I came here [Ke'anae vicinity], already had road. But they said from Kailua to Ke'anae, it was trail. Ke'anae to Nāhiku, some place, had a car road.
- KM: Yes, at Kopili'ula.
- MA: Yes. And then I guess in Hāna to Kīpahulu. At Kaupō, we had our own car road, our side. From up our house it went down, about three miles of road. There were about four Model-Ts. We had one, the store had one, my uncle had one, and the Smith family had one. [smiling] We had these Model Ts, we went store, we went church, only in this place.
- KM: So how did they get the ka'a out there?
- MA: Ahh, we had boat once a month.
- KM: Hmm.
- MA: And the boat came. The boat didn't come in the harbor. The boat came, anchor outside, and on the small boat... I was big enough to know. Not ours, ours was already there, but that car that they brought, they put two of these small boats with the planks across, and they put this car, and they took 'um. Do you know where Mokulau Church is? The landing is way over here by the pali side. But Mokulau

Church is over there, where you go down to 'Ili'ili.

KM: 'Ae.

MA: And so the boat came in as far as can go, and then the people just dragged this car on shore.

KM: Amazing, yeah!

MA: I saw that.

KM: Hmm. So four cars came, couldn't drive out, so they brought 'um on the boat...?

MA: You bring 'um on the boat and land over there.

KM: What the moku pipi, like Humuula or what?

MA: Humuula or what ever. They take 'ukana from island to island. Once a month, I don't know if it came to Ke'anae also. But once a month the boat came to Kaupō. So this boat came. Like out there, then they load on the small boat and come inside. They get this boom...and sometimes when we come home from school, and it happened to be boat days, and my father would call. The school would put us on the boat at Kahului. We'd go over there and come through this way. then when the waves go down, the boat goes down, and you hanging on the boom [chuckling]. The landing is small, the steps only about like this [gestures depth with hands].

KM: So about two and one-half feet wide.

MA: Go down. We're on the boat, it goes down, we catch the rope, before you catch your balance, the wave goes down and you hanging in the air. Then the boat comes back and you get your balance. Oh, we looked like monkeys.

KM: O, hau'oli nō ho'i!

MA: But that was the fast way to reach home.

KM: Oh yes. Like you said, before, the road only went out to Kailua, then pau, you have to use the trail come up mauka, and then down to Kopili'ula.

MA: That's right.

KM: And then the rest of Hāna.

MA: Yeah. Then from what I understand, on this side, they had prisoners open the road, up where the YMCA is now.

KM: Yes.

MA: But going to Kaupō, it was local labor that was working on the road. But they didn't have machines, everything was by hand. You hang on the rope, and all that.

KM: Hmm, nui ka hana!

MA: The best they had was a tractor for push the lepo.

KM: Hmm.

MA: But all was hand labor.

KM: Amazing.

MA: Yeah.

KM: So when did you move out to this area?

MA: When I found a husband [chuckling].

KM: Oh! Now, your kāne, he hapa Hawai'i 'oia?

MA: Hawaiian-Chinese. A-t-a-i.

KM: His 'ohana, pili lākou me nā 'ohana o kēia 'āina?

MA: Well, I understand my father-in-law was from Maunawili, Kailua.

KM: Oh!

MA: How he came over here, I don't know. But he had a sister that was married to the Akiu family. I don't know if he came because of the sister or what. But he had a younger brother that came here too, and married a girl here. He went by the name of Akoi.

KM: Oh yes, I saw the name Akoi, makai at the church, pā ilina.

MA: Yes. And I think my father-in-law, Atai was his middle name. So Atai Akoi, but he went by the name Atai. But he came from Honolulu with his wife. And I hear he got the homestead down here.

KM: At Ke'anae or Honomanu?

MA: Yes, Ke'anae. That's the story I hear.

KM: Okay.

MA: And his brother and the wife lived with him. . . Then he gave up his homestead to the brother, and moved to Honomanū [as pronounced]. In the mean time, he had bought a place at Honomanū, and they lived at Honomanū.

But Akoi, we call him, Ah Ling, his wife was from Wahinepe'e side. She was the mo'opuna of 'Īkoa. And 'Īkoa had a big 'āina up there [Royal Patent Grant 1396]. They still have ilina up there.

KM: I've seen 'Īkoa's name in some of the old land documents, and when I went up Wahinepe'e road, the family pā ilina was pointed out to me.

MA: Yes, there used to be plenty of people there.

KM: In the packet of maps I've left for you, you'll see those areas, and some of the grant lands indicated. Also, there's Register Map Number 2467, it's the old Honomanu map. And kūkū, e kala mai, lohe 'ana wau i kou pū 'ana, Honomanu ai 'ole Honomanū?

MA: Well, ko'u hele 'ana mai, a maopopo, Honomanū. But, 'ōlelo mai ka Bishop i ka wā mamua, Honomanu. Ka home kēlā no ka po'e manu.

KM: Ā!

MA: They say Honomanu. But for ka po'e kama'āina, Honomanū.

KM: 'Oia ka lākou pū 'ana?

MA: But, ka pololoi o kēlā inoa, Honomanu.

KM: But ua lohe 'oe i ka Honomanū, 'ano drag out...kō 'ia ka ū, e?

MA: Honomanū. Mai ku'u manawa mua i lohe ai kēlā inoa, o Honomanū.

KM: Hmm, interesting.

MA: But 'ōlelo mai ka Bishop, They said, inoa, a'ole pololei. Honomanu, ka home kēlā no ka manu.

KM: Hmm. Nui paha ka manu mamua? He manu 'iwa paha, ua'u paha?

MA: To me, it was no different than other places, like nō. Maybe mamua loa.

**Discusses residency, land and water use, fisheries,
and collection of resources in the Honomanū vicinity.**

KM: 'Ae. This is a 1909 map of Honomanu. [pointing to various reference points on Register Map No. 2467 (portion of map cited on next page)] Here's the kahakai.

MA: Uh-hmm.

MA: We were over here on this side [the Hāmākua Loa side]. According to my father-in-law, he said he was over here [on the Hāna side]. But then the County wanted the place, and he didn't want to give, but they were going to condemn. He had a place, they were right along side. Punalau comes over there. There was a little [looking at map]...

KM: Here's Punalau, right here, the little stream side.

MA: We were right by this kahawai, so right around over here.

KM: This says Lot 5-A. Was there taro land there also?

MA: That... Is this the road?

KM: Yes, this is the alanui.

MA: Well, accordingly, my father-in-law owned the land, and it went way up here. So the house lot was over here, and this was all taro patch (lo'i). But he leased taro patch across, over here, across the kahawai.

KM: Hmm, by the pali side.

MA: Yeah, but later on, sold that place.

KM: They also have some little names like Papaiki, Niuli'i.

MA: Hmm, I don't know.

KM: Yeah. But you knew Punalau?

MA: That's right.

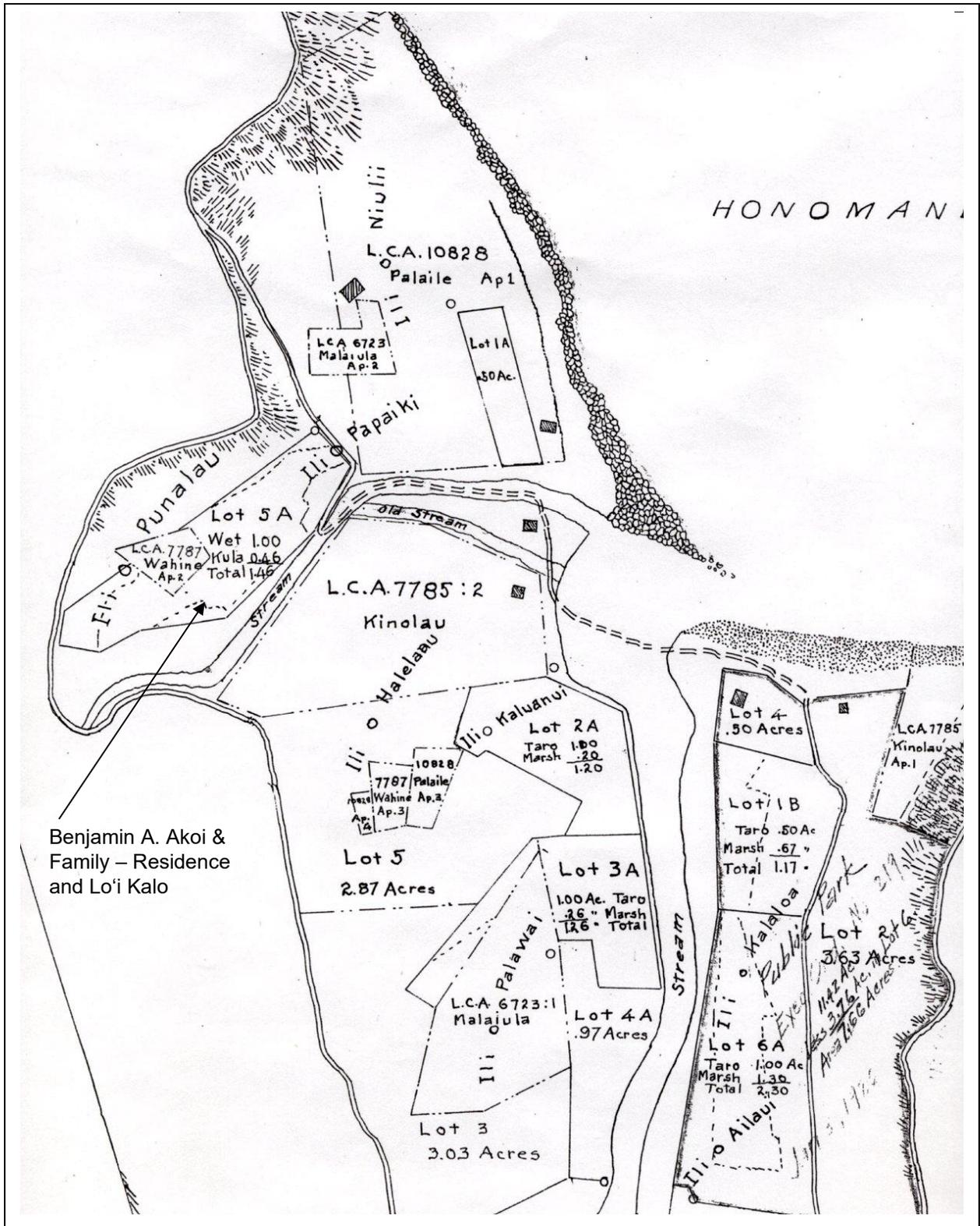
KM: So this is Punalau, ma'ane'i.

**Water was flumed from Punalau Stream to the 'auwai and lo'i kalo
of the family. Stream was also the source of drinking water.**

MA: That's where our water came from. The water for the taro patch (lo'i). It came, and had a ditch across the road, and my father-in-law flumed water to the 'āina.

KM: Hmm, so he would flume, or was it 'auwai.

MA: He made a flume, from the end of this place. Because they had to get the water away from the road. The water crossed the road and came down to this place. So he came, went down the pali, he put a flume across the kahawai. It was long, I think from over here to down at the road. Maybe not that long.



Portion of Honomanu Valley (Registered Map No. 2467) Showing 'Ili of Punalau, Neighboring 'Ili, Kuleana and Homestead Lots.



Portion of Honomanu Valley; 'Ili of Punalau now under growth of Hau Trees (KPA Photo No. 1437)

KM: So maybe 150, 200 feet?

MA: He made.

KM: Wooden flume?

MA: Yeah.

KM: Nāna no i hana kēlā hā wai?

MA: Him and the boys. They made it across, and then fall down to the edge of his 'āina, and that's how we got the water for the lo'i. In fact, we got our drinking water from up there, up side the pali. So they piped the water, came across the kahawai, by the bridge. That's how we had our drinking water.

KM: Pehea kēlā wai, momona, sweet nō ho'i?

MA: To me it was clean. Of course now with all the hippies around, you don't trust to drink anything.

KM: 'Ae pilikia.

MA: But then, nobody bothered, because we got the water from on top of the spring. And that's the same kahawai that goes down where it crosses the road, and that's where

we took for taro patch (lo'i). It's cold, fresh water.

KM: Hmm pūhau, real cool.

MA: Yes.

KM: So your father-in-law ended up down here. Did you stay down here some, with them?

MA: When we first got married [in 1936], we stayed there with them. And then when I had two children. Then my father came one time and he saw a flood [smiling]. My father said this is no place to live with children. And then there was water all over. You have to be alert, what you are doing because the kids running around.

KM: 'Ae.

MA: So my father asked my father-in-law if he didn't have any other place? And my father-in-law said he had this place up here.

KM: This 'āina here, where we are?

MA: Yes. So he said "Why don't you build and move away?" My father-in-law said... My husband had an older brother, and sister, and he had a hānai brother. My father-in-law had a sister who died from child birth. So they hanai'd this boy. So my father-in-law said, "The first one go build a place, he can have it." So my husband started to come and clean. So within the year we had... My house was further back then.

KM: Is it the old house back there?

MA: The old house was here where the garage is now. But that [over there] is the garage from the old house. The olden days people...people now hele no kū ma ka puka. But my father said, "A'ole, kū ke ka'a ma'ō..." [chuckling]

KM: 'Ae.

MA: Yeah. And so that's how. So we moved, I had two children when we moved up here.

KM: Hmm. What year did you marry?

MA: Thirty-six.

KM: What is your kāne's name?

MA: Benjamin Achoi Atai.

KM: Oh, is he namesake for...? Who was his father.

MA: Ben Atai.

KM: Okay. So Akoi and Achoi different.

MA: Yeah. My father-in-law went by the name of Atai, until they had that finger print in thirty-nine or something. He wanted to go Akoi. I said, "I'm not going to change my name, and my children." Those days, it cost money! So we stayed like that. In fact, the rest of his...my husband's older brother has a different name, Akai.

KM: Oh you're kidding?

MA: . . . I guess that's how the people were in the olden days. Those two are brothers, but they both have different names. We don't know how or what. But now I realize that maybe it was like that.

KM: Hmm, interesting. Did you ever hear stories from your in-laws or any of the old families about Honomanu? Like are there places that they would go 'ohi 'ōpae, hīhīwai, or things like that?

Punalau Stream formed a muliwai (estuarine pond system), which the family used; native fishes, 'ōpae 'oeha'a, and koi were caught in the area. The family also went to the uplands for 'ōpae and hīhīwai.

MA: There were different places, not... Honomanū was... At Honomanū, the sea water went in. And my father-in-law used to raise koi in the river. And the people never bothered, not like today. If you go in there, we used to catch the 'ōpae 'oeha'a. You hardly found this kind 'ōpae, now. We went other places. We came up here or went to the other places, those regular kahawai to go catch 'ōpae. We came up here to the arboretum to make hīhīwai. But right there in Honomanū, because there was a spring not too far up, and came down, and half of this kahawai was sea water, going in.

KM: He wai hapa kai?

MA: Yes. And he would raise koi.

KM: How about awa or 'ama'ama?

MA: Outside in the ocean, yeah.

KM: Oh, did they make a muliwai pond inside and bring the little fish in with the koi?

MA: No. He had a fishpond in his yard. [thinking] But now, I don't know what they had inside. Maybe he had some koi, but he raised most of the koi in the river. That's the first time I saw this kind of colorful fish, and all that kind. It was in this main river and people didn't bother.

KM: Ua 'ai paha 'oia i kēlā koi?

MA: I think so. Poina.

KM: You never eat [chuckling]?

MA: I think we ate, because he went and get this fish for medicine. if somebody was sick, he had to go get the blood from the koi or something. So they would cook this fish.

KM: I see.

MA: Most of the time they make steamed fish or soup.

KM: 'Ae. I wonder if that's a Pākē, Chinese medicine?

MA: I really don't know. But when certain people, I don't know what kind of sick. "Hele nānā koi, hāpai ke koi." I don't know, they make puka on the head to get the blood. Those days, we never pay attention.

KM: Hmm. So mamua, kēlā makuakāne, ua hana lā'au 'oia? Lā'au Hawai'i?

MA: A'ole, but maybe in their own way.

KM: Hoihoi loa! So you came out here, male 'oe i kāu kāne, a hānau keiki. 'Ehia mau keiki?

MA: 'Elima. 'Ehā keiki kāne, ho'okāhi kaikamahine. Kukapaila e!

KM: Maika'ī! Ua hānau keiki 'oe ma ka hale?

MA: A‘ale, hele i ka hakupila. A‘ale wau mamake hānau ma hale!

KM: Ihea ka hakupila?

MA: ‘Elua i Wailuku, ‘ekolu i Hāna.

KM: O, lō‘ihi ke alahele.

MA: ‘Cause kēlā manawa, loa‘a alanui ka‘a. Hele ‘oe i ke kauka. But kāhi manawa hele wau i ke kauka ‘oko‘a. ‘Ōlelo mai ke kauka, na‘u no hānau kāu po‘e keiki, hele mai ia‘u. That’s why, ‘elua ka‘u keiki i Wailuku, a kekāhi ‘ekolu, i Hāna. Ka‘u keiki mua, a‘ole wau maopopo, hānau ‘ana wau.

KM: Hmm [chuckling].

MA: A ku‘u kāne, hele i ka hana. Hele i ka pule, a‘ole hoi mai. No laila Pōakāhi, hele ‘oia i ka hana, hele wau noho me ka ‘ohana i Hāna. A hoi mai ‘oia Pōalima, pau ka hana, a‘ole wau hoi mai. Ho‘okāhi hele hou ka hana, a ‘elua pule, hānau wau. Ku‘u hānau ‘ana, kēlā pō hānau. ‘Ōla‘i, thunder and lightning!

KM: Oh!

MA: Hele wau i ka hakupila, a hānau wau i kēlā lā. Kokoke ‘ekolu pule a‘ole hiki ia‘u ke hoi mai. A‘ole alanui. Hiolo ka alanui.

KM: A no ka ua nui, kahe ‘ana ka wai?

MA: ‘Ae, i ‘ane‘i nei. So hoi mai kāu kāne, a‘ole hiki ho‘iho‘i mai ia‘u me ka pepe, halihali ma kēia ‘ano alanui. ‘Ekolu pule mamua o ko‘u ho‘i ‘ana mai.

KM: Hoo! So ua noho ‘oe i Hāna?

MA: Noho wau i Hāna me ka ‘ohana.

KM: Hmm.

MA: Weliweli e! [chuckling]

KM: ‘Ae. Mea hoihoi loa! A pehea ka inoa o kēlā keiki?

MA: Hillary.

KM: Hmm. A‘ole pili me ka ‘ōlapa ‘ana o ka... [chuckling] ‘ōwaka ‘ana no ka lanī?

MA: Ku‘u uncle, ka mea wau i noho like ai, hana a hoi mai. Ku‘u hoi mai ‘ana i kauhale, a ‘ōlelo, “He‘aha ka inoa o kēia keiki?” ‘Ōlelo mai nei, mamake wau kēia inoa Hawai‘i, Keli‘inaue...” A‘ole wau mamake inoa Hawai‘i. Ku‘u manawa ‘ōpiopio, ‘ōlelo mai ku‘u mama, “Kona manawa hāpai ‘ana, ninau ho‘okāhi aunty.” Ninau mai, “Hānau kekāhi kaikamahine, hiki ia‘u ke hā‘awi inoa?” Kēia aunty, a‘ole ona kamali‘i. So ‘ae ku‘u makuahine. Ka manawa hānau ai ku‘u makuahine... I think ku‘u aunty i kēlā manawa noho ‘ana i Waikapū, plantation. The boss, move from this plantation to the other plantation.

KM: ‘Ae.

MA: Hānau ku‘u makuahine i kaikamahine. Ku‘u aunty, kona kāne, he Kelamania, so kāhea ‘ia Wilamina, a ka inoa Hawai‘i, Kawehiokaolalani.

KM: Beautiful.

MA: Maopopo wau, lohe wau kēlā inoa, but a‘ole wau kāhea ‘ia inoa, Mina wale no. Kahea ‘ia wau Mina.

KM: Hmm.

MA: So hele a i ke kula ki'eki'e, a noho wau me ia. Kēlā manawa ai 'oia i Lāhaina. So hele aku wau noho me ia. A kāhea mai nei ia'u ma kēlā inoa. So maopopo ia'u, ko'u inoa kēlā. Kahea mai nei 'oia ia'u, pane wau. Ho'okāhi mahina paha, mai. A'ole wau maopopo, a'ole hiki ia'u ke hele i ke kula, any kind.

KM: O 'oe?

MA: Yeah. So I don't know, pehea lā? Lāua kāhea aku, hele mai ku'u mama. So ho'okāhi pō hele mākou i kēia wahi. Pō'ele kēia hale, kukui hele pō wale no. Wau maka'u, a'ole wau i maopopo. So, ho'oponopono, a 'ōlelo mai kēia inoa, a'ole maika'i. Pehea lā 'oe i lo'a kēia inoa? 'Ōlelo mai ku'u makuahine, "mai ku'u aunty, kēia inoa." Hele 'oia i kona pā hale, nānā, no'ono'o, "O kēia inoa, a'ole maika'i. 'Ōki 'ia kēlā inoa." So ka manawa lo'a au i ka'u kamali'i, koi mai nei nā po'e pau loa, inoa Hawai'i. 'Ōlelo wau, "A'ole wau mamake inoa Hawai'i, no ka mea, maopopo wau ka 'eha'eha 'ana ka hā'awi 'ana." No laila, ku'u kamali'i, a'ole lo'a inoa Hawai'i. Ku'u kaikamahine, po'o pa'akīkī ka'u kāne. Na'u no i kāhea inoa o ka'u po'e kamali'i keiki kāne. No laila, kāhea 'ana 'oia i ka inoa kaikamahine. Kahea 'ia ka'u inoa, kona inoa, o Kawehilani.

KM: Hmm.

MA: So after it went through, I didn't want to change.

KM: So your children, you never...?

MA: They said, "How come your children no more Hawaiian name?" I said, "After what I went through, I don't want to." Because a'ole wau maopopo kāhi i hele ai ho'oponopono i kēia manawa, e.

KM: 'Ae. A i kēlā mau lā, o nā po'e kahiko, he mau kapu e?

MA: Yes.

KM: A i kēia manawa, a'ole mākou i maopopo inā pono ke 'ai i kekāhi mea, ke hehi i kekāhi wahi.

MA: Yes.

KM: Nui no nā kapu.

MA: Yes. Pono e ho'oka'awale.

KM: Hmm. Mea hoihoi loa kēia!

MA: [chuckles]

KM: These things are so important because today, the children, 'ano huikau kekāhi.

MA: But ke wala'au wau i kekāhi, "Ho'omanamana wale nō!" But we went through this. And me, it's kind of spooky, I wouldn't want to see my family go through that.

KM: The 'eha, kaumaha.

OM: 'Ae.

MA: Because ai 'oe maopopo ka po'e ho'oponopono i kēia manawa. Maika'i paha, a'ole paha [chuckling].

KM: Yes. [pauses] So you folks moved up here. And what is the name of this place, is there a special name to this area?

MA: Lohe wau i kekāhi inoa, Waia'ōlohe. But I don't know if this is Waia'ōlohe. They get plenty small names.

KM: Yes, the 'ili 'āina. I've seen the name makai, near the lo'i, Waia'ōlohe.

MA: 'Ae, 'oia kēia muliwai, Waia'ōlohe. But aia no kēia wahi, Waia'ōlohe? Get plenty little names.

KM: Yes, and these names all had stories.

MA: Yes.

KM: Kūkū inā makemake 'oe e puhi, e puhi 'oe. 'Ike wau i kou paka.

MA: Nanea kēia kole 'ana, poina wau i ka paka [chuckling].

KM: Maika'i. I didn't want you to think, ah...

MA: No, no.

KM: But Ke'anae, 'oia ka inoa o kēia ahupua'a?

MA: Yes. Ke'anae, and yet, li'ili'i loa ka po'e ma'ane'i. Hele i Wailua, hapa nui ka po'e ma ka Wailua. Ai na'e ke Ke'anae kēlā. Hapa nui ka po'e ai ma kēlā 'ao'ao.

KM: Hmm. O Wailua, he ahupua'a, ai 'ole he 'āpana iloko o Ke'anae?

MA: A'ole maopopo.

KM: Hmm.

MA: But ke 'oe wala'au Ke'anae, and then Wailua, pau loa. But ke hele mai 'oe i Ke'anae, "Aihea o mea? Ai i Wailua." So I guess the whole name is Ke'anae, but they have this Wailua, and then over there is 'Ōhia. And yet they are all in Ke'anae.

KM: 'Ae. What were the things that were being done by the families when you were younger? 'Ike wau i kēia moena. Ua ulana paha?

MA: Ike wau ka mea, ku'u makuahine, ulana moena.

KM: Kou makuahine ma Kaupō?

MA: Yes.

KM: Pehea, he ulu hala paha ka 'oukou?

MA: A'ole, hele mākou, ma'ō a ma'ane'i. Inā hele ma'ane'i, maika'i ka lauhala, hele mau 'ana mākou i laila. No laila, Kaupō, 'elua wahi i ku'u manawa. I ko mākou hale, ai uka loa i ke kuahiwi, ho'okāhi kumu lauhala ma kēlā wahi. Hele mākou 'ohi ma laila. Inā a'ale, hele mai mākou i Kīpahulu, he wahi 'ohi lauhala. Hele mai mākou i Hāna, he wahi hele i 'ohi lauhala. Kēia manawa, a'ole i kēlā po'e kahiko loa no. Pau ka pono, komo ka holoholona.

KM: 'Ae pau i ka 'ai 'ia.

MA: Yeah. So hele ku'u makuahine 'ohi lauhala, ulana 'oia i kēia moena, 'ōlelo mai "A'ale lawa ke koana, hele kula mākou koe koana, pau kula ka hana ku'u makuakāne, hele mai noho pākī lauhala. Kēia manawa 'ōlelo mai noho mai o mea, "Mahu!" Ka manawa 'ōpiopio, hana like mākou e!

KM: 'Ae. . .

MA: . . .Hana like mākou. Ka mea wale no mākou a'ole hana, ke koana pāpale, no ka

mea li'ili'i, o moku. But nā moena, nā mea like 'ole, hana. Ko mākou hale, hale nui, lumi ho'okipa, me kēia nei paha. Ka lauhala, piha. Ka lumi 'āina, me kēlā. Puni ka lauhala. Maybe ho'okāhi manawa, ka mahina, 'ekolu mākou, wili moena, lawe a ma'ema'e ka hale.

KM: 'Ae.

MA: Kēia manawa, moena li'ili'i wale no ma'ō a mane'i.

KM: 'Ae. Mamua, nui ka hana?

MA: Yes.

KM: Pehea, i kou wā li'ili'i, hele paha a 'ohi...he loulu paha? Ua ulana loulu?

MA: Hele mākou ki'i, but a'ole wau i maopopo ka hana 'ana. Maopopo wau ka hana 'ana o ka lauhala ke'oke'o. A maopopo wau ka hana 'ohe.

KM: Ka 'ohe?

MA: 'Ohe.

KM: Ua 'ili 'oe i ka 'ohe?

MA: Hele ki'i ka 'ohe. Lo'a nā 'ohe 'ano like 'ole e?

KM: 'Ae.

MA: Hele a 'ohi i ka 'ohe Hawai'i. Inā hele a 'ohi i ka 'ohe Kepanī, pōkole loa ka puna.

KM: 'Ae.

MA: Ka 'ohe Hawai'i, lō'ihi ka puna.

KM: 'Ae, so kēlā 'ano...

MA: Lō'ihi ka puna. So hele 'oe ki'i kēlā, ho'i mai 'oe ho'omākaukau, kupa a kaula'i. A hiki iā 'oe ke...'ano ke'oke'o.

KM: He'aha ka mea 'au i ulana ai me ka 'ohe?

MA: Kāu mea mamake ai. A hele 'oe ki'i mai'a, ka 'iwa.

KM: 'Ae. so the thing to make designs?

MA: Yes, yes. Most times, this ohe is only for trimming.

KM: So the design, pāwehe?

MA: 'Ae, like me ka lauhala ke'oke'o.

KM: And you use the fern also?

MA: 'Iwa, just like... [thinking]

KM: 'Ekaha?

MA: 'Ekaha is too short, just like used for small decorations. But 'ekaha, you can nalo pāpale, any kind. You go kuahiwi.

KM: So the 'iwa is different then?

MA: Yes.

KM: He mea kanu Hawai'i?

MA: Yes, li'ilii'i, me kēia nei paha, but lō'ihī. Something like those reeds in the swamp.

KM: Oh like makaloa?

MA: Yes, makaloa. My brother used to go...I don't know where, but he used to come home with makaloa. And my grandmother used to weave that.

KM: In Kaupō?

MA: Yes. But this 'iwa is same thing, up the mountain. ['Iwa, the *Asplenium horidum*; also called alae.]

KM: So ai kuahiwi?

MA: Yes. When my father-in-law used to work at Olinda, he used to bring it from Olinda. So this guy, Nalapohaku, he said he knows of a place up Waihe'e, where they get that. So I guess different places have it.

KM: How about this side? The kūpuna, ulana lauhala?

MA: Hardly any.

KM: I wonder if too pulu this side?

MA: I don't know. My husband's aunty did. A few people did. I think the old people did, but these young people, no.

KM: Hmm.

MA: You know, hele i ke kula, pau ho'i mai, a'ole mamake.

KM: Hmm. . . [counter 41:17]

MA: [Discussion regarding younger generation who have left the land for years, then return, and bring about changes. (counter 42:50)]

KM: . . .Kūkū, when you were young here, were people talking story about certain places? Or were people still going up to the mountains in these areas here Pi'ina'au, up to Hau'oliwahine paha, or Kikokiko? Places where they would gather 'ōpae. Or did people go gather 'awa?

MA: I don't know if they went for 'awa. What I knew of 'awa was when my boy worked with this guy on the electric line, and they hear about it. So as they went up the ridges like that, they saw, so they brought some home. I tell, "What's that?" "Oh, that's 'awa root." I tell 'um, "You take it home, don't leave at my house." [chuckling]

KM: So when you were young, you don't remember any of those...?

MA: The people went individually, they never went make known.

KM: They didn't advertise, ho'olaha?

Discusses gathering 'ōpae, 'o'opu, and changes in stream resources; and collection of pūhi and other near-shore fishes. Introduced prawns had significant impact on the native stream fish.

MA: Yeah. When I first came here, I drove. So when my mother-in-law wanted to make 'ōpae, mamake hele, because the men folks, they work. So lawe wau a hele mākou by the arboretum, what ever they call that.

KM: Is that Kaumahina?

MA: No, no, down here.

KM: Oh the Ke‘anae Arboretum.

MA: Yes.

KM: Pi‘ina‘au, the road goes up there, right?

MA: Yes, that used to be the road over there. So we would go there, I took them up there, they go make ‘ōpae. And we went to the other side of Kaumahina... [thinking]

KM: Wahinepe‘e?

MA: No, before Wahinepe‘e... [thinking] The next kahawai next to Wahinepe‘e... thinking] Ha‘ipua‘ena, makai of the alanui.

KM: Oh, Ha‘ipua‘ena.

MA: I used to take them, and they knew that stop over there, and they go down the pali, and over there on top of the waterfall, oh, they make ‘ōpae come up, puka by the road. So I drop them over there and I go up by the road, wait.

KM: Hmm. And they kā‘e‘e [gestures using a scoop net]?

MA: Yeah, they get ‘upena. They go up there, get enough for eat for a week or so.

KM: Hmm. What did they make their ‘upena out of, still olonā?

MA: No, they go buy net from the store.

KM: Hmm, cotton.

MA: Had that regular ‘upena, yeah. Only thing, you make the thing [gestures net hoop].

KM: The ‘apo, stick hoop.

MA: Yeah, and they make the bag [chuckling].

KM: Interesting. So these are the ‘ōpae kahawai? [begin track 2]

MA: Yes. Then afterwards, they put in these prawns, all pau. No can go catch ‘ōpae.

KM: Do you remember when the prawns were coming in?

MA: I think after the war time, yeah.

KM: So after the war?

MA: Yes.

KM: So before the war time, you could go for the ‘ōpae, a nui ka ‘ōpae?

MA: You can go anytime. ‘Ōpae, ‘o‘opu, any kind. Now you go for ‘o‘opu, the prawn take your hook, pa‘a under the stone. You no get nothing!

KM: So you folks went after ‘o‘opu also?

MA: Yes.

KM: What kind of ‘o‘opu?

MA: They get different kind, but they like the white kind. Nākea, nāpili, and something else, I don’t remember. But my father tell us that’s snake, so we don’t like that [shaking her head].

KM: [chuckling]

MA: Even when we go fishing. We catch pūhi, them, they make the...I forget the name. Some, they lāwalu. Pūhi paka, they dry. But I don't eat that kind of thing [chuckling]. My mother used to like that. And my brothers used to catch pūhi for go palu 'ulua.

KM: 'Ae.

MA: They never bring home, but when they tell they throw away the pūhi, my mother said, "Why don't you bring the pūhi home." But my father look, "that's snake." So when I came over here, I eat anything, but I never ate pūhi.

And I used to go fishing, and I'd see this lady put her hand like this. [Gestures holding the palm of her hand up with the finger extended and space between them – a native method of catching young eels.] And the pūhi all come up. Pūhi 'inikiniki they call that.

KM: Yes, so they come between the fingers and they squeeze them?

MA: Yes. They put 'ōpihi or hā'uke'uke in the palm, over here. And the pūhi, they come to eat.

KM: So the pūhi come in between the fingers like that, and then when you get the hand full...?

MA: You squeeze 'um. [shaking her head] Weliweli!

KM: [chuckling] But these are little pūhi?

MA: Yes, small ones [gestures a few inches long]. In fact, the kids used to come to school. It's mo'a (cooked), and they hold it like this [gestures holding it above her mouth, and dropping it in to eat]. Ahhh [shaking her head]!

KM: So you not 'ono for that eh?

MA: [shaking her head] My father always said, "Snake."

KM: Kūkū, how did you folks, the 'ohana ...the 'ōpae, 'ai maka wale nō?

MA: No, kupa.

KM: How did they prepare them?

MA: They washed it, pau, and then they put water and salt, and boiled it. And then ho'omalo'o. Then the raw one of course, they cleaned, and the big kind, they hemo the po'o.

KM: 'Ae, no ka mea lo'a kēlā laina eh, ka lepo.

MA: And sharp.

KM: Yes. And how about the 'o'opu? 'Ai maka or kupa?

MA: Lāwalu. They wrap in the ti-leaf and cook. Weliweli!

KM: But you don't eat that [chuckling]?

MA: When my younger boy was home, then I go hook 'o'opu. I would go to Honomanū. Down here [gesturing to the muliwai at Ke'anae], you only hook 'o'opu. But if I go to Honomanū, and can hook āhole too. So I can eat the āhole, and he can eat the 'o'opu.

KM: Hmm.

MA: Now they tell me, “you not going to hook ‘o‘opu?” I say, “Myron’s not home, I don’t go. Because if I hook ‘o‘opu, I don’t like to throw away, because I know he would eat it.”

KM: Hmm. Ua ‘ōlelo mai kekāhi kūpuna, kēlā ‘o‘opu, ‘ano like me ka mo‘o e. So a‘ole ho‘iho‘i i ka ‘ai ‘ana.

MA: Uh-hmm. As long as it’s slimy, it makes me think of a snake.

KM: Hmm. Were there stories that were being spoken about certain places. Like you know, people talk about heiau or ilina. Were there things that were pointed out to you when you were younger, on this ‘āina here?

MA: Well, they talk heiau, but my mother always told us to “Leave the heiau alone. How you worship in your church, the old people worshipped in the heiau.” We used to walk to school, over one mile, and the best sweet guava is on the heiau, or the best sweet mango is on the heiau.

KM: [chuckling]

Heiau, ilina ,and old sites should be respected and left alone.

MA: “No hea mai kēia kuawa?” “Down by the heiau.” “Lālama aku nei, kiloi pōhaku...” We can go pick up all kinds, but we cannot throw stone, and we must not go play on the heiau. So when I came kupuna [in the schools], they wanted me to teach the children about heiau. I said, “I cannot, I don’t know.” “How come you don’t know?” “My mother told us to leave the heiau alone. Just like how you worship in your church, the old people worshipped on the heiau.” So we never went. If we went, we stayed on the edge, “Wahi pule kēia nei, wahi hiamoe kēlā...” So we never go play on the heiau. There were several heiau from the school to our house, but we never go on the heiau. So people ask me about the heiau, I say “I cannot tell you because my mother always told us to stay away from those places.

KM: Waiho mālie.

MA: Yes.

KM: Did you folks go mauka, kuahiwi, Pi‘ina‘au like that, up here?

MA: With my husband, I used to go. We go catch ‘ōpae and all that kind. That’s why I know where John Plunkett lived or where the plantation guys lived.

KM: Yes. What did your kāne do?

MA: He used to work on the road, County.

KM: Oh cantoneer like.

MA: His father was a cantoneer. Those days, only one guy works. But my husband was with a group. In fact, he died as an operator, tractor operator. Those days they had machines. He was the first tractor operator, or whatever those machines were that they had.

KM: Yes. So your kāne didn’t work for EMI?

MA: No, no, he worked for the County. I think from CC Camp, then the road. His folks were good friends with Harold Rice, and Harold Rice was a big shot, those days. So they got good jobs.

KM: Hmm. Yes, he was like in the Territorial Legislature.

MA: Yeah. So when they had PWA and all that kind, he worked, and Harold Rice sent him home. . .

KM: This is so good, thank you.

MA: Pololoi paha, a'ole paha? But that's what I know.

KM: Yes, this is your mo'olelo, what you know.

MA: Other people, may be they look, "Oh ho'opunipuni!"

KM/OM: No.

MA: I'm only telling what I know. If I don't know, I say "I don't know."

KM: Yes. You know, do you remember if there was a big earthquake, 'ōla'i, out here in '38 or something?

MA: [thinking] It was in '37.

KM: Okay. Was there a kai hō'e'e, tidal wave?

MA: That one was April fools, '46.

KM: Okay, and ua hala paha kekāhi po'e i kai nei?

MA: Yes, they found our two people. But in Hāna, they're still some missing that they haven't found till today.

KM: Hmm.

MA: That Ducen family, down at Hāmoa. This one over here, right down here, the old man... The lady had gone to church in the morning. You know some times you get up in the morning, and you go to church. On the way home, she heard this crackling, and she jumped on the porch of this house, and then she saw the bushes and the house going. Then she saw the old man. He was deaf, so he didn't know. They found him under the roof of the house.

KM: Hmm. What was his name, do you remember?

MA: Walter Huddy, 'ohana to this Roback. I think his wife was a Roback or some kind of relative. The other one was a Tau'ā lady, Helen. Kanamu Tau'ā's wife.

KM: Yes, Kanamu's wife.

MA: They lived down there. Now she ran, with her baby, she ran from the tidal wave, not knowing what a tidal wave was. And when the wave receded, she went home to get the baby clothes. She left the baby with someone and went home, and got caught in the next wave.

KM: 'Auwē!

MA: She got hurt, and they got her, rushed her to the hospital and she died that evening. So we had the services for these two people that evening.

KM: Hmm. Did you folks go down to the church at Ke'anae? Was that the church of the families, or you didn't go to that church. [begin track 3]

MA: We were at the Catholic Church, St. Gabriel.

KM: Hmm. . .

MA: [Brief discussion of things taught in the schools as a part of the Kupuna program.]

KM: . . .Did you folks go up to gather lā'au, or limu wai in the kuahiwi? Some times they say that the limu wai were used for medicines. Did you folks ever...?

MA: I never did learn medicines like that. At home when we grew up, my mother used to...if you had a very bad cold, she would get 'ihi and sweet potato. Raw, they used to grate that. Though I don't know how they prepared it. But she said, "this is only for us. A'ole wala'au i kekāhi po'e."

KM: 'Ae.

MA: Then if you went and get, "Hele 'oe ki'i, 'elima, 'ehiku..." It was an odd number. You go get something and bring home, and they would prepare it. And whatever my mother did for us, she tell "A'ale wala'au i kekāhi po'e." So when people said, "Did you folks ever use Hawaiian medicine?" I said "no." And whatever we used, was for our own selves, we were not to tell other people.

My grandmother tell, "Hele ki'i..." Sometimes my grandmother would tell lehu. You know the lehu from when you cook outside?

KM: 'Ae.

MA: Go get the lehu from the kapuahi. For what? If you get nail poke or something and you soak inside this. There was no more road for go to the doctor. There were a lot of things they did.

KM: Those were the kinds of medicines they used.

MA: My mother said, "This is for you, not for other people." So now like when they talk. I knew Ka'alakea well, we grew up together, we knew his parents, and I admire him for what he did.

KM: Yes.

MA: David Ka'alakea. But my mother said, "What she learned was for her own use. We don't go try to heal other people."

KM: Hmm. I think some of that had to do with...mahope, 'ohumu kekāhi po'e, a lo'a ka pilikia.

MA: Uh-hmm.

KM: So mai hele 'oe a hana kēlā mau mea.

MA: All I remember was odd number. You go five or seven.

KM: Yes, piha ke kualima.

MA: Yes. So I know that, go get the sweet potato; 'ihi, the four leaf clover kind. How they did it, I don't know. "Ki'i ka lau 'ihi, o hele ki'i ka mea..." So many, you know. But how they did it, I don't know. I know that they grate the raw potato, and it was for bad cold or something.

KM: 'Ae. I've heard that the 'ihi will help loosen up the flem.

MA: And they no more road for go to the doctor.

KM: And kēlā 'āina, Kaupō me Kahikinui, 'āina mamao loa, wao nahele nō ho'i.

MA: Yes.

KM: So isolated.

MA: I like the privacy. If the roads were better, I don't mind moving out there. But my sister is having much trouble with the generator, what you going do, yeah?

KM: Hmm. And this sister is younger than you?

MA: Younger than me.

KM: She must be close to 80?

MA: Seventy-nine.

KM: Oh yes. Does she have 'ohana with her?

MA: Yes. . .

Discusses huaka'i pō (night marchers), pō Kāne (dark nights of the moon), planting by moon phases, and varieties of kalo that they cultivated.

KM: Kūkū, speaking of huaka'i (going on excursions), did you folks ever hear stories anywhere out here, lo'a ka huaka'i pō?

MA: I never hear over here, but Kaupō, I heard that kind of thing, and my father said "Don't talk." You hear sweet music. You know, sometimes we stay night time, and then nobody home. My mother is cooking by the oil stove, we're sitting down, and we hear this music. You cannot say it's 'ukulele or guitar. It's so sweet. Mama said "A'ale wala'au, a'ale wala'au." And then pau. Then the next day she said, "Ho'olohe mai nei ka huaka'i." Or sometimes my father is sitting on the front porch and when we come outside. As soon as they make the hand like that [raises hand to indicate stop whatever you're doing], we know it's something spooky, so we shut up. And you hear them tell, "A pō Kāne i ka pō nei ..." [chuckling] See there is a heiau not too far from our house. And they said "if you make noise, the thing stop." So I don't know. But that's what they said. So if we hear, we shut up. We listen, we don't even talk to one another. We try to make out what kind of instrument, you cannot figure out.

KM: Hmm. Mea kūpaianaha! Ua 'ōlelo 'oe "pō Kāne." Pehea, i ka wā mamua, ua kanu paha kou makua, ai 'ole ka 'ohana o kāu kāne; ua kanu lākou i kekāhi pō, he mahina maika'i paha?

MA: Well like my mother, mea kanu pua, Māhealani. Nunui ka pua.

KM: Hmm.

MA: And then like potato, certain moons. Certain things get certain moon. I'a (fish) get certain moon.

KM: Yes.

MA: Yes, they had...they mahi'ai and everything, a'ale kanu. It comes this day, pau. Kēia pō, mea hele kanu. So banana had different moon. And I know to plant sweet potato was a different moon. And I know when my mother planted... "Mahealani kēia." She go plant the flowers. Yes, they had different moons for different things.

KM: Hmm. That's what I hear. Even certain times to go 'ohi 'ōpae, hīhīwai paha?

MA: Yes.

KM: You know, the hīhīwai, did they always cook that, never eat it raw?

MA: I always see them cook it, I never heard them talk about eating it raw.

KM: So not like 'ōpihi?

MA: Yeah, 'ōpihi, you eat raw, and the he'e, they slice it up, whatever with the 'ōpihi.

KM: And were you folks planting taro yourselves? You and your kāne mā?

MA: Yes, in Honomanū they had taro patch (lo'i), and then when we came up here, we didn't have taro patch, but my neighbor had. They used to have a poi shop before. They had leased this land. So when they closed the poi shop, they let me use the land, and there were some other people further up here that had plenty taro land. She said, "You like this taro land, you use it. As long as you keep it clean, you don't have to pay." My children grew up working the taro patch.

KM: Hmm, lo'i kalo?

MA: Lo'i, yes.

KM: Ma Honomanū?

MA: Down here. Honomanū we had, but I had babies that time, and I never went to the taro patch (lo'i). My in-laws, my husband and them worked. Until we came up here, long afterwards. Then this lady told me, "You like this six taro patches?" Down over here at Ke'anae [gesturing down to the flats]. So then I had about 12 taro patches.

KM: Wow! What kinds of taro were you growing?

MA: All different kinds, but the said moi was the best taro, but it takes long to 'ō'ō.

KM: 'Ae.

MA: Twelve months like that. We had other kinds, but the poi was not too good. Had ha'akea, piko, lehua, and get different kinds of names. The moi took twelve to fourteen months to 'ō'ō. That was good taro. Then I pulled taro, at least five bags every week. Maybe one or two months I stop, no more taro. But I went five bags every week, pull taro.

KM: And this was 80 pound bag kind?

MA: Well, first was 100 pound, then came 85 pounds. Before was 100 pounds.

KM: Hoo! And was it for you folks, home use, or you sent to the poi shop?

MA: We'd send...had one guy pick up from the different people and take to the poi shop. Some went to Wailuku and some went to Honolulu. And we made our own poi too, and I used to send to my folks at Kaupō, poi every week by the mail carrier.

KM: And when you made your poi, were you still pounding, or was it by machine?

MA: No, we had a grinder.

KM: Who's poi shop was by here?

MA: Ching Store.

KM: Were they pure Pākē or were they part Hawaiian?

MA: They were pure Chinese, that was part of the Soon family. But they had people work for them. So they had Ching Store, and they had the poi shop. The store ran that post office too. They also had a theater.

KM: Oh, so it was a big place then?

MA: Until the husband died and the lady closed down her theater. Now, no more, only mo'opuna living over there now.

KM: When did the poi shop, factory close down?

MA: Long ago. By then, everybody was making their own poi.

KM: Do you think it was after the war, before the war, or 1960s?

MA: I think before that.

KM: But after World War II paha?

MA: Maybe, I'm not sure now. But I know the theater was going... Until the CC Camp closed, then everything closed. See it was a prison, and after the prison closed, it became a CC Camp for these young boys.

KM: Oh, so right out there?

MA: Yeah, right where the YMCA is now.

KM: Well CC Camp went out around the time that the war broke out [December 1941]. Then became the Engineer Corps.

MA: Yeah, something like that. So right now, it's the YMCA.

KM: And was the prison before?

MA: Yes, it first started out as a prison. That's how they got the people to come here and work on the road.

KM: Yes, Colburn and Ben Tau'ā, Onaona's 'ohana, were overseeing the road work.

MA: Yes. I knew the people that were staying up there, Roberts, 'ohana with Richardson and Bell. All those people together.

KM: Hmm.

MA: That place is old. They fix it up every now and then.

KM: Yes, now it looks so different. [pauses] Mahalo, this is wonderful!

MA: Pololoi paha, a'ole paha [chuckling].

KM: Oh no, you said, you can only share the things that you know. If you don't know, you're not going to tell.

MA: Yeah [chuckling]. Yeah, I said "I don't know what that man wants to know, but I'm not going to lie to him." If other people listen, and they think I'm lying, that's what I heard.

KM: Yes. . . Mahalo nui iā 'oe i kou wehe 'ana i kēia mo'olelo. Ua 'ike 'oe i kēia mau mea mamua. O mākou, nā keiki, a'ole maopopo. We weren't there, at least you saw some of these things. . . [personal discussions in track 4 not transcribed]

Mahalo nui iā 'oe i kou aloha a lokomaika'i.

MA: Same to you. Hele mai nīele. Inā a'ale nīele, a'ale puka mai kēia 'ano mau mo'olelo, you know.

KM: 'Ae. . . [end of interview transcript]

Helen (Helena) Akiona-Nākānelua
Oral History Interview - April 26, 2001¹⁴
(notes of April 10th and November 8th 2001); Ko'olau Region (Wailua-Ke'anae Vicinity)
with Kepā and Onaona Maly

Kupuna Helen Akiona-Nākānelua was born on O'ahu, in 1911. Shortly after her birth she was given, in the Hawaiian custom of lawe hānai (adoption) to her maternal grandparents to be raised. She was raised at Lākini, Wailua nui, on ancestral land which had been handed down to her grandmother, Helena Kealohanui (Kaiha'a) Akiona, from her kupuna Kaiha'a. Kaiha'a was a recipient of Kuleana land in the Māhele 'Āina of 1848 (L.C. Aw. 3472,



Kupuna Helen (Helena) Akiona-Nākānelua (KPA Photo No. 1472)

at Pauwalu), and also the owner of at least two Royal Patent Grant lands; one at Pauwalu (Grant No. 2549, from 1859), and the other at Lākini (Grant No. 3177, from 1877).

Kupuna Nākānelua was an extraordinary community historian. Over her 90 years, she has known many of the native families of the Wailua-Ke'anae region, and as in the custom of her kūpuna, she is a keeper of genealogies and family relations. Her recollections of the practices of families; places of residency; and stewardship and use of lands, waters and marine resources, is clear; and her interview is a significant contribution to the history of her community.

Kupuna Nākānelua has worked in the lo'i kalo all her life, and with her mo'opuna, Kyle Nākānelua, she continues to tend the family lands. Her family is sustained by the land and waters which flow from the mountains to the sea. She expresses a great sense of responsibility to the natural resources of the land which her kūpuna entrusted to her. Kupuna has been active in matters of Native Hawaiian Water Rights and has participated in many programs seeking to address restoration of the natural water systems of the Ko'olau region.

During the interview Kupuna Nākānelua shared significant accounts pertaining to native traditions (how place names were given); native customs and practices; and historic residency

¹⁴ Pekelo Day (son of the late Apolonia Day, a long-time friend and associate of Kupuna Nākānelua), Janet Kiakona-Akau, Garret Hew and Jackie Honoka'upu assisted in making arrangements for the interview with Kupuna Nākānelua.

and land and water use in the Ko'olau region. These narratives include, but are not limited to, the following accounts:

Summary of Topics

- Every kahawai – stream valley had water flowing, land was cared for, and vegetation did not block up flow areas. Also describes travel along mauka roads.
- Discusses how Chinese came to reside in area; planting of rice; and Wailua land was formerly all lo'i kalo – planted in taro.
- Describes 'auwai – formerly families all came together and worked, digging 'auwai (ditches) and maintaining system. When regularly maintained, the water flowed; now because of overgrowth, the 'auwai get blocked up. During her youth, the kula (field lands) were all cleared, you could see great distances.
- Discusses branching and sharing of 'auwai waters; also references treatment of kūpapa'u (burials), to be respected.
- Discusses the historic residences – kuleana and homesteads; attachment of families to the land (generations of residency); effort of State to move families from land and their refusal to be moved; and old routes of access in relation to the present-day roads.
- Discusses the nature of the land when she was young; the cultivation of taro; and making poi; and the place name, Lā-kini.
- Discusses use of water in family setting – areas kept clean and different types of water uses kept separated.
- Discusses trails and access, and occurrences of huaka'i pō (night marchers).
- Knows of two heiau in the Pauwalu vicinity, above the school.
- Discusses family ilina (burials) at Lākini, and on Pu'u 'Ililua, at a neighboring parcel. Iina should be respected and protected.
- Describes Wailua – meaning of place name. Every kahawai had water flowing; used to catch various 'o'opu and 'ōpae; also gathered pohole (fern), 'āweoweo (mountain lū'au) and other mountain resources.
- Learned from her grandmother that families lived both makai and mauka, and they exchanged goods with one another.
- Water flow has diminished in her life time; streams were never dry before.
- Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows makai. Wants every kahawai to have water flowing again.

- Does not think that a new Water Permit (License) should be issued. Kupuna Kaiha‘a wanted Water Rights of the native families at Wailua protected in the 1800s.
- Names varieties of kalo that they planted when she was young, and describes management of the lo‘i kalo and ‘auwai systems.
- Families started using fertilizers and chemicals by the late 1940s. Prior to that the old people would let the land rest, and use mulch to build up nutrients. Now the planting system is so intense that the land does not support good growth without chemicals.
- Discussing the heiau at Pauwalu; place names of various lands in the Ko‘olau vicinity; and travel and collection of resources.
- Collected hīhīwai from Lālā‘au-Pi‘ina‘au Streams and vicinity; saw huaka‘i pō in forest. Also collected or “made ‘ōpae” at Haleki‘i.
- ‘Ohe, ‘ekaha, and other plants gathered from forests for weaving... Mai‘a ‘ele‘ele and ‘iwa also collected up in the mountain; the old people took care of the mai‘a ‘ele‘ele because it was highly valued.
- Water is very important in Hawaiian culture. Also heard of mo‘o – guardians of the waters; knows of one that had been seen by elder family members in the stream at ‘Ōhi‘a.
- Hīhīwai supplemented meat in diet; uncles also hunted (with permission from EMI), for wild pigs in the mountain.
- ‘Ōpae are not like before because the water doesn’t flow in the streams. She and other native residents want water returned to all the streams.
- Because of the changes to the streams and landscape, she doesn’t want EMI to be granted the permit again.
- Care for the land, and its significance as an inheritance of the family—passed from generation to generation—is very important to kupuna Nākānelua.

The interview and follow up discussions were conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Nākānelua gave her personal release of the interview to Maly on November 8, 2001.

Place Names Shared by Kupuna Nākānelua:

Amalu Camp	Lālā‘au
Ching’s Pond	Nāhiku
Ha‘ikū	Nu‘a‘ailua
Haleki‘i	‘Ōhia
Hanawī	Palauhulu

Honomanū	Palolena
Huelo	Pauwela
Ka'akeke (Akeke)	Pi'i Ililua
Ka'akoa	Pi'ina'au
Kawā	Plunkett Spring
Ke'anae	Waiānu
Keonenalu	Waikani
Kīlo	Waika'ūlili
Kōpili'ula	Wailua
Kūpa'u	Wailua iki
Lākini	Wailua nui

KM: ...We're talking story, it's the 26th of April and we're at the home of kūkū Helen...

HN: Nākānelua, Akiona – Nākānelua.

KM: 'Ae. Mahalo nui i kou ho'okipa 'ana mai. Holo 'oe, ua wehe 'oe i ka mo'olelo e pili 'ana i ka wai me ka 'āina.

HN: Yeah.

Every kahawai – stream valley had water flowing, land was cared for and vegetation did not block up flow areas. Also describes travel along mauka roads.

KM: Please kūkū, you were saying “every kahawai before...?”

HN: Every kahawai had, and the land was not piha with the bushes and guavas all that. Because hiki iā 'oe ke nānā i ke kula.

KM: 'Ae, 'ahuwale ka 'āina?

HN: 'Ae. You know behind the school used to be our alanui for cut short through Palauhulu, then go up Pi'ina'au Road to catch that horse back road from Plunkett.

KM: 'Ae, Plunkett Spring. O Plunkett, kekāhi kupuna a ka'u wahine, John Plunkett mā. Pili me Akau a me Kiakona mā.

OM: Kaiapa.

HN: Oh!

KM: So Plunkett Spring, so you folks would go up Pi'ina'au?

HN: We would go up to the road in Pi'ina'au instead of going into his place, there's a road to go over that trail we pass that Ka'akeke.

KM: Ahh!

HN: We call that kahawai Ka'akeke. That's that kahawai coming down, and Kikokiko is down. Robert's uncle, Alfred Alu used to kanu lēkō, watercress over there.

KM: Watercress, oh.

HN: Alu's wife...

KM: Hannah?

HN: That's the oldest... No wait that's Harry's wife, this is the youngest brother, Alfred. There were three brothers that's Eddie and Harry, by the first marriage of their mother. When their mother went make that's when the father went marry again and

they got some more children with the second wife, but they all half.

So that's our alanui going. And we used to cross behind the school, we go over the kula because ahuwale, cross Palauhulu go down the road and then join that Pi'ina'au road.

KM: And up to Ka'akeke?

HN: Ka'akeke. The Plunketts go this way, and we take the Akeke Road. That's where we used to go to Hāna on horseback. I was young at that time. Then we go to Kopili'ula. That's where we stopped there in the cave and wait for Hāna (family) come pick us up. We had somebody pick us up to go to Hāna and catch the steamer from there to go to Honolulu. But then, when we had the boat come here once a month, after they come from Hāna, Kaupō and all that. That's why I like to visit the Kīpahulu one. I asked someone, because I was about seven and a half years when my grandmother used to travel there and we came back there. The boat stays way outside we come on the sailboat. They have engineer, I don't know who was, and we have a trough. I don't know how big it is. They used to put all the kamali'i first while the parents stay out and then they hoist and it's kind of far from down below to go up Kīpahulu you know. That's why I like to see that.

KM: I think Mokulau, the landing by the church?

HN: Yeah, go down the church. I asked somebody, and they said you can go visit. So one day I'd like to go over there visit because I'll be ninety soon. And I'd like to see how the place look like. We used to get scared you know. Then when we don't go there, they had the boat come here to Ke'anae they stay out. There's a rock there where the boats stay out Maunakea, Kilauea, I rode them.

KM: 'Ae.

HN: We came on a sailboat, and came in. At that time the Ke'anae pier was not fixed right. Mr. Roback, the old man Roback was the engineer. And over there they had warehouses, and then People's Store that belonged to the Irrigation Company. There's a store there.

KM: People's Store?

HN: Yes. And AhChang Store, there were two stores there. They had one store here below the school too, AhChang came later on. Prior to AhChang was another Pākē, I forgot the name now [it was Hu Wai].

KM: Not Ching?

HN: No. Ching was way behind, Ching got it from his father-in-law Soong. If you know where the intersection come into Ke'anae, the peninsula and go?

KM: Yes.

HN: There's a bridge there.

KM: 'Ae.

HN: If you going back now, you going to meet the bridge first. On the left hand side you can see a platform ground like, going up, that's where the old post office was.

At the time his daughter, who used to be Maggie Soon, was not married but Kinson Ching was courting her that time. Kinson Ching used to come here. And she was my first teacher here. She's not a regular teacher, but I guess the Baldwin's put...no

more teacher, so they put her there. She was my first teacher here. She taught for a while. Then she got married, and then my second teacher came was Roselyn Haia. William Haia's sister.

KM: William Haia's sister?

HN: She married Ben Akana, she was my teacher here. She didn't last long here, I think she taught about a year. I don't quite remember. You know she was teaching here she was kind of suspended, because the kids there, kolohe. Nobody own 'em up so the kumu make us put the lima like that [holds hand out] and hit every one on the knuckles. So some parents got angry, they say, "why do you do that?" "Because the other kid does not admit, they all got punished." So, she no longer went teach here. Then my next teacher came, was Mr. and Mrs. William Bishop, that was my third teacher. Than my fourth teacher was Janet's mother [Janet Kiakona Akau]. That was in the '20s, Mary Cockett. She had three children by first marriage two daughters and one son. One of her granddaughter's, daughter got married to an attorney. We went to the wedding, that's where I saw Janet. Janet said, "Aunty Helen, what you doing here?" I say, "What are you doing here?" [chuckling] At that time her girlfriend was staying below that Gima's apartment because my grandson just came to be a fireman. He was the youngest fireman here he stayed there, he was not married. She came she lived below and they were friends. When I told her, "What you doing here?" she said, "Oh, I came for her wedding." And I said, "What you doing here?" She said, "Oh, that's my blood, my mother's daughter, daughter." I think one was Maile, one was Sweetheart I think, I don't know the boy's name, but she was Mary Cockett at that time. When she began teaching over here Ke'anae was always giving concerts and she was one of the leaders down the Protestant Hall at that time not this new hall now. Was the old hall. George Ewaliko was still living. We used to go down there and when I came back from Honolulu during the summer and I got married and I came back and I introduced her at the concert. I said, "This is my husband." He met so he asked my husband, "Who he was and from where he was?" I forget how now she went tell it was her mother through his mother she said 'ohana kākou. I said, "What? What a small world!"

KM: That was aunty Mary Cockett?

HN: That was aunty Mary Cockett.

KM: Aunty Mary is aunty Janet's mama?

HN: Mama, married to that Kiakona, David Kiakona.

KM: Kiakona, yes that's correct. That's where Onaona's pili comes in. Kiakona's wife was Caroline Hubbell. Caroline Hubbell's first husband was Kaiapa and that's Onaona's, kūkū. So how aunty Violet, you were saying before...

HN: Yeah.

KM: Her grandmother is Violet Kaiapa Pomroy.

OM: Her papa was Sam Kaiapa

HN: But Pomroy is her last name?

OM: Yes.

HN: That's why I get mixed up when they told me Kepā, I said, "Gee, your sister Violet I never remember her by Kepā."

KM: No, no Pomroy.

HN: That's where the pilikia of the Hawaiians. All the 'āina I find that out because they had problems. They take either the first name, the last name or they cut short the name, all huitau in the deed.

KM: Right. Like you were just mentioning earlier the name you said, Kawehiokalani or something like that [Hawaiian name is corrected below]. You said the name supposed to be Cano. C-a-n-o?

HN: Yeah, C-a-n-o.

KM: Spanish?

HN: Yeah, he is.

KM: Cano but the name when change to...?

HN: He came here he married a pure Hawaiian and why he think they come from royal, because the mother, his mother was the kind just like for the ali'i wahine that time. Some kind of lady-in-waiting. That's how he began to say that he has that royal blood. . . His daughter, that's the oldest daughter who married my uncle told me, "Helen my last name is Cano, Kawohionalani Cano." But after that we only take Kawohionalani, and some only take Kawohi... Grandfather was from Spain, Spanish, C-a-n-o. The name Kawohionalani, was his Hawaiian name because he worked for those ladies-in-waiting. So they began to call that name. . .

KM: So hoihoi, yeah.

HN: I get her picture. She went back to teaching and she married my uncle. Then somehow, because I was student here, and Mary Cockett came here to teach, she found out that some relative of mine married the teacher that she once knew, when they were teaching. She asked me she said, "Helen, I understand, do you know who is Alice Cano married to Moses Akiona?" I said, "That's my uncle." And she tell me, "Is she working? I said, "No." She said, "Okay, you write to her and you tell her refer back to me and I'll recommend her." And that's how my aunty came back again. She taught at Honokōhau (Maui), because teachers couldn't be in the city right away, so she had to go way down the country.

KM: Country, so Honokōhau side?

HN: Honokōhau, that's Lāhaina side. After she was pau there she went to Honolulu, way down way down Halemano, that's Pearl City side. She taught there so many years before they could come further up. Her last school I think was the on Kamehameha IV Road, Fern School, I think so. . .

That's why all the pilikia of the Hawaiian 'āina. Because when I had my problem from my great tūtū's here, that's the problem I had. But good thing I understand Hawaiian with my grandmother because she speaks fluent. But then with us English, you have to have a word because we don't know the Hawaiian words for that so I have to give an example. If I have my aunty how would I call that and all that because they never had the word for aunty.

KM: Makuahine 'ohana?

HN: Makuahine, that's what he said. I said, "How can makuahine because I understand makuahine is the mother. She said, "A'ale lo'a hua 'ōlelo no kēlā." And that's why they said "na ka mua, na ka hope." They know the older one was there and you see.

KM: 'Ae.

HN: [Referring to a point earlier in our conversation – prior to recording the interview – when she described going to Honolulu and taking Mandarin in order to be able to speak with her Chinese grandfather.] That's how. So I felt well, if my grandfather cannot understand Mandarin, no use I take. I only waste my time and I took one year of that.

KM/OM: [chuckling]

HN: Because he comes from remote areas whereas that language is in the city like that.

KM: Yes, yes.

HN: So since he doesn't understand I told my tūtū wahine, we call 'em Apo. I said, "I going take 'ōlelo Hawai'i, the Hawaiian language. She said, "Maika'i kēlā, take. Hiki iā kāua ke wala'au." That's how I learned to talk Hawaiian. I have another brother but he passed away he owned the Waimānalo...Mel's Market. That's my brother, he just died recently.

OM: Oh!

HN: We're the only two who could speak very good Hawaiian. In fact when his customers come he greet them in Hawaiian, he talks to them in Hawaiian. He just died recently, it's going to make one year in August. His store, he sold it over to his sister-in-law, they made a deal. . .

In Waimānalo, he bought the whole place there for his family. He put 'em, Akiona all his children have 'āina. And he got mo'opuna. One married the Chang from Hāna. . .

KM: . . .Kūkū when we met the other week, you were sharing these stories from when you were young. What year were you born?

Discusses her background and land tenure of family – including kupuna Kaiha'a, who was a Māhele Award recipient at Wailua; and subsequently purchased Royal Patent Grant No. 3177, in the 'ili of Lākini.

HN: I was born in 1911. I was born in Honolulu, September 17, 1911, at Kukui Lane up in Nu'uano. My father did not value girls. I had two brothers before me, I'm the first girl. He didn't want have anything to do with the girls. So my mother was supposed to give me to one 'ohana on Moloka'i. Her mother said, "A'ale hiki ia'u ke mālama i kāu keiki? Inā mālama wau iā 'oe me kou po'e keikūnane, a'ale 'oe mamake ia'u..." Well I guess my mother didn't want to impose on her because you know like the early Hawaiians said, "Hana 'oe nui 'ino ke keiki, mālama. A'ale ho'iho'i mai iā mākou!"

KM: 'Ae.

HN: When my grandmother said that well I guess my mother felt at ease because my grandmother offered. She really knows, because her husband doesn't want the girl so she had to give her to somebody for support. So that's how my grandma hānai me.

KM: What was mama's name?

HN: My mama's name was Eunice Lilinoe.

KM: Lilinoe?

HN: Yeah. Her last name was Akiona. We became Akiona in 1922. Because when my

mother died in 1920, childbirth; my two brothers were attending St. Louis College at River Street. My father had asked them, he wants to take them back to China for a visit. So my uncle agreed with my grandma, "Okay for only holoholo." That holoholo went a long time. . .

KM: . . . You know, from your little time, like you said, your mama hānau you, then you came home with your kūkū?

HN: Right, I was about not even a month old, my tūtū brought me back. And up there that house on the highway? [see map on next page]

KM: At Lākini?

HN: Yeah. The house was on the roadway, old style house you know that lānai puni. You know the old way of building.

KM: 'Ae.

HN: That's where we lived, she raised me there.

KM: What was kūkū's name?

HN: Helena Kealohanui.

KM: Kealohanui. A male 'oia i ka Pākē?

HN: Male Pākē piha. Quan Sing Akiona. Ka 'āina, mai tūtū, mai kona kupuna kāne mai. Kaiha'a.

KM: 'Oia ke kumu o kēlā 'āina?

HN: 'Ae. You see Kaiha'a, a'ole 'ōlelo ku'u tūtū if that's the last name, middle name. I have one grandson now (Guy DeSilva on Lāna'i), he's going on my genealogy. Whereas this grandson who is the fire captain at the airport he's going on the grandfather's side. Now this grandson of mine, the fireman on Lāna'i, he went and looked around in the Archives and all the kind, and then he calls me. I said, "Well, according to what I was told by my tūtū only three of them." And those were the three surviving ones, I guess. I remember my grandmother said she had a child but died. According to my grandson there were more, but only three survived. He went in there and looked, and it corresponded with what I said. When he told me three more, I said I never heard. Then he told me from where they say who their heirs was, I said "now I find out where this Kamali came, where this Alo'i Apo came, through their mother." Now I know how they came. Because in our family picture I know that's my grandma's cousins but I didn't know how. But through this genealogy of my grandson, I never know how important it is to ask my grandmother what and what, how they came and all the kind.

Through this grandson of mine, he's got a big book he said, "Grandma, I'll bring," he's coming in June because he got to take physical every... [thinking] I don't know how often. So he said "grandma, I'll bring you and show you."

KM: Good. You know the name Kaiha'a, in the Māhele in 1848...

HN: His last name was Ka'inapau, because my grandson went send me that.

KM: You know, i ka noi 'āina, ka palapala 'āina i ka Māhele, 1848...

HN: Yeah.

KM: ...ua kākau inoa, “Kaihaa.”

HN: ‘Ae.

KM: ‘Oia ka inoa i ka Māhele.

HN: Yeah, Kaihaa. Because I think ‘ekolu lākou. Kaiha‘a had three daughters that survived, they were Kamaka, Kawaha, and Ka‘oia‘i‘o. My tūtū, Helena Kealohanui, was Ka‘oia‘i‘o’s daughter, and I’m named for her. . .

[Kupuna Nākānelua shared detailed documentation pertaining to her ‘ohana, and referenced original land deeds which had been handed down to her from her grandmother Helena; and which she in turn has entrusted to her mo‘opuna, Kyle Nākānelua.]

. . .If I’m not mistaken, another old man was from my kūkū Kaiha‘a’s time, he (or his son) used to stay here, his was a policeman before, Kahakauwila.

KM: ‘Ae, I’ve see the name Kahakauwila in the Māhele records.

HN: Kahakauwila, he was a maka‘i before and my tūtū said “He was a very strict maka‘i.” That’s the father of this man who went take this Hawaiian Homes below here. They call him Kahakauwila li‘ili‘i, that’s the junior in other words.

KM: Yeah, interesting yeah.

HN: Him and I think there’s one more in Ke‘anae I not sure if it’s Napiha‘a... [thinking] We used to call Napi‘ā [as pronounced]. But according to the paper they say Napiha‘a, but I remember my tūtū saying Napi‘ā. But I’m not sure on that part.

KM: You see all of these people are all the old po‘e kahiko for here.

HN: ‘Ae.

KM: Your ‘ohana has been on this ‘āina in Wailua for generations?

HN: Oh, yes!

KM: Generations. How did the Pākē side come to be out here?

HN: The Pākē side came in, they were laborers from China came for the plantation.

KM: Were they doing the ditch work in the 1870s?

HN: No, I think he never do the ditch work, I never hear him tell me ditch work. They were on the plantation.

KM: I see. Plantation, Hāna or?

HN: Outside, they were outside.

KM: Like Huelo, Ha‘ikū?

Discusses how Chinese came to reside in area; planting of rice; and Wailua land was formerly all lo‘i kalo – planted in taro.

HN: Yeah, someplace outside there. Because he said when their contract was over that’s when the rest of the Pākēs, some wanted to go on their own, they never like go on. There was only one Pākē here Cheong Chong. John Chong that’s their oldest son he used to stay Ha‘ikū, but I don’t know if he...no I don’t think he went work for Irrigation Company. He had a couple children. He built a big house, just like a dormitory like and he imported all these laborers from China. He’s responsible for their behavior

and everything. They get a place there, and somebody is staying there because they all make, and the mo'opunas and all. They have a platform, they have a dormitory there so all the Pākēs stay there and he take care of them. If anything go wrong he's responsible. They have the place where they make their own laisi [rice], a platform. They have their horses because the 'āina over here before was only kalo.

KM: This 'āina?

HN: Yeah.

KM: Wailua, this land here?

HN: Wailua.

KM: How about Kupau?

HN: Kūpa'u [as pronounced] well, [thinking] Kūpa'u was owned by Anthony Tam's father (Apo Li'ilii), I don't know what they have there.

KM: Okay, so you no go Kūpa'u much?

HN: I go Kūpa'u, but to know more about the history I don't know because he has a son, Anthony Tam he married to... [thinking] His sister married to the Chars, Yen Char the photographer, that's one of the brothers-in-law. That's the oldest sister Alice. He had another young sister Mary, married to the brother of her sister's first husband.

KM: Here in Wailua in your time all lo'i kalo?

HN: Had lo'i kalo. And then when the Pākēs came in they kanu laisi. So the Cheong Chongs and the Young Ims, they used to call 'em I-M. They were the first growers here.

KM: So they began planting rice?

HN: They began planting rice.

KM: Where did they ship the rice out to?

HN: I don't know where.

KM: They went ship 'em, yeah?

HN: Yeah.

KM: Not just for local?

HN: No, it was more to send out. That's how they used to harvest, bring it there with the horse, hehihehi all that laisi on top that. We call 'em papa'a holu that platform there.

KM: Papa'a holu?

HN: Yeah. That's what they call that platform where they have the horses go back and forth. I no can understand how they make the horses like that with the dirty feet stepping on the rice, how they step with that. In other words there were two rice mills here. The Chongs was the biggest one, because he have that pounder. The one that separates, in fact it's still there but part of it is broken.

KM: Down on the flats here?

HN: The flat, you go the end of the road you turn up, that house there. You don't go above that because that's private. But that house right there just above the house. If you ask the people that's renting the house from the Chongs, there is that old

pounder there.

KM: Amazing!

Describes ‘auwai – formerly families all came together and worked, digging ‘auwai (ditches) and maintaining system. When regularly maintained, the water flowed; now because of overgrowth, the ‘auwai get blocked up. During her youth, the kula (field lands) were all cleared, you could see great distances.

HN: And the water came from this ‘auwai during that time the olden people all mahi‘ai they all ‘alu like.

KM: ‘Ae, kōkua.

HN: When they said one time make the ditch, everybody go kōkua.

KM: That’s how was yeah, even to ho‘oma‘ema‘e?

HN: Right.

KM: Everyone kōkua.

HN: Today, it’s not like that you have the hardest time. We have the guy who ho‘āla the committee, who says we go. And some of them don’t like him so they won’t respond. When they like certain people they respond. Like right now we’re having some people ask, because the old-timers are gone already, make. I’m the only wahine that goes there! Every time cut the ditch. I don’t go there as spectator look. The reason why I go there is because all Kaleponi grass. They don’t upkeep ‘em every month. They keep ‘em four, five, six years and because the ulu kuawa, the hau and Kaleponi grass, no more water.

KM: Mamua you said ‘ahuwale?

HN: ‘Ahuwale!

KM: But, because everyone took care on a daily, regular basis?

HN: That’s right. From my place you can see the kula all behind the school, the school not as it is today. In fact all this ‘āina here [gesturing makai of her], I could see.

KM: Out to the lae kahakai?

HN: I cannot see the coastline, but I can see the ocean.

KM: You can see over?

HN: ‘Ae. Even when we were at the school. At the school we can see the steamer coming from Hāna, coming into Ke‘anae. And we look forward to that steamer day, all the kids get excited go down there, look at the steamer come in.

KM: [begin Track 2] So before...mamua, o nā ‘ohana a pau, ‘alu like lākou, kōkua kekāhi, kekāhi.

HN: ‘Ae.

KM: Inā hana ‘auwai, holo...

HN: That’s right, everybody. ‘Ae!

KM: ‘Oia ka maika‘i o ka ola ‘ana, o ka ‘ohana e?

HN: A‘ole i kēia manawa. Ka wā hou kēia, inā a‘ole wau mamake iā ‘oe, a‘ole wau hoihoi,

a'ole wau hele kōkua. So we have problem now because now the 'auwai pa'a pū i ka hau and all that kind Kaleponi grass. The last time they went cut, was about two years ago, I always go. The reason why I go is because maka'u wau, mahope 'oki lākou i ka mau'u Kaleponi, they throw (the 'ōpala) right near. And when the big water come after the rain, all came down, and twice it did like that.

KM: Flood?

HN: Right. And I clean up, the first experience it flooded one area so I don't want that to happen.

KM: Do you remember what year about?

HN: I don't remember what year.

KM: Your kāne ua hala?

HN: A'ole my kāne was ola, we was one of them.

KM: I ka makahiki 'oia i hala ai?

HN: Yes. That was in the '30s or '40s.

KM: Oh!

HN: We cut 'auwai about four or five times.

KM: Oh, I see.

HN: My husband died June 10, 1991, and I give up the farm. He retired in '73, from the County. I took over that business until '89 because his health was failing.

KM: Your 'āina at Lākini?

HN: Right.

KM: How many lo'i kalo do you keep up there? You folks kept up there?

HN: I kept all there. When I had my cousins children, he had a poi shop here and he went bankrupt... Wala'au me ka waha, hana me ka lima, that's two different things. Hard job, the hands.

KM: Pololei 'oe. Ōlelo mai nā kūpuna, "Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha."

HN: That's right, yeah. . . So and I was taking care all that land, in fact I lived there with my grandparents. I lived there since 1922, I was raised by her, but when I went to school in 1924 I went to Honolulu. I stayed in Honolulu.

KM: Oh, that was that time that Onaona's tūtū Violet was...?

HN: Yes, in the twenties in the middle twenties.

KM: Kapahulu, Waikiki School?

HN: That's when Janet's mother was teaching. She was my last teacher when I left here. Because a'ole lo'a ka papa 'elima, papa 'eono.

KM: Ia ne'i?

HN: No more. That's why I went Honolulu, I went Kalihiwaena. I went 1924, I graduated in 1927. They had the teachers cottage there. Now, go back to the po'e wā kahiko, clean the 'auwai. Kēia wā hele mākou, a'ale like nā mana'o. Hukihuki, a'ale

makemake, a'ale lākou lo'a time. But then the committee told them ahead of time, "Hele kākou, 'alu like." But nobody come. During that time before these committees came in we had the Youngs, inā a'ole 'oe hele, you supposed to pay somebody to come cut your share.

KM: That's good!

HN: But over here they don't do that.

KM: Mamua, he luna hana? Like me ke konohiki paha, ka mea i alaka'i, kuhikuhi?

HN: Well, I know my tūtū Kaiha'a is one of them.

KM: Kaiha'a...

HN: Nāna ho'āla mai, 'alu like kākou, clean up.

KM: Kahea 'oia, "hele mai..."

HN: 'Ae, everybody go. Everybody go.

KM: The 'auwai from down here, go all the way. How far mauka?

HN: Gee [thinking] ... To my place, it's from Kūpa'u, it's pretty long to the spring. But then to go this way, to go out and meet these kahawai, then you get these two bridges. I don't know how far.

KM: Lō'ihī though, more than a mile yeah?

HN: No, no more.

KM: No more one mile?

HN: No more one mile.

KM: Close?

HN: Close.

KM: Did this 'auwai of yours have a name that you ever heard kūkū mā call or anything?

HN: No.

KM: That's the old 'auwai they would always..?

HN: Then the old 'auwai come. You know the last bridge when you come here, going to Hāna?

KM: Yes.

HN: That bridge there that water passes back of the well, you know behind of the well because that's Hawaiian Homes 'auwai. From there come to where this Na Moku cleaned, and where they're planting taro.

KM: Now, up there?

HN: Yes.

KM: Has a name on that place that you remember?

HN: [thinking] I don't remember.

KM: Okay, that's good.

Discusses branching and sharing of 'auwai waters; also references treatment of kūpapa'u – burials.

HN: Then you come on that flat, it's clean now because it's swampy. Ever since they went clean they had fill up from the road all the time it's better. Than that water comes...the church had 'auwai, punawai. Everybody had pūnāwai for wash clothes. The 'auwai come and come to your place you build a pond. It comes down my place here, but before I had taken here, someone else had taken the 'ohana of my neighbor below. They had their 'auwai here and they made their punawai right in the back. And at the same time they have 'ohana went make they went bury there. I never know until I went take the Hawaiian Homes in 1933. Then my grandmother said "A'ole 'oe kāpulu." I said, "Why?" She said "Po'e kūpapa'u kēlā."

KM: Hmm. Ai ma waho, mahope o...?

HN: It's right in my property. And because it's so many years they all go, a huge mango tree is on top. When I found out that, well, I don't throw my rubbish there, I clean. In fact when I clean there, because it's my property I always clean. and when I go on top I always say "kala mai." Because my tūtū always said "Inā 'a'e e 'oe. Kūpapa'u, namunamu ka waha," you don't mean that. Even over here I always tell people, when you cross somebody else's grave, because not uniform in the way they were buried in, you say, "Excuse me." Because you don't want anybody go over you like that. My tūtū always said that.

We get that punawai there and then the lady who chose here you don't know who them, that's John Akuna's mother-in-law. She build a grass house here. Behind have a fee simple land owned by this lady, some relative.

KM: There's a kuleana lot?

HN: Yes, on the middle.

KM: 'Ae, kūkū, I have the Register Map of Wailua and I have this packet, I left you one packet the other week. This is all maps again, for you old maps, 1870s like that.

HN: Mahalo.

Discusses the historic residences – kuleana and homesteads; attachment of families to the land (generations of residency); effort of State to move families from land and their refusal to be moved; and old routes of access in relation to the present-day roads.

KM: Here, Wailua Homestead let me just pull out, I hope I get...

HN: That was John...I don't know who his parents, but he got it from Mills.

KM: This is Register Map...let me pull this out.

HN: In fact, the foundation of the hale mau'u is still there.

KM: [opening map] This is Register Map 2234, here's the Catholic church here see this kuleana [LCA 4853-G:2]

HN: Yes.

KM: It's Kuhelemoku.

HN: That's right. But then, I think that person must have turned it over to some heirs because Mills has it now.

KM: 'Ae. We see that Kuhelemoku, 'oia ka mea loa'a ke kuleana ma ka Māhele, 1848.

HN: Oh!

KM: That's why. So this, 'oia ke kumu o kēia 'āina, Kuhelemoku. And here's your house right here. This is your 'āina, Lot 15, I think.

HN: Yeah. If you come by this alanui below here, if you look straight behind, because that lady Akuna said, she "got the land from Mills." Because they came here one time with the surveyor. That lady takes care of this guy who owns that land, I think nine-something point acres, I forget. How many over there say?

KM: The little Māhele parcel here [looking at map], it doesn't say how big. But it is 'Āpana 2. See he had another 'āpana somewhere else. LCA 4853-G. Mamua, ke kuleana, ua lo'a lākou i kekāhi wahi, he pā hale...

HN: 'Ae.

KM: ...a lo'a, he 'āpana 'āina, he lo'i kalo...

HN: Like pū me kēia, all this here. Kēia ka pā hale. Ka lo'i, I think is Kawā [as pronounced], up there. Far, not near the house, it's away from the house. Every homestead lot has. So that lady had. They still have the kahua hale, hale mau'u, and this lady who...because they don't sell. A'ale kū'ai till now. So when we had Mrs. Day, Peter's mama.

KM: 'Ae, Apolonia.

HN: Yeah. She said she would give up the presidency of our hui, the Wailua-Ke'anae Hawaiian Homestead... something Trust Fund. But she was told to put out the Trust Fund because it was not a Trust. So she said, she's going to continue to stay as President because what she like is the 'āina. How many times they wanted to get outsiders to come in here in this 'āina, but she fought it. And then we had Shaw who was one time the agent, he held it back. "Don't sell the land, don't listen to anybody leave it for the people here give them the first chance."

KM: 'Ae, no nā kama'āina.

HN: No sell the land. Then when came Haake, Haake found out from Jimmy Shaw, where and where the land. So one time this... [thinking] who now came over. [thinking] Was it the State? I think it was the State. They wanted to exchange this land here, for Kaupō.

KM: Oh, my!

HN: And then Mrs. Day and all us, we never like.

KM: Of course!

HN: We told those guys, "Why should we go there, because our descendants and we were raised here, taro lands. Kaupō is dry land, arid land they only can raise potato. We no like!"

KM: Why would you go out to there?

HN: All these 'āina was all bull-dozed, no more guava bushes. Now, the nerve they get to put us there to Kaupō, when the land over here all clean. Never had this alanui over here, we requested to get that alanui.

KM: This little one here or the other one?

HN: Yes, this little one here to go inside. Otherwise, we got to go by the well go over there to the Chinese graveyard [gesturing mauka to an area a little below the present-day highway].

[Kupuna Nākānelua also noted that some graves were impacted when the road went in, as well; she thinks that the Kekumu family may have some graves in the vicinity.]

KM: When you look at this map here again, what you see is only now this map is 1903, It shows at least the plan for your main road come in front of the house. Had a little bit of an alanui but not one all the way back here like this?

HN: Yeah, never. All this po'e 'āina over here never have alanui, only waha.

KM: So alahele, little paths.

HN: Yes. You discuss with the neighbor.

KM: Their access?

HN: That's why they always say, get alanui. I said, "They never did have alanui, it's just between you and my neighbor, we agree to make it."

KM: 'Ae, like, an agreement.

HN: Yeah, it's a pathway like. There was no more road. That's why when they came in they want to choose the Hawaiian Homes, they demanded a pathway. I said, "None, whatsoever, there was no road on the map for anybody go in the back here. No more road, it's only waha or you kūkā with your neighbor how you agree, I put one alanui here."

KM: Yeah. Maybe mamua loa, the kupuna in the Māhele before time, you know. They have their little alahele.

HN: 'Ae.

KM: That's the old kind where you know you go from one 'āpana to another 'āpana like that.

HN: That's right and most of them were here before we bought this homestead land.

KM: Yes.

HN: That's how we go to the beach. We go to the 'āina, we go in somebody else's land because had alahele. We know that's our road. That's how we go to the beach. That's why I said now, wasn't like this you stay here you can see the ocean but you cannot see the coastline.

KM: Because pā pali?

Discusses the nature of the land when she was young; the cultivation of taro; and making poi; and the place name, Lā-kini.

HN: 'Ae. We used to go here. In fact, all around here, all this 'āina here, never have bushes. Hau all clear, even up my grandparents place no hau there. You can see the kula outside.

KM: Lākini that's one old name?

HN: Well, that's the name my grandfather gave for this land.

KM: Does it have...pehea ka mana'o Lākini?

HN: Well, that's what my mo'opunas ask me, I said, "I never ask my tūtū and all that." To my interpretation, I say, "gee, because it came from generation, I feel it's the land of generations. Lā-kini [as pronounced] Lā is day, and kini, that's for many in numbers.

KM: Multitudes.

HN: That's right. That was my interpretation, I gave to my mo'opuna I said, "I think that's the name our greats went give, Lākini during that time." That's how that name pa'a there.

KM: From your young days, you ho'olohe ka mo'olelo, hana ka lima?

HN: I hear my grandmother say. In fact, I have eight in my family. Out of the eight only five lived with my grandparents. I was the only one that was closest to my grandmother, can speak Hawaiian, we do everything Hawaiian. Of course, my grandfather talk pigeon, we all talk pigeon. He understands a little, but we cannot speak. My grandmother was everything in Hawaiian. Right in the back we get our kalo, we huki, we huki, we cook, we make our own poi. We never have grinder that time.

KM: Ku'i, pōhaku?

HN: Kui, pōhaku. And the papa, my uncle used to make out of mango tree papa ku'i 'ai. He make big size, small size and my last one went rot out just before my husband died no can save. I had my grandson's friend, I don't know if you know Sam Ka'ai...

KM: Yes.

HN: So Kyle happened to mentioned it to him, and he made one. I told my grandson I just wanted one small one, but he made one big one for a grown up. I said, Granny I can't do that.

KM: [chuckles]

HN: So, anyway when he had that board I said, "Granny, you keep that. Only grandma home, I don't need that, I won't pound poi for only one." Because he was curious he took the grandfather's stone and my other cousin took the other stone. Because when I moved here, the four bedroom house still had everything there. We had a four bedroom house.

KM: Lākini?

HN: Right. Separate dining room, outhouse and all of that, 'au'au all outside. Kahawai we wash down. That's how we used to do.

KM: So I imagine, what you just said, kahawai, you wash down. The wai, water, is an important thing?

Discusses uses of water in family setting – areas kept clean and different types of water uses kept separate.

HN: That's right. At that time the po'e over here, below us never have kauhale where they have to get water, they take the water from the rain with the barrel. That's how we used to catch ours too, we never consider the kahawai water but, if we know where we wash, we not going take the water there. We go above.

KM: That's right, uses of water at certain places?

HN: That's right. Our washing place is separate our bathing, well our bathing, we have a bath house outside of us. Where we put everything that we eat or whatever else, we don't huikau with our washing. My grandma said you ho'oka'awale that. The mea 'ai no ka waha, got to be ma'ema'e. "A'ole huikau me ka mea lepo..." And all that kind. I still remember, that's how we used to do. But most of the time, people used to have barrels and catch all their water. That's only emergency now! The other water comes from the kahawai.

KM: 'Ae. Ua hele paha 'oukou, halihali wai?

HN: 'Ae. Hele mākou ki'i ka wai mai ke kahawai. Mamake 'oe holo i ka hale and all that kind. A'ale mākou lawe ka wai mai ka ua mai. Mālama for...unless a'ole loa'a wai, then we go upper place where ma'ema'e, a'ole kāpulu 'ia. Get our drinking water.

KM: You would go up further to gather?

HN: Right.

KM: This is during wā malo'o time, no more rain?

HN: Yes, no more rain. Get pāpa'a lā. That's how it was.

KM: 'Ae. Were there other 'ohana up by you folks at Lākini too, or not?

HN: No, only my tūtū was. My grandmother, my mother had a place that's Hui land (at Pauwalu).

KM: Hui land?

HN: Irrigation Company has that too, back of the school.

KM: Behind?

HN: They have Pauwalu mauka, Pauwalu makai.

KM: 'Ae.

HN: We're on the mauka. In fact, the old road was not where the new road is.

KM: That's right, it was...ai mauka?

HN: Mauka loa. And that's why when my mother's house was built in the paper it says mauka the alanui. But when I go the latest map in here it shows my place below the alanui. This present alanui I say, no during that time my mother had, her place is above, it's the old road. In other words if you came just past up the school, you know where the Mormon Church?

KM: Is it on the same side as the school?

HN: Same side as the school. You know when you come from the school there's a driveway going up?

KM: Yes, yes.

HN: Come past that driveway you see a van, you saw a van there?

KM: 'Ae.

HN: Right next is the Mormon Church.

KM: Okay.

HN: Now what was I going to say.

KM: Where mama's house and the road before, alanui was more up.

HN: Yes. From where that van is where you see before, that's where the alanui went up. And that's where my mother's house was. Below the road. Because the alanui went that way, whereas the school now on the latest map my mother's house is below. I said, "No, my mother's house was above. The Ke'anae School was not there." Used to be lower Ke'anae.

KM: Makai ma ka papa?

HN: Yes.

KM: Oh!

HN: That's where my uncle them went school. George Ewaliko, Apela Aiu was the first teacher here. They were all there. Mary Ann Pahukoa, she was Mary Ann something before... [thinking] What was her name now? She went marry Pahukoa. That's where they used to go to school. Then later on years, I don't know when that's when they brought the school where it is right now.

KM: They went switch because the school came more big and so they had to push up mauka?

HN: I guess so, because during that time only the older one's that time were only few. That's why all huitau! But that's where the road used to go. In other words when we had the road go, if you came by the well. You know where uncle Harry's stand is right now?

KM: Yes, yes.

HN: That's alanui kahiko. We come on the main highway there's one there going up then you can go Pi'ina'au. There's this one coming here. It crosses by uncle Harry, there's the old road there.

KM: 'Ae, the old alanui kahiko?

HN: That's right. . . In fact he got the land from Robert, the half-brother.

KM: Pu'u?

HN: Yes. . . Oliver Mitchell, Dorothy Kahananui, that's the brother. Oliver is his father, Harry Mitchell. Pu'u was the second husband. The Pu'u's are from Huelo. . . [begin Track 3]

KM: It's amazing how you remember all of these 'ohana! And these places like this.

HN: Well, that's why my grandson is very happy at least he can find out. When he brings me the name I say, "Granny wait I've heard of that name, Apo telling me. Go back again tell me where they came from, and I heard these people." He goes back and research and what he says grandma "yes, in here." I said, "yes, you see."

So that's the old road goes down there through uncle Harry's, go further below they used to have a cable go over. A cable bridge, the foundation is still there but the bridge over, no more.

KM: Went down to the flats? Or the kahawai?

HN: No, no, no up on the alanui.

KM: Up on the alanui?

**Discusses trails and access, and occurrences of huaka'i pō (night marchers).
Knows of two heiau in the Pauwalu vicinity, above the school.**

- HN: In other words where the well is, is the taro patch (lo'i), there that cable bridge came across to that land and from that land it came up from the well and continued here. Continue, go up the pali, go down, go Wailuaiki, go down. That's where the old road was.
- KM: Amazing!
- HN: You know in the night my grandma always say, "A'ole 'oe hele i ka pō..." When Pō [thinking]
- KM: Kāne?
- HN: Yeah. Because ka huaka'i kēlā o ka po'e hele. And I said, "What happen?" She say, "Inā hele 'oe, a'ole 'oe 'ohana...you don't have any relatives in that huaka'i, it going affect you."
- KM: A, ua lohe 'oe i kēlā mo'olelo?
- HN: I lohe that.
- KM: Mamua, ma na alanui kahiko, he po'e huaka'i?
- HN: 'Ae.
- KM: Pō Kāne?
- HN: Yes, that's why my tūtū wahine always say, "A'ale 'oe hele i ka pō. Inā hele 'oe, a'ale 'oe pakele, inā a'ole 'oe 'ohana." I say, "Why?" "Because, ke hele mai kēia po'e huaka'i..." You not supposed to block them and all that kind. And I said, "How do they know if you coming?" "I guess they get that smell, they know somebody is coming." I remember that.
- KM: Ua lohe paha 'oe i ka leo, ai 'ole ke kani 'ana o kekāhi mea?
- HN: A'ole. Ka'u mea wale nō i lohe ai i ku'u wā li'ilii'i. You know in the back of the school there was a teacher's cottage by there. Po'e noho ma laila. They were the first people that went down to the first Hawaiian Homes in Waimānalo. In fact there was one house here at the intersection where they have a pink house. There were two guys that lived there before they went to Honolulu; the first Hawaiian Homesteaders in Waimānalo. That's near the park or something like that.
- KM: Yes, yes.
- HN: The first Hawaiian Homes, some people still there.
- KM: Hmm. Pehea, mahope o ke kula, he heiau paha ko laila?
- HN: Yes, mahape o ka cottage was a heiau. Ko'u hale ma kekāhi 'ao'ao. Mawaena o ko'u hale, ka hale o ku'u mama me kēlā cottage...
- KM: O Pauwalu kēlā 'āina?
- HN: Pauwalu mauka, that's what they call that. Below the road as far as Harry Mitchell, that māhele go up mauka and makai. So they're makai and that's mauka. Okay over there had heiau back of the school. That I heard, only once though I heard. What I heard was the drum.

KM: Kani ka pahu?

HN: 'Ae. There were teachers that were staying there and they hear the noise, they don't know so they ask somebody who was there. They say that was one heiau there. Okay, where this side you came before the Mormon Church. You go up that road because that's the road we used to go up, go up this side. There is a small heiau, but a small one. I just don't know just where about now because pa'a i ka hau, all covered with the hau. That used to be our road to come from my mother's place, we cut short from my mother's place, my uncle used to be right above. We continue that road come over the kula if you come this first bridge there's a flat there. We used to cross from the kahawai go over to come into Lākini that's our cut short road.

KM: I see, so behind way, is real easy?

HN: Yeah. We always mālama our alanui we keep clean so that we can come. Because they never have this road here. There was only a trail.

KM: In the 1920s only when they started the road?

HN: Yes, yes. There was only a trail. In other words from that angle there, goes up by the side of the cliff go up. That belongs to us.

KM: Up on the side is yours?

HN: Yes, belongs to us.

KM: Is that still Lākini?

HN: Yes, still Lākini. But then near now below the bridge my grandfather sold to two people. One is to Sam Kuoha, I think was three acres and then one to Cooper, Joe Cooper. He's from Makawao. He had a son, used to be an overseer.

Someone just told me, a haole bought 'em. And I think the haole wanted to make a house there on the side of the cliff because on top that pu'u, Pu'u Ililua, in our area has a relative's grave. My grandmother's nephew (Henry Kamali'i).

KM: Kanu 'ia?

Discusses family ilina (burials) at Lākini, and on Pu'u 'Ililua, at a neighboring parcel. Ilina should be respected and protected.

HN: The wahine kanu 'ia there. She was teacher here but I wasn't that time.

KM: Not born yet?

HN: Was born, but a youngster. I remember seeing her.

KM: Before your time?

HN: I forget, she was hapa haole because the heirs came one time here. Three years ago. Last year he came, he live on the mainland but he come back every year his mother is from Moloka'i. One time he come here we were in Ke'anae at the Farmer's Market, and then one of my God children brought me home and we saw this guy at the well. We stopped and asked, "Are you in trouble, do you need help?" He said, "No," he just came from this house, that's my neighbor, Carmichaels. That's the Ka'auamo. He just came from there and he had asked her if she know of anybody there. She said, "No, I don't know I'm a younger generation. The lady that is right below, went down to the market, you wait for her." The coincidence, we met when we came there and we ask if you need kōkua. That's when he said, "Yes," and I said,

“Who are you looking for and what are you looking for?” He said, “I have ‘ohana here, went kanu ‘ia here when make.” I said, “‘O wai kou inoa?” “Kamali.” I said, “That’s where I come in.” I said, “What about Kamali?” He said, “The wife is ‘ohana to me.” I said, “Was the wife one kumu kula here? Kind of big hapa haole wahine like?” He said, “Yeah.” I said, “That’s my uncles wife they call her Lizzie.” She wanted to be on the pu‘u, she went very top on the pu‘u, Pu‘u Ililua From my mother’s place in the back, the pūnāwai, we wash, we can see her from there, her graveyard. Because old Hawaiians they like way up, they like look down.

KM: ‘Ae. Nānā ‘āina?

HN: There’s also at least two more ‘ohana up there on the pu‘u, a little below, and facing this side. Peleli‘i Ho‘okano wahine, was buried there—they’re pili to the ‘ohana that had the ‘āina down below, where the Rockefeller house is now, and the Kekumu family graves are lower, towards the road.

KM: It’s so important to record this kind of information, so that problems can be avoided. What do you think, how should the ilina be treated...

HN: Waiho mālie, no bother them. Even my tūtū who owned the land. That’s why now I told my grandson if the State cut the land again I’m going to tell them “I don’t think you folks should.” Because something tells me my kūkū is right there on the pu‘u.

KM: By Kamali them?

HN: No, no, no Lākini.

KM: Lākini pu‘u.

HN: As you going now, before you get to the gate to go up to the house...Because I can see all the stones just like how they make, set. I said, something tells me if I going outside there... So I think you folks better not go. I know there’s a grave in the back there, the owners of the land.

KM: Your kūkū mā?

Discusses her connection to Māhele Awardee, Kaiha‘a.

HN: That’s my kūkū mā. Now my grandmother’s grandparent is Kaiha‘a.

KM: ‘Ae.

HN: My grandmother had my mother. Then my mother had us, we’re about the fifth generation.

KM: Your papa’s name wasn’t Akiona then?

HN: No, the Akiona, I was hānai.

KM: You were hānai by mama’s side. So the Ching...

HN: Actually should be Ching.

KM: Okay, so Akiona was mama’s direct line?

HN: Right.

KM: Okay, so that’s how you folks came back pili here.

HN: Well, not through the Pākē because he’s pure Chinese.

KM: No, I understand through Kaiha'a, Kealohanui mā like that?

HN: Kaiha'a's granddaughter is my grandmother who is Kealohanui.

KM: Okay.

HN: That's how we got there.

KM: I see. So we were just talking about, get 'ohana kanu 'ia ai ma Lākini...

HN: Yes, that's the owners of the land. And my uncle had two twins the kind pa'apū, kanu 'ia over there.

KM: You know basically, where the place is, you think?

HN: Well, my grandma says it's in the behind there and my uncle says was near the pear tree. I say, "No, uncle something tells me it's over there. Where those pōhaku ho'onohonoho 'ia."

KM: Is it a little bit of a pu'u?

HN: The place now from my uncle's place, go up to like the hill. Overlook down. My uncle built his house down on the flat, this is up and we further up on the flat end. I used to get, and I still get scared.

KM: It's so important that these places...

HN: That's why my grandson wants me to go back there. I said, "No Granny, you go get plenty people come, I scared." I'm scared you know.

KM: Pule mua.

HN: Even when I go to the graveyard, I run.

KM: You know kūkū, inā a'ole 'oe i a'o i nā mo'opuna... E loli 'ana ka manawa, a loa'a kekāhi po'e hou. Pono iā 'oe e a'o i nā mo'opuna.

HN: I get scared and that's why I tell the priest I get scared. Why I scared is at nine years old, I'm young yet, I don't know those things. Where my mother's house is I would say about... [thinking] ten minutes walk to get to my uncle's... He married one of the Ekela daughters, Fanny Kaikokū. One of their daughters was Violet Akoi, Sam (Akoi) AhLing's wife

KM: 'Ae, Akoi.

HN: Ahling's first wife was my uncle's first wife's daughter, with a Pākē.

KM: Sam?

HN: Sam. His wife had Pākē father with Ekela's daughter, Kaikoku. One is Violet that's Sam's wife, and she had a brother William Māhoe, but he died. That's why Sam's wife call all his children 'ohana...Her mother is Kaikokū. This one here, Awapuhi's grandmother is Kapeka. Kaikokū was the oldest. And that's Sam Akoi's, AhLing's wife's mother.

KM: So when you were nine years old something happened?

HN: Yes. Our house in back of the school, his house I would say about ten minutes walk.

KM: Still in Pauwalu or...?

HN: Pauwalu facing up, he's further up. We have to go to his place to go and cross the kahawai to get here, because we always upkeep. Anyway, one morning I woke up

because our dining room is outside, you got to walk down the stairway and go. I open the door I face up. Now I'm nine years old, I don't know anything about that. And during those days we used to call that...I hear my tūtū call "Lole Pukikī." Means they get those tight out-fitted neck and top pleats and all over here, long sleeve, and all the kind. I seen her playing in white, I told my grandmother, "Hele mai Apo." My grandfather was wondering what I was calling, I said, "Apo, kēlā ki'i a'u e 'ike mai, kohu mea o kūkū Kaikokū." "Ai hea?" But no show to anybody only went show me. My grandmother said, "Hō'ike'ike ka na'aupō." Which I don't know. It's true, I don't know.

Anyway, I described to her with the outfit and that's the kind clothes that I tell they wear. Her hair, her face is there but fade, this part here is faded. See at that time, she was at the hospital at Pālama...When I saw that, so my grandmother said, "Hele kākou e ho'oponopono." And this man is Sam Ahling's brother-in-law (Ka'ailua). Bordner, who used to teach at Nāhiku, before her husband was Akiu, AhLing's 'ohana.

KM: Akiu mā like that?

HN: Yeah. So we went, and because I understand Hawaiian the man told me "Wehe mai 'oe i ka puke." They do only by prayers but I don't know why they tell us we go kahuna. That's just like ho'oponopono that my tūtū called that. When I went open the book he read the verse from the book and he told my grandma, "Ae pololei kēlā mea a kēlā mo'opuna hō'ike ai. Na'aupō, pololoi kēlā. No ka mea ka wahine a kāu keiki, iloko ka hale ma'i, ke kumu 'oia i 'ike 'ole ai ka mea o luna..." [gesturing to her face] He said, "Almost going die! Kēia mau lā aku, lohe 'ana 'oe i ka mea hou." Which we did! I think was two, three days after. He was called by the hale ma'i, go there. He did go down to Honolulu. But you see I forgot to ask him, because when they went fix that place again, I forget to ask my uncle, did you keep track what they did with her? Because from my understanding when they died, they went put them by the cave over there. I think they must have pāpali over there by that place, that old hale ma'i.

KM: You mean Lanakila ma O'ahu?

HN: Yeah, by that old hale ma'i, on the side they went put 'em in the cave. I ask my uncle "you never keep track what happened?" "No can cause they made one park over there and very different. I go there I no recognize where the place was. There's a lot of houses there." I remember that place very well they used to have lo'i kalo over there. Now, you no find that, you don't find that. So, I never find out. So, when this man said "Ae, kēia mau lā, lohe 'ana 'oe i ka mea hou. Ua hala!" That's why this face, I cannot see.

But her outfit plain. I described her. From that, that's why I get scared anything Hawaiian. There was another incident I had same thing too and I said, "Why does it happen, show me?" Whenever anybody tell me, even the priest tells me he say, "Helen you don't have no more faith." I said, "Father I have all my faith in God but I say, just so I don't know how that thing is strong in my mind. Father, I guess you have to have a little touch of Hawaiian." Because I cannot refuse, I have my Hawaiian in me, I got to claim some of that heritage from my ancestors. I said, "Although, I don't take all because my grandmother never used to do all what her parents did, but I have to observe some of that." Because it affects today's generation yet.

KM: Yes, a 'oia ke kumu huikau kekāhi.

- HN: That's why the priest say, "How you know?" I said, "Because it did happen and it happened to my family." I have to say, "I got to believe, I don't care what you say, I got to." I say, "Father, I have to, I cannot disown I have no more Hawaiian, that's my culture there. I say, I got to."
- KM: Pololei 'oe. He Hawai'i 'oe.
- HN: So from that time I always tell people, no at this age when I have seen those things we went ho'oponopono, he said, "Oh, you go kahuna." I said, "That's not kahuna, that's what they call today ho'oponopono." You go there somebody wehewehe to you what they see. I said, "That's not kahuna."
- KM: 'Ae. A i ka wā kahiko, nui no nā 'ano kahuna. He kahuna maika'i, kahuna ho'ōla...
- HN: 'Ae. According to what my tūtū said, "Ka po'e wā kahiko, mamua, a'ole hiki iā 'oe ke 'ōlelo inā hānau mai 'oe keiki, 'handsome.'" A'ole hiki iā 'oe ke 'ōlelo, "O, u'i maoli no kēia kaikamahine..." I said "Pehea ka wala'au 'ana?" "Ōlelo mai 'oe, 'pupuka.'" I say, "Why you say pupuka?" She said, "If you say handsome, they going to die."
- KM: He lili paha, 'ohumu kekāhi.
- HN: Yeah. . . Another thing my grandmother tell me "You go Moloka'i, nui 'ino no ka po'e 'anā'anā."
- KM: 'Ae "Pule o'o."
- HN: I think still yet some more yet maybe not as much but that island is noted for that... I believe there is some more yet because I was told there are.
- KM: 'Ae. . .
- [begin Track 5] . . .Kūkū, i ka pule aku nei, ua 'ōlelo mai 'oe, mamua i kou wā li'ilī'i, nui ka hana. Ua hele 'oe i ke ala 'ana mai o ka lā, hele i ka hana.
- HN: That's right, yeah. My grandmother not too bad, kupuna wahine. It's my grandfather, the Pākē he said, "You no hanahana, you no kaukau, poho laisi. Akung, a'ale mamake hana. Inā wau a'ole hana, iā wai e hānai 'oe." Which is right my grandmother is the happy-go-lucky type.
- KM: [chuckles]
- HN: She never worry, although she made sure that the kids had an education and all the kind. But really for take responsibility in fact for cooking. She cooked very seldom 'cause she said as long I get my poi, my i'a, lawa. . .
- Group: [discusses family relationships of Kaiapa, Hubbell, Tau'ā, Kiakona, Plunkett, and Pomroy mā.]
- KM: [begin Track 6] . . .I'm so amazed at how many of the 'ohana you know, you've kept... 'Oia ke 'ano o nā kūpuna.

Notes that the Hawaiian language is being changed in schools today.

- HN: That's right. In fact I'm the only one. . . My four uncles did not know all the 'ohana, and they asked how I learned? I said, "You know why I know, because I nīele our grandmother." Being Hawaiian I hear her talk Hawaiian, I don't understand I said "kou 'ōlelo, what does it mean?" Me, I went nīele. I'm not sorry, and I'm not sorry I took Hawaiian that's the way I came to know better. I'm not sorry. And now my children, I educate them all Catholic school. When their kids came up, they all go to

Kamehameha School. Now they go there they took up Hawaiian they get interest in Hawaiian. Now the kamali'i come home talk she said, "No, that's not the way to say the words," so she calls by phone.

A'ale, a'ale, a'ale! I said, "Good, spend money on the phone, you fellas no make any effort. . ." Because the kids come home and tell "No, that's not the way I hear and all that." Because ke au hou kēia manawa, some they speak, it's not like how we spoke.

KM: 'Oko'a.

HN: Yes.

KM: Hana 'ana lākou i kekāhi 'ōlelo hou.

HN: Yeah, that's right. That's why I said if they making the 'ōlelo hou kēia manawa they should publish another book.

KM: That's right.

HN: Don't mix it up with our old one, because we are all from a generation to that time. You make a new one so we know it was during your time.

KM: Here's the mea hou.

HN: That's right. Because if you mix up that, you going to change the Hawaiian. There's going to be no more original Hawaiian. Nalowale, no more.

OM: Yes.

KM: And that's why too, to do these kinds of things, this history like this to talk, to recollect. Like your waters here kūkū I saw that you were on a video with aunty Day mā and stuff. About the waters, yeah?

HN: That's why I don't want them to put me on TV and all the kind, even in the newspaper. And on one tape when kupuna Day was, she he came with I think...who the name of that man?

KM: Puhipau?

HN: Yeah. His father is not Hawaiian but he took his Hawaiian name he said.

KM: The mama was Puhipau from Kona Hema.

HN: He said, he never take his father's name he took his mother's name.

KM: Yes.

HN: I think, I don't know if that was his wife or his girlfriend she come with him.

KM: Joan Lander.

HN: Oh, that's how I met them, through Apolonia.

KM: You see when you were talking about the water we know that like here Wailua, just Wailua does that have a meaning? Get wai inside it?

HN: Lua got to be two.

KM: 'Ae.

Describes Wailua – meaning of place name. Every kahawai had water flowing; used to catch various ‘o‘opu and ‘ōpae; also gathered pohole (fern), ‘āweoweo (mountain lū‘au) and other mountain resources.

- HN: There’s two Wailua. Wailuaiki and Wailua. This one here is Wailua, you go across [gesturing towards Hāna], Wailuaiki.
- KM: So Wailuanui, Wailuaiki?
- HN: Right, that’s right.
- KM: This ‘āina here, must have been a place of waters before?
- HN: That’s right, it’s got to be. Because before we have plenty water. Every kahawai full, we used to go catch goldfish, ‘o‘opu. And we look forward to that because my grandmother like that. When she say “‘Ono mai nei nō ho‘i kēia i‘a haole...” Because they used to eat the goldfish they call it i‘a haole and ‘o‘opu for pūlehu, lāwalu. That’s our break so we go out swim at the same time so we dive all these kahawais going up.
- KM: Into the kahawai, hele i ke kuahiwi?
- HN: ‘Ae.
- KM: And what, ‘o‘opu nākea?
- HN: Nākea, owau, that’s the big head kind. Nāpili. Hawaiians eat the nāpili. My grandmother eat the nāpili, you come home kaula‘i.
- KM: And how you go up kahawai i ke kuahiwi?
- HN: Nobody’s kahawai, we go up that time you can see everybody. There’s no way you can get somebody going to fool around because ‘ahuwale!
- KM: Yeah. All of the ‘ohana would go up gather. And ‘ōpae like that?
- HN: Right. Get the hō‘i‘o they call pohole.
- KM: Pohole, ‘ae.
- HN: They go up there to get that. The ‘āweoweo that’s the mountain lū‘au.
- KM: ‘Āweoweo, ulu nahelehele...grows wild in the mountain?
- HN: Right, grows better in the mountain, I brought it home for plant. Itchy, itchy.
- KM: No can. But the ‘āweoweo, mauka?
- HN: Good, because it’s cool, kuahiwi.

Learned from her grandmother that families lived both makai and mauka, and they exchanged goods with one another.

- KM: Way mauka. I wonder if before did you hear if there were families that stayed up in the mountain and lived? Or did they live mostly here and then go mauka-makai when they needed?
- HN: I know my grandmother said they usually makai and mauka but she never tell me how many because she used to tell me the mauka exchanged for what makai get, makai get exchange for what mauka get.
- KM: A kuapo.

HN: There must be some Hawaiians.

KM: You go hele lawai'a and what things down here? 'Uala paha...

HN: Yes.

KM: Kuapo paha me ka po'e o uka?

HN: Yes, yes.

KM: He mai'a paha, 'ano kalo...

HN: Pu'a.

KM: Pua'a. Mamua loa, ua hele paha nā kūpuna, 'ohi olonā, mai i uka paha?

HN: I think they did but not during my grandmother's time. Her parents time.

KM: Kaiha'a, I heard in that generation some of them they claimed, "I have olonā in the kuahiwi mauka loa..."

HN: That's right. That's why my grandson, where the place we cleared the hau on our property, he's planting some of that.

KM: Maika'i.

HN: Because he got it from somebody. I cleaned the land and I tell him kanu, I no like mahi'ai for nothing.

KM: Yes, yes.

HN: Sometimes I like for my section, he takes it and I don't have any place. So now I have two sections. I said, "Don't you take that, I like plant dry land taro, we no like pick up lū'au from the wet land."

KM: Ah, so you kanu both lo'i kalo and dry land?

HN: Dry land more hard job. Dry land I make more for lū'au. The kind lū'au, I eat most the time with my dry land is ha'akea the white stem.

KM: The ha'akea.

HN: They eat any kind lū'au, but I was always brought up with ha'akea or the 'āweoweo, the mountain one. Later on as we stay, we see all kinds Chinese taro we try, is good. Now get the Tahitian lū'au I make 'em, it's just as good.

KM: Oh yeah, oh.

HN: I think it cooks faster than any other lū'au.

KM: Yes, that's what I heard because the mane'o, a'ole lo'a?

HN: No more. One of my friend gave it to me and when my aunty saw, she said, "Oh, you eating the kind ape." I said, "No, that's not ape," and I went a friends house and I ate it, she cooked it with the chicken. I would cook it separately because you don't know how it tastes. She, she went cook it with her chicken because she said she went eat from a friends place, never itchy so she did it that way. When I first started mine, I made it separate because I was afraid the chicken going get all mane'o with... But it did good, it did good. I rather have that then other kind, cooks faster.

KM: These are the things that you folks would do before from young time?

HN: That's right.

KM: You go up kuahiwi. You said before all of the streams had water that you remember?

HN: Every one, every one.

Water flow has diminished in her lifetime, streams were never dry before. Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows makai. Wants every kahawai to have water flowing again.

KM: Do you think in your mana'o, in your life experience, ninety years coming up now. Has there been a change in the water on this land? And are the ditches a part of that change or...?

HN: Yes, plenty because we don't have the water any more. The only time we have the water is when big water and then they throw it out. Otherwise there's hardly any water. That's why the people here are asking that we want every kahawai get water like before. Never dry, never, never, never, never!

KM: Before never dry?

HN: Never dry! During my time, when I was very young, never had time...in fact had more water.

KM: Now it comes dry?

HN: Comes dry, most of the rivers no more! And that's why they say, Irrigation Company said, "No more water." They complaining, but they building more houses. Where they getting water from Hanawā and that's why the people no want them take the water here.

KM: I see, so the water is used for building more houses out Kula?

HN: Right, Kula and over the central part. Where do they get the water from? It's got to come from here, East Maui. Honomanū [as pronounced] and all that, water all inside never one...

KM: Never malo'o?

HN: These streams here, never malo'o we used to go swim in the kind kawa they call 'em the kind deep place. We call 'em kawa.

KM: 'Ae, lele kawa.

HN: Lele kawa, that's what we used to do. Never, never, never was, never was. That's why whenever they talk about...you know no more water but they building more house the golf course getting more water. Where they getting the water from? It's from here.

Does not think that a new Water License should be issued. Kupuna Kaiha'a wanted Water Rights of the native families at Wailua protected in the 1800s.

That's how when my neighbor said, "When OHA called them and said, oh the Irrigation Company never get that, was rejected and they said every year."

KM: Yeah, Revocable Permit.

HN: We're afraid now because if they get the control of the water we probably going to have to pay for the water and that's why we said, "Why should we pay for water, when the water comes from our 'āina?"

KM: Kūkū, that's an important point, cause earlier when we were talking before we started our mo'olelo. You shared that your own kūkū or someone that they had said this water...?

HN: ...Goes to the people.

KM: Goes to the people. He never sell the right?

HN: No, no sell the rights.

KM: On your kuleana?

HN: That's my great grandfather. But you see, when we went, we wanted to take over so maybe we can get something. They said, "no we have no right because we were not the original owner."

KM: I see. Is this your Pākē grandfather?

HN: No, the Hawaiian. Great grandfather Kaiha'a.

KM: Kaiha'a, okay so that's right because Kaiha'a goes back into the time when Baldwin mā and Spreckels them were starting their ditches?

HN: Right, yes.

KM: He never sold his rights?

HN: No.

KM: Because he wanted the water to...?

HN: To go to his people.

KM: Down makai?

HN: Right.

KM: On the Wailua like this the flats?

HN: That's right.

Recalls the names of several ili – small land divisions – in the large Wailua ahupua'a.

KM: Is there a name for this area on the flats at Wailua or did they just call it Wailua?

HN: Well, Wailua is the name of the whole place, but in between this 'āina, they get pahu'a, they get different names.

KM: Pahu'a, that's like a flat areas?

HN: Right. It's up that way and they get Palolena is over that way.

KM: Palolena [an old 'ili name].

HN: They get all the different names that's on the other side of the river now. When you go up, on the other side of Waikani Falls.

KM: Waikani?

HN: Yeah. Waikani, no ka mea, kani ka wai?

HN: Yes, noisy water. On the other side is what they call Palolena. They all have names there, and some I don't remember.

KM: It's so amazing because these names...every place name must tell us a story.

HN: Right.

KM: About something before.

HN: That's right. Because I never see much during my time. But prior to my time my tūtū said, and I seen it in pictures. There were grass houses here and there hardly any, I think wooden house would only be about two or three. I think one of them is that rice... Cheong Chong, the one who import all the Chinese. Otherwise the rest were all grass.

KM: That's amazing cause even like behind here you said the kuleana behind. Even when you were young still had grass house or was pau?

HN: No, pau already. But the foundation and everything my grandmother tell me.

KM: Lo'a kahua hale?

HN: Yes. Even the second owner who took here the kahua hale is right behind. The pūnāwai is still behind there but since no more water I don't allow any water, cause I don't want water come in the land. The walk they get from that pūnāwai to go behind the kuleana, they build the kind stone wall. They walk on top they don't want their feet dirty, it's still there.

KM: That's right so you can walk right there.

HN: It's still there.

KM: It goes to an 'auwai that comes down?

HN: No, the 'auwai is not in the way, the 'auwai is past the hale. The house is here.

KM: Wow!

HN: It's still there. So when people come I show them. I say "this is part of the wall, I never take 'em all out." It's still there and I plant things there. Somebody is leasing, because they don't sell anymore from Hawaiian Homes. And Hawaiian Homes...wait first the State had 'em and then the State when turn over to OHA, I think. And then OHA...

KM: This was a few years ago when that deal came up, the trade?

HN: No, cannot sell now, you can lease and all that.

KM: The nine-hundred and ninety-nine year one too?

HN: That's us.

KM: That's you folks? When did you...did your kūkū have this 'āina first?

HN: No.

KM: You and your kāne got this?

HN: Yeah, was in the '30s.

KM: Thirties you got this. A nine-hundred and ninety-nine year lease?

HN: In 1930, yes.

KM: You eventually bought your lease?

HN: After.

KM: In the '40s or something?

HN: Yes, that's when all the people here, most bought.

KM: Were given the opportunity?

HN: Kupuna Hū'eu and a couple over here, and I think the Land Agent at that time was not Foster Robinson. [thinking] I think was Aki Tong, when we had all the chance to buy it. And then for those, that's ten years old (lease), we had that option.

KM: That's right when you had it for ten years then you could buy?

HN: Right. There was some they couldn't buy because they never had money. They no have job but later on they bought but their price came higher. Mine was high, so I wrote down; Ashdown was in there at that time.

KM: Yes, Ashdown.

HN: I wrote down to her, "Why is it my place is all rugged and all that. My place cost more than all the other people had flat land." I'm the only one that had rotten one.

KM: Cause you get pāpali, little slope.

HN: That's right and all rocks all papa. She said, "Well, that's the assessment they gave." I had to accept it.

KM: You worked hard, like you said, all your life.

HN: That's why I never open a driveway because it cost too much money all rugged place. I made one because I had two cars. I'm living there so when my husband died I sold it, and then I bought another car, cannot drive, so I sold it. When I went Honolulu after my husband died I bought one because I cannot drive, but I have somebody to drive me.

KM: All your life you never kalaiwa ka'a?

HN: Never. I like to, that's why I bought a standard because everybody said you can learn standard. How can I learn when I'm a scarecrow till today.

OM/KM: [chuckling] . . .

KM: . . . So what you share is your personal experience, your mana'o yeah?

HN: That's right.

KM: What you know.

HN: That's right, my tūtū said, "Inā a'ole mōakaka 'oe i ka mana'o, a'ole 'oe maopopo, a'ole 'oe wala'au."

KM: 'Ae, mahalo.

HN: Cause pilikia ka hope, a'ole kēlā ka pololei, kou wala'au 'ia iā lākou. Pilikia 'ana lākou.

KM: Pololei 'oe. [begin Track 7]

HN: . . . The Mitchell's place is Keonenalu [written "Keononalu" in the Māhele descriptions]. And you see the hill from my place, Lākini, during that time had no more hau and rock. The girls, all the young girls come with the ti leaf slide down.

KM: Hōlua?

HN: Hōlua, 'ae. . .

KM: . . .Kūkū, you went kanu all your life?

HN: Oh, yes.

**Names varieties of kalo that they planted when she was young,
and describes management of the lo'i kalo and 'auwai systems.**

KM: What kinds of kalo did you kanu? You said ha'akea?

HN: We had ha'akea, we had piko, we had piko 'ele'ele and one more kind, mōkahi.
That's the only kind we started.

KM: Mōkahi?

HN: Mōkahi is just like lehua.

KM: 'Ae.

HN: Only the plant is stunted.

KM: Dwarfed?

HN: Yeah. Just like the kind lū'au they sell at the market, what the name now [thinking].
They sell at the market before in Honolulu, I forget now the name.

KM: But mōkahi?

HN: Mōkahi is what we call it. But Waipi'o, they don't call it mōkahi, my husband said they
get one other name. But we call it mōkahi. That's the stunted one.

KM: So those are the kinds of kalo you had?

HN: That's the kind we had.

KM: When you planted your fields did you flood it with water right at the beginning?

HN: No, no, no. To open up a land, to first open land that time we don't have no tiller, no
nothing. We have to kīmō, dig, turn it over. Then after we turn over, let little bit go
water, because we got to set the bank because the dirt still hard.

KM: Kuāuna?

HN: Kuāuna, ho'onoho kuāuna.

KM: 'Ae.

HN: After we set all the bank then we get the hoe, some people use kipikua, but we use
hoe, kipikua was more heavy. We break 'em up in chunks then we flood 'em with
water. Then we leave 'em maybe about couple weeks or a month then we go back
soften the rest of the other lumps that never come. Then we let 'em stand for one
month or until we get pulapula to plant.

KM: 'Ae. With the water flooded or...?

HN: With the water flooded you got to flood 'em so it's soft. Because of all new dirt.

KM: Hehihehi paha kekāhi?

HN: A'ale only kimo. See when we go over there we try to break up the rest with the hoe.
Then the only thing we do with the final, is after everything is smashed is to go over
with your hands pick up whatever rubbish or whatever is not good and pick it off.

KM: So you go one month then you let it sit?
HN: We let it sit. Because palupalu ka lepo.
KM: 'Ae, 'ae.
HN: Then you start level up we have a level thing to kē, they call 'em kē when you level the soil.
KM: Just like a stick kind?
HN: Yeah, a stick just like a hoe. Yeah the hoe, big, long.
KM: You kē?
HN: You kē back and forth. So that you see the level, so that the water can be distributed evenly. Then you wait and when ready for you to plant you lessen the water. When you plant you kind of make it dry because that's the new plant going in, or it will be all palahū.
KM: 'Ae. Then you dry it out for a few weeks paha or until you know when the root going come?



Lo'i Kalo and 'Auwai at Lākini (KPA Photo No. 2194)

Families started using fertilizers and chemicals by the late 1940s. Prior to that the old people would let the land rest, and use mulch to build up nutrients. Now the planting system is so intense that the land does not support good growth without chemicals.

HN: No, no. After we plant the huli I would say about a couple weeks, then we let go little water and let the plant come up. During that time we never did use fertilizer. Then when we began using fertilizer when we have about two or three leaves then we feed the first shoot. We used to throw Triple-16. That's to bring the mother plant up. Then we put the 20-20 to hānai the keiki. We put about four applications, three of the sixteen every three months, and then four of the four- ten-sixteen to make the 'ohā all come up. It takes about twelve, fourteen months depending what kind taro.

KM: Yes.

HN: Like moi that's the best kind, you can leave till sixteen months no palahū. Like ha'akea and the other one you got to plant 'em. Lehua is worse you cannot leave 'em twelve.

KM: Nine months paha?

HN: Yes. All depends if i'o. Because now the soil, the richness of the soil is all gone. That's why they using the fertilizer.

KM: Yes. Mamua when did you folks have to start using fertilizer, you think about? After the war?

HN: Oh yes, years after.

KM: Sixties?

HN: No before the sixties. I would say about the forties, that's when we had lawn mower, pesticides and of course when we had the pesticide, we have to take a certain kind. We got to take, we cannot just apply it. But then, the early Hawaiians don't believe in that.

KM: No, and see that's the thing I understand and is this what you did. Did the kūpuna, when you kanu before, then when you huki, you ho'omaha ka 'āina?

HN: That's right, all the rubbish you leave there.

KM: And the kīpulu all go inside?

HN: That's right.

KM: It comes back in.

HN: *The Hawaiians say "Pahulu ka lepo." The richness all gone.*

KM: 'Ae, pololei 'oe.

HN: My grandson now after so many planting, I said, "Well, the richness of the soil is no more." So all the 'ōpala he step 'um all down, and it's producing for him.

KM: It does yeah, so the kūpuna never need all those fertilizers or things like that.

HN: Apolonia Day's father was the only man never did use fertilizer. But then when he no use fertilizer the taro is small.

KM: Now they 'imi kalā, so they want it to be big?

HN: Yeah. You see the poi shops now these days make complaint because the taro is small. I say, "When we first sold our taro the man said he don't care what it is so long the weight is there because we get paid for the weight." When I first pulled my taro when that picture was taken, I was paid dollar half for hundred pound sack. Hundred pounds! Then came later, three dollars a bag, hundred pounds! And that's hard job,

and when you have a far place to carry to the roadside. Oh, I never forget that!

KM: Kill fight nō ho'i.

HN: But, we continued.

KM: You had to 'cause that was your only source of income?

HN: That's right. And I had to start doing because I was raising children. My husband didn't get any...I had to do it whether I like it or not.

KM: A dollar fifty for a hundred pounds?

HN: Hundred pounds. Then came up three dollars at least now it's better you get 'em forty dollars, forty dollars a bag. That's eighty pounds, it came in the '70s when our taro agent started. First he wrote to his poi shop, and he told 'em that his farmers are getting old they don't have the strength why don't you lower the rate. That's why they lowered and then the rest followed. They gave eighty pounds is the actual weight you allowed two pounds extra for dryness, because it takes here some people get twenty bags to pull, ten bags to pull. You know before they take to the pier.

KM: That's right kind of start to emi a little bit.

HN: That's right so you allow that weight so most people they water their taro always damp. That's how we used to be. We pay actually eighty pounds. The last I left there was only about thirty dollars, now it's forty, but my grandson was getting from the neighbor sixty dollars. And you know nowadays the poi shop is so choosy. Because so much taro, they choosy. They demand all the big ones. I tell them, "You don't expect the taro every year to be big even though you use fertilizer because the soil is not rich."

KM: That's right.

HN: And we forcing with this fertilizer to grow, and that's why we notice the taro when they say the taro smell funny, either you pull when the taro is not ready for harvest too young or too much fertilizer. Because you can taste that chemical.

KM: See that's where, then we poisoning ourselves too.

HN: That's right. See like how kula farmers used to say put inside, put inside later on they say no put because it's harmful to the health. After they did damage already how can you turn over, it's part of you there already.

KM: Times changed very much.

HN: That's right.

KM: Because I know when the kūpuna...when your childhood time like that, if you folks would plant you'd rotate your lo'i like that?

HN: Yes.

KM: Ho'omaha one side.

HN: Right.

KM: Did you even rotate the planting so that you could have kalo almost all year round?

HN: During that time nobody did that, it was later when the taro was in demand that's when people never give chance to rotate. They plant 'em right after another. When we were young kids, no. Now, you have to plant because you cannot meet the

demand. Some work, you know.

KM: It is. That's why we look now, I look at this pahu'a down here Wailua. There's not plenty of taro now.

HN: You know why, the kamali'i, the children of today their parents were brought up hard times, even though when they were staying with their parents. Their parents were not concerned about their kids. If I go have good time, that's alright. I let my kids run, then they begin to wonder why their kids go astray. 'Cause if mom and dad can do that why should I go work, I can go holoholo and all that. . . [Track 8]

KM: [begin Track 9] . . . You know it's amazing in these things that you've seen, what you've experienced. Like we said, you said, 90 years old in September.

HN: That's right.

KM: Mahalo!

HN: I have to thank the good Lord.

Discussing the heiau at Pauwalu; place names of various lands in the Ko'olau vicinity; and travel and collection of resources.

KM: Oh yes! May I ask you kūkū when you were young did your kūkū them like you know you've mentioned like at Pauwalu uka behind the school get heiau. Did you hear what kind of heiau?

HN: No. Only what I heard was the drum, the pahu.

KM: And then you said had a littler one more mauka?

HN: More this side where the well, that road where the van is, has there. I don't know much about that. I never heard anything from there, but I know there is one there. But all covered with hau.

KM: Pauwalu is an interesting name.

HN: Pauwalu means...walu means eight; pau, "I ate eight." Eight people died. That's why they call 'em Pauwalu.

KM: Pehea, ai 'ia na kekāhi manō paha?

HN: I think so. Maybe that's why. That's only what I was told like that, but we don't know the truth.

KM: It's amazing because these place names like you said Lākini...

HN: Yeah.

KM: You go up Pi'ina'au, you go to Ka'akeke like that.

HN: Just like Nu'a'ailua, they call it that, Nu'a'ailua. We used to say Honomanū [as pronounced]. We used Honomanū, but it should be Honomanu because part of the section is down this side, and moku.

KM: And get manu on top?

HN: Birds there now.

KM: Nesting there?

HN: I know there were two eagles. I don't know, I asked kupuna Hū'eu if the eagles still there. He said, "He doesn't know." There were two there, you know?

KM: Hmm. Mamua paha, he home, he hono no ka ua'u, 'iwa paha, the native birds.

HN: Had 'iwa, but I don't know. But I think had plenty birds though.

KM: Yeah, must be.

HN: Had plenty birds that's why they named it like that.

KM: You said before too, you would have to walk up the trail go up mountain like that?

HN: Oh, yes.

KM: You went?

HN: We did. Hele wāwae!

KM: Lō'ihī.

HN: We had horse, but we seldom go on the horse. If we go I ride with my grandma because my brothers don't want to go. At that time the kula is all clean.

KM: From here or from your home?

HN: Back of the school.

KM: Back of the school.

HN: That's where I was living, go up that kula.

KM: Mama's place, you go up there?

HN: Right.

KM: Hit Pi'ina'au, come up...?

HN: Below Ka'akeke.

KM: Ka'akeke.

HN: We come down by this Ching's Pond. Never used to be the road for go Pi'ina'au there. The old road was by the arboretum. Because the County did not want to bring the bridge. That's why they went bring by Ching's Pond go actually the road is the other side.

KM: The arboretum side, is there a place name for that area that you remember? Or is it just Ke'anae.

HN: No, there is a name... [thinking] But I don't know the name. There must be a name. That's how no more road for go there at Pi'ina'au, they have to take Ching's Pond.

KM: Then the road went all the way up into the mountain and then you came down you said, Kopili'ula?

HN: Kopili'ula, we got to go on the horse. From there now, we start our kahawai go this way. Wherever we stop, Wailuaiki, we stop put the horse and my grandma go call. That's mauka side, we have to have permission. We used to have John Plunkett, ask him permission.

KM: Because he was sort of the overseer for the EMI?

HN: Right, right. I remember going as far as Kopili'ula, and at that time Kopili'ula Bridge

was, I think being repaired. All the ditch men where there, they was working. Because as we descend down on horse to go up there. When we saw all those people underneath my grandma said “ho’i kāua.” We got on the horse and came back again.

KM: Oh, no came home again! Maka’u?

HN: Because maka’u eh. Only two females and all men, that’s all Japanese and their camp was up Amalu, Amalu Camp.

KM: Yes, Amalu Camp.

HN: That’s where their camp was.

KM: Amazing yeah, what a hard time! . . .

**Collected hīhīwai from Lala’au-Pi’ina’au Streams and vicinity;
saw huaka’i pō in forest. Also collected or “made ‘ōpae” at Haleki’i.**

HN: . . .What I hear from my tūtū, and it did happen some places like where Ching’s Pond is. You come way up, because there’s a kawa [leaping place] there, and on top, that’s Palauhulu to go across to go Pi’ina’au. That I know, I went with my grandma we go get water shell (hīhīwai) in the night from where Ching’s Pond is. The name should be Lala’au, not Ching’s Pond. But because Ching Store was right above they call ‘em Ching’s Pond.

KM: Lala’au?

HN: Lala’au. We go from there, we follow night time, hīhīwai because they ‘e’e.

KM: ‘Ae ‘e’e mai.

HN: You go up about two turns and on top that is the flat from the other side of that. That’s where I saw one, first thing I got so scared. I told my grandma, “Oh, there’s lights on the pali.” My tūtū always said, “Hele kāua, a’ole ‘oe wala’au.” Because they say the echo of the voice, you calling, somebody answer, you think and you going follow.

KM: That’s right.

HN: I saw the light, I was so scared. I keep calling my grandma, come because I see the light is so bright, look like coming down from the cliff, and I get scared. In fact I always tell my grandma, “I scared the kepalō,” even till today, old lady [chuckling]. I cannot go outside, I always scared. My grandson wants me to go look my great-grandparents graves up there, Lākini. I said, “You bring plenty people, because only us two, I cannot. I going run, I going leave only you, I’m scared.” Even over here when I stay here at the graveyard. I had hard time adjusting here, because this land was all with guava. I had to hand cut, no power saw, no nothing. I cut what I can and when my husband come back he cut what he could. Got to put a house.

KM: ‘Ae. Amazing!

HN: I work hard, boy.

KM: You folks went up and you kāhea to your grandmother?

HN: Yeah.

KM: Cause, you saw that kukui.

HN: That's right and my grandma say, "kulikuli 'oe."

KM: [chuckling]

HN: I keep pointing, "Aia kēlā kukui, mālamalama." But she said, "you don't say anything, you don't point and all that." I get so dammed scared, I don't want. I tell my grandma "ho'i kāua!" So my grandma grabs her stuff we go to the next area, more above, thinking that we going escape. As we went more up, we almost came to Kūpa'u, there that thing came there again. I told my grandma "Ho'i kāua, Apo." To me it's a bad sign because it showed there, the light is so bright. I told my grandmother, "kepalō!" My grandma said, "kulikuli." And that thing bugging me because the light shining my eyes, I tell my grandma, "Go home, it's shining." And my grandmother look, she said, "A'ale wala'au." I said, "Pehea kēlā mea, Apo?" She no tell me, she tell me "kulikuli." So when she tell me that I'm suspicious, there's something. I get scared.

There was one time we went, another one, had the same thing again by Haleki'i. You see when she used to go make 'ōpae we take a five gallon can, the kind cracker can.

KM: Yes, yes.

HN: I take a mat, I take salt, and I gather little wood. My grandma go way behind we call it "kau," to go get the 'ōpae. When she full her bag, depending how big some people, my grandma had big sack you know. I told my grandma, "Why do you make it that because heavy when it's almost full." But she liked it that way. When she get her 'a'aniu, we call 'em, full her bag, then we come where I am, the 'ōpae is clean already.

KM: Yes, yes.

HN: She salt 'em, we cook 'em right there because I have the wood and I get a mat and I spread that on a mat.

KM: Spread out?

HN: Then she goes back down and makes some more. When she comes up with the second lot, I gather up the first lot and I'm going separate that. Because she used to sell in Honolulu to Otani's Market. Extra living because my grandfather didn't earn much.

KM: She would go up 'ohi 'ōpae like that kā'e'e? The kind net?

HN: No, huluhuli stone. The only time she go kā'e'e like that when big water, that's the best time to go because the 'ōpae all on the side.

KM: All come in so you can scoop it in the net?

HN: Yes.

KM: How was, did she use a net or...?

HN: Net.

KM: What kind olonā or cotton already?

HN: No, it's the kind made out of 'aho.

KM: The kind 'aho, so old kind 'aho?

HN: Yeah.

KM: Oh!

Still gathers enough 'ōpae for her to eat at home, from her kahawai at Lākini.

HN: In fact I still, I get two upena now, that I used.

KM: Maika'i.

HN: And I have a small one. Every now and then, when I like eat 'ōpae, because the kahawai too far, and all covered with hau. So I go my place Lākini. I go in the little ponds and all that kind just for me to eat.

KM: And you still find enough so you can eat?

HN: Yeah.

KM: What a blessing.

HN: I bring home, when I 'ono, I go make.

KM: Yeah, like I look at some of these kahawai now I figure you know no more water the 'o'opu can't live, the 'ōpae, no more hīhīwai.

HN: No. That's why, that's why.

KM: Only the place where the water kahe mau, kahe mau.

HN: That's right, that's right. Only the Ke'anae one, the Ching's Pond one. Go up there, can get hīhīwai.

KM: And Ching Pond you said was?

HN: Lala'au.

KM: Lala'au, oh beautiful. So important, place names. That's one thing I was noticing every one of these little valley's like this, I think it would be so good if people could put the names back, so you could remember.

HN: That's right.

KM: Here you come Wailuanui, Wailuaiki or Lala'au.

HN: That's right. You see where that Chong's Hotdog Stand?

KM: Yes, I saw it.

HN: That's Waianu they call it.

KM: Waianu, oh beautiful!

HN: They call that Waianu. And then come down by Hū'eu's house go back of him go down they call 'em Kilo.

KM: Kilo, oh beautiful!

HN: They have all different names.

KM: And every name tells a story.

HN: Above the Redos. Above there they get one kahawai you go on top the flat they call that... [thinking] Waika'ūlili. Looks like it's the water something of the 'ūlili according to the name.

KM: Oh, yes.

HN: Only one time I remember that thing went overflow and the people couldn't pass they had church service. They had to come back here and sleep at the Parrish Hall because the bridge was off, that's the only time. That's the road I used to go from Lākini, we come there come over the pasture land, behind the school come down and then come down where that Redo lēkō patch is; come down that road and there's a road that's going up by where Crozier's daughter has a residence.

KM: Yes, yes.

HN: We used to take that road there go down, keep on going till we come Waiakuna. That's the end part that's the kawa [leaping place] of Lala'au because when you get to that kawa then you have to climb up to get Haleki'i and Palauhulu where we take the road to go up.

KM: Haleki'i and then Palauhulu?

HN: Palauhulu.

KM: That's how you go up there Pi'ina'au, Ka'akeke like that?

HN: Right, right. When big water we have to take the Ke'anae Road, but no more water that's our cut-short because we live right by the school just take the horse and go from there. I remember that.

KM: 'Ae.

HN: I used to go with my grandmother cause my brothers don't want to go. Of course, when we go there we don't cook the 'ōpae there cause we going on the road whereas this kahawai we have place for spread. When we go there she just kau the 'a'aniu and she put in the bag we have bushel that time, little bushel from flour and she put sometimes four 'a'aniu. That's four of those bags then we come back. Maybe two days after she wants to go again maybe for more orders we go.

KM: 'Ae. Do you remember what your kūkū...like you said kalo one hundred pound bag, dollar fifty...do you remember how much the 'ōpae was sold for, about?

HN: Gee, I forget how much.

KM: I know this was long time ago, you were a child.

HN: Yeah, I forget how much. I would say I was in my tens, eleven.

There were lauhala weavers in the area; hala gathered in locations near shore. Also describes house of elder weaver, formerly near the old paena wa'a – canoe landing. Leads into detailed discussion on weaving materials and practices of her grandmother.

KM: Did anyone gather, and were there any weavers before? People ulana lauhala?

HN: Oh, yes. There was one lady at the end. That house, Rockefeller I think, bought that house. The Ho'okano house. At the end of this road the last house there on the cliff.

KM: Yes just below, is that the paena wa'a down there, down that side?

HN: Yeah, that's where all the canoes land.

KM: Yeah.

HN: That little cliff there used to extend out but because the waves would wash on top, that cliff is washed out. On the side of the house, where the first guy build the house

it's eroded because high sea, if no more that ulu hau, that house is going down one day. That's why I say, I wouldn't buy that place even for ten dollars. I would rather them go outside and buy. Because that place is all eroded.

KM: Did people sell lauhala for make extra money too, and did they weave loulu?

HN: Most people here, when they did, they made it for themselves.

KM: Home.

HN: They go to one another who doesn't know how to make they a'o the other, that's how they learn how to make. Like this lady who lived at the end of there she was Mrs. Ho'okano. Boy, that's the first house that I see...and Mary Kamuela told me in Kaupō had one person they do that. This lady where the Rockefeller built the house, her Hawaiian bed... (and my grandma have the bed too), you know have that post up and all that kind?

KM: Uh-hmm.

HN: Everything in lauhala. Weave all lauhala, everything she had in her house lauhala.

KM: She weaved the moena for the floor, the bed?

HN: Yes, moena what they call that double sided...what they call, there's a name for that.

KM: Pālua, moena pālua.

HN: Yeah, and get one more name. Because you can use two sides.

KM: Yes, both sides very nice.

HN: Very good weaver. And then there's another one a younger generation she weaves, that one, and there's another one. But they all died already.

KM: You folks didn't weave to much though cause you?

HN: My grandma did, she told me for learn, I said ahh! [shaking her head]. Haole style, they no like lauhala they like rugs and all that kind. So my grandmother said, "Hiki mei 'ana ka wā, ho'i hou 'ana kēia po'e moena..." [shaking her head] And it's true.

KM: 'Ae [chuckles]. It's true yeah?

HN: Yeah.

KM: These kūpuna, 'ike pāpālua lākou.

HN: "Ho'i hou mai 'ana," and it did come. . .

KM: [begin Track 10] . . .So before some people would gather lauhala and ulana?

HN: Yes, they even kua, the kind green kind they put 'em over coal.

KM: Yes.

HN: My grandmother used to make, she used to make it here for us. And kua lauhala comes white almost like the kind Panama hat.

KM: Yes.

HN: Strong you know.

KM: They say too, loulu like that.

HN: Yeah, loulu.

KM: Beautiful.

**‘Ohe, ‘ekaha, and other plants gathered from forests for weaving...
Mai‘a ‘ele‘ele and ‘iwa also collected up in the mountain; the old people
took care of the mai‘a ‘ele‘ele because it was highly valued.**

HN: And ‘ohe, but hard work though. ‘Ekaha, we got to get from mountain, come home. They call the kūkae, you got to scrape ‘em and all from the end. Like the kua lauhala you put it over charcoal. But then my grandma go get ‘ohe. ‘Ohe is much harder because you get the ‘ohe as soon as you scrape pau, you got to dip ‘em in the water. Otherwise, it turns red it’s not coming white ‘cause that thing have that coloring, you have to soak ‘em in the water because otherwise it gets...

KM: Was it just plain water or they put pa‘akai in?

HN: No, no. We sit by the ‘auwai, my grandma and this lady used to sit. Every time they make, when they make, they dump ‘em right there.

KM: He ‘ohe maoli?

HN: Real bamboo.

KM: ‘Ano lō‘ihi ka puna?

HN: Yes. Hard job you know. And the ‘ekaha, they call that the kūkae. The English word they call for that I don’t know what.

KM: Bast.

HN: Like a membrane or something like that. That’s good my grandma taught me how to weave that with this other lady. The coconut make good Panama hat it’s tough. And the lauhala kua is a plain green there is another kind they call lauhala Kinipaki, that’s yellowish white with green.

KM: Yes.

HN: That is not as hard as the real green one. The real green one, after you strip, you got to put ‘em on the coal right away, because that kind of ho‘oma‘ema‘e the leaf, after you cut, then you kaula‘i. Then after kaula‘i for so long, takes good sunny days, then you got to come back. Hard work you know you got to take the thorns. I told my grandma, “Hard job, I no like.” Then, when that thing after couple days or maybe weeks, real malo‘o, then you have to roll it up, roll ‘em up I said, “Why you have to do that?” They call ‘em “kūka‘a.”

KM: ‘Ae.

HN: She got to make that. And afterwards she get that all enough she makes a big ring depend how big the kūka‘a she like. She tie inside the end and now when she get this leaves now, she tie to roll ‘um back, she have to make now to fit if she made a big one she got to make one big one to fit that put ‘em till it comes very tight in the center. They get big kūka‘a they get small kūka‘a. I used to do that with my grandma.

KM: Your lauhala came from the lowland area here or did you go?

HN: They go by the kahakai.

KM: Yeah, better down here.

HN: Because soft. We had one coming off the school, because the school land, and I had one tūtū... In other words, they went move the trees because somebody else took on

the next mark where the alanui going up, they call that lauhala Kinipaki that's another strong one. That's that yellow-white, yellow-green.

KM: That's an introduced one yeah I think?

HN: Yeah, I think so because that's just as good as the lauhala kua. Makes strong Panama hat like.

KM: Were there other things that you folks would go up to the mountain for?

HN: I know I went for the 'ekaha, the mai'a 'ele'ele. My grandma...you see, during that time they have the mai'a 'ele'ele. If people know they have to take care. Because if they don't take care it won't produce good one. Some people they know where you go and they go maha'oi, go get and they not taking care. During those times weavers, they find it so important and they like, they all go maka'ala.

KM: They always take care.

HN: They always take care. After they died the trees all died off, no more.

KM: Nalowale. And that mai'a 'ele'ele for make the design yeah?

HN: That's right. And the 'ekaha, and they have the 'iwa you know kind of brown, kind of rust color like that they did that for trimming.

KM: 'Ae. Beautiful.

HN: Yes.

KM: Those things you folks would go up for?

HN: Yes. And then my grandma would come back sometime just weave. If she doesn't weave it with the 'ohe the bamboo, you know they usually weave just like strips, and afterwards they run 'em over the machine.

KM: That's right, machine sew so it's the bands like. Nice that style hat too! Your grandmother made that too?

HN: Yes.

KM: The bands?

HN: Yeah.

KM: And then you just sew circle, circle round like that.

HN: And then they make the kind bands for your hat just like napkin rings. You get the mai'a 'ele'ele, the 'ekaha, what designs you like.

KM: Beautiful.

HN: But ever since that, I never bothered no more for weaving. I do handwork instead crochet and knit once in a while. I do that only in my spare time like night time.

KM: You made these? [looking at crochet work in home]

HN: I did, all my hand work I did.

KM: Beautiful!

OM: So nice!

HN: To keep me busy in the evening. . .

[begin Track 11 to end of CD, CD # 2 – begin Track 3]

Water is very important in Hawaiian culture. Also heard of mo‘o – guardians of the waters; knows of one that had been seen by elder family members in the stream at ‘Ōhi‘a.

- KM: . . . Kūkū, coming back to working the land like this. What is your mana‘o then about the water? Water is so important for you folks here.
- HN: Yes.
- KM: Mamua, ua lohe paha ‘oe i kekāhi mo‘olelo e pili ‘ana ka wai, “wai o ke ola, wai ola?” They say, the water is life yeah?
- HN: That’s right, you have to have water.
- KM: Did you hear stories about that?
- HN: No.
- KM: Did they have mo‘o before in any of these places?
- HN: Oh yes, I hear my tūtū say, there are certain places I know my tūtū tell me it’s a mo‘o certain times they show and all that.
- KM: They the guardians like, for the ponds?
- HN: I don’t know. In other words where the Redo’s make a turn, Sarah Crozier goes up. You make that turn as you begin coming this way now my uncle fell down over there had accident. There’s one mo‘o in there. They come out a certain time. More below in the center if you come from the other side you got to go down. And if you come this side from the school, you go down that place you go down because this man used to stay there and the Robacks where they stay now. They used to come near the kahawai and wash, that’s below that where that mo‘o come. Every time this is not mo‘o now, mermaid.
- KM: Kananaka, mermaid yeah?
- HN: Yes. You have to cross over this kahawai and then watch below. Certain times she comes out and she sits on that rock combing her hair.
- KM: Is there a name to that place?
- HN: They call ‘em ‘Ōhi‘a because that’s spring water that over there ‘Ōhi‘a. My grandma used to tell, but I never see.
- KM: Before they treated the water kind of, you no go kāpulu the wai.
- HN: That’s right and you know if you go anyplace... My grandma always say, “If you go anyplace you see the water very still, no more nothing in the water, no talk, turn around go home.” I say “what’s that, kepalō?” She said, that’s a sign over there, don’t go further.
- KM: Ai no paha ka mo‘o?
- HN: I think so, mo‘o inside, so you don’t go. And sometimes you go, you hear them calling and then you think somebody calling, you answer. That voice keep calling me he said you don’t answer, don’t follow.

**Describes one trip to the Wailuaiki – Pa‘akoa vicinity to go fishing;
notes that there is a mo‘o pond there.**

I know, once I went with my friend... Oh I never go there again, and only me and her went. On our way we went down the first man met us, “Hele ‘ana ‘olua i hea?” That’s hard luck already when they ask.

KM: [chuckling]

HN: “Hele holoholo.” We never even reach part of it or even quarter way. Then we reach another place, then we hear, “Hele ‘ana kēia po‘e wahine i hea?” “O holoholo kai.” We had to climb up that mountain we got to come Wailuaiki. After we come Wailuaiki we go over on the flat, they call that Pa‘akoa, that’s past Wailuaiki on the main road. As we went on the flat and they have cattle, people like go lease land for cows. They get some wild cows too. It’s a long flat we go before you descend down that hill now when we went down the hill it’s fine. This lady went in the front and I went in the back. I tell her, as we were going down, everything so quiet I said, “No talk! A’ole wala‘au!” And she talk so loud. You know, my tūtū said, “Ina hele ‘oe i ka wahi mehameha, no talk.” Because somebody going answer you and you think it’s somebody. She never listen, when we went descend we got way down the kahawai, I look at the wai, not the kind even the kind just like crickets, they go with the ‘ōpae. We don’t see one inside the water, so still. So I told Sui Lim, “ho‘i kāua.” “Why?” I said, “You no can see the water so still, no more even the kind crickets that go with the ‘ōpae?”

The water’s so still. “You no see the water, so still no more one ‘ōpae, no more that kind thing inside with the ‘ōpae. We go home.” And she talk loud, I said, “shut up no talk!” My skin begins to get goosey already, I said, “Eh, my tūtū said “When ‘ōkalakala ka ‘ili, no continue. From there turn around.” She never like come home. I tell, “You no like come home, I going home.” Now, when she talk, I said, “No talk loud, because I know that’s one mo‘o pond above that, probably that’s why the water was clear. I told her, “No talk loud bumbye we hear.” She tell me, “What’s that?” I said, “Go home,” I never tell her, I said, “Go home.” When we came up the hill, it’s kind of steep from our side, I go get ‘em because I’m still scared, and she take her time.

KM: You got to go back up on top Pa‘akoa?

HN: Yeah. Kind of high, you know and take a long while to go. From that time I never go there again.

KM: Were you a teenager at that time?

HN: I was a mother already.

KM: A mother already, oh.

HN: I had my six kids already, they almost out of school. . .

KM: So there were kapu kind of things that were associated with the waters?

HN: Oh, yes.

KM: Even going to...like you said, kūkū said, “Inā hele ‘oe i kāhi mehameha...”.

HN: “A’ole wala‘au!”

KM: Even in the open forest or like that?

HN: Yes, you no talk. . .

Regularly traveled the streams to gather hīhīwai and other stream fish.

KM: [begin Track 4] . . . So you folks ma'a mau hele 'ohi hīhīwai like that?

HN: Oh yes, we never miss that hīhīwai.

KM: In the night, hāhā pō'ele...?

HN: That's better time for get.

KM: Yeah, that's what they say 'e'e mai.

HN: Yeah. You go in the day time you get hard time. Sometimes you get 'em alright. But other times you get luhi, go all the way to Nāhiku and all that.

KM: When you folks gathered the hīhīwai, did you always cook it or did they 'ai maka that?

HN: Some people eat raw, not much, some people they eat raw and they salt. I never tried. Most people they cook it and some people cook it half cooked, I don't want mine half cooked I want mo'a pono. When we make that, we make lot of gravy because we like the gravy [chuckling].

KM: 'Ono?

**Hīhīwai supplemented meat in diet; uncles also hunted
(with permission from EMI), for wild pigs in the mountain.**

HN: We used to do that every time because that's our extra...because there was no more meat, we have cows but only when you kill your cow you have meat. We had pork because we raised our own pigs, or my uncle them go mountain bring back and we raise the pig.

KM: They go up hunt?

HN: Raise the pig and then come just like home kind.

KM: They went hunting mountain for pu'a sometime?

HN: Oh, yes, yes they always go.

KM: How they kī pū or they trap?

HN: Pū, but of course they got to get pass they got to give their stool and all the kind.

KM: Oh, for EMI?

HN: Yeah.

KM: Because of the water?

HN: Yes. They got to take their stool for go inside. They had to.

Gathered 'ōpae in EMI Ditch Tunnels.

Now go back to the 'ōpae, when I first went I went in the tunnel. We had permission. But I never asked John (Plunkett) or my grandma. Where they went come out, but I remember walking across the water dry, because they have to know whether you're in there or not.

KM: Yes.

HN: We used to go with the small little light you got to rub it. That's the small little kukui we hold. My grandma, she go over there 'cause when you go in the tunnel they close the water, they no like go full force. The 'ōpae is all on the side. Only my grandma do is just put that inside.

KM: On the side, on the walls?

HN: Yes.

KM: Amazing!

HN: Put 'em in the net.

KM: All the 'ōpae, 'ōpae maoli, the nice native 'ōpae?

HN: Yes, yes.

KM: Now they introduced things like this snail, or they introduced the prawns like that... 'ai 'ia ka 'ōpae, I understand, the prawns yeah?

HN: I don't know.

'Ōpae are not like before because the water doesn't flow in the streams. She and other native residents want water returned to all the streams.

KM: You don't know. Now, get 'ōpae like before?

HN: No.

KM: How come?

HN: If you get, you got to go far. No more water.

KM: That's why.

HN: They got to go far. They go up Kopili'ula, they go Nāhiku, Hanawī. Over here if they go, the water is very small and all covered with the hau, they got to crawl in the hau.

KM: Yes.

HN: That's why cannot. The people here don't want, they want the water to come back to every stream.

KM: Is that your mana'o?

HN: That's right.

KM: You think that they should...do they release all the water or do they let more flow out and still take some? What do you think?

HN: Well... [thinking] they take some depending how much "some" they take. That's what they said they take some, but they've been taking more. That's why the kahawai all malo'o.

KM: And now when wā malo'o, like how this drought has come too...

**Because of the changes to the streams and landscape;
Kupuna does not want EMI to get the permit again.**

HN: You can go see the kahawai, all no more water, got the moss and everything crawling across. We don't want that and that's why we feel we're against it. And

that's why we don't want Irrigation Company to get that permit again. Because we feel that if they going to get, they going to have the control. They going to give us what they want to give, and they going to do what they want and we don't want that. We don't want. And that's why she told me that they supposed to have this year again because EMI was rejected, they never give. "Helen this is every year stuff, so we got to try control again."

KM: Revocable permit?

HN: Yes. We no like, 'cause their one person came "Where do you want the water to go?" This lady said, "Oh, only certain place...no." My neighbor told me so she went to the meeting cause I didn't go. She said, "We want every kahawai here back to it's normal way. And I don't mean the kind small water. It's real water that covers too, you don't see the bare where before the water flow there and it's far below the mark. We don't want that because no 'ōpae and 'o'opu can live in."

KM: Hmm. You're going to be interested, you know when you mentioned Haia, William Haia like that?

HN: Uh-hmm.

KM: The sister was Roselyn.

HN: Roselyn Haia, then she became Akana.

KM: Well, there's a young man now, working at Native Hawaiian Legal Corporation who is representing Na Moku. His name is Moses Haia. His kūkū was Moses Haia, he's going to come be your attorney with Native Hawaiian Legal Corporation.

HN: The Native Hawaiian, they always call me.

KM: Moses, just three weeks ago now, started. So interesting because here's Haia, he's a Haia boy from his kupuna.

HN: Who's son is he?

KM: Moses and...

HN: I know William Haia his wife is from Lāhaina. What was her maiden name [thinking].

KM: That's right, not Kahā'ulelio or something?

HN: I don't know. She had a sister who was the nurse who became Mrs. Awana. And I know William and his wife. . .

KM: [begin track 5] . . .Hmm. So this is your mana'o though, that the water, the stream should be restored?

HN: Right, every one. Because years back, even before I was born, I know they had water. Because when I was born, as a young child, and I grew up teenager, always the kahawai...In fact we go to the kahawai and wash.

KM: Uh-hmm. This is interesting because you see when you were young, like we were with uncle Jimmy Hū'eu.

HN: Yeah.

KM: Before the forest was more Hawaiian, native forest. Healthier.

HN: That's right, that's right.

KM: The healthy native Hawaiian forest catches the water, it stays on the land. The

exotic, the alien plants, like all the banyan and all the guava and stuff. The water runs off fast.

HN: Oh, they don't hold water.

Has observed differences in forest and rainfall.

KM: They don't hold water. Have you noticed in your lifetime, do you think that the rainfall has changed also?

HN: Yes, I think so.

KM: Less rain or more rain now?

HN: Well there's time we get more rain and there's time we malo'o for almost a year.

KM: Long time dry?

HN: Drought, yes.

KM: One time big rain?

HN: Dry and one time big rain, stop and we get most of the time dry.

KM: Wasn't like that when you were young?

HN: No.

KM: Before the rain ma'a mau?

HN: Always water and always overflowing.

KM: The river?

HN: The river is always filled.

KM: Even the ditches must have been flowing and there's water overflowing?

HN: Yes, yes.

KM: Now, something's happened to the land. And you look at all of this, you look at the guava, this plant they call clidemia.

HN: That's right.

KM: These things, the land changed so maybe that's a part of why the water is out of balance too?

HN: You see...well, I believe so. Because the roots like the hau. You see they clean the 'auwai for go down the roots are all there, they absorb all the water. Now like the hau across from my Lākini, that's State Land. Now, my neighbor told me the State was...I think they should, because I'm not going over there clean. But their stuff is coming over my land.

KM: That's right.

HN: Now if they not going over there clean what's going to happen to the people here. We going be all flooded because the State neglected their cleaning.

KM: Well, that was a thing you said too, 'cause if you only clean but then you leave all the 'ōpala there, block up.

HN: Yeah.

KM: You going flood too?

HN: Yeah. That's why I always maka'ala when I cut my land up there. But I said, even though you carry it far away, it's act of God, nature. If he wants to take it down, he'll take your house and everything.

KM: Inā makemake ke Akua i ho'oma'ema'e ka 'āina, e ho'oma'ema'e nō!

HN: That's right, that's right. He can ho'onele you if he like. That's his right.

KM: 'Ae.

HN: That, I would excuse, that's from above. We cannot over do him and tell, why you do that. Other than that, normally if not that kind, that's why I want them to carry far. Because only once in a while when that thing come outrageous like that. If the rest of the time not like that, you cannot let them throw near because they going crawl right in the 'auwai. Going make you lot of work. I warned them this last time because, I had cleaned. I told my grandson, "Granny not going to clean that, you no even clean, because you busy working. Now, it comes stuck all in the hau, Kaleponi grass and grandma is old I have to take back all these big things and push 'em out and forcing and all the kind. I might fall and get hurt."

KM: Yeah.

**Care for the land, and its significance as an inheritance of the family—
passed from generation to generation—is very important to kupuna Nākānelua.**

HN: So every time I go cut ditch with them I see they ho'opololei. I say, "No, please cut that side. If you folks only cut here not going take long, it's going to come over. You cut 'em completely over." Because I say, "I cut it." I cut mine not with a cane knife I cut mine with a grass knife, I wrecked how many times. Because I cannot hold the cane knife because the handle too long and I'm not that strong. With the knife it's closer to me to hold, that's how I cut. What I cannot cut then I just...my grandson look at me. He see me struggling, I keep cutting no can cut. He leaves what he's doing and he go get the power saw then when he comes that kind of relieves me.

When I do something, I want to do it to finish. My grandma said, "Hana kāpulu 'oia 'ana no ka luahi." I said, I don't want to do that. And I said, "Grandma is old, why I helping you to keep the land because my tūtū said, was handed down to her, mālama the 'āina."

KM: Yes, yes.

HN: Mālama i ka 'āina.

KM: Mālama i ka 'āina.

HN: 'Ae.

KM: Kēia kupuna wahine, keiki a Kaiha'a, ka mea lo'a ka 'āina?

HN: For me.

KM: Yeah.

HN: And then go to my grandson now.

KM: From you, your kūkū Kealohanui?

HN: Yeah.

KM: Her kūkū, Kaiha'a?

HN: Yeah.

KM: Those are the first people of the land.

HN: Yeah, yes.

KM: Generations?

HN: Yes.

KM: So important, you stayed on the land, you stayed on it?

HN: Yeah, that's right. I stayed with my grandmother, after I came back with her because my grandfather went China since '32.

KM: Oh. He went China?

HN: He went China for the first time.

KM: Did he come back?

HN: Yeah. He went China when he was 96, first visit. He stayed there six months and came back, he never went back China.

KM: He said in case he died in China he was to be buried there. But I said "Akung we cannot afford to go to China and all that kind, cost too much." He came back safely and that was his last trip. He died when he was 99, I think. . .

KM: This uncle was your mama's brother? The uncle who was taking care of your grandfather?

HN: Yes, that's the contractor, Moses Akiona? In the boys, that's the second oldest, my mother is the only daughter, she's the oldest. Then comes this other one, Samson. He took over the contract South Lāhaina Tunnel Road and all that. He took that over. And then comes that uncle of mine.

KM: So your uncles them, all born on the land?

HN: Oh yes, yes, that place there. In that old Hawaiian style house, and that house is right on the road.

KM: Where is the road now?

HN: Yes. Because it was no road, it was trail. When the County came in about '27, that's when they went cut off that.

KM: Your gate going into your 'āina where the road, where get kalo now, the road was just a trail, so the house was down?

HN: Right, on the trail the house. When the County wanted to make a road that's when they compensated my grandparents and that's where the alanui go.

KM: The kuleana was right around there?

HN: Right. From the intersection down here that little angle that's where our boundary begins.

KM: We've pulled out all of your kūkū's original Māhele Award and for all of the lands here. We're going to bring that all together so you can see. It's very interesting you know they say "This is my claim and I got this land from the time of so and so." You know, very interesting...

HN: Even so, I see in the paper, I read in the paper plenty people been get that way back their generation. They claiming, and they not getting anything they overcome. That's not right...

KM: I know. There were also plenty of Māhele claims never award too, even in 1848. Plenty 'ohana never get.

HN: But they stay on the 'āina?

KM: No, some then they go move somewhere else some.

HN: Oh.

KM: Very interesting, but kekāhi manawa, kaumaha ka pu'uwai, kaumaha ka no'ono'o.

HN: Yeah.

KM: Akā, 'ike 'ana wau iā 'oe a me kekāhi kūpuna e a'e, maopopo wau, 'oukou nā mea i 'a'apo, maopopo, hana i ka mea pono...

HN: That's right. I always tell all my grandchildren because of my grandmother's words, and I know that 'āina was handed down to us, we should appreciate. If we were to buy the land of today I don't think we can afford.

KM: 'Ae.

HN: Even to build a house we got to struggle like hell to get loan. That was handed down, and like how my grandmother said, "Ka 'āina, hā'awi 'ia na ke Akua." You fellas should be thankful. . . [begin Track 6] You never going find one old lady like me, still going there work like how I work.

KM: Yes. . . You are unique, a unique woman.

HN: I told my grandson, "Because I always think of the word and I cannot keep still as long I can move, I'm doing it. That's why, my doctor say, That's the best part, I keep myself moving. . .

KM: 'Ae. . . Kūkū, i kou wā li'ili'i ua lohe paha 'oe i kou kupuna hā'awi i ka pule, ai 'ole i ka 'oli?

HN: Well, my grandmother who went hānai me, no 'oli. But you see, when I was small, I was a sickly child. Even up to eighteen years old, I had hard time. So they go to any kind. Had Pākē medicine, give Pākē herbs, never do nothing. One time I don't know to who she went to they get some kind medicine, kāhea.

KM: Lā'au kāhea?

HN: Yeah. I hear her kāhea and you got to go before the sun go, and you got to lie down facing over there and kāhea. I tell her, "Why do you do that?" She said, "I got to ask him for help me for you."

KM: And what ua ola?

HN: Yeah. So, that's why I tell them, that's how the priest tell me, I say, "No father, I cannot deny all my Hawaiian culture. I said, You said it's foolish when they worship idols." I said "There are still some people that are practicing today that the thing is still powerful." And I said, "It happened to me and I can prove two incidents when I was young." I don't know anything of the culture and all the kind. But it did happen to me and I can say it did happen, I no care who tell me the priest or what. I tell, "No, it happened."

KM: No, you saw.

HN: I saw. That's why I say, my grandmother say, "Because the vision doesn't show to anybody, they show who they want." And it just happened as my grandmother said, they show to a person who have no knowledge about it. But recognize what they saw." What I saw and I describe. I no care who tell me, I say, "No, I had it. I had it at that age, I no can deny that." Sometimes I go overboard, I scared kepalō and all the kind." I run and all, pule, pule.

KM: Pule mau.

HN: I scared like hell, boy. . .

KM: Kūkū, mahalo nui i kou wehe 'ana i kēia mau mo'olelo.

HN: That's why Hū'eu tells me... Like Ke'anae, I know some things of Ke'anae, but he knows most of Ke'anae. But I know a lot of people at Ke'anae who died. Usually they refer to him and they refer to me, and I still remember. I can tell, and I can describe who they are and I can tell just where they lived. . .

KM: Yes. By the way, was there a special song for this place that you folks ever heard, that the families would sing for Wailua or Ke'anae?

HN: Well, they had one Ke'anae and I think...I'm pretty sure was Alice Johnson. Because she taught here one year in Ke'anae School. She taught that song Ke'anae. It's a real nice one. And there was only one lady sing here and that was Ke'anae she went compose. That's Alice Johnson because when she began teaching here, she composed that.

KM: No more song for your 'āina here that you remember hearing?

HN: No.

KM: I know you folks only hana nui, so you no go pā'ani pila?

HN: We never had the chance play 'ukulele period! [chuckling]

KM: Only hana nui.

HN: We no can sit down. During our days we never have the chance.

KM: No one hula down here?

HN: Nobody during our time. But only the old mākua, the kūpuna they call that hula ku'i.

KM: 'Ae, hula ku'i.

HN: The hula ku'i and the hula are different. You know those hula ku'i you know when they dance they pull their little skirts. I still remember you know.

KM: Oh, some of the kūkū would hula ku'i?

HN: Yes, I see.

KM: Oh, how beautiful!

HN: They pull their little skirts up you know. Today, modern kind they don't do that.

KM: Do you remember who the hula ku'i women were here?

HN: Gee, I don't remember their names... [thinking] I don't remember.

KM: Yeah, you were young.

HN: Yeah.

KM: How interesting.

HN: Even riding skirts, ride on horse. What they call that?

KM: Pā'ū?

HN: I had my mother's one, I don't know what I did. And one of her clothes on top I know I gave to one of my daughters and she went down Ala Moana, she went get first prize for that. And I told her, "Old fashioned throw away." She said, "No mom, I going take it down," and she got first prize for it.

KM: Maika'i.

HN: I think I still have it.

KM: Wonderful!

HN: Even my brothers in China, the kind Pākē pants, alualu pants. I get one I think, you know. So big you got to know how to turn around and put. When my grandson asked, he's coming in May. Got a lot of albums he's going to check through, I said I got some of that in fact I made copies. Because I say, "I never make yet, I like get my own. I still like keep my own copy." Every time when my grandchildren or what, my grand-daughters my great grand-sons... [pointing to a photo] That is my niece now she going graduate this year from Maryknoll, her mother is a teacher. The father work Post Office. . .

KM: What we'll do then, we're going to bring this mo'olelo back that we've talked today.

HN: Alright.

KM: Mahalo, kūkū... [end of interview]

**Beatrice Pualani Kepani Kekahuna
Oral History Interview – April 27, 2001¹⁵
Honopou Vicinity – Hāmākua Loa, Maui;
with Kepā Maly (Jackie Honoka‘upu and Onaona Maly)**

Beatrice Pualani Kepani-Kekahuna was born in 1932, and raised on ancestral family land in Honopou, a portion of which she still resides on to the present time. Her genealogy ties her to several traditional residents of Honopou and neighboring lands in Hāmākua Loa (Piōhia recipient of – Grant No. 1081; and Kepani, recipient of Grant No. 3101, are her ancestors). Aunty Beatrice Kekahuna notes that her family was sustained by the resources of the land and ocean, and she was raised working the lo‘i kalo and ‘auwai on her family lands.



**Beatrice Pualani Kepani-Kekahuna
(Lowrie Ditch in background) (KPA Photo No. 1479)**

In her interview, she describes residency and land use, and the changes in water flow observed during her life-time in Honopou and vicinity. She reports that there has been a significant change in the landscape, water flow has diminished and the streams no longer support the life that she once knew. In the 1970s, the changes—including the disappearance of stream life, the warming of stream waters, and damage to kalo grown in the lo‘i (as a result of increased water temperatures and diminished water flow)- became alarmingly noticeable to her and her family. In the 1980s, Aunty Beatrice Kekahuna sought out and gained representation of the Native Hawaiian Legal Corporation, to address native tenant water rights and other issues pertaining to stream eco-system health. Specific points she raised during the interview include, but are not limited to:

Summary of Selected Topics

- Family raised taro on land; she worked lo‘i as a child and in her adult years, but now there is not enough water in streams to irrigate the family’s lo‘i kalo.

¹⁵ Jackie Honoka‘upu, assisted Maly in making arrangements for this interview, and also sat in with her cousin, during the interview.

- Taro lands irrigated from Honopou Stream by a system of ‘auwai. Water flowed through the ‘auwai-lo‘i system and was then returned to the main stream.
- Describes trail that ran from mauka to makai at Honopou Bay; families also fished along the shore.
- Collected hīhīwai and ‘ōpae from streams; now, there are none, because the water is dirty, and doesn’t have the volume of flow like previously.
- Has also observed fishery resources dwindle; in part because people from outside the ahupua‘a come in and take.
- Discusses collection of hīhīwai, ‘ōpae and ‘o‘opu in vicinity of family land; also gathered pa‘akai (salt) from the shore side, and used it for drying fish and other uses.
- Land sustained and gave life to the families; they also cultivated various dry land crops on ‘āina.
- River flow has changed in her life time. It was the practice of her elders, and she still continues today, to pule (pray) when going to work the land. She observed, “When you’re on the ‘āina, you still have to pule.”
- Feels that water flow in the streams needs to be restored. While she and ‘ohana still plant taro, there is not enough water. Also, because the water flow has been diminished, the water that does come down is warm. The water is heated by the sun heating the rocks, this in turn causes the taro to rot.
- Even in her parents time, there were problems with the amount of water flow; father them used to sometimes go and break open the EMI water gates to increase flow.
- Warmth of water also affects the ‘ōpae, ‘o‘opu, hīhīwai; they can’t survive in the streams now.
- The land and water are important to the Hawaiian families.
- Discussing practices and values of the old people – always pule, before going on the land or gathering things. She still instructs her children and mo‘opuna in those practices.
- Knows of a mo‘o – water guardian – at Ho‘olawa.
- Has great aloha for the land; feels it would be good for the water to be restored to the streams.

Place Names Shared by Makua Beatrice Kepani Kekahuna:

Ha'ikū
Honopou
Ho'olawa
Huelo
Kailua (Dog Pond)
Ke'anae
Lowrie Ditch
Lupi (Twin Falls)

On November 7, 2001, Mrs. Kekahuna participated in a follow up interview with her cousin, Marjorie Kaleialoha-Wallett (they were also joined by their daughters – Wanda Vierra and Lyn Scott). She gave her personal release of both interviews to Maly on November 20, 2001.

KM: Aloha mai.

BK: Aloha.

KM: Mahalo, it's April 27th, 2001, just about 9:50 a.m. and we're here in Haiku?

BK: Haiku.

KM: Mamua, did they say Haiku ai'ole Ha'ikū?

BK: Ha'ikū.

KM: Ha'ikū, 'ae. That's another thing changing in our history eh?

BK: Yes.

KM: Loli, loli ka pu'ana. How you pronounce, Ha'ikū, Haiku, you know all of these. And it's important, these names, so beautiful.

BK: It is.

KM: Kūkū, may I please ask you your full name and your date of birth?

BK: Beatrice Pualani Kepani Kekahuna.

KM: Ah...your name Kepani, is a well known name and you'll love it in these mo'olelo from the kuleana 'āina that we see. So you male Kekahuna?

BK: 'Ae.

KM: Ah, when were you born?

BK: June 3rd in '32.

KM: Ah, 1932. Where were you hānau?

BK: Hāna.

KM: In Hāna, oh.

BK: Hāna Hospital.

KM: Kala mai just for a moment [car starts – recorder off; begin Track 2]...so you hānau in Hāna?

BK: Hāna.

KM: How did you come to be hānau over there, papa mā were living that side?

BK: No... [thinking] I was a difficult child, I guess., I was the last and my mother was having problems. My dad drove my mom over there. We had...the roads were narrow then.

KM: Yes, yes.

BK: We had a Model A so my dad took my mom there.

KM: Where was home then, where was daddy and mommy living?

BK: At Honopou.

KM: At Honopou, what a long drive. So it was more easy to go to Hāna then come this side?

BK: Well, the district, I think they go according to the district.

KM: 'Ae, I see, oh. You hānau in 1932?

BK: Uh-hmm.

KM: Mama folks were living at Honopou?

BK: Honopou.

KM: And that's because Kepani, had 'āina?

BK: Kepani, yeah.

KM: Kekahuna too paha? Or were there elsewhere?

BK: No, not there, they were elsewhere. My husband got from Kaupō.

KM: 'Oia? So he's that side of the 'ohana, Kekahuna?

BK: Yeah.

KM: You know it's interesting, cause I have heard that Kekahuna with the Alapa'i tie, they actually tie back to Hawai'i Island also.

BK: Yeah, yeah.

KM: And so it's interesting how they and Kaupō, Kahikinui close to Hawai'i so they communicate back and forth so....oh. Who was your mama?

BK: My mama was Juliana Martha Koko.

KM: Koko, oh that's Hāna people though?

BK: Hāna.

KM: I see so that's her pili to Hāna side.

BK: Right. . . And my grandfather was Kepani. My grandmother was Pi'i'ōhia [recorded in historical land records as "Piohia"].

KM: Pi'i'ōhia?

BK: Uh-hmm.

KM: Oh, wow! Were they?

BK: Yeah, my grandmother owns the estate there, the Kepani Estate. She owned that and she's married to and my granddad also owns property there. So after my

granddad died, my grandmother took over and most of the property she sold it.

KM: Ahh.

BK: Or she gave it away, whatever.

KM: Was it within the family or was it to the company or?

BK: The family and I think some big business people.

KM: Hmm. Cause I know that I have seen Kepani's inoa in some of the records where it comes in through what is now EMI, yeah?

BK: Yeah, yeah EMI got something to do, yeah.

KM: I see. What was the work of your papa or of your kūkū mā? They lived on the land?

BK: Yeah, they did live on the land. My granddad, he was a cowboy, he was a rancher he raised cows.

KM: Oh, for his own, or did he work one of...the Grove Ranch or Haleakalā?

BK: No on his own, and he sold some cows down at the landing, that's where they used to pick them up.

KM: At which landing?

BK: Honopou.

KM: Honopou, so on the lae kahakai had a place where the moku could kū like that?

BK: Uh-hmm, yeah.

KM: Oh. They would ship pipi out like that?

BK: Yes.

KM: Did the 'ohana have big land then, Kepani?

BK: Oh, yeah. I think their lands was from the mountain to the ocean.

KM: I think in 1848, Kepani had kuleana, you know they get pā hale, lo'i like that and then later Kepani got a Grant from Kamehameha III, I think also.

BK: Yeah.

KM: The bigger Grant land like that. Honopou is in here [looking at map] I just want to see. This is Kēpa'a, the map isn't enough detail, I'll try, let me just see one other map.

BK: This is the one, more here [looking at map] Hāmākua Loa.

KM: Okay, we get rid of this map. [opening map in background] That's HTS 1011... mahalo.

BK: More around here.

KM: 'Ae, here's Honopou, if I, let me take a look at the names cause the writing is small right now, let me look real quickly here. We turn it this way so you can see. This is Honopou, here's Kapahu 'ohana, one Grant, Ka'ō'ō.

BK: Uh-hmm.

KM: Nakaikua'ana, Pa'aluhī, Kahalelā'au, Ka'awa, Poiuhana. I'm just trying to see...Pu'ukoa, here's a Grant coming up to here. James Fern it says over here too,

Wilhelm, Inihia...

BK: Yes.

KM: Oh, here's Kepani ma'ane'i here's Kepani right on the boundary between Halehaku and...

BK: And this one over here.

KM: 'Ae Pi'i'ohia, oh that's your kūkū?

BK: Yeah.

KM: Oh I see okay. So we have Inihia, and I understand Inihia was a kahu also, is that right of one of the churches?

BK: Yeah.

KM: Kaulanapueo paha?

BK: Yeah.

KM: I think so, in there. Here's a Grant to your kūkū Kepani, then the Grant to maybe your grandmother's father paha or something?

BK: Yeah, right.

KM: Oh, 1081 and 3101 are the numbers. You know somewhere in here too, I believe there are kuleana. You folks are were the stream Honopou, comes right down?

BK: Uh-hmm.

KM: And comes through along side these 'āina. Did your kūkū also keep kalo?

BK: Yeah.

KM: They did.

Family raised taro on land; she worked lo'i as a child and in her adult years, but now there is not enough water in streams to irrigate the family's lo'i kalo.

BK: Yeah, we raised taro.

KM: Did you work the lo'i yourself?

BK: Oh, yes.

KM: You still do?

BK: Hmm.

KM: Not now?

BK: Not enough water.

KM: Not enough water, oh. When you were young?

BK: Oh, yes, carry the bags taro, yes.

KM: Were your lo'i down along some of these old 'āina yet?

BK: Yeah, in here [pointing to vicinity of Grant 1081].

KM: In Kepani's side like that, along the side? Near the Halehaku side?

BK: No, no. More on the Honopou.

KM: Honopou, along the stream though?

BK: Yeah.

KM: Yes, cause you can see the 'āina come in through here? Oh, and look here's this big one too. Here see this is Kepani, 'Āpana 1. That's why, here it is right here. Kepani 'Āpana 2, that's the other parcel and the stream cuts right through it. Your lo'i kalo were all in here then?

BK: Yeah.

KM: How many lo'i did kūkū mā keep about, do you think?

BK: Oh... [thinking], they had about twenty-five.

KM: Wow! And all irrigated kind, no more dry land, the māla'ai kind?

BK: No.

KM: All irrigated. Do you remember what kinds of taro, the 'ohana cultivated like that?

BK: All kinds, but mostly it was lehua, my dad likes the lehua.

KM: Hmm.

BK: We raised lehua and moi, that was the most taro we had.

KM: Yes. Were your taro's for both home use and did they kū'ai, they sold like that?

BK: Yeah, kū'ai, uh-hmm.

KM: Were there poi factories...was there a poi mill down by you folks?

BK: No, it was down in Wailuku.

KM: Is that the one Aloha?

BK: Aloha, yeah.

KM: Oh, still yet.

BK: Uh-hmm.

KM: Now out of curiosity, was it a Hawaiian family or Kepanī family, that ran the poi mill?

BK: Kepanī [chuckling].

KM: Kepanī, yeah no, oh good yeah, they saw the interest in that.

BK: Yeah, where we used to live we had most of our neighbors were Okinawa, Japanese.

KM: Oh yeah, oh. The Hawaiian families many of them, pau, ha'alele ka 'āina?

BK: Yeah.

KM: But you folks have stayed on the 'āina?

BK: Still there as long as we can [chuckles].

Taro lands irrigated from Honopou Stream by a system of 'auwai. Water flowed through the 'auwai-lo'i system and was then returned to the main stream.

KM: Your system, so the stream Honopou was the main stream come down into there?

BK: Yeah.

KM: Did you folks make 'auwai and to irrigate?

BK: Yeah.

KM: You did. Were these you think from your kūkū's time and before or did you upkeep?

BK: I think that was done under our [thinking] our ditches ('auwai) were made by my dad. Anyway, he was raised there when he was a little boy. He got married and he took care of that, the irrigation.

KM: Yes, yes.

BK: Going into the property and down to the lo'i.

KM: 'Ae, and from your water, did it go through your lo'i and then connect back to other lo'i or to the stream?

BK: It goes into the stream.

KM: Back to the stream again. That was an important thing, I understand.

BK: Yeah.

KM: For the old people.

BK: Yeah.

KM: When they take water it irrigates your field but then they ho'ihō'i i ke kahawai yeah, return it like that?

BK: Yes.

KM: 'Oia ka mea ma'amau, I think, that's how they did it?

BK: Yeah.

KM: Hmm. So, maybe about twenty-five lo'i?

BK: There's twenty-five down there and we had three up at the house.

KM: Three by your house?

BK: Yeah.

KM: Your house, in relationship to the lo'i, was the house up on an elevation a little higher above or further away?

BK: Further away.

KM: Further away, oh.

BK: The ditch, the stream goes you know the stream comes down like that.

KM: Uh-hmm.

BK: And then my dad made a little ditch go this way, our property is right in the center and then the water runs around the property in the kahawai.

KM: 'Ae.

BK: And my dad made it run...

KM: 'Ae, right through.

BK: Down the other way, yeah it goes down to the rest of the taro patches.

KM: Wonderful, yeah. So, the house is kind of center in above?

BK: Yeah, it is.

KM: The stream is on the side, the 'auwai comes along... Would that be on the Hāmākua Loa side or Hāna side?

BK: Between the Hāmākua Loa and Huelo, Ho'olawa.

KM: 'Ae, Ho'olawa. Is it Ho'o or Hōlawā?

BK: Ho'olawa.

KM: Oh, we see some now the map they drop...

BK: Yeah, like Ho'okipa, Hokipa.

KM: 'Ae, yeah funny, plenty names all mess up. And you know you change a name, sometime pilikia too.

BK: Oh a lot of pilikias, even families.

KM: Yes, wow this is amazing! Were there other families living, other old-time Hawaiian families still with you folks?

BK: Yeah, now it's the young generation now.

KM: When you were a child who were some of the Hawaiian families that might have been around you?

BK: There were... [thinking] the Rosa's.

JH: Kaleialoha.

BK: Kaleialoha.

KM: Kaleialoha?

BK: Yeah.

KM: Rosa is your 'ohana is that right under the Kepani?

BK: Joe.

KM: Joe?

BK: Yeah [chuckling].

KM: Okay. Kaleialoha?

BK: Kaleialoha that's on my dad's side, Kepani their mom was Kepani.

KM: Was Inihia still living down there or? I know the old man ua hala, the kahu, I think.

BK: Yeah, they were long gone.

KM: On your grandma's family with like Pi'i'ōhi'a, pau she was kind of the last one or was there still 'ohana down there?

BK: When I was a little girl there was, I had an uncle [thinking] she married Smythe.

KM: Oh, Smythe.

BK: She married Smythe, when Kepani died she married Smythe so there was, they had one child there, Eliza.

KM: Smythe?
BK: Smythe, yeah.
KM: Yes, yes we've heard her name.
BK: And there are more Smythe's.
KM: Hmm. You'd mentioned that with your kahawai and the lo'i kalo as they came down into here. There was a landing at Honopou?
BK: Yeah, right here.
KM: 'Ae, and so your kūkū would, in fact it's amazing when we look at this 'āina Kepani comes right on to the bay, yeah?
BK: Yeah.

**Describes trail that ran from mauka to makai at Honopou Bay;
families also fished along the shore.**

KM: Was there public access...was there a trail through your 'āina or how did they go over to the bay?
BK: There was a trail.
KM: Was there also another road or something so that other people, did other people go down to the landing also?
BK: Yeah, that they would come from Ho'olawa.
KM: Ah, Ho'olawa, across?
BK: Yeah.
KM: Hmm.
JH: Is that where the graveyard is too?
BK: Yeah, just above the landing.
JH: Yeah, I remember going down there with Albert and then go down to the landing to go fishing.
KM: Oh. You folks...I realize you kanu kalo, that's a big work all the time too. Did you folks go holoholo kahakai? Lawai'a?
BK: A lot, a lot.
KM: Around Honopou and other areas?
BK: Right around there.
KM: What kinds of fishing did you do?
BK: All kinds, manini... [thinking] had all kinds.
JH: Po'opa'a.
KM: Po'opa'a.
BK: Enenu, hīnālea.
KM: Hīnālea, enenu.

BK: Moi.

KM: Moi. You know where the stream at Honopou comes in near the kahakai. Was there a little muliwai an estuary, like a pond behind?

BK: Yeah.

KM: Did anyone keep awa or moi?

BK: No.

KM: Mullet, no more?

BK: No, they were too rocky.

KM: Oh, too rocky, so it wasn't one like that?

BK: No.

KM: You know like when you look even at Ke'anae, you look at where the muliwai just behind, still it's black one, sand and rocks like that but that ponds up behind it. The one at Honopou not too much like that?

BK: No.

KM: Cause it's more open I think, to the ocean.

BK: Yeah, and more rocks, no sand. Even at the landing there were no sand.

KM: Did you ever see a ship come in at the landing?

BK: No, I didn't have the time [chuckles]. They didn't wait for me [laughing].

KM: Was pau already?

BK: Yeah.

KM: I understand in the old days, those ship days were the like Humuula...well that wasn't that old, you were alive Humuula already. You know with the Hawaii, the Bee like that, they would come in you know like that, Maunakea and what, take people.

BK: They were gone.

KM: Yeah, was pau already. Were there limu and things that you would gather along the shore also?

BK: Oh, yeah.

KM: How is it today?

Collected hīhīwai and 'ōpae from streams; now, there are none, because the water is dirty, and doesn't have the volume of flow like previously.

BK: And we had hīhīwai and 'ōpae.

KM: Even low, down this low?

BK: Yeah, they would come way down.

KM: Wow!

BK: We used to have those.

KM: The small 'ōpae kahawai?

BK: Yeah, uh-hmm.
KM: And hīhīwai still near the ocean?
BK: We had, yeah, we had a lot of them.
JH: Now, no more.
BK: Now, no more.
KM: No more, how come?
BK: Probably the water is dirty.
KM: Is it different, is the water in the stream, different today?
BK: Different, different, different, a lot of difference! I would say a lot of difference.
KM: Yeah, well you've seen it, you've seen the change right?
JH: And less water goes down.
KM: In this vicinity, were there limu that you folks would gather along the kahakai also?
JH: Uh-hmm.
BK: Yeah.
KM: Has the fish and limu and things changed also within the kahakai?
BK: Yes, now days, now, yeah.
KM: Now, not like before?
BK: No.
KM: What kinds of limu do you think you folks could gather before?
BK: Oh, [thinking] a lot.
KM: All kinds.
BK: Name 'em.
KM: Kohu paha?
BK: Yeah.
KM: Not līpoa this side, or had?
BK: They didn't have, now I think now we have.
KM: Oh yeah?

Has also observed fishery resources dwindle; in part because people from outside the ahupua'a come in and take.

BK: Yeah, but people down there, they go diving from elsewhere and destroy.
KM: Yes, now that's an interesting thing.
BK: They just yank it off.
KM: Yeah, huki pau!
BK: Yeah.
KM: Before when you were a child... Now of course and things have changed greatly

even by the time you were hānau, 1932. But when they talk about this, before the families that would live at Honopou they were the ones who fished that place.

BK: Yeah, yes.

KM: If malihini came, could they just go in and take what they wanted?

BK: Well, they used to go a lot of times, and then [chuckles] my dad put a stop to it.

KM: Yes.

BK: It wasn't because of the ocean, it was because of people getting hurt.

KM: Oh.

BK: He didn't want to be responsible for anything that happens in there. If family would come, we'd let them go down.

KM: In the old days they'd say you had to ask first, if you weren't from this 'āina.

BK: Yeah.

KM: You would come noi mua.

BK: Yes.

KM: Did sometimes if 'ohana or malihini came and they asked, did they give, bring in ho'okupu you know a little gift back?

BK: Yeah, they always give. My dad would always let them if they go up to him or go down to the house he'd let them go. And they would bring fish you know and he'd look at them and he said "you came for fish, you take it home."

KM: Oh yeah.

BK: I want fish, I can go get my own.

KM: Oh, but nice when at least they try hā'awi aloha.

BK: They do, and the next time they come they buy something and they give it to him, and that he cannot turn away cause they bought it.

KM: It's almost like a konohiki kind of relationship.

BK: Yeah.

KM: And I understand that Kepani was an important family here, almost you know kind of konohiki like, I think I read. That they oversee some of the 'āina like that, do you...?

BK: Yeah.

Discusses collection of hīhīwai, 'ōpae and 'o'opu in vicinity of family land; also gathered pa'akai (salt) from the shore side, and used it for drying fish and other uses.

KM: Did you folks used to come more into the mauka, into the stream at all to gather 'ōpae or anything?

BK: No, actually it was right around there.

KM: Right around your 'āina here?

BK: Yeah, it's right around there.

KM: Wow, that's amazing!

BK: We didn't have to go far.

KM: And that's an important thing because the water flowed the hīhīwai, the 'ōpae. How about o'opu? 'O'opu went up stream?

BK: Yeah, they would go up and down stream, we would fish for 'o'opu early in the morning when the sun rise, we catch them in the sand sleeping.

KM: Yes, yes.

BK: [chuckles] We never used to hook it you know, we used to pick it [gestures with hand]. They sleeping and we pick it and we put it in the pākini, let the mud out.

KM: 'Ae, oh.

BK: We had goldfishes too.

KM: Oh, yeah?

BK: Yeah.

KM: You go 'ohi 'o'opu, you eat the o'opu like that, how? 'O'opu, how you 'ai maka or you lāwalu paha?

BK: Lāwalu, dry.

KM: Where did you folks get your salt from by your time?

BK: Down at the beach.

KM: Down at the beach. You would still go, certain times when seasonally, was there a time when there was a little drier in your youth?

BK: Uh-hmm.

KM: There was. So was that summerish time or...?

BK: Summer, was mostly summer.

KM: You folks could go gather enough in the kāheka, yeah?

BK: Yeah.

KM: The small natural pools like that.

BK: That's where we used to get our salt.

KM: You 'ohi pa'akai too then you kaula'i your i'a?

BK: In the moi li'i season, we used to go catch moi li'i with common pin, safety pin.

KM: Yes, amazing! [chuckling] You use safety pin and what bait nō ho'i?

BK: Yeah, bait.

KM: What kind bait?

BK: Sometimes worm.

KM: No 'ōpae, nothing?

BK: No.

KM: Just the worm lawa.

BK: We just hook it with... My mom used to always tell us, use your bag, the 'ōpihi bag. We tie the 'ōpihi bag. So all you do is you hook it and you open your bag, you drop it and shake it and drop it and throw it down.

KM: Amazing!

BK: We didn't have scoop net at that time. We could scoop you know, they were all in.

KM: Near to where the stream mouth opens out to the ocean or along that?

BK: Right on the side of the mouth.

KM: Amazing, yeah! [begin Track 3]

BK: Used to have a lot of fun.

OM: Memories.

**Land sustained and gave life to the families;
they also cultivated various dry land crops on 'āina.**

KM: Must have been. All of these things, the land sustained you, it gave you life?

BK: Yes it did, it did.

KM: Your taro, you can eat, you sell some.

BK: Uh-hmm.

KM: You fish like that?

BK: Yeah.

KM: Did you folks have dry land area that you plant sweet potatoes or mai'a like that?

BK: Yeah, yes.

KM: Around that same area, or did you have 'āina come mauka too?

BK: No, right around there, most of them, they growing the plants, the vegetables, whatever. Whatever seeds people would give my dad, he'd take it home and he'd plant it. And from that seed he make some more seeds and keep going.

KM: Yeah. 'Uala some?

BK: 'Uala.

KM: Pāla'ai paha pumpkin like that or no?

BK: Yeah.

KM: A little bit.

BK: Yeah, squash.

KM: You folks had sugar, did you have any Hawaiian sugarcanes?

BK: We had, we still have.

KM: You have, oh.

BK: I still kept some.

KM: What kinds, do you remember?

BK: I don't know the name of it but it's black.

KM: The black with a little purple?

BK: Yeah.

KM: The leaf, is it the one the leaf come purple also? Did you hear the name “uahiapele”?

BK: No.

KM: Okay. Some of those native canes are beautiful though, yeah?

BK: Yeah. Some of the canes were green and white.

KM: ‘Ae.

BK: We had those but...

KM: Kō-kea or ‘āinakea ?

BK: I don’t know somebody came, somebody must have taken it. At that time we were hardly home. After my dad died nobody was on the property.

KM: Makai?

BK: Yeah. We found that some things were gone, so some of the family went there.

KM: Aloha.

BK: There was another cane that was kind of reddish, rusty color, now I have only two.

KM: Oh. Well good though some you get, a couple at least of the old one’s from your kūkū mā.

BK: Yeah, I’d like to have them. And then when the great-grandchildren go in there and they eat it [smiling].

KM: You also grew vegetables, I guess things that you?

BK: Yeah.

KM: That ‘ohana could eat like that. I think it was really interesting you said “before you folks really never needed to go to far mauka along the kahawai to get ‘ōpae or o’opu anything.” The water flowed enough...?

BK: Yeah.

KM: ...that you had it down there?

BK: Yeah, they’re even in the taro patch. And we had, I don’t know today, we used to call it during those days ‘ōpae ‘oeha’a.

KM: ‘Ae.

BK: We used to have those, now...

KM: No more?

BK: Now it’s prawns.

KM: ‘Ae, that’s right, well see that’s some of the pilikia because they bring in this prawns and more aggressive fish and things like this.

BK: Yeah.

KM: Even the fish, they compete with the ‘o’opu..

BK: Uh-hmm.

KM: The 'o'opu no can survive.

BK: No.

KM: The prawns come in the 'ōpae 'oeha'a like that, even the small 'ōpae kahawai.

BK: Yeah.

River flow has changed in her life time. It was the practice of her elders, and she still continues today, to pule (pray) when going to work the land. She observed, "When you're on the 'āina, you still have to pule."

KM: Eaten up by these introductions. So change. In your life time you have seen that this river, Honopou does not flow the way it used to?

BK: No.

KM: Less, emi now?

BK: Less.

KM: Did you ever hear your kūkū or your papa them, you know many of the 'ohana, they believe you know ola ka 'āina, the land is alive you pule mua, you ask before you go into the 'auwai or to the lo'i. You heard those kinds of things?

BK: I've heard it, I've done it.

KM: Even you, you practice this. When you go out, if you going to open a lo'i you pule mua?

BK: Uh-hmm.

KM: That's what tūtū taught you?

BK: Yeah.

KM: It's so important yeah?

BK: Even living the 'āina. Going back to the 'āina, when you on the 'āina you still have to pule.

KM: 'Ae, very important. Did your kūkū mā, did anyone still 'oli, kāhea in the old style chant?

BK: Never heard that.

KM: You never heard?

BK: No. My grandma died, when I was born my grandma died.

KM: Oh. Did I hear...and kala mai if I ask something inappropriate, hui kala mai ia'u, did I think that I heard that maybe one of your kūkū under Kepani was lā'au kāhea? Did healing like that?

BK: [thinking] I don't know.

KM: Okay.

BK: But I know, on the Pi'i'ōhi'a side, they had, there was a minister.

KM: Was your folks church, were you Kalawina or you Kakōlika?

BK: Kalawina.

KM: You folks went to?
BK: We used to go to church in Huelo.
KM: Huelo, so Kaulanapueo?
BK: Kaulanapueo.
KM: Ah. Who was the kahu when you were young?
BK: Daisy Kalaupā [chuckling].
KM: Kalaupā?
BK: Kalaupā.

Feels that water flow in the streams needs to be restored. While she and ‘ohana still plant taro, there is not enough water. Also, because the water flow has been diminished, the water that does come down is warm. The water is heated by the sun heating the rocks, this in turn causes the taro to rot.

KM: Hmm. Do you have some thoughts you know about, what do you think about the water flow in the streams? And if...What would, in the best of worlds, if you had a choice what would you like to see happen with the water flow in these streams?
BK: I like to have more water.
KM: More water?
BK: Yeah. Now with all the people that's on the rest of the property, we having less of water.
KM: You still have ‘ohana, there's still ‘ohana down and you are makai? You get ‘āina, you still keep ‘āina makai?
BK: Yeah.
KM: Now the ‘ohana kind of ho‘onui, big?
BK: Yeah, mine. I'm down there, my cousins is down there, the Kaleialoha?
KM: ‘Ae.
JH: Aunty Girlie.
BK: Yeah.
KM: Are they growing taro?
BK: Ah, the water barely makes it.
KM: Oh I see, so no ‘nough water?
BK: When you plant the taro, even we have water but it's not enough. I can say it's not enough, I should know.
KM: Uh-hmm.
BK: I tried anyway and what happens is palahū the kalo.
KM: ‘Ae, pololei.
BK: Because of the heat and all the way from up, way up and the water coming down through the kahawai, it's open, the sun gets it.

KM: Yes.

BK: By the time it gets down to the lo'i, it's hot.

KM: Māhana already?

BK: Yes.

KM: That's true because even if they still flowing, allowing some water to flow from the ditches, when it hits the kahawai if it's all pōhaku cause that's how they are yeah?

BK: Yeah, all pōhaku.

KM: The pōhaku get warm in the sun?

BK: Yeah.

KM: It's going to warm the water, by the time it comes to you, not cool enough?

BK: No.

KM: And also, the water too warm?

BK: It used to be cold.

KM: Hmm, but more water paha?

BK: Well, they diverted the water. Remember, by the pond, yeah. They closed that where they used to let the water go, the water was cool coming from Ke'anae way, was cool. And then the water used to flow down into the stream but then they closed that up. Now we have water coming directly from the mountain so by the time it gets down to Honopou it's very warm.

Even in her parents time, there were problems with the amount of water flow; father them used to sometimes go and break open the EMI water gates to increase flow.

KM: Hmm. I was up with Garret, where Honopou right below the highway where has the diversion or the ditch yeah?

BK: Yeah.

KM: Ha'ikū Ditch?

BK: Yeah.

JH: Ha'ikū Ditch.

KM: The pipes come out like that?

BK: Uh-hmm.

KM: Before wasn't the pipes?

BK: No.

KM: Oh.

BK: There wasn't any pipe, but just before where you see the pipe coming up?

KM: Yeah.

BK: Just above.

KM: Above and get the puka?

BK: Yeah.

KM: And get one gate?

BK: Yeah.

KM: Were you the one who used to go to open that gate sometime? Bang ‘em or something?

BK: My dad.

KM: Oh, was your dad.

BK: He used to bust it [chuckling].

Group: [chuckling]

KM: Because no more enough water?

BK: Yeah.

KM: Even then, in your dad’s time, he felt no more enough water?

BK: Yeah.

[Warmth of water also affects the ‘ōpae, ‘o’opu, hīhīwai; they can’t survive in the streams now.]

KM: You know one of the interesting things too, when you talk about the temperature so now even though get water, if it’s not cool enough the kalo no can grow. But you know what, the ‘ōpae, ‘o’opu, hīhīwai?

BK: Won’t live.

KM: Cannot.

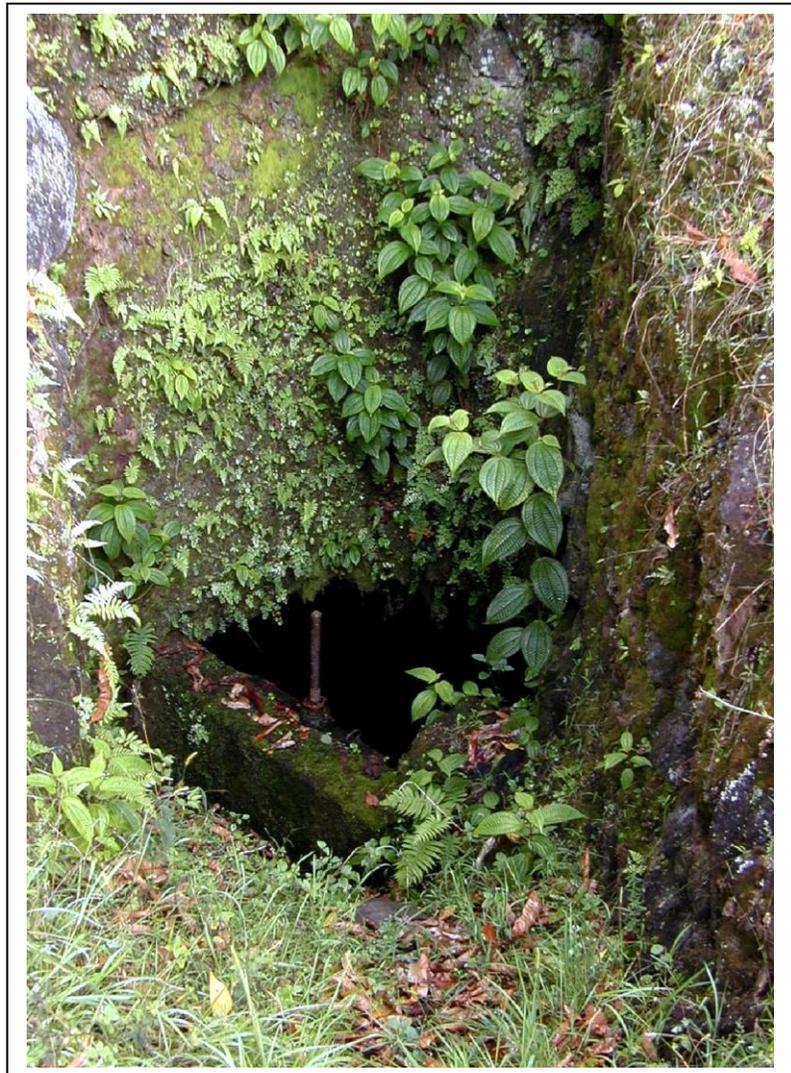
BK: Yeah.

KM: Now if you go to gather, nele, no more. Aloha nō!

BK: Even we used to have ‘o’opu and nāpili. Now, I don’t see the nāpilis, no more.

KM: Yeah.

BK: That’s the one that has sucks on.



**Old Water Gate for Honopou Residents – Ha’ikū Ditch
(KPA Photo No. 1375)**

KM: Suction cup?
BK: Yeah [chuckles].
KM: And it can pi'i up the water...
BK: Up the fall.
KM: Waterfall, just like.
BK: Yeah.
KM: Just like eating he'e nō ho'i [laughing]
BK: Yeah.
KM: 'O'opu nāpili, yeah. Aloha. Things have changed then?
BK: Great changes! [begin Track 4]

Has seen significant changes in mountain landscape as well, during her lifetime.

KM: Just in your life time? You hānau 1932, so you coming seventy coming up now?
BK: Yeah.
KM: In seventy years change?
BK: A lot!
KM: Do you think, and this is a bigger thing. Do you think, you know when you look at the 'āina now, on the mountain, upslope above you folks Honopou, mauka. Has the forest area you think even changed some?
BK: Yeah.
KM: Has?
BK: Yeah.
KM: Now, not as much or more alien or foreign things?
BK: More alien.
KM: Alien stuff?
BK: Yeah.
KM: Before, did you go you see the ulu 'ōhi'a, koa paha on some areas?
BK: Now.
KM: No more?
BK: No more.
KM: Eucalyptus plenty, I see the banyan starting to grow wild.
BK: Eucalyptus we have. Things have overgrown, even where I live, didn't have all those trees with the birds and what not.
KM: Yes. That's an interesting thing too, because when you say things have overgrown... Before, would still come nāhelehele if you no take care. Everyone have to lōkāhi, work together?
BK: No but we could see, from one hill top to the other, could see clear across, there

were no trees. Now it's all blocking, trees there, so it's... [shaking her head]

KM: Yeah, change.

BK: We used to go on the hillside, used to play around there, we used to look across the road, the Honopou Road coming down. We used to see a car or something, people coming down and we used to yell down at the house, "Mom, somebody's coming." And she said, "What?" and then we tell her, "Malihini, malihini mom, malihini" [chuckles].

KM: [chuckling] Yeah, oh. Before did you hear or was it still that way in your youth. You know before when had to have sort of 'ohana or people within a community, the kauhale come together to clear the 'auwai or to clean. Did families still work together to help clean up, ho'oma'ema'e the 'āina like that at all or was it mostly 'ohana by your time?

BK: By my time was 'ohana.

KM: 'Ohana, individual. Papa took care his 'auwai and stuff like that?

BK: Yeah.

KM: Did the people, if more mauka though, they got to take care their own?

BK: Yeah. He would go up there, that was my dad he would go up behind and if they didn't clean it, he would clean it.

KM: Oh yeah, because he understood how important.

BK: He needed the water.

KM: That's right. That's an interesting thing, I did see the puka where the pipes now at Honopou, where crosses Ha'ikū Ditch like that.

BK: Uh-hmm.

KM: You can see the puka and get the, I guess the gate.

BK: That's the gate, that's the gate [chuckles].

KM: He would, before days you could control that and increase the flow of water?

BK: Yeah.

KM: Or decrease as you needed?

BK: Yeah.

KM: Now, it's set at just those two pipes?

BK: Yeah.

KM: A'ale lawa ka wai?

BK: A'ale lawa.

KM: Quite amazing though. Were you folks pili to some of the other... Your husband you said, Kaupō?

BK: Yeah.

KM: There are Kekahuna out this side too?

BK: Yeah.

KM: Different or same?
BK: [thinking] Same, somehow, same.
KM: Kind of pili. I see that name, Kekahuna in several lands and like you said over in Mālika, the Alapa'is, Kekahuna. You know, you come out even into Ke'anae like that. Kekahuna, there must have been plenty of people by that name.
BK: Plenty, that family was...
KM: Big.
JH: It was their family, the real name was Kekahunanui.
KM: 'Ae.
JH: Then they dropped, drop, drop until finally came Kekahuna.

**Describes family's present and past work on lo'i kalo;
types of taro planted and fields rotated.**

KM: Hmm, very interesting. Have you worked, grown taro most of your life also?
BK: My dad did.
KM: Do you still have lo'i now or it's too hard?
BK: We have lo'i.
KM: A little bit for your own 'ohana only?
BK: Yeah.
KM: Just for family?
BK: Yeah.
KM: You no can sell now, no more enough?
BK: No. We used that for the lū'au, the leaf.
KM: Yes. Are you still growing the lehua type?
BK: No more.
KM: What are you growing now?
BK: Whatever I can get my hands on [chuckling].
KM: Some is Pākē paha?
BK: Yeah, and they have another one, Ke'anae have a lot of 'em.
KM: Ha'akea?
JH: Ha'akea.
BK: Ha'akea, yeah.
KM: You growing the ha'akea?
BK: Yeah, I think they're easier to grow now.
KM: 'Ae.
BK: They can grow dry too.

KM: Yeah, that's right. Even lehua like that, and what you said too, if you want the moi or the kāi-'ala like that, some long time for mature yeah?

BK: Yeah.

KM: You need more short time kind?

BK: Yeah.

KM: Before, when your papa was, you talked about these twenty-five lo'i like that. Did he plant it kind of in cycles, sometimes one was...

BK: He does.

KM: Yeah, so one may be left to rest?

BK: Yeah.

KM: Another one plant, a little later another one. Smart yeah?

BK: [chuckles] He had his timing, it was all there. And the running of the water, sharing of the water from one patch to the other he had real good timing. He didn't have to go make another 'auwai to go into there, it was from one lo'i to another lo'i.

KM: Natural?

BK: Yeah.

KM: Step by step.

BK: Yeah.

KM: I understand that in your papa's time like that when you were a child and the kūpuna, mamua loa that when they would let the lo'i rest, the ground would stay momona, rich?

BK: Uh-hmm, yeah.

KM: Now, I hear they plant one, boom, boom, boom and what the 'āina no can support?

BK: No.

KM: Is the taro even the size of the corm, the root different?

BK: Oh, yeah.

KM: Different from when you were, how big kind kalo mamua loa?

BK: Oh, yes.

KM: Now what come emi.

BK: Emi.

KM: So the ground no more enough nutrients. That's what they say though, when you go in your lo'i kalo or your 'āina when you clean, you put back inside.

BK: Put back.

KM: Now they put chemicals inside and what ma'i paha?

BK: Sure. I'm glad Ke'anae have the cool water.

KM: Yes.

BK: They have the lo'i's over there, I'm glad. I like to go there now.

KM: Yeah, it's so beautiful.

BK: Yeah.

KM: When you see that lau kapalili, just so beautiful the kalo how the leaf flutters [gestures with hand].

BK: I get hypnotized looking at it.
[Knows of a heiau near the family 'āina.]

KM: 'Ae, beautiful. May I ask, did you ever hear a story about a place name or like what Honopou might be or? Or was there a heiau, even before days, some days the kūpuna get special place where they'd go, they offer for the ground to be rich or the fish to be good like that. Did you ever?

BK: Yeah, I know a place. Some people from the mainland bought it.

KM: 'Auwē!

BK: [chuckles] Yeah, 'auwē!

KM: Down below here, Honopou side or...?

BK: Yeah, Honopou and it's just around our property.

KM: Here's Kepani ma'ane'i.

BK: Yeah.

KM: Is it on the ocean side down one of these sides down here you think, or?

BK: No, it's more this way.

KM: Oh.

BK: It's around here.

KM: Along this ledge area. By your tūtū Pi'i'ōhi'a's place?

BK: Yeah, it's close. That's where, after they work in the taro patches and they gather, they get together, mostly weekends. They have their family and they go that place and they do whatever.

KM: 'Ae, ho'omaika'i, give thanks or what, like that.

BK: They eat all together and they sleep, the next day they go back to their homes.

KM: Oh, interesting. Still yet in your papa's time like that?

BK: Yeah. Even I think, over there, somewhere in there. I don't really know. But I think I have an idea where, what it is. Before, after my dad died, there was, my nephew and his wife, you know Freitas, David Freitas?

JH: Uh-hmm.

BK: They were living at the house, and another one of my niece was living below in my sister's house, where the Kaleialoha's live. They used to come and tell us there's a dog. To me the place was kapu, because right there where we have the lo'i, the family, the older one's used to after they get through pulling taro and all of that they used to go in the water and wash themselves off. That's where they used to have lunch, dinner, whatever. They used to eat and drink, that was their...I guess that was their place.

KM: 'Ae, yeah.

BK: If you didn't keep it right, then they get angry and somehow it works.

KM: Uh-hmm, that's right, mana.

BK: Yeah.

KM: Those po'e kūpuna, nui ka mana.

BK: Yeah. And then where we have our house now, my niece and her husband used to live there and they used to see this big, big black dog. Was right next the house and stop where they have to keep the porch, the back porch of the house. They used to get scared, I only heard that.

JH: Because they hana 'ino?

BK: Yeah.

KM: No take care.

BK: I think they were trying to scare them too, warn them.

KM: Yeah. Mālama ka 'āina.

BK: Yeah. When my husband and I moved in there was one evening we got through working and cleaning around. We had dinner and we were going to take a bath so I asked him you going to come and eat with me and take a bath? He said, "No, you go ahead, I'll come later." I said, "Okay," so I went to take a bath. After taking a bath, I went in the house and told him, "It's your turn." He said, "Okay." I started to clear the sink and everything, clean up before we go to bed. And then he went to the back door and he stopped. I heard him, he stopped. He said, "Hey mom." I said, "Yeah," and I waited for his answer, but he didn't say anything. So I walked out. I walked out to the back porch and he was there standing and I looked at him, he said, "You come with me to the bathroom," I said, "Sure, let's go." But, already I could feel. I tell him, "Go," he said, "No, you go." I said, "Okay," so after taking a bath we went into the house, we didn't say anything. He didn't say anything, he knows about it, he understands cause he's not from there.

KM: 'Ae.

BK: The next day, he and I talked, he said you know why I seen that dog? I said, "why?" He said, "because I'm a malihini to this place, this is your property, this is your land, this is your place, your family."

KM: 'Ae.

BK: "I'm not from here, I don't think they like me here." I said, "No, it will be alright," I said, "You'll see, it will be alright." I used to see my dad you know, sometimes things don't go right you know he goes out the house and I hear him talking.

KM: Talking story?

BK: Yeah, talking. That's why, I told my husband, "That's okay, things will be alright." The next evening, he had gone to bed before I went to bed, so I went outside and I told them, I was talking. I found myself talking to them. I said, "This is my property, this is my land." I said "Please, I think I'm doing the right thing and that man that is in the house is my husband, I cannot send him away." I said, "He's supposed to be with me." I said "Please, don't do this to me."

KM: 'Ae.

BK: So after that, no more.

KM: 'Ae. You know sometimes it's a matter of acknowledging yeah and just you know, if we mistake, kala mai.

BK: Yeah. Every time when something goes wrong, I was saying, "If I did wrong, I'm sorry."

KM: Yeah. That's interesting because you know sometimes the kūpuna, your po'e kūpuna the kahiko people. They sometimes even kanu right by the 'āina.

BK: Yeah.

KM: And it's important to take care of those places?

BK: Yeah.

KM: No can just any kind on top them, right?

BK: Well, that's what I did, I asked my dad. I asked him, "Papa, did you, is there any grave in the yard, somebody, a baby buried?" He said, "No," he said "they all up at the cemetery."

KM: Up above?

BK: They have a cemetery up.

KM: The landing up above?

BK: Yeah, just above the landing, we have a cemetery there. That's where all the families are buried and that's where most, all of my sisters and my brothers were buried, there.

KM: You folks still...?

BK: I take care of it.

KM: You take care of there?

BK: Because nobody takes care of it.

KM: Oh!

BK: We have families you know...Because my dad used to do that, yeah.

KM: He instilled that value, you still mālama, aloha?

BK: Yeah. Sometimes we get so disgusted because the family don't help, but then, I always told my children, "No, we take care of this."

KM: Yeah, have to.

BK: Yeah, we should take care of this. I say, "we take care of the land, we take care of everything," I said, "things will be fine."

KM: That's right.

BK: I said, "let the rest take care of themselves," you know.

KM: That's right cause you can only be responsible for what you can do.

BK: Yes.

KM: You do the best you can.
BK: Yeah, that's how I feel.
KM: 'Ae. Your kāne, ua hala?
BK: Uh-hmm.
KM: Did he go home down there, did you kanu him down on the 'āina?
BK: Yeah, I did.
KM: That's important, nice when your family can still keep that place there. Was there a church there, or was it just the cemetery?
BK: No, just the cemetery.
KM: For the 'ohana of Honopou like that and Ho'olawa paha?
BK: Yeah.

The land and water are important to the Hawaiian families.

KM: Oh, very interesting, wonderful to talk stories like this. The kūpuna they say the 'āina so important, yeah?
BK: It is.
KM: The wai?
BK: Oh, yes, life.
KM: You take care the kai, that's right the wai is life. Thank you so much for sharing your mana'o and we're going to transcribe this bring it home to you. I need to get your mailing address. . .
KM: . . .Mahalo and Wanda's last name?
BK: Vierra.
KM: Where did you go to school, when you were young?
BK: Huelo.
KM: The little school now, but no more?
BK: No more.
KM: Pau? When did the school close, do you remember?
BK: [thinking] No.
KM: The school went up to fourth or fifth grade or more?
BK: Eighth.
KM: Eighth grade, oh.
JH: I think was in, Albert went to that school. Andrew went to that school, Bobby's year maybe when he started going to school it was Ha'ikū my brother-in-law.
KM: Hmm.
JH: That was what...

BK: It was still going on in '52, I remember that because I was pregnant, and May Day Mrs. Watson came. She called on me and she said, she wanted me to teach the kids hula for May Day. With my big stomach... [chuckling]

KM: You hula?

BK: I do.

KM: Who did you learn hula from?

BK: Myself.

KM: You taught yourself, so inspired nō ho'i, yeah.

BK: Yeah.

KM: Oh, wonderful! No kūkū still danced hula or anything down with you folks before when you were young?

BK: Oh yeah, I think most of the neighbors [chuckles], my mom.

KM: You just saw and...

BK: My mom and dad used to play ukulele, they used to sing.

KM: Was there a song that you folks had for this place or for this region that you loved?

BK: Not that I know of.

KM: Not that you know of. It's so amazing sometimes you hear, in fact I hear your 'ohana wrote a song. Uncle Jimmy Hū'eu was saying...I think one of the Akius. [speaking to Jackie] Maybe one of your uncles or somebody, wrote a song about, and I don't remember...but the words were about Ke'anae and the famous water in the flume.

JH: Yeah.

KM: He sang it, he knows the melody, I got a little bit of it, we got to try get your 'ohana.

JH: [chuckling]

KM: But you don't recall a song for the Honopou or Hāmākua?

BK: No.

KM: Nice Hawaiian music though, yeah.

BK: Maybe, one day the grandkids will come up with it.

KM: Yeah. So you still have some 'āina down on this lower land here?

BK: Yes.

KM: Good, good. A little bit kalo down here, for you still yet for home, family use?

BK: Yeah.

KM: If had more water you could do more?

BK: Yeah, we could do more. Then I can get the grandkids in there, they want to do it but I'm always telling them there's not enough water, there's not enough water. [begin Track 5]

Discussing practices and values of the old people – always pule, before going on the land or gathering things. She still instructs her children and mo‘opuna in those practices.

KM: One of the things just before we started the recording, we did talk about this thing about we need to re-instill some of these values and stories into our children because sometimes it's easy to just take, take, take. You got to give back to the land and water, yeah?

BK: Uh-hmm.

KM: That's what you said was...

BK: Yes.

KM: ...very important. Before the kūpuna I don't think they just hehi anywhere, go do anything you know, you always pule, noi mua.

BK: That's what I was telling my children, even my grandchildren before you folks go to the beach, you folks come here you know they come to the house. "Grandma, we going to the beach," I said, "remember there's an important person who watches over us, ask him, and go. And if you see that something is not right, don't go, come back."

KM: Ae.

JH: Ethics, makes a difference.

BK: Yeah.

OM: 'Ae.

KM: It does, doesn't it. You know it's amazing and it's so logical you know. If you just a little bit ha'aha'a...

BK: Yeah.

KM: ...humble yourself, respect. Did you ever hear if there used to be stories of a mo'o in the ponds or stream along here?

Knows of a mo'o – water guardian – at Ho'olawa.

BK: Wahine mo'o, yeah.

KM: 'Ae.

BK: We have, there is a pond in Ho'olawa Stream, we used to call it when we were little kids, wahine mo'o. My dad said there was two women down there, they showed him themselves, yeah they showed him.

KM: Ho'olawa the stream come in down here?

BK: Yeah, right there.

KM: See, ma'ane'i right here so it comes down and it's actually on the other side of Kepani's 'āina too coming into.

BK: Yes, just across.

KM: Yeah, oh.

BK: My cousins, my uncle and aunty used to live across.

KM: I see.

BK: They were, she married Yamamoto. She was my grandmother's daughter, she was the Smythe.

KM: Oh, Juliet?

BK: Yeah, Juliet. Smythe, Yamamoto...

JH: What was other name, she have another name?

BK: Who, aunty Juliet?

JH: The Yamamoto's, who's Abbie?

BK: That's the daughter.

KM: Okay. So these mo'o, these wahine mo'o were they guardians of the waters or ponds like that, did you hear?

BK: Yeah, they belonged there.

KM: They belonged there. I wonder if you take water too, you affect those things maybe?

BK: I believe so because my father used to tell us about them. And he used to tell us, go down there and swim and we used to be afraid you know.

KM: Uh-hmm.

BK: Go down there and swim. So how we started to go there we was little kids. Through my dad, he took us swimming because we were frightened, we were young. There's a cave in the pond.

KM: Was there a certain time though he said if you see the water a certain way or something, you no go in or?

BK: Yeah. But then, as the years went by we was getting older and he told us, "don't think about what you heard." He said, "don't think."

KM: Wā mamua e?

BK: Yeah. Just say if you going swimming, just say, "Can I go swimming?" And if I go swimming or if I made a mistake, "I'm sorry."

KM: 'Ae.

BK: "Forgive me."

KM: 'Ae.

BK: "Please let me swim." That's how we used to go you know [chuckles].

KM: Yeah. It's so simple.

BK: We used to go to the Yamamoto's, to Abbie them's, we used to whistle from one side to another, whistle and they used to whistle back. That was our signal to go swimming [chuckling].

KM: So a little gully, ravine like and the river inside?

BK: Yeah.

KM: You guys, you hui together down in the kahawai, how nice.

BK: Yeah. And sometimes we used to walk up to Dog Pond, to the beach.

JH: Oh, my!

BK: That was fun, oh!

KM: You called it Dog Pond?

BK: Yeah, there was a pond they called it Dog Pond, I don't know why.

KM: Is it on Honopou?

BK: No, no in Kailua.

KM: Oh, in Kailua.

BK: We used to walk all the way there.

KM: You're kidding, you would walk all the way to Kailua?

BK: Yeah.

KM: Oh my goodness nō ho'i!

OM: Oh, Kailua!

KM: That's why you strong and I look your kino, ikaika kēia manawa.

BK: We used to go along the shoreline.

JH: You know how much pali along there?

KM: Yeah, along the shore, all the way to Kailua, and here's Kailua. That pond, when you go into Kailua you know where Tatayama used to live?

BK: Uh-hmm.

JH: Right past.

KM: Just past there on the kahawai, right down there?

JH: Yeah.

KM: Oh, my goodness!

BK: Down in the hau.

KM: 'Ae. And what that pond more 'ono then other ponds [chuckling]?

BK: Well, that time we had to taste the ponds [chuckling].

Group: [laughing]

KM: More water that side back then?

BK: Cooler water.

KM: Cooler water, oh. You know why, I think when you start coming out this side the forest particularly when you were young was better, come down.

BK: Yeah the forest. The forests were deeper, you know.

KM: Yes, that's right because when you start to ahuwale ka 'āina, the water warms up like you said and now hard, if you only put a little bit of water on the hot rocks the rocks going warm 'em up.

BK: Yeah, warm it up.

KM: Oh, that's amazing! Long walk, so you could walk along the shore there, the cliffs like that?

BK: Yeah.

KM: Was there pasture up above in some areas?

BK: Yeah, that's why I say during those days didn't have trees you could see clear across. The grass were short, like somebody had mowed it, all over.

KM: Yes.

BK: But now, cannot.

KM: That's amazing! Mahalo nui.

BK: Some of my children I took them up to the mountain, we have another property up in the mountain.

JH: Lupi.

KM: Where is Lupi on here?

JH: Twin Falls.

KM: Oh Twin Falls.

BK: Just above Twin Falls.

KM: Yes, Twin Falls, here's Honopou right here. Is Lehua Dang's mo'opuna or someone is...?

JH: Yeah, Harold, Florence Harold.

KM: That's that area, Twin Fall, that's Lupi?

JH: Further up, mauka.

KM: You folks had 'āina?

BK: Yeah.

JH: Mauka of the highway.

KM: Uh-hmm.

BK: We had a small portion over there.

KM: I see there's a Grant lot here too. I was just trying to see, this map is 1915. I was just trying to look and see, even here you know this must be the old alanui. Here's the Huelo School lot now and the road comes more above because the school lot is right makai of the road?

JH: Uh-hmm.

KM: That's Huelo School there so this must be...hmm.

BK: Is this the old road?

KM: Maybe that's the old road here, 1915.

BK: [thinking] I think so.

**Has great aloha for the land; feels it would be good
for the water to be restored to the land.**

KM: Now, you nui ke aloha i ka 'āina?

BK: 'Ae.

KM: In your mana'o, though as you said before would be good if the water could, some of the water could be restored so that the streams have some life again or?

BK: Yeah.

KM: If the water flows, ola ka 'āina?

BK: In Ho'olawa there's no taro patches, no lo'i's in the stream. Only Honopou.

KM: Is that because, do families still live there or the families gone and they left because no water or?

BK: From the very beginning they didn't have lo'i.

KM: I see.

BK: As far as I can remember didn't have.

KM: Hmm. Yeah. It's a big thing you know, to try and figure out how can you come to a balance today. Because there's all of this history of water use and gathering the waters from the mountain, coming out to here. Somehow, I don't know if there's a balance so that they can, the streams can have some life and you know. Do they still...

BK: It's hard.

KM: It's hard, yeah.

Someone with the University came and conducted tests in her 'āina (part of a regional study); measuring water temperature. She never heard back from them.

BK: It's hard. At one time I had University of Hawai'i people use the property for some water testing.

KM: Oh.

BK: They were testing the heat and all the weather, and how warm the lo'i was.

KM: Do you remember about what year that was?

BK: Was recent.

KM: Fairly recent, do you recognize the name Mike Kido?

BK: [thinking] No.

KM: I'm curious, you think it was '99, '98, '97, 2000? Did you get the study?

BK: It was in, I think it was [thinking] started in about '95, 1997.

KM: Okay. Did you ever get a copy of the study, what their findings were?

BK: No.

KM: No, I'll try and find you a copy. . . [arrangements to copy the document for Mrs. Kekahuna were made with Moses Haia, Esquire.]

BK: It was done by [thinking] what is his name? His last name was Penn, David Penn.

JH: Yeah, he came to us also, EMI also. He went to Ke'anae people also, he put his machinery in the kalo.

BK: Yeah.

KM: Did you folks ever see the study that you recall?

JH: I'm not sure. But if we did, then Garret would know where it is.

KM: I'll try and see if I can find the study because it would be interesting because the mana'o that you're sharing is your personal 'ike because of your knowledge of the land. You've see how it was when you were a child, and you see now. It would be very interesting to see if the study indicated that warmth levels or things you know were indeed... Very interesting cause to me, who more to know the land than those who live it on a daily basis, like you folks.

BK: Yeah, I believe so.

KM: Mahalo nui, kūkū I appreciate so much your sharing.

BK: Thanks, I think you kind of gave me something too.

KM: Mahalo.

BK: I'm kind of learning something.

KM: You'll enjoy these maps, and it's so nice you know you see little things like this. And what I will do is, as I said, I'll pull out the Māhele records so you can see what your kūpuna nui mā were saying about when they got their 'āina. Particularly the Māhele, very interesting they recorded, "He pā hale ko'u, he lo'i kalo, he wahi olonā, paha..." By the way, did your kūkū, were there places where they were still getting 'awa or anything like that in your time or papa them?

BK: I don't know. [chuckling]

Group: [laughing]

BK: I don't think they wanted us to know [chuckling].

KM: They never like you know.

JH: Probably had a plant.

KM: "Kūkū, he'aha kēlā 'ano lā'au? A kulikuli 'oe!" [chuckling]

BK: Yeah, hele ma kāhi a'e!

KM: 'Ae, so funny. Well good, mahalo nui. . . [end of interview]

See also interview of November 7, 2001 with Marjorie Kaleialoha-Wallett (with Lyn Scott), and Beatrice Kepani-Kekahuna (with Wanda Vierra).

Florence Lehualani Seulan Dang-Harold
Oral History Interview – May 24, 2001 (with Kepā Maly)
Huelo Vicinity – Hāmākua Loa, Maui

Florence Lehualani Seulan Dang-Harold (Aunty Lehua) was born in 1928, at Pu‘u Nēnē. She is descended from several families who have resided in Hāmākua Poko and Hāmākua Loa for generations. She still maintains some parcels of land which were handed down to her from her kūpuna, and she feels a strong sense of commitment to the land, and aloha to her ancestors, who also worked the land and made it possible for her and her descendants to have their own ‘āina.

During the interview, she described residency and land use, and changes in water flow observed during her life-time in the Ho‘olawa-Pu‘uomaile vicinity. She noted that she has had difficulty with water issues. But she feels fortunate to have many of the papers her grandparents and mother had, which document historic agreements allowing her access to water, and ensuring the continued use of the family’s lo‘i kalo and other interests which rely on access to water. During the interview, she shared copies of some documents with Maly, including a partition map, genealogical records, and land-history sheets.

Even with the historical land documentation of her family, she observed that she is considering an alternative to the on-going water difficulties with EMI Company. She has investigated the possibility of drilling her own well, but as she reflects on it, she wonders if there should be a sharing of costs for such an undertaking.

Specific comments pertaining to residency and water matters, raised during the interview by Aunty Lehua, are offered below, but are not limited to:

Summary of Selected Topics

- Discusses genealogy; family lands; and Partition / Exchanges with EMI (1927).
- While Partition / Exchange took place (1927), the family was granted
- Water Rights in perpetuity.
- Observes that one of the problems with access to water in the present-day is that so many outsiders have come in, and tapped into the original water sources – thus, the draw is greater than the amount needed by the kama‘āina families.
- EMI blocked water – taking it into the ditch system, and her grandmother went up and busted the wall so that the water would flow makai.
- Water does not flow in Honopou today, like it did when she was young. EMI has cut off the flow.
- Her grandparents instilled in her a great love for the land. It nurtured them, and connects them to place. She observed, “You take care of the land, the land will take care of you.”

- Land cared for the family. They grew what they needed; collected ‘ōpae and hīhīwai; and fished the ocean. They regularly harvested their taro and made poi. Respect of the land was important, and a way of life.
- Discusses problems with water flow, and observes that too many new people are being granted water, thus impacting the kama‘āina Water Rights.

Place Names Shared by Makua Lehualani Dang Harold:

Honopou
Huelo
Kailua

Kaulanapueo
Mokpapap
Pu‘uomaile

Florence Lehualani Seulan Dang-Harold gave her personal release of the interview to Maly on November 8, 2001.

KM: It’s May 24th, 2001 it’s just about 10:40 a.m., we’re here in Makawao. Will you please share your name and date of birth?

LD: Florence Lehualani Seulan Dang-Harold.

KM: You hānau when?

LD: September 19th, 1928.

KM: Where were you born?

LD: Pu‘u Nēnē, Maui in the hospital.

KM: ‘Ae. Where was the ‘ohana living then when you were born?

LD: I think they were living out... [thinking] Pu‘u Nēnē, I believe.

KM: Who were your parents?

LD: My parents were Puna Kiakona Dang, my father was Lawrence Y. Dang.

KM: Puna Kiakona, is that the primary name we would trace back to get into your connection to these ‘āina here?

LD: Yeah.

KM: You’ve shared with me already some of the Māhele award information to Kapahu [Grant 1260] them. Is that your kūpuna or...?

LD: I don’t know, all I know is I just got the information.

KM: Those are ‘āina that you folks had?

LD: That’s where it all came from. I just gathered it, and how I got into this is that as I got older and I had my children here. We came back from New York, we lived there for twelve years. My children were born there. I didn’t want to raise them in the sidewalks of New York, and so finally I came back. But as time went on the kids were getting bigger we couldn’t stay with my parents, so my mother had this property then that was supposed to come to my sister and I. I went to do research on it and when I did research on it, that’s how I became interested in all of this stuff.

KM: Where is that ‘āina that your mother had?

LD: Huelo, right out here that's the one, EMI.

KM: Okay. It was at Huelo, now you know where the school house was before?

LD: Yeah, my mother was a teacher there.

KM: Your mama was the teacher?

LD: I even have pictures of her and the school kids.

KM: Wow! Was the 'āina near the school or further the makai?

LD: No, above the school two hills over. We all judge everything by which hill do you live on, everybody had their own hill.

KM: Yes. Were you going Hāna side or?

LD: Wailuku.

KM: Wailuku side. Is that still the ahupua'a of Huelo?

LD: Uh-hmm.

KM: In the maps that I gave you, there's this wonderful packet. It'll show the 1870s. [sound of map] It's a real beautiful map that shows the 'āina around Huelo. I have the material that you shared with me from your genealogy.

LD: You know what I might do with that map just get a plastic frame over instead of laminating it.

KM: Uh-hmm. I just want to find the map for Huelo.

LD: I thought my grandmother's history was too awesome to be so verbal you really have to read it.

KM: Mahalo, thank you for sharing that.

LD: You'll get the vibrations from it.

KM: Yes. This is Register Map 862 it was surveyed, the final map was 1881. It sort of shows the Huelo Plantation lands.

LD: Okay.

KM: Here's Huelo, you come over here's Honokalā like that. I'm just trying to get an idea. [pointing out locations on map]

LD: Where's my property, this is the sea...it's probably here. Right here is the road block, this is the sea...

KM: This is the cove here.

LD: Which one?

KM: This comes down into Huelo. Here's Mokupapa right here, here's the old mill.

LD: I'm on this side.

KM: Okay. Here's Huelo, the school lot must be right up around, this is the road here. Must be right around in here. You know what it does it only shows, I didn't know this until you were talking about it. What it shows are sort of their field areas.

LD: Where's that?

KM: Here's the stream...

LD-H: [looking at maps]
LD: [begin Track 2 – brings out a 1927 EMI/Smythe family partition map] This is the EMI map. Isn't that pretty?
KM: Wow!
LD: Let me see.
KM: It's amazing that you've kept and held on to all of these.
LD: My grandmother, I wasn't the one. My grandmother and my grandfather [Ellen and Charles Kiakona].
KM: What was grandmother's name?

Discusses genealogy; family lands; and Partition / Exchanges with EMI (1927).

LD: Ellen Smythe Kiakona. My grandmother married a Kiakona.
KM: Kiakona, she was a Smythe then. Was that Eliza or?
LD: No, Ellen. You're going to see it on the genealogy.
KM: On the genealogy, okay.
LD: That genealogy is...you know.
KM: Here's Mokuapapa right here.
LD: That's the one I'm looking for. I want to see this particular... [looking for location of parcel on map]
KM: There's Mokuapapa. Is this it here? No, that says Manuel Freitas.
LD: Wait [looking at a portion of a map she got from the EMI collection]. Here is my property, concrete marker, here's the sea.
KM: There's the ocean.
LD: Here, here. This is what I'm looking for, this is my property. Right across.
KM: Where is this map from?
LD: EMI.
KM: Here's the LCA, okay let me see which LCA number it is. It says to Pohina, LCA 8459, I think.
LD: Yeah, this is mine. It comes above here and here goes right across here, and comes up. What was I trying to tell you...oh, what I wanted to see on here, lets see where that part is on this map.
KM: It should be.
LD: Here.
KM: There's Mokuapapa so it should be right there. This mark here is that point right there.
LD: This one?
KM: This one right here, this little one right here.
LD: The stream, the waterfall?

KM: Yeah.

LD: I see it right here.

KM: That's where it is, yes.

LD: Here's my point, see that?

KM: Okay.

LD: What I'm trying to do, I'm trying to sell this piece of land. This is the top of the ridge that goes down comes up in here. It's really not all valleys, it's flat. I have one like this, I can show.

KM: Yes, you do it's in your packet.

LD: What do they call that, the one with the layers, drawing like this? They call it [thinking] I'll think of it...

KM: Okay. Now I know where you are.

LD: I'm going to mark, do you want me to mark it?

KM: I can figure it out, I see this point right here. Your grandmother...

LD: ...and grandfather.

KM: They were?

LD: My grandmother was a Smythe, her father was a Smythe and her mother was an Emmsley. The Emmsleys owned a land in Kailua.

KM: Yes, I've heard the name.

**While Partition / Exchange took place (1927),
the family was granted Water Rights in perpetuity.**

LD: Where all the water is, it was only a small portion. EMI comes along probably in their talk or whatever and tells them to sell their place. They'll give 'em five, six times bigger piece than that. Even if they said no, I'm sure they would have figured out some way to bulldoze my grandparents into selling it. Besides it wasn't only my grandmother it was the whole family at the time. What they did they turned over lots of land to all the members of the family in exchange for that. Providing that they got Water Rights free. I can go and get Water Rights up the mountain.

KM: This is the Kailua side 'āina?

LD: Yeah, that's where it started.

KM: For you folks, the understanding was, that the families that have land there—that have old family 'āina there—have the rights to water?

LD: The people who owned that original piece of land, wherever they were given land it had to have water on it. It didn't have to be in Kailua, that's why we were in Huelo.

KM: Okay.

Observes that one of the problems with access to water in the present day is that so many outsiders have come in, and tapped into the original water sources – thus, the draw is greater than the amount needed by the kama'āina families.

LD: What has gone wrong is that there's so many outsiders coming in and they tap and

the original people don't have that water.

Families were self sufficient, living off of the land, when she was young.

KM: Were you folks growing taro when you were young?

LD: Oh, yeah definitely.

KM: Where were you growing taro?

LD: Right in the valley.

KM: Right in the area you were showing me the 'āina. It's really sort of Mokupapa-Huelo? How many lo'i did you folks keep?

LD: I don't know, my grandmother did, I was small. All the valley area that we had the water, we didn't have to go and pump water. You have the water coming down and of course you have gravity flow and so that was used to water all the patches we had.

KM: 'Ae. Was this water coming from a stream feeding into 'auwai? The channels so that it could go into the lo'i? Or was it coming right off the stream.

LD: No, no. There was a stream coming down naturally, then they went ahead and diverted it to go into different lo'i.

KM: Mostly taro you folks had?

LD: Yeah. We had sweet potato, we had chickens, eggs everything. We were self contained, in fact every Sunday we had chicken stew.

KM: When you were growing taro, were you selling also or was it primarily family?

LD: Nobody sold. We got enough right there to feed your own family even milk from the cows.

KM: And you said fish too. You folks would go out holoholo?

LD: Oh yeah, if you look at it we're right by the ocean.

KM: Right on the ocean.

EMI blocked water – taking it into the ditch system, and her grandmother went up and busted the wall so that the water would flow makai.

LD: When EMI came in, the guys from the mainland came in, they just blocked it off. My grandmother had to go up there and bust the wall.

KM: For real?

LD: Yeah, because they figured she was Hawaiian, she doesn't know any better. That's when Phil Scott and all of them were over there.

KM: There began to be some pilikia with the families getting water?

LD: They became very domineering, thinking they had the power. Which is today, look what's happening. So, you know what I'm going to do? Like I told Garret, I said, "You know what, forget about your water, you can keep it. I'm going to dig a well." By the time I get through, you know, it's so much bull shit! First I got to have permission here, permission there, go up the hill, and then people you rent to won't let me pass through. What is this?"

KM: Particularly on the kuleana lands, the native tenants like you said were granted

water.

LD: Yeah, try and get it now.

KM: They were granted access. You couldn't land-lock someone, they had access.

LD: Uh-hmm. Like when I sold Honopou, I was landlocked by other Hawaiians but, fortunately I had enough evidence to show that a trail was used to go to this certain area at my place, and I won it in court. That's how come I sold it. And the thing is that I started to tell you, when I started tracing back all this history, after I had gone to Bureau of Conveyances I came home I said, "look mother, look what I found, King Kamehameha's signature." She said "Oh wait, I have something to show you." So she went in the bedroom got it out of her closet, gave me this tin can. There were all the originals of what I was looking at but, the thing is what it did for me, was I got so used to reading these papers. I became a part of it, I could feel the Hawaiians walking across my head for months. You read it and you read it and all of a sudden they sort of communicate with you because that's where they were and somebody brings them back to life when they start thinking about them. You know what I'm saying?

KM: Yeah. You speak their name or as you said you think about them.

LD: No, I don't...reading it, but because it's in your thought, once it's in your head it comes alive again. I probably bought the whole mob in Huelo back.

[Discusses genealogy, and lineal descent from Piohia line of Honopou; recalls elder members of Kepani family and their stewardship of the Honopou Stream and kalo lands.]

KM: Your grandmother's mother I think mo'okū'auhau that was the Caroline and Wong Soon?

LD: That's under my grandpa's.

KM: Oh, your grandpa's.

LD: Now remember this, we were more Tahitian from that side, very little Hawaiian on the Kiakona (side); Chinese and Tahitian mostly. My grandmother's side came...Chinese, Tahitian there was some Hawaiian.

KM: Yes, there was.

LD: Only when Wong Buck Ching came and married the princess Nu'uau who was Piohia, the chief's daughter.

KM: Oh, that's from down?

LD: Honopou.

KM: Oh, yes.

LD: They got stories for that. You're going to read it and it's, they'll come alive in your mind.

KM: Piohia ties with Kepani also, is that correct?

LD: Yes, that's what is said.

KM: Okay.

LD: . . .Good thing I had an education because I got my easement. The Kepanis, there's

Jimmy, Jonah and there's Henry, three of them. They helped me so much when I had my farm in Honopou. They were really nice, the Kepani family, that was one part. Then there's the Kaleialoha. Kaleialoha comes under the Kepani line. There was old man Kepani, he did so many neat things down there with the stream and they clean taro patches (lo'i), and how he caught the rubbish from the water coming down. His stream went right to the kitchen so he could wash his dishes, the water kept going.

**Water does not flow in Honopou today, like it did when she was young.
EMI has cut off the flow.**

- KM: Wow! Does the water flow today down there like it did when you were young?
- LD: No. EMI cut it off. But I'm not going to fight with them because that's not my hobby. I don't have the energy to do that.
- KM: It is consuming but it's also a little bit minamina. If the water should flow.
- LD: Minamina if everybody...what should and what shouldn't be in this world are two different things.
- KM: You're right.
- LD: You're going to get a change of heads like one guy is gone and you get somebody else. Then you have to start all over again telling them the history and all of this and that that's happened. By the time you get through you'll be about another ten years older and they're still not listening.
- KM: Sure, and then you just get them and then someone else comes?
- LD: Yeah.
- KM: May I ask, earlier you had shared that there was a time when someone from the company came and told you, "We going cut off the water."
- LD: Yeah Scott, but he and I are good friends now.
- KM: Good friends, yeah. But, you had to prove to him... Can you tell me a little bit what happened?
- LD: Yeah, he just told me, "Don't touch the pipes" he's "going to call the police." I said, "Just do it!" He says, "well, let's talk about it." I said, "sure," that's when he came down. I said, "read this," he said, "oh, you're right."
- KM: You had the family documentation that showed the right to water?
- LD: Yeah.
- KM: Some of that's what you've shared here with me in these documents.
- LD: Yeah. I don't have the original deeds, the next time you come up.
- KM: You showed him the material?
- LD: Oh yeah, his mouth dropped open.
- KM: It was easy for them out of ignorance to just say, "Oh we going cut this, or we do, you know."
- LD: I said, "just try!" And then afterwards I said, "Remember I just got through living in your homeland for twelve years in New York, where there's an ample amount of Jewish people and the Irish, so therefore they have taught me so much on how to

stand up to this, if I have the facts. Now, what?" "Okay, you can have the water!"

**It's important for families to research and have the facts,
about their land and Water Rights when pursuing claims.**

KM: And that was an important thing what you just said, "if I have the facts."

LD: I did.

KM: And what you were saying, you got to have the attitude.

LD: Oh, yeah otherwise it's not any good.

KM: You also need to know, have the facts you said yeah? Do your research.

LD: Yeah. He started it, I wouldn't have been that way at all. Besides I was in school in Boston, Massachusetts. I have a little bit of conservatism, a little bit of the moxie [chuckling]. And you combine it all together, then I wear my slippers and my jeans and big aloha shirts. This was back in the '50s, you weren't even born. I walk over there and they look, it didn't bother me you know why? If I didn't like it I could get my ticket and come home on a piece of land that is bigger than those people would ever have.

KM: That's right.

LD: And this is all paid for. They even fight to stay on the streets, so I didn't throw that in their face. I just had developed a bigger understanding, I said, "Oh poor thing these people really have nothing behind them to give them any security." I never threw that in their face.

KM: When we were talking on the phone you had shared with me this idea...you had said something about how important it is when you have land, the feeling. What does the land mean to you? You said it connected you.

**Her grandparents instilled in her a great love for the land.
It nurtured them, and connects them to place. She observed,
"You take care of the land, the land will take care of you."**

LD: Yeah, you know what, how I feel about the land. Those documents my grandmother saved. I read how she went to court and I looked at all that. I remember my grandfather and grandmother would go in the room every night they open up the can and look at their land (records). Just like them counting money I guess.

There was a great love for the land, you know why? You can go out there put a seed in the ground it will start. People with little yards don't know that. When my grandmother died and my mother gave me the land, and after my mother died and more I got what it means. I looked at it...but I've done things long before my mother died. I had that land and the kids went away, go out by myself. "Okay, mom here what we going to do with you?" You look around and darn I got a message in my head. The land will take care of you, don't worry about things. You take care of the land, the land will take care of you.

KM: 'Ae.

LD: That is what it's all about.

KM: That's very Hawaiian, the whole attitude. Mālama ka 'āina, and the land takes care of you.

LD: It'll take care of you. Even the shrimps, we used to have a lot of shrimps in the stream. Of course now, with all the hippie people... Well that's okay things change even, Rome fell. Greece fell everybody fell. The idea is there's another alternative...dig a well. Let's see somebody go down there, mess that up [chuckles]. That's my Hawaiian attitude. It's not Hawaiian, Hawaiian how you hear them talk, "Oh this, this and that." Mine is a practical approach.

KM: Uh-hmm. In a way there's some ingenuity to it, though if an obstacle comes before you, you not going to say, "pohō waste time," you going find out how to get around it.

LD: Yeah. You know I think that's where my grandmother and my grandfather...I thank them mostly for that. My grandmother folks for getting in there and for doing it. My grandfather, Kiakona side, can sit on the rocking chair on the porch and talk all day. But, you know who's going to put him to work, my grandma.

KM: Grandfathers Kiakona's full name?

LD: Charles Kiakona, you going to see it in there.

KM: I'll see it in there. Now, you and Walla Pomroy are...?

LD: Through Caroline Kaiapa.

KM: Yes.

LD: See the daughter.

KM: Violet Kaiapa, yes.

LD: Aunty Violet.

KM: Yes, I actually found their mo'okū'auhau.

LD: How did it work out?

KM: How it worked out is the first husband was Sam Kaiapa...and I can get it for you.

LD: Who's the first?

KM: Caroline Hubbell, who was Hawaiian, Tahitian, Haole.

LD: Yeah, I told you, yeah.

KM: Yeah, you told me.

LD: Caroline Hubbell, then she married, Wong Soon?

KM: Then she married Sam Kaiapa, he died.

LD: Oh.

KM: And that's where Violet...

LD: Okay. Violet, right?

KM: Yes.

LD: And then Caroline Hubbell married Wong Soon.

KM: 'Ae.

LD: And that's where all the Kiakona come in.

KM: Now aunty Hannah, I mentioned to you that I've spoken to aunty in Hilo.

LD: How is she?

KM: She's eighty-five, smoking like a smoke stack and [chuckles] a live wire. She's okay.

LD: They were very bossy that side. We never liked it when papa's family came down because they gave advice. And they didn't like mama because she always looked like she just came out of the taro patch. They thought papa deserved somebody better because he graduated from Kamehameha he was an engineer up at the sugar mill and papa was over there you know. Papa was very smart, papa was very good, but he had diabetes.

KM: What aunty Hannah had shared and this was just an idea cause you were talking about Kiakona, how much they value. You know aunty Hannah said it was her understanding from her mama them. Kiakona is the Hawaiian word for Deacon.

LD: Yes, it is.

KM: Because the pure Pākē marries his Hawaiian-Tahitian-Haole wife, they were in the church, I think at Huelo.

LD: Yeah, that's how they changed it.

KM: He became a Deacon of the church and finally because he was so strong in the church they just called him Kiakona. They said, "who's kids those?" "Kiakona's children."

LD: He was a court interpreter. He used to go to the courts mostly, that's why it is. Actually Hannah and everybody's name should be Wong.

KM: You're right. They went 'oki that Wong made it Kiakona.

LD: Yeah, and now there's Kekonas all over the place, and they think Kiakona and Kekona are the same, I said "no."

KM: No, different people.

LD: I said, "there's no real beginning of a Kiakona, it was put there in the middle where it blended the Chinese and the Tahitian with the..."

KM: Hawaiian hapa?

LD: Yeah.

KM: Real interesting. This is your mo'okū'auhau. We were coming up Kaupakulua Road, road not to long ago and we saw a little street that said Kaiapa Place.

LD: That's over there, right near here.

KM: Yeas. We were wondering if at one time...where did aunty Violet them stay?

LD: I don't know.

KM: Where was your great-grandmother Caroline?

LD: Over here, right here. Pe'ahi. That's Kaupakulua.

KM: Maybe that's the connection.

LD: Yes. I even see this from the hill up here.

KM: Pi'iholo, Kauhikoa?

LD: I have the map for that where the house was.

KM: Wonderful.

LD: You want to see that to?

KM: Later that would be good.

[begin track 3] Another important thing that you were sharing with me that as a child you would gather 'ōpae?

Land cared for the family. They grew what they needed; collected 'ōpae and hīhīwai; and fished the ocean. They regularly harvested their taro and made poi. Respect of the land was important, and a way of life.

LD: I never did. I'm the first grand-daughter of the whole family, I don't have to do anything.

KM: [chuckling] They mālama 'oe?

LD: My grandmother always protected me. If they'd pick on me, she'd get after them. I'm the first born, heck I got the special treatment.

KM: But the family you said, they gathered 'ōpae, did they get hīhīwai from the streams?

LD: Oh, yeah. All you know is at night there's food on the table. All you know is that when you get up in the morning there's a lot of noise. The big pākini and all the stuff that's going in the big can, there's maybe three big cans. All you know is you smell the taro, something boiling, the taro, they get out the board and they start pounding the poi.

KM: You folks day, pound the poi, everything? Was it once a week?

LD: I don't know. All I know is every time I looked, we always had homemade butter. Papa used to shake it in the bottle.

KM: Amazing! You go ocean, lawai'a?

LD: Oh, yeah.

KM: They go fishing in the stream, and get water for taro. As you said you took care of the land, it takes care of you.

LD: It takes care of you. If you respect the land it will take care of you. When I say take care I don't mean just go over there and water things. You respect that.

KM: Yes. You know I've heard some kūpuna just like what you're saying, you aloha, respect, care for, love it.

LD: Yeah.

KM: Can't be the kind just on the tip of the tongue.

LD: No, I would go broke taking care of that land a lot of times. All my paycheck went to it. You need to get equipment, you think you're raising a kid with a piece of land. You go and spend it on a tractor, you get your green machine, you get this, a truck and before you know it instead of buying dresses or going traveling, what are you doing buying a stupid machine so you can push the trees down so they don't take over the land and all that.

KM: It's very interesting though even in your grandmother's time she was having some sort of disagreement, it sounds like with the water. Water was the key, right no more water hard, right?

LD: Yeah, but I'm not even going to make any comments about that, that's change of the times. Because when you come down to it, you know everything happens for a reason. If God wanted you to go up the mountains to get the water, I would have been there. But he's telling me, there it is right below you, it's cleaner. You cannot use your ego trip all the time.

KM: That's really interesting so you're going to go ahead and do a well?

LD: Yeah, I'm going to do what I want to do anyway.

KM: Yeah, good.

LD: What I'm going to do when I get more, I need your phone number at home. You got a card?

KM: Yes.

LD: What is your full name. . .? [recorder off – inquires about the oral history study.]

KM: [begin Track 4] . . .EMI let the Water License lapse.

Discusses problems with water flow, and observes that too many new people are being granted water, thus impacting the kama'āina Water Rights.

LD: You read that big piece of blue paper [referring to the 1927 EMI/Smythe family Partition Map and Deeds]. In there, they made a commitment, grandfather clause...never mind this new United States Constitution thing. In there is what it says. If they don't start respecting those little things and be more discreet, use some discretion in allowing all these new guys coming in and giving them Water Rights up there.

KM: That's really a part of the pilikia. You said earlier, there's plenty new guys, malihini, coming in; and if they get water the water doesn't continue to flow makai.

LD: Yeah, that's right. And they're blaming it on us, we cannot live according to what that says. You read that paper, because no way in there it says, "Oh, feel sorry for so and so coming from Nebraska, let him have some water too."

KM: That's right.

LD: I don't know what to do about it, maybe it's being selfish. But something's wrong someplace. And now I got to spend \$38,000.00 to dig a well. Now how about EMI giving us that money, and then can go spread their cheer with who ever they want to play politics. You know what I'm trying to say?

KM: That's an interesting thing, who has the first right?

LD: We do. I feel that whoever can apply, they will go ahead and give us the water. If they want to make a big well over in...well I don't know whether that's good because pretty soon there won't be water in the ground either.

KM: 'Ae.

LD: Maybe we should just be quiet.

KM: This is one of the big pilikia now too, because you know you look and I went up with uncle Jimmy Hū'eu we went into the mountain lands along the ditches. And I tell you, he said from when he was young, the 'ōhi'a, the koa, the 'ie'ie was thick. That kind of forest keeps the water in. When we went up now he hadn't been up for twenty-five years, he was pū'iwa, he said...

LD: Where's the trees?

KM: It's so different, that's right. Where were the trees?

LD: Where's the beef?

KM: Everything gone. And you know you lose that overstory, you lose that ground cover...

LD: You know what's happening? All the people raising pot in the mountain. Many think it's a minor thing. I'm being an old grouch, the tracks up there and everything. The hunters running through there, of course the pigs do ravish it.

KM: But there's a way to do things, a way to have a balance I guess. You said earlier it's not like you're trying to live in the past, you're progressing forward right?

LD: Yeah.

KM: You know, balance.

LD: Before you go to that meeting you read that paper.

KM: I will, definitely.

LD: I think that's the first commitment they made, when they took our land for a particular reason. I don't know what its going to say in that. All I saw was a bunch of words, why read it, it's all done but I just wanted...one day when I have time, I'll read it.

KM: I will make the copies.

LD: You know what...you got to go find a blueprint place.

KM: I believe, when I went to Kinko's a few years ago here they had the machine so we could copy maps. If cannot I can do it in Hilo and I can Fed Ex or packet it right back to you.

LD: Oh yeah, you can. The thing is to get it to the meeting to show them, see if Kinko's can make a reduced copy. . . [begin Tracks 5-7]

KM: I'll make you an extra copy of the map and papers.

LD: Thank you. When I go to meet them, I come in with my ammunition.

KM: [chuckling] That's right you come in with your palapala, they get theirs and you have yours, which is theirs too because they signed it right?

LD: Yes. I said to them, "What do you think, I'm stupid?" [chuckles]

KM: They do all the time.

LD: Let's see....blueprint. . . [looking in phone book for address of copy place]
You know what, I come from a whole family of school teachers, the Kiakona clan.

KM: Even aunty Violet right?

LD: Yeah and my mother. I need to... But you got to hear this story. I come from a whole line of school teachers, I guess you can tell by the way I'm doing stuff or talking. Very articulate and emphasis and this and that. My mother says you should be a teacher, I said, I don't want to be, they all old maids and they grouchy and they bossy, so I didn't. I went to dance hula, I did this, I did that.

KM: Is that while you were in the mainland, you danced hula?

LD: No, I went to school and then the hula was secondary. At the age of fifty-two, the kids graduated, I got tired of fanning. I went back to school, the University of Hawaii they didn't want me because they said I'm maybe too old. I went to see the admissions guy. He knew me when I went to the University. So he let me in, he said "Let's see if you can keep up your grades up." I went he let me in, I went for nursing I didn't like it because first of all we came to the final thing my teacher said, "get over there and give this person an injection" I said, "I'm not ready." "You do it" I said, "I don't want to." She says, "why?" "I don't want to be the poor person over there with an idiot like me not knowing how to poke 'em and get feeling hurt." She says, "if you don't do it, I'm going to flunk you." I said, "do it" and so she did. I figure okay and besides I have been working hospital, you know, volunteer.

KM: Yes. . .

LD: . . . I said, "okay, I'm going to fix you, I'm going to be a teacher. I'm going to teach these kids how to not go into the hospital when they grow up" I told her that. She got really angry at me. I'm 52 or 53, I went back to school and I graduated and I got a job when I was 60 years old. I was smart, I wasn't going to the town ones I went to where all the Homestead areas are, where they need some idiot like me, going to challenge the kids, the families. But I had fun.

KM: What school did you go to?

LD: Pope Elementary.

KM: Oh, Waimānalo.

LD: That's the one. I wanted to go to Wai'anae but that was kind of far, so it was Waimānalo.

KM: What year did you start?

LD: I forget, in '89 I think. What happened was, when I got there every child had Hawaiian that was my whole glory, oh this is what I wanted [slaps hands]! I closed the door and I said to them, I said, "You know what, I just graduated that's what you get when you don't go to school. Look how long it took me to graduate." [chuckling] They looked at me. "You want to see my diploma, look." "That long you stayed in school?" I said "Yeah, 'cause I didn't listen when I was in the fourth grade, that's the one you're in right now" [chuckling]. After that, oh and I said to them, "Look, I went to school on purpose so I could come here and be here with you today. And you know when you go to school and you're fifty something years old, that's kind of hard. You got to have about five tape recorders so you don't miss anything because your ears like you guys don't hear very much. You get older its worse" [chuckling]. They're over there, they didn't know whether they have a nut for a teacher or what. I said, "I want you to know that I'm very happy that you're my students. This is why I came to school as a teacher, I also want you to know that everybody in this world has problems. When you come in here every morning and we close the door let your family have their problems. We're going to have our own family in this room and we're going to learn how not to have problems. Forget about all the fights, forget about the problems, we not going have any of that," and that's how I started.

KM: Nice. You really gave them kind of a refuge, a place to know that there's another way.

LD: That's what teaching is all about, no matter what ethnic group you're from. That's what a teacher should do. . .

KM: [begin Track 8] . . . May I ask, when you were growing up was there a favorite song of this land or anything that you remember? Nothing that described whether it was Honopou or Huelo that you recall?

LD: No, we always sang the church songs. Every night we had devotion.

KM: You folks were at what church, Kaulanapueo?

LD: No, we went to any kind church. Kaulanapueo was our relative's church.

KM: Was that Kiakona mā?

LD: No, what was his name...Akau. Akau, yeah Jeanette is a Kiakona they're cousins both of them are related to me come to think of it yeah, Akau... [phone rings – end of interview]

**Helen Pualani Range-Wilhelm
with Robert & Harvey Wilhelm, and Jackie & Albert Honoka'upu
Oral History Interview – May 26, 2001 (with Kepā Maly)
Hāmākua Loa Region, Maui**

Kupuna Helen Pualani Range Wilhelm was born at Pāpa'a'ea in 1914. Her mother was pure Hawaiian, a descendant of native families who had resided in the Hāmākua Loa region (on lands between the Pe'ahi and Pāpa'a'ea) for many generations, and her father came to Hawai'i from Germany. Kupuna Wilhelm has resided in the Kailua vicinity for most of her life, and her husband, Robert Wilhelm worked for EMI Company at one time. Together, she and her husband, and subsequently her own children as well as her nephews and nieces, regularly traveled the streams and near-shore fisheries. During the interview, Kupuna Wilhelm, her husband, son, nephew and niece share recollections of family relationships and life upon the land. They note that in their lifetimes, the weather has changed (the rain no longer falls as it did), the streams have receded, and stream fisheries have diminished.

The following observations are among those discussed by Kupuna Wilhelm and family during the interview:

Summary of Selected Topics

- Discusses family background, and land exchanges with EMI Company.
- Relatives maintained family lands – residence, lo'i kalo and 'auwai – at Pāpa'a'ea; family ilina are still situated at Pāpa'a'ea, makai of the highway.
- Fifty and more years ago, there was more rain, and the water flow in the streams was greater.

Arrangements for the interview and final release of the transcript were coordinated by Jackie Honoka'upu. Kupuna Wilhelm and family members granted release of the interview to Maly, on November 13, 2001.

Place Names Shared by Kupuna Helen Pualani Range Wilhelm & 'Ohana:

Honopou
Kākipi

Pāpa'a'ea
Pe'ahi

KM: [discussing maps in packet for family, and locational references on interview maps]
...This is from right at the boundary from Makapu'u, 'Ula'ino from Kea'a, all the way up here to Pa'akea, Puakea. This is a nice area. Now, Joe is your brother?

HR-W: My younger brother.

KM: Your younger brother. Were you born here or were you born outside?

HR-W: And I have one sister in Honolulu, there's only three of us.

KM: Hmm, maika'i. Were you born here, were you born the other side?

HR-W: This is my mother's property. My father's property is one mile back, Pāpa'a'ea.

HW: Where were you born? You were born at Kailua, or you were born, Pāpa'a'ea?

HR-W: Born, Pāpa‘a‘ea.

KM: Up the hill?

HW: Up the hill and down.

KM: And back down, oh.

HR-W: I think we were all born over there, Pāpa‘a‘ea. But we no more birth certificate [chuckles].

KM: Kūkū, what is your full name?

HR-W: Helen Pualani Range-Wilhelm.

KM: Pualani? Beautiful.

HR-W: Supposed to be Runge, R-u-n-g-e, but come over here they Americanize.

KM: When were you hānau, what year?

HR-W: May 14th, 1914.

KM: O, pōmaika‘i nō!

HR-W: But I’m not supposed to tell [chuckling]. Secret.

Group: [chuckling]

HW: I never know. She just made eighty-seven.

HR-W: Born 1914.

KM: Beautiful! Uncle Jimmy Hū‘eu was born the same year as you.

HR-W: My oldest daughter born 1935, then ‘36, ‘37, ‘38.

HW: Don’t tell ‘em my age [chuckling].

JH: Too late!

Group: [laughing]

HR-W: But he only look like fourteen eh.

JH: Yeah.

KM: Who was your mama? What was your mother’s name?

Discusses family background, and land exchanges with EMI Company.

HR-W: My mama, Hattie Honoka‘upu. That was her maiden name.

KM: Beautiful.

HR-W: Her grandpa was Albert’s great grandpa. Honoka‘upu, my mama’s maiden name.

KM: Who was your papa, your father?

HR-W: My father, Runge.

KM: He came from Germany?

HR-W: Germany, direct. My papa and his [indicating her husband, Robert Wilhelm] great grandpa came together from Germany. But the town, I forgot, but direct from Germany.

KM: What was your father's first name?
HR-W: August.
KM: August Runge.
HR-W: Runge, but he came here, they make American, Range. He's German, he wasn't born here, was born in Germany. His great-grandpa born Germany, the two came together.
KM: Wilhelm and Range came together?
HR-W: Yes. They told me, he and I family. Our papa's came together from Germany.
KM: Interesting, and both married Hawaiian women? Wilhelm and Range?
HR-W: My mama, was the fourth marriage.
KM: Oh. So your papa had married before?
HR-W: Yeah, was married before.
KM: All Hawaiian women? You get plenty cousins?
HR-W: My papa's fourth marriage, my mama's first time.
KM: When you were growing up were your tūtū still alive? Your kūpuna, Honoka'upu were still alive?
HR-W: Way down the other side, Honopou.
KM: Honopou.
HR-W: Yeah, she's not from here, from Honopou. Twin Falls, down.
KM: 'Ae. Who were they, what was tūtū's name, do you remember?
HR-W: I don't know [thinking].
JH: What is grandma's name, your grandma?
HR-W: Jack.
JH: Jack Honoka'upu is the grandfather.
HR-W: On my mother side, Jack, right.
KM: Honopou. Does that tie with Piohia or Kepani family or somebody?
HR-W: I don't know.
JH: Piohia?
HR-W: Grandpa's family.
HW: Before that. Who's your family on the Honoka'upu side?
HR-W: I don't know all the family, but some are Holokai, Honoka'upu, 'Aiwohi [thinking] Ho'omalū, Pa'iaho'omalū.
KM: Pa'iaho'omalū?
HR-W: Yeah.
JH: Yeah.
KM: Holokai also.

HR-W: The main grandpa was Kealoha Ho'omalū.

KM: Beautiful name.

HR-W: The Ho'omalū is her father's side.

KM: Ho'omalū on your grandfather, Honoka'upu?

HR-W: Yeah. Eight brothers, one died at Kalaupapa, Moloka'i.

KM: Did he die, before you were born?

HR-W: Died before I was born.

JH: Which one died? What's his name that died at Kalaupapa?

HR-W: That was Jack, I think was Jack Honoka'upu.

JH: Not your grandpa?

HR-W: Not my grandpa.

JH: Get one more other Jack?

HR-W: Get two Jacks.

JH: Okay, two Jacks.

KM: No wonder, huikau.

HW: We learn something, yeah [chuckling].

HR-W: My grandpa was Jack, and had the one that was at Kalaupapa, Jack.

AH: That's why they say get one Honoka'upu buried in Kalaupapa.

JH: That's the one. Okay.

KM: Mahalo.

HR-W: We don't have all the records of that. [speaking to Jackie] Do you have records of all that?

JH: I have some, but not that. Now I know.

HW: When we go Kalaupapa, they said we might have the grave over there.

KM: This uncle got ma'i Pākē then and had to go Kalaupapa?

HR-W: I don't know all the records, the black and white [chuckling].

KM: Yeah, but that's how your tūtū, talk story?

HR-W: Yeah. You got to put down before no more. But I no more paper.

JH: That's okay, at least you heard.

KM: Tūtū, when you were young...

HR-W: That's why we like to find out from the place that keep the records.

KM: Maybe we could find.

JH: Jack.

KM: Jack Honoka'upu. Tūtū, when you were young, what did you do? Did you grow taro, work māla'ai, you folks go lawai'a?

HR-W: Oh yeah.

KM: You work. Your place, out Pāpa‘a‘ea?

HR-W: My papa’s place. My mama’s place over here, that’s my papa’s place.

KM: Mama’s place was here?

HR-W: Yeah. Mama’s place was Pe‘ahi, before you hit Kākipi, Pe‘ahi.

KM: ‘Ae.

HR-W: Exchange with EMI. So this land was EMI.

KM: I see, yes.

HR-W: But her real property was Pe‘ahi.

KM: Why did they switch land?

HR-W: I don’t know.

HW: She owned another property over here. Tūtū had one property here, then she exchanged with EMI and got all her land over here. She had over here, next door and up here, three places.

JH: Where uncle Joe lives.

KM: Yes, across.

JH: That was all theirs.

HW: All up here too, that was tūtū’s property.

JH: Oh!

HW: He gave it, a dollar and love.

HR-W: Hattie is her namesake, named after her. Grandpa Kalani, was uncle for my mama. My mother’s mama died when she was young. She was bought up by different family that’s why.

KM: Hānai, lawe hānai.

HR-W: Her own family then she went up there.

KM: Under the Wilhelm, who is the Hawaiian woman? Who is Wilhelm, your great-grandfather?

HW: Fernandez.

KM: Fernandez. She was part-Hawaiian?

HW: Part-Hawaiian, Hawaiian, Chinese.

KM: What was her area?

HW: Kula.

KM: Kula.

HW: Hmm.

Relatives maintained family lands – residence, lo'i kalo and 'auwai – at Pāpa'a'ea; family ilina are still situated at Pāpa'a'ea, makai of the highway.

- KM: Tūtū, did you folks grow taro when you were young? Was it dry-land or did you have irrigated, lo'i kalo? Lo'i?
- HR-W: My papa lived one mile from here. Pāpa'a'ea.
- KM: Had all 'auwai, taro land?
- HR-W: Three acres and a place for the house.
- KM: You folks grew taro to take care of your family? Was lo'i kalo? Dry land taro?
- HR-W: That place all for my papa's third wife, we don't come in over there.
- KM: Oh.
- HW: We have all the information here on the Wilhelm side [opens a genealogical book].
- KM: Did the 'ohana in Pāpa'a'ea have taro land?
- HW: They had taro in Pāpa'a'ea?
- HR-W: That land went to Otto Wili's last wife's children.
- HW: Had a taro patch?
- HR-W: Only graves. Taro patch was way down, but he don't own no taro patch. Taro patch belonged to one of the wives, Akina family. We don't have any share down there, Akina.
- HW: There was a taro patch. . .
- HR-W: My father married four times so we don't come in over there. This is my mother's property, not my father.
- JH: What did they grow behind here?
- HW: It was nothing. We were bought up next door here, and had cows, chicken.
- HR-W: That one (mauka) is her own property. This one is exchanged with EMI. Pe'ahi, Holokai Road to Kākipi, exchange for this place. Papa Joe's place up there, all that exchanged. Had five acres at Honokalā, two sisters come in over there.
- JH: Honokalā?
- HR-W: My two sisters come in, one adopted sister, five acres over there, Honokalā you pass Twin Falls, then you come down.
- KM: Makai road.
- HR-W: Up side and down side. That's exchange with EMI, her land is Pe'ahi.
- KM: The Pe'ahi land must have gone to sugar?
- JH: The Pe'ahi land?
- HR-W: This is exchange land.
- HW: EMI took all the choice land.
- JH: How come EMI went exchange, why?

HR-W: My mother's father married two or three times. The last wife had a daughter named Imi. So Imi is half of the property and my mother's share was half of the property. So this was my mother's share, of over here.

JH: Yeah, but why they change? Why give EMI?

HR-W: She wanted to be near her home, because she already had that home.

JH: Ahh.

HR-W: So this home exchanged up there and up aunty Hattie's, three, all exchange. Her old property was over there that's why she wanted EMI exchange, bring home. That's why EMI.

JH: So Imi and your mama are sisters?

HR-W: Imi, that's her niece [chuckling]. Imi's father is my mother's half brother. She is entitled to the property. Holokai is also family, my mother's side but she doesn't come in the property only she's family. The property is all Pe'ahi side. This property belonged to EMI, mama gave Pe'ahi to EMI. So EMI gave this place.

JH: EMI property, over there how many acres? Over here is how many acres?

HR-W: Over here, somebody else owned, was Hawaiian.

JH: Piho or Kauha'a according to the grant map [HTS Plat 1011].

KM: Piho?

HR-W: Yeah. My mother exchanged this place where uncle Joe live up at aunty Hattie, that's all exchange for Pe'ahi.

HW: Covers one acre, up here is one acre.

JH: Was it just like even exchange?

HR-W: The reason she brought the property, she and Imi...Imi's father and her are half brother and sister, half of the property went to Imi and half to her. She didn't want... Pe'ahi Road, get the road to Pe'ahi to Kākipi.

JH: What is Emi's last name?

HR-W: [thinking]

JH: Kuailani, is that the one?

HR-W: Kuailani.

JH: Because Honoka'upu is the original name, her father.

HR-W: Her father is Honoka'upu. She is my mama's own niece. Her father and my mama are brother and sister.

JH: Who was her father?

HR-W: Her mother is Louisiana and the papa was. . . [thinking] supposed to be Honoka'upu. . . Imi married to Kuailani. . . .I don't know all the names. My mother never used to talk about those things. We hear from somebody else.

HW: You were asking about my grandpa, what he did out here?

KM: Yes.

HW: He was working for the EMI. They had a dairy up here in Pāpa‘a‘ea.

KM: Yeah, right on top by the mango trees, Norfolk pine. There was a big dairy out there, Pogues.

HR-W: Yeah he worked for EMI. He buried over there, Pāpa‘a‘ea

JH: Where did he work before?

HR-W: EMI, he was there all the time till he died.

HW: Doing what?

HR-W: Yard man.

JH: Had dairy over there before?

HR-W: Yes, but he was demoted.

JH: Oh, at the dairy?

HR-W: . . .Just like they demote him.

HW: What did he do there?

HR-W: He was yard man, but I don’t know something went wrong.

HW: He take care the dairy too? Had dairy over there, had goats and cows, dairy?

HR-W: At that time was the Pogues. . .I don’t know what went wrong.

KM: Yeah, was a dairy. You said grandpa Gus is buried up there? On top or down? On their ‘āina.

HW: In fact it’s their property over there.

KM: Still is. Good.

HR-W: Those days, there was so much flirting, flirting, bosses and the workers [chuckling]

Group: [chuckling]

HR-W: I’m not ashamed to say that. I have one sister, half sister from flirting. The boss’s son, go pick up the girls.

JH: Oops!

HR-W: [laughing].

KM: They call that “kao lele pā” (fence jumping goat) nō ho‘i!

Group: [chuckling]

HW: Jump fence, that’s right.

HR-W: I’m not ashamed. I was educated in a Christian school, went to church every Sunday, Mauna‘olu Seminary I was there eight years.

KM: Wonderful!

HR-W: Come out Christian.

HW: She remembers those things eh.

JH: She remember. . . [begin Tract 2]

KM: Did you go into the streams, gather fish, ‘ōpae like that?

JH: . . .When you was young you guys went make 'ōpae for eat and go fish?

HR-W: Yeah.

JH: That's how you eat? How did you gather your food?

HR-W: Oh no, at home, we had only haole food. My daddy was pure German.

KM: Hmm. Were you allowed to speak Hawaiian when you were young? Could you speak Hawaiian?

HR-W: I understand Hawaiian but I cannot speak. We had a grandma, and when we had to talk, it's Hawaiian. She was like my mama's adopted mama, but she was half colored. We have to talk Hawaiian to her, she doesn't know English.

JH: Who's that?

HR-W: My tūtū.

JH: What her name?

HR-W: Mariah Kini. Her husband was Korean. She comes from a family up Makawao, the Pana family. My mother's mother died when she was young, so this Pōpolo grandma brought her up.

HW: Dark Portuguese kind.

JH: You spoke Hawaiian to her. How did you learn how to eat fish? You eat fish, you eat 'ōpae. How, your mama taught you?

HR-W: Oh yes. I cook for her, everybody cook for her, pūlehu and things like that.

JH: Who go get the 'ōpae and 'o'opu?

KM: You went to go get 'o'opu?

HR-W: 'O'opu, yeah.

KM: You went to get 'o'opu?

HR-W: We hardly did, but after we got married, then we did. I was away at school, Mauna'olu, yeah.

HW: What about the 'ōpae, you went catch 'ōpae, 'o'opu you do that?

HR-W: Only sometimes, not every time. . .

KM: Where did you go, you go up mountain, gather 'ōpae?

HR-W: Long time, no go.

KM: How the water, plenty water in the streams.

HR-W: Nobody to go with.

HW: When you were little long time ago, you used to go?

HR-W: Yeah.

KM: Where did you go?

HR-W: Young time we no eat too much Hawaiian food all haole food. Haole food, not Hawaiian food.

JH: That's what she said, steak.

Group: [chuckling]

JH: Where did you guys go Nā'ili'ilihāele? You go pick 'ōpae at Nā'ili'ilihāele?

HR-W: Down there.

JH: And where else? You guys used to go 'O'opuola side too?

HR-W: Some times.

HW: Where we lay the net, that big bay?

JH: Maka'iwa.

HR-W: We don't live on Hawaiian food, we live on German food, haole food. My dad is German, we don't eat too much Hawaiian. We had cows. My daddy raised cows, we had lot of meat. You had to salt the meat we didn't have any ice box.

KM: Where did your salt come from? Did you buy the salt or did you make salt?

HR-W: Buy the salt, we never did our own, no. Buy. My daddy is pure German, my mother pure Hawaiian. . .

KM: Honoka'upu family has another name also?

JH: Mo'ikeha.

HR-W: My grandpa and her husband's grandpa, brothers.

JH: So before papa had the name...Mo'ikeha is papa's...

HR-W: Supposed to be Mo'ikeha Honoka'upu. They put Mo'ikeha.

JH: And Jack Honoka'upu...So Jack and Mo'ikeha were brothers?

HR-W: Yeah, the single name, they use that for the front name. And the back name...

JH: They dropped.

HR-W: Yeah. Just like the Chinese, the Chinese like that.

KM: So one took Mo'ikeha, one took Honoka'upu?

HR-W: Yeah.

KM: Plenty families like that.

HR-W: My father's name was R-u-n-g-e, but they come over here, Americanized, R-a-n-g-e. More like the way they do my daddy didn't have pass when he came, he sneak in. But over here wanted to help him, use him as a laborer to work.

JH: And then married Hawaiian so he could stay.

HR-W: Yeah. . . He married three times, the first no marry. That's Pacheco, I get half sister.

HW: Mary Pacheco.

JH: Oh, that's her sister?

HR-W: She's my half sister. She's buried down there. My half sister, her Hawaiian side is Tau'ā. Papa told me, they're Tau'ā. . . That's what happened. And I have one sister in Honolulu, my half sister. Her father is one of the bosses.

KM: Pogue?

HR-W: Yeah. . . We lived one mile from here, Pāpa'a'ea, The boss live above us. They had a dairy, raise cows. Boss's son comes down, and now I get half sister [chuckling].

Group: [chuckling] . . . [begin Track 3]

KM: . . .Maybe a little bit about the water, has she seen changes in the water or in the streams like that or...?

JH: Streams, when you were young until today, the stream no more too much water come down or still the same?

HR-W: I don't know.

RW: Less.

JH: Uncle, from before when you guys was younger till now is it less water coming down the stream or the same amounts?

RW: Less.

KM: Did you used to work up mauka too?

RW: Yeah.

KM: You did. You worked for EMI for a while?

JH: Yes.

KM: What are the feelings of the family, your family parents time like that. What did they think about the changes in the water, in the streams? That was life, it was okay, or were there problems getting water for them to have taro to get 'o'opu or stuff like that?

RW: It was kind of hard.

JH: Because never have that much water coming down. Uncle, where were you raised?

RW: Kahului.

JH: Kahului. And then when you got married to aunty you moved to Kailua?

RW: Yeah.

HW: He was born and raised in Kahului.

**Fifty and more years ago, there was more rain,
and the water flow in the streams was greater.**

AH: Harvey and I, we're more or less born over here and raised over here. We know before had more rain than we have now.

HW: Yeah.

AH: You remember? Used to rain everyday in Kailua.

HW: Everyday, a lot of water.

JH: It's not so much...

HW: Had more water.

KM: That's the thing then, so from...Now you're fifty-five?

AH: I'm sixty now. I'm sixty this year.

KM: Okay. You're sixty, from when you guys were young...more rain?

AH: More rain.

HW: More water.

AH: I remember when people used to ask me, "Where you live?" I said, "Kailua." "Wow, that place rain everyday!" Yeah, rain everyday over there, but not anymore. Get less rain now than they had before.

KM: Before, if they were taking the same amount of water sixty years ago, or a hundred years ago had more rain...

AH: Yeah.

KM: ...so there was more water flowing. Now, less rain, and because... You know when we talk with kupuna Jimmy Hū'eu, Helen Nākānelua, and Mina Atai them, they all say "before the water used to come down in the streams all the way. Now the water stop at the ditch."

AH: No more water.

JH: Right. Because less rain, but they taking same amount.

KM: Yes.

JH: That's what happened.

KM: That's where some of the pilikia has come about.

AH: That's why now a lot of the streams are dry.

JH: Because Albert, my father-in-law guys had taro patch (lo'i) down Hanawana. They used to have taro patch down there.

AH: EMI took all the water. See they have a ditch mauka and a ditch down here. What they lose from up there they take it down...

KM: There's one ditch still below here?

JH: Oh yes. Right into my place.

KM: What ditch is this one below?

AH: Lowrie Ditch.

KM: Lowrie Ditch is right below?

AH: And there's another one at the bottom, Ha'ikū Ditch. Right between these two houses right here the easement for Lowrie Ditch goes.

KM: Underneath, tunnel.

JH: And we fenced, we made it so that... There's a thirty foot tunnel underneath.

KM: Wow!

JH: Right by my gate as you go in.

HW: And the stream is on the side.

KM: Does the stream have water?

JH: Not all the time.

AH: Very little. That water goes down, and goes into the ditch.

KM: When you folks were young, could you go into that stream?

HW: Yeah, we used to swim all the time.

AH: We go.

KM: Had 'ōpae or stuff in that stream before that you remember?

AH: No, not much.

KM: Not that much, mauka no hīhīwai, 'o'opu come up?

AH: No.

Group: [inaudible – two conversations]

KM: [begin Track 4] . . .So the weather has changed?

AH: Yeah.

KM: When we went mauka with uncle Jimmy, he said the forest too, really changed.

AH: Yeah.

Group: [inaudible - multiple conversations]

KM: [begin Track 6] . . . Nice to talk story with you. . .
[discussion with Albert Honoka'upu and Harvey Wilhelm]

KM: So it's really Nā'ili'ilihāele?

AH: Yeah, yeah, the guys go "Nanihali."

KM: You know, there's an Akina family out Maka'iwa side?

HW: Yeah, I know of that family.

KM: They live on O'ahu now, (Arlene and Charmin Akina), their tūtū used to have 'āina out here at Maka'iwa.

HW: Yeah, right, Akina family. I met the family. When I met her, I mentioned to her that we used to go fishing out there.

KM: You folks?

HW: Yeah.

KM: And the stream flowed all the way down?

HW: Had a lot of 'o'opu in that stream. The big pond right into the ocean.

KM: What kind of 'o'opu you folks used to go get?

HW: Nākea.

KM: And how about the nōpili, you folks?

AH: Yeah, get the sucker cup too.

HW: Yeah. I haven't seen 'o'opu for years, I don't know if it's still around. Nobody go down here?

KM: How about out here, you folks would go along the ocean. Were there good places to get 'ōpihi or certain fisheries where you would go?

AH: Oh yeah. There's a trail that we go down. Now they building houses right on the trail.

KM: Oh well, no can sleep night time maybe.

Group: [chuckling]. . .

KM: You'll enjoy when you look at these packets of maps. I got these old maps from Honolulu. . . What you guys were talking earlier, this is so important. If you think back and some of what we were hearing yesterday, it's true. "Just because we did it seventy-five years ago or a hundred years ago. You don't continue to do the same..."

JH: Right, but they expect that.

KM: You have to reevaluate.

JH: Right. In a way I do not blame them because they don't understand that it's not just the water, it's the weather.

KM: That's right, the forest everything. Less rain, the forest goes back, and then if you have, maybe too much pigs and all the alien plants come in. The forest dies back, and you know it's amazing. 'cause you look at the native forest, you get the mosses, the ferns underneath the water stays in the ground. No more fern, moss the water runs away.

JH: Yeah.

KM: You know, changing. So the use has to change also, then.

JH: Right. I agree.

AH: I think it's going to change.

KM: Has to, has to. You know but that was the style. You know the haoles it was, if it was a wet land they called it a waste land you had to reclaim it, reclamation you know. If it was flowing to the ocean, "ah, waste the water."

JH: Yeah.

KM: But they didn't realize the life, the families on the stream you get water flowing the fish grow, you have all of this life, the taros, everything. Everything changed. Nice to meet you, thank you so much.

HR-W: Thank you for coming.

HW: A lot of stories.

KM: It's important. Mahalo. This is good for the family... [end of interview]

**Marjorie Kaleialoha-Wallett
Beatrice Kepani-Kekahuna (with Lyn Scott and Wanda Vierra)
Oral History Interview November 7, 2001 – with Kepā Maly**

Cousins, Marjorie Kaleialoha-Wallett and Beatrice Kepani-Kekahuna, are direct descendants of the Kepani and Piohia lines. Their 'ohana have owned lands at Honopou since the 1850s, and their residency pre-dates the establishment of fee-simple property rights in the Hawaiian Kingdom, in 1848 (for further details, see the April 27th interview with Beatrice Kepani-Kekahuna).

Mrs. Wallett was born at Honokahua, Maui in 1932. Her mother was Mariah Kaehukai Lokana (Kepani), and her father was John Kali'a Kaleialoha. The Kepani line ties Mrs. Wallett to the Honopou lands, and her father Kaleialoha, was a native resident of Pa'uwela (as Mrs. Wallett heard it pronounced).



**Marjorie Kaleialoha-Wallett and Beatrice Kepani-Kekahuna
(front row, left to right); Lyn Scott and Wanda Vierra
(back row, left to right). (Photo KPA 2188)**

During the interview, Mrs. Wallett, provides readers with an overview of her personal relationship and experiences on the land of Honopou, and the family's reliance upon the water systems. After the initial introductions, Beatrice Kekahuna, joins her cousin and together, they describe their experiences on the land, with the waters, and describe the changes they have observed in their life times. Daughters, Lyn Scott (Marjorie Wallett) and Wanda Vierra (Beatrice Kekahuna), also joined their mothers and shared their experiences on the land and their thoughts on the future of land and water use.

Comments and thoughts raised during the interview include, but are not limited to, the following points:

Summary of Selected Topics

- Discussing lo'i kalo, land use and stream flow in the late 1930s-1940s; families in the area all worked together, and helped one another in the lo'i, and maintaining the 'auwai and kahawai.

- Water does not flow with the same volume as it did in the 1930s-1950s; the water is also warmer, and this has affected the health of the kalo, and caused river life (for example: 'o'opu and 'ōpae) to disappear.
- Significant changes in water flow and occurrence of 'o'opu, 'ōpae, and hīhīwai, began to occur in the 1950s. By the 1970s, the water flow was so diminished, that the kalo would rot in the field because of a lack of water circulation and increased temperatures.
- Family feels that the break in the natural flow cycle, including periodic flooding when the ditch system cannot handle the water volume, has led to increased erosion of the stream bed. The deeper stream bed, coupled with the diminished water flow, has caused water to drop below the entrances of the 'auwai.
- Like her cousin, Marjorie Walleth would like to see more water returned to the stream system. Lyn Scott and family discuss problems with the new proposal by EMI to make one more pipe in the Honopou Stream and “throw another 100,000 gallons of water into the stream.” ...Family also sees the increased demand (by new residents – those without native tenants rights) for water from the already diminished stream flow, as a significant problem (including those associated with health factors); also notes that present uses and taking of water from the stream is not in line with native traditions and practices.

Place Names Shared by 'Ohana During Interview:

Ha'ikū	Huelo
Honokalā	Pa'uwela
Honopou	

Arrangements for the follow up interview with Mrs. Kekahuna and her cousin, Marjorie Kaleialoha-Walleth, were coordinated through Wanda Vierra, and in consultation with Moses Haia, Esquire (Native Hawaiian Legal Corporation), who is one of their attorney's in the water case. Release of the interview transcript by Mrs. Kekahuna, Mrs. Walleth, and family was granted to Maly on November 20, 2001.

- Group: [Discussing family background, and recollections of family lands and practices when she was a youth.]
- KM: Okay. It's just about eleven o'clock, November 7th, 2001. What 'āina are we in now, about here. Is this Pauwela or?
- LS: This here, Ha'ikū.
- MW: Yes, Ha'ikū.
- KM: We're in Ha'ikū. Okay. May I please just ask, we're talking story as we've been doing this morning. Your cousin with Beatrice Kekahuna and we just talking story with the 'ohana about your recollections, growing up and the things that you folks did as children. And how the land and waters are different today from when you were young.

Aunty, may I please just ask for your full name and your date of birth?

MW: My name is Marjorie Kaleialoha-Wallett.

KM: Wallett?

MW: Wallett.

KM: And it's W-a-l-l-e-t? Is that correct?

MW: T-t.

KM: T-t, thank you, okay. You hānau when?

MW: March 28, 1932.

KM: Oh, you folks (Beatrice Kekahuna) almost same.

MW: Same year.

KM: Oh, okay. Where were you hānau?

MW: [thinking] Honokahua.

KM: Honokahua. How come you were born at Honokahua?

MW: My dad was working for the Baldwins as a mechanic.

KM: I see.

MW: I think it was called Baldwin Packers.

KM: That's correct Baldwin Packers and they had that 'āina out Honokahua and various areas along there.

MW: Yeah.

KM: So your dad was mechanic. What were they doing out there, do you remember?

MW: Planting pineapples.

KM: Pineapples.

MW: Sugar cane and there were things in the forest, but we couldn't go up there, you know.

KM: What was papa's name?

MW: John Kali'a Kaleialoha.

KM: Where was he from?

MW: He was from Pa'uwela.

KM: Pauwela?

MW: Pa'uwela.

KM: Pa'uwela?

MW: Yeah.

KM: And that's how you say it then, Pa'uwela.

MW: Pa'uwela.

KM: Not Pauwela? Okay, e kala mai I going just wait for the car... [car started in vicinity, recorder off and then back on] ...Aunty, that was an important thing you just

mentioned. Your recollection is that the 'āina, the ahupua'a where your papa is from is Pa'uwela?

MW: Pa'uwela.

KM: Not Pauwela? That's what you remember. Papa was hānau out there?

MW: Yeah.

KM: Okay. And mama was who, who was your mama?

MW: Mariah [thinking]... What was mama's middle name?

LS: Kaehukai.

MW: Yeah, Kaehukai Lokana.

KM: Lokana. But Lokana is Kepani?

MW: Kepani [chuckles].

KM: So they go by two names some. Lokana, some by Kepani.

BK: Kepani.

MW: Yeah. That's what her maiden name was, she went by Lokana.

KM: Lokana.

MW: Yeah.

KM: Oh, okay. Where was mama hānau? Do you know?

MW: [thinking] They have a name for that place at Honopou.

BK: Hāmākua Loa, that one?

MW: No.

BK: Where the house was, grandma's house was?

MW: Yeah, they had a name for it. I can't...

BK: Do you remember the name, Lyn?

LS: [shakes head, no.]

MW: I only remember that was Honopou, the whole place.

KM: The whole ahupua'a is Honopou.

MW: Yeah.

KM: But it was Honopou. Was this down on the Kepani 'āina you showed me on the map before, where the house was?

MW: Yeah, yeah.

BK: Yeah, yeah tūtū's house.

KM: The upper one though, the upper parcel?

MW: Yeah.

KM: There were two or three different 'āina.

MW: Uh-hmm.

BK: She wasn't born over there. She was born by Joe Rosa's place.

BK: Oh, then that would be [thinking]...

MW: Well it's Honopou.

BK: Kahauiki?

MW: No. They also had family...do you know where the bunch of trees are? As you come up Joe Rosa's, and you make that turn inside, they had a camp.

BK: Oh, that's where.

MW: They had houses I know over there.

BK: Yeah. That's where they had that [thinking] is that a monument they have over there. A church or something was there.

MW: I know got a lot of graveyards.

LS: A church up there where the grounds are?

BK: Yeah, that was...I know.

LS: It's on the map.

BK: I know that has it's own place.

KM: Not the old Honokalā Church that used to be?

MW: No.

KM: Okay.

MW: Honokalā was... [gestures, over]

KM: Over?

MW: Yeah.

LS: Way far down the other side.

KM: Okay.

MW: They used to have plantation.

BK: Yeah.

MW: On...

BK: On the top?

MW: No.

KM: The old Huelo Plantation.

MW/BK: Yeah.

KM: That was makai and then the wharf was down below.

BK: Yeah.

KM: By your folks side.

MW: They used to have one below Aunty Julia.

BK: Yeah, that's the one he's talking about.

KM: And that old map that I was showing you, the Huelo Plantation Map, I think it's Register Map 862. It's in your packets here.

MW: Yeah, I think so.

KM: Yeah, okay so you hānau though, out Honokahua?

MW: Yeah.

[Discussing lo'i kalo, land use and stream flow in the late 1930s-1940s; families in the area all worked together, and helped one another in the lo'i, and maintaining the 'auwai and kahawai.]

KM: You folks, from what you were talking earlier with your cousin. You folks would always come back over country though, this side.

MW: Yes, but we never stayed.

KM: But you would visit right?

MW: Yeah, we would come and visit.

KM: Weekends?

MW: Weekend, but I never stayed. . . [chuckles] My father would say, "I'd stay outside and sleep in the car with my kids [chuckling]. They're not even going in that house!" My mom would say, "oh, shut up" [chuckling].

KM: Ah, well.

MW: My grandma was a very strict person. . .

KM: . . . You folks, what did these kūkū mā do. Did they live off of the land down there. Like your cousin describes with her papa them. What did they do? And were there lo'i kalo then, by your house?

MW: Yeah. Everybody around the neighborhood came and worked in the taro patch.

KM: One family's taro patch or was it all community?

MW: Well, it was the family but the whole community. If they had to pull taro or clean the patch, if you were home, you'd come there and help.

KM: So, everyone kōkua, they would help one another?

MW/BK: Yeah.

KM: And then when someone else had their lo'i kalo, or their māla'ai or something, they would go kōkua one another like that.

MW: Yeah, that's how they would do it.

KM: Around your home, or your kūkū's area?

MW: Yeah.

KM: There were lo'i kalo then?

MW: Yes.

KM: And they were all filled with water at various times? Were there 'auwai that ran through there also, or was it right off of the kahawai?

MW: Yeah, they had a ditch.

KM: A ditch, the 'auwai?

MW: Yeah, coming down to the...coming through her place [Beatrice's] and then coming down to the taro patches.

KM: Okay. Now, where your 'āina is at Honopou, today when we look at this 'āina how does it look compared to when you were a child?

MW: [thinking] How does it look like... [thinking]?

KM: You know, are there still lo'i kalo that you can irrigate down there. Is the water still flowing through your place? Is the land cleaned or...?

Water does not flow with the same volume as it did in the 1930s-1950s; the water is also warmer, and this has affected the health of the kalo, and caused river life (for example: 'o'opu and 'ōpae) to disappear.

MW: No, the land is not clean [chuckles]. But, there's not enough water.

KM: Not enough water.

MW: The water, you know usually if you have taro the water has to be cold.

KM: I see.

MW: You know. But all the water now that's coming down it's warm, it's not good for the taro.

KM: When you were young, the stream, the kahawai, like Honopou Stream flowed all of the time?

MW: All the time.

KM: No problem?

MW: No problem.

KM: And what, the water strong, good flow?

MW: Yes, good flow.

KM: The water was cool then when you were young?

MW: Yes.

KM: Filled the patches, the lo'i?

MW: Right.

KM: And the taro grew strong, good?

MW: Right.

KM: About how many lo'i do you think the 'ohana had around that were worked?

MW: [thinking] Good grief... [thinking] I think about in the thirties.

KM: For real?

MW: Yeah.

KM: Do you remember the kinds of taro that your 'ohana grew?

MW: No.

KM: No.

MW: I only know there were red and green.

KM: Red and green?

MW: Purple.

KM: So?

MW: The stem.

KM: The stem.

MW: Yeah.

KM: Some type of mana or ha'akea, piko?

MW: The name of it, I can't remember.

KM: You can't remember. Were you folks, when you would come here, did you stay one night or did you come early morning and leave the same day?

MW: Leave the same day.

KM: Papa didn't want you folks staying out there?

MW: Yeah.

KM: Were you growing taro out in your 'āina at where daddy was working out at Honokahua?

MW: No.

KM: No.

MW: It was a camp.

KM: How far mauka were you out there, or were you near the lae kahakai?

MW: [thinking] We were walking distance.

KM: Of the shore?

MW: To the shore, yeah.

KM: Interesting.

MW: Now, there's a hotel there.

KM: 'Ae.

MW: I don't know what they call it.

LS: Ritz Carlton.

KM: Carlton, Ritz.

MW: Yeah. That's where I was born.

LS: Two houses down from the hotel.

MW: Yeah.

KM: When you were young, coming in the day time out there, did you go out into the lo'i kalo with the 'ohana?

MW: No.

KM: Watch?

MW: Just watch. [chuckles]

LS: No, you went in and worked the taro patch, you cut uncle's toe off.

MW: No, no. [chuckling]

Group: [laughing]

KM: Is this uncle Kele or...?

LS: No, her brother.

MW: Well, when we were living out there.

KM: When was...out Honopou?

MW: In Honopou.

KM: When was this?

MW: Oh, this was in the [thinking]...

LS: Do you remember how old you were, mom?

MW: Seven.

LS: You were seven.

KM: This was 1940-ish.

MW: Yeah, just before the war.

KM: Just before the war.

MW: Yeah.

KM: Okay.

MW: We moved back because my dad...my mom wanted to go back and grow taro.

KM: Yes.

MW: So my dad quit his job and then we all moved back there.

KM: Okay. So, from when you were seven, if you hānau 1932 by the time you were around seven years old, 1939, 1940 you did move back to Honopou.

MW: Yeah.

KM: You lived on the 'āina that you folks have now?

MW: No, no. In, when the war started we moved out here.

KM: Oh.

MW: To Ha'ikū. We have a home down there.

KM: Yes, okay.

LS: Right here.

MW: Across the road.

KM: You folks still would go take care of... ..Mama's want, was to go back?

MW: Right.

KM: Work the lo'i kalo? Okay. How many lo'i kalo were you folks working when you were young.

MW: I don't know.

KM: Quite a bit though, do you think?

MW: Too much.

Group: [laughing]

KM: Too much, hard work right? So, you folks had water flowing enough to grow taro; and were you doing taro for family use and to sell for livelihood?

MW: Just family.

KM: Just family.

MW: Family.

KM: Okay. To sustain and care for your family?

MW: Right.

KM: Okay.

MW: Then later on then my mom sold to the markets, taro.

KM: Yes.

MW: To the market in Wailuku.

KM: Wailuku.

MW: And vegetables and stuff like that.

KM: They had, were the vegetables also down on that 'āina?

MW: Yeah.

KM: You folks had some lo'i kalo? Some place where they make māla, you know the gardens like that, vegetables and stuff.

MW: Right.

KM: When you were young going out there, did you go into the kahawai, out into the stream like that?

MW: Yes.

KM: Did you folks get 'o'opu?

MW: Yeah.

KM: Hīhīwai like that or...?

MW: Yeah.

KM: Even makai, near the shore down there?

MW: No we couldn't go down to the beach.

KM: But in the vicinity, it's the makai lands.

MW: Yeah. By the pond you know in front of the house. We could go, that was our limit because we had to go with an older person.

KM: Yes. If you compare today to that time, if you wanted to go get 'o'opu from the same place today, where you used to go. Get 'o'opu? Can you still find?

MW: [shakes head, no]

KM: How come? And I'm sorry, you said no or yes?

MW: No.

KM: No, you no can?

LS: Remember he's recording, you have to talk.

MW: The water is warm and less.

KM: Less, today than before.

MW: Than before.

KM: When did that start to happen do you think. When is the last time you could have gone to get 'o'opu or hīhīwai, or something down that place that you remember?

MW: [thinking] I think like in like the late '40s.

KM: In the late '40s.

MW: Yeah.

KM: [asking Beatrice Kekahuna] Aunty, does that sound similar to your recollection? The last time maybe that you folks could go get 'o'opu, hīhīwai...near the family homestead.

MW: No, no that's me.

KM: That's you.

MW: Like the late '40s.

KM: In the late '40s.

MW: Because in the '50s I was gone.

KM: You were gone, okay. Still had, when do you think... You said that when you were young you could get 'o'opu like that?

MW: Yes.

KM: Now, you no can find any, right? Because the water is less and too warm?

MW: Yes.

Significant changes in water flow and occurrence of 'o'opu, 'ōpae, and hīhīwai, began to occur in the 1950s. By the 1970s, the water flow was so diminished, that the kalo would rot in the field because of a lack of water circulation and increased temperatures.

KM: Okay. When did that happen, do you have an idea of when that happened that now you can't find anymore?

MW: [thinking]

KM: Or was it just a gradual thing and you didn't really keep track of it?

MW: I don't think it was a gradual thing, I think it was abruptly cut.

BK: Actually in the '50s.

KM: In the '50s?

BK: In the '40s, we still had.

KM: Okay. See, that's important...

BK: Gradually, when she was gone, it went down.

KM: Emi [receding] everything went down and down, okay. [pauses] Well, I'll jump into this and you know please when you recall something that we should [talk about]. What would you say is the reason that the stream, the water flow, and that the land is different today then when you folks were young. How come?

MW: How come?

KM: How come? How come no more water now from when you were young?

MW: [thinking] I guess they diverting it, I don't know. [chuckling]

KM: Okay, okay. Obviously they were diverting water before you were hānau because they had ditches yeah. The ditches started in the 1870s. So other things...has the land, have the rains, has the weather changed also do you think?

MW: It has.

KM: It has, from when you were young? Aunty [Beatrice], you said that too, in your recollection, you described that.

BK: [nods head, yes]

MW: Not changing the subject but there's another ditch, right.

BK: Compared to that time, those years, the water was there we had a lot of water but gradually they were shutting off a couple of places, you know EMI. And the flow, the water flow wasn't coming right, they diverted some of the water. So in the '70s I think, that's when you could see that the water was gone, not much water. Already in the '70s the taro started to get rotten, palahū.

KM: Oh, so by the '70s you folks were having a hard time to grow taro?

BK: Yeah, because by that time my dad was sick but he still planted, so we have to go in there. I used to live here, and we have to go in there help him pull taro. By then his taro started to get rotten.

KM: For real?

BK: Yes. And then in the '80s...was in the '70s he died during the '70s, so after he died it was worse. It's like today, now.

KM: Okay. Your 'āina, aunty Beatrice and your 'āina Aunty Marjorie are different 'āina?

BK/MW: Same.

KM: Same place?

MW: Yeah.

KM: Okay. Same, same lo'i so the experience is the same.

MW/BK: Yeah.

KM: There was something interesting that you, and I'm sorry sister, your name?

LS: Lyn.

KM: Lyn and you are?

LS: I'm her [Marjorie Wallett's] daughter.

KM: Do you carry Wallett or?

LS: No, Scott.

KM: Scott, okay. Had one famous Scott. Who was that Scott, Phil Scott them, that's EMI guys no that's not...so you're not...

LS: No.

KM: [chuckles] Okay. One of the things that's interesting about, you had brought up when we were talking earlier is that, where before the water flowed higher and it flowed naturally into or with the 'auwai into your lo'i system. Now you said that even the cut in the stream, the kahawai is deeper right?

MW: The water, when we take water and go into our little 'auwai, if you let the water go to a certain extent, depending on the water...how much water coming, then the kahawai don't have water.

KM: So, the flow of volume is less?

BK: Less.

MW: Yes.

Family feels that the break in the natural flow cycle, including periodic flooding when the ditch system cannot handle the water volume, has led to increased erosion of the stream bed. The deeper stream bed, coupled with the diminished water flow, has caused water to drop below the entrances of the 'auwai.

KM: But, one of the interesting things that you were talking that's what I was leading to, and you had brought up. That now, sometimes they let water flow, big volume.

MW: Yeah, like now.

KM: Okay. And what happens to the stream, it gets?

MW: They have their water, they're happy, they have their water.

KM: But, you were talking about erosion is the problem.

LS: It causes erosion.

MW: Yeah.

KM: Because the flow isn't the natural cycle kind of things, so the stream bed is getting cut deeper. Is that right?

MW: Yes.

KM: So, now even where you had 'auwai or where the kahawai would flow and feed the lo'i it can't because it's cut deeper?

MW: Yeah, because of that big water rush, so it hits the side takes the rocks away.

KM: Okay.

MW: So that's why the water gets low, the bed.

Increased erosion, as a result of periodic releasing of strong flows from the ditch system has led to siltation and damage to the papa (reef system), and near shore fisheries.

KM: The stream bed is lower. What's the out, what happens cause you were saying then, if you go out onto the papa, you know, down to the kahakai.

MW: Yes.

KM: What's happened to the papa then as this erosion has occurred? Has the papa changed?

MW: Oh yes. It's been taken out with erosion.

LS: Drastic.

KM: So, all that...Lyn, you had said, siltation, right?

LS: Yes.

KM: So, your limu changed, the papa, the reef itself is changed. No more limu what happens to your fish?

MW: Don't have the kind of limu used to have.

BK: Yeah.

MW: We used to have a lot of different kind limus, I remember that.

KM: Yeah.

BK: Used to go with my mom or my dad or by ourselves you know we used to go pick up.

KM: Yeah. This is a very important thing because you know even like when we were at that [BLNR] hearing on May 25th, as you had said some guy mentioned and we said the haoles look at it like, "Oh, if the water flows from the mountain to the ocean, they call that waste." Right?

BK: Yes.

KM: You folks didn't think that was waste did you?

BK: No, no.

KM: That was the natural cycle.

BK/MW: Yes.

KM: The water from the mountain you get even fish in the sea, right. All the limu, the nutrients.

BK: Right.

KM: Everything comes.

MW: Right.

KM: But now, it's changed, is that right?

BK: Because in the seventies, by the seventies we didn't have there's no moi li'i yeah we used to go hook 'em, I remember we used to hook moi li'i.

KM: Yes, you described that earlier.

BK: When it came to the seventies no moi li'i, it was the water.

KM: That's right, see they are like herbivores, they go out like, they eat the limu and things like that right.

BK/MW: Yes.

KM: So if the siltation comes down, the papa is covered over, the limu doesn't grow like it did, the fish can't come in, right?

BK/MW: Uh-hmm.

KM: Even 'o'opu, now before when you were young you could go get 'o'opu now, no more water, no more the limu, or too hot you said?

BK: Yes.

KM: Too warm.

MW: Too warm the water.

KM: Yeah.

BK: Because the water is so, there is so little water that the water warm.

LS: Sometimes we don't even get water.

KM: There are two...you were describing earlier, if we go down Honopou there's the weir, the cement thing and the ditch where they catch the water take it down. And there's two pipes is that right?

Group: Yes.

KM: Now, so, is that enough water for you folks, those two pipes.

BK: No.

KM: No.

LS: And it's warm water, from the top is warm not cold water from the bottom.

KM: I see.

MW: Further up the stream we were able to get colder water.

BK: Because our water used to come out from the ditch.

KM: That's right.

BK: We had, they had a little puka going.

KM: There's a puka yeah?

BK: Yeah.

KM: And get one metal gate or something?

BK: Yeah.

KM: Is that the one your folks kūkū used to go, or your dad them...?

BK: Yeah, my dad used to bust it up.
KM: Bust 'em up, how come they would bust it up.
Group: [laughing]
BK: Because didn't have enough water, they shut the water, and didn't have enough so...



Ha'ikū Ditch Intake, Honopou Stream, April 9, 2001 (two pipes drawing water from stream basin for family use); Flow estimated at 200,000 Gallons per 24-hour Cycle ~ no rain in preceding day (KPA Photo No. 1384)

KM: And that comes out of the tunnel and if they open the gate the water could return to the stream. [See photo KPA1375, Old Water Gate for Honopou Residents – Ha'ikū Ditch, in Oral History Interview with Beatrice Kekahuna]

BK: Yeah.

KM: And it would flow with greater volume.

BK: Yeah, and that time we had cold water. The water was really cold because it's coming all the way from the ditch.

KM: Yes.

BK: And in the tunnel, whereas now we having it straight from the mountain and it's wide open.

KM: Ahh. But see, if it came straight from the mountain in natural flow it would still be good.

BK: Yeah.

KM: But, now the flow is diminished, the water is warming up, so what you get through the pipes is warm?

LS: It's actually not mountain water.

KM: That's right.

LS: It's actually only from one stream between the two diversions.

KM: Oh.

BK: Yeah.

LS: They are diverting the water, so we're not actually getting mountain water, we're getting spring water. So when everything dries up in times of drought, which it has been a drought in the last five years.

KM: That's right.

LS: That's why we don't have our normal 'o'opu. You know, we've spoken with Skippy Hao and we don't have the cold enough water for that.

KM: Yeah.

LS: So these newer introduced species come in and we've got all of those.

KM: That's right, and they consume everything yeah?

LS: Everything.

KM: And so the native species, the 'o'opu, the 'ōpae kala'ole or what like that, can't survive with that kind of competition.

LS: Right. Even with the little baby clams, now you see clam shells.

KM: Oh, for real.

MW: Yeah.

BK: We didn't have those, now we have those.

KM: Oh.

BK: And it's sitting under the dirt, if you go and [gestures fanning away the dirt] ...

KM: Yes, yes.

BK: They just pop out.

MW: Yes.

KM: Hmm. So it's changed dramatically from when you folks were young.

MW: Dramatically.

KM: You could live off of and sustain yourselves on the land when you were children?

BK/MW: Yes.

KM: Now, it's not like that. I mean I guess if you wanted to grow foreign vegetables and stuff, or some kind of stuff you could but to live in the style that you or your kūpuna did, with kalo on the land like that, you cannot?

MW: No.

LS: Now they get spam.
Group: [laughing]
KM: But you see that's the pilikia right.
LS: That's it.
KM: What does the spam give you?
LS: Nothing.
KM: Poison really you know, no good in the long run. You know look at our diet, our families yeah, ma'i. Plenty ma'i. If you only eat out of the can, no good.
BK: Yeah, it's way better, when straight from the land.
LS: They call it "progress."
KM: So they call it right. What would you like to see? Aunty [Beatrice], you had shared your mana'o.

Like her cousin, Marjorie Wallett would like to see more water returned to the stream system. Lyn Scott and family discuss problems with the new proposal by EMI to make one more pipe in the Honopou Stream and "throw another 100,000 gallons of water into the stream."

Family sees the increased demand (by new residents – those without native tenants rights) for water from the already diminished stream flow, as a significant problem (including those associated with health factors); also notes that present uses and taking of water from the stream is not in line with native traditions and practices.

MW: I'd like to see more water, oh please.
KM: [speaking to Lyn] And you had said they'd been talking evidently and there's a proposal that, "Oh they're going throw..." How much water is supposed to be going out of those pipes now?
LS: Two hundred thousand gallons a day.
KM: Two hundred thousand gallons a day, that's not enough water though.
LS: No.
KM: How many families by the way are living down there and need to use...
MW: Oh boy!
KM: Let's start with the native families. How many native families, kama'āina families should be living there and using that water?
LS: There are so few kama'āina, there's only us and the Crozier's up the road.
KM: Okay, and that's it?
MW: Uh-hmm.
LS: Yes, kama'āina.
KM: Everybody else are malihini?
LS: They are selling their properties, and are advertising that "you aren't on the grid, but

- you can take water from the stream.” But not really telling them that “they should apply with the Water Commission, or that the water itself can be contaminated with leptospirosis because of the poor flow.” Which makes our plight even harder, because not only are we two miles down the stream where we loose a lot through evaporation, but also because other people would like to be using that water also.
- KM: So, in between the highway today and where you folks are... You folks are makai nearer the shore?
- MW: Yeah, about two miles.
- KM: About two miles below. In between you and the road all this ‘āina is being sold to malihini...
- Group: Uh-hmm.
- KM: ...who are being told they have the right to take water also.
- MW: Yes.
- KM: And that’s an interesting thing...
- LS: And they’re misinformed.
- KM: That’s right they are because I believe that under the Kuleana Act, and in the Grant Act of the Kingdom those who were the original grantees or the Māhele Awardees had the right to water, the right to access, the trails, and to the collection of things that would sustain them on the land, but not other people from outside. Right?
- BK: That’s right.
- KM: And so, now if you had, lets say between you, the road, lets say there were fifteen families when you were young. Let’s say [for this discussion] I don’t know if that’s a right number, but today if you get fifty families using that same water, you get what, nothing?
- Group: Yeah.
- KM: Now there’s a proposal maybe that they’re talking about, “Oh well, we’ll throw another hundred...” So the Ditch Company (EMI) is saying now that they’re proposing to throw another hundred thousand gallons in?
- LS: They’re installing a third pipe and saying that that should suffice us even through times of drought when it gets dry. But if they’re going to give us a third pipe from the top of the pond, when the pond goes low three pipes aren’t going to get anything out of nothing.
- KM: It’s interesting because in the few times that I’ve been out there, I’ve been out there like you said in the drought period where you can see trickle, only a trickle of water out of the two pipes. In fact only one pipe had water. When get plenty water it’s ooshing out right but just what you said when it drops down if there’s not rain for maybe a week or something, hardly no more water.
- LS: That’s right.
- KM: So that’s an important point. The pipe can’t come out of the top, it’s got to be down right or an opening down so that the water is always coming out. Three hundred thousand gallons of water, is that enough if you get...
- LS: No.

KM: It's because there are still so many people taking water out that don't have...

LS: Right. And it's still not enough of a flow to keep the water cool and keep the stream first. Maybe years ago, there were only fifteen families on the river.

KM: Yes.

LS: But those fifteen families would take the water and give it back.

KM: That's right.

LS: Now the fifty families that move in take the water but they don't give the water back to the stream.

KM: That's right.

LS: They take it they store it in their tanks you know when their tanks go low they fill it back up and nothing goes back into the streams.

KM: And this, aunty Beatrice and aunty Marjorie, this is what you see then?

BK/MW: Yes.

KM: Too many people now taking water?

MW: Yes. Like with us, the water comes into the house and goes back into the river.

KM: That's right, and that's the old style right. When you work 'auwai, and they just like you said the 'ohana they would come together. Everyone would work together but they draw the water out it irrigates the field or it takes care of the home needs, but then the stream was replenished because the 'auwai would take it down.

MW: Right.

KM: Okay, that's the old style.

BK: And that was an every day affair, the water was not stopped. The water, it goes to her place comes from the 'auwai just up where I live.

KM: 'Ae, yes.

BK: The water goes down there, used to take care of those taro patches down there where all the lo'i are.

KM: 'Ae.

BK: And yet the water would go back into the stream, never stop.

LS: That's the sad part too, because now that we have very little water, and when we take water now the part of the stream that is surrounding our properties doesn't get any water so our own ponds don't have water because we need it for our own domestic use. And then it goes back to the stream after us [chuckles] too neighbors so... It's one or the other thing. Do we want water in our stream or do we want water for our homes. Right now we do use the water domestically.

KM: Yeah.

LS: And which is a crime too because with leptospirosis in there you would think they would think that health wise they would want to give us better water that we bathe in and wash our dishes in and irrigate in.

KM: That's a time bomb waiting to...

LS: Exactly.

KM: If the 'ohana are bathing in this water...and that's how simple it could be, you go outside you scratch yourself, and come home 'au'au, if the water doesn't have a substantial flow.

BK: You going have infection.

LS: It becomes contaminated.

KM: Ma'i. Are you folks living down there? You're living down there now is that right.

BK: Yeah, we are, all of us.

KM: You're living down there now too?

MW: Yes.

KM: Hmm. [pauses] It's an interesting thing, the environment has changed, the weather patterns have changed.

BK: Yeah, they changed.

KM: Less water, more people have moved in from away, taking more water.

LS: More people come to use the ponds too.

KM: That's right, oh for real.

LS: That also brings up the water temperature. We're in the guide books there's more than just one pond that people come swimming in.

KM: Oh, yes I saw that. There are certain areas they gave these cute little names they give this Sweetheart Pond or something like that right?

LS: Right.

KM: Down there, and you go...so that's all that Honopou Stream that comes down to you folks?

Group: Uh-hmm.

LS: And there's more people that live up above the highway too, that live on Honopou Stream.

KM: That's right. Is it hard to get down to your folks place?

LS: No. Getting too easy as a matter of fact more people come.

Group: [laughing]

KM: Yeah.

LS: Even the dog catcher come.

KM: 'Auwē!

BK: And the policeman comes.

WV: Fire truck not yet, but they watch us from the hill.

KM: So, aunty Marjorie to you, like your cousin you want to see more water flow through the stream here?

MW: Exactly.

KM: When we were talking you know we'd mentioned like you know this water. . . And that water is life.

MW: Life!

KM: No water, hard to live.

MW: Yeah, that's our life.

KM: Yeah, wai o ke ola. [thinking] Are there things, is there some other stuff that we should try to talk about?

LS: Mind drew a blank for a little bit [chuckles].

KM: But you know I think we've covered some basic points that at least demonstrate the change that has occurred. And it's good that you can bounce around and think about when it was. That's important also.

LS: There's at least a couple acres, taro patch land, lo'i are still there. Right now nothing's really in them. We just have tiny gardens and things.

KM: These are your folks 'āina?

LS: Yes.

KM: Who are the 'ohana that would be...in your mind if you think about it of the kama'āina families. Who would be growing taro down there if there was more water?

LS: Us.

KM: You folks.

BK: Us and the people above us.

LS: Yeah, the Magliatos.

KM: Okay.

LS: Who also has a double edged sword because she's a Rosa they have property, they grow taro, but he works for EMI.

KM: Yes.

LS: And he was told that if your wife speaks up, "you may loose your job."

KM: 'Auwē!

LS: That's what I heard. It's only hearsay.

BK: That's what happened to Jackie.

LS: Aunty Jackie Honoka'upu?

BK: She works for EMI and her husband works for EMI so there's some things she got to watch out. I know that.

LS: She'd like to, but she's got to make a living, she got to eat, she got to feed her kids, her grandchildren. She has mortgages and... It's not that easy.

KM: I think this is good though, you know, we talked. As I said we're gathering together some of these mo'olelo so we can demonstrate in a formal way how the land was used, how it's changed and what you would like to see to try and ho'ōla hou, to give it life again.

WV: I remember seeing these humongous taro leaves. Looking out into the lo'i all you see is the big huge taro leaf. You don't see the body but you see the leaf [chuckling].

Group: [chuckling – agreeing]

KM: It's so beautiful isn't it, kapalili, how it just quivers.

BK: Yeah.

LS: And when it rains.

WV: I used to sit on the side and watch my grandfather.

BK: My brothers were naughty, and when my father would come home from work, he'd go around and look, and some of his lumbers were cut. They were making four wheel carts, soon as they hear my dad....zoom, they were gone. Where were they, in the lo'i.

KM: [chuckles] Hiding?

BK: Under the taro [chuckling].

KM: Oh amazing.

LS: Hiding under the leaf, aunty?

BK: Yeah. And you know they get in there, they jump. Because if they walking in, directly in... the mud.

KM: He can see.

BK: Yeah. They would jump as far as they can and stay there. The leaves were so huge, the leaves were so huge [gestures – growing overhead].

Group: [chuckling]

KM: That's an interesting thing too because you mentioned earlier, because now there's been some rain yeah...?

BK: We used to have that kind pūpū lo'i too.

KM: You did, the pūpū lo'i.

BK: We lived, I know I lived on it.

KM: Yeah. Did you hear the name pūpū lolola kahawai?

BK: No.

KM: But you called it pūpū lo'i?

BK: Yeah. Because they were in the lo'i.

KM: That's right. There's a, you talk about how beautiful it is to see the lau kalo, the lū'au how it would quiver in the wind like that, or the rain in the piko like that. [Aunty Beatrice] You mentioned how beautiful...you loved to hear today, because the rain is flowing the kahawai is going and you...what, nice to hear the sound?

BK: Oh yes, yes!

KM: Yes, beautiful to hear the streams?

BK: Some people from out here when they go in there and they sleep, they cannot sleep.

LS: Too quiet.

BK: They're afraid that the water going wash them away, you know.

KM: Nice to hear the stream now because the rain has been coming some yeah?

BK: Yes it is. I always go down the kahawai and just sit and just watch the water.

KM: Nānea.

BK: And when the water is low I want to just cry. Where's the water? Because the water is so low.

KM: Yeah.

BK: But you can see the water drop, you know.

KM: You can?

BK: Yeah. You watch the water on the rock.

KM: Even in a days, a few hours time I guess when the rain is pau, the sun comes out, it starts to dry. You can actually see?

BK: Can see.

KM: Within a couple of hours I guess, that the water line where it was now, lower?

BK: Yes.

KM: Wow, that's amazing!

LS: You can imagine them kind of slowly turning the wheels, closing the gate till the water goes.

KM: It's all automated, plenty of it is automated.

LS: Some of it is automated how they can tell, gauge the water.

KM: Yeah, that's right.

LS: A lot of it still they have to go out there and change it.

KM: Yeah. I think Honopou section has one...

LS: Yeah, it has a house there, it's a gauge house.

KM: Yeah. That's interesting too.

LS: Because they still have to come out and manually flop those gates down.

KM: Amazing!

LS: Until somebody goes over there and steals their solar panels.

Group: [laughing]

KM: That's what I heard, so no can work.

LS: Twice up there, wasn't us. But it was twice.

BK: Two times.

LS: It wasn't the kama'āina that did it either [chuckling].

WV: Always the first one's to blame.

LS: That's right.

BK: Because we notice you go up the road, you come down the road you look and it's there. Go up the road, you go for weeks you look again, it's not there.

KM: Oh someone get electricity now.

Group: [laughing]

BK: On EMI.

KM: Can watch TV at least, I guess.

LS: No microwave.

KM: Mahalo! May I get, what's the best mailing address and if I can get a phone number.

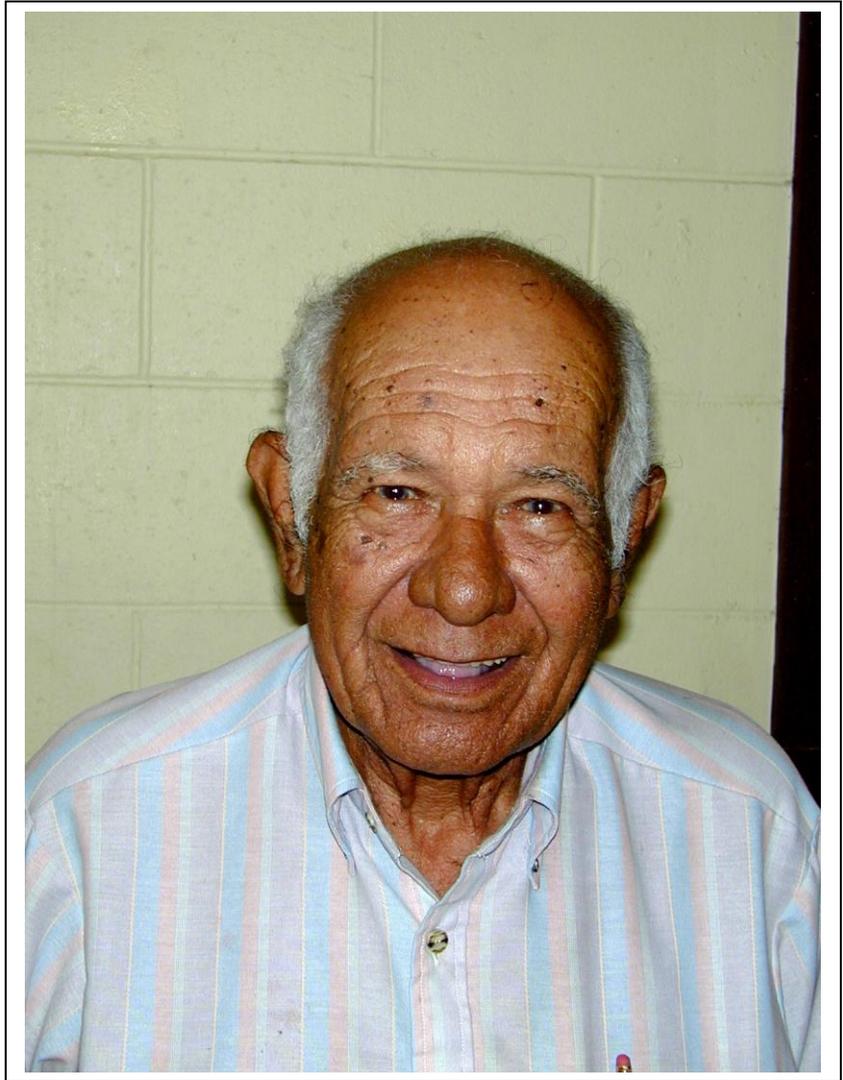
LS: Sure, I'll write that down for you.

KM: Mahalo, thank you. . . [end of interview]

**Joseph C. Rosa, Jr.
(with Nālani Rosa-Magliato)
East Maui Oral History Interview
(Waipi'o-Honopou Vicinity, Hāmākua Loa,)
November 8, 2001
with Kepā Maly**

Kupuna Joseph C. Rosa, Jr. was born at Hōlawā in 1916. His mother was pure Hawaiian and tied to native families of the Halehaku vicinity. Kupuna Rosa's father was pure Puerto Rican, but he settled into Hawaiian life in the Huelo area as a paniolo and maintained herds of cattle on lands of the former Huelo Sugar Plantation (the lands situated makai of the old Highway). The elder Mr. Rosa and his wife purchased a portion of the Honopou lands of the Kepani Royal Patent Grant, and Kupuna Rosa's earliest recollections include journeys from Hōlawā to Honopou, where the family kept a small home, and about 12 lo'i kalo.

Kupuna Rosa is a gifted and animated story teller, with good recollection of places, practices, and events that have occurred on the land and in the stream conditions over the last 80-plus years. During the interview, he was joined by his daughter, Nālani Magliato, who, with her husband and family, still works the lo'i kalo and lands which Kupuna Rosa describes in the interview.



Joseph C. Rosa, Jr. (KPA Photo No. 2193)

The interview was conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Joseph C. Rosa, Jr., granted his personal release of interview record to Maly on November 19, 2001.

In this interview, Kupuna Rosa describes historic residency, and native practices and customs associated with land and water use in the Waipi'o-Honopou vicinity. His recollections and observations include, but are not limited to, the following points:

Summary of Selected Topics

- The kula lands of the Waipi'o-Honopou vicinity, below the old road to Hāna (formerly a part of the old Huelo Plantation), were used for grazing cattle; irrigated taro lands were situated near the kahawai
- Family raised kalo; the stream of Honopou flowed everyday from the uplands to the sea. The water was (and remains) of great importance to the families of the land; it gave them their lives and livelihood.
- Describes the nature of the lo'i, 'auwai, and kinds of kalo raised by the family from the 1920s; and access to the land.
- 'Auwai and lo'i (including kuāuna –pond walls) are basically the same ones that were on the lands from the old days. Describes the dimensions of the 'auwai, its relationship to the kahawai (stream), and operation of the system... Recalled that in ca. 1929-1930, there was a severe storm, that cut the stream bed lower than the 'auwai; as a result, his father made a dam pond which caught water to throw into the 'auwai. Though rebuilt, the same kūmano (dam) is used by the family to this day.
- He has taught his children about the land, lo'i, 'auwai, and kahawai; his daughter Nālani and her 'ohana continue to work the land as he did from his youth... The lo'i were planted in cycles, and the land allowed to rest; mulching was also used to enrich the land. During his youth all of the families worked together, and the product of that labor, whether from land or the ocean was shared among the families.
- There was an abundance of 'ōpae, hīhīwai, and 'o'opu in the Honopou Stream during his youth, and through Nālani's youth (found even the vicinity of their lo'i).
- When he was young some of the pa'akai (salt) used by his family was still made by native families of the Kīhei side, and traded for goods from the Hāmākua side.
- It is his observation that the water flowing in the kahawai is the same today as when he was young; he and Nālani both note that people above them use the water in ways that are damaging to the system (putting soaps and oils into the water, through their various uses). Nālani notes that the water is not as cold as it was, because of changes in the flow volume and source, and this is problematic for taro growers.
- 'Alaea gathered for medicinal purposes from the 'ili of Kāpala'alaea, in Halehaku.
- Describes customs associated with gathering limu, fish, and other resources – one took carefully, respectfully, and with prayer; taking only what was needed.

- While the water still flows, more could be used. The stream landscape has changed as well, and some families cannot get the water from the same areas they used to. When he was young, the families all worked the kahawai, to maintain the kūmano (dams), overgrowth, and keep the flow steady.
- Lo'i and kuāuna on their land, are from the old days – built before Kupuna Rosa's time; family always maintains them. It is the way of life. Periodic flooding of streams when EMI throws water out of the ditches, causes erosion and damages the lo'i.
- Discusses the practice and belief that if you "Care for the land, the land will care for you." Wai (water) is of great importance and value for the people and the land – "Wai o ke ola!" (Water is life!)
- Describes life on the land – and fishing when he was a youth; traveled with his mother, and fished various locations along the coast. The land and ocean, and their hard work sustained them; they bought only a few items, and mostly fed themselves by their own work and care of the land.

Place Names Shared by Kupuna Rosa During Interview:

Halehaku	Kailua
Hanawī	Kāpala'alaea
Hōlawa (Ho'olawa)	Pe'ahi
Honopou	Pōpōhilo (Hawini)
Huelo	Waipi'o

KM: It's November 8th, 2001 and the time is just about ten fifteen. Kūkū, mahalo nui i ko ho'okipa ia'u, a hau'oli kēia hui hou 'ana.

JR: Mahalo nui iā 'oe, kou hele mai 'ana.

KM: Mahalo. A me Nālani.

JR: Uh-hmm.

KM: E kolekole 'ana kāua e pili 'ana kou wā li'il'ii, kou mana'o o ka 'āina, ka mea au i hana ai. Nā mea like 'ole. And kūkū, e kala mai ia'u. Maopopo 'oe, 'ano hemeheha wau ma ka 'ōlelo, but hiki iā kāua... Inā makemake 'oe e kama'ilio Hawai'i, Hawai'i. Haole, haole.

JR: Kāhi manawa nō ho'i, kama'ilio Hawai'i, kāhi manawa no, kama'ilio haole.

KM: Mahalo. Kūkū, 'o wai kou inoa piha, a makahiki a me ka lā 'oe i hānau ai?

JR: Ko'u inoa o Joseph Clifford Rosa, Junior. Ka makahiki ka'u i hānau ai, 'umi kumaīwa-'umi kumaōno. Ka makahiki kēlā, Apelila 'umi-kumaōno, ka lā o ku'u hānau 'ana.

KM: 'Ae. Kou makahiki, o nineteen?

JR: Nineteen-sixteen.

KM: Aloha no, mahalo ke Akua. I hea 'oe i hānau ai?

JR: Hānau 'ia wau i Huelo, Hōlawa.

KM: 'Ae. Makai?
JR: Makai.
KM: Okay, we're looking at a couple of maps here Tūtū, this map is from 1881, Number 862 [Huelo Plantation Map], showing the Huelo, Honokalā, Honopou area. Now earlier, you were describing this area and tita was just pointing out. What area about do you think you were born, if this is the old mill.
JR: I was just above the old mill.
KM: Ahh.
JR: Just above the old mill.
KM: Who's 'āina was that?
JR: At that time, as I remember, where the mill was located, it belonged to Charlie Kiakona.
KM: Kiakona, 'ae.
JR: Yeah, Charlie Kiakona. He was the owner of that property to my knowledge. I was born just above the area where the mill is. Say maybe about a quarter-mile above, that way.
KM: Okay. So the old road...and you said even this road, you kind of recognized yeah?
JR: I do, yeah I remember.
KM: So you were hānau...it's really Honokala or is it...?
JR: No, not Honokalā [as pronounced], Hōlawā.
KM: Hōlawā, okay.
JR: Honokalā was I think a little bit further up.
KM: Up, okay. Good, good. Who was your father and your mother? Who were your parents?
JR: My father was Joe C. Rosa. My mother was Kame'e 'Aula.
KM: Kame'e 'Aula?
JR: Kame'e 'Aula. My grandfather was 'Ukiki 'Aula, he originated from Moloka'i.
KM: 'Oia? And your papa?
JR: My father came from Puerto Rico.
KM: Oh, I see. He hapa Hawai'i 'oe?
JR: Yes, hapa.
KM: Ma ka 'ao'ao o kou makuakāne, a'ale?
JR: A'ale, he Pokoliko. He paniolo 'oia.
KM: O paniolo!
JR: Hānau ai 'oia i Pokoliko.
KM: Hmm. I hea 'oia i paniolo ai?

The kula lands of the Waipi'o-Honopou vicinity, below the old road to Hāna (formerly a part of the old Huelo Plantation), were used for grazing cattle; irrigated taro lands were situated near the kahawai.

- JR: Kona makuakāne me makuahine, he paniolo.
- KM: 'Ae, i hea? Haleakala Ranch, o makai nei?
- JR: No, no [points to lands of Waipi'o-Honopou vicinity on Register map 862].
- KM: Oh down here. Ua alualu a hānai pipi lākou ma kēia 'ao'ao makai?
- JR: Yes. Ma ka 'ao'ao o Honopou, Huelo, Waipi'o.
- KM: 'Ae. So on the kula lands below the old road?
- JR: Below the old road, that's it, below the Hāna Highway.
- KM: 'Ae. And mama was 'Aula?
- JR: Yes.
- KM: No Moloka'i 'oia?
- JR: No, ku'u kupuna, Ukiki Aula, no Molokai. Ku'u makuahine, hānau 'oia i Halehaku.
- KM: 'Ae.
- JR: Ka makuahine o Pahu... [thinking] poina au ka inoa... 'auwē nō ho'i e! Pahunui ka makuahine.
- KM: Hmm. Kama'āina lākou no kēlā 'āina, Halehaku?
- JR: Yeah, Halehaku no kēlā wā. Lākou i noho ai i Halehaku. Hānau ku'u makuahine i kēlā 'āina o Halehaku.
- KM: 'Ae. A he kama'āina 'oe...and kēia manawa loa 'āina Honopou. Pehea 'oe loa kēlā 'āina, he 'āina kupuna?
- JR: Na ko'u makuakāne i kū'ai kēlā 'āina, no kekāhi wahine i noho ai i Honolulu. [thinking] Poina au i kēlā inoa. [thinking] Kū'ai 'oia i kēlā 'āina, a nāna nō i hā'awi mai kēlā 'āina ia'u.
- KM: Maika'i!
- JR: A hā'awi au kēlā 'āina i ku'u kaikamahine.
- KM: O Nālani.
- JR: Nālani.
- KM: And Nālani your last name?
- NM: Naihe-Magliato.
- KM: Magliato. But also Naihe?
- NM: Naihe of Hāna.
- KM: Hmm.
- NM: My dad.
- KM: Okay. [speaking to Kupuna Rosa] So the sugar was pau when you were young?

JR: Yes, it was pau.

KM: Pau already.

JR: Was pau already but the relics were there, the ruins were there.

KM: Yes, yes. You had mentioned that much of this 'āina in your recollection from when you were young all the way even to Hanawī there was sugar in various locations.

JR: Sugar, sugar all the way.

KM: In those days, was that sugar irrigated or was the natural weather enough?

JR: I believe it was a natural weather. The sugar was harvested and the ships came in from off the Honopou Bay.

KM: 'Ae.

NM: The harbor, this is the... [pointing to location on Register Map 862]

KM: Here's Honopou and there's the old landing here.

JR: Yeah.

KM: That would be below your folks 'āina right?

JR: Right, below and that's where the sugar was loaded on to the ships. The big ship was anchored out here [pointing to outer bay on map].

KM: 'Ae.

JR: And according to my mom and dad the smaller ships came in, there was a boom there, I remember the boom in the concrete over there [pointing to area of wharf]. And it was loaded on to the smaller boats, and the boats take it out to the mother ship.

KM: Hmm. But in your childhood that was pau already?

JR: Yes, it was gone when I got there, only the boom was there.

KM: You heard, and you saw the boom like that?

JR: Yeah. I saw the boom, I saw the boilers that was there.

KM: Very interesting how things changed over the generations also.

JR: Very much.

KM: Land use like that. Were there still Hawaiian families living down in this area then, when you were young?

JR: There were hardly any families, most of the time they lived in the area where there's a little valley. You know where they can plant something, have some water.

KM: Yes.

JR: The Kepanis, the Lokanas.

NM: You could count them on your fingers.

KM: Kepani, Lokana?

JR: Lokana, the Smythes.

KM: 'Ae. Was Smythe and Kiakona pili?

JR: Pili, pili. The Smythe lady was the mother of the Kiakona girls.

KM: 'Ae, okay. When you met my wife when we met in... [April 24th 2001]

JR: Kailua.

KM: Yes, in April at Kailua, you remember my wife was Pomroy girl, the Kaiapa side, yeah?

JR: Yeah.

KM: Kaiapa, Kiakona.

JR: Kiakona.

KM: Wong Soong them, they all pili. Hubbell, Plunkett, Tau'ā.

JR: Plunkett and Tau'ā, all.

KM: You remember those 'ohana?

JR: I do, I do. The Plunketts, I remember them well, and Pomroy I remember her well.

KM: Violet?

JR: Yeah Violet, she was a school teacher.

KM: Yes.

JR: I remember her well.

KM: At Huelo?

JR: At Huelo and then at Pe'ahi.

KM: Pe'ahi. Yes, yes.

JR: I remember all that.

KM: Wonderful. [pauses] So, the 'ohana that were down here as you mentioned Lokana, Kepani. Your genealogy then—I understand when you said Aula them—your genealogy isn't actually direct to Kepani is that correct?

JR: No, its side.

KM: By the side and kū'ai ka 'āina mai kekāhi?

JR: A 'oia.

KM: I see, okay. So your 'āina when we were looking at this Register Map 862 and then HTS Map 1011, it shows the 'āina and I'm sorry I'll turn this around so it's on the right side. This harbor, now remember we said here's Piohia's 'āina?

JR: Uh-hmm.

KM: Let me just get where I am. Piohia is right over here, okay. Kepani get 'āina right up above here.

JR: Right, right.

Family raised kalo; the stream of Honopou flowed everyday from the uplands to the sea. The water was (and remains) of great importance to the families of the land; it gave them their lives and livelihood.

KM: Is that where you folks have taro land?

JR: Yeah, across.
KM: Across, okay.
JR: The kahawai, Kepani is one side and we are on the other side.
KM: And that kahawai is Honopou?
JR: Honopou.
KM: Okay. Kūkū i kou wā li'ili'i, ka wai, kahe mai uka a i kahakai?
JR: Mai i uka, kahe i kahakai.
KM: Kahe mau ka wai?
JR: Kahe mau ka wai i nā la a pau.
KM: I nā la a pau.
JR: Yes.
KM: Mea nui kēlā?
JR: Mea nui kēlā wai, no ka mea, 'oia no ka mea no ka lo'i kalo.
KM: 'Ae, no ka lo'i kalo. Mamua, i kou wā li'ili'i, kanu kalo? Mau lo'i kalo a 'oukou?
JR: Ko mākou mea 'ai 'ia! Ka lo'i kalo, kanu mākou ke kalo. Ku'i mākou i ke kalo hana i ka poi. 'Oia no ko mākou mea 'ai.
KM: 'Ae, ko 'oukou ola.
JR: Ko kākou ola ana.
KM: 'Ae. A i ku'u komo ana mai i loko o kou hale, iho ana ka ua. Ua 'ōlelo 'oe, "Ka ua, he mea no ke ola, wai ola."
JR: Ka mea ola. "Uwē ka lani, ola ka honua."
KM: 'Ae, na'auao. Na'auao nā kupuna.
JR: Uh-hmm.
KM: "Uwē ka lani, ho'ōla ka honua."
JR: A 'oia!
KM: So mea nui ka wai iā 'oukou?
JR: Mea nui ka wai. Ina malo'o ka 'āina, a'ole 'oe hiki ke kanu i nā mea 'ai.
KM: 'Ae, pololei 'oe. Now, e kala mai ia'u, namu haole ana wau...
JR: Alright.
KM: When you folks lived down here then, did you have a house down by your lo'i?
JR: Yes. we had a little house.
KM: You did, okay. You folks would go down there, your whole living, your food source came from this land?
JR: From the land.
KM: And the water flowed all the time?

JR: All the time.
NM: Fish in the pond, the taro, the vegetables everything was, “Live off the land.”
JR: See (when I was growing up), we had a home on Hōlawā side and we come there for the weekend, work in the taro patch, the po‘e kamali‘i. Mama and daddy would come during the week.
KM: I see.

**Describes the nature of the lo‘i, ‘auwai, and kinds of kalo raised
by the family from the 1920s; and access to the land.**

JR: During the weekend we’d come over there and live there in our little house. Then after Sunday evening, we’d go back home.
KM: ‘Ae. How did you folks travel, you walk feet or...?
JR: Walk and horses. We had horses, we had mules, we had donkeys.
KM: So, there were designated alahele like that?
JR: Alahele, ala li‘ili‘i.
KM: ‘Ae, ala li‘ili‘i.
JR: From Hōlawā we come across, come to the Hōlawā Stream and then up on the hill and down the other side.
KM: Yes, yes wonderful. Now, kūkū and because Nālani had just mentioned when that stream was flowing so you had water for your lo‘i. About how many lo‘i do you think you had?
JR: We had... [thinking]
NM: At that time all, it was about a dozen all together.
JR: [thinking] We had one, two, three, four, five, six, seven, eight, nine, about a dozen.
KM: Okay.
JR: One dozen.
KM: Now your lo‘i, what types of taro were you planting?
JR: We planted...at the beginning we planted all different kinds of huli, we planted all different kinds. Then my father concentrated on moi. We planted a lot of moi. Of course we had some other kinds, papapueo, pala‘i‘i, papapueo, and then ‘ūhāpua‘a, mana.
KM: ‘Ūhā...?
JR: ‘Ūhāpua‘a, that’s the mana. ‘Ūhāpua‘a, that’s what we used to call ‘em. Maybe there are other people who call them other names.
KM: Hoihoi loa!
JR: Then we had the pala‘i‘i and kāī which is the hard taro to pound.
KM: Yes ‘ūlika?
JR: ‘Ūlika, that’s hard to pound, most time you pound it, if you kind of lazy, you going pūpu‘u ka ‘ai [chuckling]!

KM: [chuckles] Yes.
JR: We...at the later part, we planted lehua.
KM: 'Ae.
JR: That's what is going now, lehua.
KM: And some of those kalo were longer growing periods yeah?
JR: Yeah.
KM: The lehua?
JR: Shorter.
KM: Shorter so it was...?
NM: Nine to twelve months.
KM: Yes.
JR: And what you call the other one the white taro now.
NM: Moi?
JR: No moi is the...
KM: Ha'akea?
JR: Ha'akea, that's the shorter one. The taro is a little more soft, not as firm. But the lū'au and hāhā is terrific. Beautiful, good lū'au and hāhā, piko and ha'akea. That's what we planted.
KM: Yes. Did you...were these all old lo'i or did you have to build up kuāuna again like that?
JR: No, the lo'i were there.
KM: Were there, yes.

'Auwai and lo'i (including kuāuna –pond walls) are basically the same ones that were on the lands from the old days. Describes the dimensions of the 'auwai, its relationship to the kahawai (stream), and operation of the system.

Recalled that in ca. 1929-1930, there was a severe storm, that cut the stream bed lower than the 'auwai; as a result, his father made a dam pond which caught water to throw into the 'auwai. Though rebuilt, the same kūmano (dam) is used by the family to this day.

JR: And the auwai was there, only we improved it little bit here and there. But the main auwai was there all the time and that was done before our time. Far before our time.
KM: Yes, mamua loa. Now the 'auwai it connects with Honopou Stream?
JR: With Honopou Stream.
KM: Mauka of you folks, or off to the side?
JR: [thinking] Mauka, mauka.
KM: Mauka yeah. The 'auwai when you were young about how wide was the 'auwai?
JR: You mean the kahawai or the 'auwai?

KM: Auwai.

JR: The 'auwai. The 'auwai was about three feet.

KM: Three feet. And the depth?

JR: The depth maybe about two feet.

KM: Okay. And did you folks have kūmano or gates like that that you've?

JR: Only one gate.

NM: Had a dam.

JR: Just one gate just below our dam.

KM: I see.

JR: During the rainy period...

NM: We could control the water.

JR: ...the stream runs, so much water so we have that little gate there to throw off.

KM: Too control?

JR: To control the water flow. And then during the very heavy rain we closed it up so it would throw the water away .

KM: Yes, so it would stay down the stream?

JR: Yeah.

KM: Now, and kala mai I'm just thinking of some important things that we should know about. Your 'auwai, from the kahawai to your lo'i about how long. You said it was maybe three feet wide, maybe two feet deep. About how long was the run?

JR: Well, I tell you the run is, right now, it's about, from the kahawai to the first patch?

KM: Yes.

JR: It's about 300 feet. [thinking] I think about 300 feet.

KM: Yes.

JR: You see that kahawai was so good that we never needed to do anything to have the water come into the ditch ('auwai); from the kahawai to the ditch. But we had a storm some years back when I was maybe about thirteen, fourteen years old [ca. 1929-1930]. We had a big storm and the water came down so strong. It dug that river down so deep, and water couldn't get up to our ditch. So my dad went there day in and day out, and built a dam. Rock after rock after rock...

NM: Is it down below the pond?

JR: No...our dam.

NM: Oh, the upper section.

JR: He built that up rock by rock.

KM: This dam is in Honopou Stream?

JR: Right now.

NM: Yeah.

KM: Yes, And so he built that up to have the water ho'opiha kēlā...

JR: Ho'opihapiha, a laila, kahe i loko o ka 'auwai.

KM: 'Ae, i loko o ka 'auwai. He 'ekolu haneli kapua'i paha, mai ke kahawai a i ka lo'i mua?

JR: A 'oia!

KM: A holo kēia wai i loko o ka 'auwai, ho'opiha i ka lo'i?

JR: Uh-hmm.

KM: Ho'opiha i ka lo'i e ae?

JR: Uh-hmm.

KM: All the way down, all of your...even today, your lo'i?

JR: Yeah.

KM: And then what, does the 'auwai hoi paha ka wai i loko o ke kahawai?

JR: Yeah, yeah.

KM: From below?

JR: Yeah. A hui hou i loko o ke kahawai.

KM: 'Oia ka mea ma'amau a nā Hawaii? Halihali ka wai, lawe ka wai mai ke kahawai, a hoi hou...?

JR: Hoi hou i loko o ke kahawai.

KM: 'Oia ka mea ma'amau?

JR: A 'oia, 'oia ka mea ma'amau.

He has taught his children about the land, lo'i, 'auwai, and kahawai; his daughter Nālani and her 'ohana continue to work the land as he did from his youth.

The lo'i were planted in cycles, and the land allowed to rest; mulching is also used to enrich the land. During his youth all of the families worked together, and the product of that labor, whether from land or the ocean was shared among the families.

KM: Na'auao nā kupuna i ka hana, a ua ao 'oe i kou po'e keiki?

JR: O, ua ao wau. Kāhi nei, me kona kāne, kana 'ohana keiki, keiki kāne, hiki iāia, ke kanu i ka 'ai.

KM: Maika'i! I kou kanu ana o ka 'ai, ma mua a paha i kēia manawa, ua wae paha 'oe i kekāhi lo'i a kanu i kekāhi manawa? Ho'omaha kekāhi and hana hoi kekāhi?

JR: A 'oia!

KM: So you folks did, ho'omaha ka 'āina?

JR: Yeah. Ho'omaha ka 'āina. No ka mea a'ole hiki iā mākou ke 'ai pau loa. No ka mea, pōpō ana ka 'ai!

KM: 'Ae, popopo ana!

JR: Kanu kekāhi a ho'omaha kekāhi.

KM: 'Ae. A he mea nui kēlā no ka 'āina. No ka mea, inā e ho'omaha ka 'āina, hiki iāia ke

ho'omomona hou e?

JR: A 'oia!

KM: Ua kīpulu, mulch paha oukou i loko...?

JR: 'Ae. Ulu ka honohono, ulu nā me nahelehele a pau, a ho'ohuli hou, hiki 'oe ke kanu hou.

KM: 'Ae.

JR: Nui loa kēlā 'ai no ko mākou 'ohana, akā, mau 'ohana kēlā i loko, noho nei i ko kākou wahi, a'ole 'ai. Kena mai lākou huki 'ai a kākou, ho'ihō'i no lākou, 'ai la.

KM: I kou wā li'ili'i?

JR: Yes.

KM: So launa pū nā 'ohana?

JR: Launa pū!

KM: Pehea kou mana'o, i kēlā mau la, inā hana ana kekāhi 'ohana, kōkua nā 'ohana a pau?

JR: Laulima! Laulima ka hana ana.

KM: 'Oia!

JR: Kanu lākou i ka 'uāla, laulima mākou. Ho'omaema'e kēlā 'āina, kanu mākou i ka 'uāla, laulima.

KM: Hana 'auwai, kōkua?

JR: Kōkua i nā mea a pau, laulima.

KM: Mea nui kēlā. I kēia manawa, pehea laulima lākou?

JR: Mea, Kepani, hele mai 'oia lawai'a i ka pō i luna o ka canoe. Lākou kā'ili i'a. Lo'a ka i'a, ka 'āweoweo... [chuckles] Nui ka 'āweoweo, hoi mai [gestures giving out fish to each individual] Eia kāu, eia kāu, eia kāu, hā'awi i nā mea a pau.

KM: Māhele 'ia ka i'a.

JR: Māhele pono, māhele pono, 'ae. Ku'u makuakāne, inā pepehi 'oia i ka pipi, māhele nō. 'Okī'oki ka pipi, no kēia 'ohana, no kēlā 'ohana kēia, 'ai like mākou.

KM: Hmm, maika'i kēlā 'ano noho 'ana.

JR: Maika'i kēlā mau lā.

KM: Pehea, o ka 'āweoweo paha, ka i'a o Honopou?

JR: 'Āweoweo, 'ū'ū, nā 'ano like 'ole.

KM: 'Ae.

JR: I ka lā, a'ole hiki 'oe ke lo'a ka 'ū'ū. I ka pō.

There was an abundance of 'ōpae, hīhīwai, and 'o'opu in the Honopou Stream during his youth, and through Nālani's youth (found even the vicinity of their lo'i).

KM: 'Ae. Pehea, ma loko o ke kahawai... Now Nālani said even you folks have a pond below, or near. Were there fish 'o'opu paha, 'ōpae in the streams like that?

NM: Lots. Goldfish, fresh water 'ōpihi.
 KM: The hīhīwai, yes.
 JR: When I was growing up that kahawai had a lot of hīhīwai and lot of 'ōpae.
 KM: 'Ōpae kahawai?
 JR: 'Ōpae kahawai.
 NM: And big one's.
 KM: 'Ōpae kala'ole kind.
 JR: 'Ōpae kahawai me ka 'ōpae 'oeha'a.
 KM: A, 'oeha'a.
 JR: Kāhi manawa, hele wau me ku'u makuahine, ke upena 'ōpae, hele māua, ka 'ōpae. [gestures scooping up 'ōpae with net, and placing them in a bag.] Ka 'ōpae a māhuahua ka 'ōpae, ho'iho'i i kauhale a kōpī a miko. Mea 'ai nō mākou.
 KM: Hmm. No hea mai ko 'oukou pa'akai?

When he was young some of the pa'akai (salt) used by his family was still made by native families of the Kīhei side, and traded for goods from the Hāmākua side.

JR: O kū'ai mākou kēlā pa'akai, a kāhi manawa, hele mai kēia po'e mai Kīhei mai, a kālewa 'ana lākou i ka pa'akai. Kālewa ana i ka pa'akai.
 KM: 'Ae, no ka mea ma kēia 'ao'ao...
 JR: A'ole hiki.
 KM: A, wai e?
 JR: Nui ka wai, ua, a'ole hiki ke pa'a ke kai.
 KM: 'Ae. Kālewa ka po'e mai Kīhei?
 JR: Poe mai Kīhei, a no lākou ka pa'akai maika'i. Komo i loko o ka eke huluhulu, eke kūkae nalo.
 KM: 'Ae.
 JR: Kū'ai mākou kēlā.
 KM: A kuapo oukou?
 JR: Kuapo. Ai pa'a paha, poi paha.
 KM: Hmm. Kuapo no ka pa'akai, me nā mea o kēlā 'ao'ao?
 JR: Na mea o Kīhei. A'ole lākou lo'a ka lo'i kalo. Yeah.
 KM: Hmm. Maika'i kēlā 'ano nohona e?
 JR: Yeah, maika'i, maika'i. Hele lākou kau iluna o ka lio, kālewa mai kēlā pa'akai.
 KM: Mai Kīhei mai?
 JR: Mai Kīhei mai.
 KM: O lō'ihī.
 JR: Hele mai i ko mākou hale, hiamoe. Kakahiaka nui, ho'i lākou.

KM: 'Ae. And kūkū, ua hele 'oe 'ohi 'ōpae, ka 'ōpae, hīhīwai, 'o'opu paha?

JR: 'O'opu.

KM: Mai ke kahawai?

JR: Mai kēlā kahawai a hele i uka. Nunui ka 'o'opu [gestures 12 inches long]. 'O'opu nākea.

KM: Oh, one foot kind, almost?

JR: Oh yes.

NM: Yes.

JR: Nākea, nui a hewahewa. Kāhi manawa hele mākou, hāhā wale no [gestures catching them in his hand].

NM: The prawns, the biggest one twenty-three inches. Remember we took pictures. five-gallon buckets in no time.

JR: Hīhīwai, i ka pō, hele mākou i ka pō.

KM: Hāhā hīhīwai!

JR: Hāhā ka hīhīwai. Nui ka hīhīwai. I'a haole, goldfish, nā mea 'ula'ula, mea ke'oke'o, me kalakoa, nui. Hele mākou me ka 'ohe. Ka wā mākou 'u'uku, paeāea mākou, ho'ihō'i mai me kēlā i'a haole, o 'o'opu. Ho'omaika'i mai ko'u makuahine i kēlā 'o'opu me kēlā i'a haole, komo iloko o ka lā'ī, lāwalu. Mea 'ai no mākou.

KM: Kēlā i'a kula, the gold fish, 'ono?

JR: Ono!

KM: Ano like me ka 'o'opu paha?

JR: Like me ka 'o'opu. No ka mea hoi 'oe i kauhale, kopi 'oe a miko, a pau ka waliwali. a kūkulu 'oe loko o ka wai a mānalo, ka wā komo 'oe i loko o ka lā'ī a lāwalu 'oe.

KM: Pehea, ka 'o'opu, moa all the time or 'ai maka kekāhi?

JR: A'ole mākou...kekāhi 'ohana, i noho 'ai i Waipi'o. Ka makuahine, kēlā i'a haole, me ka 'o'opu, 'ai maka 'ia. Ma ko'u hale, a'ole.

KM: Hmm. Ho'oma'ema'e, kōpī, a lāwalu?

JR: Yeah, ho'oma'ema'e, kōpī, a lomilomi 'oe a pau ka waliwali, kūkulu 'oe i loko o ka wai, a nā mānanalo, a komo i ka lā'ī a lāwalu. Mea 'ono kēlā!

KM: Hmm.

JR: Ka 'ōpae o kēia manawa, a'ohe 'ōpae o laila. Pau ka 'ōpae. No ka mea, lawe mai kēia po'e haole, bull frogs a kēia 'ōpae lolo nei, 'ōpae nui. 'Ai kēlā 'ōpae i ko mākou hīhīwai, i'a haole, 'o'opu.

KM: Pau?

JR: Pau wale no! A'ole i'a haole i kēia manawa.

KM: So nā i'a haole a me nā i'a maoli, pau i ka 'ai 'ia?

JR: Pau!

KM: I ke kahawai?

JR: I ke kahawai!

It is his observation that the water flowing in the kahawai is the same today as when he was young; he and Nālani both note that people above them use the water in ways that are damaging to the system (putting soaps and oils into the water, through their various uses). Nālani notes that the water is not as cold as it was, because of changes in the flow volume and source, and this is problematic for taro growers.

KM: Pehea, ka wai o kēia manawa, like me ka wai o mamua?

JR: Like no. Ua like no a like.

KM: 'Oia?

JR: Yeah.

KM: Loa ka wai i loko o ke kahawai? Kūkū, namu haole ana wau. The water today is...?

JR: Is as it was.

KM: Even when you were young?

JR: Right.

KM: Oh.

NM: The flow or the temperature?

JR: The only thing right now, the people who have some residences, that live above us, they do the laundry in the kahawai you know, and who knows what.

NM: You can see the oil in the taro patch (lo'i), you can smell the soap.

JR: So we don't drink it anymore.

NM: Yeah.

JR: I used to drink it, just take the taro leaf, cut off the taro leaf wrap it around and make a cup.

KM: Apu?

NM: Yeah.

JR: Drink.

KM: Now, when you were young did anyone ever get sick drinking that water?

JR: Nobody, we were all healthy.

NM: No.

KM: How about, you know now they go in, get kākī'o and all kind pilikia.

JR: Kākī'o yeah kākī'o.

KM: When you were young?

JR: No more.

KM: No more ma'i like that.

JR: A'ale ma'i. Ho'okāpulu lākou i ke kahawai i kēia manawa.

KM: And I'm sorry now, I want to be clear on this. So, Honopou Stream, yeah?

JR: Yeah.

KM: The water that flows today is like, the flow is what you remember?

JR: The flow.

NM: Dad, have you been there lately? Have you seen the last six months dad? You know we used to have at least a foot and a half. Dad, now we have two inches of water.

JR: Well, that's...

NM: And we still dig up by the dam for the thing to go through, the water is warm, it's not like how it used to. The taro used to grow big because the temperature was cold and there was a constant flow, but because of all the dams and the pools that people dam up, the water doesn't go back and they put things in.

JR: The water should flow at all times.

KM: It should flow yes, and when it's cool water the kalo, good?

NM: Yeah.

JR: Very good.

KM: If the water comes warm or the flow slows down?

NM: It like stunts it.

JR: Yeah.

KM: In fact you can see it even in the sugar fields.

NM: We have pictures of huge taros compared to now.

JR: You need good circulation.

KM: Yes, yes. But, you think that the bullfrog and maybe some of these 'ōpae haole paha yeah.

NM: And the king fisher what you call them?

JR: The auku'u, that been there many years.

KM: The auku'u is native, but the white ones, not.

NM: When you see only the head, the shrimp gone.

JR: No problem, auku'u only eat what's left over, no problem.

NM/KM: [chuckling]

JR: But I tell you the frog, when I was a little boy we used to go out at night and get the big one.

KM: Yeah.

JR: We kaha the ōpū. The i'a haole all inside the ōpū, that's why we know, the bullfrog ate the goldfish.

KM: Wow, so you'd see 'em inside.

JR: Inside. We were young kid I was about maybe ten, twelve, fifteen years old. Get the bullfrog skin 'em up and we pūlehu that bugga.

KM: Pūlehu.

JR: You couldn't bring 'em home.

KM: [chuckles]

JR: Because mother would not allow that frog in the house. Down at the kahawai we'd make a fire, we pūlehu that, take a little salt down you know, nobody see.

KM: 'Ono?

JR: 'Ono.

NM: Tastes like chicken.

JR: At that time you know kids, everything 'ono.

NM: I would not eat it until I was like... Then, oh good... (then they tell me) "you ate frog!" Never again [chuckling].

JR: You couldn't bring 'em home but down the kahawai we ate 'em.

KM: Was good.

JR: Then we cut up the ōpū, get 'ōpae and get goldfish inside the ōpū, so we know that frog was eating our goldfish.

KM: It's interesting though because you see then, there are changes that have occurred in the land. It's not like how it was when you were young.

JR: Very true, very true.

KM: I think this story that you're sharing, this history about before everyone used... The word you used was laulima, everyone came together to help.

JR: Everyone.

KM: One family is doing something, everyone helps.

NM: Kōkua, everybody, now no more.

JR: From our kahawai, Honopou to Hōlawa. Family living in Hōlawa we go there kōkua too. Mostly was potato.

KM: 'Uala or...?

JR: 'Uala.

KM: What types of 'uala were you folks...?

JR: Well, darn if I know, today there's some yellow or purple whatever it is. Those what we had were all white. No purple and no yellow.

KM: I hear some names like huamoā.

JR: Yeah, there was huamoā.

KM: And hi'iaka paha.

JR: Yeah, plenty all different Hawaiian names.

KM: All different kind. How about did you folks raise some Hawaiian kō also, the native sugar canes?

JR: Yeah, we had the red ones, of course uahiapele, and we had kenikeni, we had kō kea. Kō kea was the best one we liked.

KM: Oh yeah.

JR: Yeah, palupalu you can break 'em everything broke off. Nice, 'ono, juicy. And we had some more...

NM: Their toothbrush [chuckling].

JR: Pilimai, I think we had some pilimai and some pua'ole.

KM: 'Ae.

JR: Some cane that grows, and no bloom.

KM: No pua, no blossom. Oh, interesting.

JR: We had all that kind of cane, planted all on our land. And we had...we used to cut the cane up and we lie down and chew 'em and the juices come out while we was lying down.

KM: [chuckles]

JR: 'Ono, 'ono, 'ono.

KM: 'Ono.

JR: Yeah. That was our candy.

KM: Did your mama them, did some of them use it for lā'au at all?

JR: Ke 'aha, oh yeah. I know mama used to take some I don't know what type it was, but she used to take I think was the [thinking] not the kō kea but I think was the I forgot... [thinking]

KM: Uahiapele?

JR: I think it was the uahiapele.

KM: Do you remember the name manu lele?

JR: Manu lele, manu lele, yes.

KM: Manu lele, that's the reddish and the striped?

JR: Right, the striped one.

KM: Yeah, okay.

JR: Manu lele and that uahiapele, mama used to pound 'em and make the juices and that was for medication.

KM: That's right when they 'apu.

'Alaea gathered for medicinal purposes from the 'ili of Kāpala'alaea, in Halehaku.

JR: 'Apu, 'apu. Because my brother had asthma, and mother used to make 'apu with the lepo 'alaea.

KM: No hea mai ka 'alaea?

JR: No Huelo no, Kāpala'alaea.

KM: Kāpala'alaea. He 'āina kēlā.

JR: Hele ku'u makuahine 'eli'eli i ka lepo a ho'i i kauhale.

KM: Interesting. And there's this old place name called Kāpala'alaea.
JR: Yeah, Kāpala'alaea.
KM: A 'oia ke kumu o ka 'alaea?
JR: 'Oia ke kumu o ka 'alaea.
KM: And kāpala is to dab [gestures with fingers].
JR: Yeah to make red.
KM: That's right yeah [chuckles].
JR: Mother used to take it home and she used to get the imu stone and then get it nice and hot and she would put a pot over that rock and with the coconut oil which she puts into it. I remember the coconut oil, lepo 'alaea and the cane juice.
KM: Wai kō?
JR: Wai kō and then she mix 'em up, let it cool off that's what she give my brother.
KM: A pehea kou brother?
JR: Maika'i nō!. Ho'okāhi pule, pau.

Describes customs associated with gathering limu, fish, and other resources – one took carefully, respectfully, and with prayer; taking only what was needed.

KM: Oh, maika'i. You know were there, you were talking also about out in the ocean the fish and things like that and then in the kahawai. You know there are limu kai and limu kahawai.
JR: Limu 'ele'ele.
KM: 'Ae. Did you folks 'ohi kinds of limu from the stream before?
JR: No, no.
KM: Not even for medicine?
JR: The only one we 'ohi is down by the muliwai, way down. That's where we get the limu 'ele'ele.
KM: 'Ano lō'ihī, like me ka lauoho?
JR: Lō'ihī. Wahi o ka wai ho'ohui me ke kai. 'Oia ka limu 'ele'ele.
KM: So you folks would gather limu 'ele'ele?
JR: Limu 'ele'ele.
KM: Were there other limu out along the lae kahakai too?
JR: Oh yeah, all different kind yeah.
KM: And still yet today?
JR: Till today.
NM: Yes.
JR: All different kind limu. Only manaua no was out there, manaua we never had.
KM: That's different...

JR: Yeah, different area.

KM: Needs one like that too, nice out on the papa.

JR: One, needs a lot of one. The other kind limu we had most all of them. Limu kohu, plenty. All by the kahawai, you know where the kahawai come down to the ocean?

KM: Yes.

JR: The limu kohu grow over there you look 'em [gestures with hand], it goes back and forth, swaying.

KM: Lahilahi, beautiful!

JR: But, ho'i mai ka nalu, all moku.

KM: But that's how then ulu hou.

JR: Ulu hou! Kēlā 'ano limu, 'ako 'oe, a'ole 'oe 'oki. 'Ako, 'ako.

KM: 'Oia ka mea ma'amau. Ka 'oki, ai'ole huki...

JR: Pau, pau, pau! 'Ako.

KM: A pono iā 'oe e a'o i kou po'e mo'opuna.

JR: Yeah.

KM: No ka mea, i kēia mau lā hele kekāhi kanaka, 'ohi a nui, 'ohi hewa nō ho'i!

JR: Yeah.

KM: Pau ka pono, a'ole lo'a ka 'ōpihi, ka wana, limu, ka i'a, pau!

JR: Pau. Mai ka 'u'uku a ka mea nui, lawe a pau.

KM: I kou wā li'ilii'...?

JR: Aole, lawa no kēia [gestures, enough to fill his cupped hands]. Ku'u makuahine hele no ku'i 'ōpihi, piha ka 'eke, lawa no 'ia. Ho'iho'i 'oia, 'oki, 'ihi, kohe no a pau, ho'omikomiko 'ai no. Ko mākou mea 'ai.

KM: Pehea, i kēlā mau lā li'ilii', ua lohe paha 'oe i kou makuahine, ai 'ole kekāhi kupuna... Ua noi mua lākou mamua o ka 'ohi 'ana?

JR: Mamua o ka 'ohi 'ana. Mai 'oe 'ai nā mea 'oe...i 'ōpihi, ka 'oukou 'ohi 'ana i ka 'ōpihi. Ka wā 'oukou ku'i 'ana i ka 'ōpihi, a'ole 'oe 'ai i ka 'ōpihi. Mamua o kou hele 'ana, 'oe no'ono'o no 'oe ke Akua, no ke kia'i mai iā 'oukou ka wā 'oukou e ku'i ai kēia 'ōpihi.

KM: Hmm, 'oia ka mea nui.

JR: Hālawai 'oia, hele lāko.

KM: Pehea kou ho'i 'ana i ka lo'i, pule paha lākou?

JR: Pule, 'oia no mamua o ke kanu 'ana o ka 'ai. No'ono'o 'oe i ke Akua, e ho'oulu mai i kēia mea 'ai.

KM: 'Ae, a ulu ka 'ai?

JR: Ulu ka 'ai, yeah.

NM: Maybe next time when the weather is better I'll take you down to the taro patches.

KM: Would be good.

NM: You can see for yourself.

KM: Would be wonderful.

NM: It's beautiful down there.

JR: Before my parents do anything, they always stop and say a few words before them, they do it.

KM: And you carry that on?

JR: I carry that on.

KM: And Nālani, do you folks think like how daddy was saying that you always you Mahalo.

NM: No matter where you go you take, you always give something back.

JR: Nāna no i kia'i mai iā 'oe, a pau. Inā a'ole kia'i 'ana 'oe, pilikia 'ana 'oe.

KM: 'Ae.

JR: Uliā!

KM: 'Ae, ulia. 'Oia ka pilikia o ko mākou keiki i kēia mau lā, a'ole lākou i ho'omana'o.

JR: Ho'omana'o.

KM: Ola nā mea a pau. Inā pōina...

JR: Pilikia 'ana 'oe.

KM: Hmm. Hau'oli kēia hui 'ana.

JR: Yeah, mea maika'i, nā 'oukou e mamake e noi ai mai ia'u.

KM: Mahalo! Well, may we just on one thing further too, and thank you I realize we're just scratching the surface, but it's so deep the things, these mo'olelo. Do you think that... You folks are still growing taro. Now Nālani, and your kāne (husband), your kāne is haole, come from the mainland right, or something?

NM: Oh yes.

KM: But he loves...he works the land with you folks.

JR: He's there whenever he can.

NM: He had to prove to him that he could do it otherwise we wouldn't have gotten it.

JR: And her son, planting the taro too.

NM: Now, my children I teach them what I've learned.

While the water still flows, more could be used. The stream landscape has changed as well, and some families cannot get the water from the same areas they used to. When he was young, the families all worked the kahawai, to maintain the kūmano (dams), overgrowth, and keep the flow steady.

KM: So Nālani, do you have enough water today?

NM: I can't complain we have water, we could use more, but we do have water. We do have water.

KM: Yes. As long as you take care. Now this was very interesting though you said you

were about maybe thirteen, fourteen years old so this is maybe 1929, 1930 had this big 'ino, the kahawai changed?

JR: Yes.

KM: What you folks did was you build kūmano?

JR: Kūmano.

KM: So you make the dam?

JR: You make a dam, yeah.

KM: You folks, your father went stone by stone?

JR: Stone by stone.

NM: The whole wall, I'll show you next time.

KM: I'd love to see it.

JR: Stone by stone, and you know the Kepanis had their water source further up from us.

KM: Yes.

JR: They can't no more because that kahawai went deeper.

NM: There's not enough for them to...

JR: Now the land is up and the river is down.

KM: Even if they were to build one kūmano, one dam, no can?

JR: Yeah, hard, hard.

NM: Even the underground spring water used to flow and it's not.

KM: So drying up?

NM: It's close yeah.

JR: With a little drought will hinder all that.

KM: Yes, that's right.

NM: And three years ago we had a big storm that took all our taro everything right through.

KM: 'Auwē!

NM: All that dam, Tūtū man all gone we had to start all over again.

KM: Now see, this is an interesting thing, today when has storm if it's spread far out... Before did you folks take care of the kahawai even further up above the river place. To open up?

JR: All, all, always.

KM: Always. So, you folks as a family and as neighbors?

JR: And the 'ohana. Everybody.

NM: Everybody would come help us when they need help all of us go help.

JR: Some times a tree falls into the river, we cut it up with the axe. No more chain saw. We carry all that out put 'em all on the side, leave the waterway clear.

KM: That's right. And when you do that, when get big water it doesn't build up and wash everything out.

JR: It doesn't, no it just clear out the way.

KM: That's an important thing, you know.

NM: The water now when they have big water you could walk in front the wall and walk it. Up 'Īao and in other one's you have a second to get out and leave everything because that water rushes down, there's a difference between up there and that side.

KM: So when you clean the river, you take care — mālama ka 'āina, a mālama ka 'āina iā 'oe.

Lo'i and kuāuna on their land, are from the old days – built before Kupuna Rosa's time; family always maintains them. It is the way of life. Periodic flooding of streams when EMI throws water out of the ditches, causes erosion and damages the lo'i.

JR: Mālama, a 'oia! You see another problem is when we have a lot of rain, East Maui Irrigation releases all the water from way up, they don't put 'em in... the reservoirs are all full.

KM: No more reservoir enough, right?

JR: The reservoirs are full, they let the water come down and then all that water from wherever it is comes down to that one river and...

NM: It goes over the bridge and you're stuck.

KM: And that's a problem.

JR: That's a problem.

KM: Because they are not allowing the flow, there's not a continuous...

JR: Flow.

KM: Yes. And so suddenly you release one big water, it's going to roar down.

JR: If they take care of that portion, send that water down to the plantation reservoirs all over maybe it's better but they let it go down. They call it in water meter here, the readings here, open that ditch, open that one, close that one water all...

KM: That's pilikia.

JR: That's a pilikia.

KM: And then kind of kill fight yeah, if you go you make your kuāuna...

JR: The kuāuna, that's the main thing.

KM: And then if all of that is washed out, oh!

JR: For you, hana nui kēlā!

KM: Your kuāuna, are they pōhaku inside or lepo?

JR: Pōhaku with lepo.

KM: Pōhaku me lepo, 'ae?

JR: Pōhaku with lepo.

KM: These po'e lo'i, kuāuna, nā ka po'e kahiko?
JR: 'Ae ka po'e kahiko i hana ai, a mākou, ho'oponopono i nā wā a pau. Kāhi i hiolo, a ho'oponopono hou.
KM: I nā wā a pau e?
JR: I nā wā a pau!
KM: Mea nui, a'ole hiki iā 'oe ke molowā?
JR: Aole hiki. Inā ike 'oe ka pilikia, ka wā kēlā 'oe e hana ai.

Discusses places names – laments that he did not hear traditions regarding the giving of place names.

KM: 'Ae. Mea nui. Ua lohe paha 'oe i kekāhi mo'olelo e pili 'ana ka inoa o kēia 'āina, Honopou? He 'aha ke mana'o, maopopo?
JR: Hono-pou, Hono means little bay. Hono-pou, ku mau...I know it's a bay that stands upright.
KM: 'Ae, pou.
JR: Yeah.
KM: Pehea, i kou wā li'ili'i, ua kolekole paha, ha'i mo'olelo kou kupuna i ka mo'olelo?
JR: A'ole au i lohe kēlā.
KM: Like me Honokalā?
JR: 'Ae Honokalā [as pronounced].
KM: But kēia Kāpala'alaea, ke kumu, ka source nō ho'i o ka 'alaea?
JR: 'Ae.
KM: So now we know the meaning of the name. But like Huelo. Ka huelo o 'aha, nō ho'i?
JR: [chuckling – shaking his head] Huelo, a'ole au maopopo kēlā. Ka mana'o o kēlā inoa, Huelo.
KM: Ka inoa o kēlā Ekalesia ma Huelo, o...?
JR: Kaulana-pueo.
KM: 'Ae, mea huelo pueo paha? Aole maopopo?
JR: Kaulana paha kēlā owl, kēlā pueo.
KM: 'Ae. But a'ole 'oe i lohe?
JR: Aole wau i lohe ka wehewehe 'ana.
KM: [pauses] Kūkū, mahalo nui iā 'oe i kou wehe 'ana i kēia mau mo'olelo. Maika'i!
Gives permission to include his recollections in the study being prepared.
JR: Hiki no iā 'oe ke ho'okomo i loko o ka puke, maika'i.
KM: Mahalo. Mea nui kēia no ka ho'omau 'ana o ka mea ma'amau a 'oukou, nā Hawai'i.
JR: Yes.

Discusses the practice and belief that if you “Care for the land, the land will care for you.” Wai (water) is of great importance and value for the people and the land – “Wai o ke ola!” (Water is life!)

- KM: Mālama i ka ‘āina...
- JR: Na ka ‘āina i mālama iā ‘oe.
- KM: ‘Ae. A he mea nui ka wai, wai o ke ola?
- JR: Wai o ke ola. Wai, waiwai nui! Wai, nā mea a pau, ka wai, waiwai no kēlā!
- KM: ‘Ae, lo‘a ka wai, ola!
- JR: Wai ola, wai o ke ola!
- KM: Mahalo nui, hau‘oli kēia.
- JR: ‘Ae.
- KM: Hmm. These maps here, go all the way from Nāhiku, all of Ko‘olau come out to the Hāmākua Poko section. You’ll enjoy some of these you going see the...
- JR: When I have time I’ll sit down and I’ll go over.
- KM: What I’ll do is, this transcript, I’m going to take it home, I’ll transcribe it and I’m going to send it back to you. . . Again, like we said, this is to bring some of these kama‘āina recollections forward so that we can insure that people understand how you work the land and what you folks did and how it’s important.

When he was young, the kula lands of the Waipi‘o-Honopou vicinity were all clear of vegetation – a remnant of the early plantation and ranching activities.

- JR: You know back then when we started this side, there were times that we needed wood to ho‘ā imu, to cook our taro and stuff like that. There was no wood around.
- KM: For real?
- JR: Yeah, because pineapple was all over, they cut down all the guavas they plowed here they plowed there, no more trees. We used to go down the kahakai with our animals put the wood into the ‘eke huluhulu.
- KM: ‘Ae, driftwood like.
- JR: Yeah. Go down the kahawai, Hōlawa pick all the driftwood. Ho‘okomo iloko o ka ‘eke huluhulu, kau i luna o ke kēkake. Kēkake me kēlā noho āmana [gestures – crossing his fingers]. See, the donkeys we had the noho āmana, the wooden saddles, noho āmana. On the mule, then we load it up our ‘eke huluhulu with the wood on top, on the kēkake and with the hoki. Then ho‘iho‘i i kauhale, ho‘ā imu.
- KM: So all makai of the highway out in that ‘āina where you folks are, was all open land?
- JR: All open land today it’s nothing but nahelehele, all big trees and that berries you know.
- KM: Yes and it’s all malihini stuff not old Hawaiian stuff.
- JR: No, no.
- NM: [has to leave, says goodbye]

KM: Mahalo... That's what you folks had to do because there was no wood for you folks.

Describes life on the land – and fishing when he was a youth; traveled with his mother, and fished various locations along the coast. The land and ocean, and their hard work sustained them; they bought only a few items, and mostly fed themselves by their own work and care of the land.

JR: No, no wood, it was all chopped down, the growers planted all the...

KM: Was that from the highway down?

JR: From the highway down.

KM: Were there still pipi all out on that 'āina?

JR: Pipi, my dad had a lot of cattle, plenty cattle. We never used to buy meat all we did was buy sugar. Pipi, then we get the taro, we get the fish, sometime we get plenty fish, we kaula'i. And then get the meat and we used to keep our pigs, we had lot of pigs. Not that much, but for the house use, the kale 'ai, you know from the taro?

KM: 'Ae.

JR: That's for the pig. And then we cook the honohono, and we put the tallow, fat from our steers that we kill. Ho'ohui me ka honohono, and we feed our pigs. And the taro, some of the taro popo, that goes for the pigs. And we planted a lot of he'i, papayas. I had papaya trees there that kukapaila then we feed the ducks, we had ducks inside the pen, all put in the pen. Cannot let 'em go into the taro patch, all in the pen. With the roofing iron as a fence, no had wire, the chicken fence [chuckling].

KM: No had wire. Had piula though [chuckles].

JR: Then we take the he'i, we feed the ducks. The ducks were so good, fat from just eating the honohono and the what you call the kale 'ai. While we were cooking our taro for the poi, mother usually had one kini winihā square can used to be for kerosene. They put the haka underneath, steamed that duck in there. When the duck mo'a, helele'i ka iwi! [chuckling]

KM: [chuckling]

JR: Then we eat that for our lunch with our poi.

KM: Kou po'e pua'a, ai ma ka pā holoholona, ai'ole ma ke kula wale no?

JR: No, ka pua, i loko o ka pā pua'a.

KM: Hmm.

JR: A'ole hiki no ke ho'oku'u, no ka mea nui no ka 'īlio.

KM: Pehea, mamua, 'ai paha ka 'īlio? [chuckling]

JR: [chuckling] A'ole mākou 'ai. Ku'u makuakāne, a'ole 'oia 'ai i ka i'a maka.

KM: O, aloha!

JR: A'ole 'oia hiki ke 'ai i ka 'ake. Na mākou wale no ka mea 'ai 'ake. Ka i'a wale no 'oia i 'ai, he 'ō'io. 'Ō'io, 'oia ka 'ono 'oia. Na mea 'oko'a, a'ole 'oia mamake ai.

KM: Ka 'ō'io, mai kahakai i Honopou?

JR: Kahakai, Honopou.

KM: So nui ka 'ō'io, me ka moi paha?

JR: Ka moi, nui ka moi. Ka 'ō'io ma ka wahi one, one kēlā wahi, hele 'oe pākākā, dunk. Pākākā. Ka moi, kēlā i'a noho ma ka wahi nalu.

KM: 'Ae.

JR: Ka 'ama'ama.

KM: Pehea ka 'ama'ama, i loko o ka muliwai?

JR: Ka muliwai. Nui ka pua 'ama. Kāhi manawa, nānā 'oe, nui a hewahewa.

KM: 'Oia, so he muliwai pili me kahakai?

JR: He muliwai ma Honopou. Nui! Moi li'i. Hele ana ka moi li'i, nui a hewahewa! Ki'i mākou me ka 'upena.

KM: 'Ae.

JR: Kāhi manawa me ka paeāea, me ka 'upena, ka mea maika'i.

KM: Hmm.

JR: A ka 'ōhua, mai Hāwini...mane'i mai o Hāwini, he wahi ka inoa o Pōpōhilo. He kāheka nui, nui kāheka.
[Kēia wahi 'o Hāwini, aia makai o Honokalā.]

KM: 'Oia?

JR: Kēlā wahi, nana 'oe i ke kahakai, uwē kahakai. Nānā 'oe e, mea aku ku'u makuahine, ke hānau ai ka manini. Kōko'olau, Kōko'olau,¹⁶ 'oia ka inoa o kēlā, nui ka uwē a ke kahakai. Nānā 'oe 'ele'ele a nui ka 'ino. A mawaena...

KM: He hō'ailona kēlā?

JR: Hō'ailona.

KM: A maopopo mai 'ea mai ka 'ōhua?

JR: 'Ea mai ka 'ōhua. 'Ea mai ka 'ōhua, hele māua, o wau me ku'u makuahine, i ka wana'ao, hele i ka wana'ao.

KM: 'Ae, mamua o ka puka 'ana o ka lā?

JR: Mamua o ka puka 'ana o ka lā. Malalo mai o ke kāheka, lo'a he 'eke.

KM: 'Eke, 'ano waliwali e?

JR: 'Ae. Nui no ka 'ōhua i loko laila. Hele māua me ka 'upena, au'a i ka 'upena, pa'a kēlā mea. Komo maloko o ke kūkaenalō. 'Eholu paha, lawa.

KM: Hmm.

JR: Ka 'ōhua, mea 'ono kēlā.

KM: Hmm, a ho'i i ka hale a kōpī?

JR: Kōpī 'oe, a ho'omalō'o no 'oe. Gee, 'ai 'oe kēlā, mea maika'i. Yeah. Ka pa'akai wale no, hele a 'oia, miko loa.

KM: 'Ae. Mau makahiki, a'ole 'ai i ka 'ōhua, e?

¹⁶ Ua kapa 'ia ka nui o nā kūpuna i kēia 'ano pua manini, ka "hūpē koholā."

JR: Yeah. Kāhi manawa ho'ihō'i mai, lāwalu. Lāwalu 'oe i kēlā 'ōhua. O nui ka 'ono!

KM: O ka 'ōhua, he pua manini e?

JR: Pua manini kēlā. Manini, a kāhi manawa he pua no ka mamamo.

KM: 'Oia?

JR: Nui, mamamo me ka manini. Yeah, ko mākou mea 'ai no 'ia. Hele ku'u makuahine, ku'i 'ōpihi, a kāhi manawa lo'a ka he'e pali, a ho'i i kauhale.

KM: 'Ae, he'e pali, he he'e 'ano li'ilī'i?

JR: 'Ae, li'ilī'i, mea paha, 'umi tumahā, 'ehā ounces, yeah.

KM: 'Ae.

JR: Not even half a pound. Yeah, ho'i mākou, kōpī kēlā mea, a ka 'ala'ala nō ho'i, maika'i!

KM: Hmm. Maika'i ka ola 'ana mai ka 'āina me ke kai.

JR: Yes. Kāhi manawa hele mākou i ka ho'āla pō. I ka pō hele mākou, ka pūhi me ka 'ula. Pa'a kau, pūhi uhā a maika'i kēlā.

KM: 'Ae, ua lohe wau.

JR: Pūhi uhā, ka 'ula.

KM: Kāmākoi, kēlā 'ano...?

JR: Yeah, kāmākoi. Ho'ihō'i i kauhale, maika'i kēlā mea a pau! Pau ka wali, pau ka hauna, kaula'i 'oe, kupa 'oe, 'ōlani nō ho'i i ka kapuahi.

KM: 'Ae.

JR: Yeah.

KM: Oh, mahalo, mahalo nui iā 'oe!

JR: Ko mākou ano noho 'ana. Noho 'oe a kua'āina. Ka mea kū'ai wale nō, kō pa'a, pa'akai, aila kupa, a hiki iā 'oe ke palai ka palaoa [chuckling].

KM: A nā mea a'e, na 'oukou i lo'a mai ka 'āina?

JR: Yeah. Poi, ka i'a, ka pipi, lawa no! Nui ka pipi kāula, nui!

KM: 'Ae, i kou wā 'ōpio, i kou ulu 'ana, he'aha kāu hana? Lo'a 'oe i 'ōpio, teenager, a lo'a 'oe, he makua, he'aha kāu hana?

JR: Wā 'u'uku, pau au i ke kula a hele au i Kahului, 'imi au i ka na'auao. Kamanā ka hana. Ka hale kula kamanā. Puka au mai kēlā hale kula kamanā, alaila hele au i ka hana me ka po'e Kepanī. Poe Kepanī wale no ka po'e kamanā. Kāhi no po'e haole. . . Mahope lo'a wau ka hana Kālana. . .

KM: Ua kūkulu hale 'oe?

JR: 'Ae, a na'u no i kūkulu i kēia hale.

KM: O, maika'i! So 'oia kāu hana? Kāu hana mawaho, a kāu hana ma ka 'āina...?

JR: Kanu no nā mea 'ai, ola.

KM: 'Ae. . . A kāu wahine, no hea mai 'oia?

JR: He haole, Burns. Kona makuakāne, hele mai Norway. Hele mai 'oia i ne'i nei a male 'oia i ka wahine Pukikī, a hānau ai ku'u wahine.

KM: O, maika'i. A 'ehia mau keiki?

JR: 'Elima a'u keiki. 'Ehā kaikamahine, ho'okāhi keikikāne.

KM: 'Ae. . . Mahalo nui!

JR: Mahalo iā 'oe, kou hele mai 'ana.

KM: Maika'i kou mo'olelo. . . I'll take it home to Hilo and get it typed out, and return it to you. And then we're going to bring it all together in this mo'olelo for this 'āina. For the lands all the way Ko'olau to here.

JR: Alright that's fine.

KM: Mahalo, thank you so much!

JR: You're very welcome, you're very welcome.

KM: Wonderful! . . . [end of interview]

**Leimamo Wahihākō Lee and Pōhaku Miki Lee
Oral History Interviews with Kepā and Onaona Maly
May 6, 21, and 22, 2002 – Mauna Hikina and Hāna District, Maui**



**Kūpuna Leimamo and Pōhaku Miki Lee on Trail to Pi'ina'au
(KPA3442, May 21, 2002)**

These interviews were recorded on three dates that included two field interviews, as well. During these interviews we visited the Pi'ina'au vicinity, Nāhiku, Wailua, Hanawī, Waiohūe and Hāmoa, Hāna, where both kūpuna shared memories of elder 'ohana, the locations of homes and storied places. Both Kupuna Leimamo & Pōhaku descended from native families of the Maui Hikina-Hāna districts.¹⁷

Kupuna Leimamo Kanamu Wahihākō Lee was born at Wailua nui in 1921 (ua hala Nov. 17, 2007). Kupuna Pōhaku Miki Lee (Kupuna Leimamo's husband) was born at Huelo in 1920 (ua hala April 22, 2009), and was subsequently raised at 'Ula'ino, Nāhiku.

- Kupuna Leimamo's parents were Sam Kalani Kanamu and Pūnohu Lintai. She was born in a native house thatched with lauhala, at Wailua. As a child, she would travel by canoe from Wailua to Nāhiku to get to the where the road for cars ended, and then was driven to Hāna. Kupuna spoke about lo'i kalo that the 'ohana kept at Ke'anae, and describes the work done in the lo'i and in making poi.
- Elder kūpuna also gathered 'awa 'ele'ele or 'awa hiwa from the uplands.

¹⁷ Kupuna Leimamo and Onaona Maly both shared familial connections under the 'Umi-a-Līloa and Pi'ilani lines.

- Kūpuna and Leimamo Pōhaku were married in 1941, and they moved with their ‘ohana, the Plunketts, to Pi‘ina‘au camp (Plunkett Spring), where Uncle folks worked on ditch trail maintenance, operating the sluice gates and monitoring the water levels and flow.

During the interview, these kūpuna, both native speakers of Hawaiian, also shared memories of their youth. Among the topics covered were:

- The lands between Ke‘anae and Hāna, including but not limited to Ke‘anae, Wailua, Makapipi, Kūhiwa ‘Ōpiko‘ula, ‘Ula‘ino, Waikaloa, Ka‘uiki and Hāmoa, including mo‘olelo and history of wahi pana, memories of families who resided in this region of Maui. Their memories inform us about the relationship shared between ‘ohana across Maui Hikina.
- Though beyond the area of the 2025 Maui Hikina study area lands, we have also included excerpts of Kupuna Leimamo’s family ‘āina and fishpond in the Hāmoa-Haneo‘o vicinity.
- They also spoke fishery resources and types of fish their kūpuna caught, among which were āhole, akule, kawele‘ā, po‘opa‘a, uhu, ‘upāpalu, and ‘ū‘ū, and collecting ‘ōpihi. They both recalled teir kūpuna always sharing fish with those who were unable to get their own.
- One additional topic of interest was raised while speaking about fishing and the use of wa‘a (canoes). Kupuna Pōhaku took us to meet an elder friend, who still had an old wa‘a at Nāhiku, under his home. At the time, the wa‘a, made from the upland forest resources of Ko‘olau-Nāhiku, was thought to be the last surviving wa‘a.



Remains of Old Wa‘a at Nāhiku (May 22, 2002, KPA 3480)

Kūpuna granted their release of the interviews as a part of the final day of recording.

Group: [discussing contemporary usage of 'okina and kahakō]

LL: ...I don't have to pay attention to this.

KM: No, you don't need to... No ka mea he kupuna 'oe, ua a'o 'oe mai kou wā li'ili'i, a lohe 'oe i ka leo o kou po'e mākuā, nā kūpuna...

LL: You know, I'm kind of careful now because you know my pronunciation, some time when I look in the dictionary oh the accent is different.

KM: Just like you said kūkū, your papa said "Nu'a" not "Nānu'a."

LL: Uh-hmm, Nu'alele.

KM: 'Ae. E like Honomanu, a i 'ole Honomanū; 'ōlelo mai nā po'e o kēlā wahi...

LL: The locality.

KM: Yeah, the locality, ko lakou kuleana kēlā. A kēia mau mea i hana 'ia na tūtū Kawena, no ka preservation no ho'i, o kona mea i maopopo ai, ka pūana.

LL: 'Ae. I love her book, she is my...I'll state my differences according to her. Because I feel at the time that she was doing these things she was the authority.

KM: 'Ae.

LL: She was the authority. Others who were... ...I loved her because she did it with love, you know. And if I have anything before, I would call Ellie [Willamson] — Ka mea, ka mea, ka mea... Okay.

KM: Uh-hmm. These marks were only made to help those who were not native speakers.

LL: Yes.

KM: That's all.

LL: Because ours was all oral.

KM: 'Ae, mai kāhi piko a kāhi piko.

LL: But you know over here our people were sometimes careless in their oral speaking. I mean orally, hapa, and they didn't have the little finesse. You know, for me it's for my learning. I take things for my learning, and then you want to make a happy medium, that's fine. You agree with that?

KM: Pololei 'oe. Ku no 'oe ma ka 'īpuka o kou hale iho.

LL: Okay, okay.

KM: You're standing at the door of your own house.

LL: Like 'a'ole, 'a'ale, you know.

KM: That's right and is one right or wrong?

LL: And then ma'ona. But I don't see ma'ana there's no ma'ana. I check all the books, there's no ma'ana. So I know it's ma'ona...

KM: Mahalo, kūkū. Aloha nui nō, mahalo iā 'oe uncle. Mahalo iā 'olua no kēia ho'okipa 'ana mai.

- LL: O, kou hale kēia, ko 'olua hale kēia. Hele mai. A'ole ho'opau ke kālā i waho...
- KM: Mahalo nui! Kūkū, hiki paha iā 'oe ke wehe mai kou inoa piha, me kou lā a makahiki i hānau, a i hea...?
- LL: Okay. Hānau 'ia wau i Wailua nui, Ke'anae, Maui...
[A friend arrives – recorder off... recorder back on, as tūtū describes a kūō or uwē helu she observed when she was a child.]
- LL: ...She comes over there to the gate and then the gate to the steps, and tūtū Ka'aihue had a high steps to her house. And so it got louder and louder and louder as she proceeded up. And then when she came, and when she got to the body she went, she kisses it. She went, "Oh this head, I've always had...I've had the pleasure of ka mea, ka mea; your eyes and your nose that... Oh, you always took care of me, with sweet kisses, or something like that. That's the intent of what the story related.
- KM: 'Ae, uwē helu.
- LL: And your mouth... She kept on going and when came over there [gesturing to the ma'i] you know instead of quiet, no she blast the kinds of things out [laughing]. And the wife sitting there!
- Group: [laughing]
- LL: She took the liberty of showing not only you, I think, I enjoyed myself too [chuckling]. I'll never forget that story. But, I'm not going do that when my turn... [laughing]
- Group: [laughing]
- KM: But that's how, uwē helu or kūō. Yeah, they recount each memory.
- LL: Yeah, kūō. And then when my father died, my father was on view, my tūtū that died later in the 1946 tidal wave, well she was the eldest of the family. She stayed at my father's side and she was crying. When they first come I see the tears and I'm sitting next to her but I'm watching her but plenty times, "Tūtū, I don't see you cry, but afterwards I don't see the tears. She say, "Kulikuli" [chuckles]...
- Group: [Recorder off, and back on – *Tūtū explains why she points out mile markers along the road – they are a way of pointing out storied places on the landscape.*]
- LL: ...My dad was good with lā'au lapa'au. There's a woman who was the first Mrs. Cheong Cheong, down there (Wailua nui). She was born in Kaupō, she was a Smith girl. One of the oldest and she was the head of housekeeping for Queen's Hospital for many long years until she retired. She told me when she found out who I was, she said, "I want you to know that it was your father who saved my son's life, and he's still living." She said, "The doctor said, 'There was no hope take him home.'" And I did, but I went to find anybody who could help and your father did. I said, "Oh, what was the medicine?" I knew my dad knew Hawaiian medicine and so she said, "You won't believe it, from the ocean." I said, "What?" "From the ocean." She said, "It's some kind rock in the ocean." And I found out, I asked my brother, he said, "Yeah, dad would go to the ocean to get some kind of coral, he would go on the canoe." And I said, "Coral?" "No, dad would mash it all up [gestures pounding the coral], and mix it with... I said, "Then that thing going cut all your guts out," I told him [chuckling]. "No, she said, that was the medication that saved him." And I met the boy. He was old you know. And I know I can tell this story because I met... The mother told me, and I met the boy.

KM: Yes.

LL: Whether he's still living now I don't know and I don't know if aunty is still living too. But, aunty Mary's sister.

KM: Yes, yes.

LL: It's her sister the mother of this boy.

KM: Oh.

LL: And I think the boy's name was Apana or something like that, that's the name of the boy. You ask aunty Mary Smith. Because was her sister. She was the head of Queen's Hospital, housekeeping. Many long years. I loved that aunty. She used to live next to the Hongwanji Church on the old Fort Street... So many years, I poina, poina, poina.

KM: A'ole, mahalo. Hau'oli kēia hui 'ana! Kūkū, ua ho'omaka 'oe, ua wehe mai 'oe kou lā, makahiki...

LL: Okay. Hānau 'ia wau i Wailua nui, Ke'anae, moku o Maui.

KM: 'Ae.

LL: I ka mahina, Dekemapa 'ekāhi, makahiki, ho'okāhi kaukani eīwa haneli iwakalua kumakāhi.

KM: O pōmaika'i nō, aloha!

LL: Mea mai ku'u makuahine ia'u, "Akamai wau, hānau 'oe ka mahina hope, akā na'e, ka lā mua." [chuckles]

KM: 'Ae, maika'i.

LL: O ko'u makuakāne, 'o Sam Kalani Kanamu. Ku'u makuahine o Pūnohu Lintai, a male 'oia iā Sam Kanamu.

KM: He hapa Hawai'i kou makuahine?

LL: 'Ae. Male ku'u kupunawahine, i ka Pākē piha. Ko'u kupuna wahine, ka mama o ko'u mama, Pūnohu, mana'o wau, o Ka'iu, ka inoa.

KM: Ka'iu?

LL: Ka'iu. No ka mea kapa 'ia ku'u kaikaina, 'o Ka'iu kona inoa. A inā pololei ku'u mana'o, ho'okāhi manawa, mea mai ku'u mama, kapa 'ia kēlā inoa no kona makuahine. But you know [shaking her head]...

KM: A ka inoa o kou papa, Kanamu, no hea mai 'oia?

LL: Hānau 'ia 'oia i Nāhiku. Dad, hele 'oe ki'i the genealogy.

PL: [gets genealogical records]

LL: [looking at genealogy] This is on Pōhaku's side, but I got me over here.

KM: I see.

LL: To show, so nānā mai 'oe. These are my mo'opuna kuakāhi...

KM: Great grandchildren, okay. So this comes up here.

LL: There are twenty-two generations here. So nānā mai 'oe, you look.

KM: Okay, so Sam Kalani Kanamu male iā Pūnohu Lintai, a hānau mai 'oukou...

LL: I know me and my sister Leialoha, where is she. [looking at genealogical chart] We were legally adopted by Ka'ilipalauli no Pe'ahi. Well actually, 'Ulupalakua I think because he was the head cowboy for Ulupalakua Ranch, I think.

KM: And Ka'ilipalauli?

LL: Yeah, Ka'ilipalauli.

KM: 'Akāhi no wau i lohe i kēlā inoa.

LL: Nice man, Levi Ka'ilipalauli.

KM: Oh. Hana 'oia i ka paniolo?

LL: Yeah, he was a very half-pint of a person, but he was the head cowboy.

KM: Pehea 'oe i ho'i mai i Hāna me Wahihākō? E 'olu'olu 'oe, wehe mai i kou mo'olelo.

LL: From Wailua nui... Ho'okāhi mahina, na ku'u makuakāne me ho'okāhi makuakāne hoahānau i hoe mai i ka wa'a, mai ka palena pau o ke alanui o Wailua nui i Nāhiku. I ka 'uwapo... [chuckles] Kēlā manawa o ka 'uwapo me ka donkey i luna o ka pōhaku nui i loko o ke kai. Ku ka moku i waho a me ka moku li'ili'i, hoe mai lākou i loko me nā ukana. Well. Ma kēlā wahi, pae lāua i luna o ka pa'a lā, a hele ku'u makuakāne hānai i ki'i ia'u, a mea mai ku'u makuahine, ho'omaka e ho'ohēlele'i...a very, very light rain she said. When the canoe approached. And she was so happy. She's blind but this is all being told by my father and sister oh, "Here's the canoe coming and so forth," like that. And then, "Oh mama, it's going to rain." Kikilihune, kikilihune.

And then my father went to get me, and brought me to the car and they held me in their arms. Everybody took turns held me, my two sisters above me and mama. And they brought me home to Hāna and here I was raised until I male iā Pōhaku.

KM: 'Ae. Ua hānau oe i...?

LL: Wailua nui.

KM: Now, e kala mai, 'oia ka 'āina o kou po'e kūpuna?

LL: Kekāhi. But see o Kau'ihou [looking at a regional map], i hea 'oia? Some place over here, Kuhelepo... He had 'āina in Nāhiku, but ua ku'ai 'ia na ka haole i kēia manawa. I have a cousin Saguini. He's not in this new one [genealogical chart], but I have him in my old one that my...I got this in my 61st wedding anniversary.

KM: Beautiful.

LL: Is this nice you like it?

KM/OM: Yes.

KM: And I see your mo'okū'auhau...This is...?

LL: This is parent, child, parent, child no more siblings.

KM: And this is ma ka 'ao'ao o... ?

LL: This is Pōhaku.

KM: 'Ae, so his line coming up to Kiha-a-Pi'ilani.

LL: Actually, I only come till here, but yeah, I come up too.

KM: Yeah, very interesting. Keli'iokaloa, and this is Līloa, 'Umi mā.

LL: But you know, when I see other people and they get different names over here and I say well, because they always had other wives, yeah.

KM: 'Ae, that's right yes, yes. But you see here look Līloa, 'Akāhiakuleana.

LL: Is this correct?

KM: Pololei 'oe! From Līloa and come down to 'Umi, a male 'oia iā Pi'ikea, kaikuahine a Kiha-a-Pi'ilani.

LL: Is that so?

KM: Pololei. A Onaona, kupu mai 'oia mai kēia mo'okū'auhau.

LL: 'Oia?

KM: Kekāhi o na keiki i kapu 'ia na 'Umi-a-Līloa me Pi'ikea, Lā'ie-lohelohe me Lā'ie-i-kawai. A 'oia kona mo'okū'auhau, pili me kēia.

LL: Okay, okay [uwē 'ana]

OM: Mahalo tūtū.

KM: Aloha mai. Hau'oli no kēia hui 'ana.

LL: [uwē 'ana] O ke aloha o ke Akua a hui pū kākou... Mahalo—o... No 'olua ka hale i ka manawa a pau. Hele mai, hele mai.

KM: Mahalo kūkū.

LL: Inā a'ole wau ma ka hale, a'ole pilikia. [uwē 'ana].

KM: A'ole makemake wau e ho'oluhi iā 'oe.

LL: Oh no, no. Hau'oli wau i kēia hui 'ana... You know somebody wanted to see this [genealogical chart], so I show. She looked at this and she said, she don't see any familiar names...

KM: Pili, 'oia ke 'ano o ka Hawai'i, ho'okāhi no 'ohana.

LL: I don't mind sharing, I never share this with anybody but I don't mind, the reason why I want to share it with you two, because your work is... I want to help you know, your heart is good and you know (uwē 'ana) I'm so happy, I'm so happy.

PL: [joins us again]

LL: Okay from over here is the difference because of... This is what I have, what is above here I don't know but this is my uncle David. And I have some more that showed me her relationship over there. There is some more with the name Sam Pupuhi.

KM: 'Ae.

LL: Pupuhi. And he lives here and I knew that tūtū, but related to Pōhaku see. And he always wore a red malo when he'd go fishing, you know. And I used to say, "Oh that tūtū," and then my father said, "Don't talk like that, that's your old, old tūtū's, that's the way they were."

KM: Beautiful.

LL: Yeah, so this is...

KM: Mea waiwai loa!

LL: You know how make copies of this?

KM: I do, but kūkū I don't want to maha'oi your...

LL: No, you no maha'oi, she is 'ohana.

KM: Yes. [Speaking to Uncle] We were finding out how you folks connect.

LL: Yeah, daddy we know.

KM: Because under the Umi-a-Liloa, Pi'ikea who was with Kiha-a-Pi'ilani, two of their children are the namesakes of her kūpuna Lā'ieikawai, Lā'ielohelohe, hānau i Kona. But then ho'i mai. Her kūkū one of her grand-aunts still carry the name.

PL: Oh.

OM: It comes together.

KM: In fact, Kaloli'i Kapukui, tūtū Kawena's husband, his sister was Lillian Lā'ielohelohe, and that is Onaona's kupuna, how it came down.

LL: Oh, so close yeah.

KM: Inoa kūpuna you know hā'awi mai na kūpuna mai a ho'omau.

LL: Yeah, that's why I want my children to carry the name because my children's part of me so I want them... to take the Miki side. My boy that passed away, he was born on my adopted father's birthday, but he always said never name a child after him.

OM/KM: Hmm.

LL: And then I asked my mama, my mama say, "The kūpuna always say they didn't want anybody ki'o on his ūhā."

KM: Ūhā kapu.

LL: Yeah. And so plenty people wanted to name their children, even his cousin, the uncle and aunty wanted to name one of their child after my father. And said "Hele ki'i inoa kūpuna." He always tell them "Hele ki'i inoa kūpuna." And his name was Kapuhi, Thomas Kapuhi Wahihākō. And everybody, "Oh Kapuhi what a name."

KM: Wahihākō?

LL: Wahihākō.

KM: A no Hāna 'oia?

LL: Yeah. According to this hākō, I show you there's two meanings [looking in dictionary] I don't see "kupoupou." Hākō. Me, I shame show my book to people because...

KM: No, it's well used.

LL: Hākō, dignified, noble, honorable.

KM: 'Ae.

LL: And the other one is hākō, to carve out a pathway as a passage through coral or as a water course. I don't know which one.

KM: Yeah, both of them have good meaning like wahi hākō, maybe where they went open up.

LL: Yeah.

KM: Or like you said a place that is dignified, respected you know.

LL: Yeah.

KM: A ka pūana o hākō, not hako?

LL: Yesh, I say hākō.

KM: 'Oia kāu mea i ho'omana'o?

LL: Yes, Wahihākō.

KM: Beautiful. And you hānau i Wailua?

LL: 'Ae.

KM: At this place you said, your hale...?

LL: Okay, ko'u makuahine i kēlā manawa, e ho'omaka 'ana ke 'eha'eha 'ana o ka hānau. And then hānau wau hola 'ekāhi o ka wana'ao. 'O ka'u i 'ike i ka pepa palapala ola.

KM: 'Ae.

LL: Board of Health.

KM: A ka wahi i Wailua, he hale...?

LL: No, he wahi homestead kēlā. A he hale hana 'ia me ka lau o ka lauhala. Akā na'e, the [thinking] intricate working for anything.

KM: Weaving.

LL: You ask aunty Helen [Nākānelua], because she was young at that time. All I know it was something nice, nice. And both my parents did it. And the old folks used to say was nice. But the young people say "they were poor people." And I said, "Yes, they were poor people." "Yeah, they had lauhala house." I say, "That's right they had lauhala house." But, the insinuation was...but that's alright... I used to feel funny before, but now I grow older yeah, that's nothing. To me everybody was poor.

KM: That's right.

LL: But they were lesser with the things of owning anything but the land that they had you know.

KM: Or, they were more smart because they knew how to do this old thing yeah. And the lauhala house lawa. You said it was a high peaked roof?

LL: It was kind of high. Well [chuckling], you know I was small.

KM: You were small.

LL: So anything like that was high to me [chuckles]. You ask aunty Helen I think she would be a better one to describe that to you.

KM: Yes.

LL: You know plenty people... Aunty Helen, she's like me, we talk the way... You know, we shoot between the eyes.

KM: That's right, why waste time.

LL: People don't like that. Aunty Helen, I love her, I really love her because ever since I

was small she was always kind to me, she was very kind to me [uwē 'ana].

KM: 'Ae, a a'ole 'oia i maka'u i ka hana!

LL: 'Ae, yeah, yeah. Oh, I admire her, for in her late years and she still going up.

KM: Yeah, to Lākini.

LL: What's that Lākini?

KM: Lākini, her 'āina kalo.

LL: I always forget, I got to write it.

KM: Well, it's in here now [referring to the East Maui Study given to her and uncle].

LL: What does Lākini mean?

KM: Well, we can unuhi...

LL: Literally?

KM: Yes, literally. Lā day, kini, multitudes or many days or much, a multitude of sunshine paha you know.

LL: I think a multitude of everything over there.

KM: Yeah. Ua noi aku wau iā aunty Helena, a'ole 'oia i maopopo i ka mo'olelo, akā 'ōlelo 'oia "Lā, day; kini, multitudes..." But pehea ka mana'o a nā kūpuna, a'ole lākou i a'o mai.

LL: Yeah. That's why, you know, I don't know why yesterday I didn't say what I usually say when they ask me about the inoa. I never want to give definitions for a proper nouns. And I always say that I don't know the intent of the name, of the given name. I said, that was a personal matter.

KM: Yes, you're right.

LL: You know like yesterday, we gave literal meaning that's it but I don't say that's it.

KM: Yes. You qualified it by saying just what you said, "We don't know what their intent was, but if you took this word and this it could mean...this."

LL: Yeah, however we don't say that's it.

KM: Yeah, that's right.

LL: That's up to them to figure out their own. Okay, he'aha hou?

KM: So hānau 'oe i Wailua nui.

LL: 'O Ka'ilipaluli, ko lākou hoaloha paha, o pili paha, a'ole wau 'ike?

KM: 'Ae. So you came first, hānau 'oe?

LL: Yeah. Hānai 'ia wau a nui, i ka makahiki 'umi kūmāiwa kanakolu kūmāono, kū'ai ku'u makuakāne i kēia wahi, a ne'e mākou i ne'i nei. And then male māua i ka 'umi kūmāiwa kanahā kūmākāhi, Pepeluahi, lā iwakalua kūmāhiku... ...In February we married, in June. Pōhaku went to Honolulu because twice we had to do this. And then when he got to Honolulu he worked as a pipe feeder at Bellows Field. He was working there and then when he had couple of paychecks then he sent for me and I rode the boat go down, the *Wai'ale'ale*.

KM: 'Ae.

- LL: There was planes but I think only the people with money did it. But I don't think it was that much. Anyway, I went on *Wai'ale'ale* and I told him I think I'm hāpai because I was getting nauseated. So, he couldn't wait for that gangplank to touch the cement. He hopped on it and ran up to me, I was up at the top of the gangplank. And he grabbed me and he told me, "Thank you, thank you," he was so happy that I was hāpai. I didn't know he was trying every month to ho'opiha me... [chuckling] And he said he used to get angry because I wasn't hāpai...
- Group: [laughing]
- LL: [Shares background of her mother's passing and her return to Maui in 1941; Uncle returned to Maui one week before the bombing of Pearl Harbor, and subsequently went to work for the plantation.]
- When I was hāpai with my third child, is when when we moved back to this house. Fagan bought the place see.
- KM: Over there?
- LL: Yeah. Bought the place and dissolved the plantation.
- KM: This was in about?
- LL: About 1944, 1945, I think. We came home in late '44.
- KM: You folks came home here.
- LL: We came here then he went to work transporting children to Kīpahulu school, he was the driver for the person who had the franchise to do so. He had the contract...
- LL: [describes things she had from her hānai father and 'ohana] ...I had all my tapa beaters, my kauila things and everything. I put it in a trunk, I told his sister to come and get it. Till today we don't know where that trunk went and where everything is... ..Then all my father's stories, his writings, he had all the pana all around here.
- KM: This was papa, Wahihākō?
- LL: Wahihākō yeah. Now, his job was the sheriff?
- LL: Yeah. For two years at one time and then he became judge and tax assessor, two years of each, and then he became again sheriff which from 19-something until he was...so, altogether about seventeen-something years. And you know when he used to be sick, we don't tell he's, sick but the friends come see him, "Oh Tom, we didn't know you were sick." Like flu. Few times that happened, "Oh no, I'm alright it's just that I wasn't strong enough to go to the office." They said, "Oh, we didn't know." "How did you know?" "Oh, we have petition, they want Medeiros to be the..." And Medeiros did that couple of times. But that was... [gestures with hand didn't happen]
- KM: And papa, he passed away in...?
- LL: He passed away in '39, April 26th, something like that... See I had been working off and on for the hospital. There was a big accident in Ke'anae and because of the accident, we were so filled here in Hāna, that the doctor knew me because when I was attending school, they would excuse me from school in the eighth grade, to go with the doctor to meet the district nurse who went to Nāhiku, Kīpahulu, and different places. I would go and help the nurse. I would talk in Hawaiian to them and the Filipino's in Hāna I would speak pigeon. That's why they were all my friends... [Shares a story about caring for the elder man, Antone "Tony" Marciel of Kaupō, and his money hidden at the homestead.]

KM: Let me just ask real quickly...when you married though, you went Pi'ina'au first?

LL: Oh yes, I went Pi'ina'au first. And then when he first went down to Honolulu and worked Bellow's, that's when we left Pi'ina'au. And we raised pigs there, ohi. You know what is ohi? Ohi is a word for pig that never had any litter, you call that ohi.

KM: Ohi.

LL: Beautiful white ohi. The kāne was a small, but a husky looking mountain pig, that was the boar. This ohi, we ho'opiha, and had five babies, and it all became white, one or two had black spots, but the rest and they were just... We fed that ohi with middling those days, you know, and what we had from scraps, and he would cut the greens, and then hānai, you know. She really had healthy babies and we sold it to Harry Pahukoa. And that's the money we had to go O'ahu.

KM: So, uncle's work when you folks married you had gone up, and was Plunkett pau?

LL: No, no. Plunkett lived with us in their own house and we had our own house. And excuse us, we had a yard man [chuckling]. Well, from the old days...

KM: Mauka?

LL: Yeah. There was a big camp there at one time. When I married him there were only three houses left. The yard man had a bigger house than this to live in. And then Plunkett had two homes but they had a breezeway where they covered it and made it into one home. There was a bedroom, bathroom in one section and they had bedroom, bathroom in their section and they had a big lānai, enclosed lānai. He was out on the lānai, our first wedding night was out on the lānai [chuckles]. Glassed in, the old fashioned kind glass in.

KM: Yes. This was mauka what they call Plunkett Spring area now or Pi'ina'au?

LL: Pi'ina'au.

KM: Plunkett Spring area is supposed to be where the camp was.

LL: Oh, okay that's where our lēkō was.

KM: Where your lēkō was, oh.

LL: And that waterfall that you look up is Kānoa [or Kanō].

KM: 'Ae.

LL: That's the name of that waterfall, and then he would go with the rope, lasso the rock and then go across the wild, raging of the stream. And then climb up, you know. Climb on the side. Dangerous, but I wait for him to see the water being sluiced you know.

KM: Yes. So he was, uncle's job was?

LL: To maintain the trails and to...I would go work with him. Maintain the trails and reading of the water gauges.

KM: So how high and what, the flow?

LL: Yeah, right. He did that every five a.m. and five p.m.

KM: Wow!

LL: So we couldn't go anyplace, if we wanted to go we had to go after five p.m. or if we go to the doctor, it's after five a.m. you know.

KM: Yes. Were you folks... ..was there vehicle access or did you ride horse at that time?

LL: No, no he had a car. And that car, when he came down to the Government road, to the arboretum that's the road, he always wiped it down...

KM: ...Earlier, you were sharing before that like papa when he was the sheriff, deputy sheriff, your folks house?

LL: I would always be in the car.

KM: Yeah, you would go you were his "bag boy."

LL: Yeah, I was. Oh the manini and the uhu.

KM: Yes.

LL: And we met... One time before we moved up to this house, not too long before then, he went where the mouth of Waikaloa stream goes down. I know he saw something so he ho'omākaukau his 'upena and then he threw. I was so shocked when he came up, that 'upena was so full with moi. I never saw moi, big and wide, that was in that net, sixty-eight moi [gestures size].

KM: More than a foot long this moi.

LL: This is my father's style, and I still do it today. When I know I have more than we can have and eat, I share with my neighbors. We fed, he always told me never forget the widows and the fatherless. He always said you do that and he did it. But my father would share, Mrs. Cooper, Akana's...all the Akana's over here, four houses, and then Mrs. Jacob. And then over here is another tūtū. And all these other tūtū about three, four houses. So how many? Mrs. Cooper, Ben Akana, Joe Akana, Grandma Akana, Jacob, tūtū Pane, then come tūtū what's her name... [thinking] And then had this other tūtū and then come this and then us, nine people. Always, when we had, we always saw them. And then if we stop right here the next time you go we know we going start from over there and then count. That's how I was brought up.

KM: Hā'awi aloha.

LL: Yes.

KM: Always share... So you folks would go out holoholo lawai'a?

LL: Yeah. And I learned to ku'i 'ōpihi at Nu'alele, you know the 'āmokumoku down there. He taught me how to ku'i the 'ōpihi, and then he would go further out to the 'āmokumoku outside, kiola ka 'upena. And I would stay pick up shells and I loved, loved to pick up rocks. [pointing to the case in her living room] These are Pōhaku's. Around the world he picked these.

KM: Beautiful...!

LL: [showing a photo] This is John Plunkett's wife. Pōhaku's first cousin. Three first cousins were raised together by the kūpuna. And they all knew him [Pōhaku] as their brother....

KM: Wonderful! There are many things that we should talk about.

LL: Okay.

KM: What I'm going to ask is...

LL: I taking all your time.

KM: No, no we're taking your time.

LL: No.

KM: Mahalo nui. I'm going to leave this little bit of maps, 'cause uncle, you hānau, Nāhiku?

PL: Huelo.

KM: Huelo, but then you came...

PL: Nāhiku.

KM: Nāhiku and live there. I have a Nāhiku Homestead map, several other maps here...
...We are very interested in your story about the old fishpond your family had.

LL: Yes.

KM: And about the 'uala, the māla 'ai all growing. Heaha ka inoa o kēlā mau 'uala?

LL: Yes, yes. We had banana, we had 'uala, we had 'umeke, we had squash, we had onion.

KM: Yes, you were saying pū, pala'ai, mai'a.

LL: Pū, mai'a. Yeah we had all that down there.

KM: And the fishpond you folks were still using it?

LL: Yes.

KM: When you were young? Your kūkū mā?

LL: Yeah, that was our weke intake, there.

KM: 'Ae so that was a good weke pond.

LL: Yeah.

KM: The big pond?

LL: That was weke.

KM: Is that Haneo'o?

LL: Well, I didn't really know, but I think it's Kumaka.

KM: Kumaka oh.

LL: I think so, but I cannot tell you for sure. But there are the two ponds there, then Kumaka is the one we have.

KM: Because the little one.

LL: But we always called it the Haneo'o Fishpond during my time.

KM: 'Ae.

LL: You know the old folks hid a lot from us. They never talk too much about that.

KM: Yes. They taught you important things, but there were things I guess like they felt.

LL: Yeah, they didn't want people to know, I think.

KM: Yeah. And this pond, kuapā?

LL: Was high but when high tide it just barely covered.

KM: I see.

LL: But it was once destroyed, it was once higher before I saw it at the height it was. And then this last tidal wave of '46, April 1st, then it is as it is today.

KM: Yes I see. Up till that time you were still using two mākāhā at that pond you said. One on this side?

LL: Actually more on the one open ocean, the open ocean. I would see tūtū Pa'ahao Kanaka'ole, he was married to my tūtū Keahi. And tūtū Keahi, was my father's aunty, you know. But see, every time when I ask, "Oh how this tūtū...?" "Tsa, nīele! Kulikuli!" And so I never knew the relationship.

KM: The pili. So, tūtū Pa'ahao mā, they would go out, and this was a weke fishery for them.

LL: Only tūtū Pa'ahao, tūtū Keahi was very old, but a very sedate looking Hawaiian, very. And they had a store, but pau the store.

KM: 'Ae, by Pahuwai's place or little further over?

LL: No, no beyond where we parked. A little beyond where we parked on the mauka side. They had a nice home, nice home. Well, like lānai over there, there was a room a door over there, that was their store. One day we went, I didn't know that was a store, because it wasn't a store when I was growing up. Well, mama, my sister Sara and the tūtū's were all in the kitchen talking. I went outside, I look around, look around, I open the door, eh the door open. I look, I look oh plenty things inside here. So I went nīele, I open...candy, chocolate candy!

KM: 'Auwē!

LL: Plenty chocolate candy. So what did I do, I eat it. And so they said "Ai hea o Leimamo? Leimamo, ai hea aku nei 'oe?" I don't answer because I'm caught in there, so I come outside.

Group: [laughing]

LL: ...Anyway, Papa and Mama taught me how to mix poi. And I used to pound poi. We used to buy the taro come home kupa, my father but I would ku'i the 'ai that what you call board is gone was made of 'ulu.

KM: Poepoe?

LL: Round, poepoe. And that 'ulu tree was kind of big, yeah daddy that board. It had foot you know, it had round not...

KM: Knob, 'ōpu'u.

LL: 'Ano 'ōpu'u, four

KM: 'Ae.

LL: Oh, the leverage of it was terrific. So, I used to pound poi, and my mama would kō that poi. My father would kupele, so I learned. I did it. There was another aunty, they had long board so she and I she pound over there with her big ōpū me with my big ōpū, we both pounding poi, you know. Because she's helping her husband, the husband is busy at work and when he come back she has something else she wants him to do. So both of us pounding the poi going...I knew that. I did it by weeks, every week, every week we cook. We did buy, but my father would lease patches in Ke'anae, and then when it's ready to huki. Then me, and if we have a prisoner, we

take a prisoner with us and I would go inside there hehihehi and then pull. I really had a good, good, nice life when I was young. There was something else I wanted to say about that poi. Mama taught me, and she did it so neat, take the poi out of the bag, going mix, ho'owali. Now her ritual of mixing poi is only wetting the hand, and kupele that poi. The poi was 'ono, 'ono. Nowadays I see my friends they put water in the bag and they squeeze, squeeze. But when you do that old style to the poi, the poi is 'ono. I don't know how else to say it.

KM: Yes. You had also said even when you were young you still used hue or 'umeke.

LL: Well that's me and my mama. My mama loved to eat from the 'umeke. But then my father would tell her, we have bowls now eat from the bowl. But she and I we ate from the 'umeke until that 'umeke puka.

KM: And you said was momona, you cannot describe the taste.

LL: I cannot, it's a different taste, and I think it's because of the 'umeke, you know.

KM: 'Ae.

LL: And I love sweet potato because where she was brought up, sweet potato was the poi for her.

KM: Where was she brought up?

LL: Ka'ū.

KM: Out here?

LL: I think where aunty was?

KM: Wai'ōhinu side?

LL: Wai'ōhinu Nā'ālehu and Pāhala around that area I think. See, If I paid more attention to their stories, alright. But I know those names were mentioned. And so okay, and only wet [gestures dipping the hand in water and folding the poi down in four corners, while mixing it]. Kō this.

KM: One push down come out, miki.

LL: One, two push and then this side go, she would wet, this side go and then this. The four corners.

KM: Yes.

LL: When she put in the 'umeke it's already, it's the last process.

KM: The finished product?

LL: Yeah, when you going to eat it.

KM: Oh.

LL: We always had kelamania, five gallon with poi in it. And so when people come... My sister, by nine o'clock our house is all clean, the washing is on the line and all that kind jazz, you know [laughing]. And then hohoa on the rock. I had my washing stone out here, but somebody took it.

KM: Aloha.

LL: I told the people I said, keep that rock I don't want it taken. I've never seen a rock like that, it was like this [gestures with hands] and little wide and up here had one two

small little puka's and so I could always identify that. And then hohoa, sometimes I puka the clothes.

KM: The hohoa too strong.

LL: Yeah, because too hard and I don't have enough padding under. But I learned. So all those things I did. You know I must say heavenly Father really took care of me, because that's all I can explain... ..I'll show you where our property.

LL: Oh, no more the homestead?

KM: No. Which homestead, Nāhiku or?

LL: Nāhiku.

KM: Oh yes, this is yes. [opening up map]

LL: You know Pōhaku, when we got married and we made this place...where's the Government road?

KM: That's what I'm looking, well the mauka road here. Here's the landing, Nāhiku landing here.

LL: Okay, up here... [looking at Register Map No. 2469] ...[tūtū goes to look for something]

KM: Okay uncle, you went to the school out here at Nāhiku?

PL: Nāhiku, yes.

KM: Nāhiku school lot is over here, the church lot, wait let me see yeah here the old school lot is this lot here. By the landing, not far from the landing right?

PL: Yes.

KM: Were you further out towards Hāna?

PL: Yes.

KM: Oh.

PL: I used to walk to school [chuckles].

KM: Wow! What 'āina were you at, Ka'elekū?

PL: No, Nāhiku, lower Nāhiku.

KM: Here's Kea'a, Kea'aiki, Pu'umaile, Heleleikeoho, 'Ula'ino.

PL: 'Ula'ino.

KM: You folks were by there?

PL: No.

KM: You were near the landing?

PL: Yes, near to the landing.

KM: Okay, it should be here.

PL: Should be there, yeah.

KM: This map is 1897.

PL: [chuckles] Oh, 1897.

KM: It may... I was trying to see... You know like, I don't know this is Kalawai'a's 'āina, the old school lot, the church lot.

PL: Protestant church.

KM: That's right this is the Kalawina church.

PL: Inside here someplace.

KM: Kauluwena, Kamakapua'a gulch.

LL: [joins group] Nānā what?

KM: We were just trying to see if we could figure out where...

PL: Nāhiku.

KM: Here's the school that uncle went to.

LL: Oh, we way up here.

KM: How far, what 'āina?

LL: This is the Hāna side?

KM: Yes, this is Hana side out here, Honomā'ele is here.

LL: Okay.

KM: Ma'ino.

LL: Yeah, Ma'ino.

KM: Kūhiwa.

LL: No, no this is on the makai side.

KM: Yeah, this is the ocean side here.

LL: Yeah.

KM: Here's the old the Government road mauka.

LL: Oh, we up here then.

KM: Oh, oh.

LL: This is the mauka road?

KM: Yes, this is the mauka road here.

LL: Okay. Now where do you go down? Look for Makapipi.

KM: Okay.

LL: Makapipi should come in line with Piko'ula.

KM: Let me just see.

LL: 'Ōpiko'ula.

KM: Ma'ane'i.

LL: Should be up around here someplace.

KM: Okay.

LL: If I knew the grant number... You find Bordner. Can you find Bordner.

KM: Oh, you know the thing that happened is that this map is 1897 so may have been.

LL: Oh.

KM: Here's John Kapu.

LL: Oh, here's Makapipi.

KM: Yeah, there's Makapipi right there. Here's Holoua, Ka'akuamoku these are old grants.

LL: This would be the old folks over here. Wait, wait, wait Makapipi. Let me look over here...where is Makapipi now? [chuckles]

KM: Right here.

LL: Okay where's the old road. Here's the road.

KM: Here's the old road.

LL: Okay.

KM: Comes around.

LL: Oh here we are. Right here, we come over here. Now his mother had eight acres.

KM: Oh, here's an eight acre parcel right here.

LL: Okay there's eight acres. Here this was tūtū Nohoanu's place. Here was his mother.

KM: Were you near the gulch?

LL: No, no we right here. You come here now this is eight acres. This was our eight acres.

KM: Okay.

LL: This is us.

KM: Homestead Lot number oh they're given alphabets here this is "S" it says.

LL: Yeah.

KM: I'll try and find the map for this, it says it has Register Map 2429 that shows these lots.

LL: Okay, this is our eight acres and then we only kept this half, the other small map would have the little goody, goodies over here. And then we only have one acre left. She gave one acre for each of her children, she had six children and one acre for her and kept one acre for us. Everybody had one acre, but she sold these eight acres for \$1200 in 1952. And the people never paid her cold cash, only bits by bits by bits.

That's my uncle who made the genealogy. So when the husband died. When John Plunkett died, he left her with some debts that's why she sold. And then I feel so bad because now the son of that uncle who made the genealogy owns it. I really want to go buy another acre from him because I can build two houses on it because it's only one acre...and so we were going to divide that for my daughter. But I always told her your college education was your inheritance. But, he said, "no, no between her and the boy you know." Now he can tell no, no because it's his you know, but all mine's already all gone [chuckles]...

KM: You got to have magnifying glass. But by and by you look at this there's some very interesting place names. And you'll see in these stories that we translated here [in

the East Maui Study]. There are many places where the place names actually get mo'olelo you know.

LL: Mossman oh William Mossman...oh, he had plenty.

KM: Yeah, these were big grants 'cause you see right at the time they were dividing it into homestead a few of the big people under Alexander & Baldwin them were trying to get.

LL: All these things.

KM: ...The 'āina because they wanted the water for sugar.

LL: The Rubber Plantation was where? All over here.

KM: That's what I understand, Nāhiku in fact...

LL: Here's EMI.

KM: Yeah, for Pogue.

LL: Where's the landing? I want to know who owns this piece. You know the landing.

KM: We look at the bigger map by and by.

LL: I like this piece around here. I know Kau'ihou owned up here, they call this place Haitā. Yeah, daddy. Haitā and one more name.

PL: Pāpipi.

LL: Yeah, Pāpipi.

KM: I see a name in this old grant Hināu or Hina'u I think but I'll get another, I'll get a bigger map okay.

LL: Yeah. See if you find something with Haitā. Because they pronounce it with a "T" I don't know how the maps now but up until the old folks who left there I still here them say Haitā. But Piko'ula.

KM: 'Ōpiko'ula comes back.

LL: Piko'ula down this side. 'Ōpiko'ula I see it. The Kau'ihou had it, my tūtū had property in here. Now this thing is all owned by one haole.

KM: See it was divided into grants but see there's an old grant land here to Kalawai'a and his number. And then like here is Pa'akuku these numbers are around 1860-ish when these lands were given here.

LL: They moved down I think around 1917.

KM: That's when the homesteads were coming.

PL: Yeah.

KM: They were being formalized.

LL: Okay, around there. And they sold property up that area for one thousand dollars. That came out of my aunty's mouth and that's how she went and she went to normal school, and she was the vice principal of Ben Parker until she retired. She was a Mrs. Davis, divorced and became a Mrs. Seit. So she's still a Mrs. Seit. She's 99, yeah daddy? February we went to see, but ua pau ka no'ono'o maika'i. I just saw what it was of her, just a skeleton. She's our oldest living relative that I know of on the Kau'ihou side. She's the only one that I know.

KM: I'm sure that that Kau'ihou, and the other name I've seen the Māhele records— maybe Wailua nui side or something... [recorder off – end of interview].

**Kupuna Leimamo and Pōhaku Miki Lee
Field Interview at Nāhiku and Waikaloa, Maui
May 21, 2002 with Kepā Maly**

KM: Eia mākou i ka awa kū moku o Nāhiku?

LL: Nāhiku. Hapalua hola 'ekāhi o ka 'auinalā. Ai mākou ke kū nei, nānā nei iā Wailua, ma mua o mākou. 'Ike 'oe kēlā wahi 'ano pālahalaha?

KM: 'Ae.

LL: O Waiohue kēlā. Eia o Hanawī.

KM: Kēlā kahawai?

LL: 'Ae. O Hanawī kēia.

KM: Kou kupuna, ua hele 'oia lawai'a i kai nei?

LL: I ka pō.

KM: He'aha kāna i'a?

PL: Kawele'ā, 'ū'ū.

LL: A ho'i mai, 'aumoe kēia. Hōkio mai, hōkio 'ana 'ala ka wahine a me ka mo'opuna, 'oia ka'u kāne Charles Pōhaku Lee. Hele mai me ka lona.

KM: No ka wa'a?

PL: 'Ae.

LL: Hele mai, ho'i mai 'oia iāia nei me ke kupuna wahine, kupuna kāne, hō'ili ka wa'a. Ho'okomo ma lalo o ka hau, a ho'i me ka i'a o ka pō. A lawa wahi 'ai 'ana no he mau lā. Kaula'i kekāhi o ka po'e i'a.

KM: I kou wā li'ilil'i, ua 'ohi 'oukou i ka pa'akai mai kēia lae?

PL: A'ole.

KM: No hea mai ka pa'akai?

PL: Kū'ai [chuckling].

LL: A a'ole nui ka poho kāheka...

Group: [Discussing various points on Register Map of Nāhiku – see earlier interview narratives.]

LL: Pāpihā is right there [pointing a short distance along the shore from the landing], he wahi 'āhole kēlā, pana 'āhole. Hele 'oe maha'i o ka 'āina a kau i luna.

KM: He ana kēlā wahi?

LL: 'Ano ana, a'ole i holo i loko loa. Oh Kuhelepō [Lot E], that is my kupuna, my great grandfather. His daughter Kamaka, married Kanamu, and had only one child, which was my father. And Kalawai'a, Kaha'ōpihi...my goodness, these are all my family. Manono Kekuanui, that must be his family.

KM: So Grant 11080 no Nancy Pohaku Miki.

LL: And this is mama Kamala's lot, right across from Bordner...

KM: Lot Q... ...And right above the landing here is Kalohelau.

LL: Hinau is Pōhaku's grandmother, Kamala's mother's name, Hinau.

KM: This Grant No. 2654, is old, around 1860.

LL: Hmm.

PL: Here, kū ka moku ma'ane'i.

LL: And they used to have a donkey, over here.

PL: A crane for supplies.

LL: We used to go out there to get po'opa'a. Oh, we used to come home with fish from over there. And then he would dive around here. We have to go, cannot stay for the evening, so he would dive, get the fish, go home. Give mama some, and then we'd go home with ours. We had very humble beginnings, still humble.

KM: Akā, nui ke aloha!

LL: Yes, yes. And you know us kamali'i, we go ku'i 'ōpihi ma'ane'i. Ku'i, ku'i, and mama Kekapa, follow us, here bag more full than ours. [chuckling]

KM: A ka wahi a papa hele i 'ō i ka uhu?

LL: Aia ma ka pali.

KM: Kupaianaha kēlā 'ano lawai'a 'ana?

LL: 'Ae. And everybody, the old folks, they said, "Yes, Pōhaku did that." Everybody knew him to use harpoon. My husband really had a nice upbringing by his grandparents.

KM: Yes...

LL: And then akule, komo mai ka akule, hele mai ka po'e ho'opuni akule, kau i luna o ka wa'apā a ho'i mai.

KM: Aloha.

LL: Inā make ke kai, hele ku'i 'ōpihi makaiuli, the green one.

KM: 'Ae.

LL: And the other one that we like from the 'āmokumoku, hele a mānonoa, lelo ka... [thinking] kō'ele. Thick 'ōpihi. 'Ono, kāmūmumu ka 'ōpihi i loko o ka waha [chuckling].

KM: [chuckling]...

Group: [Visited with kupuna Helen 'Alani-Pūhā-Kuoha; 94 years old in June.]

KM: Pehea i ko 'olua wā li'ili'i, ua hele paha kekāhi po'e a kanu i ka 'awa?

PL: 'Ae, hele a inu ka 'awa.

LL: I Kānoa, kanu lākou i ka 'awa. 'Awa 'ele'ele?

PL: 'Ae.

KM: He 'awa hiwa?

LL: 'Ae.

KM: Na lākou e kanu a hele a 'ohi, a inu 'awa i kekāhi manawa?

PL: A'ole lākou kanu, hele 'ohi wale no.

LL: Ulu hewahewa.

KM: 'Ae...

Group: [Driving mauka and towards Hāna Village; discussing various streams and sites. Arrive at Waikalua shore line and discuss traditions of Hāna Bay.]

KM: E kala mai, e 'olu'olu 'oe, e wehe mai 'oe i ka mo'olelo e pili 'ana kēia nalu.

LL: Na Kilinahe Kaleo, mana'o wau kana'ono a 'oi makahiki i kēlā manawa, mālia paha, kokoke i ka kanahiku paha makahiki. Wala'au mai 'oia ia'u, "Kapa 'ia kēia nalu ma'ane'i, i ka ha'i, when it breaks. I ka ha'i 'ana o kēia, ma kēia 'ao'ao a hele..." [pointing from the Waikalua side towards Ka'uiki]. Kāna 'ōlelo ia'u, "Ua hele mai kekāhi keiki ali'i a me kona po'e e mālama iāia..." Wahi a ka Pelekania, retinue, paha.

KM: 'Ae.

LL: "A 'ike 'oia i kēia nalu e ha'i 'ana. Hoihoi 'oia, mamake 'oia e he'e nalu. Ka papa he'e nalu, ho'olei maha'i o ka wa'a, a ho'omaka 'oia e he'e mai i loko nei. A ke nenea ho'i, akā na'e, ka manawa ana i pi'i ai kona po'o i luna, 'ike 'oia he wahine. A ka inoa o kēia wahine o Popolana. A e kahe 'ana i ka lau'oho. Akā na'e, a'ohe lole, ua hele mai la e 'au'au. Hilahila 'oia i ka 'ike 'ana. Pau kona he'e nalu 'ana, kau hou 'oia i luna o ka wa'a, a holo hou i waho." A 'oia ka pana o kēia wahi.

KM: A kēia ali'i, 'o wai kona inoa?

LL: O Keanini. A kapa 'ia kēia wahi, kāhea 'ia ka nalu o Keanini.

KM: Keanini, 'oia ka inoa o ka wahi he'e nalu?

LL: 'Ae, ana i he'e ai. Mai ka manawa e ho'omaka a hiki i ka manawa e pau ai, 'oia wale no ka he'e 'ana. Ka ha'i 'ana o ka nalu.

KM: Aloha! Hoihoi loa

LL: 'Ae.

KM: Na tūtū Kilinahe Kaleo i ha'i mai ai?

LL: 'Ae.

KM: A ua lohe 'oe i kēia mo'olelo i kou wā 'ōpio?

LL: 'Ae. No ka mea, o Babes Hanchet, ua hele 'oia i ke Kula o Kamehameha. Ho'i mai 'oia, ua ha'i mai 'oia, makemake 'oia i mo'olelo pana, a ua no'ono'o wau, hele wau e lawe iāia i kāhi o kūkū Kilinahe. Ua hele māua a wala'au wau iā Kilinahe, ai no 'oia ke hele nei i ke Kula o Kamehameha a makemake 'oia nei i ho'ihoi i mo'olelo. 'Oia ka noi a ke kumu kula a lākou. Ho'i i ke kula me nā mo'olelo pana. So nāna i 'ōlelo mai iā māua i kēia mo'olelo.

KM: Maika'i! O kēia Kilinahe, he kilo i'a 'oia?

LL: 'Ae, kilo i'a. Hiki 'oia ke pinana mai i ka pu'u o Ka'uiki, i ka piko. No ka mea, a'ole kumu lā'au e like me kēia nei. He ahuwale, a'ole mau kumu lā'au me kēia nei. Ma mua, 'ōneanea pū. Kēia ulu 'ana a kēia ulu paina, ka po'e haole o ka plantation, i lū hua, a ho'omaka e ulu.

KM: 'Auwē! So he 'aha ka hana a tūtū Kilinahe?

LL: He lawai'a.

KM: I ka 1930s kēia?

LL: 'Ae, 1930s.

KM: Ua hele 'oia. Pi'i i uka?

LL: Ever since ku'u wā li'ilii 'oia kāna hana. No ka mea, nui nā hui akule ma'ane'i. Māhele lākou makai nei, nā lā. Pō'akāhi, Pō'alua, kēia hui. Pō'akolu, Pō'ahā, 'oia nei. Pō'alima, Pō'aono, 'oia nei.

KM: A ka Lāpule?

LL: Ho'omaha. Hele 'oia i luna, kāhea mai 'oia, [calling with emphasis] "Ka Akule!" Inā 'ike, ua komo mai ka akule, kona leo hele a hiki ke lohe o Hāna nei. No ka mea, ai luna loa 'oia. A na ka makani paha?

KM: I lawe ka leo.

LL: Lawe ka leo. [calling out] "Akule!" Ō Holo ka po'e i kai. Hele ka po'e kanaka e ki'i i ka wa'a, a kau mai ka 'upena i luna, a ho'omaka e hele mai. A kā kona lima.

KM: E kuhikuhi 'ana iāia?

LL: 'Ae lima 'akau. Kā me ka kawele pa. Inā he kawele pa, ke 'ike. Kekāhi manawa, kawele maoli, a kā mai la ka lima. Kā! Mai kai nei holo nā moku a pau, 'elua, kekāhi manawa 'ekolu wa'a e hele ai. Ho'omaka 'oia ke kā. Kāhi manawa, mana'o kēia po'e i luna o ka wa'a, signaling [chuckling], hō'ailona mai, o kuhihewa! Ho'omaka mai 'oia nei kōkē mai luna [chuckling]. Hiki iā 'oe ke lohe i lalo nei [chuckling].

KM: Kona hūhū.

LL: Hūhū!

KM: Inā kau ka lima i luna, kū ka wa'a?

LL: 'Ae.

KM: 'Oia kou mea i 'ōlelo ai ma mua.

LL: 'Ae, kū. Inā ho'okāhi lima, 'o 'oe ma ka 'ao'ao 'akau. 'oia ka mea kū mai. A inā mai kai nei, wa'a o ka 'ao'ao hema. Hele hou, hele hou a ka'apuni. Mai kai nei i ka'apuni.

KM: Na lākou i lawai'a i ka akule?

LL: A mahope, lawe hou mai i ka 'upena hou, ho'opili, a ho'omaka e huki mai, a hiki kokoke i ka 'āina, na mākou e huki ho'omauka. Ma kēia 'ao'ao 'akau, a hema, ho'omaka. A holo ka i'a i loko o ka 'eke. Kekāhi po'e lu'u i loko o ke kai e pakī i ke kai . A holo ka i'a i loko o ka 'upena. Kekāhi manawa, nui ka akule! "Pehea ka nui i loko o ka 'ohana? Inā 'eono 'ohana 'oe, 'eono ka'au, 'eono 'oe. O 'umitūmāwalu i'a.

KM: Ua māhele nāi'a a pau me nā 'ohana?

LL: Māhele, māhele. Ho'omaka lākou e helu, 'ehia lā i'a. A ka pau 'ana o ka helu 'ana, a ho'onohonoho 'ana mai, pehea o ke kū'ai 'ana paha kekāhi? Ka 'uku 'ana no ka pāhonohono 'upena. A o ka hapa nui no ka po'e kōkua.

KM: Hmm.

LL: 'Oia kō mākou noho 'ana.

KM: Hmm, aloha! Ua 'ōlelo 'oe, i kekāhi manawa, kū 'ana o tūtū Kilinahe ma ka piko o Ka'uiki, a ua hiki iā 'oe ke lohe i kona leo ma kou hale?

LL: 'Ae, 'ae. A'ole ho'opunipuni.

KM: No. Kani kona leo?

LL: Kani!

KM: O ka lawai'a nui 'oia no kēia wahi?

LL: 'Ae. Aloha ka po'e iāia. 'Ekolu o lākou nei keiki, o James, ka hiapo; a John Kaleo; a o James Makule Kaleo. 'Ekolu o lākou,

KM: 'Ae. A ua kanu o tūtū Kilinahe i kekāhi mea ma Ka'uiki?

LL: 'Ae, kanu 'oia i luna o ka piko o Ka'uiki. Mea mai, mo'olelo mai ko'u makuakāne, "Ho'omākaukau 'oia ka māla 'ai me ka pu'u 'ana i ke kanu 'ana i ka lau o ka 'uala. Ka lā e kanu aku ai, hola 'umi tūmālua, 'ai awakea kēia, ho'omaka 'oia e 'ai. Nui a piha kona ōpū, 'oia ka nui o ka 'uala.

KM: Ō!

LL: A ua 'ai wau i kāna 'uala. Ho'okāhi manawa, hele aku ku'u makuakāne e kau paona, 'ehā paona no ho'okāhi 'uala.

KM: Ō kupaianaha! Nui kēlā 'uala.

LL: Ua 'ai wau.

KM: Pehea, 'ono, momona?

LL: 'Ono!

KM: Ua hele 'oia a ho'omākaukau i ka māla 'ai, pu'epu'e?

LL: Pu'epu'e, 'ehia lā pu'e, a e kanu aku ai i ka 'uala. 'Oia ke 'ano o kona kanu 'ana.

KM: A mamua o kona kanu 'ana, ua 'ai 'oia?

LL: 'Ae, a piha ka ōpū!

KM: A inā 'ōpu'u ka ōpū, 'oia ka nui o kona 'uala?

LL: 'Oia kāna 'ōlelo.

KM: Hoihoi loa. Ō mahalo! Mahalo nui i kou wehe 'ana i kēia mo'olelo. A Pueokāhi, ihea?

LL: Pueokāhi, ai ma'ō, o ka bay.

KM: Ka bay, o Pueokāhi.

LL: Uh-hmm.

KM: A Nu'alele?

LL: Nu'alele, ai ma lalo, ai kai [gesturing to the Nāhiku side of where we were sitting] ma ka palena pau o kēia 'ili kai. Nānu'alele.

KM: 'Ae.

LL: A 'o wau ka bag girl no ku'u makuakāne. Ua hele māua.

KM: A ua 'ōlelo 'oe, o ka hale i kahakai, ua kau ka hae?

LL: O, 'ae, ku'u kaikuahine. Kau ka hae ma ka ohe. Kawele pā. Hele māua, 'o wau me

ku'u papa, kiloi 'upena. O ke kiloi 'upena wale no kona 'ano lawai'a. A i nā wā a pau nānā aku māua i ka hale, inā kau mai 'ana ka hae, ua kahea mai la kekāhi po'e, a pono no 'oia e ho'i ai. So mai laila no, ho'i māua.

KM: Aloha!

LL: Ka signal no ho'i, he hō'ailona.

KM: Mahalo tūtū, mahalo! He mea nui kēia... [end of interview]

**Kupuna Leimamo and Pōhaku Miki Lee
Field Interview at Haneo'o and Hāmoa, Hāna, Maui
May 22, 2002 with Kepā Maly**

LL: Aloha no! Kēia ka 'āina o ka'u mau kūpuna ma ka 'ao'ao ho'ohiki 'ia. Ka inoa o nā kūpuna ma'ane'i, 'oia no he aunty, makuahine 'ohana no ku'u papa. O Mary Anne Kealoha Dusen, male iā Ben Dusen.

KM: A 'o wai ka inoa o kēia 'āina?

LL: O Haneo'o. 'Oia kēia 'ili 'āina. Mamua, a'ole ala hele me ke ka'a, na ka lio wale no. Hele maha'i nei o pu'u, Kaiwiopole. A ka ala nui a'u i 'ike ai no ka komo i laila, ai ke ka'apuni nei a hiki ka huina nui o Hana Highway me kēia, kapa 'ia Haneo'o, 'oia ka inoa o kēia ala nui. A ma ka huina o ka Hāna Highway me ia, o Pu'u Nīnau kēlā.

KM: Pu'u Nīnau?

LL: Pu'u Nīnau, ma kēia 'ao'ao.

KM: Ma ka 'ao'ao o Kīpahulu?

LL: 'Ae. Kēia wahi, ka'u 'ike i kēia manawa, 'ano hāiki ka pā hale. Akā na'e, ma mua, ia'u nui! Ka laulā.

KM: 'Ae.

LL: Kēia manawa, 'ike nei wau, 'ano hāiki. Akā na'e, ua lilo ka hale i ka lā Apelila 'ekāhi, 'umi tūmā eiwa kanahā kūmāono, i ke kai.

KM: Kai hō'e'e?

LL: 'Ae. 'Oia ka pā hale o tūtū Kealoha me kāna keikimahine hānai, mana'o paha ho'ohiki 'ia 'oia, Meleana... Then, there was only one house that was where the coconut trees are... [thinking] Well, around here some place. Near the cistern.

KM: Yes, the lua wai.

LL: Lua wai. The lua wai was walled on three sides, and then stones set in place, making about six rows of steps down to it. The back wall was almost eight feet across, and the walls were covered with 'iwa'iwa and some laua'e. Tūtū Kealoha loved that, it was so beautiful.

KM: Pehea ka wai, momona, ai'ole 'ano wai kai?

LL: Wai kai, akā 'oia ka wai e inu ai.

KM: 'Ae.

LL: My bearings are a little off, but good thing the graves are still here. Maika'i kēia pā ilina. Ma mua, hele wau ma luna ka hē, pā'ani [chuckles]. And pili ka pā ilina, i ka hale. Ka hale i kūkulu hou 'ia, pili i ka pā ilina. A'ole wau maka'u, a me ka'u po'e

hoahānau, nā keiki a aunty Meleana Cullen... [discussing family and date of construction of the last family home on property]

Kūkulu mai o ka hale hou o tūtū, maha'i o ka pā ilina, akā na'e, huli ke 'alo o ka hale i ka loko i'a. Ma mua, ka hale kahiko, huli ke kuahiwi. A kēia nei, ka hale hou, huli i ka loko. Ho'okāhi hale li'ili'i mahope ala, a 'oia ka hale na ka po'e 'upena.

KM: A ma ka 'ao'ao o...?

LL: Ma ka 'ao'ao o Alau. A huli ke 'alo o ka hale i ke kuahiwi. 'Oia ke 'ano o ka...wahi a ka haole, "lay of the land."

KM: 'Ae.

LL: Eia ka remains of ka pā hale. A ma'ane'i, lo'a kekāhi pā no ka puka pā, there was a gate.

KM: 'Ae.

LL: A maha'i o kēia puka pā lo'a kekāhi pā hou, na ka'u kupuna wahine, o Keahi. Tūtū Keahi. Male o tūtū Keahi i kekāhi kanaka, kapa 'ia kona inoa o Pa'ahao Kanaka'ole. Kēia ka inoa a'u i 'ike ai.

KM: 'Ae. Ma ka 'ao'ao mauka o ka ala hele?

LL: 'Ae. Pā nui! A maha'i o kēia pā, hele a ma'ema'e, a he pū hala. Nui kēia pū hala. A mauka a'e o ka pū hala, māla 'ai na mākou 'ohana. I loko o kēia māla 'ai, kanu 'ia he 'uuala, ipu pū, ipu 'ai, 'umeke, nui nā mea 'ai. Aka'akai, aka'akai lau [thinking]...

KM: He mai'a paha?

LL: 'Ae, he nui ka mai'a, nui ka mai'a. Na ka 'ohana, no kēia hale, no kēia hale, a a'ole pī ka noho 'ana.

KM: 'Ae.

LL: A o ka'u 'ike he 'ohana a pau o ka po'e noho nei i Haneo'o a me Hāmoa.

KM: Ho'okāhi no 'ohana?

LL: 'Ae. Ka po'e 'ohana, o Pahuwai, o English, Aunty Kelia, o Maury English... Tūtū Pale, ma'ō. A mahope mai o Mersberg. O Mersberg, he keiki 'ohana kēlā me ku'u makuahine hānai, Henry Mersberg, ka inoa, male iā Ka'alo...

KM: Nui nā 'ohana?

LL: Nui nā 'ohana. A me Kānāwai Pi'ilani. Akā hele nā keiki i ke kula ma ka inoa, Kānāwai.

KM: Hmm.

LL: And then there was a Mrs. Winthrop, kona inoa o Pa'akaula. And then had tūtū Ka'alo. Ai no nā mo'opuna ma Hāna nei, holo ma ka inoa o Pua.

KM: He'aha ka hana a ka po'e i noho i Haneo'o a me Hāmoa?

LL: O Pahuwai, a'ole hana, 'elemakule mai... O Pahuwai, kāna hana, ho'oponopono, nui ka po'e hele mai. Many people came to him. Aunty Ku'ulei can tell you stories about Pahuwai.

KM: Hmm.

LL: His wife's name was Wahineali'i. Ben Dusen was a luna for the Ka'elekū Plantation. But before that, he came, I think as a young child. His father worked for the plantation. Whether it was for Unna. He was from away, Danish or something. And Dusen's wife was Laika Bray

KM: Yes. Nā kūpuna o kēia wahi, hele lākou i ka māla 'ai, kanu i ka 'uala, nā mea like 'ole?

LL: Kēia nei, na mākou wale no. That I know of, they may have had their own too.

KM; He mau lo'i kalo paha ko lākou ai i uka?

LL: O ai i uka o ke kuahiwi. Aia hele kākou ma'ō, kuhi aku wau iā 'oe.

KM: 'Ae. Pehea ka i'a?

LL: I ku'u wā li'ili'i, 'o wau me Meleana li'ili'i, Bray-Dusen, we would go into the Haneo'o pond here, and we would nanao, watch the sand, whether the pūhi is there or not. You stick your hand under, in the hole, the rock. Some times there's barnacles on these rocks. But you keep going and you feel, "oh, the manini is in there." So you grab. They're not big, they are about so big [gestures size].

KM: A few inches like that?

LL: Yes. But enough to eat. So we would come, and we would have our 'eke, around our waste, like an 'ōpihi bag, and put them in there. And then go to the next hole. We have shore rocks that we knew, where. All inside the loko. And this loko, because of it's sand and coral and pebbles, weke was the main fish of this loko. But there were other fish. We would have hīnālea, āholehole, and a few different types of fish.

KM: Hmm. Ua kuapā 'ia kēlā loko i'a?

LL: 'Ae. Ho'okāhi mākāhā ma ka 'ao'ao makai, a ka mākāhā nui, ma kēlā 'ao'ao.

KM: Ma waena, ai 'ole pili me ka lae kahakai?

LL: 'Ano ma waena.

KM: A kuapā 'ia?

LL: Ō, kēlā 'ao'ao, ki'eki'e, 'eono kapua'i paha.

KM: Na ka po'e kūpuna i hana kēlā kuapā?

LL: Na wai lā i hana, mana'o wau, nā kūpuna. Mea mai ku'u makuakāne, ma mua kēia...mana'o wau, it was about this height [gestures height].

KM: Wow, five to six feet.

LL: Down in the water. Because pi'i ke kai 'ano... [thinking]

KM: The water would wash over?

LL: Kokoke. Inā kai nui, 'ae. Akā na'e, inā a'ole kai nui, kai pi'i wale no, hiki kēia kuapā, the water stays out. Ma kēia 'ao'ao, a holo aku i Kīpahulu, 'ao'ao o Kīpahulu. Mana'o wau, ua hā'ule ka pā mau makahiki lō'ihi ma mua. Mana'o wau.

KM: 'Ae, 'ae.

LL: I ka'u 'ike ke ki'eki'e ana, no ka mea, hiki ia'u ke kū i luna o ke kuapā, ai ke kai, ma lalo iki. But hele a 'ōneanea pū, inā kai malo'o. Hiki ke 'ike ka mākāhā ma kēia 'ao'ao. A kēlā mākāhā nui, 'ano nui ka mākāhā, ma mua o kēia 'ao'ao.

KM: 'Ae. Ninau ka'ū iā 'oe e pili 'ana ka mā kāhā. Ho'okāhi 'īpuka, i kou ho'omana'o 'ana?

LL: 'Ae, ho'okāhi 'īpuka.

KM: Aia ma waena o ke kuapā?

LL: 'Ae. Akā, ma kēia 'ao'ao, o Hāna nei. But kēlā kuapā, 'ano nui iki ma mua o kēia nei [gestures]

KM: So maybe four or five feet across, ka mā kāhā?

LL: Yes, pēlā paha. Ka manawa li'ilii, nānā aku 'oe, 'ano nui.

KM: 'Ae [chuckling].

LL: Akā, 'oi aku ka nui ma mua nei.

KM: 'Ae. A o ka weke, ka i'a nui o kēia loko?

LL: 'Oia ka i'a kaulana. A lo'a kekāhi 'ama'ama.

KM: 'Ae. A pehea ke kū'ula?

LL: Kēlā 'ao'ao [gesturing to the Hāmoa side], 'ike wau 'elua pōhaku nui, lō'ihī. Hele wau pā'ani luna laila, a hiki mau makahiki hope, ā ki'i mai kēia Kepanī, ma ka inoa o Murakami, noho i Maka'alae. Hana i pā uwea a kūkulu i kēia mau pōhaku. Ponaha me ka maka a me ka ihu. A 'ike wau, he kū'ula paha kēlā, 'elua. A lawe 'oia e hui pū me kekāhi pōhaku, nui poepoe, nui ka po'e poho i luna. Like loa me ka po'e tray no ka lū'au.

KM: Yes.

LL: Compartments, māhele 'ia. Li'ilii kekāhi, nunui kekāhi ke 'ike. 'Oia aku me ka 'umi po'e poho.

KM: Hmm.

LL: Nui kēia pōhaku a ki'eki'e. Ki'eki'e like pū kēia nei [gestures height].

KM: So perhaps four feet high.

LL: Yes. Just about, ko'ū mana'o. A hānai kēia Kepanī i kēia mau pōhaku.

KM: Hmm. Nāna no i mālama kēlā kū'ula?

LL: 'Oia ka'ū 'ike.

KM: Hmm. Ua lohe wau kekāhi o ka po'e Kepanī, inā hala ka Hawai'i, na lākou e hele a mālama i nā kū'ula, a lo'a lākou i ka moe 'uhane, i lo'a ai ka i'a.

LL: Ua lohe wau kēlā mai ko'ū makuakāne. I don't know how my father did that. But mau makahiki hope, a lo'a ka ulia o nā keiki kāne 'elua o kēia Kepanī. Hūhū kēia Kepanī, lawe 'oia i nā pōhaku, a kiloi 'ia, lele i lalo o Pu'uiki. Ma ka hale pule o Pu'uiki, makai mai. Lele ka pōhaku i laila. A 'oia ka mo'olelo o kēlā mau pōhaku.

KM: A no Haneo'o kēlā mau pōhaku?

LL: 'Ae, i loko nei o ka loko. A ko'ū manawa li'ilii, ua hina ka 'alo i lalo. 'Oia ko'ū i lohe, a'ole wau i 'ike ka maka. I didn't see that until it was set up by Murakami in his garden.

KM: Hmm. So Murakami must have heard about that from some Hawaiians?

LL: Ko‘u makuakāne paha, na ku‘u makuakāne i hā‘awi i ka ‘ae iāia, e hele mai ki‘i.

KM: Oh! Hoihoi!

LL: O ko‘u kupunawahine, tūtū Kealoha, she loved my father, so I don’t know. But anyway... Pehea hou aku?

KM: Lo‘a kekāhi loko iki ma ka ‘ao‘ao o Kipahulu?

LL: Ō, na tūtū Kelia. I male ‘oia iā English.

KM: A he loko iki?

LL: Theirs is Kaumaka and ours is Haneo‘o.

KM: ‘Ae. O Haneo‘o, i ka mo‘olelo kahiko o nā Hawai‘i, o Haneo‘o, kekāhi o nā loko i‘a i hana ‘ia na ‘Ai‘ai me Kū‘ula me Hina?

LL: When we go home, I show you a paper that tells a little bit of the lineage. I’m still in the dark. You know before, I asked tūtū Kealoha, “Tūtū Kealoha, pehea ka pili o mea, o mea?” “Tsa! He‘aha kāu hana nīnau nei? Po‘e Momona hele mai nīnau...makemake lākou ‘āina? He‘aha lā?” [chuckles] In the old days, some people shared, some people did not want to share. Because they thought that you were trying to take land away from them...
 ...There were other families too out here, Ukulani Ka‘e, Alapa‘i. Alapa‘i family, two brothers married two sisters in my family. And I know they have more history, but they didn’t talk.

KM: Yes. So these hē, ‘o wai?

LL: Tūtū Ka‘e is here. There are many, and these were all cemented together. We had a big mound like. A big area in here.

KM: So ten perhaps, or what?

LL: Mana‘o wau, ‘elima, mālia paha. It’s all family.

KM: So tūtū Ka‘e?

LL: Tūtū Ka‘e, what the relation is one to another, I am not certain.

KM: And is it right for the people who purchase this land to leave the graves alone?

LL: They have to, it’s law.

KM: But, if no one were to come forward in the sale of the land, they could apply for disinterment. So it is important for the family to express it’s wishes.

LL: They did, they did.

KM: Good. That these ilina are encumbered to the land.

LL: To my knowledge, they have, my cousins have done that.

KM: Good.

LL: The mo‘opuna of Meleana Cullen. Kāna kaikamahine, Molly, male iā Dan Atai, a kā lāua keiki, ‘oia lākou ke mālama nei i kēia.

KM: Good... Kūkū, you mentioned this place, Kōkī?

LL: Kōkī, yes. The pu‘u is Kaiwiopele.

KM: Is there a mo'olelo?

LL: From what I understand, the translation of Ka-iwi-o-Pele, means The-bones-o-Pele. So she had some kind of fight.

KM: Yes. So her bones were left there?

LL: Yes, I heard something like that. But poina wau.

KM: Like me kēia Pu'u Nīnau, lo'a paha ka mo'olelo?

LL: Mana'o wau lo'a, akā na'e, ua nalo.

KM: He'aha ka ninau o kēlā pu'u, e? [chuckling]

LL: 'Ae [chuckling]. Ō, ma mua ua hele mākou pana 'upāpalu i ka pō. A'ole nui ka 'upāpalu, o Nāhiku nui ka 'upāpalu. Akā i a ne'i, i loko o ka loko.

KM: Hmm.

LL: Paeāea, 'oia ka hua'ālelo, a'u i kama'āina.

KM: 'Ae, pole fishing.

LL: Pole fishing. Akā pokole wale no ka 'ohe.

KM: Ua hana paha kekāhi po'e i umu, ai'ole ahu i ke kai, like me 'oe i wehe mai no kou makuahine a me ka 'ōpae?

LL: 'Oia wale no ka'u 'ike. Inā ua hana kekāhi po'e e a'e, a'ole wau i 'ike.

KM: Kūkū, i nehinei, i ka huaka'i i Pi'ina'au, ua 'ōlelo mai 'oe, e pili 'ana ka 'ohe no ka 'o'opu?

LL: 'Ae. O ka hā, ai ka wai ke holo nei ma ka wailele. A hana mai lākou i 'ano like he stage, he hā. Ai ka wai ke kahe nei, o ka hā, they have poles like this, 'ohe wale no kēia. Hele 'oe ninau iā Keola, you tell him where Kapa'i and his wife used to live.

KM: Okay.

LL: It used to have. But I looked yesterday...

KM: No more.

LL: No, never had for a long time. In fact, when I came home from Honolulu, never had. But loli ka 'āina.

KM: Loli ke kahawai?

LL: 'Ae.

KM: I kou mana'o, kahe ka wai mai ka wai lele a puka ma kēia hā?

LL: 'Ae, a kapalili mai ka 'o'opu.

KM: A laila hele lākou 'ohi ka 'o'opu?

LL: 'Ae, 'oia ka'u i maopopo, o ka hā.

KM: Hoihoi no kēlā 'ano lawai'a.

LL: Akamai!

KM: Akamai!

LL: Nui ka akamai o ka po'e kahiko o mākou! Nui 'oi kō lākou akamai.

KM: 'Ae, mamua o kēia wā.

LL: Ua 'oi.

KM: Mahalo nui no kou wehe 'ana mai i kēia mo'olelo...!

LL: ...Now the old net house, must have been right where that heliotrope tree is. The land has changed because of the tidal wave. But it was around there.

KM: You know, this little island?

LL: Alau.

KM: Alau. Is there perhaps a story about it?

LL: Inā he mo'olelo, a'ole wau i kama'āina. Akā na'e, kēlā pūhi i nāhā ka pā o kēlā loko i'a o ke ali'i i Leho'ula. Ka pau 'ana, ua hele a piha loa, a'ole hiki ke hemo i waho. A he ana nui ma ka 'ao'ao o Hāna. Lohe mai wau, he ana nui ma laila paha i hele ai. A lo'a ai ka makau o ka po'e i huki mai a pae i ka 'āina. Holo mai ka po'e mai Wailau paha, Moloka'i. Holo mai e 'ike i ka pōhaku o ka pūhi.

KM: He kino pōhaku? [Ka Pūhi o Laumeki]

LL: Kino. A me ka 'Ilio o Poki.

KM: 'Ae. So Leho'ula aia...?

LL: Aia ma kēlā 'ao'ao, that shore line that is facing us [pointing to area between Haneo'o and Kaiwiopēle].

KM: Pili me Kōkī?

LL: 'Ae. Ai o Leho'ula i kēia 'ao'ao, a o Kōkī mai mane'i.

KM: Okay. A he loko i'a ma kēlā 'ao'ao, ma mua?

LL: Li'ilī'i wale no, no ke ali'i.

KM: 'Ae.

LL: Na Kū'ula i hana. I hana a mālama i ka i'a i loko laila. 'Oia kona make 'ana, holo mai kona retainer. My father used the words, "the king's runners, kūkini." The king's runner came and said, "He wants fish." I forget the name of the fish. He said "Okay, when you take this fish, you tell him the head is 'ono this way and that way." Well, when this guy was running back he said, "I'll fix Kū'ula." He had bad feelings for Kū'ula. So he went and he said exactly the words, what Kū'ula had said to do with the head, but it was all derogatory remarks. So then the king said, "Kū'ula shall die." And when they came, Kū'ula told 'Ai'ai, "E make 'ana kākou. So go get the calabashes." And then he told 'Ai'ai, "Your mother and I are going to leave you, however, you can be saved. When the smoke blows a certain way, you are to run in the smoke, and that will be your way of escape." And that is how 'Ai'ai was saved. And then Kū'ula made sure that over here didn't have any fish. That is the way the story goes. No fish. Then 'Ai'ai made friends with somebody, and then they had the fish.

KM: Hmm. So it's Leho'ula, that place over there?

LL: Yes, Leho'ula.

KM: Mahalo!

LL: My father used to bring people down, and he'd tell the story. It took forty-five minutes to an hour. I wish you were born then when he could have told you.

KM: 'Ae.

LL: He had many legends around here. But, you know why I didn't pursue, because he always said, "Believe in God and no one else." And he did that, I think, so that I would understand that God was the almighty. But because of those remarks, I thought, "okay, I don't want to know about that." What little I hear and I know, that's to keep, okay. But I was so afraid. Can you understand me?

KM: 'Ae, maopopo wau...

LL: I didn't want to mix it up. I didn't want to come to a point where I needed to choose between God and the world.

KM: 'Ae. Mahalo nui no kou mea i maopopo ai.

LL: Well, what ever I know, I can tell you. If I forget some, I'll make notations so that you can know.

KM: Mahalo! I see the 'iwa flying over Alau, was that a sign before.

LL: Well, when we were small, we thought it was going to rain [chuckling]. That's what I know.

KM: 'Ae... Nehinei, ua noho kāua i Waikaloa, nānā iā Ka'uiki, ua wehe mai 'oe i wahi mo'olelo e pili 'ana iā Ka'ahumanu, kona hānau 'ana.

LL: Ka'uiki was a fortress, and from what I know, told, and from some of the mo'olelo I've seen, it was a terrific fortress. So many of the kings of Hawai'i came and made sure that they got that place secured. A Nāmahana, hānau i lalo o ka...right there on the ground, the base of Ka'uiki, And there is a stone there where she laid her body back in the act of birthing her child, Ka'ahumanu. And when that was done, then Ka'ahumanu, the child was taken to this little cave, it's not deep, not too big. But she was taken in there and hidden until at night. How long, I don't know, but at night. The vacating of that area was done at night. That's the extent of my knowledge.

KM: Where she was hānau, you know where they have the road comes in and the pier, and the county has the buildings?

LL: The trail is not there anymore because of the high waves.

KM: So it was on the ocean side?

LL: Yes. When you go now, you need to go on the kayak or what. And how they go there...we used to go there, there was a trail, but it has been damaged by high waves. But I have not gone there for [thinking]... I've been married 63 years, I think I went once or twice since I was married, and that would have been 50 years plus.

KM: Hmm...

LL: 'Oia no ka mo'olelo i ha'i ai i kaulana ia'u.

KM: 'Ae. Mahalo...!

Group: [Departs from area of former family kuleana, and drives towards Hāmoa; discussing sites, families, and recollections.]

LL: ...Five family members, tūtū Kealoha, three great grandchildren of Meleana Cullen, and one other, died in the kai hō'e'e (1946). That was tūtū Kahula's place there, and then this house was damaged, the Naone house. It was Lyons Naone and his wife Julia. They were originally from Kīpahulu... Then there was the English place, and Kalei Kā'eo is on this side. This is Medeiros and then Hasegawa, here... And here was Henry and Ka'ala Mersberg. Below, was the 'Uwapo o Mokae, and then Maka'ala.

KM: Where the pines are?

LL: Yes. And here is where tūtū Pale was. Her husband was the sheriff before my papa. And below here, this house, belongs to Oprah.

KM: Hmm.

LL: And that beach below is for the ranch. Over here was Pa'akaula Winthrop, and tūtū Ka'alo was a little below. Then there was Kānāwai Pi'ilani, was here. That's the last house of this place. A mahope ai nei, ka heiau o Haleolono.

KM: Haleolono, ma lalo o ke ala nui?

LL: Ma ka 'ao'ao o Hāna. Ma kēlā puka pā. Kū 'ana kākou a nānā aku. Mamua, u'i ka papa, but na ka ranch holo ka po'e pipi. Ua pa'a me ka lantana, but it is in there. A'ole hiki ke 'ike i kēia manawa. But it was a beautiful, beautiful wall. But it is in there.

KM: Okay [electric pole 5 ETT].

LL: And over here, had traces of heiau too. But that was Haleolono. Ma lalo a'e nei is Mokae.

KM: Mahalo!

PL: Manawa e kūkulu ai ka hokele, hele mai ka po'e hana, lawe ka pōhaku.

LL: Yes, there was no fence like this.

KM: It was all pā pōhaku?

PL: Yes, lawe 'ia na ka hotele no ka stone wall.

KM: Aloha no!

LL: The pā pōhaku is stronger than this. Now here is the Pock Chong, Hiehie Pock Chong. She had a brother, Alapa'i Kekahuna. They owned all of this, but lilo i ka ranch i kēia manawa. And this here, is Pu'u Nīnau.

KM: Pu'u Ninau [pole 118].

LL: And in the old days there was an old high building. The walls were down a few feet of the ground, but it was built with a high ceiling in here. And the man's name was Kekipi. See, lau kānaka kēia manawa.

KM: So right at the huina ala nui?

Group: [begin drive along highway towards Hāna Village]

LL: Yes.

KM: And that's Pu'u Nīnau right there?

LL: Yes. And this is the road that we used to have to come on to go down to where we were.

KM: Yes.

LL: There was no other way.

KM: So no more road on the Leho'ula side?

LL: Yes, come down Kōkī. And up there [pointing mauka of Haneo'o; towards forest above highway], there used to be lo'i kalo, on the hill side. You see the cut off?

KM: Yes.

LL: Like a forest line?

KM: Yes.

LL: Below that.

KM: Is there a stream at that section?

LL: It was all dry land.

KM: Oh, kalo malo'o?

LL: Yes. Kalo is what I've seen there, but I never went up to the top. Akā na'e, 'oia ka 'ai i ho'iho'i 'ia i ka hale. And then over here, used to be some other people, but I poina ka inoa.

PL: Cabral?

LL: Well Cabral came way later, daddy. See, all over here was stone wall, by now no more.

PL: Lilo ka pōhaku.

KM: 'Ike wau kekāhi pā malalo o kēia Pua o Punahou (night blooming cirrus).

PL: Yes.

LL: Here, it was all like this, all stone wall. Now, no more.

KM: Mahalo nui no kou wehe 'ana mai i kēia mau wahi pana. Mahalo kūkū!

LL: Mahalo no!

KM: Kēlā pu'u me ke ke'a, 'oia o Kaha'ula?

LL: 'Ae, Lyons Hill. Lyons owned all of that. A maha'i mai, o James Makole Kaleo, ma lalo o ka ulu manako, they had a two story home up there.

KM: Hmm. Kaulana kēia 'āina i nā wahi pana.

LL: Kaulana! My father had a big sign made by the County, Kū'ula's Fishpond, at Leho'ula.

KM: And tūtū, you were saying that you felt the county should have signs showing the names of the kahawai and the ahupua'a?

LL: Yes. Makemake wau kēlā... They say, "too long the Hawaiian names." No, no, no, that is not Hawaiian. Let's put the names that should be there.

KM: Yes, like each one of these names like what you and uncle were sharing, yesterday, there are stories to each of the place names.

LL: Yes. You know if there is big rain, the water runs out here now, because it's range land. But in the old we didn't have that over flow, because the furrows of the cane

kept it back.
KM: Yes.
Group: [driving through Wānanalua]
LL: Kēia ka hokele mua o Hāna ma mua, 'eono paha lumi.
KM: So ma ka huina ala nui o Keawa me Uakea.
Group: [return to home, end of recording]