HE WAHI MOʻOLELO ʻOHANA NO KALOKO ME HONOKŌHAU MA KEKAHA O NĀ KONA–

A COLLECTION OF FAMILY TRADITIONS DESCRIBING – CUSTOMS, PRACTICES AND BELIEFS OF THE FAMILIES AND LANDS OF KALOKO AND HONOKŌHAU, NORTH KONA, ISLAND OF HAWAIʻI

Portion of Kaloko, Honokōhau and Vicinity (from Register Map No. 1280; J.S. Emerson, 1891)

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PREPARED FOR

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

EXECUTIVE SUMMARY

Overview

At the request of Stanley Bond (National Park Service Archaeologist), Kepā Maly (Kumu Pono Associates), conducted a series of oral history interviews with several individuals known to be familiar with the lands, resources (both cultural and natural), and various aspects of the history of the *ahupuaʻa* of Kaloko and Honokōhau, District of Kona, Island of Hawaiʻi. Initial contact regarding the oral history interview program was made between the National Park Service and Kumu Pono Associates in October 1999, while Maly was conducting interviews and detailed research for the land of Honokōhau (including an overview of neighboring lands in the larger Kekaha region of North Kona). As a result, Maly was aware of the basic informational needs of the oral history program recorded herein, and while the formal agreement to conduct the present study was entered into in July 2000, Maly was able to discuss matters of importance to the present study with elder interviewees prior to initiation of the present interview program.

This study includes oral history interviews with ten individuals interviewed by Maly. Nine interviews with nine interviewees were conducted between November 18th, 1999 to March 27th, 2001. One earlier interview with an elder *kamaʻāina* was conducted by Maly in January 1996 (with follow up discussions in 2000). Additionally, as a result of detailed research conducted by Maly, this study also includes excerpts from several interviews with native residents of the Kaloko-Honokōhau area, that were conducted in 1962; and translations of three articles (published in Hawaiian language newspapers), including two accounts describing nineteenth century Kaloko-Honokōhau, and neighboring lands, written by native historian, J.W.H.I. Kihe, who was born in 1854 at Honokōhau.

All of the participants in oral history interviews conducted by Maly are either directly descended from traditional residents of Kaloko and Honokōhau, or have personal experience upon the land (working the fishponds and fisheries, and interacting with elder natives of the land), dating back to the 1920s.

Of particular importance to the National Park Service were matters pertaining to historic use and maintenance of the Kaloko-Honokōhau Fishponds, recordation of the methodology employed in the on-going efforts of fishpond restoration and stabilization, and care of *ilina* (burial features). To this end, the interviews provide important documentation on these matters and provide readers with animated descriptions of life upon the land.

ACKNOWLEDGMENTS

This oral history study, was made possible because elder *kamaʻāina* (natives) were willing to "talk story" and share their recollections of life upon the lands of Kaloko and Honokōhau, and the larger Kekaha region of North Kona. While no one person or family can answer all questions, combined, the various interviews compliment one another, with one interviewee filling in some recollections or historical notes that another may not have remembered or been aware of.

Like a *lei* (garland), made by weaving and binding various materials together on a foundation, the interviews cited herein, set on a foundation that is the land, form a *lei* (in the Hawaiian poetical sense, a *lei* of history) that adorns the land and the families of the land.

To each of you who shared your *manaʻo*, *aloha*, and history —

(in alphabetical order)
Valentine K. Ako; G. Kinoulu Kahananui; John H. Kaʻiliwai; Malaea Keanaaina-Tolentino (and Cynthia Torres); Samuel and Claudia Keanaaina; Peter Keka; Agnes Puakalehua Nihi-Harp (and Isaac Harp); Violet Leimomi Nihi-Quiddaoen; and ʻohana members —

and to Stanley Bond (Kaloko-Honokōhau National Historical Park) and the Hawaiʻi Natural History Association (for their expert assistance and funding a portion of the study) —

We express our sincerest appreciation and gratitude.

— ʻAnoʻai a nui, a mahalo iā ʻoukou a pau!

Inā ua hewa māua, e ʻoluʻolu ʻoukou, e hui kala mai iā māua,

māua nō me ka haʻahaʻa — Kepā and Onaona Maly

O ka mea maikaʻi mālama, o ka mea maikaʻi ʻole, kāpae ʻia
(Keep the good, set the bad aside)

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INTRODUCTION

Interview Methodology

The oral history interviews conducted as part for this study were performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

The interview format followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands of Kaloko and Honokōhau; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final oral history study (including all interviews), were provided to each interviewee or their families.

During the process of review and release, some additional information was recorded, thus the released transcripts differ in some aspects (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supercede the original recorded documentation.

Each of the interviewees were given a packet of historic maps (dating from the 1870s to the early 1900s), and during the interviews selected maps were also referenced. When appropriate, the general locations of sites referenced were marked on the maps, and that information was in turn compiled on one map, which is cited as *Figure 1*, an annotated interview map at the end of this study. Also, when conducting field interviews, photographs were taken and selected pictures are cited in the interviews.

As outlined by NPS archaeologist, areas of particular interest to staff of Kaloko-Honokōhau NHP included, but were not limited documenting historic use and maintenance of the Kaloko-Honokōhau Fishponds, recordation of the methodology employed in the on-going efforts of fishpond restoration and stabilization, and care of ilina (burial features). The interviews that follow provide readers with important documentation on these matters, though it will be seen that some questions could not be fully answered. This is explained by several interviewees as a product of their time, as often their own kūpuna would not speak to them of certain customs or practices.

An Overview of the Oral History Interview Process

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In selecting interviewees, the authors followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Kaloko, Honokōhau and vicinity, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

<u>As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period</u>. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

1. Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;
3. With the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;

4. In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
5. Some aspects of an interviewee's recollections may be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, the differences help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management of the land and water resources of the Kaloko-Honokōhau National Historical Park.

It should also be noted here, that reconciliation of information among informants is inappropriate within the interview process and is inconsistent with the purpose of oral historical research. The main objective of the oral history interview process is to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. Adhering to these standards ensures both the quality and quantity of information obtained from individual interviewees, and facilitates the recording of information that will be of benefit to present and future generations. The oral history process also has another value to contemporary issues such as—the care of ilina (burial sites); management of fisheries; the role of families with traditional ties to the lands; and development of interpretive and educational programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

Participants in the Kaloko-Honokōhau Oral History Interviews

All of the participants in oral history interviews conducted by Maly are either directly descended from traditional residents of Kaloko and Honokōhau, or have personal experience upon the land (working the fishponds and fisheries, and interacting with elder natives of the land). For the interviews specifically recorded by Maly, their recollections date back to the 1920s. The participants in interviews recorded in 1962, shared personal recollections dating back to ca. 1900. The interviewees (in alphabetical order) include the following individuals:

Interviews of 1996-2001:						
Name of Interviewee	***Ethnicity***	***Year Born***	***Birth Place***	***Male (M) Female (F)***	***Place of Residence***	***Background***
Valentine K. Ako	Hawaiian	1926	Hōlualoa	M	Kaua'i	1996 Interview participant. Visited families and fished at Honokōhau & Kaloko (ca. 1930s-1940s).
George Kinoulu Kahananui Sr.	Hawaiian	1925	Hōlualoa	M	Kalaoa	Relative of native families of Honokōhau; visited families and fished Honokōhau and vicinity (1920s-1950s).

Interviews of 1996-2001:						
Name of Interviewee	***Ethnicity***	***Year Born***	***Birth Place***	***Male (M) Female (F)***	***Place of Residence***	***Background***
John Hills Ka‘iliwai	Hawaiian	1936	Lanihau	M	Pu‘u Anahulu	Visited families and fished in the Kaloko- Honokōhau vicinity (including fishponds) (ca. 1940s-1950s).
Samuel Keanaaina	Hawaiian	1926	Kalaoa	M	Kalaoa	Descendant of families with generational ties to various lands of the Kekaha region. His grandfather held a historic lease on the Kaloko Fishpond, and as a youth, he worked ponds of the Kaloko-Honokōhau vicinity (ca. 1920s-1940s).
Malaea Agnes Keanaaina-Tolentino (with daughter, Cynthia Torres)	Hawaiian	1928	Kalaoa	F	Kealakehe	(sister of Samuel Keanaaina) Following birth, she was taken to her grandparents home at Honokōhau Nui and raised. As a youth she regularly traveled between the uplands and coastal lands of Honokōhau and Kaloko, and stayed with family while working the Kaloko Fishpond.
Peter Keka	Hawaiian	1940	Waiki‘i	M	Kohanaiki	Family has resided for years on the lands of Honokōhau, and as a youth, elders in his family held a lease on fishponds in both Kaloko and Honokōhau. As a youth, Mr. Keka worked the Kaloko Fishpond, and he was taught traditional customs associated with pond management and maintenance. He is currently employed by the National Park Service in the restoration of the fishpond and other cultural sites in the park.
Agnes Puakalehua Nihi-Harp (with son, Isaac Harp)	Hawaiian	1928	Oahu	F	Oahu	Direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau Iki (1930s). Traveled mauka-makai trails with elder family members, and lived at shore of Honokōhau Iki. Family members buried above ‘Aimakapā Fishpond.
Violet Leimomi Nihi-Quiddaoen	Hawaiian	1927	Oahu	F	Kona	Elder sister of Agnes Puakalehua Nihi-Harp – a direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau Iki (1930s).

Interviews of 1962:						
Name of Interviewee	***Ethnicity***	***Year Born***	***Birth Place***	***Male (M) Female (F)***	***Place of Residence***	***Comments***
Lowell K. Punihaole (with wife, Mary Peahi Punihaole)	Hawaiian	ca. 1899	Makala-wena & Honokōhau	M	Honokōhau Iki	1962 participants in Bishop Museum interview. Descendent of native families of Honokōhau.
Joseph (Kupihē) Kahananui	Hawaiian	ca. 1900	Honokōhau	M	Kalaoa	1962 participant in Bishop Museum interview. Descendent of native families of Honokōhau.
Mary (Keliikoa) Simiona	Hawaiian	1909	Ka‘ü	F	Honokōhau Iki	1962 participant in Bishop Museum interview. Married descendent of native families of Honokōhau.
Mahone Ka‘eo	Hawaiian	ca. 1890	Kau-malumalu	M	Kaumaluma lu	1962 participant in Bishop Museum interview. Worked for Honokōhau (Palani) Ranch.

The following oral history interview narratives are provided here as they were released by the individual interviewees. It is requested here that all who read these interviews respect the interviewees. Please reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee's intention. *E ‘olu‘olu ‘oukou e nā mea e heluhelu ai i kēia mau mo‘olelo ‘ohana — e hana pono, a e mau ke aloha!* Your respect of the wishes of the families and the information they have shared will be greatly appreciated. Release records are given in Appendix A at the end of this volume.

The following section of the study is divided into two sections — Part 1, interviews conducted by Maly (presented chronologically and by interviewee); and Part 2, historical interviews and records recorded between 1875 to 1962.

PART I.
Valentine K. Ako
Oral History Interview
January 8 & 9, 1996
with Kepā Maly
(Personal Release of Interview Records Dated – May 21st 1996[1])

Valentine K. Ako at John Ka'elemakule's Mahai'ula home (built 1880) in the background (Nov. 1997).

Valentine K. Ako (uncle Val) was born at Hōlualoa, North Kona, in 1926. He is descended from families with many generations of residency in North Kona. On the paternal side of his family, he is descended from the Ka'iliuaua-Napu'upahe'e lines (of Kealakehe), and on his maternal side, he is descended from the Kanoholani Kai'amakini line. Additionally, the family has many interrelations to the families of Kona, tying them to many of the *ahupua'a* of the Kekaha region.

(Uncle Val's elder brother, Kinoulu Kahananui, raised at Kalaoa is also a participant in the Honokōhau interview program.)

In the 1930s-1940s, Uncle Val spent a great deal of time with his own *kūpuna* and other elder native residents of North Kona. The primary activities that uncle participated in were fishing and gathering salt between Keauhou to Kīholo.

Uncle Val was taught about the *ko'a* (fisheries, fishing stations and triangulation marks), and various resources of the coastal lands that were, and remain important to the natives of Kona. The section of the interview cited below, includes descriptions of the *ko'a* fronting Honokōhau and Kaloko, as well as those of neighboring lands to the north and south. He describes the protocols of fisheries management and maintenance (including care of the fishponds). The interview also includes interesting accounts of the importance of the fish of the Honokōhau-Kaloko fishponds in the larger community, and how fish were transported to Kailua. Today, uncle Val is recognized around the State as one of the important elder Hawaiian fishermen, and is a participant in a number of marine fisheries programs.

Because of the time spent along the shores of Honokōhau and Kaloko, and the various relationships which his family shares with native residents of the coastal region, uncle Val is very knowledgeable about the old families and connections of those families to others tied to Honokōhau and Kaloko.

[1] With follow up discussions and verbal release on September 4th, 2000.

(Interview conducted while sitting at Kaloko Fishpond, describing the fisheries and fishermen of Honokōhau-Kaloko and neighboring lands of Kona in the 1930s-1940s):

KM: …You also mentioned that the fishpond here at Kaloko…now, the fishpond wall was narrower and built up higher, yeah?

VA: Yes, the wall, it was high and there was two kahe, one on the Kailua side and one on the north side.

KM: Can you explain? The kahe is the channel that runs between...?

VA: Yeah that's the main channel from the ocean into the pond for the screen.

KM: And had the kahe...?

VA: At the kahe, there was a screen that separated the small fish from the big fish. They made it so that the 'ama'ama or whatever, baby awa would pass through either way, and that way they were able to not plant the fish in the pond, because automatically, it will feed itself you know. And that's the way...that's reason, when they made the kahe, they made it in such a way, that the big fish wasn't able to go out, but the small fish were able to go either way.

KM: Ah-haa, so there was a mākāhā like...?

VA: Yeah.

KM: ...a gate...?

VA: Yeah.

KM: ...that was operated between... What, you'd said you remembered what the wood was they made the mākāhā from up there [pointing to the uplands above Kaloko vicinity].

VA: Yeah, it's made out of 'ōhi'a, or later, from kiawe, nothing less than that.

KM: So 'ōhi'a would have been the olden days one?

VA: Yeah, yeah. Could retain the salt and it would last longer. But, you know, when they made those mākāhā out of 'ōhi'a and everything, everything was done green. Because when the 'ōhi'a is green, you can nail it through. And in many instances they used wooden pegs. How they built it, I do not know. But, if they didn't have any metal implements, it was pegged into the foundation. And then they would pile all the stone, and they did it in such a way that even in rough water, the mākāhā wouldn't break.

KM: Hmm! You'd said that the base of the pond wall was wider.

VA: Yeah, was wider.

KM: And it came up narrower?

VA: Yeah.

KM: About how high do you think the wall was, if you stood at the base ?

VA: Gee, it was higher than me.

KM: Was higher than you, and what...

VA: If I stood down, below, and stood up, it was about ten feet high.

KM: So not like now, it's all leveled and spread out flat...

VA: Yeah.

KM: It's maybe 30 feet wide in some places.

VA: Yeah. No the thing was high.

KM: Narrower and high?

VA: Yeah.

KM: You pointed out earlier this morning, you had shared the story about the honu [turtles], where the turtle hale was like, where they catch the turtles?

VA: Yeah.

KM: And then... So I took a picture of that area. Now you said on the Kohanaiki side of the fishpond wall had some koʻa.

VA: ʻŌpelu koʻa, yeah, on the Kohanaiki side of Kaloko.

KM: And that koʻa is built up of stone, like a platform. and they fish out there?

VA: Yeah. We fished for ʻōpelu out there on that koʻa. Even up ʻOʻoma 1 and 2, there were two koʻa over there that we also used. And Akuiwa and I fished in that area. And in that particular area, none of the old ʻōpelu fishermen were using that koʻa, so Akuiwa and I were using taro and flour. So we never intruded with other koʻa. Where other fishermen didn't use the koʻa, we would use our bait, but we would let the other fishermen know what we were using for the bait, you know, what the chum was. So that they wouldn't intrude, they could use the koʻa, but just had to use the same type of palu.

KM: Now, you'd also mentioned that you had to train kind of the fish...

VA: Yes.

KM: You would go steady, morning and evening like that.

VA: It was a must to retain the koʻa, that even if we didn't go out to fish. The old timers always went out with their pūʻolo to feed the fish, to retain them.

KM: So you trained them?

VA: Yeah, yeah.

KM: The fish were trained, and you'd use...?

VA: Then you...a certain time, you would have to go out there at the certain time of the day, you see. And I know for a fact that it used to be 4:30 in the afternoon, I would be going out. So when you feed that the group of fish, the next morning when you feed ʻem, they're going to be there. But how you going...because when you go out to the ground, so you paipai [urge the fish up] you know, with your paddle and you hit the side of the canoe and automatically, the whole school will come.

KM: Were their koʻa was… Now you also said that at other areas, there were koʻa as well?

VA: Yes, like the koʻa ʻōpelu that was right outside of Makaʻeo.

KM: So, right outside?

VA: Yeah, right there.

KM: The Pai…and whose house? Kaʻiliwai?

VA: Kaʻiliwai was there first then the old man, Pai.

KM: So they had one koʻa ʻōpelu right outside here.

VA: Yeah.

KM: So in between their house and Makaʻeo.

VA: Yeah.

KM: As you keep going down, like if you come in...now you described a little bit, had some koʻa in front of like your folks' place by Ocean View [restaurant]. Were there koʻa that you fished like at Kahului or at Puapuaʻa, Hōlualoa?

VA: Oh, yeah. Each little cove had a koʻa outside of it. So evidently the kūpuna may have trained the fish in their particular area, and that's the reason why, even outside my tūtūs place [on the north side of Oneō Bay] there was a koʻa out there, but that koʻa was inter-related to the Kailua koʻa. The Kailua koʻa, that's where, like I said, everybody used to take chance to go. If you miss, the next fisherman is going. But there were selfish fishermen who, they weren't satisfied… So if you had a fisherman like George Kaʻiliwai, when his chance came, and the guy was in the way, he'd fix ʻum up. He just spread all his bait, he'd spread ʻum all on the surface. And that's when the ʻōpelu are going to feed. Because they going be full and they hoʻolili [all rise to the surface, agitating the surface], eh. So because of the fisherman that did bad, everybody was going home, eh.

There were times that they came on the shore and, you know, throw blows, terrible fights. You know, Kaʻiliwai, they couldn't...because Kaʻiliwai had only one leg, eh. But, Kaʻiliwai never did bad…

KM: So they were disrespectful of his fishing right.

VA: Yeah, yeah… ...You know, there are different varieties of awa. The deep sea awa they call awaʻaua. It's sort of like a cross between awa and ʻōʻio , and now, they sometimes call ʻem Pākē awa. That's what the awaʻaua is. And then you have awa kalamoho, it's a big awa. It's on the shore and in the pond, big large ones… [gesturing with hands]

KM: Oh, Three feet kind!

VA: Yeah, that's awa kalamoho. Why do they name ʻem? They had a purpose for naming them, you know. So that's how we used to distinguish them. Certain fishermen caught the Pākē awa, or awaʻaua, and then they say, "Oh, I caught awa kalamoho." And in Kona, way back when I was a little boy, the Honokōhau and Kaloko fishponds were the fishponds that supplied Hilo and Kona with awa and mullet. And when we had pāʻina or lūʻau, and we didn't have kālua awa, the party wasn't complete. You had to have awa. And people say, "Oh, you know,

when you go kālua the awa get plenty bones." But our kūpuna knew how to eat the awa. They never eat 'em hot; they eat 'em cold so when you pick up the meat, the bones stay back. In spite of all that bones, and that's how they enjoyed it, you know. It was always kālua awa... And another thing, if they didn't have that, they would have dry aku, and kālua the dry aku, you know, in a wrapper.

KM: Oh like a ti leaf wrapper?

VA: Yeah ti. How you make a regular laulau. And that we used to kālua and it taste like smoke meat, you know. But it had to be dried and when you take 'em out of the lā'ī it has a nice smell eh. And that's how tūtū and daddy used to do, when they didn't have any awa. That's what they would use.

…You know, Kaloko and Honokōhau, they don't have the resources now, that we had during our day. A man was always the caretaker. When I was older, it was a Filipino man and a Pākē man that used to take care of Kaloko and Honokōhau....

KM: Were there Hawaiian families still living down Kaloko or Honokōhau when you were a child or was it mostly the...?

VA: Had the old man Kanakamaika'i and his wife, Makapini, and some other 'ohana sometimes, but later it was the Filipino.

KM: A Filipino caretaker. Hmm…

VA: Like me, my family we had fishing rights along this whole coastline. But we didn't take that... abuse that privilege because it wasn't necessary for us to go during our time, because we had ample supply right within this area. So if I fished down Puapua'a, I'd never go beyond to...occasionally we would go to Hōlualoa beach but I would fish about from here [Kaiakeakua] to Maka'eo and on to Kaloko if I wanted to catch certain species. Like if I wanted to catch turtle, I would go to Kaloko.

KM: You said, there's a in the ocean in front of Kaloko. There's a...

VA: A cone-like shape for that was…

KM: ...built up? And that was...?

VA: For turtles.

KM: You called it turtle house?

VA: Yeah, yeah, yeah, that's the one. You see, at that time, Honokōhau, the fishpond, you know, that sandy area, the turtles used to lay eggs over there. I don't know if they do today. And we...nobody fiddled around with them, when they went up to lay their eggs.

KM: No one messed with them?

VA: No, no, no, no. It was sort of...we, our people, they respected. I mean they feel if there was a spawning ground or whatever, that was theirs. Because very few of our Hawaiians ate turtle. And my family didn't eat turtle until I went ahead and caught the turtle…

But, where that turtle house was, they used to go lay eggs on the Honokōhau side. And that's the reason why over there used to get plenty turtles. Yeah the biggest...I caught a 400 pounder. And you know it was surprising when I think back how I was able to bring it on board the canoe eh, take 'em home, cut 'em all up. You know, there's a rich history about that place…

KM: Earlier, you mentioned the caretaker at Honokōhau, Kaloko side, and how they'd transport the awa like that to Kailua?

VA: Yes, when I was young, old man Polto was the caretaker of Kaloko. During Thanksgiving, Christmas, and New Year's, our kūpuna looked forward to having awa and 'anae in the pā'ina. Old Polto used to catch the fish about ten o'clock in the night, and by two o'clock in the morning, he had it all packed up on the donkey, and they trained a dog and the donkey to transport the fish from Kaloko-Honokōhau to Kailua, at Henry Akona's fish market. And in traveling from two in the morning, by five 'o clock in the morning, the fish on the donkey would be at Henry Akona's market. This was done repeatedly during the holidays, Thanksgiving, Christmas, and New Year's. 'Cause our kūpuna...the menu, if we didn't have awa, raw awa and lāwalu awa or kālua awa, the menu wouldn't be complete without this special fish.

KM: 'Ae…

Violet Leimomi "Momi" Nihi-Quiddaoen
Agnes Puakalehua Nihi-Harp (with her son Isaac Harp)
Honokōhau Oral History Interview
November 18, 1999 with Kepā Maly

Violet Leimomi Nihi-Quiddaoen
(KPA Photo No. 1164)

The following interview was conducted to help record family recollections about the land and native families of Honokōhau, Kekaha District, Kona, Island of Hawai'i. Sisters, Leimomi (born 1927) and Puakalehua (born 1928) are among the last kūpuna living today, who lived at the Honokōhau Iki beach homestead of their mākua and kūpuna. They are directly descended (on their mother's side) from the Kalua-Kuakahela-Kimona (Simeona) lines who resided at Honokōhau Iki for generations. Their kūpuna are mentioned in several historical communications of the nineteenth century, as traditional residents of Honokōhau.

The family agreed to participate in the interview because of their concern about proposed land use in the mauka vicinity of Honokōhau, and also because of their on-going concerns about ilina 'ohana (family burials) within the Kaloko-Honokōhau NHP. Prior to conducting the interview, both Isaac Harp (on behalf of his mother and family), and Stanley Bond of the NPS had spoken with Maly, in an effort to ensure that proper planning could be done in efforts to care for the ilina.

Summary of Mo'okū'auhau (Genealogy):

- Kalua (k) a me kāna wahine – hānau Pua Kalua (also known as Ma'a).
- Pua Kalua (w) and Kaui-a (k) – hānau – Heneleaka (w) mā.
- Heneleaka and Kimona Kuakahela (k) – hānau – Kimiona Kanakamaikai Kuakahela and Violet Keaweamahi Kuakahela mā.
- Violet K. Kuakahela and John Kealoha Nihi – hānau Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp mā.

When about three and four years old, the sisters, their parents and other siblings returned to Kona from Honolulu, to take up residency at the family home on the shore of Honokōhau Iki. The family maintained residences at both the shore and in upland Honokōhau Iki (near the present-day Māmalahoa Highway, thus the sisters regularly walked between

Agnes Puakalehua Nihi-Harp (KPA Photo No. 1162)

the shore and upland home, via the trail in Honokōhau Iki. When the girls and their elder siblings entered school, depending on their ages, they walked the trails from Honokōhau Iki to Kailua, Honokohau School, and/or Kalaoa School. Travel to the latter school required their walking from Honokōhau Iki across Honokōhau Nui to Kaloko, and then up through Kohanaiki. Additionally, the girls would accompany their grandmother to Kohanaiki from Honokōhau Iki, to gather lau hala for weaving.

Their personal recollections of life at Honokōhau date back to about 1930 (after the closing of the Honokōhau Iki Protestant Church), and are filled with details of life at Honokōhau Iki. The sisters describe family sites (including pā ilina or burials – within the National Park), the importance of the near shore and deep sea fisheries, and travel between the coastal lands and uplands as a part of the routine of life and subsistence on the land.

Perhaps of most importance to the lands mauka of the park, while visiting Honokōhau and discussing the Greenwell project area (viewed from the Honokōhau end of Kanalani Street), Agnes Puakalehua Harp, noted that in her youth, she had traveled with some of her elders—to an area which she estimated to be in alignment with elevations of the present-day Kaloko Industrial Complex (though within Honokōhau)—to tend small dry land agricultural plots which were planted by families while living at the shore. Puakalehua (and later her sister Leimomi) described ‘uala (sweet potatoes) and other crops being planted in pockets of soil and mulched planting areas on the lava flats of the lower kula (flatlands).

The sisters believe that this limited cultivation activity occurred in an area above Ka‘ahumanu Highway, and most likely (based on family land tenure), it was situated in Honokōhau Iki. Both sisters are clear that the activity in this lowland vicinity was limited in their time. The primary agricultural activities took place in the cooler uplands around the family home (in the ‘ili of ‘Elepaio). The occurrence of some form of lowland agricultural practices in the Honokōhau-Kealakehe-Keahulou vicinity is also confirmed in various native traditions (for example see the tradition of Pu‘uokaloa; in Maly, 2000).

Protection of burial sites and old Hawaiian sites is important to the sisters, and they were pleased to know that any such sites found within the project area would be preserved. While Leimomi is in poor health she would like to be kept informed should any sites be uncovered. Puakalehua and her son, Isaac, are very concerned about the care of Hawaiian

places in Honokōhau and would appreciate being informed as well. As lineal descendants of traditional residents of Honokōhau, they ask to be notified should any ilina (burial remains) be located. They also would like to be consulted in the matter of preservation treatment of known sites. On a personal note, Puakalehua Nihi-Harp, expressed her desire to be buried with her family members at the Honokōhau Iki cemetery.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see Figure 1).

(begin interview transcript):

KM: We're here at Keauhou…

MQ: Kona.

KM: 'Ae. We're going to be talking story about your recollections of growing up, Honokōhau, Kaloko…

MQ: Yeah.

KM: …and the 'ohana. But mahalo, thank you folks so much for taking the time to talk story.

MQ: Hmm.

KM: Aunty, kupuna, may I please ask if you would share with me your full name, your maiden name too, and date of birth.

MQ: Okay. My name is Leimomi, Violet, and I'm married now so my last name is Quiddaoen.

KM: And your maiden name was?

MQ: My maiden name is Nihi. My dad's name was John Kealoha Nihi.

KM: Nihi?

MQ: Yeah. I was born October the 24th, 1927.

KM: Oh, so you just had a birthday not too long ago.

MQ: Yeah, last month [chuckles].

AH: Yeah.

IH: Hauʻoli lā hānau.

KM: Oh, mahalo.

MQ: So I'm 72 years old.

AH: Yeah.

KM: What a blessing.

AH: And I'm right after you.

MQ: I was born in 1927, she was born in 1928.

AH: Yeah.

MQ: And then we have brothers and some other younger ones.

KM: Oh good. And aunty please, would you give me your name and date of birth?

AH: My name is Puakalehua, my Hawaiian name…

KM: Hmm, beautiful.

AH: My last name is Nihi. My mom is Simeona's daughter. My dad is from Keʻei, and my mom is from Honokōhau, Kona.

KM: Hmm. So Nihi, your papa is John?

MQ/AH: Yeah.

KM: Came from Keʻei?

AH: From Keʻei.

KM: South Kona? Married mama?

MQ/AH: Yeah.

KM: Mama's first name was?

AH: Violet.

KM: [speaking to aunty Momi] Oh, so you're a namesake for mama?

MQ: Yes.

KM: Was she Leimomi also?

MQ: No. Her name is Violet Kauwēamahi (Keaweamahi) Simeona.

KM: Oh beautiful!

MQ: That's her full Hawaiian name, but in short we just call her Mahi.

KM: Mahi, ʻae. Aunty Momi, where were you born?

MQ: I was born in Honolulu. We were all born in Honolulu.

KM: Born in Honolulu?

AH: Yeah.

KM: That's right mama went to Honolulu for a while because papa, I guess was down there, yeah?

AH: Yeah.

MQ: He was working on the boat at the time.

AH: Yeah.

KM: Puʻuloa, Pearl Harbor side, or?

MQ: No, they had the kind old kind ship.

KM: Humuʻula?

MQ: Yeah, the Humuʻula, that's the one.

AH: Yeah.

KM: Oh! So daddy worked boat, go inter-island like that?

MQ/AH: Yeah.

KM: So mama and daddy moved to Honolulu?

MQ: Moved to Honolulu and then that's where we were all born.

AH: I was born right by Waikīkī. What is that hotel now…?

Group: [discusses several hotel names]

AH: …Near the hotel, that place is where we used to live… Over there never had hotel before.

KM: 'Ae.

AH: My mom and them used to raise ducks, yeah?

MQ: Right.

KM: Oh! In the loko?

MQ/AH: Yeah.

AH: I was born right there. I forget what hotel that is now.

IH: …The Hilton Hawaiian Village?

AH: Yeah.

KM: Oh, so near Ena Lane?

AH: Yeah.

KM: Hilton Hawaiian Village?

AH: Yes, right in the front by the ocean side that's where I was born.

KM: And kala mai, we're here with your son, Isaac. And Isaac we're going to be just all just talking story.

AH: Yes.

KM: Wonderful! When did you folks come home then? When did you come home to Kona?

AH: I don't know.

MQ: We were all small.

AH: We were all little.

MQ: We were all born in Honolulu but my mom and dad moved here in Kona because I think that my grandfather and grandmother, you know mama's family?

KM: 'Ae.

MQ: They wanted mama and them to come home.

KM: Who were mama's parents?

AH: Kuakahela.

KM: Kuakahela is her mama?

AH: Yeah. Kuakahela Simeona.

KM: Simeona. And grandpa was?

MQ: They called him Kimona.

AH: Kimona.

KM: Kimona not Kimiona?

MQ/AH: No, Kimona at that time.

MQ: But it's Simeona in English.

KM: ʻAe. Did he carry the name Kanakamaikaʻi also or just Kimona?

AH: Because uncle Kanakamaikaʻi is the oldest son yeah? [Kimona Kuakahela was the father of Kimiona Kanakamaikaʻi.]

MQ: Yeah, no, no was uncle Iwane.

AH: Oh, yeah.

MQ: But they went call him that name, they just went name him that, uncle Kanakamaikaʻi.

AH: That's right. His church was in Waimea.

MQ: But you know, I had talked to my son Samuel. They were trying to find out about all this kind family tree.

KM: ʻAe.

MQ: But the only one that really can talk to mostly is Ding my oldest nephew. He lives on Kauaʻi. His mother, Harriet, is the oldest sister of us.

KM: What's Ding's last name?

MQ: His mother...

IH: Oclit.

KM: Oclit, okay.

MQ: She's supposed to get all the records of everything but I don't know she moved from one place to another, you know.

KM: How many brothers and sisters did you folks have? And you two aunties?

MQ: With my real mother?

KM: ʻAe.

MQ: And my real father?

KM: ʻAe.

MQ: We had how many girls?

AH: Five girls, yeah?

MQ: I think so.

KM: You name them?

AH: Aunty Harriet, aunty Mary, aunty Hannah, aunty Momi and then…

MQ: Aunty Pua. Five girls, that's right.

AH: Five girls and four boys. Our two brothers died. And then we had two alive ones.

KM: Again, grandpa was Kimona?

MQ/AH: Yes.

KM: Do you know who your great grandparents were?

AH: Kuakahela.

KM: Kuakahela is one side?

MQ: Yeah.

KM: Was Kimona tied to Kalua or?

MQ: I don't know something like that Pua Kalua.

AH: Yeah, yeah.

KM: Pua Kalua?

MQ/AH: Yeah.

KM: Okay, that's what I understand is how this Kuakahela and Kimona lines come together.

MQ/AH: Yeah, right.

KM: Because you see what's really interesting… When you folks came home, where did you live?

AH: Down Honokōhau!

KM: Honokōhau, makai?

AH: Yeah, makai.

MQ: Down Honokōhau Beach.

KM: On the ocean?

AH: Yeah. Right by Honokōhau 2.

KM: Okay. This is very important (and I'm going to move this table closer to me and then that way I can look at the map). When you were talking about this, see this is what we were trying to figure out. You were down Honokōhau 2?

AH: Yeah.

KM: Makai? On the ocean?

MQ: Yes.

AH: Right down by the graves.

KM: 'Ae. [opening map] This is a portion of Register Map No. 1280. I know it's going to be hard for you to see now, but I'm leaving a copy for each of you and you can look at it more closely, later.

MQ/AH: Yeah.

KM: What's really interesting is, here's Kaloko.

AH: Uh-hmm.

KM: This map was made in 1888, okay?

AH: Uh-hmm.

KM: Here's Honokōhau Nui.

MQ/AH: Uh-hmm.

KM: And the big fishpond ʻAimakapā.

AH: Yeah.

KM: Here's Honokōhau 2 or Honokōhau Iki.

AH: Yeah.

KM: Now look here. Here's this ʻāina for Kalua.

AH: Uh-hmm.

MQ: Tūtū Kalua.

KM: ʻAe. The kūpuna, this is in 1866 this tūtū Kalua got this ʻāina and this one here. It's the ʻili of ʻElepaio, that's the name of this ʻili, the old land. [Grant No. 3022]

MQ/AH: Uh-hmm.

KM: His house mauka on the old road, Māmalahoa and then the other house makai. This is the old before Palani Road, the one before you know?

AH: Right. That little road.

KM: When you go mauka?

AH: Yeah.

KM: That's right. So his other house was makai here. Look at what's so amazing here's this kupuna Kalua and supposedly Pua Kalua is his daughter.

AH: That's my godmother and godfather. That's the one that gave me the name Puakalehua.

KM: Puakalehua, just beautiful! Look at here. Here's tūtū Kalua's mauka house in 1866.

MQ: Uh-hmm.

KM: His ʻāina, they kanu kalo, maiʻa, things all mauka?

MQ/AH: Yeah, right.

KM: Look at where tūtū Kalua's house is on the ocean at Honokōhau 2.

MQ/AH: Yeah.

KM: Almost the same location as where you folks were living.

MQ/AH: Yeah, right.

KM: Was the church nearby you? At your house makai, do you remember there being an old church there or was it pau when you went home?

MQ: I think it was out already.

AH: Was gone that's why we don't know.

KM: That's what aunty Makapini said with tūtū Kawena in 1962.

MQ/AH: Yes.

KM: They went ne'e the church yeah?

AH: Right.

MQ: They moved.

KM: You came home, you were young children. If you were born in 1927, '28 like that?

MQ/AH: Yeah.

KM: You think that you were five, six years old when you came home or?

AH: Yeah, I think we were about this…

MQ: Yeah about that.

AH: We had brother Jerry and brother Glenn.

MQ: We were all small when we were at Honokōhau.

KM: So this would place it by maybe 1933-32, when you folks had come home?

AH: Yeah.

KM: About that time, yeah?

MQ: Yeah.

KM: Were aunty Makapini and uncle Kanakamaika'i still makai?

MQ/AH: Yeah.

AH: They came down for us at Kailua, good thing aunty them came because our boat went huli. Aunty Momi was going out in the ocean.

KM: So when you folks came home you rode canoe?

AH: Canoe.

KM: From Kailua?

MQ/AH: Yeah.

MQ: And we were going home to Honokōhau, yeah.

AH: And everything we owned was gone.

KM: Oh, nalowale!

MQ: The only thing we were missing was her. She was going out already into the ocean. Floating out with the rug because mama bought a big rug for the house.

KM: Ohh! So you think this was about 1932-33?

MQ: About that.

AH: We weren't five or seven years old, we were young.

KM: More young?

AH: Our brother was the baby when the boat went turn over he only came out with his diaper.

MQ: He was young.

AH: Our other brother, I think he was going to one or two. Brother Ben was little yeah?

KM: Brother Ben?

MQ: He was the baby.

AH: Yeah, he was just a baby. Brother Jerry he was about two or three years old.

MQ: About there, yeah.

KM: Do you remember who was the steersman? Who's canoe was that you folks were going home on?

MQ: My uncle's?

KM: Kanakamaikaʻi?

AH: Yeah.

KM: Is that Joseph, Joe Kanakamaikaʻi or is there? Do you remember what his full name was?

MQ: I don't know but I know they used to call him Kanakamaikaʻi.

AH: Yeah.

KM: ʻAe. Kimeona?

MQ: Kimeona is his last name.

AH: Yeah.

MQ: Well we wouldn't get that boat to huli but because my daddy and my uncle were kolohe [chuckles].

AH: Drinking.

MQ: Yeah, they were drinking on the boat and my uncle was the kind spiritual, a minister.

AH: You know uncle Kanakamaikaʻi he was a preacher.

KM: ʻAe.

MQ: He told them, "don't drink on the boat," because we were all on the boat.

AH: Daddy's brother, he brought the drink on the boat so the whole thing. Just before we came to the point where we were going turn into Honokōhau.

KM: Maliu. Maliu Point right there [pointing to location on map].

AH: Maliu.

KM: Right there, right by the little point when you go in.

MQ/AH: Right, right.

KM: And get the little fishpond tucked in.

MQ: That's right! Past Makaʻeo.

AH: Right outside the whole thing we turn over and we lost everything.

KM: ʻAuwē!

AH: We thought we lost our baby brother because he went straight down. He was sleeping.

KM: Amazing!

MQ: Yeah, and the boat went huli and he was under the boat.

AH: He was underneath. Deep. Mama had to dive.

KM: Mama went dive down to get him?

AH: Yeah. Because daddy had to go after her [pointing to Momi]. She was going out in the ocean, way out.

KM: Out with the current? You went ʻauana?

MQ: All the things were going out, and us too. Aunty Kakū grabbed me and my other sisters grabbing each other, you know. Going in because we were way out in the deep.

KM: So was the canoe coming home from Kailua?

MQ/AH: Yeah.

MQ: We were going home to the Honokōhau Beach.

AH: Because uncle Kanakamaikaʻi said, "No, inu."

KM: ʻAe. uncle Kanakamaikaʻi was a kahu also?

MQ/AH: Yeah.

KM: Had he been the kahu at the Honokōhau Church?

MQ/AH: Yeah. [By their time, the services were held at uncle Kanakamaikaʻi's mauka house.]

AH: His church too. Our great grandparents were two kahu's.

KM: ʻAe.

AH: Tūtū, the husband and the wife, was for the queen.

KM: Do you remember them? Who was that?

AH: They were for the queen. They were the ones that watched over the queen, my great grandparents.

KM: What is their name?

AH: Kuakahela.

KM: Kuakahela.

AH: I forget tūtū lady's name.

MQ: Heneleaka.

AH: Oh, yeah that's right.

KM: Heneleaka?

MQ: Heneleaka. In English it's Harriet but in Hawaiian they call Heneleaka.

AH: It's my oldest sisters name.

KM: Oh, wow that's amazing! Now this is Honokōhau 2, what's your understanding about who's 'āina that was? Was that your kūpuna's 'āina or were they living there underneath somebody else?

AH: We don't know anything about that.

MQ: No.

AH: We only know that when we came from Honolulu we went straight to that area.

KM: Amazing.

AH: Because they had one, two, three houses yeah, inside there?

MQ: Yeah.

KM: That's right, I'll show you the photographs. I got some nice photographs.

AH: Oh!

KM: They're coming from Honolulu, you'll see the houses.

MQ/AH: Oh!

KM: You're right, three houses.

AH: Beautiful that place. Where our yard was had all that kind 'ili'ili.

MQ: Oh yeah, the nice kind of rocks.

KM: 'Ae, the kind small, 'ili'ili?

MQ/AH: Yeah.

AH: Beautiful!

KM: So kahua hale and all 'ili'ili?

AH: Yeah, all around.

KM: How your floor inside the house was all 'ili'ili?

AH: No.

KM: Papa, wood?

AH: Regular papa.

MQ: That was separate. Our house was separate from the kitchen.

AH: Yeah. The kitchen.

KM: You get hale ʻāina on one side?

MQ/AH: Yeah.

KM: And the hale moena like that where you folks sleep?

MQ/AH: Yeah.

MQ: And the parlor one side.

KM: ʻAe.

MQ: Then we cook outside because in those days no more this kind stove.

KM: That's right, kapuahi?

MQ/AH: Yeah.

KM: You make kapuahi?

AH: Yeah. Our aunties used to be all the cooks and take care. We cannot do anything because those days our father and our mom don't believe for us kids to go in there. Look how young we were. The only time we used to go in the kitchen was when we eat.

KM: When you eat?

MQ: Yeah.

KM: So interesting. That's really kind of an old style too.

AH: It's a beautiful thing you know.

KM: Yeah. That's how the kūpuna and most times before ancient times the men cooked.

MQ/AH: Yeah.

KM: But now here the mākua all…

AH: But now all the girls. When the table is set only children eat first.

KM: Hmm.

AH: Until you know everybody move out, and our aunties used to cook. Aunty Makapini's two nieces, yeah?

MQ: Right. Aunty Kaʻahaʻai…

MQ: Kaʻahaʻai.

AH: Who else?

KM: Kaʻahaʻai?

MQ: Yes. Her English name is Elizabeth.

AH: And aunty Annie, aunty Rose, they are always the cooks. Kids cannot go in there.

KM: So, aunty Kaʻaha, aunty Rose. You mentioned an aunty Catherine?

MQ: No, not Catherine that's our cousin.

KM: Okay.

MQ: We had three girls, Kaʻaha, Catherine and Rose are all cousins. The only aunty and uncle we had at that time was uncle Kanakamaikaʻi and aunty Makapini.

KM: Now were these cousins older than you?

MQ/AH: Yeah.

AH: All old.

MQ: They were way older. We were all kids running around like one idiot. [smiling]

AH: [chuckling] Yeah, they were the ones watch over us while our parents go fishing. Our mama and aunty and them used to go out make limu, ina, hāʻukeʻuke all everything. When they come home they have all this.

[Following the interview, aunty Pua recalled that there were several kinds of limu that they and their elders would regularly gather at Honokōhau. These limu were the pāheʻe, wāwaeʻiole, kohu, and līpoa.]

KM: Beautiful life, that kind?

MQ: Yeah.

AH: We don't touch nothing, they do everything. You know in those days the Hawaiians were real clean with their food.

KM: Clean yeah, really take care?

AH: Yeah. We never did touch anything, food and stuff, no.

KM: With you folks…and I understand that your mama and papa separated yeah?

MQ/AH: Yeah.

KM: Did mama and papa stay with you down at Honokōhau makai?

AH: Yeah.

KM: For a while?

AH: They were.

KM: Had your mom and dad? Had aunty Makapini, uncle Kanakamaikaʻi? Had these three older cousins?

MQ: Cousins, aunties…our aunties.

KM: Had all you children?

MQ: Yeah, all us.

KM: You folks. Were there any other old people living down by you? Or in your ʻohana?

AH: Our other uncle.

MQ: They called him uncle Pali.

KM: Uncle Pali?

MQ: Yeah. He was another fisherman, but I forget his last name [Pali Kaʻawa].

AH: He had a wife and two sons, yeah.

MQ: Yeah.

AH: And then I had uncle Daniel them yeah?

MQ: Yeah.

KM: What was uncle Daniel's last name? Do you remember?

AH: Pauʻole.

KM: Pauʻole. So he would come down to Honokōhau?

AH: Yeah, they were staying there. We were all staying close together.

MQ: Because in the night we just throw the blanket down the pillow and everybody sleep.

AH: Yeah.

IH: [chuckling]

KM: Right on the papa?

AH: On the hāliʻi.

KM: Throw out the hāliʻi.

AH: Because get mat, my mom them used to make the mat.

KM: Ulana lau hala?

MQ/AH: Yeah.

KM: What did you folks get lau hala trees down at Honokōhau?

AH: No. We used to go up Honokōhau.

KM: You go mauka. Oh, on the kula?

MQ/AH: Yes.

AH: Aunty Makalika yeah?

MQ: Yes, by her house.

AH: By her place get plenty.

MQ: Kohanaiki they call it.

KM: So at Kohanaiki.

AH: Sometimes we would go with our aunty them.

KM: About how far mauka did you go? Did you go mauka on the old trail?

MQ/AH: Yeah.

AH: We have to.

KM: So you would walk feet or holo lio, kēkake?

AH: We had to walk.

KM: Walk feet?

MQ: Either on the donkey or on the horse.

KM: This map, if I can again I'm going to reference back to the map [Register Map 1280]. If we look here, generally this is 'Ai'opio Fishpond.

AH: Yeah.

KM: The small, Honokōhau fishpond.

MQ/AH: Uh-hmm.

KM: Did you hear that name 'Ai'opio or…?

MQ: Yeah, we did.

AH: I never, 'cause I was young.

KM: Of course, you were more young. And sister stayed down longer than you, is that right?

AH: Yeah because I had to go and stay in Waimea.

KM: Okay. Here's what's really interesting, and this map doesn't show it real good but see there was a trail makai that ran across the Honokōhau Nui. And look here's the trail that comes mauka and actually the trail went all the way just what you're saying. And this is Kohanaiki up here.

AH: Yeah, up Kohanaiki we used to walk.

MQ: Yeah.

KM: So, you folks would walk across this old Honokōhau trail?

MQ: Yeah.

KM: Because this comes into Honokōhau Nui.

MQ: Uh-hmm.

KM: It goes up. May I ask one other question. If you folks walked along here did you go all the way makai over here and cut mauka?

AH: Go Kaloko?

KM: Go Kaloko do you think?

AH: Yeah.

KM: You would go up Kaloko Trail?

MQ/AH: Yeah.

MQ: Both sides.

KM: Both sides.

MQ: Get one road that goes up to Kalaoa.

KM: 'Ae.

MQ: Another road that goes down to Kailua side.

KM: 'Ae, that's right. Right here.

MQ: Yeah.

KM: These roads, one goes to Kailua one comes out and goes to Kalaoa like that?

MQ: Right.

AH: We used to walk that.

KM: So you folks in the ‘30s, were still walking these trails going mauka-makai?

MQ/AH: Yeah.

AH: That’s when she goes to school. Her and my sisters.

KM: So you went from Honokōhau makai, you walked mauka, go kula?

AH: Kalaoa.

MQ: To go school in Kailua.

KM: Oh, you would go across the papa out here? You went to Kailua?

AH: She was too young to go up Kalaoa. Only my other sisters would go.

MQ: Yeah, they went. When we moved from Honokōhau to the up Honokōhau, then they went to Honokōhau School.

KM: Ahh, so you were still going to Honokōhau School then? [The school (public land) was situated between the two section of Kalua’s Grant in the ili of ‘Elepaio.]

MQ: Yeah, I was going.

KM: About when you went to school, Kailua. Did you stay in Kailua for the week and come home weekend? Or did you go back and forth everyday almost?

MQ: Yes, back and forth everyday from Honokōhau.

AH: Walk, yeah.

KM: Holo wāwae all across this papa?

AH: Yeah! Even us too, when we were babies we still gotta walk.

KM: The pāhoehoe, ‘a‘ā and what grassy land some area?

MQ/AH: Yeah.

AH: Our place, where we were living, the volcano never erupted. The volcano never interrupted where we were living. It went past us, around [gesturing]. When Pele came down, Pele told my great-grandma she needed something to eat and water. The people that were along the way didn’t give her any, and they made fun of her.

KM: That’s right. So that’s the story that you heard for this side out here [pointing to Honokōhau vicinity on the map]? The big lava flow out…

AH: Honokōhau.

KM: Honokōhau, Kalaoa side?

AH: Uh-hmm.

KM: Oh, wow! That's awesome! Your great-grandma is telling this story?

AH: Yeah, she was telling this to my mom.

KM: About Pele coming down?

MQ: And my mom told us.

KM: Told you folks?

[Based on historical accounts, and timing of their great grandmother's life, the eruptions described above would likely be associated with the 1800-1801 Hualālai eruptions and visit of Pele to the Kekaha lands (native texts translated by Maly, see Maly 1998).]

MQ: Because we were young yet but I still remember when we were living here in Kona. But we were living in Hōlualoa. This taxi driver we all were on the taxi driver and we were going to Honokōhau where my uncle them lived.

KM: 'Ae. Kanakamaika'i?

MQ: Yes, Kanakamaika'i.

KM: Mauka?

MQ: On our way going to Honokōhau from Hōlualoa, he saw this beautiful Hawaiian lady. So the Japanese driver told us, shall we pick her up or shall we not. My mother knows, my mother just went tell you wait. She went talk Hawaiian to that Japanese because he's an old Japanese, Hawai'i born.

KM: He kama'ilio Hawai'i.

AH: Beautiful lady, she had ehu hair.

MQ: And he put her on the car. The taxi driver told her, "Where you going?" She tell, "Oh, you take me right down here." But before we reach to her destination she went disappear.

KM: Nalowale?

AH: Yeah.

MQ: Because when the guy went stop his car and turned around to look for her, she was gone.

KM: Amazing! Here's Hōlualoa, so the mauka road came like this?

AH: Yeah.

KM: You come in all the way from Hōlualoa. So Later, you folks were living mauka, Hōlualoa?

MQ/AH: Yeah.

KM: By the school, church area or?

AH: No. It was on a ranch.

KM: Gomes?

MQ: Gomes, Johnny Gomes.

KM: So you folks came all across? This is Keahuolu, Kealakehe, the old road is actually not far from this one here a little lower.

AH: Yeah.

KM: Where the old road was. Do you know where the intersection joins with the Kalaoa Road?

MQ/AH: Right.

KM: When you got by there the woman nalowale or at Honokōhau?

MQ: Before we get there.

KM: Amazing, yeah?

MQ: Yeah.

KM: Wow!

MQ: When the taxi driver went turn around to ask that lady, "Shall I drop you here?" He just went tell, "Can I stop here and you can get off?" He went turn around and look for her and she was gone.

KM: ʻAe.

AH: She was beautiful you know, she had long hair.

KM: So you folks saw this woman?

MQ: Yeah, we seen her.

KM: How amazing!

MQ: Mostly we hear.

KM: ʻAe, moʻolelo.

AH: My mom and dad said don't refuse old women.

MQ: She can come as a beautiful woman and she can come as old woman.

KM: Luahine?

MQ/AH: Yeah.

KM: ʻAe. Always aloha, hoʻokipa?

MQ/AH: Yeah, right.

AH: My mom them always telling us, take care of the old people.

KM: Beautiful, beautiful. When you folks would come from mauka because you mentioned that mama mā would make moena, ulana lau hala?

MQ/AH: Yeah, yeah.

KM: About how far did you folks come up to get the lau hala do you think? Was it close to the mauka road or more midway kula?

AH: All the way up.

MQ: All the way.

KM: All the way up? To where the families were living, Kohanaiki?

MQ/AH: Yeah, right.

KM: So you would go mauka Kohanaiki go ‘ohi lau hala like that? Mama them would ulana and everything?

MQ/AH: Yes.

MQ: We walk and then they leave ‘em out in the night.

KM: ‘Ae, kaula‘i?

MQ: Yes, to make it soft in the night.

KM: Palupalu, ‘ae. When we were driving over here today, sister was saying that you folks around your house and I guess going mauka into Honokōhau 2, you folks would go up on the kula and kūkū them would kanu ‘uala?

MQ: Yes.

KM: And things like that, can you describe?

MQ: Taro, sugar cane.

KM: Below? But, this is makai of the mauka road?

MQ: Yeah.

KM: Makai of the mauka road?

MQ: Yes.

AH: Yeah, right down.

KM: You said in the ‘a‘ā, like that?

AH: Yeah.

KM: Can you describe how you folks would go and kanu ‘uala and kalo like that?

AH: We’d go with our dad, when he get time to take us with him, we go with him.

MQ: Yeah, we go. But mostly they the one do ‘em.

AH: Yeah.

MQ: The only time we know is when they bring ‘em home.

AH: Bring home and we can see all of the fruits and the vegetables.

MQ: We were all young.

KM: ‘Ae.

MQ: And you know how old fashioned time they kapu. You cannot just walk any old place.

AH: Yeah. Because plenty people get place up there, not only us. All the family.

KM: Now today, before we came to see you aunty Momi, we took tita and we went up to just a little mauka up Kaloko. Where the restaurant is.

AH: Right.

KM: And tita was saying just like mauka here in the kula. Had halakahiki, the pineapple?

AH: Yeah, the small kind.

KM: Small pineapple. Was ‘ono?

AH: It’s sweet. Do you remember daddy used to bring home?

MQ: Right.

AH: And we all eat the sweet potato, the taro. All kinds, the onion.

KM: The onions that’s what you said the ‘aka‘akai?

AH: Yeah.

KM: Big, ‘ono, sweet?

AH: Yeah.

MQ: Those things were so good.

KM: So the family would kanu. You folks no plant down by the house much? You no plant food down at the house?

MQ: No. They plant mostly…

MQ/AH: …away from the house.

KM: Go up on the kula?

AH: Yeah, I told you where.

MQ: Up on the mountain side…

AH: Across the highway.

KM: Across the highway, on the kula there?

AH: Yeah.

KM: So home you folks…

AH: Because we were fenced in, it had a stone wall.

KM: Had a stone wall all around the house?

MQ/AH: Yeah.

AH: Because when we were little, we cannot climb over the wall.

KM: That’s right.

AH: Was high.

KM: Yeah. They no like you go out in the ocean too?

MQ/AH: No.

AH: Was too close to the beach.

KM: What were aunty and uncle and mama them doing in the ocean?

MQ: My uncle them were fishermen.

KM: I understand that Kanakamaikaʻi was sort of like the overseer?

MQ/AH: Yes.

MQ: He was the kind man that they know when the school was coming in and his favorite was akule. Every time when the akule come in, all the school of akule, he call his group and they go down and they surround the net.

KM: ʻAe.

MQ: And he knew who to call to come and buy the fish.

AH: Yeah.

MQ: He would sell it to Japanese.

KM: So that was their livelihood, yeah?

MQ/AH: Yeah.

MQ: That's how they do and that's how my mom and dad was doing. We were living in Honokōhau.

KM: ʻAe.

MQ: And when my dad would go out and make fish, the Japanese come down and they buy it from my daddy. But my daddy tell I don't want money, but I like you bring me bag flour, bag rice, in other words just like exchange.

KM: Exchange, beautiful yeah?

AH: Yeah.

KM: So the things you couldn't grow or go fish? They would bring down?

MQ/AH: Yeah.

KM So mostly the Japanese? And these were coffee farmers?

MQ/AH: Yeah.

KM: Mauka?

MQ: Yeah, Japanese and other local kind people, business people.

KM: Kanaka?

AH: My grandfather them adopted some of the Japanese family. The Yama family.

KM: Yama, oh!

MQ: Yeah they adopted.

AH: That's why we didn't have to worry about food.

MQ: Yeah.

KM: ʻAe, how beautiful, that way of life is maikaʻi.

MQ/AH: Yeah.

AH: My uncle and my dad them just give them the fish because they bring donkeys, horses all loaded down.

IH: [chuckling]

AH: So we never did spend, the food that came to us was paid for in that way.

KM: ‘Ae, that’s beautiful!

AH: Oh, I love those days!

MQ: Those days were good.

KM: So they go out and get akule, how many canoes do you think were down at Honokōhau when you were children?

MQ: There were plenty canoes.

AH: Yeah, cause they came down…

MQ: ‘Cause when my uncle them, they go fishing they’re not the kind small ‘potote’ boys [chuckles]. They are husky, big kind feet. Plenty and the only way that my mother them can know that they’re coming home from the ocean. They had one light.

KM: On the canoe?

MQ: On the canoe, but I think the kind big spotlight. So when they shine up on our house yeah?

KM: Oh, so they go out lawai‘a night time?

MQ/AH: Yeah.

MQ: And then when they shine the light up then my mother run out on the porch and then she hang up the…

AH: The light.

MQ: The lantern.

KM: How nice.

MQ: Just like they telling, okay we’re over here.

KM: That’s how they angle for come in?

MQ/AH: Yeah.

KM: Because I imagine if you don’t come in the right place maybe ho‘ohuli or?

MQ: Bang.

AH: Night time, look narrow yeah, the coming in from outside?

KM: Yeah.

IH: On top the papa?

KM: That’s right.

AH: There you go, on the papa or you going hit the pond wall.

MQ: But if you do like that, that means they get plenty fish.

AH: Yeah, cause they need big help.

KM: So they go out for akule? What other kinds of fish?

MQ: ʻŌpelu, ʻūʻū.

AH: Menpachi, yeah, ʻūʻū.

MQ: And all kinds, they go by the school.

KM: Walu, they go out fish walu or anything else?

AH: Yeah, yeah.

MQ: Surround net.

AH: They no use hook.

KM: No use hook?

MQ/AH: No.

KM: They make hauna… I'm sorry not hauna, but maunu, but they hānai?

AH: Yeah, they give bait and then they pull.

KM: Because hauna no good, you put the rubbish in the water you going eat rubbish, yeah?

MQ/AH: Yeah.

KM: And the bad fish come in too, yeah?

MQ/AH: Right.

KM: They palu, they make?

MQ: They make their bait.

AH: What they used to throw outside for the fish is the kind, pumpkin.

KM: ʻAe, palaʻai.

MQ/AH: Yeah.

AH: Palaʻai the one they bring all the fish in.

KM: Your kūpuna are so naʻauao, yeah? When you go lawaiʻa with palaʻai, ʻuala like that and the fish come maʻa…

AH: Come in.

KM: They come, yeah?

MQ: Right.

AH: They can smell that too.

KM: That's right and none of the bad fish or the bad manō or kākū, don't come in yeah?

MQ/AH: No.

AH: The manō don't bother, they stay out.

KM: Aunty was saying earlier, that's like ʻōhana, that manō?

MQ/AH: Yeah.

AH: That manō is our family. When our boat went down, they no come by us they all stayed away. Like standing guard.

KM: Just like kiaʻi, guardian, just watch.

AH: They no bother they watch, but she was going out with the sharks following.

MQ: Yeah. Because the boat was…and we were going out and all my brother them were all under the boat.

AH: Under the boat, under the water.

KM: And what?

MQ: And my dad and my uncle…you know my dad and all their brothers and cousins, they were all drunk. [chuckling]

KM: ʻAuwē!

AH: That's why my uncle Kanakamaikaʻi was very upset.

MQ: But my uncle is the one?

KM: Kanakamaikaʻi?

MQ: Yeah.

AH: You know we understand when my uncle talk Hawaiian, "no inu."

KM: ʻAe.

MQ/AH: Yeah.

AH: Because we were way out already, we were just about to turn to come in…

MQ: Because that boat was kapu, in Hawaiian those days, the make kapu.

KM: That's right and when they make that kind kapu, hard yeah?

AH: Yeah.

MQ: And you know why, that boat is kapu because that's their good luck boat. That's what brings in their money, they get their food and their living it.

AH: And the family?

MQ: My dad and my other uncle them nevah like listen, they did their own way.

KM: You know why they maʻa to the haole boat Humuʻula, they only do what they like, yeah?

AH: Yeah.

KM: But on this …

MQ: No, they like act macho man! [chuckling]

Group: [chuckling]

MQ: And when the boat went huli, everything went huli!

AH: Everything lost.

KM: And what, mama no like paʻi him? [chuckles]

MQ: No. They don't know what to do, he was so nervous.

AH: She was diving down the ocean for the babies. Because when she went grab my brother he only had his diaper. His clothes were all gone and he was sleeping. When mama brought him up he was asleep. But we were looking for her, she was way out.

KM: Mahalo ke Akua, yeah?

AH: Amen!

MQ: We were so small and I was hanging on to…I knew I was hanging on to something.

AH: They were looking, and then I told mama, "Ma, ma, ma!" [pointing out to sea] I was looking at my sister going out, and the wave was taking her.

KM: ʻAuwē!

MQ: No matter how ʻona my father and my uncle them can be as soon as the boat went huli they all came sober. [laughing]

Group: [laughing]

MQ: They woke up fast. The only voice you could hear is my mother.

AH: Yeah.

MQ: Cussing and swear at them and they all diving in the water looking for this and looking for that.

AH: And uncle Kanakamaikaʻi only sit down and he look and he shake his head because he was scared because we were mostly little babies.

MQ: We were all young kids, just babies [chuckling].

AH: Tūtū lady had three in the diaper. It was uncle Jerry, uncle Ben and me.

KM: So you guys was young?

MQ: We were all young and my sisters and brothers.

KM: Now you folks, when uncle and aunty, and mama them would go out lawaiʻa, the men would go out the deep sea fishing?

MQ: Out in the deep sea.

AH: Yeah.

KM: Did the women go fish some too?

AH: No. They would go make the kind ina, wana like that.

KM: ʻOhi limu?

AH: Yeah.

MQ: Mostly their job is to stay home and get all the food and everything prepared.

AH: Food ready.

MQ: And take care of us because we were small kids running around like idiots. [shaking her head]

KM: [chuckles]

AH: But we used to do more swimming [smiling].

MQ: Yeah.

KM: When you prepare food you said sometimes laiki came down, flour like that?

MQ: Oh, yeah.

KM: Did you folks make poi, poi ʻuala, kalo?

MQ/AH: Yeah.

MQ: Daddy used to go and get the taro up in the garden.

KM: Mauka?

AH: Uh-hmm.

MQ: Because the family planted the taro up on this side and when they come down they bring the taro, the rice and whatever [gesturing mauka of Māmalahoa Highway].

AH: Yeah. Uncle Kanakamaikaʻi.

MQ: And when they go home, they go home with all the fish.

KM: You know where the mauka house, Honokōhau is?

MQ/AH: Yeah.

KM: That was tūtū Kalua's old land from 1866. Is that where they planted their taro?

AH: Yeah, right on the side of the house.

MQ: Yeah.

KM: The mauka house area?

MQ/AH: Yes.

KM: How about the ʻuala and stuff was it more makai? Closer to your makai house or was everything…?

MQ: No, up, up.

AH: Up towards the mountain.

MQ: By the house but a little bit more up.

KM: Oh, okay. Has good ʻāina there yeah?

MQ: Yeah.

AH: We had coffee land and grapes.

KM: Oh, wow!

MQ: Yeah, they had all.

AH: All that.

MQ: Our own vegetables.

AH: Mountain apples.

MQ: ‘Ulu.

AH: ‘Ulu, everything we didn’t have to worry.

KM: Everything you need?

AH: Yeah.

KM: I’m going to come back to this just for a moment. Aunty Pua, remember when we were talking earlier, were there some planting areas lower, close to the ocean? Where the pineapple or was it all up by the mauka house?

AH: No, some was Honokōhau, down kai.

MQ: Okay.

KM: So you did have some makai also, as well as the mauka?

AH: Yeah. You know where we used to go…where we went to the restaurant [Sam Choy’s Restaurant in the Kaloko Industrial Park] right around there. In that kind of area.

KM: So it’s about within three quarters of a mile, half a mile of the ocean?

AH: Yeah, cause never had road before they just had trail.

KM: No. It was ala hele and you go mauka-makai.

AH: All our uncles go check their vegetables.

KM: ‘Ae.

AH: No need water.

KM: No need, what you said kēhau, night time the moisture comes?

AH: Night time, moisture.

MQ: Right.

KM: So they pulu, they kīpulu, put mulch like that?

MQ/AH: Yeah.

KM: Oh, naʻauao eh? Naʻauao nā kūpuna!

MQ/AH: Yes.

AH: We didn’t have to go to the store to buy all the vegetables.

KM: And mama and aunty them they ‘ohi limu, hāʻukeʻuke, wana, ina?

MQ/AH: Right.

AH: Crab.

KM: How about when papa, grandpa and uncle them would go out to get their ‘ōpelu like that? You said that they used palaʻai?

AH: Yeah.

KM: How about the ʻōpae, ʻōpae ʻula?

MQ/AH: Yeah.

MQ: The red one.

AH: Oh yeah, we get that one!

KM: Where did your ʻōpae come from?

AH: Only us get from up there.

MQ: From up there by the pond.

AH: Honokōhau.

KM: By the house, or by the pond?

AH: No, it's way inside you know where the graveyard stay?

KM: Yes, yes okay.

AH: Right down below.

KM: I'm going to open up another map…

AH: I think supposed to have that in there.

KM: This map now is from the 1961 archaeological study [Emory and Soehren 1961:2, enlarged to 174%], now generally this is ʻAiʻopio fishpond here, okay?

AH: Uh-hmm.

KM: Here's the heiau. Do you folks remember hearing about that heiau?

Group: [pauses - thinking]

KM: Aunty Makapini said above your folks house you folks, I think were living right in about here [Site H-6].

AH: Yeah, inside there.

KM: Mid-way between the two fishponds?

AH: Uh-hmm.

KM: See this one here [Site H-14], aunty Makapini said, this heiau, that's the only one that she heard the name of. She called it Halekūō.

AH: …My great-grandfather's house was by here. He was buried under that. …Somebody turned the house over, so my dad them went paint ʻem red a couple of houses like that. And tūtū man and tūtū lady is buried right there.

IH: Ma, that's the one, on top of the lava flow?

AH: Yeah, yeah.

KM: This one here [Site H-26]?

AH/IH: Yeah.

KM: Okay, I'm just trying to think now. By your recollection if this is the fishpond here, where did you folks go and get your ʻōpae ʻula?

AH: Over there, right over there [pointing to the upland side of the pond, ʻAimakapā].

KM: Right above the pond?

MQ/AH: Yeah.

KM: That's right, had a pond?

MQ: Where the grave is, and you go down.

AH: Right down from the grave.

KM: Okay.

AH: Because this thing disappears, nobody can see it, only us.

KM: The ʻōpae?

MQ: Uh-hmm.

AH: Yeah, the ʻōpae disappear, when strangers go over there they go away.

KM: Oh.

MQ: Yeah.

AH: Only us can see ʻem. Then when our dad and our uncles go and get them, they all come out.

KM: Hmm. Just above this heiau over [Site H-1] here there's a pond also, and uncle Joe Kahananui…

MQ/AH: Uh-hmm.

KM: Spoke about that there's a pond by Alulā Bay, where they would get ʻōpae too. I guess off of the side of here?

MQ/AH: Yeah, right.

AH: Over there get too.

KM: Amazing, yeah!

AH: But the one that's close to the pond, it's kapu just like nobody knew that over there get.

KM: So that was for ʻohana?

AH: Yeah. When the ʻōpae come out, the ʻōpae ʻulaʻula yeah?

KM: ʻAe, ʻōpae ʻula.

AH: Yeah.

KM: Tiny red shrimp?

MQ/AH: Yeah.

AH: When that thing come out only us can see, but when somebody else is around they disappear.

MQ/AH: Yeah.

KM: You know what's amazing too, when you folks go out lawaiʻa, when uncle them would go out and they make the ʻōpae for their bait…

AH: Yeah, they would mix ʻem up with the pumpkin.

KM: ʻAe, with the pumpkin, okay. You know when they pūlehu or kōʻala the ʻōpelu like that did you folks eat the ōpū too?

MQ: Yes!

AH: Oh yes [chuckling] we got to eat the whole thing. From the head to the tail.

KM: Get the palaʻai and the ʻōpae inside, ʻono, I was told.

AH: Yeah, ʻono. Our time when our aunty them cook everything we cannot go with them.

KM: You didn't touch?

AH: Only eat.

MQ: Because we were young kids.

AH: Even if we were teenagers we cannot be there when they stay cooking.

KM: Amazing!

MQ/AH: Yeah.

KM: Did uncle them, do anything with this smaller ʻAiʻopio Fishpond that you remember? Were there ʻanae or awa?

MQ/AH: Yeah.

AH: Had all kinds of fish.

MQ: They had awa, they had mullet and they had that red ʻōpae.

AH: And they had the big kind ʻōpae. We go underneath the grass and grab, yeah?

KM: ʻOno, ah?

MQ: Yeah, we used to cook ʻem right outside of the pond [chuckling].

KM: Did they call it ʻōpae lōlō?

MQ: Yeah, something like ʻōpae lōlō. But that was the big, big kind.

KM: More big?

AH: Big kind ʻōpae.

MQ: Yeah.

AH: We used to go grab them with the limu.

KM: ʻAe.

AH: Every time when we go swimming or my older sister them were washing clothes, yeah sis?

MQ: Uh-hmm.

KM: And then we go and do that.

KM: That's amazing!

AH: Yeah. We used to be rich over there.

KM: The main houses, the three houses were they all close together in one area?

AH: It's close together, it's in a stone wall.

KM: A walled area?

MQ: Yeah, they made a wall. And that house was built…only the three house are built.

AH: Yeah, right in there.

KM: And you folks said when you came home the church had been taken away already?

MQ: Yeah.

AH: No more.

KM: No more the church? I'll give you a picture of the church, you'll really like seeing that.

AH: How wonderful!

KM: Did uncle them, uncle Kanakamaika'i and anyone use the big Honokōhau fishpond? You know the Honokōhau 1, get the other fishpond over here yeah?

AH: Yeah. My other aunty the one gave me my name…

MQ: That's the one in Kaloko, I think.

AH: Yeah, the Kaloko Pond.

KM: Well, here from Kaloko… [pointing to locations on map] Kaloko is all the way over here. See actually there's three, there's the small 'Ai'opio Pond, by Maliu Point. This is where you folks came, when the canoe came and what you were saying and the canoe went huli. Somewhere over here?

AH: Right outside?

KM: Yeah, outside this point. One pond, and here's the 'Aimakapā pond. The big Honokōhau Pond here and then get the Kaloko Pond further down.

IH: Is this the one where tūtū man got buried on top?

KM: Yes, mauka here.

AH: Oh, that's the one down.

KM: This is the one, the big one.

IH: Yeah.

AH: Yeah.

MQ: Yeah, the place we go swimming and wash clothes that's the one.

AH: They get brackish water over there.

KM: That's right.

MQ: Yeah.

KM: In fact off on the side over here, see this here this is the cairns, the piles of stones?

AH: Uh-hmm.

KM: The stone mounds that have the spring inside?

IH: The ʻauʻau place?

KM: Yes.

AH: That's where the Queen used to bathe. You know if you get your maʻi wahine and you go inside there the thing turn red. You cannot!

MQ: Very particular.

AH: Kapu.

KM: Kapu, ʻae. Did you hear the name Kahinihiniʻula?

MQ/AH: [thinking]

KM: There was an old man Kihe, tūtū Kihe passed away in 1929. But he was a prolific writer in the Hawaiian newspaper, *Ka Hōkū O Hawaiʻi*. I've translated his moʻolelo, see his kūkū was Kuapahoa of Kaloko.

AH: That's right.

KM: Oh, you remember. Kuapahoa and Kihe. That's how he knew the stories of these fishponds here. He said that the name of this pond was Kahinihiniʻula but… [End of Side A; begin Side B] …Do you remember hearing that name you think, or not?

AH: I heard about something like that and the daughter is the one that gave me the name, his daughter.

KM: Oh!

AH: Her name was Puakalehua [Puakalehua Kalua] and when they found out that my mom had two girls…get Momi. Her name is, you get your Hawaiian name?

KM: Leimomi?

AH: Leimomi, okay. My name is Puakalehua.

KM: Beautiful, Puakalehua and Leimomi.

AH: Yeah.

KM: So you folks as children, would walk all along here?

AH: All over.

KM: Did uncle them take care…and by the way since you said this and this is important. The ʻilina, the graves?

MQ/AH: Yeah.

KM: So, are the graves of your kūpuna important to you?

MQ/AH: It is very, very important.

KM: Who do you know of your ʻohana, who are you told is buried here at Honokōhau?

AH: My great-grandparents.

KM: Your great-grandparents. so is this Kalua mā, Kuakahela?

AH: Kuakahela and my grandma, they were very close.

KM: ʻAe, so Pua Kalua, Kuakahela?

AH: Yeah.

KM: And this is mauka here [pointing to Site H-26]?

AH: All our aunties.

MQ: And Keola's.

KM: Keola?

AH: Aunty Keola.

MQ: Tūtū Keola.

AH: Tūtū Keola was buried there too.

KM: Isaac, do you know this stone ramp down here that they say might be hōlua?

IH: Right. I heard it might be a drying area

KM: Actually something else.

IH: A drying…

KM: A drying area. That's even what the old man James Greenwell said.

IH: Yeah.

KM: He said you look at this, he said he doesn't think it's a hōlua. [Site H-25]

AH: It is!

KM: He was told that it was a drying kind of an area.

IH: Yeah.

AH: No, that's where the king used to slide down.

KM: You think so? You heard that?

AH: Yes, my mom used to tell us.

KM: Oh, okay.

AH: Used to tell from up there, used to slide down to the ocean.

KM: So, this is mauka of the fishpond?

MQ/AH: Yeah.

KM: The graves that we're talking about are mauka of here, right?

Group: Right.

AH: Right on the side.

KM: That's right. tūtū Keola, kūkū Kuakahela and Pua Kalua mā?

MQ/AH: Uh-hmm.

KM: Does the name Kekoanui ring a bell with you as ʻohana? Kekoanui or Koanui?

MQ: [thinking] Sounds familiar to me.

AH: Yeah, it does sound familiar.

KM: You know what, if I may share with you in the history. When Greenwell purchased Honokōhau, big Honokōhau… When Greenwell purchased Honokōhau Nui in 1876, his overseer, the man that he hired to oversee the land for him was, Kekoanui. Kekoanui was from the Kealakehe area.

AH: Yeah, he lived in here [pointing to area of coastal houses].

KM: That's right, he lived makai. In fact in this area here according to the old records.

AH: I wonder if uncle Pali, if that is his last name?

KM: Pali, oh.

AH: Uncle Pali's last name because uncle Pali was living right down in here.

[later in conversation, it was recalled that Pali's last name was Kaʻawa (Pali Kaʻawa).]

KM: The houses are over here by you folks?

AH: Yeah, he was right on the side of us. Not inside the wall, but outside the wall.

MQ: Yeah, because he had his own house.

AH: He had his own house right close, got to be Uncle Pali.

KM: ʻAe. Because they said had one pā kao also like one corral for…

AH: Yeah, yeah, goats and horses.

MQ: Right.

KM: Did you folks hānai puʻa down there too?

MQ/AH: Yeah.

AH: Yeah, right outside there.

MQ: My daddy them used to raise pigs, donkeys.

AH: The donkeys used to run wild.

MQ: And goats.

AH: Even the horses too.

KM: And that donkey, is that how you folks go ala hele, go mauka?

AH: No, we walk. Those were wild.

KM: That's why you guys strong yet! You walk feet.

MQ: We had donkey but it was like our pet.

AH: Yeah, they were our babies.

KM: You no make kaulaʻi?

Group: [chuckling]

MQ: No.

AH: Oh yes we did, you remember? Mama them used to make jerk meat.

MQ: Yeah, but they never kill their pet.

AH: Yeah, that wasn't from our area.

IH: Heard that's the best. [chuckling]

MQ/AH: Yeah.

KM: ʻOno?

MQ/AH: Yeah.

KM: That's what all the kūkū say, "Oh the kēkake, ʻono!"

MQ/AH: Yes.

AH: And they was tame too, the donkeys. Used to come every time by our place and then the kiawe's we used to pick that up and put ʻem all up.

KM: And you hānai kiawe like that?

MQ/AH: Yeah.

MQ: Get plenty kiawe tree, the seed all on the ground they eat that.

AH: Our place in Honokōhau is all like that [gestures with her hands, fingers intertwining].

KM: All kiawe, thick?

AH: All thick.

KM: Matted up, all?

AH: Yeah. That's why the brother when he came down Honokōhau with me he said "You know mom, we cannot go on the other side [chuckling]." I said, why and he said the trees is all like that," [gesturing] holding hands.

KM: All intertwining and holding hands?

MQ/AH: Yeah.

AH: He said, I think grandpa don't like nobody in there.

MQ: Yeah, because they used to have that kind hippie people.

AH: Yeah all in there.

KM: I know they go all ʻōlohelohe, all naked kind.

MQ/AH: Yeah.

MQ: Naked and they just go doodoo here and there [shaking her head].

KM: Hana lepo!

AH: Pilau all over.

MQ: And right near the ocean.

KM: No good yeah?

MQ/AH: Yeah.

KM: When you folks were young, how did you approach the ocean? Did you hana ‘ino, you aloha?

MQ: You pray first.

KM: You pray first?

AH: Yeah.

KM: So you aloha. And when you go fishing, what was your practice? You take everything, everything, or you take…?

AH: Oh no, no, you only take so much.

KM: And what you can use?

AH: And what you can use that’s all we do.

KM: And share?

AH: We used to go surround too, when we were babies.

MQ: Yeah. We make our own imu in the water.

AH: Yeah.

MQ: We build our own.

KM: Fish house?

MQ: Manini especially.

KM: Hīnālea?

AH: Uh-hmm. Small kind, we dry ‘em and eat.

MQ: They’re running around that imu and we throw the net and then we knock down all the rock. The manini get stuck all in there. [smiling]

AH: Stuck in there.

MQ: All stuck in the net.

KM: Wonderful! And so you kaulaʻi that?

MQ/AH: Yeah.

KM: E, where did you folks paʻakai come from?

AH: From the ocean.

KM: Has some salt beds down there yeah [Site H-3]?

MQ/AH: Yeah.

KM: Were you folks still making paʻakai then? You bring halihali wai and you make paʻakai up there?

MQ/AH: Yeah.

MQ: Some right down there by the ocean.

AH: Yeah, right by the papa.

KM: Kāheka?

MQ/AH: Yeah.

MQ: Right in there you go, when we get up in the morning we eat our breakfast and everything. Then we go down there. And oh my God, there's all the salt on the stone.

KM: And that paʻakai is good yeah?

AH: The best.

MQ: Yeah.

KM: You kaulaʻi the manini?

MQ: Right.

KM: Your ʻōpelu what you kākā everything like that?

MQ/AH: Yeah.

KM: Kāpī, kākā and clean up everything?

MQ/AH: Yeah.

AH: [chuckling] And when we get aku and stuff like that I eat even the eyeball [laughing]. My mom tell me…ʻcause my sister them all big.

KM: She tell kuaʻāina?

AH: Yeah. She said, leave that alone, we going sell that. I say, "Okay ma." [laughing], I stay digging ʻum.

Group: [chuckling]

IH: Ma, you remember how they used to go catch the aku? They go paddle or they sail or they go out with bait?

MQ: Just go, just like we go make ʻōpelu.

IH: With the bait?

MQ: Yeah.

KM: So you go out, hoe waʻa?

MQ: They throw the bait and they throw the net down.

AH: Yeah, they no use fish pole.

MQ: No.

KM: So the iʻa rise up?

MQ/AH: Yeah.

KM: She come up for the bait. Amazing! Naʻauao!

AH: Yeah, she come up. Because when they throw the whole thing, the bait outside with the pumpkin and the ʻōpae they all float and then the fish come up and the net stay underneath.

MQ: Yeah, they just pull the net.

AH: Pull all the net, the boat all surround ʻem.

KM: Even the aku like that?

AH: Everything!

KM: Amazing! Good net makers these guys had to be?

AH: Yeah, tūtū and them and uncle Kanakamaikaʻi always made net.

MQ: They good fisherman.

KM: That's what I was told.

AH: And they don't scream at us, we'd never hear them screaming at us, even our parents.

KM: Eh no need yeah, all they need do is look. ah?

AH: Look at us [chuckling] yeah.

KM: You know already.

Group: [chuckling]

AH: Like my daddy he was strict on the table because my little brother used to cry, he's hungry. He used to do this [sound] with the broom, yeah?

KM: ʻAuwē!

MQ: And we all turn over, but we got to sit still. That's how Hawaiians were you going eat you just be quiet but he was a baby he didn't know.

KM: They don't know.

AH: You know I can say, it was a beautiful life. We were free we never had no…

MQ: Strife.

AH: You know trouble with neighbors.

KM: Stress, all those things, strife.

MQ/AH: Yeah.

KM: Because you folks work as a family?

MQ/AH: Yeah.

KM: You live with the land.

MQ/AH: Yeah.

KM: And this exercise that you had all the time you go mauka-makai? And aunty Momi, you said that you had go walk this trail to go to Kailua?

MQ/AH: Yeah.

KM: To go to school even?

AH: And aunty Hannah them used to walk to go to Kohanaiki to go school.

KM: Kohanaiki walk the trail, go up?

MQ/AH: Yeah, right.

KM: Go Kohanaiki go Kalaoa School?

MQ/AH: Yeah.

KM: And then later you said…when did you folks leave makai then, about?

AH: Honokōhau.

KM: Try to think about the year because then you said later you went to school mauka at Honokōhau School?

AH: Yeah.

MQ: Right. Honokōhau and then we moved to Hōlualoa.

KM: Okay.

MQ: Because my dad have to work on the ranch. Not my…

AH: Step-father.

KM: Oh, so mama remarried?

MQ/AH: Yeah.

KM: What is your step-fathers name?

MQ: Theodore Hakoba.

KM: Was he Japanese or hapa?

AH: Filipino. Very nice man.

KM: He aloha you folks?

MQ/AH: Yeah.

KM: Good. About what year did you leave makai, Honokōhau?

MQ: We were all small.

AH: Yeah.

MQ: I know I was born in 1927, probably in the late ‘30s.

KM: You were born in Honolulu?

AH: Yeah.

KM: You were born in Honolulu, maybe you were three years old and sister was two. Because you said you were still in kaiapa, diapers like that?

MQ/AH: Yeah.

KM: I would like to say and I have the transcript for you, from when my wife's tūtū sat down… Now this is in 1962. She sat down with uncle Kanaka Punihaole.

AH: Oh, yeah uncle Kanaka!

KM: And aunty Makapini and uncle Joe Kahananui. Aunty Makapini said that, and she judged it by when her mama died.

AH: Oh tūtū Paekalani, she's such a beautiful woman.

KM: You remember her?

MQ: Yeah, because she took care of us too.

AH: She took care because our parents had to all go out to the ocean. Tūtū used to take care of us.

MQ: Yeah, Paekalani.

AH: Even up at Honokōhau she took care of us.

KM: Aunty Makapini says, that it was about 1940 that they moved mauka. Did you folks leave before them then?

MQ/AH: Yeah.

AH: We left.

KM: So they were still makai?

AH: They were still down.

KM: But you folks already moved mauka?

AH: Yeah.

MQ: We were living on the ranch.

AH: Our step-father had a job.

KM: Okay, that explains it.

AH: All my younger life, I had to leave my sisters and my brothers.

KM: You left them?

AH: I left them and I went to Waimea with my uncle and my aunty. My dad and my mom…

KM: Where did you go, Waimea?

AH: Waimea, yeah.

KM: And who was your uncle?

AH: My uncle Robert and aunty Kakū.

KM: What was uncle Robert's last name?

MQ: Simeona, that was my mother's youngest brother. My mother had twins, uncle Henry and uncle Robert. But uncle Robert was the youngest of all them.

AH: So I was mostly raised there.

KM: At Waimea. But you would come home?

AH: Yeah.

KM: But tita stayed more at Honokōhau?

AH: Yeah.

KM: You stayed and would go makai like that?

MQ: Yeah.

AH: But I missed all that ‘cause I was pulled away from the family.

MQ: But when we were young, we were sort of like given away (hānai).

KM: ‘Ae.

MQ: …so I was staying with my godfather them. My sister was staying with my aunty and uncle and my other sister was staying with my other uncle they called George… [thinking] The one who lived at Hōlualoa. I forget their last name…

AH: Hōlualoa or Kalaoa?

MQ: Hōlualoa, the one that had all the daughters, Hattie and Sarah…

AH: Up the mountain.

MQ: Uncle George…something. But they were family, that was all my mother’s cousins.

AH: Yeah.

MQ: We were all family.

AH: And he had a big family. When they make the Hawaiian food boy, ‘ono!

MQ: Yeah, they plant their own taro, they plant their own vegetables.

KM: Wonderful. So you folks were always using these trails going across to Kailua?

MQ/AH: Yeah.

KM: Or you come up mauka through Honokōhau go up Kohanaiki?

MQ: Yes.

KM: Or come along the ocean, come to Kaloko? Was anyone living in Kaloko at that time?

AH: Only one of our aunties, the one gave me my name.

KM: You think so? Puakalehua?

AH: Puakalehua.

KM: She was living at Kaloko at that time?

AH: Yeah, she was living there.

KM: Do you remember uncle Punihaole, uncle Lowell?

MQ/AH: Yeah, yeah.

KM: They were living mauka?

AH: Yeah, up Honokōhau.

KM: His wife…

AH: Aunty Mary.

MQ: The one get all the hand like that. She was born, her hand was crooked.

AH: Yeah, aunty was born like that.

KM: Oh.

AH: And she's fair.

MQ: She's a very clean lady.

KM: Sweet lady, her voice. I'll make the copy of the tape for you, you'll hear her voice in 1962.

AH: Soft you know, aunty's voice.

KM: Beautiful. Aunty Mary's papa was Peahi, Kapae Peahi, yeah?

MQ: Yeah.

KM: Do you remember that Kapae Peahi? Their ʻāina was just on the side…

AH: Right across the road.

KM: That's right, so not far from you folks?

MQ: Yeah.

KM: By the Kealakehe, Honokōhau boundary, they were right there?

MQ/AH: Yeah, yeah.

AH: [speaking to Momi] That's why I was telling him maybe that's one of our family because we was living right up by the grave.

KM: ʻAe. Because this is what we were told, in fact, in some of the moʻokūʻauhau that uncle Kanaka Punihaole shared…

AH: Uncle, yeah.

KM: …and how the moʻokūʻauhau comes down, Kapae Peahi, Kalua, Kuakahela, Punihaole. Are all related by marriage…

AH: Yeah.

KM: They all came together tied to Kalua, yeah?

AH: Yeah.

KM: Now kala mai and I'm going to come back to the ilina here because we need to take care of this. There are ilina in this area here and your ʻohana, these are your kūpuna. In fact you have a brother or an uncle? Who else is down here?

AH: My brothers.

KM: Buried down here too?

MQ/AH: Yeah.

KM: Okay. Who are the brother's that are buried there?

AH: Brother Pali and Napoleon.

KM: They're buried makai here?

AH: Yeah, right on the other side of tūtū man.

KM: Okay. So tūtū man, this is Tūtū Kuakahela or…?

AH: Yeah.

KM: And then Pali and Napoleon.

AH: Napoleon.

KM: They were young, these two?

AH: Young boys, our brother Napoleon, he wasn't one year old.

MQ: No more one year.

KM: Was he the baby?

MQ/AH: Yeah.

KM: He's the one went go down first when the canoe went huli?

AH: No, no was Brother Ben.

MQ: He wasn't born yet.

KM: Was Ben. Oh, so actually Pali or Napoleon were born here at Honokōhau, makai?

MQ/AH: Yeah.

AH: See my mom and her family was still living in Honokōhau before she came to Honolulu and that's why she had brother Pali. He was born there at Honokōhau.

KM: Okay. Isaac, you may be a little bit more familiar with this. There's one grave that is W.P. Kahale?

IH: Uh-hmm.

KM: Is that near your families graves or that's?

IH: Right, right in there.

KM: Do you remember who Kahale? Is that Pali, Kahale?

MQ: No, that's not Pali [it's Ka'awa]. I think that's my mama's family.

AH: Mama's side, yeah?

MQ: Either her uncle, I think.

AH: Yeah.

MQ: Kahale.

AH: [looking at the map] This is all the graveyard?

Pā Ilina – Portion of Family Burial Ground at Honokōhau (KPA Photo No. 3098)

KM: This is the ʻaʻā lava because the graves are out on the ʻaʻā.

AH: Okay.

IH: This is the one looks like the hōlua slide.

AH: Yeah, the slide.

IH: Going be right by that circle, yeah [pointing to Site H-26]?

AH: Yeah, because this is right by the graves.

KM: That's right.

IH: And the graves are…that hale [the grave shelter] is like a centralized area and the graves are all around and according to ma, her brothers are where those cement curbings are, on the surface. Right in that area.

AH: And they have a wall around the grave like concrete, cement.

KM: Yeah.

IH: Her aunty is on the Honokōhau Iki side of the hale. Still get some of the ʻili around the border where it was opened up.

AH: Yeah, it was so beautiful before had all ʻiliʻili all around, because the volcano never cover.

KM: Yeah.

AH: It went past, around our graves, around our house. Only thing the volcano went around.

KM: This big ʻaʻā flow?

AH: Yeah.

KM: Are there other ilina, makai of here that you folks know of or remember hearing about?

AH: Get plenty but we don't know.

KM: You don't know? They are poʻe kahiko?

MQ/AH: Yeah.

KM: Old kūpuna time?

AH: Yeah. All in here get graves too [pointing out areas], that's our aunty them.

KM: ʻAe, so in that Honokōhau Iki area, below the trail then. It's really quite amazing when we look at this and we see tūtū Kalua's house in 1888, it's marked down there.

AH: Hmm.

KM: To see where you folks were living down here?

MQ/AH: Yeah.

MQ: I know who he meant when he tells tūtū Kalua…

AH: Yeah.

MQ: Pua Kalua.

KM: The papa.

MQ: Yeah, that's my mother's, father's brother.

AH: Very interesting.

KM: Aunty, while we were driving out sister was telling us the story about the honu out here.

AH: Turtle.

KM: Do you remember this name Alulā?

MQ/AH: Yeah, yeah!

KM: Now, unfortunately the harbor is built here. Honokōhau Harbor.

AH: Yeah, they went broke Daisy's place right across.

KM: Who was Daisy?

AH: The turtle.

KM: One honu?

AH: Yeah, big [gesturing width with hands]!

MQ: She used to carry us before.

KM: So she was big like three feet?

AH: She is, she is growing big I never knew that was her right by my feet when we went down Honokōhau last time with my other son.

KM: Do you think that Daisy was kind of ‘aumakua, kūpuna kind or?

AH: She used to take care us.

KM: So she took care of you…?

MQ/AH: Yeah.

AH: And all the turtles, when I call Daisy all the babies come in.

KM: Amazing!

AH: Sometimes get five or ten of ‘em come in.

KM: So when you were children this turtle, this honu was like your playmate?

MQ/AH: Yeah.

KM: So you go out here? You went swim with her out here at Alulā or did she come into…?

AH: She was outside because was pa‘a, you know never have the opening. That’s why when I went over there they had the big pier over there. I said, “What happened to Daisy?”

KM: So they took her house away then?

AH: Yeah. So she went go swim around and then come up to our place. And she had all her babies with her, so many. And the seals, the porpoise all coming in when I’m calling her.

KM: For real? The porpoise too?

IH: A few years ago, ma came over with the ‘ohana and the ‘ohana hālau, and ma went into the water and everybody was shocked when the honu and stuff started coming into her when she was standing in the water. Nobody could believe what was happening.

AH: Yeah, they were scared, they told me, “Grandma, grandma!”

IH: “Get out of there!”

AH: I said, “What happened?” Then they tell me, “All the turtles, look at all the turtles coming in.” Was all around me.

KM: Just like family reunion?

AH: They know because I was calling Daisy.

KM: The mama, the kūpuna…

AH: Yeah. She was right by my feet because the water was about this deep [gesturing three feet]. I couldn’t see her in the bottom get the limu…

MQ: Now she’s talking about the land [at Honokōhau].

AH: Yeah.

MQ: Why did these things come up? All this time it was just like undercover, undercover.

AH: Yeah.

MQ: And all of a sudden now it's coming out. I want to know why?

KM: Some of it is because the laws have changed and people need to know the history of the land. More importantly now of course [pointing to map] see all of Kaloko, this Honokōhau has become the National Park is over here, right?

MQ/AH: Yeah.

KM: The park has a responsibility to care for so what we're doing now in talking story is helping gather information so that from time on they're going to know that this is your folks kūpuna.

AH: Uh-hmm.

KM: This is who you are?

AH: Yeah.

KM: And you've demonstrated in talking story today, the depth of this relationship.

MQ: Uh-hmm.

KM: And so it's important that we do this because your children, your moʻopuna, need to know. If the National Park here has become the steward of this land, they need to be stewards, pono. And they need to know what you feel… So what do you feel about the ʻilina of your kūpuna? Got to respect them, or move them, or what?

AH: You got to respect.

KM: Leave it where it is?

AH: Leave it alone.

KM: The family, you folks may want to… Like you said, I guess, at one point some of them had perhaps been impacted by some dozing?

MQ/AH: Yeah.

KM: When they were making the visitor center area?

AH: Yeah, they made that, and get plenty bones.

IH: We're not sure if that was the ʻohana, it might have been somebody else's ʻohana but…

KM: Maybe more kahiko time.

AH/IH: Yeah.

KM: Because it's mauka yeah, closer to the old ala loa?

AH: Yeah.

IH: But no matter whose it was, we were really concerned about that being exposed.

KM: That's right that's ʻohana.

IH: No respect to the ʻohana.

KM: Yeah. It's important to take care.

AH: Yeah, we were all like family.

IH: No matter whose ‘ohana that is…

KM: That area is up here, near the trail?

AH/IH: Yeah.

AH: Because the grave is right down there.

KM: So you know of at least…it sounds like five or six ‘ohana in this one area right here?

AH: The graves?

KM: Kūkū Kalua?

AH: Get more, all our aunties.

KM: Brothers, tūtū Keola?

AH: Tūtū Keola, that’s her bones that were missing. I was crying, I was telling, “What happened to aunty’s bones?” I was looking down in her grave, I couldn’t find ‘um.

KM: ‘Auwē!

AH: Her head, I couldn’t find the rest of her body only her uhā bone.

KM: But you said that you thought that happened?

AH: Before.

KM: People pot hunters and stuff?

AH: Yeah.

KM: That’s one of the things too, if the Park Service knows this maybe…

AH: They got to stop.

KM: They can stop people. And there is, because this is federal land now, you get in there and you go hana ‘ino…

AH: No good!

KM: …these places like this you going get fined.

IH: That’s right.

KM: They got to catch you, but you know you’re going get fined.

AH: That’s the first thing I said, “They not supposed to touch.” Because that small house…

KM: Tell me about that small house again?

AH: That’s my great-grandfather.

KM: So your great-grandfather’s?

AH: Is buried under there.

KM: What was the house though? Was someone living there before?

AH: No, no it’s just a tomb like.

KM: Oh, so pūʻoʻa.

AH: Yeah, covered.

KM: Okay, so pūʻoʻa.

AH: Was there for so many years. And it was there all the time when we were going back and forth. Nobody bothered, you know. And then this last time when we went back to Honokōhau. ʻCause it was all on the ground.

KM: ʻAuwē!

IH: I remember twelve years ago I came over here for a family reunion we had here and ma pointed the [requested that the tape be turned off; tape back on]… The main thing I like make sure, is that the National Park people are going to take care…

AH: This area.

IH: …of all the kūpuna iwi over there. They've got to know that we are ʻohana so we get some kind of a say in whatever they do over there with the iwi.

KM: And you've demonstrated your moʻokūʻauhau just in talking story which is beautiful, you know?

MQ/AH: Uh-hmm.

KM: And how you folks came home. To you it's important to take care?

AH: It is very, very important to us.

IH: I remember in 1987 when I came here for a family reunion the little hale we were speaking about, covering the grave used to be able to see the post that was holding up the roof and everything from the highway as you were driving by.

AH: The red roof.

IH: Looked like the bulldozed a berm up against the side there so now you can only see the roof of the hale.

AH: And we get plenty family buried there. They went cover ʻem up.

KM: That's recent because your brother's? This has to be 1930s?

AH: Yeah. My brother's are way inside.

KM: Inside which way going makai or?

AH: More makai to the beach, it's right up by the hill.

KM: Behind the fishpond area?

AH: Yeah, right in the back up on the hill.

KM: Okay.

AH: And then get where the kings slide.

KM: There's a bluff, yeah?

AH: Yeah.

IH: The two brother's are right on the makai side of the hale.

AH: Yeah, right near the tomb.

IH: They made the concrete curbing around the grave sites.

AH: And somebody went…oh all the ʻiliʻili, everything is all gone [shaking her head].

KM: Hmm. One other thing aunty…

MQ: Yeah.

KM: When you asked, "Why now?" This area of Honokōhau, [pointing to map] going mauka, Greenwell still has.

MQ: Uh-hmm.

KM: And so what I did, when I met your nephew in April this year. The first time we met and talked story. He told me about mama and you folks and I said, "Oh we should do this interview." Then later on, a couple of months ago, James Greenwell's son, Jimmy…

MQ: Uh-hmm.

KM: …They are planning to do some development, kind of like where Sam Choy's restaurant and the business park is…

AH: Yeah, yeah.

MQ: Oh.

KM: Mauka of the highway, mauka of Kaʻahumanu.

MQ: Yes.

IH: Is that Lanihau Partners?

KM: Yes, Lanihau Partners. And so what my task to do was, to find people that are kamaʻāina…

MQ: Yes.

KM: …that can remember this land. And you and sister have shared things like, "The trail was still used…"

AH: Yeah.

MQ: Uh-hmm.

KM: You folks would go mauka-makai like that.

MQ: Uh-hmm.

KM: And go out this way [pointing out the trail towards Kailua on the map].

MQ: Uh-hmm.

KM: So the idea is to go and talk story with the kamaʻāina so that they can…

MQ: Know what's what.

KM: Yes, know the history, and in case there is something there. See, one of the interesting things is that you folks were ʻohana all makai here.

AH: Yeah.

KM: One other thing is that when great tūtū Kalua in 1866, got this ʻāina [pointing out location of Kalua's Grant No. 3022 in the ʻili of ʻElepaio, Honokōhau Iki] this is Pua Kalua's papa or maybe the grandfather.

AH: Yeah.

KM: The historic record says that one of the daughters was named Maʻa.

AH: Yeah.

KM: Kalua's daughter Maʻa worked with him and got the land, the mauka land.

AH: Hmm.

KM: This is Register Map 1280, when we look at Kalua's ʻāina here, this is it here. This is the mauka land, the house and where the kalo was grown.

AH: Uh-hmm.

KM: Right on the shore here, between Honokōhau 1 and 2, there is another trail that is marked on Kalua's grant map in 1866, marked, "Road to Beach." So this is probably how they went mauka-makai.

MQ/AH: Uh-hmm.

KM: Do you know the Spencer family?

AH: Yeah.

KM: The Spencers evidently owned Honokōhau 2

AH: They bought it?

KM: Yeah, now this was a long time ago.

AH: How come?

KM: Well see, this ʻāina here was awarded to Leleiōhōkū in the Māhele, in 1848.

MQ/AH: Uh-hmm.

KM: When Leleiōhōkū died, and his heir, Keʻelikolani, eventually sold the land… First they leased it to a guy by the name of McDougall. Later the land was sold to a man by the name of Bickerton [Richard]. Bickerton married a Spencer girl. This was in the 1880s. The Spencer girl then handed the land down through their family, and by 1940, Spencers and Frank Greenwell shared half-interest in Honokōhau 2.

AH: Okay.

KM: Which is why Greenwells had interest in both of these Honokōhau lands.

AH: How come the mom and the dad went ask me and my older sister, where we own? So they just looked at us like we didn't know. So I told them Honokōhau 2. And they were confused in there.

KM: Yes, it's because this grant that tūtū Kalua had [pointing to location on map], that's Honokōhau 2.

AH: Hmm.

KM: His ʻāina is right on the boundary between Honokōhau 1 and 2, but it is actually in Honokōhau 2, according to the old surveys. So I guess they were trying to figure out for sure, who had what.

AH: Yeah. I remember that.

KM: So it was the old man Frank Greenwell?

AH: It was both, him and the wife. They were very nice people because they kind of grew up with my mom them.

KM: Hmm.

MQ: This Greenwell that you folks talk to now, is a new Greenwell?

KM: This is James. James is about 84, so he's a little older than you are. Do you remember the brothers, Robert…?

MQ: Uh-hmm.

KM: Radcliffe or Rally.

MQ: Uh-hmm.

KM: And James? Well Robert is gone now, but Rally and James are still alive, and they're in their mid 80s.

MQ: Oh.

KM: The younger boy, Jimmy, is the one who is sort of overseeing this mauka land and research process.

MQ: Uh-hmm.

KM: But you see, if we look at this old map [pointing to location on Register Map 1280]. See this road here [Māmalahoa Trail]?

MQ/AH: Yeah.

KM: Kaʻahumanu Road runs just mauka of there. So what they are looking at is all mauka.

AH: Uh-hmm.

KM: But it's still very interesting. You see this trail [pointing to the Honokōhau-Kohanaiki Trail] and how this ʻaʻā flow comes down here?

Group: Uh-hmm.

KM: You can still see this trail that you folks used to walk up to…

AH: Kohanaiki, yes.

KM: You can still see it on the land, as well as the other trails that come across here and go to Kaloko, and then how they would take the trail from Kaloko…

AH: All go up.

KM: Yes, go straight up too.

MQ/AH: Yes.

AH: It goes straight up to the graves.

KM: Hmm. And had the church, then you go mauka.

AH: We never knew had the church. [speaking to Momi] When we went there, never had, yeah sis?

MQ: Yeah.

AH: Never had the church.

KM: Hmm.

AH: It was beautiful those days, everything was so calm.

MQ: And now, everything changed.

AH: Yeah, it's all different.

KM: But by recording some of these stories, recollections, we can help keep that memory too.

MQ: Uh-hmm.

AH: That's right.

KM: So you folks aloha this ʻāina, yeah?

AH: Yeah, because we grew up naturally there.

MQ: Yeah.

AH: We didn't grow up seeing all these things that's going on now.

MQ: Yeah.

AH: It was a beautiful place. We didn't want to leave, but because we were little, my mom said we had to go. But I remember I was talking to my youngest brother, I said, "Now where are we going, this is our home?"

KM: Hmm.

AH: And then we both sat down in the back of the house…

MQ: Are they going to have a case for the lands?

KM: Not that I know of.

MQ: You don't know? I see.

KM: Because what happened is, that the makai section is all gone…it is all in the National Park now,

AH: Yeah.

KM: So the real issue as I understand…and again, I'm on the an outside.

AH: Uh-hmm.

KM: Is how you folks can ensure that the ilina are taken care of.

AH: Uh-hmm.

KM: And another thing to take care of, like the heiau. One of the things that aunty Makapini and uncle Joe Kahananui them said was, "Night time, kani ka pahu!"

AH: Yes.

KM: So sometimes you hear the pahu coming from the heiau.

AH: Yeah.

KM: You folks remember that, or did you see huakaʻi pō?

MQ: Yeah.

AH: We used to, and they used to walk at night, across.

MQ: Yeah.

AH: They come from Kailua, go up along the trail, night time. We used to see them walking, the lantern. To the graves and then they go down that side and stand outside on top. And the lantern in their hands.

KM: Hmm, amazing those times, yeah.

AH: Yeah.

KM: So you folks would see the huakaʻi like that?

AH: Yeah, I remember.

MQ: At night.

KM: [speaking to aunty Momi] I know, you're getting tired.

MQ: Yeah.

AH: Yeah, she has to go rest.

KM: I'm so sorry.

IH: The land, we may never ever get the land back, but we can protect the graves.

KM: Yes, you folks are a part of the land.

AH: Let me say something too. You know why they made it a park? We asked the Greenwells. And the Greenwells turned around and told my sister and I, "When you guys come back to Honokōhau, you can turn it over because that land is for you folks. You get your family." But now we hear that we can't do anything about that lands. The Greenwells told my sister and I, "Come back." They talk Hawaiian, the old man is smart.

MQ: Yeah.

KM: The old man Frank Greenwell was smart.

MQ: Is he still living?

KM: Ua hala.

MQ: Gone.

AH: The both of them, husband and wife talked together?

KM: Yes, both are gone. Those things, I don't know about.

AH: Yeah.

KM: But your son here said something very important. And you know your piko ties you back to your ʻohana…

AH: Yeah.

KM: …generation after generation.

AH: Right.

KM: And that piko that connects you all the way back to these ilina (graves)…

AH: Yeah.

KM: The stories of this land, are also what connect your moʻopuna to this land.

AH: That's right.

KM: And no one can ever take that away. So you folks, like Isaac and your daughters them, aunty Momi, all…

AH: Stick together.

KM: Yes, stick together. Can at least help to ensure that the respect is given.

AH: Yeah.

KM: And you know, maybe there is a way of talking with… I'm sure that if you talk with the Park Service… Who better to help steward and care for this land than the families who are descended from it?

AH: Yeah. That's why the Greenwells worked on the park. They said, "We'll put it in a park, and then when anything else… You know, when you folks grow older, come back."

IH: Mom made a request of me that she would like to be buried there when her time is pau.

AH: Yeah, I want to be buried at my brothers grave.

KM: Wonderful.

IH: That's something that I have to discuss with the Park Service after we settle all of this little difference that we have right now.

KM: Hmm. At some point, we should probably try to make arrangements to go out to the land. I know that aunty Momi, for you, it's very hard.

MQ: Yeah.

KM: But your manaʻo…

AH: We can take pictures.

KM: Yes. We can go out to the land, holoholo easy, go look at some of these places and talk story a little bit again another time, about that. [speaking to aunty Momi] Maybe you can send your daughter or one of you moʻo that's interested in this.

MQ: Yes.

KM: So that your line can go out too.

AH: Yeah, I have my nephews.

IH: Maybe Samuel or somebody can come?

MQ: Yeah, Samuel. I think Sammy will come.

AH: Yeah.

MQ: Andrina said that she would like the brother to come because he's older than her. And he knows about land too.

AH: And not only that, they had some kind of lūʻau down Honokōhau, by the park.

MQ: Oh.

KM: I know aunty, you're getting luhi. I want to say mahalo nui iā ʻolua, iā ʻoukou. If I made a mistake in talking, please hui kala mai iaʻu.

MQ: I think it was good.

AH: This was good, at least we recorded it.

KM: I'll transcribe this interview almost verbatim, I'm going to send it back to you and we'll gather together again… If it's okay by-and-by, I will come back and bring this to you, so we can talk story. Maybe your daughter can come so that we can correct any mistakes like that.

MQ: Okay.

IH: Yeah.

KM: And the same thing with sister, just to talk a little bit, we come to Honolulu, I can meet here.

AH: Yeah.

KM: Mahalo nui iā ʻoukou, na ke Akua e hoʻopōmaikaʻi iā ʻoukou.

MQ: Thank you.

KM: Aloha.

MQ: Yes.

IH: Mahalo Kepā... [end of interview]

George Kinoulu "Kino" Kahananui Sr.
Oral History Interview – December 11th 1999
(with interview notes of , May 15, 2000) with Kepā Maly
Kekaha (Honokōhau to Ka'ūpūlehu) Vicinity, North Kona, Hawai'i

George Kinoulu Kahananui, Sr.
(KPA Photo No. 1579)

George Kinoulu Kahananui Sr. (uncle Kino) was born in 1925 at Hōlualoa, North Kona. His birth parents were James Ako Sr. and Lily K. Kanoholani-Ako, but at birth, he was given in the custom of hānai to relatives of his mother's (he is the older brother of Uncle Val Ako). Uncle Kino's kahu hānai (guardians or adoptive parents) were Joseph Kinoulu Kahananui and Haleaka Kahananui. He was raised in the land of Kalaoa, overlooking Kekaha. Being raised by the elder Kahananuis, uncle Kino's first language was Hawaiian. From his earliest days, he was hearing stories of the lands of Kekaha, and he traveled the entire region from the uplands to the shore, between Honokōhau and Ka'ūpūlehu.

While traveling the lands of Kekaha, as a youth in the 1920s and 1930s, uncle Kino, learned mo'olelo (traditions) of the land; the customs of the native tenants; and about many of the places and practices of the people of Kekaha. In this interview, he shares detailed descriptions of travel to the shore side village of Honokōhau Iki, and the regular exchange (kuapo) of goods between the fishing families of Honokōhau and his kahu hānai. Uncle also shared what he knows of the families of Honokōhau and their relationships with one another. Uncle Kino's uncle, Joseph Kahananui (a participant in an oral history interview with M.K. Pukui in 1962; see this study), was also the son of Kupihē, one of the elder residents of Honokōhau Iki. The elder Kahananui was a member of the Mokuaikai fishing Hui, which managed the ponds of Kaloko and Honokōhau, and fished the offshore fisheries of the area.

In addition to the detailed accounts of Honokōhau and Kaloko, uncle Kino recorded historical accounts for various lands of the Kekaha region. His first job was with Hu'ehu'e ranch (1941-1960), and within a few years, he was a ranch foreman. As a result, he continued to travel regularly between the fee- and lease-hold lands of the ranch from Kaloko to Ka'ūpūlehu. Thus, the interview includes important accounts for various lands of

Kekaha (the primary Honokōhau narratives have been drawn to the beginning of the transcript), and is an important contribution to the history of the community. (The interview was conducted in both Hawaiian and English; both are narratives given as released.)

In regards to the care of cultural resources, uncle Kino shared —

> That the quality of the water of the fishponds, near shore, and deep sea fisheries be protected; and
> He expressed strong sentiments, that ilina (burials) be protected where they lay.

(begin interview transcript):

KM: …‘Ae. O kēia palapala ‘āina, o helu 2035. [pauses] Pehea kou mana‘o, i kou ā ‘ōpio, i kou wā hana me ka Hui, ua hele ‘oe i kēia mau ‘āina [pointing to Kekaha region on map]?

KK: ‘Ae.

KM: Kūki‘o me Manini‘ōwali…?

KK: ‘Ae.

KM: Awake‘e?

KK: ‘Ae, pololei. ‘Oia ke kumu au i ‘ōlelo ai i kēia keiki, makemake i ka mo‘olelo mai Honokōhau a i Ka‘ūpūlehu. A mawaena o kēia po‘e wahi a pau, ua hele au.

KM: Ua hele ‘oe.

KK: No ka mea, pono au e hele, no ka mea i kama‘āina au, a ka po‘e malihini kama‘ilio mai ia‘u, hiki ia‘u ke wehewehe mo‘olelo.

KM: ‘Ae. Pehea kou mana‘o o Kūki‘o? Ua lohe paha ‘oe i ke kumu e hea ai o Kūki‘o?

KK: A‘ole wau i lohe. Lohe no wau, he mo‘olelo, akā a‘ole na‘e i wehewehe ‘ia mai ia‘u i ka mana‘o o Kūki‘o.

KM: ‘Ae.

KK: Pēlā no mea mai Kūki‘o mai, mai ‘oe i Awake‘e, Makalawena, Mahi‘ula [Mahai‘ula], Kaulana, Awalua. Ka po‘e kiei mai ke kai a hō‘ea i ke kuahiwi.

KM: I kuahiwi. ‘Oia ke ano o ke ahupua‘a?

KK: Ahupua‘a.

KM: Mai kai a i uka.

KK: Ke kuahiwi.

KM: A ‘oki ‘ia na Ka‘ūpūlehu, me Kaloko paha, kekāhi…?

KK: A‘ole. O Ka‘ūpūlehu, ne‘e mai ‘oia a hō‘ea i Hualālai. Pi‘i kēia po‘e ahupua‘a, ho‘oku‘i ia lākou. A‘ole hiki lākou ke mau a‘e. Akā na‘e, ka mo‘olelo pololei, i ka manawa a ke ali‘i, nei mamake ‘āina, lawe ‘oe i kēia ‘āina. He kanaka malo‘elo‘e ‘oe ka holo māmā…

KM: Po‘e kūkini?

KK: Kūkini. Holo ʻoe a pēlā nō ke manaʻo ʻoi lākou, mau aʻe ʻana maʻō o Hualālai. A loaʻa kēia kūkini o Keauhou. A holo kēia kūkini a hōʻea mai i Hilo, ma Keaʻau, Puna.

KM: Hmm.

KK: O ka manawa o kēia poʻe holo aku ai, hoʻokuʻi me kūkini, a pau mai nei o Keauhou. Pēlā ka moʻolelo. He moʻolelo liʻiliʻi wale nō, akā naʻe, o ka ahupuaʻa, pololei ʻoia no kēia poʻe nānā i kēia palapala, he hoʻokuʻi ʻana me Ka'ūpūlehu.

KM: ʻAe. Hoihoi!

KK: O kēia ka moʻolelo e pili ʻana kēlā. No ka mea, makemake ke aliʻi i kēia wahi.

KM: Ka moʻolelo o nā palena o ka ahupuaʻa?

KK: Ahupuaʻa.

KM: Hmm. I kou wā liʻiliʻi, ua hele ʻoe i kai i Honokōhau?

KK: ʻAe.

KM: He aha ka hana?

KK: Hele wau me koʻu kahu hānai. Hele māua i kahakai, no ka mea, poʻe o ke au mamua, poʻe mahiʻai, lawe lākou i ka ʻai i kahakai. O ka poʻe i kai, hāʻawi i ka iʻa. Hele māua no kēlā.

KM: ʻAe, ʻoia ke ano o ka noho ʻana a nā kahiko.

KK: Kēlā ka noho ʻana o kēlā mau lā.

KM: Hmm, maikaʻi. No laila, kekāhi poʻe noho aia ma ka uka nei?

KK: ʻAe.

KM: Kanu ʻuala…?

KK: Kanu nā mea kanu like ʻole.

KM: ʻAe, e like me kāu i wehewehe ma Puʻu Waʻawaʻa. Ka maiʻa…

KK: ʻUala, maiʻa, kalo.

KM: Nā mea like ʻole. Ua hele lākou, iho i kai a loaʻa ka iʻa?

KK: A hoʻi mai. Kuapo. Kāhi manawa hāʻawina lākou, hele mai ʻana i kēlā pule aʻe, e hoʻomākaukau ko lākou iʻa maloʻo. Ai kēlā mau lā, nui ka ʻupena e.

KM: ʻAe.

KK: Ua ʻike nei i Honokōhau, kēlā punawai, kēlā loko o Honokōhau liʻiliʻi, ai waho loa. A hele ma laila i Honokōhau, ʻike ʻoe i ka lae. Mai kēlā lae, ka palena o kēlā.

KM: O ka loko iʻa.

KK: Kēlā loko iʻa.

KM: Eia maʻaneʻi [pointing to location on map]… Ua lohe paha ʻoe i ka inoa, ʻo ʻAiʻopio?

KK: ʻAiʻopio, ʻae.

KM: ‘Oia ka inoa o kēlā loko iʻa?

KK: Mālia paha, aʻole wau i maopopo.

KM: Ma kēia palapala ‘āina o [Register Map] 1280, na J.S. Emerson… Eia o Honokōhau Iki.

KK: Little Honokōhau.

KM: Eia ka loko iʻa nō hoʻi, o ‘Aiʻopio.

KK: ‘Ae.

KM: A mamua, he mau hale kānaka aia i kai, i kou wā liʻiliʻi?

KK: ‘Ae.

KM: ‘O wai ka inoa o kēlā mau ‘ohana?

KK: Hoʻokāhi o nā poʻe ma laila, o Pai.

KM: Pai! I kou wā liʻiliʻi?

KK: ‘Ae. A o Kanakamaikaʻi.

KM: Kanakamaikaʻi.

KK: O Kimiona, ‘oia. Lākou. a o Kupihē.

KM: Kupihē?

KK: Kupihē. Kēia nā poʻe kahiko o kēia wahi.

KM: Kou ‘ohana, Kahananui, ma ka ‘aoʻao hānai…‘ohana hānai. He ‘ohana me lākou i kai nei?

KK: Kupihē. O kāna keiki, o Kahananui.

KM: ‘Oia?

KK: Lawe hānai ‘oia, no kuʻu kahu hānai, keikuʻana.

KM: O!

KK: He ‘ohana.

KM: ‘O Joe Kahananui?

KK: ‘Ae, Joe Kahananui. That’s Kupihē’s son.

KM: Oh.

KK: Kahananui adopted Joe and raised him. So actually his name was Joe Kupihē. He was adopted by Kahananui so he came under Kahananui. It’s just like with myself my name was actually George Ako.

KM: ‘Ae.

KK: That was my name but I was adopted by the Kahananui so what I did is I went and took my hānai name.

KM: ‘Ae, maopopo wau. ‘Oia ke ‘ano o nā Hawaiʻi mamua.

KK: Yeah.

KM: Lawe hānai, a kapa ʻia ka inoa o ka ʻohana hānai.

KK: ʻAe.

KM: Kekāhi ʻohana aʻole hiki iā lākou ke loaʻa keiki. A inā nui nā keiki ma kekāhi ʻohana pili, hāʻawi i hānai.

KK: Hāʻawi. Pēlā no māua, ʻo wau a me kuʻu kaikuahine, Elizabeth Maluʻihi. Lawe hānai ʻia māua na Kahananui. A o kuʻu kaikaina ʻo Valentine, ma lalo ʻoia oʻu.

KM: ʻAe.

KK: A ma lalo iāia, ʻo Maluʻihi.

KM: ʻAe, so ʻo ʻoe, ʻo Valentine, ʻo Maluʻihi.

KK: ʻAe. We were adopted in that way.

KM: Maikaʻi.

KK: Well, according to the story that was related to me was that my two kahu hānai [adoptive parents] wanted [chuckles] a partner for me, hoa. So they asked again, and they gave. That's how Maluʻihi came.

KM: Maikaʻi. What a blessing for you folks and your papa Kahananui's wife was ʻohana with?

KK: ʻOhana to Ako.

KM: Papa James?

KK: Yeah, James Ako. [She was Haliaka Lilinoe-Kahananui]

KM: ʻAe. [points to a photograph from the Albert Baker collection] This photograph from about 1915 you were talking about the small ʻAiʻopio pond?

KK: Yeah.

KM: Has the point Maliu out here so that's the point out here.

KK: Yeah.

KM: That's the pond here.

KK: Yeah.

KM: When you were young never had the church out here?

KK: No, no more.

KM: That is the church that was moved about 1916, the church was moved from makai there. You still see the houses, here's the houses down here. That's one house down here Tūtū Kanakamaikaʻi them.

KK: Yes.

KM: And then Pali Kaʻawa.

KK: Uh-hmm.

KM: And I guess Tūtū Kupihē?

KK: Uh-hmm.

KM: Still lived down?

KK: Kupihē was down here somewhere.

KM: Okay.

KK: His house was first, then… The pā hale, I don't know if that pā hale is still there, where Kanakamaikaʻi and then Pai.

KM: ʻAe. So they all lived…?

KK: The houses were kind of close together.

KM: So Pai actually did live down there during your time?

KK: But not this Pai now.

KM: This is the kūkū paha?

KK: Must be the kūkū.

KM: You know what's interesting too, in this map at 1888 here, this says "Kalua's house" over here by the church side. Then it has Beniamina's house. It's interesting, maopopo oe kai inoa Kalua?

KK: I don't know.

KM: He ʻohana…? Kalua in 1866, got this Grant 3022, mauka here.

KK: At Honokōhau?

KM: Honokōhau, that's right, in the ʻili of ʻElepaio. [pointing to location on map] Here, this is sort of where the junction is now, new Palani Road and the Māmalahoa Highway.

KK: Yeah.

KM: Kind of maʻaneʻi.

KK: That's the road going down to Hōlualoa.

KM: ʻAe that's this road here.

KK: Yeah.

KM: This is the old Kailua Road that became Palani Road from up here.

KK: Yeah.

KM: Up here now and what's very interesting is on the boundary between Honokōhau Nui, Honokōhau Iki, that is where Kalua got ʻāina. Kalua though, also had the opportunity, had a house makai down on the ocean and it's interesting because Kanakamaikai's… Let me look at the moʻokūʻauhau [genealogy] for a minute. See if these names sound familiar to you.

What happened is that in 1866, Kalua got this ʻāina. Kalua had a daughter Pua.

KK: I don't know about that.

KM: Yes this is old before your time.

KK: Yeah.

KM: What's interesting is Tūtū Punihaole, uncle Kanaka, Lowell, and like uncle Robert them?

KK: Uh-hmm.

KM: Their kūkū them were living at Kūkiʻo.

KK: Right.

KM: Kinolau and Haʻilau married and they had a child called Kauʻi-a. Kauʻi-a married Kalua, they had a daughter Heneleaka…

KK: Uh-hmm.

KM: Heneleaka married Kimona Kuakahela.

KK: I heard that name, Kimona.

KM: Yeah, Kimona Kuakahela. It was from Heneleaka and Kuakahela that Kanakamaikaʻi came. I'm sorry I realize that this is confusing, and I know we're just talking story. That's how it ends up, how come Kanakamaikaʻi lived down here? Because his tūtū, Kanakamaikaʻi's great grandfather was Kalua who ended up having this land up here and had the house down here at little-Honokōhau.

KK: Uh-hmm.

KM: Then you folks like you said when you were young, Kanakamaikaʻi was still living makai?

KK: Yeah. They had makai and they had mauka. Kanakamaikaʻi married Makapini…

KM: Aunty Mary Makapini, ʻae.

KK: Makapini and Kanakamaikaʻi, they were husband and wife.

KM: ʻAe, that's right. So you remember them?

KK: I remember them. Makapini used to help, when we go we go with them. They are the people who stayed down the beach and they are the ones that my father took the food down to.

KM: I see.

KK: Although they had place mauka, but my father was the farmer.

KM: He was mahiʻai?

KK: Hmm.

KM: And their main ʻoihana [occupation] was lawaiʻa [fishing]?

KK: Lawaiʻa. Oh, they had big kind ʻupena [nets].

KM: Oh, yeah. Did they fish in the ponds also, or did they go out to the ocean?

KK: They go out.

KM: Lawaiʻa ʻōpelu, akule paha?

KK: All that, all kinds.

KM: All kinds.

KK: All kinds.

KM: How did you folks go down makai?

KK: Lio, on the horse.

KM: On this old trail that comes down from Kohanaiki?

KK: Kohanaiki trail, all the way down.

KM: Did you folks ever fish in the big ponds, like ʻAimakapā, Honokōhau?

KK: No.

KM: Not in your time?

KK: Not in my time.

KM: You'd go down, kuapo [trade]?

KK: Kuapo.

KM: When you'd trade, you exchanged goods between…?

KK: Yeah. I kēlā mau lā, lawe mai ʻoe i ka iʻa i loko o ke kilu.

KM: Kilu?

KK: Kilu, is the basket.

KM: ʻOia?

KK: Lau hala basket, kilu.

KM: Oh.

KK: And you put inside there, they get any kind of fish they catch down there they put ʻem all. They bring the fish all the way down here up here clean, no spoil.

KM: ʻAe. Did they make…?

KK: Put limu to keep ʻem cool that's all [gestures with hands, layering].

KM: Oh, wonderful yeah?

KK: Sometime we come home, early, no. Come home clean. In those days had no car only horse and donkey [chuckles].

KM: So you folks would go, you'd leave the house by where Kanakamaikaʻi them?

KK: Yeah.

KM: And you follow the trail…did you go up on to the ʻaʻā behind the pond?

KK: It's right between, we come across that ʻaʻā coming down.

KM: You cut across?

KK: On the Kaū side of the cemetery, that house.

KM: ʻAe, so the little cemetery that has the little house on top of it?

KK: Yeah.

KM: Do you remember the name Kahale, W.P. Kahale, William Kahale them or…?

KK: Well, it could be but I really was not interested in it.

KM: Yeah, I know, before days.

KK: But it's good too know now.

KM: Yes. So that's how, so the trail cut up not far from the where the little cemetery?

KK: No, not too far.

KM: Do you remember there's a big stone ramp down there too. They think it may have been a hōlua, sled.

KK: I don't know.

KM: Okay, because you were young yet, going down.

KK: Yeah.

KM: So that's the trail you folks would go up, you'd cut across Honokōhau go through Kaloko?

KK: Kaloko, and then go up all the way.

KM: Up to Kohanaiki?

KK: Kohanaiki.

KM: Where did your folks gather lau hala? Because your mama, your kahu hānai, ua ulana lau hala?

KK: Uh-hmm.

KM: No hea mai ka lau hala?

KK: Oh, they had lau hala all over.

KM: All over. Makai? Or below them here?

KK: Their own place.

KM: On the kula, mauka side?

KK: Kula, yeah.

KM: They didn't go down to the ocean to 'ohi lau hala?

KK: No.

KM: No need. Hmm, hoihoi, yeah.

KK: That was the only means they get for income.

KM: That's right.

KK: Money was, well you if you take the price as to what we think today, it was very cheap. Today it's not the same anymore.

KM: That's right.

KK: If you figure we used to help my mother to weave, my father he picked the lau hala and come home. We used to clean, pick up all the hi'u, and koe and 'ōwili…

KM: ‘Ae.

KK: Well, in those days, that was the style, and that is the only way that we can live and learn. So there are a lot of interesting times, not like today.

KM: Yeah.

KK: Today everybody, you cannot see who and who.

KM: Hmm. You know in this area here when you go mauka of where the cemetery is?

KK: Uh-hmm.

KM: Had the old Māmalahoa Trail, do you remember that old trail?

KK: Yes, the King’s Trail.

KM: Yes. Ka‘ahumanu Highway now cuts just mauka of that in Honokōhau.

KK: Mauka of that.

KM: Greenwell owns this big-Honokōhau.

KK: All of that.

KM: They’ve proposed, you know how they made the Costco, the industrial park over there?

KK: Uh-hmm.

KM: They’ve proposed to extend the industrial park and to do another industrial park mauka of there, mauka of the highway.

KK: Uh-hmm.

KM: Did you hear of any old places, any old Hawaiian places in this land here?

KK: No.

KM: Mostly was pipi, they would run pipi?

KK: All pipi.

KM: Still had kao, goats when you were young too?

KK: Goats were not that much.

KM: Not that much.

KK: They had pig too, but it was all raised by the Greenwells.

KM: Oh, yeah.

KK: Not wild, all tame.

KM: All tame. I understand tūtū Kanakamaika‘i had some pua‘a.

KK: They had pigs too.

KM: I guess they kuni, they mark the ear like that.

KK: He was the only one raising pigs down there. The Greenwells had most of them…do you know where that Costco all that area, the other side of Costco.

KM: Yes, the other side, Honokōhau, that's Greenwell's ʻāina there. It's been interesting you know in that little report that I'm preparing.

KK: Uh-hmm.

KM: You'll love the history, the stories. There was one man also in…you know James or Rally Greenwell?

KK: Yeah, I know them.

KM: Rally is 86 now and James is 84, I spoke with both of them.

KK: They're still living yet?

KM: Yes.

KK: James was the one took care of the Hawaiian Meat Company in Honolulu, and Rally went outside.

KM: He went mauka with Parker.

KK: Waimea.

KM: Yeah.

KK: Parker Ranch.

KM: And James is the one that took care of the Hawaiian…

KK: Hawaiian Meat Company.

KM: Yeah, that's right.

KK: In Honolulu.

KM: Yeah.

KK: And all the cattle would go down there.

KM: That's right.

KK: And during my time he was still down there.

KM: Uh-hmm.

KK: Any shipment of cattle like that, and Huʻehuʻe was the biggest one.

KM: Yes.

KK: And then in those days, I think it was two-hundred head, one shipment on the Humuʻula. Then we used to ship, and all of the ranches, they help one another.

KM: ʻAe.

KK: So Huʻehuʻe leased the boat, they were the ones got the boat. When Huʻehuʻe got a boat a lot of these small ranch people depended on Huʻehuʻe to call them. Some of them they put ten heads, twenty heads, fifty heads, to fill these two-hundred.

KM: That's good yeah, a good way to work?

KK: That's how they worked.

KM: Yeah.

KK: So Vredenburg talked to me, “We have a boat coming in and we going to ship about one hundred heads. And here’s all this people…” I never called them, he did all that, getting in touch with them.

KM: Like Gouveia, Gomes them?

KK: Gouveia, Gomes, Greenwell, all these other small ranchers.

KM: ‘Ae.

KK: So if they have room then they can come in and join. So Hu‘ehu‘e, we used to use the pier. Because we leased the boat, then they put the feelers out, because one hundred head, definitely we were shipping.

KM: Yeah.

KK: So we needed another one hundred head. We could get more, but Hu‘ehu‘e was not selfish.

KM: Yeah. So you would share the space?

KK: We share the space.

KM: Kōkua kekāhi, kekāhi.

KK: Yeah. Then the small ranches they had a boat too.

KM: Oh.

KK: They all combined.

KM: That’s right so they hui.

KK: They all hui for their boat, then if they know not enough they going call Hu‘ehu‘e, and Hu‘ehu‘e would pitch in maybe fifty heads, if they need fifty heads to fill up their boat.

KM: Yeah. So it was like they would lease the boat, like Humu‘ula or something like that?

KK: All this pipi, are all going to Hawai‘i Meat Company in Honolulu. So if our company calls for cattle, we own the boat then we share this and everybody fills the boat to send the pipi to Honolulu.

KM: So Hu‘ehu‘e would pay for that shipment, so that’s how you get the boat?

KK: Yeah.

KM: That’s right. Would Hu‘ehu‘e run pipi even makai down here at Kaloko, like that?

KK: Yeah.

KM: Did the pipi go all the way down into the pond area?

KK: Yeah, at Kaloko.

KM: Oh, at Kaloko.

KK: The Kaloko Pond. The pipi go down there drink, they go drink down at the water. All this pipi go down. When we go down there drive pipi like that, what we catch, we catch. We no can catch all, too big, and rough country.

KM: Oh, yeah! Like you folks were saying at Puʻu Waʻawaʻa, hard yeah the ʻaʻā and everything.

KK: Yeah.

KM: You can't just go?

KK: No.

KM: Mahope hāʻule.

KK: What we do is we get the tame pipi. And during my time where the Kaloko tank was, the middle tank?

KM: Yes.

KK: Right across there, we have a pen there.

KM: Oh.

KK: I built that pen. Vredenburg told me "We have to build a pen." We drive all these wild pipi come inside there. Then from there we…

KM: So pā loa like?

KK: Yeah. But before that we go down to Kaloko, we drive the pipi all the way from there up to Huʻehuʻe. Then where Wawaloli is, there's a big pond over there.

KM: Yes, yes.

KK: Then we go down there, we hoʻohuli [round up] all the pipi, the wild pipi but we take ʻem on until this pond. We go down early in the morning, we drive them and then we go up there we hoʻolulu, for rest, because come ʻauinalā [afternoon], hot.

KM: Too hot.

KK: We only stay on the rim, and the pipi stay below in this place. Then maybe about two, two-thirty, when ma-ū, damp, then from there we go all the way up to Kaū. In Kaū we had one hoʻolulu place.

KM: So that far over too?

KK: Yeah.

KM: Wow!

KK: We go all the way from Wawaloli, cutting across.

KM: Across the kula?

KK: Yeah.

KM: Working mauka?

KK: Work our way up. When we reach up there, then we're pau. We rest there and the next morning we come down, we pick them up and we take ʻem all the way to Huʻehuʻe.

KM: Hmm. Must have had some interesting plants in places sometimes, interesting some of the native trees?

KK: In those days the interesting trees was the ʻēlama, wiliwili and halapepe on the lava, and ʻūlei. Those were the Hawaiian trees.

KM: That you see in those lands.

KK: Today you don't see all those plants.

KM: Not on the kula down here?

KK: No. You don't see the ʻūlei. The ʻēlama is still strong. The wiliwili stay on the lava and ʻohe [ʻohe makai] stay on the lava.

KM: ʻAe, ʻohe too.

KK: But like the ʻūlei… The ʻūlei, they use that ʻūlei for the net, ʻōpelu net.

KM: ʻŌpelu net, to make the…?

KK: The circle (waha ʻupena).

KM: ʻAe.

KK: Other than that there were no other Hawaiian trees at that time. Of course, another tree was alaheʻe.

KK: We have two trees in front here.

KM: Oh, you get alaheʻe?

KK: Amy wanted so much, she asked for the plant so we got when we built this house and we planted it.

KM: Beautiful. Pretty too, when bloom? Mōhala, ʻaʻala.

KK: Strong ʻaʻala that one! But there's a moʻolelo for alaheʻe.

KM: Oh, yeah?

KK: Yeah. According to the history when the alaheʻe blooms, you cannot make lei to give the wahine who is hāpai. Heʻe wale!

KM: Mahape heʻe.

KK: Yeah.

KM: Hoihoi, mana ma ka ʻōlelo, ma ka word nō hoʻi.

KK: I think so.

KM: Yeah.

KK: Ala-heʻe e!

KM: ʻAe.

KK: You know one ala-heʻe, the heʻe has the ʻalaʻala right?

KM: ʻAe, that's right.

KK: Hawaiians they have all these different legends of taboo.

KM: ʻAe. Maopopo oe, he aha ka manaʻo o Honokōhau?

KK: A‘ole. But, Honokōhau according to the history of these old people, those days had plenty honu, turtle inside there. The turtle ho‘olulu inside there.

KM: Interesting.

KK: They use the term. I don’t know what this means already [chuckles].

KM: Hoihoi, nui ka mana‘o…

KK: Oh yes, there are a lot of legends…

KM: … I was just thinking, if we came back to Honokōhau for a minute. This is a map from an archaeological survey in 1961 [Emory and Soehren 1961:2].

[pointing out various locations on map] Here’s ‘Ai‘opio Fishpond.

KK: Uh-hmm.

KM: The little one, as you said. And right from the point, the wall goes out, across.

KK: Uh-hmm.

KM: There. You know, looking here, the houses were here. And this is where the Hale Pule was, and by where uncle Kanakamaika‘i them were.

KK: Uh-hmm.

KM: And you spoke about the trail going up, past the pā ilina [cemetery].

KK: Yes.

KM: Here’s the trail that on up.

KK: And on up to the old King’s Highway.

KM: Yes, the Ala nui Aupuni.

KK: Doesn’t this road also hit the old Judd Road?

KM: Yes, it does, but now it’s Ali‘i Drive.

KK: Yes.

KM: And at Kaumalumalu, the Judd Road went mauka-makai.

KK: Yes, at Kaumalumalu.

KM: Here’s the pā ilina, where the graves are.

KK: Yes, with that house-like over there.

KM: I don’t know if you remember John Kealoha Nihi, his wife was Violet Kimiona.

KK: No.

KM: They had their daughters, just a little younger than you, Violet and Agnes.

KK: I don’t know.

KM: That’s their ‘ohana that’s in this pā ilina over here. Their tūtū Kalua them, tūtū Kuakahela, and some of the ‘ohana are down here.

KK: Uh-hmm. [thinking] I've never really been to this cemetery, I only pass 'um on the trail. Because our trail goes from Honokōhau, right like that [gesturing lateral to shore], and then up to Kohanaiki.

KM: Then you would cut up and go mauka?

KK: Yes. So I didn't get a chance to go to these graves, or how they look like, but I saw that little shack-like over there. I don't know if it's still there.

KM: Get, one of them is still there, kind of popopo [deteriorated], but still yet.

KK: I wonder if that would be a historical area?

KM: It is. And that's why all of this Kaloko-Honokōhau… And you know, they are also working on the fishpond wall down here at Kaloko?

KK: Uh-hmm.

KM: Trying to restore that and find the mākāhā [sluice gate].

KK: Well they spoke to me, one of the archaeologist, talked to me about the mākāhā, and I told him where the mākāhā was. After that, he told me, "You know, you're telling the same story…" I told him there were two mākāhā. The big mākāhā, is the one up here [pointing to the south side of the pond wall]. The small mākāhā, is the one on this side here.

KM: I'm marking that here. So had the two mākāhā. One small one goes over here, and then had the big one.

KK: And then over here, had this pā pōhaku [stone wall] still over here.

KM: Yes. You'll see in the stories that tūtū Kihe wrote about this, and some of the place names. It's very interesting.

KK: Uh-hmm.

KM: When I send this moʻolelo over to you.

KK: Uh-hmm.

KM: There was also a bathing pool over here, near the boundary between Honokōhau…

KK: And Kaloko.

KM: Yes.

KK: Queenʻs Bath, they call that.

KM: Yes. Did you hear anything about that?

KK: I never heard until just lately. Somebody was talking and they took this guy, he wanted to go and look, and he talked to me about it. So we went up there. All that was the same thing as in my time, these two big ahupuaʻa [cairns] at it.

KM: Hmm, the ahu [cairns] around it?

KK: And the Queen's Bath was in the middle.

KM: Tūtū Kihe said that the name was Kahinihiniʻula.

KK: It could be Kahinihiniʻula.

KM: But you don't remember hearing that name?

KK: I don't remember hearing that, because at that time, my interest was not into that.

KM: Yes. And really, your excursions coming down here, you would go visit ʻohana, you get iʻa and then you…

KK: Go home. And during my ranch time, well, I had to go through all of this area.

KM: All through Kaloko and all these ʻāina north. So the pipi were down on the kula?

KK: On the kula and all over.

KM: And then you would take them, go back mauka?

KK: Yeah, back mauka. And when I had a court case… I think you heard about that Japanese company, Nansay?

KM: Yes.

KK: They went for years, fighting, and got nowhere. Somehow, Nansay went to this attorney, and this attorney called me up, and talked to me. And when he spoke to me about it, I said "Okay." He came here, face to face, he sat and we talked story about it, and then we went to the court. I described everything, and they won the case, and till today, Nansay no more. And what I just heard a few weeks ago, somebody bought Nansay out, but we don't know who.

KM: Hmm. Also had the little ponds over that side too, e.

KK: ʻŌpae ponds.

KM: Yes.

KK: That's right mauka side of Wāwahiwaʻa.

KM: ʻAe.

KK: Right across from Wāwahiwaʻa. And they had ʻōpae ponds at Kohanaiki, and then to Kaloko.

KM: Hmm.

KK: And it is really amazing, as we look today, and how people can make a story from nothing.

KM: Hmm, sometimes, not pololei [correct]…

KM: …ʻAe, like me ʻoe, ma mua ua ʻōlelo ʻoe i ka moʻolelo e pili ʻana iā Kalaoa?

KK: Yeah.

KM: And pehea ka pūana pololei o kēia inoa, K-a-l-a-o-a?

KK: Kalaoa… [End Side A (Tape 1), begin Side B]

KK: But I don't know how they got Ka-lā-ʻoa [as pronounced by some people today].

KM: But aʻale ʻoe i lohe i kēlā pūana i kou wā liʻiliʻi?

KK: Aʻole, ʻo Kalaoa.

KM: ‘Ae. A ua lohe paha ‘oe i kekāhi moʻolelo e pili kēlā inoa?

KK: Ka moʻolelo e pili ‘ana kēia, he kanaka kēia, o Kalaoa. Nui ka hana o kēia kanaka. Kēia kanaka, hana a pōʻeleʻele. Mahiʻai. ‘Oia i hoʻi mai, piha kona hale me ka poʻe mākaukau i ka mea ‘ai. No kona luhi, hana mai ke kakahiaka a i ka pō, a hoʻi mai ‘oia, hele ‘oia a hana ‘ai. A kēia manawa, nui loa kāna luhi. Hana ‘oia, mākaukau kēia mea ‘ai, a waiho ‘oia i loko o ka hale, hele ‘oia. Hele ‘ana pau hoʻi ‘ana mai piha me kēia poʻe. Aʻole lākou i ‘ike, kona komo ‘ia mahape mai. Mahape o ka hale. ‘Ai ‘oia, a lohe ‘ia kona mūkā. Aia kēia kanaka o loko, ‘ai ‘ana ‘oia i ka pōʻeleʻele. Mākaukau kāna mea ‘ai a pau. ‘Ai ‘oia a pau, a hiamoe aku. Kēia poʻe, hoʻi. A ‘oia ke kumu i kahea ‘ia “‘Ai pōʻeleʻele.” Kalaoa ‘ai pōʻeleʻele.

KM: Hmm. No ka mea, ua hana a nui ‘oia, akā he mau poʻe lapuwale paha, molowā?

KK: Molowā. Aʻole lapuwale, molowā.

KM: A makemake lākou i ka ‘ai…

KK: Ka ‘ai wale nō. Aʻole i hele mai e kōkua. Pēlā ‘oia, kēia kanaka, kapa ai ‘oia “‘Ai pōʻeleʻele.” A ka inoa naʻe kaulana, Kalaoa. ‘Oia ka inoa o kēia kanaka, ‘Ai pōʻeleʻele. Kalaoa-‘ai-pōʻeleʻele. A ‘oia ka moʻolelo pololei.

KM: Hmm. Hoihoi!

KK: Nui nō nā ‘ōlelo ma waho o ka poʻe e wehewehe ‘ana. Akā naʻe, kēia ka moʻolelo pololei aʻu i lohe ai mai nā kūpuna mai. Mai kuʻu mau kahu hānai mai.

KM: ‘Ae.

KK: ‘Oia ka moʻolelo o kēia kanaka. Nui no nā manaʻo, nā ‘ōlelo nane o ka wā kahiko. Pehea, ua lohe ‘oe i kēia ‘ōlelo nane, “Punawai kau i ka lewa.”? Ka wai aia i ka lewa, ke kumu niu.

KM: ‘Ae.

KK: Kiʻi ‘oe i ka wai a lawe mai, a ‘oki a inu kēlā wai. ‘Oia ka inoa.

KM: Naʻauao nā kūpuna.

KK: ‘Ae. “Kuʻu punawai kau i ka lewa.” ‘Oia ka pūana o kēlā nane. A nāu nō e noʻonoʻo, he aha ka haʻina.

KM: He niu.

KK: Niu. Aia nō hoʻi kekāhi mau ‘ōlelo e pili ‘ana no ke kukui, ka inamona. Noi ‘oe, eia ka pūana, “Kuʻu iʻa, ‘ai no ‘ami.” Ma kēlā, e nānā ‘oe, o wahi ‘oe i ke kukui, moʻa, kou wāwahi ‘ana, aʻole hiki iā ‘oe ke… A noho ‘oe, a ‘iniki [gestures pinching small portions of inamona between one’s fingers to eat], komo ka paʻakai. ‘Iniki. A ‘ami a ‘ai poi [gestures making circular (‘ami) motions while taking up poi with fingers].

KM: Hmm. Maikaʻi.

KK: A kekāhi nane, a ‘ōlelo, “Kēia iʻa, ai ka ‘unahi i loko.”

KM: Hmm. Aʻole wau maopopo.

KK: Ka nīoi.

KM: ‘Ae [chuckles].

KK: [laughing]. So you see all these riddles, they pointed out things.

KM: They loved that, yeah?

KK: They loved to test you. And some riddles, it’s up to you to think and this red chili pepper.

KM: ‘Ae, the nīoi.

KK: That’s all the seeds inside, that’s why they say “Ka ‘unahi i loko.”

KM: ‘Ae.

KK: The ‘unahi, that is the chili pepper seeds [chuckles].

KM: ‘Ae.

KK: Another expression of this kukui is what? Instead of you digging with a spoon and pound ‘em, no, you crack ‘em open and you pinch and you eat with a little salt.

KM: ‘Ae.

KK: They had other kind riddles but these are all good riddles they are not sarcastic.

KM: No, no maika‘i. They teach you values.

KK: Value and gives you the time to think..

KM: That’s right.

KK: What it represents, it might be just pointing something out to you.

KM: Yeah.

KK: Well here’s one, it’s not one riddle but this is a story of this person. This I think, still exists till today [said with emphasis], if you can underline that. This man he was a good listener, a good talker. And here this kanaka, ha‘ano‘u [boasting]. He says things like, ‘he was good’ and all of that. Well, this rascal came and said “Oh yeah, you’re right. You’re right.” He praised him and told him, “Hey, me too, when I throw the net, I catch… You ever heard of the fish pūhi‘u?” He tell, “Oh no, I never heard of it.” “Oh yes, that fish is big. A big fish. When I saw the school, I was so happy, and when I went throw the net, I caught… “Ho, plenty pūhi‘u inside.” But he was actually talking about this guy, who was praising himself.

KM: Yeah.

KK: [chuckles]

KM: So the other guy threw his net of praise out [chuckles]…

KK: Out and caught him. So it’s like a riddle.

KM: Yes, it is. Teaching you [chuckling].

KK: Then this same joker again, in another story. This same kind of person who goes fishing and catches plenty fish, he was talking all about it. So the guy says, "Oh yeah, me too. When I go fishing, ho! No worry about the fish. Nui ka iʻa! But when I went catch ʻem, all the ʻalaʻala inside there. You never hear about that iʻa, ʻalaʻala?" The guy said, "No. I never heard of that iʻa." "It's a big white fish, you know." It comes out, he was lying, ʻalaʻala [gestures with hand, shaking it down], no more nothing [chuckles].

KM: [laughing]

KK: Well these Hawaiians, they get so much stories to talk, but not the kind, sarcastic stories. There's a riddle that goes along with it.

KM: Yes, it's so interesting…

KK: These old Hawaiians… I don't know if it still exists till today, because today's young generation, everything is on the go, go, go. And those days, it was not a go, go, go, it was a matter of thinking. And to make something that was interesting.

KM: Yeah.

KK: Like with your own self, you are interested to gather this data which will be of benefit to the young generation. And who are these young generations who will come forward to learn about it? Just like this little girl here, my moʻopuna…

KM: ʻAe. ʻO wai kona inoa?

KK: Minoʻaka.

KM: ʻAe, ua noʻonoʻo wau, hoihoi ʻoia i ka moʻolelo.

KK: Yeah, and that girl, I praise her many, many times. It will be to her. In here writing, she made me one day, we sat down and conversed, all in Hawaiian. And we sat and talked, and now she is going to make it into a transcript. You know, even with all the noise and everything going on, she was writing it all down.

KM: Hmm, amazing…

KK: …Like you, you're going ahead to try and prepare a table for them.

KM: We try. Mai ʻoukou mai, nā kūpuna.

KK: ʻAe…

KM: Because you know. Me, I don't know. ʻO wau, ka malihini, ʻo ʻoe ke kamaʻāina.

KK: Yeah. That's very true, and I will say again, and again, the truth will set you free. You can not say something that is not right, because there is somebody out there who knows those values. You have pointed out something to me about these old people that you talk with, and now your putting my story with there story, and they are the same, or similar stories.

KM: That's right.

KK: I don't know who they are, they don't know who I am, but you know who they are, you know who I am. You are the one who will compare the story, whether I am telling the truth or not. So in other words, you going record that thing and make the comparison.

KM: You know, many of the things that are shared, are shared or known in common. But some things, each person has their own unique stories also. Because each family was unique and individual. So it makes it that much richer, you see how everything intertwines.

KK: That's right. There are a lot of things that perhaps we ourselves have to contemplate as we go through life.

Expresses concerns about changes being made to traditional accounts and site descriptions (discusses — the origin of the place name Keāhole; changes in the Kekaha community in the 1920s-1930s; lessons learned from his kahu hānai; and stories of upland Ka'ūpūlehu):

KK: That's why I said, it's from nothing. And this person starts talking about, "This is a heiau, a stone wall, and this is this, this is that…" One day told 'um, "You folks don't know anything." They said, "Yeah, that's what it is." I said "No. Those stone walls are pill boxes from during the army time, during the war [World War II]. And that was a pill box. They made the fence and put all the guns inside there, lining up.

KM: So along the coast line?

KK: On the coast line.

KM: They were afraid…

KK: The enemy would attack. So they were preparing. The same as we go back to that other place Kalaoa side. The old man's house. The story went so big, and in our meeting, I told them "No, that story is not true." Because the story during 1941, the war broke out, and when the army came, they saw this shack way inside, nobody was staying there. It was Tūtū's house.

KM: Hmm. So you would go down there for short times?

KK: We would go down there, it was an all popopo [deteriorated] house. So these people were saying that the government went burn all that down… I was born and I was raised in here, and I stayed here, the army burned it for a reason, and it was government property. Nobody owned the place but the government, it was the house right at the point, on the bay with the lighthouse. Has a little pond, and right mauka side had the house.

KM: So Tūtū would just go down there stay when he would lawai'a?

KK: I think so, and he would light the lighthouse, because long before, he was the lighthouse keeper.

KM: Hmm. But later, the light house was automated?

KK: Automated in 1932 when the army took over. But anyway, in 1932, it was pau, gas came in. When the gas came in, then it was pau. During the war, everything changed. That's how my brother [Valentine] caught them….because Val was the one who took the coast guard out to put the gas inside the light. He told them, "The light house was turned off in 1932…" …There is also a story that's started to go around, that there was an ice house at the point there. I don't know where that story came from, but I know that the only ice house over here in my younger days, was AmFac. That's way back, Kamakahonu side. That's the only ice house had. The area where some people said it used to be an ice house, was the old concrete bed for the salt works at Keāhole, and that was where tūtū Palakiko used to make salt. They hali wai i ka poho a kaulaʻi ka wai, hana paʻakai. Just like at Kaʻelehuluhulu [describing historic salt basins in the ahupuaʻa of Kaulana; now a part of the Kekaha State Park – see Maly 1998].

So that is my great fear of making up stories which are not so. So what I'm telling you, is what I know from my time. And I am older than most of the other people who are saying these stories.

KM: From your personal experiences, or what you were personally told by kūkū mā [your elders them].

KK: Yeah. And that tūtū [Palakiko Kamaka] did not live too far from here [uncle Kino's present-day house at Kalaoa]. We worked together, raised cattle together. My kahu hānai and he, they worked together.

As a matter of fact, tūtū Kamaka, Palakiko, he was the one man who had sampan. Nobody else…

…That's the reason that I'm not afraid to talk about it. And this is giving me the opportunity to share what I have learned and what I know from my time. I'm not going back to early time and make up some kind of story… If we tell the truth, then we know every time what we said… What I talk is what had happened at that time, not something which never happened. That's why I'm so glad that we've been able to share this time.

KM: ʻAe, mahalo nui iā ʻoe! Hoʻokāhi ninau e aʻe. Maopopo ʻoe i ka inoa o Kahu George P. Kaʻōnohimaka?

KK: I heard that name.

KM: He was the one who founded the Kekaha Church… Like at Kohanaiki?

KK: In my time, he was pau already.

KM: Yes, he passed away in 1889.

KK: It could be, I heard of that church in Kohanaiki. And then that Mauna Ziona was actually at Makalawena.

KM: ʻAe, the lumber from that church came up to make Mauna Ziona.

KK: From Makalawena and Kohanaiki. And my father them, from Kohanaiki, they brought the lumber up to make Mauna Ziona.

KM: So that was in your papa them's time?

KK: My papa them, they hauled all the lumber, what ever remained. That's how this church, Mauna Ziona came to be built.

KM: Yeah, I think that was around 1921 or so.

KK: Somewhere around that time.

KM: Hmm…

KK: I would look at it this way, you learn from the past. But we don't make our time today, to go back to that past. We don't want to go back to that. Like I tell you, "Go out there and pick up wood." What you going do? And here, when you went out there get the wood and bring 'um back. Here I am, I cook by the press of a button. By the time you come back, cut your wood, I pau eat already.

KM: Yes. Well you know, it's like you shared with me before, that your kahu hānai taught you, "Hana 'ino ka lima…"

KK: 'Ai 'ino ka waha! Those were his famous words. "Hana 'ino ka lima, 'ai 'ino ka waha!" He has a value in that. Your hand, you make clean, ihi ke kalo [peal the taro], clean it. Then you pound the poi, no more lepo [dirt] inside. And that's what he was telling, "Hana 'ino ka lima, 'ai 'ino ka waha!" It's your mouth who will taste it first, not your body [chuckling].

KM: That's right, it's so true. That is a simple, basic knowledge in everything. If you approach life by that…

KK: Yeah. Then you going learn about it.

KM: Na'auao nā kūpuna!

KK: Yes! That's why I said up at Pu'u Wa'awa'a [oral history interview of October 16, 1999 – in Maly 2000b], and I will repeat it again, it's good to think about it. My father was a good hunter, and with dogs, we'd go to hunt for pigs. Right behind here. But this one day, I wanted to get smart. I made a spear, without him knowing. Then I went, I had the spear in the bag, I went carry it up, a small little thing. I went up and cut this tree, an 'ōlapa, straight. I made a spear, put it inside. The dog barked, I ran… I was a fast runner. So when I reached over there, the pig was down already, and I went poke 'um with this spear. Then my father reached there, hoo! He was mad, mad! We came home, what did he do to teach me a lesson? He went cut the bruised part and told me, "Here, you eat this, you cook it and eat it." Ho my mother…they got into an argument. But my father said, "That's his lesson, not yours." And he always told me that. So from that day, until he passed away, and through the rest of my life, I never went back again and got a spear. That's not the way that the old people hunt. I would say it's a coward way.

When I went out and worked for the ranch like that, I had no gun, so my boss let me one gun, then later I went and bought one. A shot barrel Winchester. I put it on my horse, and go out, some times, I had to catch wild dogs like that. And I can say to you, if anybody can shoot like me, I open my hat to them. When we go out, and I see the game, I never hit the game on the back or side, always on the head and ear. I knock 'um down. My father taught me the value.

Some of the younger guys would go out hunt, and come back, the meat all bruised. But my meat, my boss never refused. Because it was clean. And my father was always clean.

KM: So you take care of your food, yeah?

KK: Yeah. That's what he meant, "Hana ʻino ka lima, ʻai ʻino ka waha!" That was his exact phrase. Always, always, up till his last day. And I learned a lot of lessons from him, and today, I pass that down to my two boys. And I hope that I get a chance to pass it down to my grandchildren. I always tell them, "I want to see my grandchildren around me while I'm still strong and doing things."

KM: Yeah. That's the good thing too, about doing something like this interview here. Because now, even after we're gone, 50 years from now, the great, great grandchildren are going to hear their kūpuna speaking.

KK: Yeah.

KM: And you are sharing it from their generations before.

KK: Yes…

KM: You know, earlier you mentioned Huʻehuʻe, did you hear the story about the water cave, Mākālei?

KK: I didn't hear about Mākālei, but I heard about Wai-a-ka-ʻīlio. That's up the mountain. I went to that place, and I saw. And Wai-a-ka-ʻīlio, there's a lot of Wai-a-ka-ʻīlio, all over.

KM: Did they make a water trough or something?

KK: No, it's a limu [water moss], the dog would find it. And this Wai-a-ka-ʻīlio is the name of the moss, it's on the pali. You go over there, you grab a handful and you squeeze it a loʻa ka wai [you get water].

KM: Hmm.

KK: So the dogs went up there and they lick the water that is dripping down. So they call that place "Wai-a-ka-ʻīlio."

KM: Hmm. Hoihoi! You know, there's supposed to be, where Maguire's house was…

KK: Uh-hmm.

KM: And this is what tūtū Kihe wrote, by Maguire's house, had a water tank… Now I can't visualize any of this, because I wasn't there way back then. I think that you can.

KK: Uh-hmm.

KM: By that water tank, there was a puka, ana wai. And it's that wonderful story…Remember, you got the book from when we went down to Mahaiʻula.

KK: Yes.

KM: The "Moʻolelo no Mākālei" about how the waterhole was found, and they would make these waʻa, ʻōhiʻa, wiliwili wood troughs to catch the water. But according to Kihe who was writing this in the 1920s, it was right near Maguire's house,

near the water tanks at that time…But it was bulldozed over, I guess during that war time.

KK: It could be.

KM: But you never saw that?

KK: No, I never did.

KM: Hmm…

KK: I know it will be really difficult. The land has all changed. And when you go with machine, you going rip the vein.

KM: Yes. This limu that you mentioned is very interesting though. So even up the mountain?

KK: Yes. It's a moss. You know up here, at the end of Kaloko Road?

KM: ʻAe.

KK: Kaloko Road and you turn, ten ʻo clock, then you see the telephone company dish, next to Hina-kapo-ʻula. Right in there has a like a big ravine, a gulch. Right inside there, on the bank. You can look from on top and you see this big stone, a high rock, standing up like that [gestures upright]. Then you walk inside there, and you find this limu, this moss. I went inside there because this old timer was talking about this Wai-a-ka-ʻīlio. So I went inside there and I found ʻum. I went with the dog, plenty goats those days. So I tied the horse and went down, and I found that rock. Like I said, I'm inquisitive.

KM: ʻAe, hoihoi.

KK: So I went down there, and I grabbed ʻum and squeezed it, and cold.

KM: Ua inu ʻoe?

KK: Yeah, pure water.

KM: Hmm. You know, up on top of the mountain, tūtū Kihe wrote about one hill called Kīpaheʻewai…

KK: I don't know, I never heard about it.

KM: Has Hainoa, Kaluamakani…

KK: Yeah, Kaluamakani, I know.

KM: Well, Kīpaheʻewai is one of the places. And that's just what he said, that all the travelers who would go on top of the mountain, if they were thirsty, they would go into Kīpaheʻewai, ʻohi kēia limu, a ūwī hoʻi ka limu, a loaʻa ka wai…

KK: I believe. But I never went up to there. I've been on Hualālai, but there was no name I heard like that.

KM: Kīpaheʻewai.

KK: Yeah. This one that I'm talking about, Wai-a-ka-ʻīlio, is the name of that place. But I don't know if it still exists. Perhaps some day, we can take a hike up there.

KM: We can go holoholo. We can talk to Bobby Lindsey them at Bishop Estate.

KK: Yeah, I know Bobby Lindsey.

KM: Yeah, I think he would be very interested. And it's important to be able to know the history of the land [the Hualālai interview was conducted on June 17, 2000 – Maly in prep.].

KK: Uh-hmm.

KM: And not many of you folks… I'm sorry, but you, the kupuna generation, it's important that we do it. Talk story.

KK: I don't know if there is anyone behind me… And what I can say to you, which is true, who ever worked on Huʻehuʻe still living, and knows all the area. There's nobody.

KM: Yes, nobody now.

KK: And the new generation, the only one that I can see right know, is Tommy [Lindsey], Kamaki's son. But he never worked as many years.

KM: Hmm. You're right, there are not many people below you who would know now.

KK: ʻOia no, pololei kēlā poʻe mapuna ʻōlelo. Ai no i nā poʻe kahiko, like me iaʻu paha, nā poʻe i ulu like me aʻu i kuʻu mau manawa, e hele ʻana. Mālie paha. Ua hui i kēia mau moʻolelo, ʻano like ka wehewehe ʻana.

KM: ʻAe.

KK: Aʻole naʻe ka wehewehe ʻana kāhi moʻolelo e kaukau ʻana, aʻole paha, pololei paha? [chuckling] ʻOe paha?

KM: Akā, ʻo ʻoe, ua noho ʻoe me na kūpuna? A ua wehewehe kēia mau mea…hoākaaka kēia mau mea iā ʻoe.

KK: Yeah.

KM: Ua lohe ʻoe i kēia mau moʻolelo, e like me Keāhole. Pehea ka manaʻo Keāhole?

KK: Ke-āhole no kēia au o ke kai.

KM: A, no kēlā mau au o ke kai?

KK: Nā au. Mai Kohala a Kona mai a hoʻokuʻi.

KM: Āholehole?

KK: Āholehole.

KM: Choppy, nō hoʻi?

KK: Choppy.

KM: A ʻoia ke kumu. Ua like me au i ʻōlelo mua ai, ʻo tūtū Kihe, ua kākau ʻoia i kekāhi moʻolelo o Ke-au-kā, Ke-au-miki, Ke-au-kānaʻi, ʻoia nā ʻau a wili.

KK: A wili.

KM: Ma kēlā wahi.

KK: ʻAe pololei. Hoʻopūpū no wau i kēlā, o pololei.

KM: ‘Ae.

KK: Nei ‘oe e ‘imi i ka moʻolelo o kēlā au, kēlā ke au pololei. A no laila, ka poʻe kahiko, maopopo i ka moʻolelo o Keāhole, wehewehe ‘ana lākou ma kēlā. Aʻole hoʻi o kēia wehewehe, ‘he iʻa kēlā.” Pololei he iʻa. He inoa i kapa ‘ia kēia iʻa, he āholehole. Aʻohe naʻe [chuckles] no kēia. No ke au!

KM: No kēia wahi? Aʻole no nā iʻa?

KK: Aʻale naʻe.

KM: E pili ‘ana ke au?

KK: Ke au.

KM: ‘Oia ke kumu o kēlā inoa, hea ia o…?

KK: Keāhole. No ka mea, o Keāhole ‘oiʻoi ia i waho.

KM: ‘Ae.

KK: A ‘oia ke kumu. [pointing to location on Register Map 2035] A kēlā wahi ma loko pili…ma ka pili pali, aʻole loa. O kēia wahi wale nō.

KM: ‘Ae. Oia ka huina o ke…?

KK: Ka huina o kēia au. Ka huina o kēia mau au, e hoʻokui lākou.

KM: Ua lohe paha ‘oe mamua…? And kēia au, he mea ikaika loa. Ua lohe paha ‘oe mamua, he loko paha ko kēia ‘āina, a ua uhi ‘ia i ka ‘aʻā, i ka pele?

KK: Lohe wau i kēlā, pololei.

KM: Ua lohe ‘oe.

KK: Mai Kaloko a neʻe a hōʻea i Kaʻūpūlehu.

KM: ‘Ae.

KK: He loko nui!

KM: He loko iʻa nui.

KK: ‘Ae.

KM: Ua kākau kekāhi poʻe kūpuna i ka nineteenth century…

KK: Ka moʻolelo.

KM: Yeah. Mamua nui ka ikaika o ke au o kēia wahi o Keāhole.

KK: Uh-hmm.

KM: A aʻale hiki iā lākou ke holo pono, holo mua. So ua hoʻokomo ka waʻa…

KK: I loko.

KM: ‘Ae, i loko o kēia loko iʻa. Ua lohe paha ‘oe?

KK: Aʻole wau i lohe.

KM: Hmm.

KK: Ka mea au i lohe mai kuʻu kūkū, ʻoia o Kamaka, Palakiko, nāna i wehewehe mai kēia moʻolelo.

KM: ʻAe. He ohana ʻoia me ʻoukou?

KK: Aʻole no he ohana, no ka mea koʻu mau mākua pili no me lākou.

KM: ʻAe.

KK: No ka mea, he keiki hānai au.

KM: ʻAe, iā Kahananui mā.

KK: Kahananui.

KM: ʻAe.

KK: Hiki hānai au. No laila, kuʻu nui ʻana, hele hui launa me kūkū Palakiko Kamaka. Nāna i wehewehe mai kēia mau moʻolelo a pau. He manawa no hele au e mahaʻoi, hele e nānā, pololei paha…

KM: ʻAe, hoihoi ʻoe.

KK: Pololei ka moʻolelo.

KM: ʻAe.

KK: Haʻi mai ʻoia, ka manawa mamua, mai Kaʻūpūlehu, kēia ʻaoʻao, a hiki ke ʻaoʻao pono o he loko nui. He loko nui.

KM: ʻAe. ʻOia ka moʻolelo?

KK: ʻOia ka moʻolelo. Hoʻokāhi kuahiwi ai iā Huʻehuʻe, ma ka lalo. O Puhi-a-Pele.

KM: Puhi-a-Pele. ʻOia ke kumu o kēia pele?

KK: ʻAe.

KM: I hoʻoiho i kai?

KK: Mai laila mai. Mai kēia Puhi-a-Pele. Kona moʻolelo, i kēia mau wahine… Poina wau ka inoa o kēia mau kaikamahine. Kaikamahine ʻōpio.

KM: ʻAe.

KK: A mahiʻai ʻana.

KM: He wahi mahiʻai?

KK: Mahiʻai, ai malalo kēia Puhi-a-Pele. A hōʻea kēia kūpua, kēia luahine. A kamaʻilio me lāua. Pūlehu ʻulu ʻana lāua.

KM: ʻAe.

KK: A nīnau aku nei kēia wahine i ke kaikamahine mua, "Na wai hoʻi kāu ʻulu e pūlehu nei?" A pane mai ʻoia… Ka inoa o kēia manō.

KM: ʻOia!

KK: [thinking] Poina wau ka inoa o kēia manō.

KM: Laʻi?

KK: [shakes head, no]

KM: Aʻole?

KK: Aʻole. A nīnau aku nei ʻoia i kēia kaikamahine aʻe, "A na wai hoʻi kāu?" Pane mai kēia kaikamahine iāia, "Nāu." "A naʻu?" "ʻAe, nāu kēia."

KM: Hmm.

KK: ʻElua wale no ʻulu. Hoʻomaka aku nei kēia kūpua, e lalau aku nei i kēia ʻulu. A hāʻawi kēia kaikamahine iāia, a paʻipaʻi hele nō ʻoia, pau. Ua wehe la no ʻoia, "Ua moʻa, a ʻai kāua." ʻAi lāua a pau. A "Mahalo a nui." ʻŌlelo no kēia luahine iā kēia kaikamahine, "Hoʻi wau a hele kau peʻa ma ka nā kihi ʻehā o kēia ʻāina." Kāhi a lāua e mahiʻai nei. "Kau ʻoe i lepa, ʻehā." A hoʻi. Aʻole ʻoia i ʻōlelo, he aha, a he aha.

KM: ʻAe, he aha lā.

KK: A, kēlā pō, ʻike lākou i ka ʻula o ke ahi.

KM: ʻAe, ka wena ʻula.

KK: Pā mai lā ka pele. A kēia kahe ʻana ka pele, kau ma luna o Huʻehuʻe a nalowale. Aʻole ʻike. Nalowale, aʻole ʻike hou. Pau kēia. A puka ka pele ma kēia lalo. Malaila hoʻomaka kēia pele kahe a hoʻoiho i kahakai, a uhi i kēia loko nui.

KM: ʻAe.

KK: Kēlā ka moʻolelo a Kamaka i wehe mai.

KM: ʻAe – ʻoia!

KK: A kēlā ka moʻolelo o kēlā wahi, ke kumu i kapa ʻia kēlā wahi o Puhi-a- Pele.

KM: Puhi-a-Pele.

KK: No kēia mau kaikamāhine.

KM: O kēia mau kaikamāhine, ua kākau o Tūtū Kihe i kekāhi inoa, o Pāhinahina…

KK: Mālia paha, pololei.

KM: …a me Kolomuʻo.

KK: ʻOia paha. Aʻole ʻoia i hōʻakaka mai i ka inoa o kēia mau kaikamāhine. A poina au i ka inoa o kēia manō.

KM: ʻAe. Aʻale wau maopopo ka inoa. I don't think Tūtū Kihe went kākau that name.

KK: So that was the whole history.

KM: Hmm. Hoihoi nō! Mahalo i kou wehe ʻana i kēlā moʻolelo.

KK: When this old lady talked to them all about it, and told them, "Your ʻulu is cooked."

KM: ʻAe ua moʻa ka ʻulu.

KK: And then she went disappear.

KM: So ua kauoha ʻoia i kēia kaikamahine, “hana lepa ma na kihi ʻehā.”

KK: Lepa. Ma nā kihi ʻehā. Ka iho ʻana mai o kēia pele, hoʻokahe ʻia ʻana o waho o kēia kihi. Hele ma waho.

KM: Pehea, i kēia lā, ua hiki iā ʻoe ke hele a ʻike i kēia wahi i pakele ʻia mai ka pele?

KK: Paʻa loa ʻoia i ka nahelehele.

KM: I ka nahelehele.

KK: Kēlā puʻu, nui ka nalo meli.

KM: ʻAe.

KK: Kēlā mau manawa aʻu noho a hana ʻana me ka Hui, kapu ai no ka pipi. Mākou i ka pipi, hoʻomomona ma laila.

KM: Hmm.

KK: Ka manawa i mākaukau ai, hele au me kuʻu haku a me nā poʻe paniolo, hoʻohuli ka pipi. Ka manawa komo ma laila, kanalima, kanaōno pipi. Momona.

KM: Hmm.

KK: Lawe mai a hōʻea mai, papa ʻoia lākou, aʻole hana nakeke, aʻole ʻuwā, aʻole hana ʻuwepa, paipai wale nō. Pipi laka wale nō, ʻoia ka mākou hoʻokomo i loko.

KM: So kēlā ʻāina ai malalo o Puhi-a-Pele, maikaʻi?

KK: Ma ka ʻaoʻao o kēia puʻu [gesturing to the Kūkiʻo side of the puʻu].

KM: Ma ka ʻaoʻao o Puhi-a-Pele. A ʻoia ka wahi a kēia keikamahine?

KK: Malia paha, ʻoia ka wahi.

KM: A ma laila paha.

KK: Kēia nalo, ka meli, mai luna mai o kēia puʻu.

KM: ʻOia!

KK: Hele wau, hoʻokāhi manawa, pīnana i luna a nānā. Nui nā ʻāpoʻopoʻo. A i loko o kēia poʻe ʻāpoʻopoʻo, ma laila kēia poʻe meli.

KM: ʻOia! A ʻoia mau nō i kēia manawa?

KK: A koʻu manawa. Kau ma ka hoʻohuli kēia poʻe kapuahi, hoʻomalu, hoʻomaha; ʻo wau me kuʻu haku, Manuwai, hele i loko o kēia, makemake ai e hāʻawi ka makeke, a wawahi a pau. Aʻole hele mai nā nalo meli.

KM: Maikaʻi. E hele ʻoe me ka mālie, hana maikaʻi.

KK: Hana mālie ʻoe, aʻole ʻuwā!

KM: Yeah, you don’t want to agitate nō hoʻi, kēlā poʻe nalo meli.

KK: No. No, you cannot. The moment you start yelling then you can tell they no come for you they go for the horse.

KM: ʻAuwē!

KK: And when you see the horse make the neck crooked and start [gestures shaking]… You start to quiet down and you take that person away from the place until quiet down…start separating.

KM: O, hoihoi! O kēia Manuwai, ʻo Vredenburg?

KK: Vredenburg.

KM: Vredenburg, oh.

KK: Mai Waimea mai.

KM: Ua noʻonoʻo wau, no ka mea, i kou moʻolelo oe ma Puʻu Waʻawaʻa, ua ʻōlelo ʻoe, "ʻo Manuwai."

KK: Manuwai.

KM: A ua noʻonoʻo wau ʻoia ka inoa ʻo Vredenburg.

KK: Theodore.

KM: Theodore Vredenburg. ʻAe, ua kākau wau, ʻo Theodore Vredenburg i loko o ka transcript [oral history interview of October 16, 1999; in Maly 2000b].

KK: Yeah, ka moʻolelo. So, kuʻu manawa hele ma laila hana, pēlā. Aʻole au i maopopo i ka paniolo, aʻo mai, kuhikuhi mai, ʻoia. A hiki mai ka manawa, ʻo wau, kona hope ma kēia Hui. A hiki mai kēlā lā. ʻElima makahiki au e hana ai, a naʻu e lawelawe nā nānā i ka wai, nānā i ka ʻāina.

KM: ʻAe.

KK: A hiki mai kēlā kakahiaka, hoʻouna naʻu i kēia kanaka e hele mai kahea iaʻu, mamake iaʻu e hele i loko e pāʻina me ia. ʻāina kakahiaka. Kuʻu noho ʻana, noho māua, kamaʻilio, ʻōlelo mai ʻoia iaʻu, "Mai kēia lā aku, ʻo ʻoe no kuʻu hope."

KM: Hmm.

KK: Hōʻole, aʻole wau makemake. Aʻole wau makemake i kēia hana.

KM: ʻAe.

KK: A ua ʻōlelo ʻoia, "Aʻole, ʻo ʻoe no kuʻu hope. No ka mea, kāu hana maneʻi nei, ua ʻoi aku mamua o nā poʻe kahiko o kēia wahi. Pololei." No ka mea, haʻi aku wau iāia, "Nui ka poʻe oʻo ma kēia Hui, hana, ʻelemakule lākou. ʻIke lākou, kamaʻāina, ʻo wau, aʻole." Hōʻole mai ʻoia, "Aʻole. Pololei ʻoe, ma kāhi. Akā naʻe, aʻole lākou i hana i kaʻu mea e makemake ai. ʻO ʻoe hana i ka mea e makemake ai." A, kuʻu lohe ʻana, ua nenea māua a hiki mai kāna wahine ʻōlelo mai, "Kēia pau ʻana, ka poʻe hana, ai waho, ke kali nei iā ʻolua." Hoʻouna ʻia kēia kanaka walaʻau i ka poʻe hana, kali iā māua a hiki mai ko ʻolua hiki ʻana mai. Hoʻokāhi hola māua i uneunea mai, kakahiaka, hola eīwa. Pau. Hele māua i waho, ʻōlelo ʻoia i ka poʻe hana, "Mai kēia lā aku, ʻoia nei kuʻu hope. Nāna i alakaʻi, nāna i pailaka i nā papa hana maneʻi nei. A me he mau uneunea i loko o ko ʻoukou, aʻole ʻoukou e hele mai e kamaʻilio me iaʻu, e hele ʻoukou e kamaʻilio me ia. Nāna e ʻāpono, ai no iāia. Akā naʻe e kamaʻilio mai nei iaʻu, no ka mea, hana wau me ka ʻōiaʻiʻo, aʻole au i maopopo, ʻoia i hoʻouna i ka poʻe mahope oʻu.

KM: O kēia ka Hui o…?

KK: Huʻehuʻe.

KM: Pehea kou manaʻo, o ka pūana pololei, ʻo Huehue, aiʻole Huʻehuʻe?

KK: Huʻehuʻe.

KM: Huʻehuʻe.

KK: ʻOia ka inoa pololei.

KM: Maopopo paha ʻoe, he aha ka manaʻo o Huʻehuʻe?

KK: Aʻale au i maopopo loa.

KM: Hmm. Ua lohe au i kekāhi lāʻau kolo, he vine nō hoʻi, he huehue paha? Aʻole ʻoe i lohe?

KK: Aʻole. He mau pōhuehue, ai nō i kahakai kēlā.

KM: ʻAe no i kahakai. A kēia huehue, ko uka, he lāʻau ko uka.

KK: Mālia paha. Aʻole au i lohe.

KM: ʻAe.

KK: A ma ka unuhi, "huʻehuʻe," like me ka ʻāina, huʻe ʻana ʻoe [exposed, lifted up].

KM: ʻAe. ʻOia ka hana a ka pele?

KK: Mālia paha, i kēlā manawa.

KM: Hmm.

KK: Lohe nō au i kāhi inoa ʻāpiki, Huʻehuʻe, Huʻihuʻi.

KM: Yeah, you know, kekāhi, aʻole hiki iā lākou ke…

KK: Ke hoʻopūana i ka ʻōlelo.

KM: Yeah.

KK: Ka inoa pololei iaʻu i maopopo, o Huʻehuʻe.

KM: Mai kou wā ʻōpio?

KK: I ka wā ʻōpio.

KM: Hmm. Like me, ua ʻōlelo ʻoe, ʻo Kaʻulupūlehu, ka inoa pololei?

KK: Ka-ʻulu-pūlehu.

KM: ʻAe, a ua hoʻopokole ʻia?

KK: Hoʻopokole ia, Kaʻūpūlehu. Ka-ʻulu-pūlehu, ʻoia ka inoa pololei o kēlā wahi.

KM: Hmm. O kēlā ʻāina a pau, aiʻole kekāhi wahi.

KK: Kekāhi wahi ma kēia ʻapana o ka ahupuaʻa. No laila mai ke kai a hiki i ke kuahiwi, o Ka-ʻulu-pūlehu. ʻOia ka inoa. O kēia Kaʻulupūlehu, hele ʻoe mahape a hōʻea ʻoe i Keauhou.

KM: Hala ʻoe i ka piko o Hualālai?

KK: Ma waho, pili mai me ka ʻaoʻao o Waimea.

KM: ʻAe, pili mai me Waikōloa.

KK: Waikōloa, a hōʻea aku i kēia wahi.

KM: Hmm, hoihoi!

KK: Nui nō nā moʻolelo o kēia mau ʻāina. Kāhi moʻolelo, ʻAkāhi-a-puʻu. ʻO ʻAkāhi-a-puʻu, ai mahape o kēia hale o Huʻehuʻe. O ka inoa i kapa ʻia ai o Akāhi-a-puʻu, no ka mea, kēia moa, o ka menehune. Mamake lākou e lawe i kēia kuahiwi a poʻi i malalo, kēlā poʻe lua o pali. No ka mea hollow, poʻopoʻo. Mamake lākou e hāpai… Kēia poʻe menehune, hāpai kēia puʻu, Puʻu Mauʻu, ʻoia ka inoa o kēlā puʻu.

KM: Puʻu Mauʻu?

KK: Puʻu Mauʻu. Nānā mai ʻoe mai kahakai, a ʻike ʻoe i kēia puʻu. A i loko naʻe he hālua. ʻOia ka moʻolelo, mamake kēia poʻe menehune, hāpai i kēia, a kēia ke kanaka kūpua kolohe. He kuahiwi ai mahape, Moa-nui-a-hea, ka inoa o kēlā.

KM: Hmm, Moa-nui-a-hea?

KK: Moa-nui-a-hea. A ʻike kēia poʻe menehune, ua ʻeli lākou a hoʻokomo i ka lāʻau, no ka hoʻomākaukau ʻana e hāpai i kēia. A kēlā lua, ai no ma laila. Kamaʻilio mai kēia moʻolelo…na ke kanaka i wehewehe mai kēia moʻolelo, "Ai nō kēlā lāʻau i loko. He kauila.

KM: Hmm, kauila.

KK: ʻOia ka lāʻau.

KM: Ua ʻike ʻoe i kekāhi o kēia poʻe kauila?

KK: Aʻole wai i ʻike.

KM: Ua ʻike paha ʻoe i ka lua?

KK: Kāhi i ʻeli ai.

KM: Ohh!

KK: Pehea lā, ma loko o kēlā wahi? Aʻole au i kamaʻāina loa. A noho mai kēia kūpua i Moa-nui-a-hea, a ʻoʻō ʻoia. Kani ka hola ʻehā. No ka mea, ka moʻolelo o kēia poʻe menehune, ka poʻe ʻōiaʻiʻo wale nō. Aʻole lākou mamake ka poʻe wahaheʻe. A hoʻomaka kēia kūpua e kani like me ka moa, ʻoʻō, a haʻalele kēia poʻe menehune. Pau lākou.

KM: Aʻole hiki iā lākou ke hana i ka lā?

KK: Aʻole, pō wale nō.

KM: ʻOia ke kumu i haʻalele i ka hana.

KK: Pau ka hana. Ka moʻolelo o ka menehune, mamake lākou e hana, kēlā manawa hana lākou a pau ka hana. Nui nō nā wahi kūpua kēia poʻe menehune e hana ai. Ua like me kekāhi moʻolelo ai i Kahaluʻu, kēlā pā.

KM: ‘Ae, Kaleikini.

KK: ‘Ae, kēlā pā o ka menehune. Pēlā nō. ‘Oʻō ka moa, pau! A ‘ike ‘oe i kēlā pā ma waho o kēlā paka.

KM: ‘Ae. ‘Oia ke kumu aʻole hiki iā lākou ke hoʻoneʻe iā ‘Akāhipuʻu ai malalo i Puʻu Mauʻu?

KK: Puʻu Mauʻu. Mamake lākou e lawe i kēia kuahiwi i poʻi i luna o Puʻu Mauʻu. [chuckles]

KM: Hoihoi!

KK: ‘Oia ka moʻolelo nui o kēia poʻe menehune. A pēlā hoʻi nā moʻolelo o kēia Puhi-a-Pele.

KM: ‘Ae. Mahalo nui! [pointing to locations on Register Map No. 2035] Eia hoʻi o Puhi-a-Pele.

KK: ‘Ae.

KM: Eia o ‘Akāhipuʻu, maʻaneʻi.

KK: ‘Ae.

KM: Moa-nui-a-hea, aia mauka.

KK: ‘Ae.

KM: Eia o Kīleo, Puhi-a-Pele.

KK: ‘Ae… [pauses]

…Anyway being as inquisitive like you, to know all of this different stories, I don’t think so that anybody else would come ask.

KM: Mahalo. Kūkū, like I said, inā hewa wau, e hui kala mai iaʻu. Aʻole makemake au e hoʻoluhi iā ‘oe.

KK: No, no, no. I took the time off today.

KM: Mahalo! A aloha i kou aliʻi wahine, me nā hoahānau.

KK: Mahalo to you for coming and joining together to… I think in this way of discussing, I’ve never sit down like this to [chuckling] to just talk about these things.

KM: It’s so important.

KK: Yeah.

KM: A inā ‘ae mai ke Akua, ke hoʻomau nō.

KK: It’s only time…

KM: ‘Ae… [pauses] Mahalo, mahalo nui!

KK: No, I think that is a good history for the younger generation to grow with.

KM: Yes.

KK: So its' a good idea for us to sit down and talk. For your part, I would honestly say you are doing a really good research. Probably because you were brought up on the same line. You know, hānai and you were brought up on the same line, you've seen the hardship of those days…

KM: Mahalo ke Akua.

KK: Oh yes, without him, we know nothing. Just like my time, as I say, going fishing. I still go throw net yet, and I still love to fish and still go in the water. I was not like my brother Val, he go swim, spear, and all that.

KM: 'Ae, brought up different. He stayed down Kailua with the kūkū them.

KK: My father them. I was up here, and off and on, I go down fishing. So I still have that in me. Of course now, the fish are not like before. Big difference! You imagine, during the war, I leave home early in the morning, ten 'o clock, I'm home with this kilu, basket of fish. And my father used to get after me because I leave early. I like to go down early. So I make the clock go off at four 'o clock [chuckling], or three 'o clock in the morning.

KM: Hmm. So big change. Before, when you folks took fish, you took what you could use, what you needed?

KK: Yeah, not to abuse. But even still today, we don't abuse. We catch and we share. That's what was taught to us.

KM: So how come there's not so much fish now, you think?

KK: I think there are a lot of people who are talking about pollution. That's one way. And when they brought this new fish in, the ta'ape. And what I understand is that the ta'ape eats all the baby fish.

KM: When you were young, were people still sort of respecting the fisheries. Like now, anyone from any where, can go fish where ever they like.

KK: There was no restriction.

KM: So maybe too many people now, taking too much.

KK: Well, I don't think it's just that. It's not what the people are taking, the fish are there. But to me, the fish are more scared, 'āhiu. If you go dive outside in the deep, you going see the nahu manini outside there. But during our days, we can go from here to there, by the time we go one mile, your basket full. We just go there, we throw the net, we catch the fish, we take. So today, I can go from Puhili all the way up to the lighthouse and come home with only a few fish, that's all.

KM: Amazing.

KK: Like me, I don't go all over, I only go to my kama'āina [familiar] place.

KM: Places that you've gone to from when you were young, and that your papa them went to?

KK: Yeah. Like Wawaloli, has one channel. We go down there, and early in the morning, this last time, we caught one ka‘au, uouoa, the silver fish. We brought ‘um home, we shared that. Everybody ate. Sao we still have those exchanges with some of the old timers and the young generation. We catch, I take ‘um down there and get fruit. I’m welcome to take whatever I like. Even that fruit, we bring back and we share that, we try not to waste. So that’s from the old generation to the young generation.

KM: So it passes on.

KK: When you give… I would say to you Kepā, there are a lot of people that I treat the same. When you eat the fish, you eat the fish. You not going come home and clean. A lot of people, they do that. They love to catch, but they don’t clean, and they give ‘um to you. Which is okay. But the idea from my side, I catch, I clean, I give you and you eat. That’s it.

KM: Hmm. Interesting, because that was how your ‘ohana…

KK: That’s how my father was, so I passed this down to my children, the same thing. So we catch, we clean… We clean at the beach, real clean, plenty water eh.

KM: Yeah.

KK: It’s all clean. So we throw net or what ever fish we catch, it’s all cleaned. We spend the time to clean and we share that with everybody.

KM: Hmm. ‘Oia ke ano o nā kūpuna, hā‘awi. Kōkua i nā mea nele ai, hā‘awi.

KK: Yeah. What you give, you going get more.

KM: ‘Ae.

KK: You make life a joy, happiness within yourself, you get that feeling of aloha. As I say, in man’s life, you should have that, love, peace, and joy with it, prosperity. So here you coming with this. This way, to give you that inspiration. And I think that is another part where our life must have that inspiration to go with and learn. Not something that is sarcastic, ho‘opunipuni, or make up, something like that. Because we never can tell, there’s a guy who’s going to be older than you… [chuckles]

KM: Yeah, that’s how. Like you said, ‘ekolu mea nui!

KK: Yeah… Well, you have taken the initiative, the time to make that a value, to come from Hilo to here to get something which will fulfill your mission.

KM: Mahalo nui!

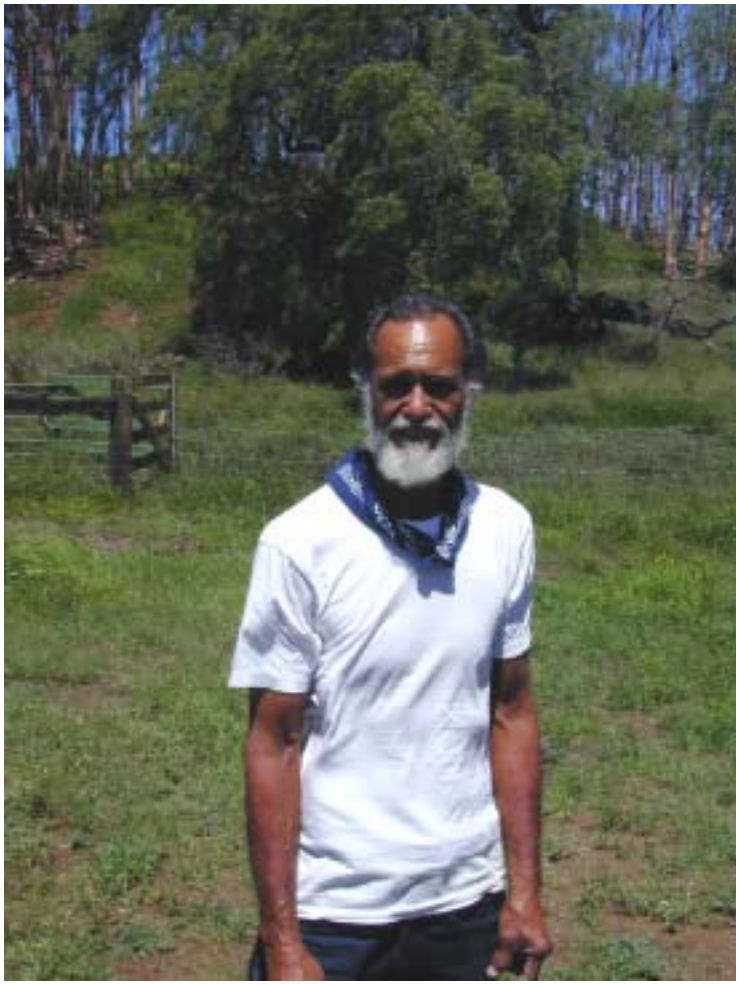
KK: I value that action. If you don’t do that, then you have nothing to preserve.

KM: That’s right. That’s why I wanted to go ahead, and asked you to take the time for this. It’s important.

KK: No, no, thank you.

KM: I wanted to take the time. Mahalo nui iā ‘oe… [end of interview]

John Hills Ka‘iliwai (with Debbie Ka‘iliwai-Ray) Oral History Interview at Pu‘u Anahulu with Kepā Maly February 18, 2000



John Hills Ka‘iliwai at Pu‘u Anahulu, June 2000 (KPA Photo No. 251)

John Hills Ka‘iliwai was born at Lanihau in 1936. His mother was of Ka‘awaloa, and his father was of Hōnaunau. The Ka‘iliwais lived as tenants under the Greenwells, and the elder Ka‘iliwai learned about the Kailua vicinity fisheries, and was well respected for his knowledge of the region.

The Ka‘iliwai home was situated right at the intersection of the old Kailua-Kekaha Government Road (the coastal road) and the Kailua Kohanaiki Government Road, (generally the location of the present-day, Palani Road). Most of the free time of John Ka‘iliwai’s youth was spent traveling the old Kailua-Kekaha road and near-shore fisherman’s trails to fish at Maka‘eo, Honokōhau, Kaloko, and as far as Kalaoa. With his older brothers and their friends, he also worked the Kaloko and Honokōhau fishponds, then under lease to Francis Foo (En Foy). It was through these experiences that John became familiar with some of the features of Honokōhau and vicinity.

John’s recollections of use of the fishponds and the importance of the Honokōhau-Kaloko fisheries coincide with those of the elder interviewees, and demonstrate continuity in practice. Also, like the elder Hawaiian interviewees, because the lands of Honokōhau were private, he did not venture too far above the ‘Aimakapā fishpond. Travel through the area was restricted to the old government road and lower, near shore trails.

John’s recollections of features near the shore is excellent, and in the interview, we drew out several features (sketch included in the interview – see *Figure 2; page 125*). During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well.

(begin interview transcript):

KM: …So uncle, we're sitting here at Puʻu Anahulu, with you and your daughter?

JK: Yeah.

KM: Could I just ask you if you would share your full name please and your date of birth?

JK: My full name is John Hills Kaʻiliwai and May 2nd, 1936.

KM: ʻAe. And your middle name again?

JK: Hills.

KM: Hills?

JK: Yeah, I got that from…

DK-R: [chuckling]

KM: So for Nāpuʻu, for up the hills?

Group: [chuckles]

JK: No, I was named after this man, he was like a county guard, he worked for the Court House as a clerk.

KM: Down at Hale Hālawai?

JK: Yeah, the old court house. His mom is a Tahitian and he's part haole. But the mom and him came over to Kona and the mom passed away and was buried by Mokuʻaikaua Church.

KM: ʻAe.

JK: My mom was good friend's with his mom, they used to call her Mama Hills. So when I was born, they was all good friends with my father and mother and they named me after him. Hills.

KM: His first name?

JK: His first name is John Hills.

KM: John Hills, oh so you named for him?

JK: Yeah.

KM: With your ʻohana, Kaʻiliwai?

JK/DK-R: [chuckling] Yeah.

KM: Oh, they must have felt real close yeah?

DK-R: [chuckling]

JK: Yeah…

KM: Well, mahalo and just so we can please, Debbie give me your full name and date of birth?

DK-R: Sure. My name is Debra Lee Kaʻiliwai-Ray and January 16th, 1965.

KM: ʻAe.

JK: You never tell all!

DK-R: Debra Lee Puanani Kaʻiliwai-Ray.

KM: Mahalo.

JK: [chuckling]…

KM: We were going to just talk a little bit about your up bringing. And you were talking earlier that mama when she spoke Hawaiian it sounded more like the older style with the t and maybe w like that, a quicker, abbreviated language.

JK: Yeah.

KM: Kind of a little different Hawaiian than what you hear commonly spoken today, yeah? What was mama's name?

JK: Mama was Mary Kamakele Kaʻaihue.

KM: Kamakele Kaʻaihuʻe.

JK: Yeah.

JK: So we come under the Kamakele.

KM: ʻAe. Where was she born?

JK: Down at Kaʻawaloa.

KM: Kaʻawaloa?

JK: Yeah.

KM: On the flats, makai or was mauka?

JK: I don't know. I think makai.

KM: Makai?

JK: On the ocean… My father was a fisherman. They go by that, reading stars you know how they do that?

KM: ʻAe.

JK: They do their thing when they're fishing.

KM: Because they mark where they are and where their koʻa?

JK: Yeah, I think so. The koʻa like that you go out most times, they pinpoint, no?

KM: ʻAe.

JK: They pinpoint where.

KM: Mark one area here, one there?

JK: Yeah.

KM: Triangulate?

JK: Yeah.

KM: Mama's ʻohana is from Kaʻawaloa and that's Kamakele Kaʻaihuʻe?

JK: Yeah, Kamakele Kaʻaihuʻe.

KM: About when do you think mama was born?

JK: I don't know.

DK-R: She was forty-five when she had dad.

KM: Oh, so mama was born about 1891.

JK: Yeah, something inside, 18… something.

KM: Okay. Your papa…?

JK: Uh-hmm.

KM: Who was papa and where was he from?

JK: From what I heard he come from Hōnaunau.

KM: Hōnaunau?

JK: Yeah. He is George…all the time I thought it was Lewis. His name is George Lewis (also L-u-i-) Ka'iliwai, he's from Hōnaunau.

KM: Hmm… You remember some of the Ako boys?

JK: Yeah.

KM: Down in Kona.

JK: The one I know more is Reynald.

KM: Yes.

JK: And Herbert.

KM: Herbert?

JK: Yeah.

KM: And Herbert's brother Val?

JK: Yeah.

KM: They did speak about…

JK: Val is about the same age as my older brother.

KM: Yes, he was born in 1926.

JK: My older brother is [pause thinking] Bobby.

KM: …Uncle Val talks of your 'ohana and I thought it was kūpuna, very fondly, and their role as fishermen.

JK: Yeah.

KM: In the Kailua, Keauhou area like that.

JK: Yeah, because that's my older brother Robert. He passed away in Moloka'i.

DK-R: Kalaupapa.

JK: Kalaupapa.

KM: Oh yeah?

JK: He had… [pauses]

KM: Ma‘i?

JK: He got that so he went to Kalaupapa. My mom always talked about both of them because he always goes spear fishing. When I was small, my brother had already passed away when my mom used to talk to me about it. I didn't see my brother or my older sister. She used to talk about it and she used to bring out my brother's spear and his diving fins. As a small boy I used to like to go fool around but his spears was like maybe about almost 3/8th of an inch thick, and so that's why they said they'd like to go spear ulua like that, the big fish.

KM: ‘Ae.

JK: They go free diving. They used to talk all about it.

KM: ‘Ae.

JK: And we went restore the canoe, Kai Malino.

DK-R: You folks did?

JK: Yeah. When my older brother was…they had the racing canoe… They used to paddle canoe and after they went pau, I guess they went and they left ‘em inside that old Upchurch house.

KM: That's right, yes.

JK: And then they left ‘um was underneath the house. Then when Kai ‘Ōpua started again, that's when I was just about sixteen years old. When they started again then we went over to Willie Upchurch's house underneath, and then we got the canoe out. And then Johnny Manō and everybody.

KM: ‘Ae.

JK: They put ‘em all together. Oh, had big puka.

KM: Was Moku‘ōhai with you folks, Charlie working with you folks?

JK: He didn't come down our place but he made canoes up at Nāpo‘opo‘o, mauka.

KM: ‘Ae.

JK: And that's by Enriques' house. That's where Moku‘ōhai family was because Enriques, he get koa place up mauka, he get his ranch up there so they go get the koa and they bring ‘em down. Moku‘ōhai was the one who made all the Hōnaunau canoes. Nice how he made, nice. I wish I knew how to make that kind.

DK-R: [chuckling]

JK: Charlie Moku‘ōhai, he made canoes…

KM: …Now, when you were born in 1936?

JK: Yeah.

KM: Where were you born, where was your family living then?

JK: Right in Kailua.

KM: Right in Kailua?

JK: Yeah.

KM: Do you know where Ka‘elemakule Store was or Akona?

JK: Yeah.

KM: In relationship to that, or McWayne’s place, where.

JK: McWayne’s place?

KM: Uh-hmm.

JK: You know McWayne, right around the corner and used to get a cow pen on the fence?

KM: Yes, yes.

JK: Right by where Seaside Hotel is.

KM: Pā ‘eke, so right inside?

JK: Right now it’s Seaside.

KM: Seaside.

JK: Right by the parking lot.

KM: That was you folks?

JK: Yeah. That was Lanihau.

KM: ‘Ae.

JK: That’s Lanihau, Greenwells place.

KM: ‘Ae.

JK: That was us. I was born at home. My mom was like a midwife, all her children were all born home and then the doctor just sign the paper [chuckling].

KM: Oh yeah?

JK: Yeah, everybody that’s why people who live around the area, and then if they at time to give birth like that they come up.

KM: The kahea?

JK: Yeah. They come up the house or my mom would go down there and then when I was born I think was Doctor Bergin.

KM: Oh, yes.

JK: Bergin was my doctor.

DK-R: Yeah.

JK: And then what my mom did was go get the telephone call up and then make the paper.

DK-R: [chuckling]

JK: How the baby, okay? Okay, he sign the paper.

Group: [chuckling]

KM: Ke ola nei.

JK: Then all the other ones came, and then Dr. Seymour was the same thing.

KM: And you were the baby?

JK: Yeah.

KM: How many brothers or sisters did you have?

JK: I get four brothers and one sister.

KM: ʻAe.

JK: Supposed to be two sisters but the older one died when she was a baby.

DK-R: She was the one yeah, a red head, with green eyes?

JK: Rose.

DK-R: Fair, and there's one cousin that came out the same way.

JK: Yeah, came out the same way. [chuckling]

KM: What did mama do? She took care you folks and they call that wahine hoʻopale hānau, like the mid-wife?

JK: Yeah.

KM: Mama did that? Did mama do work at other things or?

JK: Well she did, we would pick coffee and all whatever kind we need to do, go fishing.

KM: Was papa primarily a fisherman?

JK: Yeah, he was just like a regular fisherman and a politician too [chuckles]. A lot of the old timers remember him for a politician. I guess he tried to run for some office … But he was mostly just a regular fisherman. I'm kind of not too familiar with my dad because I was about nine years old when he passed away.

KM: Oh, I see.

JK: My mom is the one that raised me up more from baby until time now. I only know how for play with all his fishing equipment and the things he had.

KM: Did daddy go out canoe, go out ʻōpelu fishing like that or?

JK: He was mostly with the…he went ʻōpelu fishing but he was mostly with the sampan, sport fishing. He was with the Finlayson.

KM: Oh.

JK: Finlayson, the sport fishing. He was one of the first sports fishermen.

JK: That's the time with Kona Inn, with Childs and everything. My father was the one that took people out go sport fishing.

KM: Oh.

JK: My father he had only one leg.

KM: Yes.

DK-R: Mūmū they called him.

KM: ‘Ae.

JK: He was like one of the first, same with Bobby Leslie, they all about the same time, when they went fishing. They’re all about the same age. I just like to play with all his fishing equipment because he used to make his own aku pā.

KM: Out of shell still yet or he used something else?

JK: No, the shell. The kind pā, the big pearl shell.

KM: ‘Ae.

JK: He make his own cut, make his own everything, make his own line everything.

KM: Twine, tied all together?

JK: Yeah.

KM: Just like before?

JK: Yeah.

KM: Get the pā?

JK: Yeah.

KM: Get the hook?

JK: Get the wild pig.

KM: Hair? On the edge?

DK-R: Yeah.

KM: For make it attractive to the fish?

Group: Yeah.

KM: Wow, so he still made his pā like that?

JK: Yeah. Everybody used to make their own just like Aunty Millie was saying like her dad too. Everybody make their own pā because everybody like to have their own. How the fish bite.

KM: That’s right.

JK: Some the colors inside that pā. That’s why my dad used to…when he passed away he had I don’t know how many plates he had. All, everything but…

KM: Your ‘ohana, no more none of those pā now?

JK: I think they have but they don’t say nothing. I don’t bother because my mom, long time before we used to ask, no… She said, “No, Us go over there only going make more humbug, make pilikia.” After that we say okay. But like my dad’s things, I’d like to have ‘em but my brother had it and that’s theirs now. I no like make more trouble [chuckling].

DK-R: Dad went to the Air Force.

JK: To the service.

DK-R: Came back the house was, didn't even know they broke the house down.

KM: Down where Seaside one was?

JK: Yeah.

DK-R:: Yeah.

KM: Was that your folks ʻāina?

JK: No that was leased from Greenwell, Lanihau.

KM: Yeah. Let me just open up this map. This is about a 1928 compilation map from the Real Property Tax Office. [pointing out locations on the map] This is what became Palani Road.

JK: Yeah.

KM: Coming up here, here's the wharf roughly that might be Kaʻelemakule and then here's the little road cut through.

JK: The old road?

KM: Actually the restaurant yeah, is over here now?

JK: Yeah.

KM: That Ranch House Restaurant, on the old road?

JK: This is the old, that's the one going out to Honokōhau.

KM: ʻAe, Honokōhau.

JK: Yeah, my house right over here.

KM: That's right. So this would be your house?

JK: Yeah.

KM: We're just making a little mark here. That's what uncle Val said too. But this ʻāina was already leased.

JK: Yeah. Our property, like say this stone wall this is Kaʻelemakule over here.

KM: ʻAe, Kaʻelemakule.

JK: And then this stone wall on that one.

KM: ʻAe.

JK: And this is McWayne.

KM: ʻAe, McWayne.

JK: Just like Kaʻelemakule was their own property no?

KM: ʻAe.

JK: From our place up, and then on this side of the road, went up, it was all Lanihau.

KM: ʻAe.

JK: And then run up, get the old road over here too?

KM: Yeah.

JK: Coming up?

KM: Yeah, that's right.

JK: Then run up here someplace.

KM: Yeah.

JK: That was all Lanihau. That's why I say when I went away and I came back. We had a lease with the old man…

KM: Frank Greenwell?

JK: The father?

KM: Yeah.

JK: Yeah, the old man. My dad had a lease with him as long as one of them is still alive.

KM: 'Ae.

JK: They can stay on the property.

KM: Yeah.

JK: So, we didn't think nothing because my mom was still alive yet.

KM: 'Ae.

JK: After when I went inside the air force, I guess that's when the old man passed away and then the son took it over.

KM: I see.

JK: Then when the son took over…that's why all the Akau's. The Akau family was staying right over there.

KM: Yeah.

JK: Across the road.

KM: Across the side?

JK: Yeah, yeah. Was across the side, and pretty soon you look again all the families over here, Akau and then had [thinking] over here was the kind and up here was Dalmo was staying up here, that was before everybody moved out.

KM: Dalmo?

JK: Yeah. That's another family. And then when I came back all these houses over here was all…

KM: Gone?

JK: Slowly going. I didn't think nothing then pretty soon then I came home again, there's no house. [chuckles]

KM: When did your mama pass away?

JK: My mama passed away in the ‘70s.

KM: Oh.

JK: She died, I think she was seventy something years old.

KM: Oh.

JK: I was in Hilo when she passed away.

KM: The house was gone long before mama passed away?

JK: Oh, yeah. She had to go stay with the old man Kalele, which is ‘ohana too. Family to us on mama’s side. So he had another small house and then my brother Danny and the family moved with mama and all up…So lucky the taxi driver knew where they was, so…[chuckling]

KM: Oh yeah, otherwise you go home, pau, where am I going?

JK: [chuckling] So I come over there, I tell him “take me home.” He tell me “okay.” I go and I tell him “over here.” He tell me, “no.” I tell “why?” “No more house.” And I tell “where stay?” So he took me up to the new one.

KM: Amazing!

JK: From the old airport.

KM: Maka‘eo side?

JK: Yeah, Maka‘eo. Now, no can find things now.

KM: I know, yeah?

JK: Yeah. My dad and them used to plant pineapple down there.

KM: Maka‘eo?

JK: Yeah.

KM: ‘Ae. I heard it was ‘ono pineapple!

JK: Oh, it’s small and sweet!

KM: Sweet!

JK: We go down there and we all go pick pineapple. I went back and look at the place but too much homeless people now. They go inside and they sleep all inside over there.

KM: All inside caves and everything.

JK: Yeah.

KM: As a child, what were some of the things that you did?

JK: We did anything we can do [chuckling].

KM: Anything?

JK: We did everything. We went surfing, we went fishing…most times fishing.

KM: Hmm. Where were your best fishing grounds? Where did you like to go fishing?

JK: Mostly out…for whatever we like no. And the best fishing ground is outside, it used to be [pause thinking] where that? That second light house? Keāhole.

KM: Oh, Keāhole.

JK: Yeah. The farther you come from town the fish is more tame.

KM: ‘Ae.

JK: We used to walk come over come down go over all the way to Kaloko like that.

KM: You folks walked the old road or along the shore?

JK: Yeah, the shoreline.

KM: The shoreline trail?

JK: Yeah.

KM: So you go from Kailua?

JK: Yeah.

KM: Along the trail?

JK: Yeah. And then go and get one nice spot you look and then we go diving. We take lunch and everything with us. Mama not looking we grab whatever we can we put ‘em inside the pail we go.

Group: [chuckling]

KM: And what you folks go you walk along the shoreline trail?

JK: Yeah.

KM: So you passed Honokōhau?

JK: Yeah.

KM: Uncle, when you were going past Honokōhau was anyone living down there? The old man Kanakamaika‘i, anyone?

JK: Yeah, had some Filipinos were staying down there.

KM: A Filipino man.

JK: At the old man Kanakamaita‘i’s place.

KM: Aunty Mary Makapini?

JK: Yeah, Makapini them. Their place was down there. Had another Hawaiian lady, I forget her name. She was staying way in the front in the front house closest to the edge, in the front.

KM: Can I for a moment then…if we can look [pointing out locations on map] if this is the boundary between Kealakehe and now the harbor is over here?

JK: Uh-hmm.

KM: Here’s Honokōhau, there’s the point, the small fishpond then you go here has the big fishpond over here. Now I don’t know if you remember there’s a heiau?

JK: Yeah.

KM: Okay, near this point here.

JK: Uh-hmm.

KM: ‘Ai‘opio?

JK: Yeah, the fishpond.

KM: Kanakamaika‘i?

JK: Kanakamaita‘i over here.

KM: ‘Ae, okay roughly in there. Had a couple other…You know before, used to have a church down there too. But that church was gone.

JK: No more, was gone already.

KM: Was gone already.

JK: All I know had, see where this big pond stay?

KM: ‘Ae.

JK: Behind here had the old man, Pali.

KM: Pali Ka‘awa?

JK: I think so.

KM: ‘Ae, Pali Ka‘awa.

JK: That’s right, that’s where his house was.

KM: Behind the big pond?

JK: Yeah, behind this is Akona Pond?

KM: ‘Ae.

JK: Akona Pond and then over here had the mākāhā come out.

KM: So had a mākāhā?

JK: Mākāhā come outside. The old man Pali used to be over here. Used to get one old man [pause thinking] get one old man [thinking]… A Filipino, he used to stay someplace over here.

DK-R: The one with the donkey?

JK: Yeah with the donkey, Kaluia.

KM: Kaluia?

JK: Old man Kaluia and then old man Pali, them two come, they come and then they come in town. [chuckling]

KM: Kaluia was part Hawaiian or Filipino?

JK: Filipino.

KM: They give him a Hawaiian name, Kaluia?

JK: I guess, yeah, Kaluia.

KM: Okay.

JK: He takes care of donkeys, him. He's a donkey man. Oh, he come down Kailua, and then…you know where our place is?

KM: ʻAe.

JK: Our place over here.

KM: Your place maʻaneʻi?

JK: Yeah. And over here used to have like one empty lot, no?

KM: Yes, yes.

JK: Empty lot. Kaluia and old man Pali used to come they put their horse and donkey over there.

KM: Was this the empty lot for the pā pipi too, over here, when they drive down? Or the pā pipi was below?

JK: No, no, was below.

KM: Okay.

JK: You know where the service station stay now?

KM: Yes, that's it.

JK: That's one empty lot.

KM: That's where the empty lot was, so that's where the donkey would stay. So they'd run the old trail, the Alanui Aupuni from Honokōhau?

JK: Yeah, go all outside Honokōhau, they use that road all the time. Night time, we used to laugh, come evening time. Because they come morning time for shopping. Go downtown they shop at Kim Chong Store. [chuckles] Then they come back late at night, they go inside Oceanview drink.

Group: [chuckling]

JK: They going home ʻeh. Laughing, they come and the old man feeling high and he come on the old trail see the old trail go behind here [pointing out on the map?

KM: ʻAe.

JK: The one come down to Huliheʻe Palace?

KM: ʻAe.

JK: That old trail, they use that old trail come up. They'd be yelling for his donkey and his donkey he no tie ʻem you know?

KM: Yeah.

JK: He call, he call, Pu—na—! Pu—na—! Hoo, the donkey stand up and the donkey walk down the trail go meet him.

DK-R: He's feeling too good?

JK: feeling too good, and the donkey lay down.

KM: For him to get on top?

JK: Get on top.

KM: Amazing!

JK: He only stay like that and the donkey going home.

KM: Yeah. The donkey knows, was so ma‘a to the trail.

JK: Yeah, so ma‘a.

KM: He took the Old Government Road.

JK: Only the old man take care. I used to laugh, I come outside and I tell, ma “what’s that?” “That’s the old man Kaluia going home.”

DK-R: [chuckling] Too bad not like that now, we wouldn’t have DUI’s!

Group: [laughing]

KM: That’s right, yeah! And it is it’s so amazing because like your story here. When Akona, I guess was doing something with the pond getting mullet or awa? Mullet like that?

JK: Yeah, he had his own workers the Filipino’s.

KM: ‘Ae.

JK: And they would go surround at Christmas time or time like that.

KM: So this is…You were born in ‘36, so this is between?

JK: Like in the…

KM: Before war time?

JK: Even in the ‘50s.

KM: Oh, so as late as the ‘50s then?

JK: Yeah.

KM: Wow, amazing!

DK-R: Tell him what you would do, all you folks. The song you folks would sing. When you folks would go and help him at the pond. When you folks, only the boys go sixteen, seventeen and you folks waiting for the haole lady come out. [chuckling]

JK: Where?

DK-R: Remember? You said that you folks got to go help clean and then you folks had that song.

JK: Oh, I think Kaloko that.

DK-R: Oh, Kaloko.

KM: We’ll keep going here in a moment. The one thing to they say that sometimes the donkey was so smart that they don’t even go with them, they load the fish on top and they just send ‘em to Kailua and they go down to the store yeah?

JK: Yeah.

KM: You’ve seen that too?

JK: Yeah.

KM: Amazing! And the old man's donkey was called Puna?

JK: Pu—na—! Pu—na—! And he knows already, the old man is coming up [chuckling].

Group: [laughing]

JK: Then the old man Pali too, he come, and his horse is so smart too. He come he walk up and the horse comes.

KM: Do you remember the man John Kealoha Nihi?

JK: [thinking] No, unless he got a different name maybe.

KM: Maybe. See, Nihi was from South Kona side. But he married one of the Kanakamaikaʻi sisters, Violet. I did an interview with Aunty Violet she's Quiddaoen, married Quiddaoen and the sister is Harp, Pua Agnes Harp. In the '30s as babies very early '30s they came down here and lived with…

JK: Kanakamaikaʻi

KM: …Kanakamaikaʻi them. Then the mama and papa went 'oki. Okay. So you folks would walk along the old trail here?

JK: Yeah.

KM: You remember the pond down here and Pali you think was still living somewhere behind, by the big pond?

JK: Oh, yeah.

KM: The big pond?

JK: Yeah, the big pond.

KM: 'Aimakapā?

JK: Yeah. He was still staying behind there.

KM: You remember that behind the pond there's like an 'aʻā pali, yeah the lava come?

JK: Yeah, yeah.

KM: May I ask, did you ever hear about the 'ilina, the grave site that's up mauka?

JK: No.

KM: Okay. There's interesting, there's something that even looks like a hōlua.

JK: Yeah, get hōlua behind.

KM: You knew about that?

JK: Yeah.

KM: There's a place and had little hale pāpaʻi.

JK: Yeah.

KM: Shelter where the grave site was right there and the hōlua runs down right by there.

JK: I know there's a hōlua but I never know there's graves. I only know get graves down Kaloko.

KM: Kaloko. So you folks would continue, you'd walk the trail along the lihi kai, the ocean.

JK: Yeah.

KM: And then at Kaloko so you folks would go down to Kaloko pond too?

JK: Yeah but we no go inside the pond.

KM: Who was taking care of the pond?

JK: That's the one… [thinking] Who's that, the postmaster?

KM: Not Akona?

JK: No, Akona was only at Honokōhau.

KM: Honokōhau.

JK: Kaloko was…

DK-R: The one, the wife… [thinking]

KM: Pākē last name?

JK: Yeah. He's related to Kim Chong…[thinking]…Foo.

KM: Okay. So anyway then, you folks would then continue what did you do when you got down to the Kaloko Pond and the mākāhā was…?

JK: Yeah, get two.

KM: Uh-hmm. What did you folks do when you go down?

JK: We go diving outside here, we go diving outside. See over here right next to Kaloko pond, get another house over there.

KM: 'Ae, that's right.

JK: That's they call that house [thinking] Catalino.

KM: Catalino?

JK: Catalino's house, I think that's Palacat.

KM: Palacat.

JK: That's where John (Joe) Palacat them was. The one Undo, Undo just passed away.

DK-R: Right, right.

JK: They was down there first and from there they moved down to Maka'eo.

KM: Maka'eo.

JK: Maka'eo, they had one big house over there.

KM: ‘Ae.

JK: Right across what we call one stone in the water, Pōhakuloa.

KM: That’s right, ‘ae.

JK: They get one house over there.

KM: Just inside the Pōhakuloa?

JK: Yeah, get one two story house and that’s where the place was. Undo moved down here, and from over there they moved down to AmFac.

KM: Undo?

JK: That’s my classmate.

KM: Oh.

DK-R: John Palacat?

JK: He’s John Palacat but we call him Undo. We also paddle together, he was our captain.

KM: Part Hawaiian or pure Filipino?

JK: Pure Filipino.

KM: Oh yeah, oh.

JK: Then they all moved down, they were all close.

KM: How did they come to live out by Kaloko?

JK: I don’t know.

KM: Were they fisherman?

JK: Yeah.

KM: Did they take care of the pond like that?

JK: No, no they didn’t take care, they went fishing for themselves.

KM: They went fishing.

JK: Yeah. Because their father was a regular fisherman. He goes out on his canoe. The father is really a… his canoe is like the old Filipino style they put sails up and then. Too good, he sail you know he don’t paddle.

KM: He go by himself then?

JK: Yeah.

KM: He can go out?

JK: He can go out, he come back.

KM: Amazing!

JK: Us we think ‘Hoo, bumby the canoe huli.’ [chuckling]

Group: [laughing]

KM: Too good yeah?

JK: Yeah, the old man was good and then that's why Undo used to do his own thing in Kailua.

KM: So what is this story about you guys singing songs at Kaloko? [chuckling]

JK: We used to go over there, you know Luciana Makuakāne?

KM: ʻAe.

JK: The brother Moke, Moses. He was like an old timer going to Kaloko for Foo.

KM: That's right Foo, he was the postman too?

JK: He was the postmaster.

KM: That's Foo, okay.

JK: Us, we call him En Foy.

Group: [laughing].

JK: He was like the old timer all us going down there and you know fish with En Foy.

DK-R: Outside?

JK: No, no inside the pond.

KM: In the pond, Foo had a lease like, from Huʻehuʻe.

JK: He had the lease from Huʻehuʻe.

DK-R: Oh!

JK: Over here, used to get the house, one old house, that's the En Foy house that.

KM: En Foy?

JK: Yeah, us we call En Foy [chuckles].

KM: But Foo?

JK: Foo, yeah. From over here get the road go up.

KM: ʻAe.

JK: The other old road go back.

KM: ʻAe, the Alanui Aupuni, the old Government Road, goes more mauka, or inland.

JK: Yeah. Because before, was all the kind what they did was take the bulldozer and just went over the old road.

KM: ʻAe, ʻae. So that's how?

JK: That's how. That's why now when you see the telephone company with their lines that's the old road they're following.

KM: ʻAe. Right on the edge and then they cut across Kaʻahumanu cut across?

JK: Yeah.

KM: I marked these things that we're talking about down here and we'll do up a little map.

JK: Yeah.

DK-R: Okay.

JK: We used to go out there and come down over here used to be all you know the stone for graves over here?

KM: ‘Ae, pā ilina.

JK: On the side of the road you come down?

KM: Yeah.

JK: Moke he used to tell us you know, “Night time you no sing because bumby you going hear slack key coming from behind the stone wall.” [chuckling]

DK-R: Okay.

DK-R: That’s what I was told.

JK: Then he made one song, the “Kaloko Blond.”

DK-R: Okay, that’s the one.

KM: “Kaloko Blond” [chuckling].

Group: [chuckling]

JK: He named after this one here…

DK-R: How does it go?

JK: [singing] “We are the boys of Kaloko. We are the voice of Kaloko…” I forget already. “We are the Boys of Kaloko…” Then get some words and then the blond come out.

Group: [chuckling]

KM: So that’s one wahine…spirit come.

JK: We used to stay up all night fishing here. And this pond…you went down there?

KM: Yes.

JK: The pond get mākāhā… [pointing out locations on map and drawing locations – Figure 2]

KM: ‘Ae.

JK: You get another one small kind like this, that’s for the small baby one.

KM: ‘Ae, pua.

JK: For our pua. What we used to do before, we used to come to Kawaihae with En Foy’s boat. His boat was named Kaloko. We used to all come to Kawaihae and Kawaihae, inside the bay get pua.

KM: ‘Ae. Get the muliwai right below the heiau side?

DK-R: That’s right.

JK: Yeah. They go and they surround ‘em and put ‘em inside the tub.

KM: Tub, pahu?

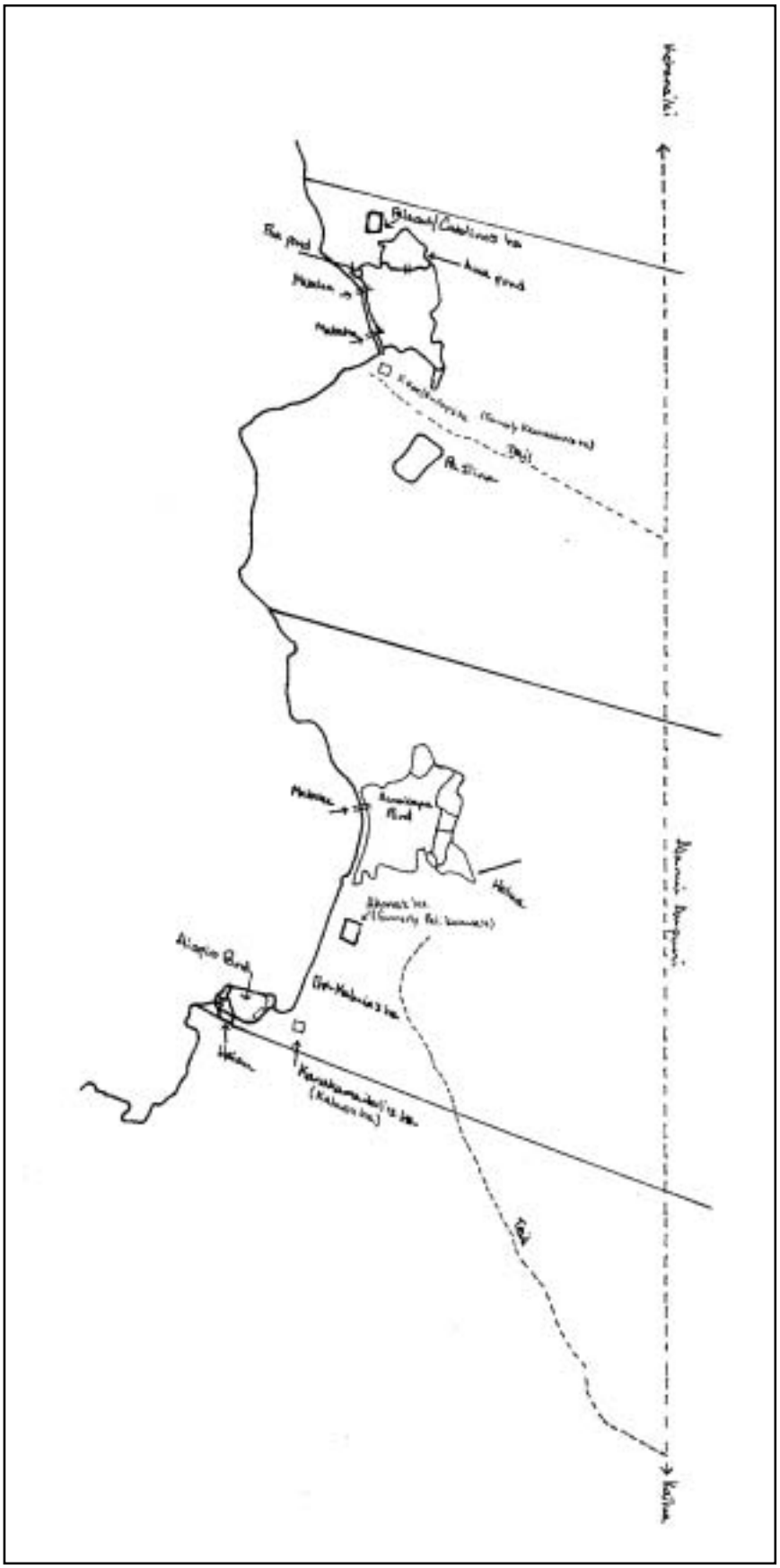


Figure 2. Sketch of Honokōhau-Kaloko site locations described by John Ka'iliwai

JK: Yeah. We get the kind, you know water bucket we bring ‘em all the way back and then we paddle inside and then we throw ‘em inside here. They can go outside they can come this side go…

KM: And you were about sixteen years old you said?

JK: Yeah.

KM: Okay, good, good.

JK: Then yeah, they can go out but when the big fish chase ‘em they go back.

KM: No can they come in?

JK: No can come inside so until they good and big and strong and then from over here get the other fence. This is for the awa.

KM: Okay, I’m just going to mark then so you drew that in there and I’m going to put awa here? This smaller one is for pua?

JK: Pua, uh-hmm.

KM: This mākāhā is not in the pua gate, it’s just outside?

JK: Outside.

KM: That’s what I thought, so I going just move it so we can keep a…

JK: Yeah.

KM: Wow too good, your memory is so good uncle. And these are important things because they tell us stories of the land.

JK: How come they no can give somebody lease for this?

KM: Do you remember Peter Keka?

JK: Yeah.

KM: They’re working now. When is the last time you went down Kaloko? You should go down maybe we can go holoholo sometime. You go down Peter Keka them, they rebuilding… Because the wall, how would you describe the wall when you were young?

JK: Was wide one whole jeep could go on top.

KM: Yeah, one jeep on top?

JK: Yeah.

KM: Like twenty feet wide, and high too?

JK: Yeah.

KM: The wall?

JK: The wall was high.

KM: Not covered by the water right?

JK: No, no.

KM: The wall, you know because no one take care really went down.

JK: Hmm.

KM: But now they're building it up and Keka and the group of them have been working. They rebuilt one of the mākāhā already.

JK: Yeah. Do they still get the sand over here yet?

KM: I think so, the area where it's shallow?

JK: Yeah, had sand over here.

KM: Yeah.

JK: All behind here supposed to get the ʻākulikuli inside here.

KM: ʻAe, ʻākulikuli kai still all back there. May I ask you too then, you folks you no go in the water in this pond or you did?

JK: Yeah.

KM: You go in?

JK: Yeah.

KM: No bite?

JK: No.

KM: You don't get māneʻo?

JK: No.

KM: Because some people they talk about…

JK: Yeah because some people no can.

DK-R: Why?

KM: Get this little fire worm.

JK: Yeah, get inside there. Most times we stay in the canoe.

KM: Canoe.

JK: Only if we have to we go in the water but the only time we go in the water is up here. See the kind and then all that edge because it's shallow.

KM: ʻAe.

JK: Shallow you no go inside the deep water.

DK-R: So how they are able to do the mākāhā with out…?

KM: You no need, mākāhā you stand on the wall yeah the kuapā?

JK: Yeah.

KM: And you raise the gate with the tides or what?

JK: Yeah.

DK-R: Oh.

KM: And that's how the pua or the iʻa come in like that then you block and they all congregate at the mākāhā. You catch fish at the mākāhā?

JK: Yeah, we catch over here.

KM: ‘Ae. In the south one.

JK: Yeah. Because… [end of Side A, begin Side B] …that’s the deeper one.

DK-R: So the restoration is above water?

KM: Oh, yes.

DK-R: Oh, wow!

KM: Because the kuapā, like daddy said, you could drive jeep and it was never under water.

JK: Yeah, because before used to come down over here, and then if you like go over there.

KM: You drive?

JK: The jeep on top but the jeep is the old army jeep it’s narrow.

KM: Narrow, the World War II kind.

JK: Go slow, slow, slow [chuckling].

KM: So you can drive from this south side of the pond across the wall to…?

JK: Yeah. Well you can only go up until the end of the wall and then pau.

KM: ‘Ae.

JK: Then from here, over here get another road come out this side then come Pine Trees.

KM: ‘Ae, Kohanaiki.

JK: Yeah.

KM: So then the land continues to point along here?

JK: Yeah.

KM: What is this point here? Wāwahiwa‘a point here and then Kohanaiki start then you go down. Like you said Pine Tree.

JK: [chuckling] So good fun we used to get.

KM: This was Palacat?

JK: Palacat, but we call this place Catalino.

KM: Catalino.

JK: That’s the father’s name, eh?

DK-R: Yeah.

JK: If I’m not mistaken, I think they used to stay over there before.

KM: You could see the remains of the old house in aerial photographs and stuff.

JK: Yeah.

KM: Amazing!

JK: Over here the awa, plenty! That's where the young kind stay, no. The young awa. The big awa all outside here.

KM: ʻAe.

JK: Because after this one they get one gate over here.

KM: Another gate?

JK: They get gate over there so I guess, the baby awa can run away inside there and then they come back.

KM: That's right, smart yeah? Like you said they make these kiʻo pua, the small ponds on the side of the big one.

JK: Yeah. Because the babies going follow the stone.

KM: That's right.

JK: And then pretty soon you look they see one puka they going follow right inside.

KM: ʻAe.

JK: Because the big one no can chase them in the shallow water.

KM: That's right.

JK: So they going find one place. Once they get one house pau they going stay in that house.

KM: That's right. Did you by chance ever hear about… And you know there's almost like a little thing I think in the middle of the walls here, a stone outcropping. Did you hear about moʻo at this pond or something? A guardian that took care of the pond?

JK: [thinking] No, I don't think so. I know everyone always say get something take care though [chuckles].

KM: Do you remember hearing about the old man Kihe that lived up here, Isaac Kihe? They had homestead across, right by the other side of the church if I look at the map right.

DK-R: Uh-hmm.

KM: This old man Kihe was born in 1854. His papa was from Kaloko, his mama was from Honokōhau later he married Kaimū, his wife. They lived up here at Puʻu Anahulu. He wrote stories for all this land a lot of the stories are in what we've done with Debbie and them.

DK-R: Yeah.

KM: I'll send you his stories about Kaloko and Honokōhau. You going be so pūiwa uncle…

JK: [chuckling]

KM: …because he talks about these ponds. And some of the things you're describing, he talks about. In fact do you remember, this is another thing, between Honokōhau Nui and Kaloko, has an area where there's a water hole.

JK: Yeah.

KM: And get the ahu. Do you remember that?

JK: Yeah.

KM: Did you hear anything about that?

JK: No.

KM: Kihe, tūtū wrote that the name of that pond…they now call it Queen's Bath.

JK: Yeah.

DK-R: Yeah.

KM: Okay. The name is Kahinihini'ula.

JK: Kahinihini'ula.

KM: That's the old name, do you think you ever heard anyone say that name?

JK: No.

KM: Hmm.

JK: We had good fun we go all the way up to that…

KM: Keāhole, Ho'onā side?

JK: Keāhole, yeah Ho'onā.

KM: The lighthouse was automated already, electric kind automate? No one go down light the light already?

JK: No, no was all light, all battery already. Same like how Kailua one was.

KM: Yeah.

JK: Because Kailua when I was growing up they used to get…you know where the lighthouse is now?

KM: Yeah.

JK: They used to get one house over there, a family stayed inside. I forget his name, the girl we all went school together. She used to walk from over there. Come outside through Thurston's place just before you can go inside Thurston that's where the old road go.

KM: Yeah.

JK: Goes to the shoreline.

KM: That's right.

DK-R: Then she catch the bus.

JK: And then she used to come out from over there catch the bus with us and go school [chuckling]… When I got married, I moved to Hilo and I worked at the Sheet Metal Shop and then my boss told me, "Hey you go up to this place by the golf course… You go up to this guys house, he made one brand new house and he needs some gutters and sheet metal work." I tell em "okay." He gave me the name I looked at the name I say, I wonder if this is the same guys from Kailua.

I went up there and yeah, it's the same family. He was in the Coast Guard before, and he took care of the light house. I got to know them [smiling]. Then he retired and he moved to Hilo. When I went to Hilo work I went to work inside his house.

KM: Small world?

DK-R: Yeah.

KM: …If we come back to Kaloko for a moment Uncle, do you remember ever… In front of Kaloko-Honokōhau, did you go dive out there too?

JK: [nods head, yes]

KM: Supposed to have a stone platform Kaloko-Honokōhau in the water. Did you ever hear about one heʻe, out there one big heʻe?

JK: No. I heard something like that, but I forget where was. I forget where it was.

DK-R: That means you folks don't go, if you heard that there was a big heʻe?

JK: When you small kid, you no care.

JK/DK-R: [chuckling]

KM: Supposed to be the kind heʻe, so big and the heʻe they come there and it's just like you know auʻa, they watch, guard the koʻa like that.

JK: Yeah. Because see like Mahealani's uncle, Pedro.

DK-R: The one that dives with no tank?

JK: Yeah, before no lungs. See like him, he's a good heʻe man, he would probably know.

KM: Pedro?

JK: Pedro, that's…

DK-R: He's still?

JK: I don't know where he's at.

DK-R: He used to have a van.

JK: No, that's Pali that. He's probably named after that old man, Pali.

KM: Pali Kaʻawa?

JK: Yeah, because get this…

KM: Was Pai them? Did someone of their ʻohana live down at Honokōhau?

JK: That's what you call that, Kanakamaitaʻi.

KM: Kanakamaikaʻi. So somehow they were tied to Kanakamaikaʻi?

JK: I think they tie in to Kanakamaitaʻi, I think through their mama them. Through their mama's side, but I'm not too sure.

KM: And you saying Kanakamaitaʻi?

JK: Yeah.

KM: Is that how you remember they pronounce his name, -maitaʻi?

JK: Yeah. Used to get this other family, Padillio, Dego.

KM: ʻAe.

JK: They go after the old man Kanakamaitaʻi pass away then Dego used to take care the place down there.

KM: So he'd stay at Kanakamaitaʻi's house like that?

JK: He come down and he clean the place up.

KM: Aunty Makapini passed away about 1970, I think.

JK: Yeah.

KM: Uncle Kanakamaitaʻi passed away about 1961.

JK: Yeah.

KM: They left, she said… See, my wife's tūtū Pukuʻi, did an interview with them in 1962. Her, Mahone Kaʻeo, I don't know if you remember Mahone Kaʻeo.

JK: Yeah, Mahone he used to stay Hōlualoa.

KM: ʻAe. Next to aunty Josephine Freitas.

JK: Yeah, Freitas yeah.

KM: By there.

JK: Where the kinds place, you know?

DK-R: Selinas?

JK: Selinas, yeah. The place she get now that's where the kind Mahone used to stay.

KM: Oh, so the old house?

JK: Oh, he play ukulele, him.

KM: The old house still standing.

JK: We used to go down Kona Inn, good fun, he get nice voice.

KM: Tūtū did interviews with Mahone Kaʻeo, with Aunty Makapini because she came from Kaʻū, the second wife of Kanakamaitaʻi. And then also Joe Kahananui.

JK: Yeah, Uncle Joe.

KM: Yeah, and so she describes that by about 1940, they left, they didn't stay living makai anymore. I guess Kanakamaitaʻi was Kahuna pule eh, kahu also?

JK: Yeah.

KM: Mauka church?

JK: Yeah.

KM: Out of curiosity do you folks know anything about the old Kohanaiki Church, the old Hawaiian Church?

JK: Kohanaiki?

KM: You know the old road, you go Hinalani where Hinalani, Matsuyama and then you cut down?

DK-R: Uh-hmm, right.

KM: Has the old Kohanaiki Road, and you know where Amy Keanaaina Freitas house? Down Palisades?

DK-R: Right, right.

KM: The old road passes through there. Well, back in Kohanaiki side, had the old Hawaiian Church and it was still active at least into the ‘20s but you see you were baby yet. I was just curious if you?

DK-R: No, I never hear, no.

KM: Mauna Ziona is the only one now?

JK: Yeah, that’s the only one I remember.

KM: Good fun, wonderful and you’re a good story teller too. I love your descriptions of you know…

JK: Before we get, all kinds. We have to do anything for make some kind of an activity because we only had the old wharf, the gym, and that’s all we get. [chuckling]

KM: They were still driving pipi down, when you were a kid?

JK: Yeah.

KM: Was that the big day for?

JK: Yeah, that’s a big day because everybody can come down watch. Everybody take off from the coffee field.

KM: Kona Inn, the tourist come too?

JK: Yeah. You can sit on the sea wall and watch them. Everybody cheer when the cow run away [chuckling].

Group: [laughing]

JK: That’s the only excitement you get. You laugh, we used to stay on the old wharf, you stay on the wharf, the pipi take off he swim he swim under the wharf.

KM: Oh, you’re kidding?

JK: Yeah, because the wharf high.

KM: Yeah.

JK: If he run inside the water not too bad they can catch ‘em but if you go underneath the pier they got to wait till he come outside the other side [chuckling].

Group: [laughing]

JK: By the time they stay look ‘em they stay way out Kona Inn and then the guys on the road got to chase, go way out and catch ‘em. Good fun! The cattle pen was right makai side our house, night time you stay up all night because they cry—.

KM: They call, call, call. Especially full moon…kani!

JK: The old man McWayne too, he was a good old man though. I used to go up on his ranch work with him, when young time.

KM: This one is mauka?

JK: Yeah.

KM: Or out South Kona?

JK: No, no mauka up by Keōpū.

KM: ‘Ae.

JK: We used to go up there work on the kind, fix water tank like that. He was my father’s good friend. Every year my mom used to make him one brand new lau hala hat. Every year, Christmas time.

KM: So your mama wove, was a weaver also?

JK: Yeah, she weave the real… [gestures small eye]

KM: Makali‘i they call? Real small?

JK: Yeah, real small and oh the nice hats.

KM: Where did mama get her lau hala from…?

DK-R: Red lau hala, yeah, it was?

JK: Yeah. We had our lau hala from inside Aiu’s place.

KM: Aiu’s, so right down between…

JK: Ranch House.

KM: Okay.

JK: In that whole area Ranch House used to be Aiu land.

KM: Okay.

JK: Aiu go way back until you right now only one of the nephew… He had the kind, go all the way up to the Longs Drug store area.

KM: Yes, yes.

JK: That’s Aiu’s place. And he used to go up there and then they used to make…they had one drying plant up there for that rope the manila rope.

KM: Yes, the sisal.

JK: Yeah, sisal mill, used to get behind there.

KM: Yes.

JK: They had a long big platform where they dried the sisal.

KM: So they dried ‘em out there?

JK: Yeah, they dried ‘em out there. By the time I was growing up already, they were pau.

KM: Pau.

JK: I guess they no make money.

KM: No, no, no they made ‘em more cheap somewhere else.

JK: Yeah, so they don’t make. We still used to use that for go ride bicycle on top, we play on top there. In the back there, had lau hala trees.

KM: Those were where mama would go?

JK: Yeah.

KM: Did other people go to or was that kind of mama’s place?

JK: Usually only my mama go over there. I used to go help her pick.

KM: And you said was red, so the nice dark?

DK-R: Yeah.

JK: Nice dark red.

KM: Red hala, lau hala.

JK: Yeah, was nice because it was big.

KM: Broad leaf?

JK: Yeah.

KM: Get kūkū?

JK: Oh, yeah.

KM: Kūkala?

JK: Yeah.

KM: So you gotta?

JK: Got to clean ‘em.

KM: Koe and everything?

JK: Yeah. Nice we go help her go the kind make all…

KM: Pōkaʻa make the rolls like that?

JK: Yeah. She used to every year…McWayne used to get that. Finlayson used to get one. All the haole’s used to get hat.

DK-R: The hat.

JK: Nice and that’s only for go holoholo now, not for go cowboy [chuckling].

KM: No, no too nice of a hat.

JK: Too nice and every year…I had one lau hala hat that she made with the brim and just like one strap.

DK-R: And get puka.

JK: Get puka so air can come in.

JK/DK-R: [chuckling]

JK: I used to use ‘em for go work before, never have that hard hat law, no?

KM: ‘Ae.

JK: Before you can go with no law, safety, or whatever. You just climb the roof so I used to use that and I used to go on the roof work with that lau hala hat. Nice and cool [chuckling].

KM: Amazing! …Mahalo. What I have to do is I have to transfer this to the tape and I’ll get you. See these kinds of stories and even your I need to talk to you about your recollections Kaloko and Honokōhau. It’s very important because you tie the old history that’s written to your time, and so it can pass down to the children it’s very important.

JK: Hmm.

KM: Mahalo! Good fun and see it didn’t hurt yeah?

Group: [chuckling]

DK-R: He had a good time.

JK: Now I lazy already, I like sit down.

Group: [laughing]… [end of interview]

Malaea Agnes Keanaaina-Tolentino (with daughter, Cynthia Torres)
Excerpts from an Oral History Interview at Kealakehe
February 28, 2000 (with Kepā Maly)
Discussing Honokōhau and Kaloko Vicinity

The following narratives are excerpted from an interview conducted at aunty Malaea's home in Kealakehe. The interview recorded some of aunty Malaea's recollections of her youth, and life upon the lands of Honokōhau and Kaloko. And she shares recollections of the families of the land, their practices, and travel between the mauka and makai residences. The Keanaaina family has close connections with the Greenwell family, and has generational ties to several lands of the larger Kekaha region including, but not limited to Honokōhau, Kaloko, Kohanaiki and Kalaoa.

Malaea Agnes Keanaaina-Tolentino was born March 26, 1928. Following her birth, she was taken to her grandparents home at Honokōhau Nui (near the present-day Honokōhau junction), where she was raised by her paternal grandparents, William Nuʻuanu Keanaaina Sr. and Malaea Noenoe Haʻau-Keanaaina. Malaea's parents, William Nuʻuanu Keanaaina Jr. and Emily Kopa Kapanui-Keanaaina[2] lived on family land at Kalaoa. Malaea was the sixth of fourteen children (nine brothers and five sisters).

As a result of her being given in the custom of hānai to her grandparents, Malaea was raised (through her teen years) at Honokōhau. Her grandfather, William Nuʻuanu Keanaaina Sr. worked for Frank Greenwell, ran the Honokohau Store, and butchered the Greenwell cattle for delivery to various families and businesses; and also leased the Kaloko Fishponds, which he operated as a family business.

As a youth, Malaea learned that prior to her birth, Joseph (Kanakamaikaʻi) and Makapini Kimona (native residents of Honokōhau Iki) had asked that Malaea be given to them as a hānai daughter, but she had already been promised to her paternal grandparents. As a child and teenager, Malaea would often go down to the shore at Honokōhau and Kaloko where she visited ʻohana, and the family fished.

Part of the reason for her journeys to Kaloko and Honokōhau was that her grandfather leased the Kaloko Fishpond from the Maguire Estate. In the process of working the fishpond and transporting fish to Kailua, she and her family regularly stayed at Kaloko. Their journeys across the land included both the mauka-makai trails and the old Alanui Aupuni (Coastal Government Road) between Kaloko and Kailua.

In a follow up interview on October 2nd 2000, at the shore of Kaloko, aunty Malaea was also joined by one of her elder brothers, Samuel Keanaaina, and together, they shared detailed descriptions of the Kaloko-Honokōhau vicinity, and practices of the native families of the land. Arrangements for both interviews were kindly made by aunty Malaea's daughter, Cynthia Torres.

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[2] In the interview, aunty Malaea also discusses the family name Kapānui. It is her understanding (from an elder aunt), that the name Kapānui was part of a longer name, Ka-pā-nui-o-Kuakini (The-great-wall-of-Kuakini), associated with construction of the Kuakini Wall (a nationally recognized cultural-historical site of the Kona District).

The notes below, include direct quotes and summarized excerpts from the first interview between Malaea Keanaaina Tolentino and the interviewer (Kepā Maly). The follow up interview of October 2nd, is a detailed verbatim transcript, and follows the notes below.

(Family background and experiences during youth):

My grandfather was William Keanaaina and my grandmother was Malaea Haʻau.[3] Kanakamaikaʻi and Makapini had wanted to hānai me, but I had already been promised to my grandparents. I didn't know this when I was real young. But I finally figured it out, and then was told. How I kind of knew was because of the way Kanakamaikaʻi them approached me, it was just like I was their own. Uncle Kanakamaikaʻi and aunty Makapini were very nice to me and always wanted me to come stay with them at the beach at Honokōhau. But I was kind of afraid of uncle Pali who also lived at Honokōhau. Because of that, I didn't want to go makai too often. When I went down, I would usually leave after a short while. I walked from Honokōhau past Kaloko and up the trail, mauka.

As a child, I lived with my kūkū mā. (Malaea shares detailed descriptions of the home and features around the house, and has also made several detailed sketches of the layout.) The house included two bedrooms (upstairs) and a master bedroom (downstairs); a cooking area; a coffee drying rack and the coffee mill (with machinery); a water tank; and the hale liʻiliʻi. Below the house, nearer the junction was the hale kūʻai (Honokōhau Store), that my grandfather ran.

My grandmother was a weaver. She and I went to collect her lauhala from Kohanaiki (Kalaoa side of the Kohanaiki Church; in the vicinity of the present-day Lee property). We would walk from Honokōhau to Kohanaiki to gather the lau hala. My grandmother also taught the Japanese women who lived around us how to weave, because they all wanted to learn from her.

I also regularly walked the mauka-makai trails from the uplands to Kaloko and Honokōhau. This was in the 1930s (up to the time prior to World War II), at the time when tūtū Pali Kaʻawa and my older brother Bill (William) Keanaaina, gathered the awa and mullet from the Kaloko fishpond. They packed the fish in cleaned kerosene cans and would then transport the fish from Kaloko, past Honokōhau, and on to Kailua to the area near the present-day Firestone building, formerly tūtū Kealoha's house.

My brother them (I sometimes went along) would travel the old Alanui Aupuni from Kaloko, through Honokōhau and on to Kailua. It took about two hours to travel from Kaloko to Kailua. Uncle Pali them would pack the awa and other fish in the kerosene cans, cover them with burlap bags to keep the fish cool, and load them onto donkeys. When they reached Kailua, my grandpa would be there waiting for the fish, where the Alanui Aupuni enter Kailua. Grandpa was there with his wagon.

[3] Malaea Haʻau's father was J.W. Haʻau of Kohanaiki, who also served in various government positions in Kona, under the Hawaiian Kingdom.

He had blocks of ice (from AmFac), that he used to keep the fish cool. He would then take the fish to deliver to various individuals and stores. My brothers Alec (Kapānui), William, and Sam were the ones who usually took the fish from Kaloko to Kailua.

My grandfather had the lease of the Kaloko Fishpond from Stillman of the Maguire Estate (Huʻehuʻe Ranch)… Grandpa them only fished from the Kaloko pond, and did not fish in the Honokōhau ponds. Uncle Pali lived at Honokōhau, not far from the big pond (ʻAimakapā), but I don't know if he or uncle Kanakamaikaʻi them fished from the ponds. Their main fishing, that I know of was from the sea, the ʻōpelu and other fish were their livelihood.

We would go down the old trail from Kohanaiki to Kaloko, to work on the pond when my grandpa leased it. I think the trail (makai) comes out basically where the gate that goes into the park is now. My oldest brothers would go lay net in the night, and then at three or four o'clock, they would go pick up the nets. They would set nets and pick them up from a little canoe with uncle Pali. Uncle Pali was the captain for them, he would direct my brothers Alec, William, and Sam, in how to lay the nets and collect the fish. He taught my brothers the history of the area, and how to care for the pond; what was kapu, and how to fish down there at Kaloko and Honokōhau…

My father also used to make imu (stone mounds) in the Kaloko Fishpond near the mākāhā. He'd do this one day, and the next morning when he got up, he would go throw the net, and in that way, he caught all the fish that had gone into the imu. My grandmother and I also used to go catch ʻōpae in the pond. It was mostly the white ʻōpae (kowea). Grandma made her own kaʻeʻe (scoop net) to catch the ʻōpae. We used the ʻōpae for bait, and they were also good to eat. Using the ʻōpae, my grandma would go kā mākoi (pole fish) for poʻopaʻa, mamo and other fish like that along the shore. We caught the ʻōpae right inside the pond. We would also gather limu, eat fish, whatever.

One of the things that I remember, is that my grandpa would always give fish to whoever passed by along the trail. He would aloha the people, call to them and give them fish. I thought he was kind of a hard man, but he always worked hard, and had a good heart, he always shared with others.

We had our big net house about 20 feet away from the Kaloko pond, on the right hand side. We also had a hale where we stayed. (Now the park has it's restroom in the area where our house was.) We would bring our drinking water down on the donkeys, from mauka, but for bathing and other uses, we used the brackish water from a small pond.

(Saw the guardian moʻo of Kaloko Pond; also heard that lei hala were offered to the moʻo):

I saw the moʻo at Kaloko. One time I saw the reddish-brown thing in the pond, and I asked my grandmother what it was. She said, "That's the moʻo."

The moʻo was the kiaʻi or guardian of the pond. The old people used to mālama the moʻo and they would feed her the hala, the lei of hala. You don't throw the leis away, you would give it to the moʻo. When we would go to the pond, grandpa would always go to the makai side first, along the wall, and he would ask permission of the moʻo first, before going fishing. So they respected her…

(Discusses other sites at Kaloko):

I remember that old cemetery makai, at Kaloko. There are plenty graves there. There was also a grave next to the lua wai (waterhole) that we had down there… Before when we were young, we would walk along the Kaloko-Honokōhau shore, it was all open, not like now with all the bushes. There were also some cattle down there, but not too much.

(Recollections of life at Honokōhau ca. 1930-1942):

Sometimes we would also go makai right from near our house in Honokōhau, on the ranch land. The ranch trail went past Isimoto's house (Isimoto was a Honokōhau coffee farmer). There is a gate that marks the area of the trail now. Grandpa would usually go down to the Honokōhau village to take things down to uncle Kanakamaikaʻi and uncle Pali mā. He would also take ʻōpelu and other fish that they had caught from the ocean to sell in Kailua… I remember the name ʻAimakapā, but don't remember grandpa getting fish from the pond…

I went to Honokōhau School, which was next to Kanakamaikaʻi's house, and tūtū Punihaole lived right next to there as well. (Looking at Register Map No. 1280 – we discussed the relationship of Kanakamaikaʻi to Kalua, and the location of Kalua's house makai at Honokōhau Iki, and the ʻili of Elepaio, in relationship to the school lot.)

In the uplands of Honokōhau, we also had māla ʻai (garden plots), this was on the ranch land (near where James Greenwell's present-day house is). We grew several varieties of dry land taro. Grandma used to gather it in a large sack and then once a week (Tuesdays), Higashi Poi Factory would pick up the taro, and then on Friday, bring back the poi which had been made from the taro.

Besides the ponds, my older brothers also worked mauka for Greenwells on the ranch. In the area mauka, around the junction, there were also coffee farms, taro patches, and other planting areas. Had Japanese families around there, and there were also avocados papayas, and ʻulu growing there.

(Discussing other churches of the Kekaha region, Malaea shared that):

Tūtū Punihaole told me about some of the churches of the Kekaha region. That's how I heard of the old reverend George P. Kaʻōnohimaka. While I've heard about him, he is not in our genealogy. When I was young, I don't recall that we went to Mauna Ziona church.

My grandpa them were with Uncle Kanakamaikaʻi (in the Hoʻomana Naʻauao Church). The Kohanaiki church was not in use when I was born. Grandma Malaea told me that they used to have a church there, but it was closed.

I had heard from aunty Margaret Spinney that there used to be a church at Honokōhau makai, but I never saw it. It was gone by the time I was born. I did hear that the lumber from the church was taken to make a house in Kailua. The house was near the Tradewinds, in back of the post office at Lanihau. I think it was Kaʻaikala them (Spinney relatives) who got the lumber and made the house. I went to that house sometimes… I don't know about the pā ilina (cemetery) above on Honokōhau pond on the ʻaʻā…

(Looking at family albums, and discussing the immediate genealogy):

Parents: Kahele – Kalua Kanemano.

Children: Keanaaina, Luka, and Makahi (Makahi married Wahineaea). (Puamana) Keanaaina, Luka, and Makahi were brothers. Keanaaina was the first name of one brother, and it became the last name of his branch of the family (Malaea's line).

(Puamana) Keanaaina (born ca. 1853), married Kaiwi (Kipikane) Paʻahao (ca. 1853-1914).

William Nuʻuanu Keanaaina Sr. (1876-1942), married Malaea Noenoe Haʻau (1875-1940).

Child: William Nuuanu Keanaaina Jr. (1896-1940), married Emily Kopa Kapanui (1905-1977).

Children – (oldest to youngest): William (1922), Rose (1924), Adele (1925), Samuel (1926), Malaea (1928), John (1929), Francis (1930), Abraham (1932), Luther (1934), Amy (1935), Phoebe (1937), Mathew (1939), and Norman (1940).

An older half-sister Hattie (Manoa), and half-brother Alec Kapanui are also counted by aunty as family members.

(Interview released on August 30, 2000)

Malaea Keanaaina-Tolentino (with Cynthia Torres)
and Samuel Keanaaina
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly – October 2, 2000 at Kaloko

This interview was conducted near the shore of Kaloko, just makai of the former Keanaaina residence. Kupuna Malaea was sitting with her back to the north, right side to the sea; thus her gesturing, pointing out locations from where she was seated is based on that alignment. The first part of the interview was conducted with kupuna Malaea; and then, about 45 minutes into the interview, her brother, kupuna Sam Keanaaina joined in.

Malaea Keanaaina-Tolentino and Samuel Keanaaina at the old Keanaaina Homestead at Kaloko (KPA Photo No. 757)

The kupuna shared important recollections and descriptions of use of the fishponds and near shore fisheries; residency and travel between the shore and mauka lands; descriptions of sites; and the tradition of a guardian of Kaloko pond, to whom their elders offered lei hala (pandanus garlands). When appropriate, selected sites discussed during the interview were marked on *Figure 1*, an annotated interview map. The kupuna and family members also noted that they would like the opportunity to again return to Kaloko and help the park in it's stewardship of the land. The kupuna noted that they have missed spending nights at Kaloko, and desire that their moʻopuna have the opportunity to know the land as they did. While at Kaloko on December 6, 2002 with Maly, Stanley Bond (Park Resource Manager), joined us. During the conversation, kupuna Sam and family also shared their desire to visit the land with Bond. Bond invited the Keanaaina's to discuss opportunities with the Superintendent and himself at their convenience.

Kupuna Malaea granted release of the interview (by signature) on October 16th 2002; and kupuna Sam Keanaaina, granted verbal release of the interview on December 6th 2002.

KM: It's October 2nd, 2000 and it's about 9:20 a.m., we're here with kūkū Malaea Keanaaina-Tolentino and Kinikia, your daughter and some ʻohana and hoaloha. We're sitting here at Kaloko, makai down here near the south end of the kuapā.

We're going to talk story about some of your recollections of this ʻāina here and when you were young coming with kūkū them and your brothers mā. Some of the things about the fishponds. And the reason that we were hoping that we could do this… and mahalo nui iā ʻoe o i kou ʻae ʻana i kēia hui hou ʻana…

MKT: ʻAe.

KM: The park here now, they're trying to make sure that what they do with this land, to the best of their ability that it's right, and it's so important to talk with the kamaʻāina, the people that were here before. Long, long before that have a connection to this place and so that we can make sure to keep this history alive.

MKT: Uh-hmm.

KM: First it comes home to you so that your moʻopuna and all the ʻohana can have but if we could be able to share some of the moʻolelo when we go through it, you and I again. It would be really good for the history of this land.

MKT: Well, the first mākāhā, my dad, Nuʻuanu, used to have that… what you call it when you build a little mound inside the water?

KM: Umu like or imu where they make hale iʻa?

MKT: Umu, ʻae. I used to watch him and say "What is that? Build up to block?" He said, "No build ʻem, like today, evening time, and then tomorrow morning we go look and check." Get the ʻupena on top, after he built that. And he leave space, opening for the fish go in. After that he come and he throw the net on top. I said, "Oh, now I know what you're doing." And grandma Malaea used to make her own upena for the ʻōpae.

KM: ʻAe.

MKT: Used to get ēkoa branch, the right size and take out all the skin and fold it like this [gestures a hoop].

KM: A hoop?

MKT: A hoop, and tie with a cord. And then she buy the net, of course from the store, and then humu [sew] She taught me how to catch the ʻōpae against the rocks here. That was my job with her.

KM: So ʻōpae lolo like or the big one, nice ʻōpae the kind you eat and you make for bait?

MKT: Yeah. ʻŌpae keʻokeʻo.

KM: ʻŌpae keʻokeʻo, ʻae.

MKT: And [pause] kūpeʻe was on the back [gesturing to back of pond].

KM: Oh yeah, in the back of the pond you folks would gather kūpeʻe?

MKT: Would catch night time but this was about 4:30, 5 o'clock was on the rock.

KM: Early morning or late evening?

MKT: No, afternoon. When I come now, in this generation, they have to go in the dark, night time. I said oh, that's the two different things, maybe get different name I think.

KM: But maybe too, when you were a child maybe they were plentiful, many kūpeʻe and things like that.

MKT: Right on the edge of the water, easy to pick up. And there was another kind more like kūpeʻe. And then we cook that.

KM: The pūpū awa too? You remember it's got kind of bumpy one? Is that the one a little bumpy on the back, pūpū awa?

MKT: ʻAe. That was my job with her, and she's more fishing. She love…her hobby is fishing. And sister Adele was the same hobby too and in our family I think Grandma Adele and my brothers, each one, they love fishing.

Grandma no need, she didn't have to do anything she would fish all day from morning to night, to evening sunset. She know where to go fishing on the papa way outside there.

KM: ʻAe, she would go out on to the papa?

MKT: Uh-hmm, way out there [gestures out].

KM: By where the waves break even or just inside?

MKT: No, that whole flat.

KM: Ah, beautiful.

MKT: She just love fishing. And then she "go get your bamboo." I said "no, I no want to fish, I just like play with the fish."

KM: [chuckling]

MKT: ʻCause I'm not a fisherman type. So sister Adele, her hobby was to look for skeletons [smiling]. All the way up there [pointing inland in the direction of the Kaloko Cemetery], there's lot of skeletons.

KM: ʻAe, did you hear about that old cemetery or the pūʻoʻa where they had the stone mounds like that then when you were young?

MKT: No, Adele said.

KM: She's the one went up holoholo?

MKT: Yeah, and she came back with one skeleton.

KM: Poʻo?

MKT: One poʻo, and my dad seen her, take that right back where you found it. He asked me "where's your sister?" I said, "up there." "What doing?" I said, "I don't know." We had one brackish pond up here in the back.

KM: A pond behind here?

MKT: Our hale was over here.

KM: There's a little restroom facility now and all this ulu niu. The hale was somewhere right in there?

MKT: Yeah, in the back of the stone wall, the brackish water.

KM: Yeah.

MKT: And about two feet away I think. She tell me "come I want to show you something." So I went over there, she show me one baby in one little cave like. They buried the baby standing up. I said, oh, must be with lauhala or coconut leaf. That was interesting.

KM: Yes. Did papa or grandpa them ever explain to you, was that, do you think this is ʻohana to you folks? To your old kūpuna or?

MKT: [shakes head, indicating no idea]

KM: No idea?

MKT: No, they was too busy to their duties. We supposed to do what they tell us do but, but half the time we're playing [smiling]. Brother Sam, brother Alec came to work down here at the age of fourteen. My grandpa had asked him, he needed help from him.

KM: Your grandpa had the lease of the pond, is that right?

MKT: Uh-hmm, in 1934 I think. Maybe earlier than that, before our time. He asked Alec that he needed his help. So he brought him down at age 14, he was kind of big.

KM: Alec was older than you?

MKT: He was the oldest, that was my mom's first son.

KM: Yes, that's right Mānoa?

MKT: No, that was Kapānui.

KM: Kapānui, kala mai. Sam is above you or below you?

MKT: Above me [born one year before her]. Sister Hattie is next, my dad's daughter.

KM: Sister Hattie and then, Bill is that right?

MKT: Then Bill and Rose then Adele and then Sam and then me and John. I cannot remember the rest right off hand.

KM: We talked about that before, we wrote some of that down. They came to help grandpa though, work the fishpond in the ʻ30s?

MKT: Yeah.

KM: That's the time you were coming down also?

MKT: We had to all come down. Nobody stays home. Always following grandma, I'm the namesake.

KM: ʻAe. O ʻoe ka punahele?

MKT: ʻAe [chuckles]. They said all spoiled brat, but nah! I don't remember being a spoiled brat.

CT: You folks come down every weekend or every day or…?

MKT: Every other week I think, because the fishes, we get orders from the customers.

KM: Grandpa was taking fish from here and they would deliver to him and he would take into Kailua?

MKT: The brothers. All the brothers get their horses and donkeys. The small fishes they have to put it back, the mullet and the awa. Most of all was the awa, I think was mostly to sell.

KM: About how big were the awa that you folks would take out you think?

MKT: About this size [gestures].

KM: A foot little more?

MKT: Yeah and if it's smaller you have to put it back. That was my brother's kuleana. There was a canoe.

KM: They would go in the pond with a canoe?

MKT: Uh-hmm. Grandpa went ask tūtū Pali…

KM: Ka'awa?

MKT: Ka'awa, to help with the pond, with the boys teach them all the basics. He was the captain also, teaching them how to fish and how to catch with the nets. They lay their net in the evening and the next morning about 4 o'clock, they had to get up and go back on the boat to get all the nets out and bring 'em out on shore. Put it all in the box or can, with burlap bag on the top, wet burlap bag. Put it all on the donkey, on the mule and the horses. And it takes about two and a half hours from here to pass Honokōhau to where the Firestone, I think, is now.

KM: Hmm, so they would go along…did they go along the makai trail pass, below Honokōhau or did they cut up?

MKT: Cut up.

KM: Along the old trail?

MKT: The old trail.

KM: Māmalahoa they call that and it comes out right by Firestone side?

MKT: Yeah.

KM: That's the one?

MKT: Uh-hmm.

KM: About two and a half hours you think?

MKT: Two or two and a half hours. About four hundred pounds on each container, two sides.

KM: Yeah, each horse?

MKT: Yeah.

CT: What you folks had horse?

KM: Or mule?

MKT: Mule.

KM: Donkey, kēkake.

MKT: Mule I remember, when I fell off.

CT: You fell off?

MKT: Me, brother Sam, but I don't like tell him that.

KM: [chuckles]

MKT: He's the kolohe one, even on the canoe when he rock the canoe, like me I fall in the water.

KM: 'Auwē! Over here, in the pond?

MKT: Hmm. I got off and I said, forget it.

KM: Kūkū, before we started you had said you noticed that Peter Keka mā are doing the stone work to build the kuapā again.

MKT: Uh-hmm.

KM: When you were young, what did this kuapā look like? Across here?

MKT: Well by itself it was just loose.

KM: Loose, rounded off, it wasn't all pā 'ia then?

MKT: Yeah, and if it goes down Bill and Alec have to bring it up with a 2x4, no more tools.

KM: Yes, yes.

MKT: Bring 'em up, as long as you get 'em all up then grandpa is satisfied.

KM: Because in your time I think, the wave action and stuff… In fact I think you said earlier the waves would wash over the wall sometimes?

MKT: Uh-hmm.

KM: Hard to keep a wall built up like that I think yeah. A lot of work?

MKT: Oh yeah, it's a lot of work.

KM: It wasn't squared off and walled? It was kind of rounded over?

MKT: Rounded, yeah.

KM: You folks could walk up… still had mākāhā?

MKT: The mākāhā, where we had board across. I think had two mākāhā.

KM: That's what I've heard too, one was closer to this side where we are.

MKT: Uh-hmm, yeah.

KM: And one further towards the Kohanaiki?

MKT: 'Ae, uh-hmm.

KM: Were there smaller ponds within the big Kaloko pond? Where you would put the pua and keep fish or separate or things like that?

MKT: 'Ae, 'ae. When they get big enough, they would put them into the regular pond.

KM: Into the Kaloko Nui, the big one?

MKT: Uh-hmm. To learn more information before (some years ago), I called my brother Alec and he always talk to me about Pearl Harbor. I say, no I don't want to talk to you about Pearl Harbor.

KM: [chuckles]

MKT: He was getting old already too.

KM: Yes.

MKT: Took me quite a while to get all the information. I wrote the story down.

KM: Beautiful. They would keep the main iʻa, the big iʻa…?

MKT: ʻAe, inside.

KM: In the big pond. And the smaller ponds, like you can see I don't know if you can see across has another small section, a wall some of it's dropped down into the water now.

MKT: Uh-hmm.

KM: Were those outer ponds, the small pua ponds like that?

KT: ʻAe.

KM: Did you folks go gather pua and ʻōpae or stuff from there as well?

MKT: We do that all over here.

KM: Oh, in the back side?

MKT: Yeah.

KM: And the kūpeʻe? And the ʻōpae like that?

MKT: Uh-hmm.

KM: Kūkū you'd mentioned that grandma would get the ēkoa like that to make the apo for the net. Do you remember if she used ʻūlei? The nice native wood that's easy to hoop around or you think it was ēkoa?

MKT: Ēkoa. We had to find a good one and just about this round.

KM: Yes, yes.

MKT: Like the kōkoʻo.

KM: ʻAe, like the kōkoʻo kind thickness.

CT: From where she got that, here or mauka?

MKT: I think, mauka.

KM: Coming down, kula?

MKT: Yeah.

KM: How did you folks come makai here?

MKT: Some of us walked down, and on donkey and horse. Whoever is good luck, they lucky, otherwise they going walk.

CT: And with the trail?

KM: You would come off out of Kohanaiki or…?

MKT: Honokōhau Junction.

KM: Honokōhau Junction, come down?

MKT: Come down.

KM: Get the trail over there?

MKT: Comes out almost close to this drive-in [the present-day road into Kaloko].

KM: Yes.

MKT: And there's about three or four more trails I think, that come down.

KM: 'Ae, towards Kohanaiki come down trail?

MKT: I think by Matsuyama.

KM: Oh, Kalaoa as well.

MKT: And the one further up.

KM: They would come down and then come along the ocean trail? Or did they cut across?

MKT: They have to cut come across the trail and come over here or wherever they going.

KM: Yes, cause your kūkū had 'āina, Ha'au was it at Kohanaiki also makai or was that another kūkū? Was that?

MKT: No, no that's Ha'au, tūtū man, or grandpa. I think that's the one brother Bill went get that one, across.

CT: You know where the old county yard is?

KM: Yes.

CT: When you turn take a right, right over there. Tūtū man had eight acres yeah, or something?

MKT: About that.

KM: Let me just take a quick look, this may not… [opening Register Map 1280]

CT: Left to Uncle Sam and Uncle Bill.

KM: Here's Kaloko, I'm just looking the old Kohanaiki Church…

MKT: No, I think he left it to his son, grandpa.

KM: See you can see it's the old Kohanaiki Church but that church was closed by the time you were hānau? Kohanaiki Church on the old road where you were just describing by the road?

MKT: By the road yard. Driving on the Kohanaiki Road end of the road, on the left.

CT: The church was closed already.

MKT: I only saw the church falling down, but still had the colors, light green and white on the edges.

KM: Yeah. You see not far from there, has the trail comes down just even what you're describing it cuts across Kaloko and it actually connects down here. According to this old map this is Register Map 1280 and it actually cuts down into the back of the ponds back here.

MKT: Hmm.

KM: You folks maybe would come down like that come out behind the ponds? Do you think?

MKT: Oh, yeah, in the back.

KM: The other map is the real good one because it shows all of the lots, that big map this one here that I left home with you [Register Map 2035].

CT: Uh-hmm.

KM: It shows the various lots and that's the one that has your kūkū's name with their ʻāina and stuff. It has some of the trails coming down, that's a good map.

MKT: The one you're talking about the church by the state yard. I talked to Sam and I told Sam that grandma had said…only words but no paper. When she passed away that I would have the property, and he explained to me, that the church lot was the one that grandma wanted to give to me…

Brother Norman said, "why would she leave the church lot to Malaea?" I said "I don't know. Who knows maybe I would donate it to the church for use." And Sam has his one in Kohanaiki, but he sold it to the Chinese Crack Seed Store. [thinking] Lau E Store…

KM: That church lot too, that's where that famous Reverend Kaʻonohimaka he was the one who kind of founded the Kekaha Churches?

MKT: Uh-hmm.

KM: Mauna Ziona is newer, 1920s in fact I heard that the lumber from Makalawena and from Kohanaiki Church went to go make.

MKT: ʻAe.

KM: The old man Upchurch, used the lumber for Mauna Ziona. That kahu, Kaʻonohimaka, is the one, he passed away in 1889 and he was at Kohanaiki Church. Do you remember an old man by the name of Kapa or Kane? They were like lay ministers at the church. The last ministers, just a little before you were born. I imagine they still lived there in Kohanaiki.

MKT: The only people that I know that was living there was Hannah Kane, the family. The Solomon family [thinking]. There's another church way down the end of Kohanaiki Road past the state yard, was a church on the left hand side. The same branch yeah…

KM: Yes, yes.

MKT: The Akuna one, I went to see Sarah Kaʻaikala, I wanted to know the information. I asked her what is that hale kahu, that hale, the church. She told me the old members of the church put $400.00 on it…That's how everybody help one another, her husband was a taxi driver. According to the information they built that house because Kailua people wants to go Kalaoa sometimes.

KM: ʻAe.

MKT: For a change and Kalaoa people like go Kailua they go Kaʻaikala's house. She said that house that… [thinking] who was that reverend, Reverend Kamakani blessed the place.

KM: Mauka nei?

MKT: Hmm. I think that property connected with…it's one acre… Grandma had more like given, to make use of that for the church use.

KM: ʻAe.

MKT: Next door had the Mormon Church, that's another one too. We signed all that off to the Mormon Church.

KM: The families and you folks would regularly come from mauka, various trails. You said from grandpa's house…ʻcause your grandpa had the store at Honokōhau?

MKT: Uh-hmm.

KM: So the trail was not far from the junction you folks, families would come down makai though? Holoholo, come work the fishponds like that?

MKT: When we get together and then everybody go down.

KM: Amazing!

MKT: Grandpa was strict.

KM: Yes, hard worker.

MKT: Everybody get together, no more such thing as you over the other end and the other end.

KM: ʻAe.

MKT: He was more like a business man.

KM: Yes. You folks had a house down here, or a little hale down here too? You stay?

MKT: For the ʻohana?

KM: For the ʻohana.

MKT: Yeah, over there.

KM: Right inside, tucked there's the milo and stuff, those coconut trees?

MKT: Uh-hmm, right…

CT: Where the lua stay?

MKT: Yeah, right over there and the net house was over there.

KM: Near the pond here, or across?

MKT: About ten or fifteen feet away right next as you go on the right hand side.

CT: By the, what kind of tree is that? Hau? Milo?

KM: Milo, those milo trees on the edge of the pond side.

MKT: No, by the right hand side.

CT: Mauka of that side by the coconut tree? That's where the net house was?

MKT: Yeah. And Bill, his job was to mend nets.

KM: He mend nets all the time like that?

MKT: Yeah, until today he knew how to make nets and he taught Cynthia how to make nets and now she know how to make nets.

KM: Maikaʻi, kā ʻupena. You folks would get the awa out of here, had mullet like that too?

MKT: Uh-hmm. Some people like mullet so we give them whatever they order.

KM: ʻAe. How are the fish in these ponds here, how's the meat, clean smelling? Clean taste?

MKT: Uh-hmm.

KM: Good water?

MKT: Uh-hmm. When people used to come down the beach grandpa would give fishes to them. He calls, mai, mai.

KM: He would call them and share aloha?

MKT: Call them, yeah. He looked strict but sometimes he surprise us, oh he can give fish away [smiling].

KM: In your time, you see the wall that divides the small, the other section of the pond that's over towards Kohanaiki. Were there any houses, was there anyone living over there on that side?

MKT: I'd say by the end, I think.

KM: By the end side, makai? Towards Kohanaiki?

MKT: Over by that big bush.

KM: Yeah, the heliotrope over there.

MKT: Akona, they said Akona's hale, but I don't know.

KM: Oh.

MKT: Everybody went there, go sleep in there, and go fishing.

KM: Maybe he kept a place for the fishermen, yeah? Was Akona after grandpa? Akona got it after grandpa and then Foo came in?

MKT: I think so.

KM: Akona didn't keep a place over here?

MKT: No.

KM: He kept a place across side?

MKT: That side, yeah.

KM: Oh. Did you…I'm just finishing up, you know, from when I saw you last time everything is pau they're getting ready to print now. I translated a bunch of moʻolelo that tūtū Kihe wrote. He describes that there were guardians, moʻo in these ponds here and he names some of them.

MKT: Oh.

KM: In the middle island area, the middle kuapā there it was like their hālau aliʻi, these moʻo here. Did you hear any stories like that? Did you see kūkū take a lei or anything at anytime over or…?

MKT: No. I think both of my grandparents were not into that. But they always say what's what in the pond over there where the hale ʻupena, about ten or fifteen feet in there, right in there, there is a reddish coloring. Once in a while it shows up. They said it was Pele's hair, but they don't bother about it.

KM: ʻAe.

MKT: They just letting us know. I don't think so, they are into that.

CT: What about the one you told us the story about tūtū Malaea, taking the hala?

MKT: That was Uncle Alec told me that story.

CT: Feeding the hala to the moʻo wahine.

MKT: Yeah, you cannot throw it away.

KM: Hmm, when they make lei like that of hala or something?

MKT: Hmm. I cannot remember, I get the story in the book I wrote.

CT: The story mom told us and I think she forgot the story.

MKT: Tūtū Malaea told us moʻopuna the story, from before here time, about the moʻo wahine and the hala.

KM: It was in this area just in the pond from the net house? Or further out?

MKT: Further out.

KM: Could they walk on the papa go out or they had to canoe to go out?

MKT: No, just the place was shallow.

KM: Right there, shallow.

MKT: Kind of deep to the waist.

KM: Waist deep kind. The moʻo no bother anybody?

MKT: No, not any of us.

KM: ʻAe, you never hear night time kani or ʻoli or…?

MKT: Get that hua [thinking]…

KM: Huakaʻi pō?

MKT: Get one other word they said.

KM: Pō Kāne?

MKT: Like when you snap your finger… Poʻa, when they pressed the thumb and middle finger together and a sound, like when you snap your finger. That's just like a warning, and you heard it only around the pond area. It's a warning, a strange noise, that you need to be alert.

KM: Hmm, kūpaianaha! Sometimes had like huakaʻi or something maybe?

MKT: Uh-hmm.

KM: You folks would also go…did you go from home here go out to Honokōhau?

MKT: Yeah, right on the shore side.

KM: Right on the shore side. You can see from here where we are sitting now and your house is basically on this dot right here I think, if I recall the dot is on that. [pointing out locations on 1961 map of Kaloko and Honokōhau]

MKT: Hmm.

KM: You folks walked the trail, there's a stone still yet you can see the stone wall, the boundary.

MKT: No, we just walked through the sand.

KM: Through the sand along the shore?

MKT: Uh-hmm, didn't have this bushes.

KM: No bushes, it was opened up like?

MKT: Was open. Somebody bought that plant over there.

KM: Maybe since no more pipi and kao like that now, maybe all everything all grow nahelehele.

MKT: Had only kiawe trees.

KM: Only kiawe, but not thick?

MKT: No.

KM: You could see across the land?

MKT: Uh-hmm.

KM: You folks would walk along the sand, along the ocean? This big fishpond at Honokōhau, 'Aimakapā you heard that name?

MKT: I heard that name from my grandfather and tūtū Malaea..

KM: Tūtū Pali was living somewhere out this side? Here's 'Aimakapā…

MKT: He was living in between the net house.

KM: Over here at Kaloko?

MKT: No up there, Honokōhau, he had his own little hale.

KM: Okay. You shared with me before that you were maybe going to be hānai to…?

MKT: Pali.

KM: And mea uncle Kanakamaika'i paha?

MKT: 'Ae.

KM: But your kūkū had asked mom when she first became pregnant?

MKT: Already took me. My mom gave birth at Honokōhau, where grandpa and grandma were living.

KM: So she kept you, she took you?

MKT: Uh-hmm. But uncle Kanakamaika'i and aunty Makapine still paid attention to me. I used to be scared of tūtū Pali.

KM: You did come makai to Honokōhau before? When you were a young girl, sometimes?

MKT: Yeah. From age 7, when tūtū Wiliama had orders for fish, we sometimes passed to Honokōhau and on too Kaloko pond.

KM: What I'm looking at on this map here, this is the big pond. Here's the little pond out by the point, yeah?

MKT: Uh-hmm.

KM: Do you have an idea about was tūtū, like uncle Kanakamaika'i them were they living back behind here? Do you think or mid-beach? Was uncle Pali closer to the big pond, do you recall?

MKT: Uncle Pali was the one close to the big pond.

KM: Close to the big pond?

MKT: The big area of nets.

KM: Yes, so he had a net house in here?

MKT: Yes.

KM: That's what I thought that I'd heard.

MKT: And get hale where he eats, that's where all the families goes and eats. I used to be afraid of him.

KM: [chuckles]

MKT: He's okay.

KM: Yeah. Did anyone else besides Pali and Kanakamaika'i live makai when you were young in the '30s?

MKT: Kanakamaika'i was mauka, about 300 feet away from the Honokōhau School.

KM: 'Ae. Next to Honokōhau School?

MKT: Near Honokōhau School.

KM: He was mauka, so they would just come down occasionally?

MKT: Yeah, not to far from there.

KM: Pali was the only last one living down here you think?

MKT: I think once in a while tūtū Alani used to come help him and I don't know who else but tūtū Alani used to come help him.

KM: They were taking care of these loko down here too? These ponds here at Honokōhau?

MKT: Yeah.

KM: Do you remember if this big 'Aimakapā Pond had a mākāhā?

MKT: I think, I know one pond in there that's sacred, you cannot swim in there.

KM: Oh, yes is that a brackish water pond? Fresh water kind?

MKT: I think that's the Queen's Bath, I think. My sister Adele mentioned that you cannot go in when you gave your ma'i.

KM: The Queen's Bath one, oh.

MKT: There's one over here too.

KM: Oh yeah, back behind here?

MKT: Everybody go swim in there.

KM: Yeah. That pond they said was sacred though the one Honokōhau side one?

MKT: Yeah, there was one sacred pond over there, between the two ponds, Honokōhau and Kaloko.

KM: Hmm. When we drive down the road now. This is the one Huʻehuʻe Ranch put in on this map. Now actually, we come down a little further, the road we come down now comes through here basically like this on this side [marking approximate alignment on map]. Not the Huʻehuʻe Ranch road anymore. You know there's a bunch of stone walls and enclosures and things just behind the trees here and along the road. Did you ever hear anything about those places?

MKT: No.

KM: So you folks just came makai and stayed down here?

MKT: Uh-hmm.

KM: No go holoholo too much?

MKT: Mauka, only sister Adele.

KM: She's the one go? [chuckling]

MKT: Looking for skeletons.

KM: Yeah [chuckling].

MKT: She's a fishing lady, her and Amy Freitas, that's her hobby, they follow up with grandma. And the brothers are Alec, Bill, and Sam, they help around the family. Right here when it's high tide, it had what I would call a little pond. Just happened one day, coming to the evening. I just happened to walk down I said, "Oh Brother Alec, get one big uhu." He went to get it, the tide was a little bit higher than now. He got the scoop net and got the fish out. And that's what we had for dinner, with poi, rice, chili pepper and paʻakai.

KM: So it was trapped inside the little pool?

MKT: Yeah, was trapped from high tide. That's why I call it a little pond, to me. It's where we swim most of the time when it's high tide.

KM: Yeah. So you folks came down here, you were with this fish pond until grandpa passed away? What was it in '40 about or…?

MKT: I think it was 1942.

KM: I think so, '42.

MKT: Somebody took over.

KM: You folks regularly were coming down though?

MKT: Uh-hmm.

KM: Go lawaiʻa like that? Grandpa would take the fish, go out market?

MKT: He'd go mauka, to Hōlualoa horseshoe turn to Kailua, Kalaoa and around. He'd deliver the fish and fresh blocks ice, it all went in with the fish wagon. The ice was all cracked in pieces, and put the burlap bags or rice bags. So he could put the fishes on, sometime he deliver to the market in Kailua, or to the Chinese old folks home. Now it's Kona Dry Clean and Laundry. The owners were Aiko, Pākē, the store [thinking]… I don't remember the name of that store [thinking]. He would give some fishes to the Fong Laps, that's my grand-uncle and my aunty. That's my mom's side family. They had a store too, lauhala and liquor store.

KM: Oh, yeah. Down makai there?

MKT: Yeah, across from the pier on the Hukilau [hotel], now it's the empty lot.

KM: 'Ae. Beautiful, nice memories you have coming holoholo down here?

MKT: Oh yeah. Remind me of the old folks.

CT: Mom when you folks came down, where did you folks have water? Water from mauka or?

MKT: We would fill the gallons with water from mauka and drink brackish water in between, it cleans you out [smiling].

KM: Yes, it does [chuckling].

MKT: Mostly from mauka, fill up about ten gallons, and conserved the water. We washed rice in the salt water.

CT: You drink the brackish water?

MKT: Yeah, sometimes when you run out of fresh water. If you can handle.

KM: Like mama said, some when you…she clean you out a little bit first but then you come ma'a?

MKT: Yeah.

KM: If you stay for a while. Did you ever hear kūkū or anyone talk about any heiau around here?

MKT: … I do remember the big heiau by the right side of the boat harbor as walk out tot beach area, by the pond.

KM: Yes. You'll see a very interesting interview with tūtū, aunty Makapini that my wife's tūtū conducted in 1962. She talks a little bit when they would go down with uncle Kanakamaika'i. Down to Honokōhau and she mentions a heiau somewhere that was down by their house. Or I guess where they would stay sometimes. I'm wondering, did you ever go to a house that they stayed at occasionally makai here?

MKT: No.

KM: You never did. I think it's this area here, what's marked as Site 4 [1961 Map Site H-4], then there's…You know there used to be a church down here too at Honokōhau, in the vicinity of [1961 Map Site H-6].

MKT: Oh yeah, right across where you go in Honokōhau Harbor, it's on the left.

KM: 'Ae.

MKT: I think Norman took me over there. There's a steeple when you drive go to Kailua on Kaʻahumanu Highway. There's a little roof and a road in.

KM: Yes, yes.

MKT: It's over there.

KM: There's actually a little area, they say this is a hōlua sled, slide track over here [1961 Map Site H-25]. Right back in here there's some graves, some ilina and there's one that has a little roof over it. That was part of the old graveyard and some of tūtū Kanakamaikaʻi's ʻohana, and there's a Kahale that's buried there also, William P. Kahale. And then there were other graves. The big ʻaʻā wall and down below here. You went holoholo up here sometimes or you never hardly did?

MKT: By the church?

KM: Yeah.

MKT: Only when brother Norman showed me.

KM: I see, so much later then?

MKT: Yeah, he wasn't born yet. But I guess he got the information….

KM: No, he wasn't.

MKT: He got the information.

KM: He was born? In ʻ40, your brother, uncle Norman? In ʻ42 or ʻ40?

CT: Same as Ruby, about ʻ42 I think.

MKT: He didn't know the grandparents. Even my dad died before he was born.

KM: Hmm, they were gone.

MKT: Uh-hmm. That church, one day I went to ask my aunty Margaret Spinney and then she said they took the whole building to build a house for them because never have enough lumber. Their residence was in what is now the Lanihau Shopping Center, by the bowling alley.

KM: Ahh, so they took the house into the Kailua side, the lumber?

MKT: Yeah, right by the First Hawaiian Bank, in that area.

KM: Now the house gone?

MKT: No more nothing.

KM: No more. [pauses – thinking] Interesting though, see how they work the pond then like that?

MKT: It's nice.

KM: That was an interesting story how you said they make imu or the umu stone and your daddy would…

MKT: Yeah, I was watching and wondering what he was doing.

KM: Right by this first mākāhā, in front?

MKT: No, right inside the mākāhā where the water go in and out?

KM: Yeah.

MKT: Fishes go in and out.

KM: They can hide inside the hakahaka like that?

MKT: Yeah. Now it's really nice.

KM: Yeah, big job though, fishpond.

MKT: Oh yes, uh-hmm. Peter and who?

KM: Peter Keka and some of the other park people you know. They're trying to make it so that they can restore the whole. They'd like to do the whole kuapā. In your time was anyone driving a jeep or anything across here? No?

MKT: No.

KM: I heard after Foo?

MKT: Yeah, that's what I heard, but kind of rough road.

KM: Yeah, they could drive most of the way across. In fact Huʻehuʻe Ranch in the '60s evidently brought in gravel and they were making it so that they could go more easy. They didn't have to drive way in the rough road back over Kohanaiki side.

MKT: I guess so.

KM: But you didn't come down then already?

MKT: No.

KM: In fact you lived on Oʻahu for a while?

MKT: Uh-hmm, Kaimukī on 15th Avenue.

CT: That's when she was going school, she had to live with…

MKT: My aunty Chun, Kam Wa Chun, and children.

CT: Was a cottage, they take care they send her to Kaimuki school…

KM: That's the same thing like all the ʻohana up Puʻu Anahulu the girls when they would get out of Puʻu Anahulu School, no more class going up above 8th grade. They would go to Honolulu work in a home, and go to school…

MKT: [Explains circumstances around her working in Honolulu.] I left Kona to go to Oʻahu to work. I needed to help my mom pay attorney's fees… I wove coasters and Dinner mats, and worked for Kam Wing Hot Dog Shop on Maunakea Street. It was next to a bar and the Roosevelt Theater.

KM: …How different your folks life when you were young?

MKT: Uh-hmm.

KM: Compared to the moʻopuna mā now, yeah?

MKT: [chuckling] Now they spoiled.

CT: Over here they said had lots of burials left?

KM: Yes.

CT: Why was it like that? Was it a battle place or?

MKT: Yeah, rules were strict. I think it's a battle too…more like a battle place. And they would bury…only the king and queen, they would have a nice burial like they make nice stone wall. All like us people that…

KM: Of the land?

MKT: All right there but get some standing up, especially the babies. Some get open and get plenty room and buried in there. My sister Adele showed me that, she found a baby skeleton, head and what's left, next to the brackish water pond in the back of the house, where had a stone wall.

CT: I wonder was it so much, you know? Like Karin [Haleamau] was telling me the story. Have you walked with him over here?

KM: Not with Karin, no.

MKT: Robert Punihaole is another one.

KM: Yes. Because this fish pond was so good, and because they had water even though it was brackish, they ma'a to the wai kai.

MKT: 'Ae.

KM: And so it's good for people to live here. Even over many generations you know?

MKT: Yeah. Even brackish water come into with the salt water. He said "oh get the fresh water in here." Cold, eh.

KM: Yes, even in the pond. Look how beautiful… You know the sketch you were doing of the old house, homestead up Honokōhau Junction?

MKT: Yeah.

KM: It's a fine sketch.

MKT: I was so shocked after I finished, I said, oh my goodness, I couldn't believe I did it.

CT: What happened to your picture of Honokōhau? Mauka?

MKT: I still get 'em.

KM: It's beautiful isn't it?

CT: Oh, yes.

MKT: I showed you, then I stopped.

KM: Such good detail, how the house was situated and where the store and what is, you know.

MKT: Hmm.

KM: [pauses] Did people go out canoe fishing from here on this shore? That you remember?

MKT: Mostly they bamboo fish.

KM: Bamboo, kā mākoi?

MKT: And throw net.

KM: From Honokōhau the canoes still went out when you were young?

MKT: Some of them, I see them going out fishing.

KM: Here mostly fish in the pond then?

MKT: Uh-hmm.

KM: Like you said kā mākoi and whatever.

MKT: [looking at Kekoa, a family friend] Now Kekoa got to sing.

KM: Speaking of singing, did you have any…were there any songs that you remember about Kaloko? Were there mele that the kūpuna used to sing for this land?

MKT: Not that I know of.

KM: Not that you remember.

CT: What about the song Kaloko Blond…

KM: Oh yeah, Kaloko Blond.

MKT: Oh yeah.

KM: [chuckling]

CT: Yeah, I know they sing that.

KM: "We are the boys of Kaloko."

MKT: I heard them singing one time. It's nice.

CT: And they used to sing about the Kaloko Blond.

KM: Yeah.

CT: I thought they were singing about the moʻo wahine. After they inu little bit.

Group: [chuckling]

MKT: That's what I thought.

CT: How big was that house over here? How many bedrooms or?

MKT: Just two.

KM: Two rooms?

MKT: Two rooms, use the two rooms, one parlor, two bedrooms no more room everybody sleep all over.

CT: Just hāliʻi something?

MKT: Yeah, moena.

CT: Just like the mauka house?

MKT: Yeah.

CT: You hāliʻi something, no bed, no mattress?

MKT: No, just hāliʻi, blanket and whatever.

CT: They didn't have mattress after World War II [chuckling].

Group: [chuckling]

CT: There him.

MKT: Brother Sam.

KM: Maika‘i.

CT: Now he can talk story. Only him?

MKT: I don’t know maybe Claudia coming.

KM: Aloha mai…

Group: [greetings]

KM: Mahalo. So you’re Sam Keanaaina?

SK: Sam Keanaaina.

MKT: Kamuela.

KM: Kamuela, ‘ae.

SK: Samuel Kamuela.

KM: When were you born?

SK: November 27th, 1926.

KM: Oh, aloha. So you used to come down here with your sister and with kūkū mā?

SK: Yeah, after school, the weekend, Friday afternoon. Get the animal up in there where my grandfather was living up at the Greenwells.

KM: ‘Ae, Honokōhau?

SK: Honokōhau.

KM: How do you remember coming down to the pond area here? When you would come, straight down trail from by there or?

SK: Yeah in Greenwell’s property we pass coming through the coffee land, where all that coffee farmers used to be.

KM: The Japanese farmers like that?

SK: Japanese farmers.

MKT: Isomoto, Sato, and Akazawa…we were surrounded by Japanese families, Kunii Kurozawa, Sasaki them, and also the Greenwell family.

SK: Yeah.

KM: Had a trail come straight down?

SK: Yeah, came straight down here right up in here.

[On December 6th 2002, kupuna Sam also shared that on one trip, while coming makai from Honokōhau, he saw an akua lele (fireball) flying from makai to the uplands. This was around 8 or 9 ;o clock one night, just a short distance mauka of the Kaloko beach house, in the ‘ā‘ā (the area below the present-day Ka‘ahumanu Highway). Kupuna noted that his donkey got skittish, and its ears

dropped back, but once the akua lele passed they continued makai. When he asked his grandmother about it, she told him that it was a way in which "the dead people sent messages."]

KM: Oh, tita Malaea, aunty was saying that you folks used to have a little hale back…?

SK: Yeah, right here somewhere.

KM: Out somewhere right in around?

SK: Right on the top here there's a little punawai like right back down in that's where we wash our dishes and all that. We usually come down and bring some fresh water down for drinking.

KM: Yes. Did the trail come out pretty much close to the house or more over one way or the other?

SK: No, it came right down in here and then we had to walk up to the house. We made our own trail going back up in the lava rocks.

KM: Yes. You folks would come down Honokōhau and cut across, come to Kaloko?

SK: Kaloko straight down to Kaloko.

KM: Amazing!

SK: Up in Frank Greenwell's property.

KM: Yeah.

SK: My grandfather used to work for Greenwell, he was the butcher up there.

KM: Yes. I've spoken with the old man James and the older brother Rally.

MKT: Kimo.

KM: 'Ae, Kimo and Rally. They speak so fondly of your grandfather them.

SK: Just Kelly now up there.

KM: 'Ae, Kelly is by on the corner.

SK: Kelly get his house up in there now.

KM: Yeah. You would come down here, you work this fishpond for kūkū, for your grandpa them?

SK: Well, I get the chance to come swimming and fishing and all that. I get nothing else to do up on the ranch there, so we come down the beach and then on Sunday afternoon we head back up the hill again go back to school on Monday, either Honokōhau, Kalaoa or Konawaena.

KM: Almost like every week pretty much or..?

SK: Yeah, every week.

KM: Your grandpa had a lease on this fishpond or something?

SK: Yeah, a lease on this Kaloko Fishpond.

KM: 'Ae.

SK: It was owned by the Stillman family.

MKT: There's so many memories, good and bad.

KM: Yes, from McGuire Estate, Stillman mā.

SK: McGuire, yeah. We come down here, I like the ocean too that's why I used to come down [chuckling]. Some times we don't come, particularly when coffee season, we have to stay home and pick some coffee at the coffee farm.

KM: That's amazing!

SK: My older brother Bill used to come down, Alec, two brothers.

KM: You folks would go into this fishpond lawaiʻa like that?

SK: Yeah, we want some fish in here we go in the pond and fish, or else we go out and fish in here, spearing.

KM: Kā mākoi like that some or you folks mostly dive and throw net?

SK: Diving, but if you like some other fish like the humuhumu and all that you go out poling. We used to travel all the way down to Honokōhau.

KM: You would go along the ocean trail?

SK: The ocean trail, yeah.

KM: Who was living down at Honokōhau, that you remember?

SK: I remember was Pali.

KM: ʻAe.

SK: As I would call him, I don't remember his last name.

KM: Kaʻawa, you heard his name Pali Kaʻawa?

SK: We used to call him Pali. Tūtū Pali, that's all we called. And had some other friends, some Filipinos.

KM: Palacat or Pedro?

SK: Yeah Pedro. Palacat used to live down here too. Usually, Pedro… [thinking] Espanada, I think. He lived down in Kailua but he come down this way.

MKT: Yeah, Espanada.

KM: They were working the fishponds over there too?

SK: Yeah, they working the fishponds in Honokōhau.

KM: Catalino, was Catalino out here too?

SK: Yeah, that's Palacat.

KM: Oh, okay.

SK: They were living down at the beach that side.

KM: Honokōhau side. It's so nice that you were able to come out with us today.

SK: [chuckling] I still remember but long time I didn't come down here.

KM: Long time, yeah. If you noticed, you see… In fact, you remember Peter Keka?

SK: Yeah.

KM: He's been doing, working with the Park Service now, they're doing the stone work. You see the kuapā?

SK: Uh-hmm.

KM: How they're fixing the kuapā now.

SK: Right here now?

KM: Yeah, and the mākāhā like that, they've restored one of the mākāhā you can't quite see it on this angle.

SK: There were two, one here and one on the other end.

KM: One close to this shore side and the further one over?

SK: Yeah, further one over.

KM: How were the mākāhā worked when you were young? Did they have posts or?

SK: Yeah, kiawe posts going through that.

KM: Yes.

SK: About four or five feet and go across where the water runs through the back, in and out.

KM: Yes, were there certain tides that you would fish? When the fish come in or go? How did you folks fish? You fished the mākāhā, or go outside?

SK: No, we go outside and fish. Or else we would just run and see what kind of fish bite on the close to the pond. We like it better on the out side or down here.

KM: 'Ae, off of the papa?

SK: Yeah. We go…I forget the name already of that place [pointing out an area south of where we were sitting], that's humuhumu the trigger fish?

KM: Yes. But you folks did go lawai'a in the pond for awa like that? Take to Kailua?

SK: Yeah. On regular holiday's like Christmas and New Year we gather some fish up. We surround the fish in the pond, yeah. Either we take 'em down by the animals, the donkey's. We had maybe four or five donkeys and put 'em in the boxes on each side of the donkeys. Or else the sampan would come out here and we would put the canoe outside of the wall and then we paddle out here but we got to watch if it's a good…

KM: Kai?

SK: Yeah.

KM: [chuckles]

SK: If you have the waves, it's pretty hard to get out [smiling].

KM: So you load the canoe up with fish and then go?

SK: And then go take them out there and load 'em on the sampan and come back in.

KM: Who's sampan was that?

SK: That's Francis Foo.

KM: Oh.

MKT: And who was Brown?

SK: Brown?

MKT: Used to bring that fish for us, from Kawaihae side. Brother Sonny was telling me.

SK: What you call the pua, I think.

KM: Yeah, when they bring the pua come from Kawaihae?

SK: Yeah, Kawaihae. Somewhere down in Kawaihae.

MKT: Francis Brown.

SK: Francis Brown, yeah. I don't know if they were buying fish or they was trading or what.

KM: He's the one had Keawaiki, is that the one?

SK: Keawaiki.

MKT: Uh-hmm.

KM: Keawaiki like that and Lāhuipuaʻa.

SK: All baby fish and bring up here and put 'em in this pond.

KM: Your tita was sharing that I guess like if you look you see how this…there's a big section of pond yeah here at Kaloko?

SK: Uh-hmm.

KM: Then there's the other small kuapā make smaller pond areas like that?

SK: Yeah, it's another one portion out in there the wall go straight across.

KM: The pua go in the smaller ponds…?

SK: Yeah, they used to keep the small one's in there and it gets a little bigger let 'em out.

KM: Yeah, cause if they go in all the same, the big fish go after the pua.

SK: The big fish might eat the small ones.

KM: You were always restocking the pond?

SK: Yeah. But I was young and I didn't think too much about it, I seen what they doing out in there.

KM: The pond wall I see now how they're restoring it. It's big, tita and them all said small before, lower, different?

SK: Well they were just piling rocks all up. Actually it was higher before, but I think the waves breaking down all that wall up in there.

KM: Yes, that's what they said.

SK: I used to drive my jeep up in there.

KM: You could drive?

SK: Right across.

KM: Like in the '50s like that or something?

SK: Yeah, somewhere around then, yeah. Used to get the military jeep so that's what we used the jeep to travel back in here. And we didn't come from the top we come from Kailua.

KM: Oh, on the old Alanui Aupuni?

SK: On that old Kamehameha Road.

Alanui Aupuni (Māmalahoa) in Kaloko (KPA Photo No. 625)

KM: The Māmalahoa?

SK: The jeep just fits right into it, it's kind of narrow.

KM: Yeah, cause get little stone walls on the side?

SK: Yeah, right. You can see it straight road all across. We come here, and we like to go fishing over the other side so we drive the jeep put everything then go over there.

KM: Right across the kuapā?

SK: Yeah.

KM: And you can get off towards Kohanaiki side?

SK: We have to climb over the side a little gulch like you got to climb up little bit and get over on the other side [chuckling]. Well, it's kind of exciting driving up in there. That's four wheel drive so you don't have to worry too much about it. Just climbing over everything.

KM: That's amazing! And the fish out here good?

SK: Yeah, good. Down there, Kalaemamo they call that.

KM: Kalaemamo.

SK: And there's another one down here [a little south of where we were sitting], the point where we go for the humuhumu too [later in the interview, uncle recalled the name of this location is Awanuka]. Down here, it's just a little place but they get a lot. As long as you throw palu or something all the humuhumu comes up. All you do is go right down on the surface and bring it all up.

KM: Just out there [towards the Kaloko-Kohanaiki boundary vicinity]? See the boats out there now?

SK: Yeah, little bit back.

KM: Back this side?

SK: The opening comes right in.

KM: That's Kalaemamo?

SK: Kalaemamo.

KM: This is not Wāwahiwa'a?

SK: There's another name.

KM: This other one here.

SK: Yeah, right here by this point.

KM: Maybe I get the name on this one [opens Register Map 1280] …I was thinking of Wāwahiwa'a, maybe that's it.

SK: Wāwahiwa'a.

KM: It's right in Kohanaiki.

SK: Yeah, Kohanaiki. I think that's another one, used to get one house before but it's gone now [In vicinity of 1961 Site K-16].

KM: Was that Akona's fisherman house or something?

SK: Yeah, Akona. A Korean man used to live there. Well they called him Kolea, but I don't know what his other name [chuckling]. He's Korean anyway so we called him in Hawaiian, Kolea. He liked that name, he's the only one that was living there so he goes fishing out and with Akona too.

MKT: That's not the one was staying with tūtū man? Up at butcher house, No?

SK: No. He was working for, I don't know if was Akona this way but he was living here.

KM: Yeah.

SK: Pali was living over there.

KM: Do you remember, let me just turn this one around for a moment, this sort of shows. We're sitting about right here now. [referencing location on 1961 Kaloko-Honokōhau map]

SK: Right.

KM: Here's the big Kaloko Pond, here's the small Kaloko Iki side here.

SK: Uh-hmm.

KM: Had some other small holding pens. Tita was saying that in behind here your grandma would go get ʻōpae, kūpeʻe like that.

SK: Yeah, way up in the corner [in the vicinity of 1961 Site K-12].

KM: Yes, this corner off on the side here. Has another small little, almost like a kiʻo pua pond or something.

SK: That's where it's an opening like where the water goes in. The ʻōpae are in there, and sometimes the mullet goes in there. All we do is just put the net in at the end and it goes up and it comes running out and right into the net.

KM: Trapped in the net?

SK: Catch ʻum in the net.

KM: Had other house over here I think?

SK: Yes.

KM: Had the other house?

SK: Right… [uncle's wife, Claudia, joins group – greetings]

KM: …So I think the house area or something around here you were talking about?

SK: Is this the boundary line?

KM: That's the boundary between Kohanaiki and Kaloko.

SK: Where the house is, and probably this is the one. The point is right back in here.

KM: So had the two mākāhā, one on the Kohanaiki side and the other one near here?

SK: Yeah, right where they building the wall, the opening that goes in little ways.

KM: You folks would come also walk, go along the ocean?

SK: Uh-hmm.

KM: Do you remember has a spring, a pond they call…Aunty you said like Queen's Bath or something?

Kupuna Sam Keanaaina at the southern mākāhā on the Kaloko Fishpond Wall (KPA Photo No. 4880).

MKT: Queen's Bath.

SK: That's back inside here [pointing area near Kaloko-Honokōhau boundary; 1961 Site K-1]. The area as you go around here you have to go up a little bit.

KM: Up inland a little bit?

SK: Yeah, inland.

KM: You used to go holoholo over there?

SK: Yeah, we go pass there so we just take a look. And there was another… [looking at map] I think this is Honokōhau.

KM: This comes into Honokōhau right here, right near Queen's Bath.

SK: Yeah, there's a lot of graves up in here [Site H-26].

KM: You heard about the graves?

SK: Yeah. People been digging up, leave 'em that way and put the rocks on it. They just go up there and I wonder how come they digging all these things and leaving it open like that. But they said some guys came down with their pick and shovels.

KM: What's your mana'o about ilina? Should not maha'oi? Leave it…or if open, if it's exposed, cover or what?

SK: To me, I think just leave it the way it is.

KM: Leave it the way it is?

SK: Yeah.

KM: No bother.

SK: We can have a little more of what it was before. If you're going to take and just build fire or anything, everything's going to change. It won't be like how we remember old ones before.

KM: That's right, no good. So just leave 'em alone?

MKT: Yeah, that's best.

KM: So you would come along…

SK: Uh-hmm.

KM: Now when you get to the big pond here, 'Aimakapā at Honokōhau?

SK: This the sand in front of here.

KM: That's right the sand in front of here. Do you remember if there was any mākāhā that opened into the big Honokōhau Pond?

SK: I think there was one but it was under the sand. It was all covered up.

KM: Covered up, your time?

SK: Yeah. There wasn't any fresh water going through.

KM: Not like here?

SK: Not like here going through the mākāhā. And the water is all, everything is all greenish.

KM: Yes, because it doesn't circulate.

SK: It goes out little ways the tide comes up it goes back again, it don't have enough drain out there they call that.

KM: Do you remember…on this map it shows and you can see when you go out there now. There's even smaller ponds on the back…?

SK: Yeah, way up on the back end.

KM: Did you hear anything about those ponds? How it was used?

Historic Mākāhā at 'Aimakapā Fishpond (KPA Photo No. 1338)

SK: No. I don't know much about that back end. But I've seen something like ponds built up in there. Must have a purpose of that but I don't know what they were doing with that. I didn't ask Pali or anything, what was going on.

KM: 'Ae. Did tūtū Pali live close to this pond area?

SK: Yeah, close to the pond, around here someplace the house was.

KM: Yeah, I think there was a house. Do you remember was it walled in? Was there a stone wall?

SK: Yeah, there's a wall that goes around somewhere back here, and then goes past over it.

KM: Yeah, okay. Was anyone else living out here at that time? Not tūtū Kanakamaika'i or someone would come down?

'Aimakapā Fishpond (note walls of smaller holding pens at mauka side of pond) (KPA Photo No. 1343)

SK: Tūtū Maika'i [as pronounced] used to live here sometime, but he's got a place way out here.

KM: Near the small pond, 'Ai'opio Pond?

SK: Yeah.

KM: I think this one here. [in vicinity of 1961 Site H-4]

SK: Yeah, that's the heiau that one.

KM: Yes, oh yes.

SK: He was up right on the entrance where the cars used to come in.

KM: Yeah sure so that's basically right in here?

SK: Yeah. His home was right on the top that little flat there.

KM: Yes. You knew about this heiau, the big heiau out here?

SK: I've seen the heiau out there. [in vicinity of 1961 Site H-1]

KM: Never heard a name?

SK: No.

MKT: The big wall?

KM: Yeah.

SK: Yeah, that big high one.

KM: Makai of the fishpond, the small ‘Ai‘opio Fishpond. [in vicinity of 1961 Site H-31]

MKT: By the harbor?

KM: Yes.

SK: You know the small pond and up on that little high spot?

CT: Nobody knows the name to that heiau?

KM: Well, tūtū Makapini in an interview in 1962 with my wife’s tūtū, she mentions a name Halekuō, but we can’t tell for sure. Because she said it was not far from their house. If this was their house here, basically this Site H-4 area on the map.

SK: Yeah.

KM: What we don’t know is was she talking mauka. Here’s something that’s identified as a heiau mauka? [in vicinity of 1961 Site H-14]

SK: Yeah, that’s another one up there.

KM: Or was she talking about the makai. For some reason when the kūkū, when your ‘ohana or your greats were living they never recorded the name.

SK: No, we never asked about it, so they didn’t tell us. It’s just sort of where we going. And the rest of them they didn’t tell us anything about it. Right back in here there was a concrete floor, I don’t know why. [pointing to vicinity of 1961 Site H-3]

KM: Yes, so you remember! Right here, in fact that’s a part of it, Site H-3 right there.

SK: Yeah, it’s a big flat area.

KM: Do you know what that was used for?

SK: For salt, I think.

KM: Yes. You remember the old salt works?

MKT: Yeah, right.

SK: Yeah.

KM: Just like when you go out to Ka‘elehuluhulu, out to Ka‘elemakule’s old place?

SK: Right.

KM: Has the mortar, the old cement?

SK: Uh-hmm.

KM: It’s built up, looks like a foundation of a house almost.

SK: They used to put in all this water and let it dry it off and get all that salt.

KM: Not in your time? Was pau already?

SK: Yeah, was all gone already, but they told me a story about this was a flat where they make salt and all that.

KM: Amazing!

SK: Some people were living on that one too [chuckling]. So I don’t know if that is right.

CT: What is that, a cement?

KM: It's mortar, an earlier type.

SK: It's still down here but they got the place locked up you can't get in with a car now.

KM: You would park by…

SK: The end of the harbor.

MKT: Yeah.

KM: Yeah, by the harbor where the tour boats.

SK: You can walk in.

KM: Like one hundred yards in.

MKT: I went in there one time, I didn't know what it was.

SK: You see a big flat concrete.

KM: And it's pā 'ia you know a small little wall all around the outer edges. It's in like compartments too.

Historic Salt Beds at Honokōhau Iki (KPA Photo No. 313)

SK: Yeah.

MKT: Yeah, right.

KM: You can see where they would fill one, make salt like that. Big salt making area.

MKT: Dino used to stay in there.

KM: Dino?

SK: After a while when it wasn't no more.

KM: That was much later?

SK: Later on. They were in there, so I figure I don't know how come they building house on top of that flat [chuckling]. It was flat, so all they do is put their tent or something on that and stay in there.

KM: Hmm. So uncle Pali was the main one living down here in your time?

SK: Yeah, he was an old-timer and Kanakamaikaʻi was too.

KM: I've done some talk story with some of the kūpuna and through the genealogy stuff. We see that Kanakamaikaʻi's tūtū, great-grandfather was a man named Kalua.

SK: I heard the name.

KM: And Kalua had the house where they were living you said next to the school lot. That was his grant land in the 1860s.

MKT: By Honokōhau School, Kanakamaikaʻi.

KM: Yeah. They call that ili, ʻElepaio. The land of ʻElepaio, in there.

SK: Uh-hmm.

KM: That was his old land, but if you look in fact even here this would show it [opens Register Map 1280]. You see this is a map from 1882 to 1888 when it was surveyed. Right here it says Kalua's House. It coincides and here's Kalua's ʻāina right here. See his Grant Land right here? He was living down in the 1800s, Kalua…and that's what we figure.

SK: Down here.

KM: Yeah. Even down to here, so we figure even where tūtū Kanakamaikaʻi, uncle was living?

SK: Yeah.

KM: Must have been the same place pretty much, where his kūkū was living.

SK: Yeah, I think, could be. In that same area.

KM: Yeah, same ʻāina. It's quite interesting you know you see where you folks would have been, your kūkū, this is the old road here but this is Māmalahoa, here's Honokōhau School lot?

SK: Yeah.

KM: You folks weren't far from here so you could just…you said you would walk down in Honokōhau? And cut across?

SK: Yeah. It's not too far away from where Kanakamaikaʻi was living up in there. The junction [looking at the road alignments on the 1880s ,map]?

KM: Yeah, this is the old one though, this is the old junction. Remember Kohanaiki had the church before? Tita remembered hearing about the church.

MKT: Hmm.

SK: So they made a new road?

KM: This is the 1800s that's why, the new road came lower.

SK: Lower and it cut off a ways back this way? This is going to Kohanaiki.

KM: ʻAe.

SK: Okay.

KM: I brought you a nice old map that I thought you'd be interested in. This is from 1882 but it has quite a bit of the lands. [opening map] This is an Emerson Register Map [No. 1449], it covers from the Kaʻūpūlehu boundary to Kaloko here, so it doesn't quite go to Honokōhau. But here, you can see, here's the church, Keoki Maʻo's house, you have Punihaole, uncle Iokepa, the old man Punihaole's house.

SK: Oh, yeah.

MKT: Lowell?

KM: Lowell's papa them.

SK: Yeah.

KM: Here's Kaiakoili.

SK: I heard that name but I never met the people.

KM: They're old kūpuna.

SK: I know Punihaole used to live here.

MKT: He lived to be hundred.

KM: Amazing! Uncle Lowell, almost one hundred years old, yes. Kūkū Kanaka, Uncle Kanaka?

SK: Yeah, they call him Kanaka [chuckling]. Every Sunday he walks all the way up to the church. I tell, how did you walk? Early in the morning he stay sitting down the people didn't come to the church. He rings the bell at the time church supposed to start.

KM: Amazing!

MKT: Sometimes he rings ʻum Tuesday. I tell him, the people not coming today.

SK: [chuckling]

KM: ʻAuwē! Hmm. So this is a nice map because it shows the Grant Lands and here it comes down to... I guess Kapena is your folks ʻohana, is that right?

MKT: That's the Kapānui side.

SK: Kapena.

KM: And here's Hulikoa? This is Kohanaiki ʻāina down here.

SK: Yeah, way down here. This is what [looking at the next land indicated on the map]?

KM: ‘O‘oma.

SK: The top side?

KM: This comes down to the ocean here. Here’s into Kalaoa like the old man Kamaka.

SK: Kamaka.

KM: This is Kama’s house over here. I think that’s by where your sister?

MKT: Henry Kamaka.

KM: Your sister Amy.

SK: Yeah.

KM: Where the old house was before?

MKT: That two story house.

KM: Yeah, the old two story one that’s right, kula house.

SK: That’s the one down below on the Palisade’s side?

KM: Yeah.

SK: It’s not there anymore. Was up there for many years and then gone. The wind blow ‘em down, I guess.

KM: I thought you would enjoy this because nice to see the old ‘āina.

SK: Yes.

KM: I gave tita mā one when we met before the time. Nice to see these old maps and some of the family names.

SK: Yeah.

KM: You folks would regularly go mauka-makai like that?

SK: Right, on weekends and after school. We like to come down even the whole week but it’s only vacation time we can get down here. Go to school, so it has to be on the weekends, we come down. Afternoon, Sunday we go back up the hill again.

KM: Time to go home.

MKT: Go church.

SK: When we go home my father take us to church, we couldn’t stay home we got to go church. My grandfather was the type that was always working man.

MKT: Yeah.

SK: He’s not the type that you can play in front of him, if you can play you can do something [chuckling].

KM: Who’s this, your papa or your grandpa?

SK: My grandfather, my grandma’s husband.

KM: Yeah, tūtū Malaea…Grandpa William Nuʻuanu?

SK: Yeah.

KM: Amazing!

SK: He worked for the ranch and if Sunday you're playing in front of him. You can play for a little while and then my grandma used to say, "don't play in the front of him too long."

KM: [chuckling]

SK: You got to go do something.

KM: Otherwise?

SK: Play little while and disappear from there and he doesn't bother, but on Saturday's you got to do something. You can play little while but he going tell you go chop wood, or you go out and take the basket to pick coffee.

KM: Amazing, yeah?

SK: Sunday he doesn't bother, you can play in front of him but you can't play that long [chuckling].

KM: If you play, you got to go work [chuckles].

SK: We've been chopping wood and the wood is so high. Every week we have to get some cord, they used to call it the cord wood.

KM: Yes.

SK: Used to take the school bus take all the seat off and then put all the wood in there and then my brother drives the bus and brings it home. We unload it back there.

KM: All of your cooking, everything you did was all wood stove?

SK: All wood.

MKT: Wood stove.

SK: An old iron wood stove. Sometimes we try to get my grandmother, maybe we can talk him into buying some kerosene stove.

KM: [chuckles]

SK: But no there's a lot of wood you can use that stove.

KM: Where did you folks, you go more mauka? ʻŌhiʻa or what kind of wood?

MKT: Coffee tree.

SK: No, some people clear the area and they were selling the wood.

KM: Yes.

SK: My grandfather he sells meat on Saturday so he sees all that.

KM: Where the wood was.

SK: I'll come down and get that buy that wood.

KM: Maikaʻi.

SK: He comes home. [chuckling] Sometimes he drives the bus so we have to go with him. I couldn't drive at that time [chuckling].

KM: Did you ever hear… Tita was saying that your older brother Alec had mentioned to her. Did you folks ever hear about moʻo in these ponds here? Like the guardians, the caretaker's of the ponds?

SK: Yeah, that's why I didn't want to go on the canoe in the night. Just in the little pond but I won't go riding in there, but they go out but not me [chuckling]. I stay out here, I said I wait for you up in here. They said there's a big fish out there or something. How long it's been living in there, I don't know. That's when all the fish…it lives on those fish in the ponds, but I never saw it.

KM: Did the waters in this pond ever change colors sometimes?

SK: Yeah, every month, I think.

KM: Every month?

SK: It changed to brownish but it's like coming in from up there somewhere [pointing back].

KM: From the back side?

SK: Yeah and went straight back outside. It's kind of brownish.

KM: Yes, brownish, red hāʻulaʻula kind?

SK: Yeah. My mother told us "that's when the woman get her period."

KM: Maʻi?

SK: Yeah, maʻi.

KM: Maʻi wahine.

SK: That's what it is back in there.

KM: The moʻo, she get maʻi?

SK: Yeah.

KM: Did they tell you not to go into the water at that time?

SK: Yeah.

KM: Kapu, just like you stay out?

SK: Yeah, you not supposed to disturb or anything. Eventually it would go away about two, three days afterwards and it comes clear up again. But we got lot of ocean, I don't need to go in [chuckling].

KM: Yeah, so you no need to go inside the loko [chuckling].

SK: I like but some fish I see in there I want to go, so I just try to put the pole in there but they won't bite they just nibble.

KM: Tita was saying that your grandpa them, or papa would make imu inside the fish house by the mākāhā.

MKT: In the mākāhā.

SK: Yeah, right on the mākāhā. And then just throw the net over and take the rocks all out and catch all the manini.

KM: Amazing, yeah? You get manini, uouoa paha?

SK: Yeah, uouoa and you know the black and yellow?

MKT: Pākuʻikuʻi?

SK: Yeah, pākuʻikuʻi in there too, but the yellow one with the scale on it [thinking] mamo. That one in the rock there so you throw net over by the time you take all the rocks away they all stuck in the net so all you do is just pull ʻem up and build the wall again and leave ʻem there.

KM: Build the imu again?

SK: Yeah. Sometimes there's the eel, the pūhi in there but they just swim right through and go out through the net.

KM: You folks could go inside, you would fish and like you said grandpa them, they would take fish to market too.

SK: Market.

KM: The awa like that?

SK: Mostly on Christmas and New Year's. They order how many pounds they wanted, we get some of the boys up on the hill that lives up there, so they come down spend the night down here. They go out fishing out in the morning the sampan comes in. But one time we broke the canoe right in here.

KM: ʻAuwē!

SK: Whoever was captain, I see the big wave came in but he didn't count how many waves before he could go in again. I was coming in with him he was in the back, I was in the front. I look back I see the wave broke, just pick up the canoe and surf right up in the wave.

KM: Right on to the papa?

SK: I thought he was stopped out there somewhere no he came through, I seen the wall. I tell, well I'm not going to hit that wall so I dove off from the canoe and he dove off too and let the canoe go and hit the wall, broke all in half [chuckling].

KM: ʻAuwē, that's real wāwahi waʻa then.

SK: And that's when my father got mad with us…

MKT: Makes sense.

SK: Cussing and all. "I wasn't the captain he's the captain he's supposed to slow down the boat."

KM: [chuckling]

SK: [laughing] I can't do anything from the front when he's still guiding the boat in.

KM: ʻAuwē! So right on the kuapā, hit the wall?

SK: Yeah, hit the wall and broke in half. You can see the lumber, I jump in the water and look up there I see the boat split up [chuckling]. He was off on this end. He's

cussing all. He said got to get all the animals, load up the pack saddles and take the fish down on the trail we got to go Kailua. Long walk going down Kailua.

KM: So you would go on the old trail? It comes out by what's Firestone now, that area?

MKT: By Firestone.

SK: Yeah, that's the one Firestone.

KM: Ka'iliwai's place was over there?

SK: Ka'iliwai was where…

MKT: Kealoha's place?

SK: Yeah.

MKT: Tūtū Alani.

SK: Just above the Chevron.

KM: Yes.

SK: Where that Firestone, right up in there. Ka'iliwai used to live right across the street. You know by the Hukilau?

KM: 'Ae, the hotel. Yeah that's right George Ka'iliwai.

MKT: Mūmu'u.

SK: They call him Mūmu'u.

KM: 'Ae. [pauses] So you folks did hear the stories though, that the mo'o would guardian or keep this place?

SK: Yeah.

KM: Did you ever see anyone leave a fish or offering, or something behind that you remember?

SK: No. But, I don't know one day we tried to see.. You know we try to see what's going to take that fish with the hook on. We threw that thing out a big awa in there with a hook on it [chuckling]. So I left it out there and we tie 'em to the mākāhā gate. But the whole thing went out it break the mākāhā down and …what that big fish in there, what kind fish inside there.

KM: Wow!

SK: That's why I didn't want to go up in there in the night.

KM: Huki? Took everything, the mākāhā bust?

SK: Took everything. The mākāhā pole it's they tie it with wire but the thing just broke off from the mākāhā. We got to put another one… From that time on I knew there's something big in here, but nobody caught 'em.

KM: Yeah.

SK: I don't know if it's still in there or not, something.

KM: Some they said kūpua, super natural, live a long time?

MKT/SK: Yeah.

KM: People, in your time you don't remember?

SK: Seeing that.

KM: Brother Alec had said maybe maile or hala lei?

MKT: He mentioned something.

KM: Hala, and you didn't…?

SK: So far I didn't hear anything. But they're the ones that was going out and not me. I can see from the shore line when I'm up on the wall I can see the glittering on the net because night time that awa. Just a little light can sparkle the whole thing, in the moon light.

KM: Sparkle?

SK: Yeah. "Oh, they getting the net up now." So you can see 'em all pulling the fish in.

KM: Must have been so beautiful?

SK: Oh, yeah. They get down here come up to the shore take out the fish put 'em in the ice. Just wait for the sampan to come or we have to haul we have to get 'em up in that out of there. Everything was… I don't know.

KM: How you feel now, they want to restore the kuapā like that and make the pond?

SK: That's okay.

MKT: Nice.

KM: Nice.

SK: The water broke 'em all down, that's why all flat down there.

KM: Yeah, you got to take care otherwise the ocean she come she just…

SK: Right. And it was higher before, you see the rocks all in the water.

KM: All spread out.

SK: I have experience out there. I see all the rocks out in there, maybe some went down in there. Some stay in the pond. We try to drive over here but we go upwards to deep we got to come back with the jeep because too deep. The mākāhā, the water comes in, too deep so we came back. Then we climb the wall so we get over the wall on the other side.

KM: You know on the mākāhā? Were there two wooden gates or just one that you remember? In the same channel?

SK: Two.

KM: How about in one channel? In one mākāhā?

SK: Just one single. I think was big posts [gestures size].

KM: Big posts, so like six, five inch diameter kind?

SK: Yeah, about four, five, six inches.

KM: Did they lash them together or did they nail 'em, spike 'em?

SK: After I seen ‘em making wire went tie with wire. Before that maybe they tied with something else, but they found out wire is much stronger [chuckling].

KM: Oh, yeah. When the fish…did they catch fish right at the mākāhā? Sometimes with the one tide coming in, or when they go out? Did the fish congregate by the mākāhā?

SK: I think when the tide comes in, the fish comes down to the mākāhā. I think the fresh water they want.

KM: That’s right.

SK: It comes and swim around with all that fresh water.

MKT: The brackish water.

SK: And if it goes down, they’re around there, but some they just swim away. Some times we try to sneak up and see what kind of fish have there but they see us before. When they swim away we know they see somebody.

KM: Yeah. Back here, you know like when you drove down today, you saw the old Alanui? Did you see the Alanui cut across?

SK: Yeah.

KM: There’s some areas that have stone walls even some almost like circular enclosures?

SK: Yeah, way up here. They were planning some kind of…I don’t know what they were growing in there, big green leaf.

KM: Before was very different?

SK: I used to gather some and bring it for the animals because we didn’t bring enough grass down here for the animals to stay today and tomorrow and then go home again.

KM: So you would go in ‘ohi?

SK: Yeah, we go up and pick up kiawe beans up here.

KM: So you could feed the animals?

SK: Yeah.

KM: These ilina that are down here like in the Kaloko Cemetery area like that [1961 Site K-14].

SK: Yeah.

KM: Do you think that’s…are they the old people that were living here or do you folks have family buried down here too do you think?

SK: I don’t know anything about family that’s buried down here. Probably before…

KM: Po‘e kahiko?

SK: Kahiko yeah.

MKT: I know the Pai family was down there too.

SK: Maybe the Pai family had.

MKT: They was staying by Hulihe‘e Palace, I never seen them out here.

KM: Yeah. I heard was tūtū Kanakamaika‘i, did they hānai one Sarah Kahalewai? That’s the one married…?

MKT: Oh, Willie Pai’s wife.

KM: Willie Pai, Willie.

MKT: Willie, the swimmer.

SK: Yeah. I don’t know that time, was Sarah we know. We know she was adopted by…

KM: She was Kahalewai I understand, there was some sort of connection on her mo‘okū‘auhau to Kanakamaika‘i them.

SK: I don’t see why the old folks didn’t say anything.

KM: Just aloha tūtū.

SK: This so and so, and so and so, but I don’t know who belongs to who.

MKT: Yeah.

KM: When you folks were young time though, was tūtū Pali at Honokōhau?

SK: Honokōhau, yeah.

KM: Kanakamaika‘i them would at least come down like that?

SK: Yeah, he used to live up there but he used to come down. We ask, “Who’s place was that?” “Kanakamaika‘i’s.”

KM: But nobody else really?

SK: No, just their nephew or somebody was staying for a little while down there, but nobody.

KM: After the war time I guess was when more of the Filipino families like that came in?

SK: Yeah.

KM: Someone had a lease on the pond over there too? Was it Foo or Akona?

SK: I think Akona was.

KM: Akona had the lease on the pond over there. He had some Filipino caretakers, Palacat them or Catalino mā.

SK: Right. Yeah, when Pali was there, there was a lot of Filipinos down with him too. We used to walk over some time when we had nothing to do we’d go over and see what’s going on. I used to have some horses that my grandfather gave me, used to run down here. Some mules, horses down here. So sometimes I go over and I like ride the horses back up the hill again so I catch one and bring ‘em back I ride ‘em up.

KM: Holo? Go home?

SK: The horses, it’s not too good up with the grass, they like the beach. Once they get down here they all over the place. Up there they pull down a little bit, although you let them in the pasture but they’re not like the other horses.

KM: I see. Was that on Honokōhau land, Greenwell's land?

SK: Yeah, Greenwell's land.

KM: Did you folks go hunting up along the flats here at all for anything? The kula?

SK: [chuckling] Well, I go hunt for donkey before.

KM: [laughing] What, kaulaʻi?

SK: Yeah.

KM: ʻOno I heard.

SK: I used to go with Kahananui, Joseph Kahananui.

KM: Yes, yes.

SK: He asked me, "boy you like go holoholo down the beach?" I said, "yeah." I thought coming down the beach here but no he's going holoholo up there.

KM: Kula [chuckling]?

SK: Yeah. We leave the car there and we walk in…how far we got to go? And then he turned up. "How come we going up there?" No say anything. I think he seen some donkey up there. So shot some donkey up there, we cannot bring all out only two guys carry the donkey [chuckling]. We carry what we can.

KM: I heard ʻono when they kaulaʻi the kēkake.

MKT: Oh, yeah.

SK: Yeah, I like ʻem but now you cannot catch donkey.

KM: Now cannot, hardly no more.

SK: You pay fine.

KM: You folks would go, is that Kaloko or Honokōhau side?

SK: Up on Kaloko side.

KM: I hear Rally was telling me and Kimo was saying that in the ʻ30s they had one big donkey drive. They drove them all down to the paddock mauka Kaloko below here and then they sold some to the Japanese coffee farmers.

MKT: Yeah, yeah Hōlualoa.

KM: Had goats out here that you remember or hardly no more, pau?

SK: There were few goats out this way [pointing north].

KM: Going towards Kohanaiki side?

SK: Yeah, Kohanaiki and Mahaiʻula and all that. I knew some Filipino guys down there. So I used to go down and see all the goats. They used to take over the house, and then they build another shack for them to live down the beach and leave the other house for the goats upstairs and downstairs.

KM: [chuckling]

SK: I go down there I think what the hell the goats sticking their head out the window. "Hey, padre, how come?" "All the goats, they take over the house now. He eat all

the lumber everything, more better I bring my own down here and let them." [chuckling] And they looking out through the window while we talk.

KM: That's out Kalaoa side or?

SK: No, that's just above the airport, past the airport.

KM: Mahaiʻula, Kaulana?

SK Just before the airport.

MKT: That's where all the goats are.

KM: No more out this side, you folks didn't go goat hunting out Honokōhau?

SK: No, too much people here, the goats moved over there. There was some Filipino who were keeping goats and they fenced the whole area up and they had a few tame goats. In the night they tie… The tame goats will come back to the house but the wild ones would stay out. Each time they go they bring wild ones. So get more goats in here so they go out and lock the gate in the back. The goat couldn't get out by the time they get out there so every time they get more goats. That's why they get lot of goats. How come you get plenty goats? "I think they come in so I lock 'em up."

MKT: Polto, yeah.

KM: [chuckling] Polto with Aunty Annie mā?

MKT: Annie.

SK: Annie Una? Punihaole's family.

KM: Yes, she was Annie Punihaole. She was Lowell's older sister.

SK: I think so. They were down at that area down there.

KM: ʻAe. So you would go kī kēkake like that?

SK: [chuckling] I went, he tell me follow him [chuckling]. I thought we going down the beach but we going back up the hill again.

KM: Do you folks remember tūtū Kupihē at Honokōhau?

SK.MKT: Yeah.

KM: What I was told was that actually uncle Joe Kahananui was Kupihē's son, hānai to Kahananui.

MKT: I don't know.

SK: Oh, they don't tell us anything only they mentioned the name but they don't say if they're family or something.

KM: Had Pali Kaʻawa, Kupihē, Kanakamaikaʻi mā. Those were the primary families at Honokōhau?

SK: Right. That's all I know is Kanakamaikaʻi, Pali and…

MKT: Aunty Makapini.

KM: ʻAe, Makapini she married Kanakamaikaʻi, his second wife.

SK: Uh-hmm. I don't know if that's their grandchildren, or somebody that stayed with them.

MKT: Hānai.

KM: Hānai, they hānai.

SK: Joseph, Anna and Elizabeth.

MKT: Kiaha.

SK: Yeah. That's the only one, we used to go school together down at Honokōhau. Walk to school we walk over there, that's why we, everybody comes up from there we all go up to Honokōhau School.

KM: Nice. Honokōhau School, then closed, you go Kalaoa? Or you go to Konawaena?

SK: No, my father held us up in there, he wanted us to be up there. My grandfather said, as long as you're what about twelve, thirteen years you come down here and stay down here.

KM: Lucky tita you stayed with grandma?

SK: Yeah, she was down there before.

MKT: Born and raised.

SK: At my age my grandfather asked my father if he can bring me down here. I said, no I don't want to go down there, but I know how it is I go down there I got to work. Up there I don't have to work too much [chuckling].

KM: Did grandpa grow kalo too or something?

SK: Yeah.

KM: You folks would go mauka?

SK: Yeah, up in the…

MKT: Ranch.

SK: In the ranch land. Coffee and taro.

MKT: We make our own poi.

KM: You know where Kimo lives now, way mauka? I was told that was the place where they used to have their māla ʻai.

SK: In the back of the old Greenwell house I think. And then Kelly and Peter and their father used to live on the top of the hill the white house.

KM: Yes. There's a place now when you go the Ranch Road, you know where the ranch headquarters a little bit now you go in through the gate?

SK: Yeah.

KM: You go way up on top now, good māla ʻai they said.

SK: That's the one that bend there.

KM: Yeah.

SK: That's the one go to the family house and the other one goes up, I don't know how far? I didn't go there I went around the other end.

KM: It goes up pretty far. You folks, when you would grow kalo was it near the Māmalahoa Highway, or was it further mauka?

MKT: No, further mauka.

SK: Further up.

KM: I hear the old man Frank, had plenty taro. Forty different kinds of taros.

SK: For a white man like that you can hear him speaking Hawaiian all the time. Yelling to his cowboys and everything all in Hawaiian. What the hell you think, he smart, well you live with the Hawaiians so he speak Hawaiian to the Hawaiian cowboys [chuckling]. His voice real loud.

KM: It carries?

SK: Yeah, it carries. You can hear him.

MKT: He'd be out there smoking, if somebody take the banana plants, he said "I planted that banana, you folks like, you ask me."

KM: [chuckling] Interesting, yeah?

SK: I like down the beach here better.

KM: Nanea, come down ocean?

SK: Right. You come down here, I like go swimming or pūlehu some fish, catch some fish. We have to make most of our time we got to go down here and if we have to go back up there, it's only two days…

KM: You know, you folks it's amazing, you, your sister and I look at your brother Haole, you have such handsome features. Beautiful features you guys.

SK: We mostly Hawaiian, but we get little Chinese in us.

MKT: Grandpa is Chinese-Hawaiian.

SK: My grandfather is Chinese-Hawaiian, but my grandmother is Hawaiian.

MKT: His sister is pure Hawaiian.

SK: My mother is Hawaiian too.

MKT: Aunty Anna is pure Hawaiian, Kumala'a?

SK: Kumala'a, yeah I think Hawaiian.

KM: You folks have such nice features, beautiful.

MKT: Mahalo ke akua, nothing without him.

KM: 'Ae, mahalo ke akua.

SK: [chuckling]

KM: How do you feel about this land becoming a park and they'd like to open it, but to take care, and so that people can know the history.

MKT: Maika'i.

KM: Maikaʻi?

SK: Right, yeah maikaʻi.

KM: May as well so we can hoʻomau some of the practice, some of the traditions and stories like that?

SK: Yeah.

KM: It would be very nice to see this pond, you know when they get this kuapā built up like this again.

SK: Keka is back here working, Peter?

KM: Yeah Peter.

MKT: Peter and his workers come down here.

SK: I see, okay.

MKT: He's always making stone walls.

SK: Good, to me he knows. I know he lost his voice for a while.

KM: Yeah, he's okay.

MKT: Yeah, the main thing is he's okay.

KM: Yeah. Oh mahalo!

SK: Hmm. I wish I could come down here, spend the night down here… [chuckling]

MKT: You got to ask your cousin, Frances Kuailani.

KM: Pau, he retired no hoʻi.

MKT: Poor thing.

KM: But has a nice lady here, Kenui, Geraldine Kenui Bell, she's the superintendent down here. I bet if you folks talk story…

MKT/SK: Yeah.

KM: Old ʻohana how you come down. That's a part of your history.

SK: Yeah.

KM: Your family's history because your tūtū…

MKT: She lives here?

KM: She doesn't live here, she's the superintendent she took Kuailani's place when he retired.

MKT: Hmm.

KM: But, your folks, your tūtū…do you remember the name Makuaikai, or Makuaaikai or Mokuaikai?

MKT: Mokuaikai.

KM: I think in your tūtū's time they were pili together.

MKT: Yes.

SK: Yeah. I didn't hear much about, I heard that name but…

KM: How long you folks have been working the fishpond, the family generations back. Then your grandfather who you folks lived with, you know you folks would come down. There's this history that you have, generations of this land here.

MKT: When I was in Honolulu, by Pearl Harbor, plantation when I rented a house over there. This man was next door downstairs and I was upstairs he said what's your name? I said, Keanaaina he tell oh, I used to work for your grandfather down the Greenwell Ranch. I look at him, Waipā, but I don't know his other name. He's from Hilo.

KM: Waipā?

MKT: Waipā.

KM: Yeah, they Puna people too.

MKT: He passed away, his wife used to be Emma.

KM: Yes, yes.

MKT: He quit working for grandpa, Wiliama, and he went to Hawai'i Meat Market in Dillingham's side. That's why he said he was working and I said what a coincidence, he said "oh I know your grandpa long time." Oh, boy!

KM: Amazing! It's so important to talk story, these recollections that you have because it fills in so we have an idea about how you folks aloha and took care of the land. And was that a thing too, fishing did you learn from your kūkū how you fish? Did you take everything you want as much as you want or did you?

SK: No, only what we can eat. We can't waste it, today you go so much and that's it. We bring home for everyone who's up in here and whatever you bring. We can't eat 'em today we eat 'em tomorrow.

MKT: No waste.

KM: No waste yeah. Before, like now you see people just from all over everywhere come?

SK: Yeah.

KM: And they take everything and then you wonder how come no more?

MKT: 'Ānunu.

KM: 'Ānunu.

SK: [chuckling] Now, I go fishing, I used to throw palu and my hook in there, the humuhumu come right up and picks 'em up and they fighting for this one bait and if one, you bring 'em up. But now you throw your bait over there it disappear. I don't know what happened. They go away but they come back slowly they see what's this thing up in here. I don't know if they probably frightened off with something else from before. People are coming down here and…

KM: When you folks were young was it much less people, and did people respect. If they knew this is Keanaaina's fishery?

MKT: You mean now?

KM: No, before days.

MKT: Oh was aloha, that time.

KM: Hmm. Say if Keanaaina was here…then people wouldn't come make maha'oi, or would they ask your grandpa them first?

SK: No, I think they come over, we invite them over.

MKT: Grandpa just give.

SK: Sometimes we stay over night with some other friends. If they don't do what we do, we tell him, and the next time they don't come down here [chuckling].

Group: [laughing]

SK: We making it better for the other guys too.

KM: Nice though. [pauses] Before tita was saying too, this land was much more open. Not all pa'a 'ia with this nahelehele.

MKT: This trees, never have that.

SK: Trees are getting too big, before I can see right across.

KM: You could see right across before?

SK: Yeah, if you come around this end you can see the other end but now you have the trees up in there now.

KM: You see out to Honokōhau? So changed?

MKT: Even inside the pond had like that.

SK: Even that other pond way on the other end there.

KM: Yeah, the smaller section.

SK: Get some trees but they pulled 'um up all already I think. Had some trees growing over the wall, but they were covering the whole thing up there. Whoever is down here has been clearing off.

KM: Yeah, they've been clearing it. 'Cause that growth destroys the pond you know.

SK: Yeah.

KM: Gets all filled with plants pau the water stagnant.

SK: The root and everything gets stuck in there.

KM: Yeah.

MKT: I never seen that kind before. I looked, "Oh my goodness, where did that come from?"

KM: Yeah.

SK: I look out in there now, and it looks like the flat is going little farther out. That brownish black on the bottom of the water. Used to be close back and then go down the deep.

KM: Yeah, so maybe over the years with the big waves wash in.

SK: Pushing, pushing everything.

KM: Pushing out. Did you get into the water in this pond when you go fish? Or you just come from canoe?

SK: Yeah, I get in the water.

KM: You get in the water, you no maneʻo? Some said people get the…

SK: No. Yeah, some said they get itchy.

KM: No bother?

SK: Doesn't bother me.

KM: Maikaʻi.

MKT: I think on the shore side.

SK: Only my grandmother say when you see the water change color.

KM: Reddish, then you don't go?

SK: Don't go in there, go outside some other place. I didn't want to find out, she said "no," it's no. [chuckling]

KM: That's right.

SK: You find out it's going to be too late or something. Get lot of water out there why you going in there [chuckling].

KM: Why you gotta go in there.

SK: I usually go up early in the morning I go up look they call it that… [thinking] where the water goes back get the rocks [pointing to the trap area at the mauka side of the fishpond]?

KM: The kahe, where it goes inside the channel?

SK: Yeah. I go get the net, I put it on this end. I throw the rock up there the fish turn around…

KM: That's right, right into the net.

SK: …all back up but it hit the net, right inside I scoop 'em up and bring home.

KM: The little trap off on the side, back there? The one goes in?

SK: Yeah.

KM: How neat.

SK: There's an opening, that's where they go in and take a rest. [pointing to vicinity of inlet by 1961 Site K-12]

KM: Yeah. They go in you cross the net in front?

SK: Yeah, I just put a scoop net and it fits right across and then I just throw a rock. Pau, they turn around and come back up in here.

KM: Maikaʻi.

SK: If you stand up and they see you, they start running back out again but they come down they come in through the net.

KM: Smart yeah?

MKT: Yeah, akamai.

SK: "Where you get that?" "Oh, up there" [chuckling].

KM: Awa like that, mullet?

SK: I think mostly mullet, the awa won't get in the shallow water.

MKT: The mullet, momona the ōpū.

SK: It's a tasty fish anyway, the mullet.

KM: How you folks make your mullet?

SK: I usually boil it.

MKT: Soup.

SK: I make soup, fry not too good, so we just like to boil 'em.

MKT: Or make raw.

KM: You lomi?

SK: Yeah, make some raw.

MKT: Awa we just make cubes.

KM: Poke, cut?

SK: Awa get lot of fine…

MKT: Bone.

KM: Bone, yeah.

SK: It's something like 'ō'io, but the 'ō'io you can squeeze 'em out but the awa you cannot.

KM: That's right, no can. I understand some people like to kālua too?

SK: Yeah, kālua.

KM: Then you can see the bone.

SK: Yeah, when you take the meat you can see 'em all sticking out and the fine bones. You cannot see when it's fresh, you going to cut right through it anyway.

KM: Maika'i.

SK: I can remember that house up here [just above where we were sitting], and the trail used to come right back of the house around here someplace right back here where the turn off.

KM: The house here, tita was saying two rooms, aunty?

MKT: Upstairs only, two.

SK: Two on the upstairs and the verandah. Downstairs it's open, it's a high building.

KM: Yes, oh so it was two stories?

SK: Two stories.

KM: Two rooms upstairs and then down below?

SK: Downstairs, open.

KM: All the ʻohana just gather downstairs like that?

SK: Downstairs, upstairs or can sleep out here.

KM: Had hale liʻiliʻi somewhere off the side? You folks had?

SK: Yeah. Another cave up in there so we used in there as a small…

MKT: Yeah.

KM: Yeah, hale liʻiliʻi.

SK: Yeah, and the net house, for the fish out here, that's the only net house, where we kept the nets in. One canoe only.

KM: One canoe?

SK: Yeah. So that canoe broke we got to build a new one. [chuckling]

KM: ʻAuwē! Was Hawaiian kind canoe or plywood by that time?

SK: No, was made out of just plain wood.

MKT: Was plywood.

SK: That was wood, an old style of building.

KM: Sort of like the Miloliʻi kind?

SK: It could have the V bottom, or flat bottom. When I seen it hit that wall and split in half, if I was up in there I would have got hurt.

KM: So what, grandpa was all?

SK: Yeah, he mad he get all kind of emotion out there, but I know already he was mad so I just fool around in the water. Don't blame me now, you gotta blame somebody.

KM: He's the captain, not me…[chuckling]

SK: He say slow down, let the wave past alright and then we stay in the back but… That was a lot of fun coming down here.

KM: Good memories.

SK: I hope I can remember most of the stuff down here.

MKT: Bumby going remember.

SK: Do you remember the name down here?

KM: No.

SK: This is something else… [thinking] Awanuka!

KM: Awanuka, oh yes! That's it!

SK: Awanuka and Kalaemamo is down there [pointing towards Kohanaiki].

KM: Kalaemamo is over?

SK: Yeah, that point that's come in, turning and where the water breaking.

KM: Okay. That's on the Kohanaiki side?

SK: Yeah.

KM: This little poli over here? That's Awanuka?

SK: Yeah, Awanuka right down here.

KM: Oh, wonderful. See, that name I've seen on the old survey map 1880s, Awanuka.

SK: Sometime we go fishing, my mother ask where you going? We going down Awanuka, so they know where we going over here or over there.

KM: Kalaemamo over that side [Kohanaiki]?

SK: Kalaemamo is that point down there. That's where we catch our mamo, down there get most of the mamo down there.

KM: ʻAe, maikaʻi. And at Awanuka?

SK: Humuhumu we get ʻem over here.

KM: That name you just mentioned too, Awanuka? You'll be interested you'll see…

SK: I was thinking…the name and the mamo and I just remembered…but you never know the name so. I knew was …nuka something.

MKT: You take time, think, it comes back.

SK: Yeah, I new that mamo was someplace down there.

KM: Well, you got it Awanuka, I've seen the name too on those old writing.

MKT: ʻAe.

KM: Your folks name Keanaaina is that how you pronounce it Keanaaina?

SK: Ke-ana-ʻāina [as pronounced]…

MKT: Some, they say "Keana-ina."

SK: No.

KM: It's Keanaʻāina.

SK: It's not a stop, it's a slur right across, Keanaʻāina.

KM: Keanaʻāina.

MKT: Try translate that.

KM: I could give it, but you see because I don't know the origin. But if you take it ana is to measure or to survey?

SK: Yeah.

KM: Ke-ana-ʻāina, maybe it's the one who surveys or lays out the land paha.

SK: Yeah, that's what I understand, that it translates into surveyor. Ke-ana is like a surveyor, ʻāina is land.

KM: Maybe that's how but I've never heard the story from your kūkū so I don't know.

MKT: That's how we all think.

SK: Yeah, we asked around to the old folks what this means. That's what it means Keana is the surveyor and ʻāina is the land.

KM: Your niece Ruby, I did some work south of here, by aunty Luciana's place, all that ʻāina there.

SK: Makuakāne.

KM: Makuakāne mā.

SK: That's what they call "Kaloko Blonde" from him they came out "Kaloko Blonde."

KM: Was Moses Makuakāne?

SK: Yeah, they were having a party, drinking and all, and then he made up the song "Kaloko Blonde." I still remember the song.

KM: Try sing?

SK: [chuckling] No, but the melody I don't know. He sing about the pond, "Kaloko Blond," but you don't know what kind of fish in there.

KM: [singing] "We are the boys of Kaloko…" I've heard it once before.

SK: That's his drinking song anyway [chuckling].

KM: You think when they talk Kaloko Blond, they talking about the moʻo?

SK: Well, I think that's the only one, give ʻem a good name. It's a blond in there instead of something else.

KM: ʻEhu, ʻehu.

SK: Yeah [chuckling]. When he sings that song, most people get lost already. "You never seen that." He said "No she's in there, the blond stay in there."

KM: Had big pūhi in here you heard?

SK: The pūhi, I don't know I seen big pūhi whether I see ʻem on the outside. I never seen the pūhi, but when the fish took that line, it took the mākāhā pole and all.

KM: Amazing!

SK: And the rope didn't break the whole thing went.

KM: Went?

MKT: I wonder if that's pūhi brother caught?

SK: He caught the pūhi out here and he didn't want pūhi so he chopped ʻem all up. His skin came all the kind… My grandmother told him that's your ʻaumakua or something.

MKT: Yeah, on mama's side.

SK: He didn't know anything about it, and he didn't like pūhi. He look at the pūhi, it look at him… [chuckling] The next time he see it he didn't bother nothing.

KM: He never bothered the pūhi?

SK: Yeah.

KM: Some of your ʻohana get the name Puhi, eh? In your ʻohana?

SK/MKT: Yeah.

KM: And how about honu, plenty honu out here too?

SK: Yeah.

KM: Do you remember, when you go out of Honokōhau pass the heiau, Honokōhau Iki and heiau out on the point?

SK: Yeah.

KM: The next place has a place called Alula?

SK: Alula, is the one farther out, just a little bay.

KM: Did you hear that name Alula?

SK: Yeah.

KM: Or did you hear Alulā or?

SK: Alula, just named Alula. That's a little sand beach and now they using it somebody go down there take a sun bath, swimming. You go out to the end of the harbor, go up on the flat if you look over you see little sand spots in the kiawe tree there that's Alula right there.

MKT: Alulā, I think.

KM: Oh.

SK: We used to go down here, and hear all kind of names so we remember that.

KM: How nice you remembering though like Awanuka that's an old name.

SK: I know.

KM: I bet no one probably remembers that name now. You're the only guy who mentioned that.

SK: Could have been the name I told you was down there.

KM: Kalaemamo is up north?

SK: Down there, that's where we used to catch all that mamo fish.

KM: Mamo fish, beautiful.

SK: I was thinking how about this mamo I gotta catch all the mamo there but that's the humuhumu down there.

KM: ʻAe.

SK: That's Awanuka.

KM: Maikaʻi, Awanuka. I have a neat little story about that Awanuka that Emerson recorded in 1882 when he was doing the survey's out here from the kama'āina. That's why I'll make sure that you get the report about this.

MKT: Now you get ʻem all in order.

KM: ʻAe. [pauses] You know on the kula lands of Honokōhau, in line with where the Costco is now?

SK: Yeah.

KM: Next door to there, Greenwell them want to do…where the quarry is?

SK: Yeah, the quarry. I think that's the cement.

KM: Glover?

SK: Yeah, Glover the green truck. The next one, it's another one?

KM: They want to do like a…and that's what I had talked to tita about before to, they wanted to do another sort of industrial complex but not like Kaloko it'll be different. They're going…it'll look nicer on the land. Did you ever hear you know even when you went out with Uncle Joe Kahananui to get kēkake like that?

SK: Uh-hmm.

KM: Get some caves up along there? Have you heard of any places on that land before?

SK: Right where Greenwell?

KM: Yeah, Honokōhau like that?

SK: No. I used to walk in from there, we didn't see much we just going where we going. I just following him so he didn't say about this or that. The only thing when we haul 'em out we can't take 'em all we can just take what we can take. We didn't have jeep in those days.

KM: Yeah. Where did your salt come from? You kū'ai it store or?

SK: Yeah, we bought some in the store. I heard they make salt down here, so I figure I'd go down along the beach here, some times I find a little puddle back.

KM: Poho, kāheka?

SK: Yeah, it's a small one, and you see all the white, nice salt.

KM: Nice.

SK: Probably that's how they get all salt. So I want salt, I go down the beach and they give you a small little bucket with salt.

KM: Oh but kaula'i that kēkake… Hoo!

SK: I can see that I only eat that that week instead of eating anything else [chuckling].

MKT: 'Ono!

KM: 'Ono!

MKT: Remember Kaniela one day went pass the house. I was eating my lunch and everybody went someplace. I call, "Hui, Kaniela come, come eat with me." "What this?" "Pork." He sat down ate poi and what, when he pau eat, I told him "you know what you ate?"

SK: [chuckling]

MKT: "You better tell me." "Kēkake." "Oh but 'ono." Boy I tell you, he made me mad.

SK: When you dry that donkey, if you eat 'em fresh it's not so good. I think it's the oil and whatever salt and dry 'em out. But now, you cannot catch 'em, unless

someone hits one on the road. I don't want to take that one. But I going take that one home, take care of that.

MKT: In 1990, the ranch boys, Kamaki, Thomas Lindsey. One day I went down their house up the ranch house. I see everybody busy cutting meat. I told them, what they doing? And then Tommy came with the tail…

KM: [chuckling]

MKT: Oh, no. The ranch guys, donkey tail. Everybody cut Haleamau too all over there cutting. Oh, whatever. Maybe them the one's kill all the donkey's.

KM: [chuckling] The Kona nightingale the kēkake all over. Maika'i.

SK: You put in some kind of ingredient and taste better yet. Now a days when you look at the sign you got to get out of there.

MKT: They fine you.

Group: [chuckling]

KM: Oh, mahalo. So nice.

MKT: Mahalo iā 'oe.

SK: Mahalo! [end of interview]

Peter Keka
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly (& Stan Bond)
September 11, 2000
(Interview No. 1)

Peter Keka was born in 1940 at Waikiʻi, Kohala, when his father was working for the ranch. Both sides of his family have multi-generational ties to lands of the Honokōhau-Kalaoa section of Kekaha, North Kona, and have had a working relationship with the fishponds of Kaloko and Honokōhau for at least three generations.

Peter Keka on the shore at Kaloko (KPA Photo No. 1309)

As a part of the present oral history interview program—conducted at the request of Kaloko-Honokōhau National Historical Park, with funding from the Hawaiʻi Natural History Association—Mr. Keka participated in three interviews, including site visits to various locations within the historical park. Mr. Keka's interview conveys personal experiences in traveling the land, fishing, resource stewardship practices, and working the Kaloko and Honokōhau fishponds, dating back to the 1940s. Because of his life-long relationship with the lands and fishponds, and his personal knowledge of Hawaiian stone work, Mr. Keka has been employed in the restoration and reconstruction of the Kaloko Fishpond.

In the present and subsequent interviews Mr. Keka describes customs and practices associated with fishpond management, care, and maintenance as he learned from his kūpuna and mākua (elders), and he also describes the techniques he employs in restoring the "pā loko" (fishpond walls). One of the interesting recollections shared by Mr. Keka during the interview was that while his grandfather was teaching him about fishpond care, his grandfather told him, "You see me doing it now, you will one day come back and do the same thing we're doing now." At the time, Mr. Keka recalled that he did not believe his grandfather, but now, he observes that working on the fishponds is something that he dreams about all the time.

During the three interviews, several historic maps (dating from the 1880s to 1960s) were referenced. When appropriate, selected locations described or visited were marked on the maps, and are in-turn identified on *Figure 1*, an annotated interview map.

As a part of the present interview program, Mr. Keka participated in three interviews. He gave his personal, verbal release of the interviews to Maly on November 1st, 2002.

(begin interview transcript):

KM: It's just about 9:00 a.m., September 11th, 2000, and I'm here down on the shore of Kaloko with Mr. Peter Keka. We're going to be talking story about some of your early recollections of this land. How you came to know the land, and the work that you're doing here with the National Park Service. Restoring of the old sites like the loko iʻa, the alaloa…I see the alahele, Māmalahoa. You folks have done beautiful work on that and the cleaning up.

PK: Yeah the maintaining takes much of the time you know? It's good too, to replace and refurbish, but you must up keep, it's daily, just like children.

KM: Yes, it was a way of life?

PK: Yeah.

KM: You have to take care, I'm sure that's even what made a fishpond work. Not one person, but a community.

PK: No, a community yeah.

KM: Caring for.

KM: Mahalo, uncle, could you please share with me your full name and date of birth?

PK: My name is Peter Keka. I was born on October 9th, 1940, on Parker Ranch, Waikiʻi.

KM: Oh! Who was your papa?

PK: Joseph Keka.

KM: You know I was just mauka this past weekend with Uncle Charlie Mitchell mā up at Nāpuʻu.

PK: Yeah, he's well known there. They used to work together with my dad.

KM: That's what they said was with your papa, Joseph, maikaʻi. Where was papa born? Do you remember hearing?

PK: He actually comes from Hoʻokena.

KM: ʻAe, South Kona.

PK: South Kona. I had grandparents that were working on the ranch down there.

KM: ʻAe, for Greenwell mā or?

PK: Yeah.

KM: For Greenwell. Your grandparent's, was that like Willie?

PK: Yeah, Willie.

KM: Okay.

PK: And Peter.

KM: ʻAe, Peter. Are you a namesake?

PK: Yeah.

KM: This is a grand-uncle like?

PK: My…great. And then we had, actually Willie was a minister. We had one down at… [thinking]

KM: Makalawena?

PK: Yeah, that old church.

KM: Makalawena or Kīholo?

PK: Makalawena yeah, and all the way down too.

KM: Oh. Part of the Kekaha churches?

PK: Yeah, Kekaha.

KM: Oh, so that was Grandpa Willie?

PK: Well, uncle Willie that's what they called him.

KM: Yes.

PK: So they had this, I don't know if you know this man, Alika? He just died but he wrote a book.

KM: Cooper?

PK: No, not Alika Cooper no, that's different.

KM: Not kamaʻāina. No, I didn't know.

PK: I have the book at home, "Alex, The Hawaiian." He wrote the book about that. He was raised by my grandpa. My grandpa was [pauses]…

KM: He was kamaʻāina, he traveled the land?

PK: From Makalawena.

KM: ʻAe, all Honokōhau?

PK: Yeah. He was like a minister.

KM: Yes, that's how it was they traveled to the various churches, yeah?

PK: Yeah, they go.

KM: Did he go mauka, up to the old Kohanaiki Church also?

PK: Kalaoa.

KM: Kalaoa?

PK: Kula. Yeah, Kohanaiki.

KM: Kalaoa Church, was it the Mauna Ziona Church?

PK: Yeah.

KM: He was there also?

PK: Yeah, Norman knows.

KM: Grandpa, about what year did Grandpa Willie pass away you think?

PK: About in the ʻ30s.

KM: I understand that Mauna Ziona was built after Makalawena closed. The lumber from there went up.

PK: Yeah, went up.

KM: Just like the old Kohanaiki Church mauka. Where were you born?

PK: Waikiʻi.

KM: You were born at Waikiʻi, that's right. You folks moved?

PK: Yeah, we moved to Kalaoa. Actually we moved to Kailua right across the Huliheʻe Palace.

KM: ʻAe.

PK: You know where the Mokuʻaikaua is?

KM: That's right.

PK: They have a middle road just pass the church.

KM: Yes, that's right, the little road goes...

PK: Yeah, I live right on the right hand side. That was my house when I was up to about three years old. Then we moved back to Kalaoa because my dad went and worked at Huʻehuʻe Ranch.

KM: Oh.

PK: With all Haleamau, Ako them.

KM: Lindsey mā?

PK: Lindsey, yeah.

KM: Old man Thomas, Kamaki?

PK: Yeah, Kamaki.

KM: I guess Uncle Kino Kahananui must have been young boy then, young man…that time?

PK: Yeah, he was in his twenties, young.

KM: Who is your mama? Do you live now in Kalaoa or actually in Kohanaiki?

PK: No, we live in Kailua.

KM: You live in Kailua, still? Not the old house side?

PK: No.

KM: Because all built up now.

PK: I live about a quarter mile away.

KM: Where does mama live?

PK: She lives at Seaview.

KM: Oh, okay.

PK: She's got her own home.

KM: Were you folks…maybe I misunderstood. Who is mama? Where was she born and who is her family?

PK: My mom actually came from Kalaupapa.

KM: ʻAe, she was hānau Kalaupapa because the mama mā were maʻi?

PK: Yeah. She was brought out by the grandmother.

KM: Yes. What is mama's name?

PK: Lilly.

KM: Lilly Keka?

PK: Kauʻiō.

KM: Kauʻiō, oh.

PK: Keka.

KM: Kauʻiō?

PK: Yeah, Maui that. In Maui they have lot of Kauʻiō ʻohana, and Lānaʻi.

KM: ʻAe. That's where I grew up and one of my classmates, who were twins, Peaches and Fatso are your cousins. Young generation cousin…

PK: Yeah.

KM: They were classmates with me.

PK: They were in Lānaʻi.

KM: Amazing! Of course the Kekas, your kūkū mā all worked with Greenwell?

PK: Yeah.

KM: I see their names Willie, Johnny, Joseph…

PK: Yeah, that's the one…Joe.

KM: Peter and Joe, all in the Greenwell. The old man Henry and then even under Frank Greenwell them in their journals like that.

PK: Yeah, you know in the generations yeah.

KM: How did you become familiar with this land here at Kaloko and neighboring Honokōhau?

PK: When I was a boy from about five years old to about fifteen, we used to walk the beach. It didn't look like this before.

KM: It's changed? What did it look like when you walked the land before?

PK: Beautiful.

KM: Was beautiful.

PK: No rubbish, no… [pauses]

KM: The people that were here took care too, yeah?

PK: Yeah. We were like you know [thinking] janitors.

KM: Yeah, everyone then would, if you see something?

PK: Yeah, everyone would do their…

KM: You take care, wasn't someone else's job?

PK: No, was everybody's responsibility.

KM: Yeah.

PK: Then up to the '60s [pauses].

KM: Loli?

PK: Yeah, lilo kēia, pau! Nobody, they didn't care already.

KM: At any time in your childhood, did you live mauka at Kohanaiki at all?

PK: [nods head, yes]

KM: You did?

PK: Yeah, we had one old house, my grandma had a cotton field out there.

KM: Oh, yeah. That was in the homestead by the old Kohanaiki Church side?

PK: No, it's below, kula, makai.

KM: Kula land?

PK: Yeah.

KM: Okay.

PK: With the Kamakas…I don't if you know who Kamaka was.

KM: Tūtū Palakiko mā?

PK: Yeah.

KM: Were you fairly close to, although Palakiko's was kula Kalaoa?

PK: Yeah.

KM: You folks were?

PK: We were all mid-Kalaoa.

KM: Mid-Kalaoa.

PK: In the middle area.

KM: 'Ae.

PK: Just between.

KM: Did you folks, when you would travel to this land out here, did you come from mauka?

PK: Yeah, everybody would use the same road. It's just like everybody went maintain the road.

KM: 'Ae. This is a portion of Register Map 1280. It was surveyed in late 1880s and finished in 1892. Here's Kohanaiki ma'ane'i.

PK: Yeah.

KM: The church, the old Kohanaiki Church…but that church was pau by your time?

PK: Yeah, never had.

KM: This shows the old trail that comes down, straight down actually out of Kohanaiki?

PK: Yeah, but you had the other trail. It would go here. [pointing out location on map]

KM: One came closer to the boundary between…?

PK: Yeah.

KM: Come out between?

PK: Kohanaiki.

KM: Kohanaiki?

PK: Yeah, right out there.

KM: Right, that's Wāwahi…?

PK: Kawāwahi Point.

KM: Wāwahi Point? [Wāwahiwa'a]

PK: Yeah, Wāwahi.

KM: Okay, so the trail actually came…?

PK: Actually came here and then went on the beach to 'O'oma.

KM: 'Ae, pololei in fact this is a portion of the trail, it cut across.

PK: Yeah. Pūhili point…well 'O'oma is just about here.

KM: 'Ae, pololei you right, that's right that's 'O'oma.

PK: Yeah. Pāhoehoe is down there too, why they call it Pāhoehoe because that's where they had all the stone houses.

KM: Hmm.

PK: Well, we used to build stone houses but; you know that's where most of the stone houses were? It's all gone now.

KM: All gone?

PK: Whoever took it, I don't know.

KM: You think this trail, did it follow out of Kohanaiki into Kaloko and then cut down? Or do you think it went straight down?

PK: Came on the same road but…there was a wall.

KM: A boundary wall between Kohanaiki-Kaloko?

PK: Yeah. It would divide Kaloko-Kohanaiki.

KM: 'Ae. You can still see some of that wall from the highway.

PK: Yeah, when you go down, you can see the wall. Not the one over, they had one more you know right above here.

KM: Did the trail follow the wall basically?

PK: Yeah, it came down with the trail.

KM: You came out to basically…?

PK: Yeah, here [pointing to area just behind where we were sitting – in the vicinity of the present day park picnic area] and then they had couple graves out there.

KM: Near the boundary?

PK: Yeah, Kohanaiki.

KM: ʻAe, right on the Kohanaiki?

PK: Yeah. Actually you look at it, Kohanaiki goes directly…and then Kaloko would.

KM: ʻAe, pololei you're right, uncle. Right near the boundary here, between Kaloko-Kohanaiki, has a heiau I think on the point. Is that right?

PK: Yeah, I think it's just beyond that kiawe tree.

KM: Okay, I see the kiawe.

PK: Well, you have some on the sand, it's covered and you have some in the back.

KM: So you folks would walk feet come down, or ride horse or something, kēkake?

PK: Walk feet, kēkake any way.

KM: When feet, gotta go feet [chuckling].

PK: Yeah when the donkeys, we had too much to carry you know you had to walk.

KM: They hāpai? About how long was your journey when you walk down?

PK: It would take maybe about forty-five minutes.

KM: For real?

PK: That would be you know if you come straight down here. But if you would stop and pick fruits or vegetables or whatever, longer.

KM: What kinds of things would you gather while you were coming makai?

PK: Yams.

KM: People still had kanu ʻuala before, uhi before?

PK: Yeah, we still had.

KM: In stone mounds and things along the kula?

PK: Yeah, we still had, you know. Whenever we get chance we planted it.

KM: ʻAe, you take, put a little back?

PK: Yeah.

KM: Naʻauao the kūpuna?

PK: Yeah. Then we would gather some peaches, mangoes, whatever.

KM: Some kula a little more mauka come makai.

PK: Yeah.

KM: Were there resting places that you folks would kind of…?

PK: Well, not really.

KM: Pretty short, the forty-five minutes that you just come straight down?

PK: Yeah, if you come straight here. If you would go off road and then visit some neighbors, then it would take little longer.

KM: ‘Ae.

PK: They would give you something, and then you go back, you [gestures giving something].

KM: You hā‘awi?

PK: Hā‘awi.

KM: When you came makai, was it primarily you going holoholo, lawai‘a?

PK: Yeah. They would know, everybody would know because you know you had already planned. You be the only one going.

KM: Even that, so there wasn’t competition between the fisherman going?

PK: No, no.

KM: Two guys go the same ko‘a like, no?

PK: No.

KM: Today’s Keka’s day, he going down.

PK: Yeah, he going down so they make ready. Then when you come by he would stop and pick up what they had.

KM: Hmm, maika‘i.

PK: And then when you go back you drop off whatever you would give to them in exchange.

KM: That’s kuapo, how they exchange back and forth like that. You folks fished in Kaloko, Kohanaiki, you go ‘O‘oma?

PK: All that [gestures farther over].

KM: Even Keāhole?

PK: Keāhole.

KM: All kā mākoi and stuff all along the shore?

PK: Uh-hmm.

KM: Amazing! No one go out canoe in your time, or still had?

PK: [shakes head, no]

KM: No. Uncle if there's a time when you get tired of talking…and I'm sorry, please let me know okay? If I ask you anything that's inappropriate you let me know…give the eye okay?

PK: [chuckling]

KM: But it's so important to record these stories, because you were traveling with your kūkū with your papa mā. Plenty gets made up today.

PK: Yeah. At that time, the canoe fishermen would come from Kailua. They would come over.

KM: Here's Kailua, here's Lanihau, Makaʻeo yeah maʻaneʻi? Here's Pāwai or Pāwaʻi?

PK: Pāwai, yeah. They would come from Pāwai.

KM: ʻAe.

PK: They would come from Honokōhau, or from Kailua you know.

KM: ʻAe, so they would come with canoe from that that side, come out?

PK: Yeah, with the canoe. Canoe from here, hardly.

KM: Yeah, hard this is all pāpali?

PK: Yeah. Even over here they would come with the canoe and… [gestures, into the pond]

KM: Into the loko?

PK: Yeah. The canoe would come up on the ramp.

KM: So had like a paena waʻa, landing place?

PK: Yeah.

KM: Where they could haul the canoe?

PK: Yeah. It was made out of hau.

KM: Hau, lona, they make the rollers for…?

PK: Rollers, yeah. So easy, if one would come, and nobody around they would roll the canoe on there.

KM: Yeah, can take ʻem right up. And then they go inside the loko iʻa?

PK: Yeah.

KM: Amazing! What I'm going to do is, I'm going to pull out a more detailed map for makai, because we'll talk story a little bit. This is out of that 1960s archaeological survey that Emory and Soehren them did. But you'll recognize the map I think. Here's Kaloko, the ponds, in fact we're sitting right basically here at this point now. Not far from where the wall that you're restoring, right there?

PK: Yeah.

KM: When you mentioned Honokōhau, if we maybe start and go this way. In your youth, was someone still living down makai there? [pointing to the vicinity of Maliu Point, Honokōhau Iki]

PK: Yeah, they had [thinking]…

KM: Here's the boundary, there's the heiau here, this is the fishpond?

PK: We had one family here, actually, the family was a Filipino caretaker. His first name was Pedro but I don't…

KM: Yes Pedro, I've heard Pedro's name. [thinking]

PK: Pai.

KM: Yeah, Pai…

PK: No not that Pedro, the one's before that.

KM: Before him. Was he living near the heiau area?

PK: Yeah, just about, right makai of the heiau.

KM: This is 'Ai'opio Fishpond, is that right?

PK: Yeah.

KM: He was living somewhere makai of the heiau?

PK: Just about there, yeah.

KM: I'm just marking.

PK: Yeah.

KM: This was Pedro?

PK: Pedro, I forgot his last name.

KM: Maybe by and by when I send you the transcript, you might think of it. Okay, so Pedro was living makai of the heiau?

PK: Yeah, and then… [thinking] I cannot think of his name.

KM: Not the old man Kanakamaika'i? Was he gone already?

PK: No, Kanakamaika'i was mauka.

KM: Mauka, okay.

PK: But he had his piggery [tapping the map, makai].

KM: Tūtū?

PK: Yeah.

KM: So if this is the mauka side of the fishpond here, where about would you place his piggery, up in…?

PK: Well it would mostly be all in this area.

KM: On the boundary side, Kealakehe?

PK: Yeah, up to the highway.

KM: Is this the piggery?

SB: Yeah.

PK: Yeah, Kanakamaikaʻi yeah.

KM: You think near the boundary area? The salt pans is this the salt pans here?

SB: Yeah, number three.

PK: Yeah.

KM: Was it below the salt pans area or above if you recall?

PK: Oh, he had ʻem all over.

KM: Little pā, was pā pōhaku or…?

PK: Aʻole.

KM: He make fence, closing?

PK: [thinking] Not really.

KM: No need nothing, so he just call they come.

PK: Yeah, with the can.

KM: When they're ʻono for food, they come down?

PK: Yeah, he would bang on the can and they would come back down.

KM: He really had pig out all over this place yeah? [It was an open range]

PK: All over, even in the back here.

KM: Ah, Kaloko too. Did I hear he marked the ears of the pigs so he knew?

PK: [smiling, nodding his head, yes]

KM: He knick ʻem or what like that?

PK: Yeah, they would cut one or cut two.

KM: ʻAe. Kanakamaikaʻi by the time you were born had already moved mauka full time?

PK: Yeah, he wasn't living down here. [Kanakamaikaʻi's move to the uplands was a result of the outbreak of World War II] Only the piggery was still…but somebody was down here taking care of it.

KM: Okay. Was anyone else living makai, was the old man Pali Kaʻawa or anyone down here that you remember?

PK: They had the old man Felix.

KM: Felix?

PK: Yeah. Felix actually, was living in the pond.

KM: On Aimakapā?

PK: Yeah, just above here.

KM: Okay.

PK: That's where they had that two-story house, do you remember that house?

KM: Near the pond? Very near?

PK: Yeah, my grandfather built that.

KM: Felix?

PK: Yeah.

KM: Was he Filipino too?

PK: Yeah, yeah.

KM: Right next to the pond area?

PK: Yeah, he was right here on the pond, still has the slab that's where.

SB: Yes.

PK: That's where my grandpa built that.

KM: Your grandpa built that house?

PK: Yeah, he had the lease to build the pond.

KM: That's Willie Keka?

PK: No, Henry Akona.

KM: Oh, Henry Akona, so mama's?

PK: Mama is his sister.

KM: Oh, I see. Like grand-uncle kind? Henry Akona was leasing the pond and Felix was working?

PK: Back in the '30s and '40s.

KM: Yeah, that's right. Felix was working for Henry?

PK: Yeah, Felix was the caretaker down here. Then he eventually moved into this pond.

KM: Mauka side of 'Ai'opio?

PK: Yeah, right about there.

KM: Okay, about here? [marking map]

PK: Yeah, just about there, you would see the platform where they got that concrete.

KM: Okay.

PK: On the little island there.

KM: Okay, so I'm just marking Felix 1 first house and then number 2. Did Akona lease this pond also, or did Felix just went, move over here.

PK: He didn't back then, no.

KM: Because after your grandpa or grandma?

PK: Yeah, the lease expired, yeah.

KM: Then Francis Foo came in.

PK: Francis Foo, no, he was in Kaloko.

KM: He went Kaloko only?

PK: Yeah, not here [Honokōhau].

KM: This pond, in your recollection, who owned this pond? What family?

PK: [shakes head, doesn't know]

KM: You don't know you don't remember?

PK: Family, they never really mentioned. It was just like everybody's pond.

KM: Oh yeah, so anyone could go inside?

PK: Anybody could go, as long as they would tell each other, "Oh today, I'm going here and…"

KM: In the old records we see that Greenwell purchased the land.

PK: Oh [chuckling], sounds like…

KM: Grand-uncle Henry Akona had…?

PK: Had a lease on the pond.

KM: Had a lease with somebody. So when you were young, these guys were still out here then? This pond was…?

PK: They were young then too.

KM: 'Ae. This pond 'Aimakapā was a working pond?

PK: Yeah, the pond was still operating.

KM: Was there a mākāhā along the makai wall?

PK: Not really. The wall I remember mostly was the one that came from here.

KM: Mākāhā?

PK: Not the mākāhā, but like one… [gestures]

KM: Channel?

PK: Yeah.

KM: Had water?

PK: Yeah, well you know where we had that walls? Where we made that wall they had one channel running in the back.

KM: 'Aimakapā, and it comes out?

PK: Yeah, they had pond in here [pointing to the area between 'Aimakapā and the Kaloko boundary; the area has been filled with silt and grass growth over the years].

KM: Yes, you can see all the ponds here. There was like a flow away or something, water could circulate?

PK: Yeah, coming from this end [north] of the pond.

KM: Okay.

PK: Actually these ponds out here they were still…

SB: Active, water in them.

PK: Still had water and fish you know. They never had grass or anything like that.

KM: Yes, yes oh.

SB: It's filling up fast, I know that the pond is filling up fast right now. There's no way for any of the silt to escape so then as the grass…

PK: Well, when my uncle left, everything went… Just like Kaloko everything went. Nobody around.

KM: No one took care. By the '40s really, there were just a couple of people working the fishpond and no one regularly?

PK: Not really, you know regularly.

KM: What were the fish… Well, first, was there a mākāhā on 'Ai'opio? That you recall? Or did the water kind of come over high tide time?

PK: No, there's a gate.

KM: There is a gate?

PK: There's a gate there [pointing to location on map]. That's the only one.

KM: You think it's on this wall?

PK: Whatever in the back there, wasn't there you know, they never had.

KM: How about these smaller, are these little fish traps or these recent?

PK: That kind old, they would keep.

KM: Ki'o pua? Hold the pua like that?

PK: Pua, yeah the baby one's yeah.

KM: So this is older, you think?

PK: Yeah.

KM: The little ki'o pua, the holding fishpond.

PK: Holding the kind for the little one's.

KM: You think the mākāhā was on this ocean, facing the ocean side wall?

PK: Yeah, but from the ocean wall.

KM: About there?

PK: Yeah…the opening.

KM: 'Ae, so, it's a gate?

PK: Yeah, they had a gate over there. I remember before we used to dive and you know the rock from the bottom?

KM: Yes.

PK: We used to always see that.

KM: So it was set up?

PK: Yeah. They had the flow, some kind of…I don't know why they did that but just so the thing would come flat. They would put the gate down and it would close.

KM: They were still working a gate when you were a child?

PK: No. They had the gate, but not working.

KM: Not working yet, oh.

PK: Kind of deteriorated already. The only one was working was this one.

KM: Here at Kaloko?

PK: Yeah, the one right here.

KM: That's the gate kind of on this side.

PK: Wooden gate.

KM: Wooden gate?

PK: Yeah.

KM: Was it wooden posts like ʻōhiʻa or something or was it?

PK: They just used kiawe.

KM: Kiawe by that time. They were still making the old kind posts?

PK: Yeah, they still had the gate you know. We were putting the gate yet. Eventually all of the pieces, everything started… Nobody cared about ʻem already because…

KM: Was Keanaaina staying down this side at all when you were?

PK: All mostly that side, on the opposite side of the pond.

KM: On the opposite side of the pond.

PK: Yeah.

KM: So over on this side here [pointing to location on map]? There used to be a house, what was it sort of?

PK: By the kiawe bush?

KM: The heliotrope on the ocean, the kiawe in the middle?

PK: And beyond that, yeah from there and beyond.

KM: Up on the papa, pāhoehoe shelf?

PK: Yeah. We got the fence line, right above there they had.

KM: So Keanaaina stayed out there?

PK: Yeah, that side.

KM: That was the old man William or?

PK: Willie and [thinking] Hanalei.

KM: Hanalei, oh.

PK: And Palakiko.

KM: Palakiko Akamu or Kamaka also?

PK: No, they both of them Kamaka and… They had the Kamaka down Kohanaiki. Johnny his name was.

KM: Johnny Kamaka yes I've heard his name.

PK: The other one was Keanaaina that one was Henry Keanaaina.

KM: Yes.

PK: Married to… [thinking] what was her name? I don't remember, I know the daughters but I don't remember the mother. I forgot their names.

KM: Did anyone have a house on this side here, that you remember in your life time? Sort of on this side here of the pond?

PK: No, only the one up there.

KM: Back side?

PK: At the end of that wall. You know where the canoe…but that was one old shack though. You know where they would come and…

KM: Catalino them? Do you remember the old man Catalino and them?

PK: I remember the old man Catalino.

KM: That's where Catalino was, back side.

PK: We used to go up there with the canoe.

KM: Okay.

PK: Had the canoe, some kind of landing in the back there. Yeah, Catalino. Now that you mentioned it…oh yeah.

KM: You recognize his name, yeah?

PK: Yeah, and then they had one more in the back here. Palacat…

KM: Palacat…John or Pedro, Palacat though I know who you're talking about.

PK: Yeah Palacat, he used to live in the back there.

KM: Oh, okay so had a house back this side?

PK: Yeah had one house, in the back that side.

KM: Okay.

PK: Then eventually they build another one over here, where the waterhole was.

KM: Oh yes, the waterhole behind?

PK: Yeah, the puka.

KM: Okay. Basically people would come, they were harvesting fish, they were transporting fish for sale or…?

PK: If I remember only Francis Foo.

KM: By your time?

PK: Yeah.

KM: What were the fish of these ponds?

PK: Mostly the awa, the mullet.

KM: ‘Ae, that’s ‘ama‘ama or ‘anae kind?

PK: ‘Ama‘ama.

KM: ‘Ama‘ama, small.

PK: The big one’s already you know we would always have. The awa, awa kalamoho.

KM: Kalamoho the big awa? Amazing!

PK: We would haul at least five, twelve-hundred pounds.

KM: Wow! You drag net?

PK: Yeah.

KM: Did they fish from the mākāhā also?

PK: No, no.

KM: Just go inside, net?

PK: Yeah, the mākāhā is only when they wanted the pua from outside. Then they would take them in the mākāhā.

KM: Amazing!

PK: They wouldn’t use that to… You know only when whatever they wanted to eat they would put inside there.

KM: Yeah, trap.

PK: Close the gate and leave ‘em in there. And then when they come back they would go get ‘em and then eat ‘em for lunch. Other than that to catch the fish, no.

KM: They go in canoe?

PK: In canoe.

KM: ‘Ae. Net? How is this water here? I’ve heard some people say you go in this water, mane‘o?

PK: [thinking] Oh, now get.

KM: Now, oh.

PK: Before, no.

KM: No.

PK: Before the water was you know…

KM: Circulating?

PK: Through the wall.

KM: I see.

PK: Now a days the wall is closed.

KM: May I ask, do you recall when you folks took fish before, did your grandpa or grand-uncle them, did anyone talk about moʻo or offering first or anything about this pond that you remember?

PK: [nodding his head, yes] Yeah, they would take and make offering.

KM: ʻAe. Do you need some water or something?

PK: No, no.

KM: I had heard…in fact there's an old story, I don't know if you remember hearing about the old man Kihe who lived mauka at Puʻu Anahulu? He was born at Kaloko and his mama was of Honokōhau.

PK: Yeah, actually I think that Kihe and Kunewa at that time, these two were close friends.

KM: ʻAe.

PK: When he moved to Puʻu Anahulu that's when Kunewa moved out from Papawai.

KM: Papawai.

PK: Everybody started to spread out.

KM: Yeah, that's right. Old man Kihe, he passed away in ʻ29.

PK: Yeah.

KM: He wrote moʻolelo, ma ka ʻōlelo Hawaiʻi no ka nupepa and one of his moʻolelo talks about moʻo at this pond and about the hale aliʻi, just like they had on the mid-area little island where was their place.

PK: Yeah. And when you look at ʻem it's just like one observation point.

KM: ʻAe. They were like the guardians of the pond or?

PK: Yeah. You know where the head for community, they were.

KM: You were still hearing stories about the moʻo?

PK: Yeah. Kahananui and Palakiko and all of them, they all talking. They were the hui.

KM: ʻAe. Did you hear, was there anything that was a special offering that some of the families were still leaving? Lei or fish or…?

PK: Mostly would be ti leaf, I don't know what they would say.

KM: They had words or things that they…?

PK: Words, yeah. Mostly put, and give thanks.

KM: ʻAe, so when you take you always?

PK: Yeah.

KM: Mahalo?

PK: Mahalo, yeah.

KM: Was that the style of your kūpuna? I hear the old people they say noi mua, yeah?

PK: Yeah, they still doing when I was a little boy they still were doing that. You had people who would tell ‘em you know it’s… [shaking his head, no]

KM: No good?

PK: Yeah. That’s why things kind of got lost.

KM: ‘Ae. By the time you were born they start kind of…?

PK: Throwing that away..

KM: Them, they talk Hawaiian all the time.

PK: Yeah, we talk Hawaiian, when I was small I used to talk lot of Hawaiian.

KM: ‘Ae, but hele ‘oe i ke kula, pau!

PK: But kula, a‘ole!

KM: Namu haole wale no.

PK: What they told me not to talk.

KM: Don’t talk Hawaiian?

PK: I got confused you know. I used to run away from school.

KM: Huikau. So you like come out country instead of going school? [chuckling]

PK: Yeah, I wanted to learn what the land had to give, not what the school wanted me to know.

KM: Yeah. So when you were out here before, what did this pond look like in comparison to say a year ago?

PK: Just like what you’re looking at now.

KM: Just like what you making now.

PK: I seen the wall all the way, right through.

KM: ‘Ae. I understand the wall was high and a little narrower?

PK: Well, actually the wall you see only place was wide was close to the mākāhā.

KM: Do you recall, had there ever been a little hale or something on top of there? In your time?

PK: Not in my time, no.

KM: But they watched the mākāhā?

PK: No, they used to watch ‘em from that side though. That side of the holding pond, and they had over here. They had the shack over there.

KM: Hmm.

PK: Like one canoe shade. But there were people here, you know. People that will stay, come from mauka.

KM: So the pond wall basically what we see today, what you're restoring that's your recollection of how the wall was built?

PK: Yeah. The wall eventually would go gradually up and then back down.

KM: Was there one or two mākāhā?

PK: Two.

KM: Two, so the one was on this side? Where you are now?

PK: Yeah.

KM: Basically that's here.

PK: Yeah, that's that.

KM: Okay.

PK: And then they had the other one way over here [pointing to second location on map].

KM: Another one further this side?

PK: Yeah. But this one was kind of deep you know?

KM: Oh, the second one?

PK: Different than this one here.

KM: How come you think it was deep?

PK: So when I jump in, I wouldn't touch the bottom.

KM: [chuckling] That's smart, yeah.

PK: You know, I was small that time, and then here when you go in you could stand up.

KM: You could stand up? The nearer one to the south or Honokōhau side was shallower, the farther Kohanaiki side one was deeper?

PK: Deeper, yeah.

KM: And both of those mākāhā were still being used, working?

PK: Still working when I was a boy.

KM: Wow! And they would drive the pua, bring pua in also?

PK: Yeah, they would lau them.

KM: Lau and drive in?

PK: Yeah.

KM: How did you learn stone work? How did you learn the…

PK: Just by watching.

KM: Just by watching. That was the life, you said when you folks were young, walk, if something needed fixing, you fixed it?

PK: You had to do it.

KM: ‘Ae.

PK: Nobody else will.

KM: That’s right.

PK: Whoever came down here, they say, “Oh the boy did this,” you know, and then they would do it too.

KM: I guess that was kind of the thing, if you wanted fish from the pond, you got to take care of the pond?

PK: Yeah… [rests for a while]

KM: …When you were working the pond, like today when you come back and you’re repairing, doing the stone work. Do you, I know how your kūkū mā they would always pule mua. Do you…?

PK: [nodding head] I do the same. They did. When I do come work that’s what I would do, the kids don’t know.

KM: They don’t know, they don’t need to see but you always ask first?

PK: Always. I used to watch my grandfather do it. He did it so I thought maybe that it was the legacy, you know, of our time. I would keep that with me, no matter where I go I would do the same thing.

KM: Yeah. Do you choose, how do you go about choosing your stones?

PK: Well, you don’t [smiling].

KM: It chooses you [chuckling]? You get the ‘ike already, the feeling?

PK: Yeah, just by looking at them. It’s just like you know, in your eye, they telling you “Oh, I belong. And I belong.”

KM: ‘Ae. Do these stones have names, different kinds of stones?

PK: Not really, only when you give them.

KM: ‘Ae.

PK: Names, then they would represent something. But it’s like remind you that at that period, when you put it there you gave it a name because you wanted to mark the area.

KM: ‘Ae.

PK: That’s the only thing that I knew then and I know now.

KM: ‘Ae.

PK: It’s just like the grave, you know. John is here. They would take the rock to mark John. The big one means capital J…

KM: ‘Ae, so the stones represent who?

PK: Who was buried there, just by looking at it.

KM: As long as they pass that knowledge down you can know who?

PK: Yeah, who and what family is this.

KM: Amazing! When you do your stone work here on these pā, this kuapā, the old pond wall. When you set the stones is there a name, a type of stone work that you do? Like the term what they call hakahaka or haka what is…?

PK: Yeah, that's what I was going to tell you. Like when they do this kind of work you know that's why they would call 'em pā hakahaka.

KM: Pā hakahaka, that means you…?

PK: The water would have puka for go through.

KM: Puka, to go through?

PK: Puka through.

KM: Is that a big difference today in how you see people making walls, compared to the old style that you do? Today they make solid, most guys and then what happens?

PK: The whole impact, you know when the water comes. The wall has to absorb the whole impact of the wave.

KM: That's right, yes.

PK: But when they say pā hakahaka, the thing has plenty pukas so the water would go.

KM: It surges through?

PK: Through.

KM: Rather than try to break the wall apart?

PK: Break the wall.

KM: I guess that's a part of the way of how you keep freshness in the pond too?

PK: Yeah, it's just like a filter.

KM: 'Ae.

PK: So when my grandpa used to tell us about, you know when you replace the wall make sure the water get puka.

KM: Yes, 'ae. He told you that specifically, smart though.

PK: Because you doing it now, he said "You see me doing it now, you will one day come back and do the same thing we're doing now." I didn't believe it.

KM: Isn't that amazing? Your kūpuna 'ike, 'ike pāpālua they just had this vision.

PK: I don't know why he told me that and then when I came to apply for the job and then they told me about the pōhaku, then I remember him telling me that.

KM: Amazing!

PK: He said "one day you will come back and repair this pond."

KM: Wow, how lucky that they brought you down to see these things and to work it with them.

PK: You know I didn't think much about it, then.

KM: Yeah.

PK: But when it came my turn, now I kind of went back to when he told me.

KM: Is your plan to… Mākāhā is the gate? Did you hear the term kahe for a channel or flow away channel that you remember?

PK: Yeah I heard kahawai.

KM: Kahawai that's how they, where she go through?

PK: Yeah.

KM: Just like a stream, a river?

PK: Yeah, something like that.

KM: ʻAe, the one over there?

PK: The one over there, kahawai.

KM: Is that the same thing that fed into the big Honokōhau Pond too? That kind of kahawai like?

PK: Yeah, it wasn't like this, it's natural.

KM: A natural spring a little boggy, marshy.

PK: Already there. You know when the tides way up the water would…

KM: Flow in. Are you going to remake a wooden mākāhā on this pond also?

PK: If they tell me, I sure would like to.

KM: What type of wood do you think you would use?

PK: If māmane could, but I doubt it. We would just go with whatever we had.

KM: Available here.

PK: Yeah whatever we had available. Because that's the way they did it before.

KM: You think māmane was a good wood for?

PK: It was kind of heavy because you know… and solid.

KM: Because it's tight, solid the water won't eat it up fast, yeah?

PK: It's almost like kiawe.

KM: ʻAe.

PK: They had the other wood what was the name kauila?

KM: Kauila?

PK: Yeah, kauila.

KM: Heavy, heavy wood.

PK: Heavy the wood. That's why the gate when you put down…oh…

KM: Paʻa she stay fast.

PK: Yeah, paʻa pono.

KM: Pa‘a pono. Wow! Stanley Bond is with us and he’s the park archaeologist. I’m just trying to think, is there something about the work that’s on going now that you would like Mr. Keka to describe.

SB: Something that…you know the Stone Mason’s Conference? I was talking to Nathan Nāpokā about maybe bringing that back. He was talking that they’ve been getting terms, names and all for how stones are set. The joints and things from other people, other islands. Have you got names for the way those are set?

PK: Yeah, every island had their own term, you know what I mean, because what you have here is a little different than what they… Because if you look at Hawai‘i most of the fishponds that are exposed to the ocean, the water is deeper. We don’t have reef that go way out.

KM: That’s right the papa that go out.

PK: That’s why we make ours a little bigger.

KM: That’s true so the pond walls here… When you were a child, about how wide would you say this pond wall was?

PK: Well, going back about fifty years, when you were small or I was small it looked big.

KM: That’s true, yes.

PK: You know what I mean?

KM: Yes.

PK: If I would have estimate it run you know like this pond I’d say it would go about twenty-five to thirty feet [gestures at an angle].

KM: Yes, wide. And it slants in, so the wide, the width is at the base?

PK: At the base.

KM: And then it angles up, narrower?

PK: Yeah, and if you go look at one side the wall look more like…on the inside you know look like plum, but no it’s at a little angle on ‘em.

KM: So if it’s twenty-five or thirty feet wide at the base about how wide do you think it is at the top?

PK: [gestures steps]

KM: Oh, it’s tiered up even a little bit. That’s logical too because of the way the wave…

PK: Yeah, the reaction of the wave, then it would break the wave down.

KM: Yes, that’s right.

PK: It wasn’t like what they doing now days. They would make real…what they looking for is effects… No, before days they were looking for strength, wisdom. The water would divert and break down.

KM: ‘Ae. When you set your stone, as Stanley was mentioning a moment ago that... Some people, they call it hoʻomoe you know when they lay the stone or you kū, pōhaku kū. Did you have different, do you work with those kinds of? When you set the stone, all the same way or you set it differently?

PK: No, no [pauses] …You see if you would look at the blueprint everything you build in a house, it’s no different from building a stone wall. You have a header, you have a runner, and you have just like joices. That stone wall has the same principal.

KM: And that gives it strength?

PK: More in a break up way, they might run this way but all in pieces. When you build a house you have a whole log instead of working one at a time together.

KM: When you set your stones are they set straight in a line or are they set off the center like that?

PK: Well, horizontally they would have a line. But vertically, no.

KM: Yes. So you set it off?

PK: Yeah you would off set, yeah.

KM: That way they interlock like that, hoʻopaʻa?

Peter Keka setting stone in the “Pā loko” (Kuapā) wall of Kaloko Fishpond (KPA Photo No. 1301)

PK: Yeah. And then [gestures, the layering of the stones] when you go vertical, put break. It's almost like setting tile, same thing.

KM: Yes.

PK: The reason for that is to interlock vertically, horizontally you can let it go.

KM: 'Cause get the length yeah?

PK: Yeah, can let it go because it runs with the length. The height, no.

KM: You cross over and what like that, oh. It's really amazing, and you know this work that you've done and how you're teaching the boys these young men to carry on. It's beautiful, it's just like kupaianaha, you know you look at this now. I see it looks like you're going to bring the wall back out where it was before. All the way up to the one?

PK: Yeah.

KM: Up here. The wall is going to go all the way back across out to the…?

PK: Right across, you know if they allow us.

KM: Inā 'ae mai ke Akua [chuckling].

PK: Lo'a mai ke kalā, a… [smiling].

SB: After we finish this, that's the next part of the project is to find this one…

KM: The mākāhā?

SB: Yeah, and look at how we're going to restore it.

PK: That one is still there because I remember the rock wall was bigger than this, really big.

KM: The second one, the Kohanaiki side one was…?

SB: Yeah, we've got to get down there and pull off all the things that are…

KM: Washed up.

SB: And look at that one.

PK: And if you would see it, that other one you would see the difference is the depth. That one was deeper.

KM: Yes.

PK: What made me remember that was when I jumped in there the water go… [gestures over his head]

KM: Over head?

PK: Yeah.

KM: [chuckling]

PK: Not like this one you know, this one we jump in and you can stand up. Not thinking that…

KM: And the height of the wall you think is about like that kind of height [the area presently restored?

PK: Yeah.

KM: What is that about five, six feet high?

PK: Yeah, that's about from low tide.

KM: Low tide?

PK: Yeah. It's got a gradual slope you know?

KM: Yes.

PK: It would grow up in the middle and then come back down.

KM: It was kind of stepped? To go up, over?

PK: Yeah. I not quite sure, you know, how high, what is the difference. But I know it was a little over a foot like.

KM: Okay.

PK: Why they did that because when I watch the reaction of the wave, the wave would come in the center bigger than the both sides. Both sides there.

KM: Yes, yes.

PK: Even that slight curve that they had on that.

KM: Ah, so it curved out towards the sea?

PK: Yeah, slightly.

KM: Out towards the sea a little bit?

PK: The wave would go half that way and half would come this way.

KM: That's right, along, rather than straight into it. You look even how the bay opens up out there.

PK: Yeah.

KM: Out in the middle it's more wide open and so you got to protect more.

PK: Yeah. When you look at the wave you know I remember looking at it and the wave would come this way and go that way.

KM: Yes, off to the sides, split?

PK: Yeah, the wave would like split in half.

KM: Yeah. So you're going to restore this mākāhā on the Kohanaiki side? I see that there are also, at least here some smaller ponds and you can see the remnants of the walls here.

PK: Yeah, they had little ones, small little ponds in there.

KM: ʻAe. What were these little ponds like?

PK: Most of the time they had bait, you know. Shrimp. ʻŌpae ʻula, ʻōpae lōlō.

KM: ʻAe.

PK: That's what they had in there. They would go get and put in.

KM: They bring in, so that way they always had a source?

PK: Yeah, they had a supply.

KM: ‘Ae. This bigger pond back here, what did you folks call this whole area? Was it just Kaloko or…? No separate name like Kaloko Nui that you remember or Kaloko Iki?

PK: I never heard. [thinking] Well, some people would say nui but when they say nui it would mean the whole thing.

KM: ‘Ae.

PK: Why they said Kaloko, everybody didn’t have a name so they say the pond.

KM: Yeah, that’s right.

PK: So they named it Kaloko.

KM: As you look at this section here of the pond, sort of the smaller division. Was there an area at all that you remember that they would go and take care or that they would leave offerings any where?

PK: [thinking] Not in my time. I know in the back here, inside here.

KM: On this side?

PK: It wasn’t the rock, it was just standing at the edge of the pond. Sometimes they would go in the back here. I think they have another canoe landing in the back there.

KM: I see the smaller little pond so on the mauka side of the pond?

PK: These were holding ponds too, the smaller one.

KM: These were holding?

PK: Yeah.

KM: For the pua. This pond, were there different fish in this part of the pond than in this part?

PK: No, they same place but they would take from this one and put in there.

KM: Maybe to separate the fish?

PK: Yeah, I think this was for whenever somebody was coming you know.

KM: The smaller pond?

PK: Yeah, it’s easier to surround in there than in here. This was just like one refrigerator or something.

KM: ‘Ae.

PK: Would keep for two or three days and then when the people would come and get them.

KM: Do you remember, did they build any stone mounds in the ponds themselves, like fish house. Where you could surround like umu they call that?

PK: Imu?

KM: Imu.

PK: No.

KM: Not in this pond area here?

PK: Not in the pond.

KM: No more, just drag net enough or?

PK: Just net but, what they did was right here you see when we rebuilding the wall.

KM: Yes, coming off of the mākāhā.

PK: We have some wire fence, you see where the sign is?

KM: Yes.

PK: Going across to the isle, the island you know across.

KM: Uh-hmm.

PK: What they would do, is get fish from outside, manini or whatever you wanted. They would throw ‘em in there. Then when it would come lunch time or whatever, you get your fish in there.

KM: So they would bring fish in. That was another little walled off pond area, fenced off?

PK: Yeah, they used, modern day.

KM: Modern day kind?

PK: Modern day kind. They had a wire fence. Was made out of chicken wire. I remember that time.

KM: Oh.

PK: I don’t know what they had in mind, but that’s what they did. They went out and throw net and throw ‘em in there.

KM: See too, what you hear when rough ocean, you cannot go out, yeah?

PK: Yeah, they had ‘em in there.

KM: I see, you could come home in the pond.

PK: Yeah, just go in the pond and go catch ‘em.

SB: The chicken wire would rust pretty fast though right? You had to replace it pretty fast?

PK: Yeah, it really went. They tried with the ti leaf, you know, hanging ti leaf, or coconut leaf. But after a while, the fish got used to it, and run right through.

KM: Yeah, some they like to hoʻolulu, underneath and hide yeah in the shade under there.

PK: Underneath, yeah.

KM: How is this pond today in comparison to before days? Depth wise, has there been a lot of siltation or ocean flow?

PK: Yeah, the depth has changed you know. And in quantity, I think pretty much.

KM: Do you think the pond has shrunk in size too? Silt has built up or?

PK: No, not shrunk but filled up yeah, the silt.

KM: As a young boy into your young teens like that, you could get into the water of the pond?

PK: Right along the side of the wall, yeah. It was mostly sand. Eventually one time it would go down.

KM: There are deep sections in this pond?

PK: Yeah, it was pretty deep. Not like now where you can see lot of…now it's little more shallow. I don't know why maybe the debris or whatever you know.

KM: Plus do you think the tsunami like 1946 or '60 had anything?

PK: Probably, yeah.

KM: Do you remember like in '46?

PK: Yeah, you know when they had the hurricane also.

KM: The hurricane like 'Iwa, 'Iniki like that?

PK: 'Iwa, 'Iniki yeah kind of distributed the… You know the sand that was out here is not out here. Where did it go?

KM: You mean all inside even this pōhaku was all sand? [indicating the outside of Kaloko Pond]

PK: Yeah, sand.

KM: You know it is interesting.

PK: And across there, if you sit here, you would look, the water would look little more green because of the sand. Had a lot of sand on the corner.

KM: Out towards Wāwahiwa'a side?

PK: Yeah. Now the sand, where it went nobody knows.

KM: Yeah. When you folks came down to here, you mentioned you walked trail come down this side. Do you know when this Hu'ehu'e Ranch road came in? Do you know off hand? Do you recall?

PK: [thinking] I think it was in the early '30s.

KM: Before you?

PK: Yeah, before my time.

KM: Was there another trail that came down? It seems… [pointing to access alignment on map] we didn't come in on this road right? This isn't how we came into the park? We've come in?

SB: No. Right there.

KM: Over here about and down here into this area here.

SB: To here.

KM: Does this follow a trail?

PK: In the back here…

KM: Kohanaiki side.

PK: You had another one.

KM: There was a trail that came down this way?

PK: That direction and up. It's kind of from the pond [thinking] had the houses in here?

KM: Yeah, their houses all in this area.

PK: Yeah, all in that area here they would go out that way and go back up.

KM: Up along the side, up into Kohanaiki?

PK: Kohanaiki Road, yeah. That old Kohanaiki Road.

SB: We've restored this trail in the park as a hiking trail.

KM: I see.

SB: Then if you were to walk down here to the coastal trail you'll run into this trail and then you can come mauka-makai on it and run back into the Māmalahoa Trail too and come back over this way.

KM: You folks, did you do the stone work on Māmalahoa also? Some of the restoration on the trail?

PK: In the old days…no. I'd say maybe about ten, twenty feet and on both sides. But the whole thing, no. It's more like everybody had to take care of whatever.

KM: That's right, their section?

PK: Yeah, it was just like a boundary.

KM: Did you do the restoration now, on this trail…Who did the recent restoration work?

PK: Rizal and my nephew, two of my nephews.

KM: Does the trail as you see it now, look the way that you remember it did as a child?

PK: No.

KM: These curb stones that we see now, wasn't like that before?

PK: No, it wasn't that way.

KM: Wasn't that fine?

PK: It's not that way. The rocks weren't standing up they were always [gestures down]. If they had anything standing you would have one laying down flat. They had more…the rocks were mostly flat.

KM: Flat?

PK: Yeah.

KM: Single alignment like?

PK: Yeah.

KM: So you could follow, so you knew where the curbing was.

SB: There's some earlier trails in here with the big waterworns.

KM: The 'alā?

PK: Yeah. The road all marked with coral or the 'alā stone.

SB: Over in this area they've moved a lot of 'em out right, because the horses didn't like to walk on 'em, is that right? The donkeys or whatever?

PK: Yeah, because the thing would get stuck, would break.

KM: Like and I'm just referencing this map sort of in this Trail Number 4 area through here. Had alā on it before but because hard for the kēkake or the lio?

PK: Yeah.

SB: This connects here and you can see 'em but it kind of runs more like this way just kind of maybe like this. I don't think it runs…well it doesn't run as high as that. Probably on the ground it runs a little bit off of the coastal trail for hiking, but I think this was the original trail.

PK: Yeah, the original one.

SB: Was a little further in and they've taken in all the big waterworns and pushed 'em all to the side, but the trail is still there.

KM: Okay. Did this continue all the way over towards 'Aimakapā, or in the old days did you walk across this wall here?

PK: Yeah, because actually if you look at this trail what it's talking about this one, they go in back of the pond.

KM: She comes up?

PK: Where the other graveyard is.

KM: There are graves yeah, ilina all back in here, this section here?

PK: Yeah.

KM: We walked along this here once before. You can see all these small ponds here. Is this old do you think, or is this in Grandpa Akona's?

PK: No, no it's before his time.

KM: Were these smaller ponds also holding ponds?

PK: Yeah, they were holding ponds. Because if I'm not mistaken what my mother used to say is there were people that were taken from the pond and put in.

KM: 'Ae.

PK: When people from up mauka come down they would get.

KM: They could get easy?

PK: Yeah.

SB: Each family had one of these?

PK: Yeah, each family would take care his own.

SB: Each section was for a different family.

PK: The family would come, then they would go get and put ‘em in.

KM: This is what mama was telling you she remembers from.

PK: She remembered during her time in the ‘20s.

KM: Yes. Each of the small little ponds. Did you hear the name ‘Aimakapā when you were young?

PK: Yeah, when we were little. [thinking] The name ‘Aimakapā, I don’t know, sounds funny.

KM: Oh yeah, doesn’t sound like what you heard?

PK: Yeah. You know in the old days when I heard they say it was ‘Aimākāhāpa‘a.

KM: ‘Aimākāhāpa‘a. So what you really think you were hearing was mākāhā and then pa‘a set firm, set in place.

PK: Yeah.

KM: You don’t right off hand?

PK: ‘Aimakapā just like they cut the word short.

KM: Was there a gate that, you don’t remember?

PK: Yeah, where the old one is right now that was made not by the old people but by the later guys, because they were using cement at that time.

KM: So maybe even in grand-uncle’s time or before him?

PK: Before him. My grandparents, great-grandparents, they learned about cement so they used cement.

KM: The mortar, the old kind coral.

PK: Mortar, yeah.

SB: There’s like, Sites K-9 and K-10, I believe are walls. I think this is probably the original pond was way out here but then it silted.

KM: Silted in?

SB: This is kind of silted in, yeah.

KM: This area here?

PK: See, the wall that you’re talking about over there, disappeared, when that ‘Iniki?

SB: Yeah.

PK: The wall was all the way out, way out.

KM: I see. Way out to what is Site K-10 on this map here basically.

PK: Yeah.

KM: All this area that you were saying like the water flowed in before was over here?

PK: Yeah.

SB: And then Peter there's like stone alignments and all, out in here too.

PK: You get 'em all, they had one wall here going out [points to area now in water, fronting 'Aimakapā].

KM: Yeah, I'm going to mark it so there's a wall…

PK: You still have the wall underwater, here. Where that big pile of rock is. They had one wall around here going out.

KM: Basically this area here.

SB: Yeah, and there are walls running this direction also, right?

PK: Yeah, going the other way.

KM: They're all submerged now?

PK: Yeah. You still have the footing but no walls, they all disappeared.

KM: I wonder if there were…well this is ponds so they probably weren't houses out in the ocean side also before?

PK: No, not out there.

KM: The land hasn't changed that much.

PK: Not out there. If any houses would have been in here.

KM: This primary area.

PK: In that area, in this area over here.

KM: Uncle, may I ask you, do you remember the old family name Kekoanui or Koanui?

PK: [thinking] Wait a minute, Kekoa I heard of Kekoa, they came from Hoʻokena.

KM: You know in your great-grandfather's time, Peter and John mā, or Joseph paha, when Greenwell purchased the Honokōhau Nui. His man on this land was Kekoanui, and he lived makai down here. Your kūkū mā were also same time with the old man Kekoanui, they came with H.N. Greenwell.

PK: [thinking] I think I have 'em in my genealogy.

KM: Yeah. You know what's interesting, because even at this time H.N. Greenwell… He died in 1891, and before that time, H.N. Greenwell gave Kekoanui a life interest in residency and fishing down here. It's in the old records I'll give to you.

PK: Yeah, sounds familiar. Yeah. Because me and my brother talked about it. It wasn't only there you know, I think he had here too.

KM: Out Kaloko side too?

PK: Me and my younger brother we talked about it. I told him you know it's too bad they didn't really leave us… [pauses]

KM: ‘Ae, more mo‘olelo [chuckling]. But at least you remember you know. Maybe that Kekoanui you think is pili tied in with you folks somehow?

PK: Why they did it that way is because they gave him something in return like during his lifetime.

KM: Yes, that’s right, life interest.

PK: Yeah. He was here before us so we don’t want to take that away.

KM: Yeah.

PK: Nobody can come and move you out until you die.

KM: Remove you? That’s exactly what H.N. Greenwell basically said you know, for Kekoanui, “left his life interest to there.”

PK: Yeah, and then they had another person they had given that right.

KM: Do you remember the old man Kupihē?

PK: Yeah, the old man Kupihē, I remember him.

KM: ‘Ae, oh.

PK: A lot of old folks that died, it’s too bad we didn’t remember them, keep up with the memory.

KM: But you know, that was life?

PK: Yeah. When they went we just left it there, not continue on, bring them back.

KM: As far as along this shoreline you said that tūtū mā privately they still offered things, fish or something like that?

PK: Yes. They would do it, not when you or anybody was there.

KM: Nānā ka maka, not for everyone to see?

PK: Yeah. They would do it when everybody was… [gestures away]

KM: Off the side?

PK: Yeah they would go and you know.

KM: Did you hear that they might have left a lei of hala or something here at any time before?

PK: Not only heard, I would wonder why they were making that.

KM: Lei hala?

PK: Why they were taking it you know? Taking the lei …

KM: They would leave lei somewhere?

PK: Yeah, they would go to where their people before them went.

KM: ‘Ae, so they just followed and they went to the same places that they had seen?

PK: Yeah, the people that lived on the land went there and did the offering there. That told them something about we were here.

KM: This was happening around Kaloko, were there other places that you saw sometimes? Did people keep kūʻula or anything?

PK: [thinking] Mostly Honokōhau.

KM: Honokōhau.

PK: Honokōhau, that's where you know, where the old folks, like the old man Pali he lived down there.

KM: ʻAe, Pali Kaʻawa?

PK: Yeah. He used to…you could hear him.

KM: You could hear him kahea like that?

PK: Yeah. The old man Kanakamaikaʻi, he would, but he would call everybody together instead of doing by himself he would call everybody in.

KM: He would call and pule?

PK: Yeah, pule for everybody.

KM: I hear they would go out canoe, catch ʻōpelu, akule?

PK: That's when the old man was, yeah. After that they had, you know everybody would come, and eventually they would just tell ʻem go home, they piling up at the place.

KM: Hmm. Were people still traveling mauka-makai in the Honokōhau that you remember? How did they come to Honokōhau?

PK: You mean from up Kalaoa?

KM: ʻAe.

PK: Kaloko?

KM: Yeah, Kaloko, Honokōhau mauka?

PK: Yeah, they would come with donkey or horse.

KM: There was a trail somewhere to come down?

PK: Yeah, they had their own trail.

KM: From Honokōhau?

PK: Everybody, yeah.

KM: That's right the ahupuaʻa, everyone get mauka-makai?

PK: Even here where the graveyard is, in the back there.

KM: This is the pā ʻilina over here?

PK: Hmm [pointing to graveyard at Honokōhau Nui on map].

KM: Oh, this one here, Honokōhau one.

PK: Yeah.

KM: Get trail go mauka from here?

PK: Go mauka because, when you came down Kohanaiki, you could get to it, coming down. [looking at map]

SB: There's a trail that's coming like this way behind us, actually it's this trail but I think it turns.

PK: Yeah, yeah that's it.

KM: See here on the older map again [opens Register Map Mo. 1280], it shows the old road, Ka'iliwai mā lived right at the intersection basically yeah?

PK: Yeah Ka'iliwai.

PK: George?

KM: George was John's father, yeah old man George. The trail comes out and then you have this section that cuts down here.

PK: Yeah this one here, so this road is still there though.

KM: Yes, so this road down to the Honokōhau is still there?

PK: Yeah. When they built the harbor they cut the road off, you know what I mean?

KM: Yes.

PK: But you would still have this and this [pointing to the alignments].

KM: Yes.

SB: Yeah, that parts in the park.

KM: And then this road did continue, it went out?

PK: It went all over here.

KM: Out Kohanaiki, Kalaoa?

PK: Yeah.

KM: Supposed to have gone as far as Makalawena. In some of the records I saw.

PK: Yeah it still does. It goes all the way out to what's the name of that place, Brown?

KM: Keawaiki?

PK: Yeah, Keawaiki.

KM: Yes. The interesting thing here too, you see this here [pointing to location on Register Map No. 1280] this says Kalua's house. Kalua had the 'ili of 'Elepaio mauka here.

PK: Mauka, yeah.

KM: Kalua was Kanakamaika'i's great-grandfather.

PK: Grandfather, yeah.

KM: It seems in fact on his Grant Map we see that there is a trail along this boundary here that comes down.

PK: Yeah, from his house mauka.

KM: Yes. That was how they traveled still in your time?

PK: [nodding head, yes]

KM: The old man Kanakamaikaʻi passed away in ʻ61, so he was still alive when you were…

PK: Yeah, he used to ride the horse come down, yeah. From when we used to come over on our jeep, we used to come over here and watch the road you could see him with the white horse come down.

KM: For real, wow! Down this trail?

PK: The horse would stand out you know on the lava.

KM: Yes, yes oh amazing!

PK: That's how we knew he was down the pond. The old man would come every weekend, would come down go look at his piggery down there or his place. The Filipino's at that time would take care of the place down there.

KM: Padilio, you remember Padilio?

PK: Yeah, Deigo.

KM: Yeah, Deigo Padilio mā them.

PK: They related anyway, Diego's mother is family.

KM: Amazing, just all kinds of stuff.

PK: Diego, well he died anyway.

KM: Yeah.

PK: Even Kamaka, they were big among the hui.

KM: They all stayed kind of pili to one another?

PK: Kamaka was before Keanaaina, that I remember.

KM: ʻAe, that's right, yes.

PK: We had more Kamakas than Keanaainas. And the Keanaainas actually married into the Kamaka.

KM: Kamaka, that's right. When William Jr. died his wife stayed with the old man Kamaka yeah, Palakiko them up at Kalaoa?

PK: Yeah, that's what we remember.

KM: Haole's mama them?

PK: Yeah, Haole's mother. Kamaka were in Kailua, Aliʻikai where the banyan is, that was all Kamaka.

KM: Yeah.

PK: All the way to Kalaoa.

KM: Stan just had another thought too. This pond here you know now they give a name to it.

PK: They gave you the English name.

KM: Yes, what's the English name?

PK: Queen's Bath.

KM: Did you hear that when you were young?

PK: No.

KM: No. Do you remember a name for that pond?

PK: All my grandpa said, "'Oia ka wai inu."

KM: "'Oia ka wai inu."

PK: Yeah, that water we could drink.

KM: In the old days the way your grandpa them did, did you go swim in the same water you drank?

PK: No [gestures, you get slapped].

KM: No, paʻi [chuckling]… You divided your uses, where you drink you no haumia.

PK: Where you drink, no. Where you bathe, separate.

KM: When I mentioned to you about old tūtū Kihe and aunty Makapini, they used the same name. I'm going to say this place name and I just would like to know if you remember hearing it maybe. Kahinihiniʻula?

PK: You know what, that thing, it takes me back to here.

KM: Hmm, to the Kaloko side?

PK: Because my mom told me one story about that place. Used to have one little girl that died over there.

KM: Over here?

PK: But it wasn't ʻula it was ʻulaʻula they would say that was just like one legend. Every year, in March the pond supposed to turn color.

KM: ʻAe.

PK: It comes dirty. I don't know if it's true but I seen it this year and then I'm going to wait for next year.

KM: In March, you did see it this year?

PK: [nods head, yes]

KM: It's interesting because some of the old stories they say you know when the water clear, that's okay. But when the water…?

PK: Yeah.

KM: Murky, you no go in right?

PK: No, yeah especially the women.

KM: That's right because maʻi just like the moʻo may be in there so… Well tūtū Kihe and aunty Makapini said that this old pond they called it Kahinihiniʻula.

PK: Kahinihini‘ula.

KM: Have you heard what those kūahu or ahu, the mounds were?

PK: Not really.

KM: Modern stories yeah, about the queen or this?

PK: What I hear now and what I heard back then…

KM: Different?

PK: Yeah, it’s a daily change, like the scenery, it changes.

KM: [chuckling] How poetically put though, you did that.

PK: Yeah, yeah you know what I mean.

KM: Change, just like the scenery?

PK: The change, is like the people changing and the scenery change so you accept it. But what you remember you also accept it.

KM: Yeah, that’s right.

PK: Because it was back then and this is now.

KM: That’s amazing! This over here, the pā ilina, you remember that? Did you come here too in this area as a youth? [pointing to the area on the kula of Kaloko and Honokōhau]

PK: Only for hunting.

KM: What did you go hunt?

PK: Pig, goat or whatever you know.

KM: Had pigs down here, still had goats when you were a child in the ‘40s you think?

PK: They had ‘em all the way to the old airport.

KM: Oh yeah? So you folks go alualu kao like that?

PK: Yeah, mea ‘ai.

KM: How about kula land up this Honokōhau?

PK: Yeah, they were all over, plenty never had to go Mauna Kea go hunting. You live in Kailua you come out your back door call your neighbor and…

KM: Holo?

PK: Over the stone wall for about an hour and you’ll be back.

KM: Amazing!

PK: That’s how it was. But what they did was the ranch, Greenwell he didn’t want us hunting in there because of the cows that they had in there you know, you would scare them but…

KM: You folks could holo anyway? [chuckling]

PK: We went anyway!

KM: May as well.

PK: We go without their permission because we been doing this long before you came. My grandpa them the same thing.

KM: Yeah. You know what we should try to do… I should let you rest now, but we should, if you would agree, maybe I could come back and we could walk and you talk a little bit about the work that you're doing on the wall. Might be good to do that.

PK: Yeah, because you know when I did it back in the '50s nobody talked about it. We just went out, but my grandpa he talked about.

KM: With you when you were young?

PK: He would say, "what you see now, won't be later." It would be here but in a different way, not like what it is now. It would change and then for some reason he said "when you look up it's beautiful now. When your time comes you look again it won't be the same." And he was…I never know why he talked about it, now I know why when I look up you can see lights all over the place.

KM: You know it's so amazing that this…what I hear from you I've heard from other kūpuna like Makaʻai, Robert Keākealani mā, David mā you know.

PK: Yeah.

KM: Ua ʻōlelo mai nā kūpuna, "hiki mai ana ka lā loli ka ʻāina."

PK: Yeah. Lilo ʻoe! That's why when he said that in the '40s, I really couldn't interpret what it was.

KM: Yeah.

PK: But now you can because of the change.

KM: Is this you think good for today?

PK: Well if you…

KM: I feel maikaʻi. Mahalo nui…

SB: Yeah, I think, let's take a break. We have lots more time to do this.

KM: If it's okay with you, I'd love to hui hou.

PK: You know it's too bad my mom is kind of old.

KM: Poina now? Do you want us to try to sit down with mama?

PK: Aʻole ʻoia makemake.

KM: Aloha nō. She's ninety something now?

PK: No, she's eighty-five.

KM: Should we try to sit down with you and do you want to have any of your brothers come paha?

PK: I would like my older brother, he's the one used to work on the wall too.

KM: Do you think brother would come, talk story?

PK: I don't know, he don't want to go back anymore. He says we've been through enough.

KM: Aloha. Is there anything else that we should try and think of right now?

SB: I think that this is good for today and we'll come back. I want to talk a little more about this area in here.

KM: This area fronting the…?

SB: Yeah, 'Aimakapā.

PK: Yeah, you know all this walls and…

SB: And these walls that are coming out this way too you know.

PK: Yeah, the one's on this side of the pond.

SB: Yeah.

PK: My uncle used to say they had the opening you know, over here.

KM: Another opening on this side here?

PK: Yeah.

SB: You can see flow.

PK: Just like it goes to the other entrance, the one in the water here.

KM: Maybe this is an older mākāhā here, this one you said newer time?

PK: Yeah in newer time maybe. I told him if you look at it it's just like modern day building.

SB: Yeah, it may be that they just rebuilt the old one in a new style.

KM: Yeah.

PK: Yeah, just like the one here when they used cement.

SB: Same thing, yeah.

KM: Yeah. Using the same area but they're using new material?

PK: Yeah.

SB: Yeah.

PK: Modern, you know.

SB: And the other thing is, maybe we talk a little bit about fishing in this area and the holes for grinding the bait and all. Maybe we can discuss some of those…

PK: Yeah, you see all those pukas?

SB: Uh-hmm, yeah.

PK: That's why I was telling my nephew "someday Stan will get digging and say 'I wonder what they were doing'." We used for making palu.

KM: Palu, bait and what? You mix?

PK: Chum.

KM: Chum, what was the bait that you folks used out here before days?

PK: Right here.

KM: Right here.

PK: Wana, hāʻukeʻuke, ina.

KM: ʻAe, so you mixed up and then you?

PK: Yeah.

KM: When the fish come ʻono, come in?

SB: We won't get into that too in depth now, but those were some of the things that I wanted to talk about.

KM: Did you hear about a place for the turtles out here too? Out on this side, or not?

PK: [thinking] No.

KM: No, not that you remember?

PK: Nobody really talked about the turtle because they were eating the turtle.

KM: Hmm, yeah that's good. Mahalo.

PK: Had yet, they had a lot of turtles before and then it started to…

KM: Decline?

PK: When the fishermen came from outside, they came with modern…

SB: Nets, turtles get caught in the nets.

PK: Oh, not only that when they came with that bang stick.

KM: Yeah, yeah that's right oh, aloha nō. You know why too, in your old days and the kūkū mā they fish, they knew where yeah?

PK: Yeah, you would fish here today and you don't come back tomorrow. You leave it be.

SB: You let the fish come back?

PK: Let it be for one week or one month.

KM: Hoʻomaha, yeah you rest?

PK: Hoʻomaha, yeah. They say "mālama kēia."

KM: ʻAe, mālama kēia.

PK: Yeah, so they said leave it be and then they go someplace else. You don't fish in one area.

KM: Now they take everything, then they go next place, take everything.

PK: Now they go next day.

KM: The fish can't come back up?

PK: Yeah, it don't come back. In the old days, you used to hear a lot of that, when they see you fish in there and you come back again tomorrow…you don't come back at all. That's during my tūtū's days, they didn't like that.

KM: Yeah, well they called that ānunu yeah, when you hāpuku, you take too much pau.

PK: You only take what you going to eat, that's why I tell my grandchildren "Mālama those things because if you abuse 'em the next generation not going to have."

KM: Nele, yeah.

PK: No more for the next…

KM: Yeah, may I ask you one place name? This name here A L U L A, do you remember that name?

PK: Something short about this name.

KM: Oh yeah, oh.

PK: There's supposed to be a U.

PK: The name is Aula'ula…

KM: That's what you remember?

PK: Yeah, that's what I remember.

KM: Okay.

PK: Aula'ula…why they use this is because of the current. When rough you could see the turbulence.

KM: Oh, okay.

PK: That's why they use the Aula'ula. But you see Alula. Now like I said in the long term it will gradually go into shorter. Even my name, it was a long name now it's only Keka. We have a family that has a name similar to mine, cousins, his name is Ke, that's all.

KM: 'Ae 'oki, some families even…

PK: Mukumuku, you know they would take one part of the name, then give the rest. What they did, was just like we get the same name only you have this part, you have that and I have this. When you put it all together, it's one family.

KM: One family.

PK: But I would call you in the shorter term, not the whole name.

KM: Yeah, but jam up now the guys don't know they 'ohana. The old people knew.

PK: Yeah.

KM: That Ke is you, and you, Ka over here, and you somebody else, though was all one [chuckling].

PK: Yeah, that's how they broke up the name, to make everybody have a little short. But the full name is there but you have to have all the people to make the full name.

KM: ‘Ae, that’s right, then the story comes together. Mahalo! May I ask you one more? Salt, paʻakai did you folks make paʻakai down here?

PK: [shakes his head, no]

KM: No, no need?

PK: On top the pōhaku.

KM: Just the kāheka?

PK: Yeah.

KM: Natural ponding areas?

PK: Yeah, we would take water on the wall.

KM: Did you folks ever go out to Kalaoa? Or out to Makaʻeo side to make salt?

PK: Not make, to gather.

KM: Gather only, so was all natural?

PK: Even down here, down the shore line all natural.

KM: ‘Ae, all natural. You didn’t have…?

PK: Never had, we would take our water…

KM: Uncle, a couple of weeks ago when we met, Stanley told me about this area here. I went to look and I saw the cement, mortar kind of basins that they made up. Is that a salt works that you remember hearing about? Was it working when you were young or was it before your time?

PK: [shakes head, no, indicates earlier]

KM: Before, okay. Was pau already, no one was making the paʻakai?

PK: Actually the thing died out in the ‘30s because they were coming in with laws.

KM: Do you remember the old man Kaʻelemakule? Hearing about him at least?

PK: Solomon?

KM: Solomon’s papa, John, Senior.

PK: Yeah, John.

KM: He was making salt at Makaʻeo side, I was told.

PK: Yeah.

KM: And out at Mahaiʻula, Kaulana, Kaʻelehuluhulu.

PK: Yeah, Mahaiʻula, on the south side.

KM: Did you hear who was making salt over here?

PK: [thinking] The only one I can think of is Kanakamaikaʻi.

KM: Kanakamaikaʻi.

PK: Make to sell, no.

KM: Just for the home.

PK: Home, yes.

KM: That's a big area those salt basins there. Someone was doing something for a while.

PK: Well, yeah I guess the community.

KM: Because there, it's far from the ocean you got to halihali wai or what?

PK: Actually if you look at it this thing started when the missionaries came.

KM: Yeah, later time?

PK: Yeah. Because salt was very like… [thinking] gold or money.

SB: Yeah, precious. This is the salt pan?

PK: Yeah, this one here and then the one out in Mahaiʻula?

KM: ʻAe.

PK: You had the same thing.

KM: Same.

SB: And there's apparently another one on Molokaʻi that's like this also.

KM: Ah, yes Kaunakakai.

PK: The one I like is the one in Kauaʻi.

KM: Yeah, out Waimea, Hanapēpē.

PK: All natural.

KM: Yes. E kala mai iʻau, but one more question. The heiau as an example, do you remember anyone ever naming this heiau on the side of ʻAiʻopio? [Site H-2]

PK: No.

KM: Not that you remember?

PK: Not that I remember, no. In my time very few people talked about it.

KM: Yes. At one point someone was living on top of the heiau, I think. One of the Filipino guys, off the side or on the side.

PK: On the beach side.

KM: That's the one you were showing right down here, below? Pedro?

PK: Yeah.

SB: There was a woman or something living there right?

PK: Yeah, there was a… [thinking] what was that ladies name? She wasn't really living on that heiau, but she would go on it often.

KM: Not Kahalewai though, Sarah, Sarai or?

PK: No, not her. I cannot think of the ladies name. Maybe she don't want to be mentioned.

KM: That's right. [chuckling] Okay.

PK: When you mentioned Kahalewai, Kahalewai.

KM: Yeah, because she's the one where came in under Kanakamaika'i's hānai.

PK: Yeah.

KM: And then married the second husband or something was Pai. Yeah, okay…uncle mahalo nui iā oe i kou lokomaika'i.

PK: Maika'i.

KM: And what we'll do is we'll set up a time that's convenient to meet again.

PK: When you have the time or when you ready then we'll make time.

KM: Mahalo nui, aloha nō.

PK: Mahalo kēia.

Peter Keka
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly (and Stan Bond)
October 5, 2000 (Interview No. 2)

This interview was conducted as a walking tour of the restored section of the "pā loko" (fishpond wall) and mākāhā (sluice gate), of Kaloko Fishpond; and visit to the Awanuka section of the coast, fronting Kaloko. (See Figure 1 for approximate locations of selected sites referenced during the interview.)

KM: It's October 5th, 2000, about 8:15 a.m., we're back out with Mr. Peter Keka. This is the second in a series of interviews that we've been doing about your recollections as a youth what you've heard about the Kaloko-Honokōhau area. And particularly today, we're going to be out walking along some of this kuapā that you've been, with your kōkua (helpers), working on to restore. It's beautiful! You know I had aunty Malaea Keanaaina and uncle Sam down on Monday and they were just so impressed. They thought the work was so beautiful.

PK: Well, after not seeing it for fifty years or the amount of years they've been here, and you see it the way it is now, I know everybody want to get into it.

KM: 'Ae, yeah. You're doing an awesome job. Is kuapā the term that you would use for this kind of pā, fishpond wall?

PK: You can go that route, but actually what they would rather…like ordinary people would call it pā loko.

KM: Pā loko?

PK: Yeah.

KM: We're on the edge just having left where the land sort of is and out upon part of this pā loko now. And today you've got there's some of the park archaeologist here. What are they doing here?

PK: What we looking for is the original footage that had been placed in ancient times, but it's pretty hard to predict.

KM: Hard, yeah?

PK: Yeah.

KM: Is that the kumu or what would you call the base of the wall…?

PK: [shaking his head] Well.

KM: That kind of information wasn't passed down?

PK: Well it wasn't available at my time. It probably had, but you know after so many years they kind of never talked about it.

KM: That's right you folks knew the pā loko, you had an idea of what it's alignment was?

PK: Yeah.

KM: And definitely where the mākāhā were?

PK: Yeah. Up to our time what we saw and not what they built, but what we saw.

KM: As a youth, you were working the walls also?

PK: Yeah. At the early age anyway, in my teens. We used to fix the pond, maintain and whatever.

KM: This beautiful pā that you've restored here, in your youth was it this tight, finely done or was it a little bit more washed out?

PK: In a sense, technically speaking it was the many who put it together. A lot of people worked on it not just a few.

KM: Yes. That's why it lived, yeah?

PK: Yeah, the old village.

KM: 'Ae pololei 'oe. And that's the kind of work it takes as an entire community.

PK: Donated to the resource.

KM: 'Ae. So if you worked the fishpond did it entitle you to the opportunity of eating the fish of the pond?

PK: In a sense, yeah. And at times you would bring other tropical fish and put in there.

KM: So you would stock the…?

PK: Yeah. Like a freezer, when you need than you know. If you cannot go out, you're going in.

KM: The water quality within the loko i'a is comparable to outside? And what kinds of fish do you remember as a youth, your time that you folks would bring in and stock the pond?

PK: Would be āholehole, manini, maiko. Mostly the simple ones like po'opa'a, kūpīpī.

KM: So when 'ōkaikai mawaho, no problem?

PK: A'ole, yeah.

KM: Hiki a oe ke lawaiʻa ma loko.

PK: I loko.

KM: Maikaʻi, naʻauao nā kūpuna?

PK: There were a lot of people during my time they come down and they use the pond just like we did.

KM: ʻAe. It was generational?

PK: Yeah.

KM: Like you said I think in the old days when you had a large community everyone could come together.

PK: Yes, everybody would contribute.

KM: To keep a pond, as you have restored this area here now which is… The wall extending into the pond is a part of the old mākāhā track? Is that correct?

PK: Yeah, we looked for it and the original… I think what I did, is go back to original instead of what was there.

KM: You folks, just as Rick is doing now looking for the kumu?

PK: The original kumu, yeah.

Rick Gmirkin (NPS staff) working to identify the kumu paʻa (original base) of the Kaloko Pond Wall (KPA Photo No. 774)

KM: You folks did that out here too, to see where the channel, the kahe was for the mākāhā?

PK: Uh-hmm.

KM: That's why it's this kind of length now?

PK: Yeah, actually the width of the pond as you go further out to the north, through here, wider and it will gradually come back again. It's narrow there and wider here.

KM: Yeah.

PK: Because the water has more turbulence further to the north.

KM: So mid-pond, it's a channel that opens more out to the sea?

PK: Right.

KM: You needed greater width of the pā?

PK: Uh-hmm. And then eventually it comes down.

KM: Comes narrow when it joins this lae kahakai here? Is there a particular technique that you use? And if you want to walk along the edge. I notice you've got the wall here beautifully faced, nice ʻalā, dense types of stone. You can see on the interior you have added…

PK: Yeah, whatever is easier, the material that we take out of the pond, that's buried, we put it back into it.

KM: It's like you gather, you hoʻomaʻemaʻe…?

PK: Yeah.

KM: You've been cleaning the outer edges, the rubble and that rubble has come back in.

PK: Come back into the pond wall.

KM: Hmm. Is it done in a way to maximize flow through circulation?

PK: Yeah, what we want to do is use the little bigger one's to the bottom so we'll have more water access.

KM: ʻAe.

PK: Hakahaka.

SB: Is there a Hawaiian name for the bigger stones at the base, the bottom?

PK: Well, not really.

KM: Not in your time I think, as you said.

PK: No.

KM: You weren't hearing these kinds of…

PK: Yeah, it wasn't bought up. We were told not to speak about it.

KM: In fact were you encouraged to speak even Hawaiian as a child?

PK: No.

KM: Not really. Hiki iā oe ke kamaʻilio …

PK: Yeah.

KM: But it was because lohe ʻoe ma ke pepeiao?

PK: Yeah.

KM: Is something like kumu paʻa, do you think you may have heard? Or are there terms that you've come familiar with for these base stones?

PK: All I heard is talk about, you know when my grandparents…was when they mentioned that hakahaka that…

KM: And the hakahaka is where…?

PK: You would leave the bottom with big holes and then on the top you would cover with small stones

KM: The bottom, your kumu?

PK: The water would go through.

KM: The big pōhaku, water can rush through. Is there a difference between today, how they make those stone walls with cement and everything and the difference from how your kūpuna and you folks are making these walls here?

PK: Yeah, there is a big difference. What they do today is, well actually not quality. It's for productive.

KM: For quick too?

PK: Yeah. So we're in a different era.

KM: Yes, that's right. If you make a wall solid and the waves come in, no more hakahaka, no more puka nothing, what happens?

PK: You know, it will take the whole force you know what I mean. The wall would suffer more than with the ones with the hole. The ones with the puka.

KM: Yeah.

PK: The water has no where to go but direct into the wall, straight on.

KM: You get this crushing force?

PK: Yeah, you have the whole force. So if you have a hole and the air goes through, it's alright. But if you have the hole and the air don't go through, you cannot breathe.

KM: ʻAe, pololei oe. Just like us, get the nose for breath [chuckling].

PK: Yeah.

KM: Is it okay for us to walk up, I'll follow you?

PK: Yeah, before the tide gets high…

Group: [recorder off walking along part of the pond wall]

KM: Now that's an interesting thought, you folks I guess, were kind of selective of the times that you would even do your work because you can't fight the tides, yeah?

PK: Yeah. Sometimes you would have to… Yeah that's what you do actually. Work with the tide, sometimes it's good to work when it's high tide because the stones are easier to move [gestures moving stone across surface].

KM: Lana, just like you can carry it a little more easily.

PK: Yeah.

KM: I wonder if your kūpuna, or even in your youth time if you used something like lona you know to roll, to hāpai the stones up a bit.

PK: 'Ae, 'ae.

KM: Even in your time?

PK: Yes.

KM: You folks are using something now to help you hāpai these stones?

PK: Yeah, what I learned then, I still do it now. But to pass it on you know, you have machine, so people don't really go into that.

KM: [commenting on the stone work of the mākāhā] This is so beautiful, how you have it's a kahua you know you just have this beautiful platform surface here.

PK: It's sort of in the memory. I dreamt about this a long time ago, and when it came true, you know, I was kind of shocked.

KM: Well you know that was the beautiful part of the moʻolelo you shared last time when we met. Because you told me that your own kūkū said, "you going to come back." What a blessing, yeah!

PK: [chuckling, nodding his head in agreement]

KM: This, the channel that runs through here, is there a Hawaiian name that you give to this whole channel here?

PK: Well, actually it's just kāheka you know.

KM: 'Ae, kāheka or kahe?

PK: Yeah.

KM: Were there places like… Actually I see that you purposefully left some stone right there, in this kahe or kahawai.

PK: Well actually what they had there was a gate.

KM: That's where the gate would have gone?

PK: They would have put the gate there.

KM: That's the mākāhā? Is that right mākāhā? [taking photos]

PK: Mākāhā. Then they had another one.

KM: So there were two?

PK: Yeah.

Restored Mākāhā (southern section) on Kaloko Fishpond Wall (KPA Photo No. 776)

KM: Right here so we can see this is the partner, there's one mākāhā.

PK: ʻAe.

KM: And the second one faces?

PK: The second one actually we didn't put it where it should be. It should have been here.

KM: About ten feet in or eight feet in?

PK: Yeah, just about.

KM: From the outer wall.

PK: Yeah, it would…it's more like a ramp, you know where the water would go over.

KM: So it would have been built up a little bit?

PK: Yeah.

KM: What it does is it blocks so if the iʻa come in they can't…?

PK: When the tide go down the iʻa, get stuck on the inside, paʻa.

KM: When you were a youth, and I realize that things may have been different from kūpuna time. What were the gates, the mākāhā, what was the lāʻau that you used?

PK: I didn't, it was there, but they made it out of kiawe wood. Actually if I knew the Hawaiians they would have used some other wood.

KM: Of course because in the kahiko time, no more kiawe. But you had ʻōhiʻa?

PK: ʻŌhiʻa, no.

KM: Kauila paha?

PK: Kauila, more likely yeah.

KM: Kauila, the uhiuhi which grew up here, solid woods like that?

PK: Yeah, the ones could handle the rocky area.

KM: Yes. And there was one other thing, you know on your hakahaka when you're down at the base like this and in here. Have you used coral in the stone also?

PK: Well, not really. We would bring the coral up to the top. We would start with the big ones and gradually get smaller on the top. What we want is the water to go through the bottom.

KM: Yes.

PK: We wanted our bottom, the hole to be bigger you know.

KM: Have you heard by chance that using coral helped to paʻa?

PK: Yeah, it binds.

KM: Oh, it binds, as it melts?

PK: Not on the bottom. What you want to do is do it up a little yeah so the water… [gestures flowing through]

KM: She continues to go underneath. On top as the coral…

PK: Disintegrates.

KM: Yeah, it binds.

PK: Yeah, it binds, yeah.

KM: Again, smart yeah. From there, they came to make the mortar, they burned the coral or what.

PK: Yeah. You know, actually what they did was pūlehu.

KM: Pūlehu?

PK: Yes.

KM: So they broiled just like?

PK: But when they used the coral to pūlehu fish, they noted that the coral would crumble and then come hard again.

KM: ʻAe.

PK: That's when they learned that.

KM: Again, observation, smart yeah? Your dream here, is this entire pā loko is going to go back and connect with the land on the Kohanaiki side?

PK: Yeah, that was always my dream.

KM: Yes. I notice that you have a form set up there.

PK: It's just a barricade to keep everybody out.

KM: I see.

PK: There's a note on that.

KM: Where would you have placed the other mākāhā?

PK: Almost to the end.

KM: It's much closer to the lae kahakai on that side?

PK: Yeah, you know where that holding pond is?

KM: Yes, yes.

PK: It would be just about there.

KM: Oh, so actually that other mākāhā was nearer to the holding pond?

PK: Yeah.

KM: Is the big wall… I see all that ʻākulikuli or something out there now, there's a pond behind there and see this section of the wall.

PK: You had all kinds of ponds in there, you know the small ones.

KM: And those are where the pua would go?

PK: Or the bait, you know the ʻōpae. They would store the bait fish.

KM: So when the smaller… Did you hear the term kiʻo or were they loko iki, what were they?

PK: Kiʻo they would use that once in a while.

KM: Yeah, cause you hear sometime they call kiʻo pua or kiʻo ʻōpae, yeah?

PK: Yeah.

KM: Now the outside wall, you said, pā loko. And another term that has been used in other locations was kuapā.

PK: Yeah, kuapā.

KM: Are the smaller walls called, have another name? Are they iwi or…?

PK: That's what I was thinking about you know, I heard them talk about kuapā, i loko o ka loko.

KM: Oh, within the pond, I see.

PK: When they were talking, that's what they said, "it was inside of the pā loko."

KM: Like this division wall here, that pond on the other side that cuts across, it runs actually mauka-makai. Did that pond have special use over there, or access in your time?

PK: Well, in my time all we did was store. We would take the fish from here and put in there and hold ʻem.

KM: Do you recall was there a time that even pua were brought from Kawaihae?

PK: Yeah.

KM: Francis Foo's time paha, or something like that?

PK: Yeah, even in the earlier days.

KM: Even earlier, Keanaaina paha, Mokuaikai them paha. Where did the pua go, did the pua go into that far side or even into the smaller ponds?

PK: No, it went to the back.

KM: Into the back, oh there's a finger that cuts in back?

PK: Yeah.

KM: On the south, mauka side actually. So the pua would go into ponds like that?

PK: They would put it in there and then from there they would eventually let it out. The ones that were strong enough.

KM: Yes. Otherwise all the pua 'ai 'ia [chuckling] outside here.

PK: But actually you know those days there weren't many, all those ulua or barracudas.

KM: How about pūhi when you were a child?

PK: Pūhi, yeah.

KM: Pūhi had. Did you hear that there was a…when we spoke briefly before that they say had mo'o for this pond, guardian. Did you hear was there a relationship between the mo'o and the pūhi or…?

PK: I didn't really notice it.

KM: In your time, that is important so you folks kind of weeded out. If there was undesirable fish? Hemo?

PK: [nodding head, yes] Yeah, like the barracuda, the ulua you know we wouldn't.

KM: Yeah, that's important.

PK: We would go and catch it.

KM: Bring 'em out?

PK: Yeah.

KM: 'Ai 'ia paha [chuckling]?

PK: Yeah.

KM: I see there's an area on that smaller what I think you indicated maybe you thought was kuapā, the division wall that runs mauka-makai between this loko nui and that loko iki. Is there an area that had a platform or something larger on there that you recall hearing about?

PK: No, I only know when I was little when I went across, I used to go out to the platform where the end of the wall was.

KM: So it's at the end of the wall.

PK: In that area right there [pointing to area along inland side of pond].

Division wall (in circle) between Kaloko Nui and Kaloko Iki (area of former platform) (KPA Photo No. 778)

KM: Sort of where the wall touches into all that ʻākulikuli stuff?

PK: Right into there.

KM: Okay, I'm just going to take a shot of it. It's interesting because in some of the moʻolelo of this place here, tūtū Kihe wrote about a platform in the mid-section of the pond that he said was the…

PK: If I'm not mistaken it was there you know. But there was another one was here, in the back there.

KM: Oh, so right where the dirt lepo is now, in behind?

PK: No, way in the back.

KM: Way in the back.

PK: I know they had one up there.

KM: On the pond inside or?

PK: Out.

KM: Out, oh, how intriguing. Did you hear anything about how come those kahua like are out there?

PK: The reason all I know the reason was when we went in there we put our boat up there you know our canoe. Our canoe we put up that end and we would walk behind to go hunting.

KM: You folks would even canoe from this shore go across to the smaller?

PK: Yeah, put a canoe inside and go up there.

KM: What would you go hunting for up there?

PK: Pig.

KM: I hear had plenty pu‘a up here before.

PK: [nods head in agreement]

KM: This, how you were describing here where the kahe or kahawai like and for the mākāhā, did you in your time were they actually trapping fish between? Or did they catch the fish just outside?

PK: No, they didn’t use these.

KM: They didn’t use it for trap, for catch select fish?

PK: No, not while I was here.

KM: Not while you were here. Did you hear by chance, them talk about there being guardians of the pond either kanaka, people that would watch and oversee to make sure that things were used properly or did you hear anything about guardians of the pond?

PK: [smiling] I heard, but it wasn’t us.

KM: Wasn’t you folks…‘uhane kind?

PK: [shaking his head]

KM: The mo‘o [chuckling]?

PK: Yeah, actually you know, when it started to fade away, it was kind of sad but there was nothing we could do.

KM: That’s right, yeah. Did you hear or did you personally see…I’ve been told that the water here changes color sometimes. You heard about that?

PK: Yeah.

KM: Did you see it?

PK: Yeah.

KM: What is the reason that the water changes color?

PK: It happens once a year, in the month of March. My mom used to talk about it, because way over, you get that rock [pointing to a stone in the distance].

KM: Yes, the rock goes down.

PK: Like a lump…my mother once said a girl drowned in there. With my memory, she said it was in the month of March. She always told us “When you go down the pond remember don’t let the ladies go in the pond.”

KM: Ma‘i wahine kind?

PK: Yeah, yeah.

PK: Because that girl, the pond would change color it would turn reddish.

KM: Were you to stay out of the pond when the water turns red?

PK: For the men, no.

KM: Didn't matter?

PK: But for the ladies, yeah.

KM: Kapu, just like?

PK: Yeah.

KM: Even when your mama was growing up like that?

PK: Yeah.

KM: She told you folks to respect that at that time?

PK: Yeah. But what the legend was, that's what it is, the girl drowned in the pond so that's about it. I can't remember her name, she gave me the name. Maybe I should ask her. She used to walk in the back there.

KM: Were there houses out somewhere along here?

PK: Mostly that ridge up there and beyond that.

KM: From the edge of the pond you slip up there's a terrace like?

PK: You know, we had one shack over there but whoever put it there, we just use it.

KM: I understand that people like perhaps Palacat, or Catalino, Pedro mā yeah?

PK: Yeah, yeah.

KM: I guess in Francis Foo and maybe Akona time there were some Filipino caretakers.

PK: Lot of Filipinos used to take care the pond. Had two that was living outside of Kohanaiki. Well one, I remember his name, the Filipino man, he was Lorenzo.

KM: Lorenzo, he was in Kohanaiki side?

PK: Kohanaiki, yeah they have that two story house over there.

KM: Oh.

PK: That's the one my grandpa made.

KM: Was Lorenzo…was the house, you know the ponds at Kohanaiki?

PK: Yeah.

KM: Was the house near there or further towards…?

PK: No, you see where the white rock is?

KM: Yes, the white rock there?

PK: Yeah. It's just on the mauka of that.

KM: You can see it from there, oh.

PK: I think they still have the wall.

KM: Still get the kahua or something.

PK: Yeah, they have the platform.

KM: Near the boundary between the Kaloko and Kohanaiki?

PK: Yeah.

KM: Hmm. Do you remember, could anyone…in your life time, did anyone come here and fish or did they ask permission first?

PK: We came whenever we wanted.

KM: Yes, but you folks were the kamaʻāina. What about guys from somewhere else? Did anyone just come?

PK: If they did come they would come to us and then ask.

KM: Noi mua they ask permission or what?

PK: Yeah, you know if they can. It's for everybody.

KM: Yeah. Now this pond was owned by the McGuire-Stillman? They acquired it, I understand it was from the estate of Kalākaua, if I recall. In the 1950s, did they modify this wall so they could drive a jeep over it or stuff like that also, 1950s-'60s like that?

PK: Yeah, I think it was 1956.

KM: In '56 about.

PK: When did I leave… [thinking] I left in '56. Anyway someplace in between there you know. Yeah from '56 to '60.

KM: What was the purpose, just to make it easy to go?

PK: I don't really know. Why they did it?

KM: You know Rick was saying that one of the things they're finding is they're looking for the kumu for the base line stones.

PK: Yeah.

KM: He's been finding a lot of broken glass, Primo bottles paha and stuff like that. I guess the people at that time didn't care too much about what they kāpae ʻia.

PK: Yeah.

KM: Stan, are there some thoughts, something relative to the wall?

SB: Well, I was thinking did you talk about the bench area on the wall in front, how that was built before? How that functions with the wall?

PK: Actually what really, that thing was for to break the waves. The wave would, you know… [gestures with hands]

KM: So like here, there's a terrace or kahua in front of the wall.

PK: Yeah, in the front of the wall.

KM: That was maintained to absorb some of the?

PK: Actually when I heard them talking they said that was to maintain the front. The face of the wall, so you could stand up and work.

SB: Okay, yeah.

KM: Wonderful!

SB: So a place to repair the rocks.

KM: It was further out? It didn't stop, the pā loko didn't stop flat, it extended as a kahua, a terrace like out a bit?

PK: Yeah.

KM: That you could walk?

PK: And then when they said you know, it's too break the wave then you would see the reaction of the wave. It would kind of go into the bench.

KM: Yes, amazing!

PK: The pukas, they wouldn't patch the puka.

KM: Not like this how you went hoʻopihapiha.

PK: The water would go on top and…

SB: And you said that they collect salt out of the stones?

PK: Well, the rock used to be on the wall.

KM: Like poho kind? Had the hallows?

PK: Yeah. See like that [pointing to a stone with a cup-like feature at the top]?

KM: Yeah, smart. You could actually the natural wave action or if you wanted you could halihali wai?

PK: Yeah, halihali wai. And then you get paʻakai there.

KM: ʻAe.

PK: Where the rocks went, I don't know.

KM: If it was some special rocks, must have all huli ʻia, wash over, maybe you'll find it as you do some of this work.

PK: Maybe you'll find it up the mountains.

KM: That's right, yeah. Lawe ʻia na kekāhi poʻe. Is there any evidence that you are familiar with of stone work out in the water?

PK: [shaking head no]

KM: No, not that you're aware of out here.

PK: No, the only stone you would find out there would be the imu.

KM: They would make imu out in the ocean?

PK: Yeah.

KM: That's like a house for the fish?

PK: For the manini or maiko, kūpīpī.

KM: They make imu?

PK: Yeah, so they would germinate.

KM: When you were a youth, speaking of manini, did ‘ōhua come out here? Did you find the ‘ōhua?

PK: [gestures to flats between Kaloko-Honokōhau]

KM: Oh, on the papa out there like Awanuka and what? Lae mamo?

PK: Awanuka.

KM: Awanuka, so you’re kama‘āina to those places so the ‘ōhua wash up?

PK: Plenty, plenty.

KM: How about now, have you seen ‘ōhua?

PK: Not much.

KM: One of the interesting things that we see along this shoreline, and I’ve been out with the ‘ohana, Keākealani mā, the Kaholo descendants out at Kīholo and Alapa‘i at Kapalaoa like that coming out here. We see honu, many honu coming up again. Were there honu when you were young?

PK: Yeah, they were plenty, but the food, they had plenty food too.

KM: The limu like that, that they eat?

PK: The limu, yeah. Now you look, plenty turtle and no food.

KM: That’s right too much, paha. In your day did you lawai‘a honu?

PK: Yeah.

KM: You folks would fish honu like that? You folks eat honu?

PK: No, we use it more to control instead of you know, over fish.

KM: ‘Ae. That’s an interesting thought you know Uncle Robert Punihaole mā at Makalawena and into Kūki‘o?

PK: ‘Ae.

KM: They talk about bringing honu into the ponds...

PK: Yeah, that’s what they put ‘em in the pond for, to clean the limu.

KM: Did you folks bring honu into this pond?

PK: Yeah, we used to bring in here and everywhere.

KM: At Honokōhau, Aimakapā, ‘Aiopio?

PK: Aimakapā, all over.

KM: You folks eat honu too, in your days, some?

PK: We eat the ones outside, not the ones we keep.

KM: Not the ones inside. That’s really interesting.

PK: The ones we put inside to eat, we know which one it is [gestures marking them].

KM: Marked paha you mark ‘em like that kaha. Just like pet or?

PK: The home animal, you don't touch. The one you store to eat you know. Just like going to the store buying a piece of steak and put that in the ice box for tomorrow, same thing. [chuckling]

KM: 'Ae, that's right, amazing!

PK: Only thing the steak when you buy 'em they're dead, the turtle is alive.

Group: [chuckling]

KM: Fresh [chuckles].

SB: Lasts longer. So you don't think that there was any stone work like between these points at one time?

PK: No. Just up front [pointing down shore to the south].

KM: Out of Awanuka, this lae that goes there?

PK: Yeah and over there.

KM: It's natural? Or was it man?

PK: I think somebody put it there but whoever put it there, I don't know.

KM: From this point?

PK: You see all over there, yeah you had big boulders.

KM: Yes.

PK: I don't know why they did that but it's more like to break…

SB: To break the waves coming in.

KM: Sure.

PK: Yeah, and even this one here.

KM: May I ask, have you folks dove out there and actually seen evidence?

SB: No.

KM: You haven't?

PK: All the boulders are all… [gestures pushed around]

KM: Washed up.

PK: Washed in now.

KM: It's a continuous process of stewardship and care isn't it?

PK: Yeah.

KM: Hard if one person, that's why earlier you said it was the community?

PK: Yeah, it's the community.

SB: Today there's a lot of fish out here right in the front of the pond. What are some of the fish?

PK: Lāʻīpala.

KM: Lāʻīpala, the yellow or the mamo?

PK: Yeah, mamo, kūpīpī.

SB: The big fish is coming in and out.

KM: I actually saw one of the stick fish come in earlier and they go chase too.

SB: Here comes one right here a bigger fish, black.

KM: Oh yes, humuhumu paha?

PK: No, pāpio.

KM: That's one pāpio.

SB: Pāpio yeah.

KM: They're aggressive.

SB: He chased after, there were a lot of fish in here earlier he came and made one pass already and chased ʻem out.

KM: Funny, you'd almost think that maybe they would oosh into the mākāhā, for a little protection. They shoot out eh…[chuckling]

PK: Actually no, why they do that is before in the old days they had imu [gesturing out to various locations in the bay]

KM: Yes, all scattered around here?

PK: Yes. The fish would all run to the imu, when the ulua come in. Then when you needed fish, you just throw on the imu, take the imu out, take the fish, put the imu back.

KM: ʻAe, put the imu back, how smart yeah? When rough time…and was there, was maintenance on the pond a regular thing? Or were there special seasons when the ocean was…

PK: Always.

KM: It was continuous? You always?

PK: Yeah, always, right after the rough water you would check.

KM: And it's logical because if you let it go too much, the work is more big right?

PK: That's what you going end up with [pointing to the broken sections of the pond wall].

KM: You end up with what's out there. Do you recall if we slip from Kaloko Pond here for a moment and go to Honokōhau. In your recollection if we look at Honokōhau today, ʻAimakapā Pond, the water is not real healthy. Was it cleaner and in better condition when you were young?

PK: Yeah, I would say maybe forty years ago.

KM: Was there still a time when there was still a mākāhā in your life time? Was there still an opening or was more of the stone wall visible and not so much of the sand?

PK: The stone wall, yeah. You know the one on the outside?

KM: Yes.

PK: They were much higher.

KM: Out in the ocean side?

PK: Yeah. I'd say about thirty years later that he kind of, you know.

SB: The way they are saying it now that there's no evidence of the stone wall under that.

PK: No, there wasn't.

SB: That's a natural berm.

KM: I see, so the berm has built up behind?

PK: Eventually it got higher.

KM: I see, so the old wall is actually out of the puʻu one, out of the sand area?

PK: The wall is not in the front of the pond, it's on the side of the pond.

SB: Yeah.

KM: Okay.

SB: It's really two different kinds of ponds. This is a stone wall pond, and that's an earth wall pond.

PK: Yeah.

KM: Puʻu one right, loko puʻu one?

PK: Yeah, puʻu one.

KM: The water there today, as you see it, is different than the water when you were young?

PK: Very.

KM: Did people fish in that pond when you were growing up?

PK: I did.

KM: You did, was tūtū Kanakamaikaʻi still going into there, or Pali Kaʻawa mā?

PK: Yeah, Pali, tūtū Kanakamaikaʻi.

KM: What type of fish?

PK: Awa, mullet.

KM: Do you remember tūtū Kupihē?

PK: Yeah.

KM: Joe Kahananui paha?

PK: Yeah, all of them.

KM: Okay, so all of them were using?

PK: The pond was still in use.

KM: It was viable and living?

PK: During their time yeah.

KM: This is even into forty, fifty years ago?

PK: Yeah.

KM: The water today, we've been told is warm and mucky you know.

PK: Yeah.

KM: Wasn't like that, no?

PK: Oh yeah, it wasn't. You would have more water coming into the pond from mauka.

KM: 'Ae, more from mauka?

PK: Yeah.

KM: So the forest is different? The rain shed?

PK: Yeah.

KM: How about the ocean circulation?

PK: Well, you know we too, had more, now it's kind of I don't know it's all plugged up.

KM: Plugged up, well that's the dune you were describing. If the walls are outside that dune has blocked it right? It stops?

PK: Yeah. Actually what I think most of it is the bottom.

KM: All the muck has settled down?

PK: Yeah, it's probably all, you know.

KM: Were the kūpuna actually going in? Have you heard did they actually 'eli and dig and clean out the ponds like that some? In kūpuna time?

PK: Yeah, if I do remember mostly I seen this in Kohanaiki.

KM: Kohanaiki type because those anchialine ponds are locked in?

PK: That's where we were most of the time. We had to take care of that pond over there, so we would clean the pond.

KM: 'Ae. You see even at Kohanaiki there are walled areas and small kahua within the ponds?

PK: Yeah.

KM: May I ask if you've heard a name? Tūtū Kihe in his Hawaiian mo'olelo wrote the name for that area of the ponds, Wailoa. Have you heard that name?

PK: Yeah. Before someone…who was it [thinking], they wanted the name to be Wai'olu'olu but after they got together and somehow they gave it that instead, Wai'olu'olu.

KM: We're going to jump back to the Honokōhau for a moment. In the back side of the Honokōhau Pond there are small, like these pā…

Smaller ponds at back of ‘Aimakapā Fishpond (KPA Photo No. 3113)

PK: Yeah, holding pens.

KM: Who, what was the purpose of those smaller holding pens? Who used them?

PK: It was almost like individual holding pens. A family would put there and share among the people.

KM: Kuapo, share, exchange?

PK: Yeah they did.

KM: Between the upland produce and they come down they get lawai‘a inside there?

PK: Yeah.

KM: Those were smaller holding pens?

PK: Holding pens for…

KM: Individual family, ‘ohana like that?

PK: Yeah.

KM: That’s very interesting you know it’s a unique management practice, yeah?

PK: Yeah, everybody would get involved. Even if you, it was your pond, I would go and help you.

KM: Yes, kōkua.

PK: Yeah.

KM: And then everyone benefits.

PK: Everybody benefits.

KM: Was ‘Ai‘opio still used at all in your time?

PK: Yeah.

KM: As a trap like that?

PK: Not as a trap, it’s just a gateway. People would use that to go out fishing because there were still canoes.

KM: I see. There are openings but you also see there are some smaller pens like in there?

PK: Yeah, that was for storage like, same.

KM: They come back, they lawai‘a?

PK: Yeah.

KM: You can kāpae ‘ia?

SB: Those pens are pretty new though right?

PK: Yeah.

SB: Because I looked at an old photo…

PK: Lot of them were just put there because the rock was there. They just moved the rock but not really knowing the…

SB: Original alignment.

PK: Yeah, the original.

KM: Although, when you look at Baker’s 1915 shot, you can see, what look to me, like some alignments that…

SB: I looked…Rick scanned Baker’s photo and we blew it up and the wall where the big square is?

KM: Yes.

SB: It comes all the way across the pond and there’s nothing but sand behind that so all that area now where those pens are, was all sand beach was there.

PK: Yeah, all sand. Like I said you know before it was all sand over there.

SB: Yeah, it was all sand beach and then now probably because when they opened up the thing to let the sand out and then that wall went down.

PK: When the water would come in everything would get washed away.

SB: It’s really altered a lot.

KM: I see.

PK: What was done before, and what they did later you know that created some…

KM: Change and?

PK: Yeah, in the land.

KM: Where did tūtū Kanakamaikaʻi live? Do you remember where his house was from ʻAiopio? Was he directly behind a little ways?

PK: Well, the only houses I seen you know, were the ones on the water. They were on stilts.

KM: Oh. Was anyone making salt in those beds when you were a child or was it pau?

PK: No.

KM: You know the mortar, cement beds back there? Was pau? But did you hear was it a salt bed? Someone was doing big stuff.

PK: Well, if they were doing something it wasn't salt.

KM: Oh, for real you don't think it was a salt bed, all that cement?

PK: Yeah, because whoever was doing it, we didn't go back there.

SB: But, originally it was salt? Yeah.

PK: Yeah, because the other one the one if you would go to Mahaiʻula.

KM: ʻAe, Kaʻelehuluhulu. That was tūtū Kaʻelemakule, that was his salt works out there.

PK: Kaʻelemakule, yeah. The same Kaʻelemakule he had over here in Papawai.

KM: That's right, Solomon mā, yeah?

PK: Right.

KM: That tūtū was John.

SB: I was going to say here, but maybe we'll go out a little bit more towards that point, I wanted to look at some of the basins that are in there and talk a little bit about making bait and things like that.

KM: Okay, we go then…hiki no. [recorder off]

[Group walking back along wall, to go towards Awanuka – Honokōhau direction; discussing salt basins.]

PK: …Yeah, those.

KM: Those kinds of basins like that?

SB: Yeah, there's some up here too on these rocks.

PK: Even on the wall you know they have the rock that belong on the wall. They would make the chum palu.

SB: I was watching these fish because there were a lot of them here and then they went out along that edge. The pāpio, I saw one come through here chase them out and then there were some weke that came up, one of them was like right on the top.

KM: Yes.

SB: Then that one came out and chased ‘em again… [chuckling]

PK: You know, all the imu that they built over there, no more now.

KM: Yes, but they’re ma‘a to coming. The imu were shelters for them?

PK: Yeah, you know when the big fish would come they would run into the imu.

KM: Yeah… So I see up on the top here. You have used ko‘a where it was available just to fill in too.

PK: You see this one here, what I told him is you take this off and put ‘em on the top.

KM: Oh, the smaller ones so it didn’t fill it up so much?

PK: Yeah, it won’t block the hole, still got that.

KM: That’s right I see, yes.

PK: That’s what we want, we want the water to flow through. [recorder off – walk to the Awanuka vicinity; discuss a little ponding area behind the shore]

…That kāheka over there, in 1940 they still were using that.

KM: Just this side of…is this Awanuka that little bay section there? The kāheka was in behind Awanuka side like that or further over?

PK: Well, I think it was [thinking]… This was used during my time.

KM: The kāheka itself?

PK: Yeah.

KM: What were they doing in the kāheka?

PK: Actually what they did was just come in with the boats, with the canoe.

KM: ‘Ae. This wall back here, do you remember where Keanaaina’s house was, just a little bit?

PK: If we talking about the old house, I know where the old house is. During my time the house that was there.

KM: Yes.

PK: The other one was in here.

KM: There was another house, back?

PK: Yeah, right in here some place, had the wall.

KM: Yeah, you can see this section pā ‘ia here.

PK: Yeah, and over here I think if I’m not mistaken they…what was his name John Palacat, I think.

KM: Yes, Palacat and was there a Catalino with Palacat?

PK: Yeah, Catalino too, they both were.

KM: Yes, may I ask while we are just standing here for a moment. A little behind here is the pā ilina, is that correct for Kaloko? Do you know who the ‘ohana were, or are those old people from before times?

PK: Yeah, before. My mom probably knew them, but I didn't really get to know them.

KM: ʻAe. You must…I wonder if some of that pā ilina, say if it's historic there must have been plenty people living makai here then.

PK: Yeah all over here [gesturing around].

KM: All the way to Honokōhau. People came you think even to here? There is some pā ilina at Honokōhau too.

PK: You mean that they were using.

KM: Yeah, the grave sites like that.

PK: Yeah, they had, go all the way.

KM: ʻAe. You have done some work to try and stabilize this pā ilina?

PK: Yeah.

KM: Is that something that you were also… When you were growing up how did your kūpuna treat burial sites?

PK: Well, it's something like when they get lonely.

KM: Hmm, they go talk?

PK: Yeah, they go and talk story.

KM: Visit the ʻohana. They aloha, they didn't just go and make any mōkākī any kind?

PK: Aʻole.

KM: They aloha?

PK: Yeah, they would go there and enjoy.

KM: If the wall had hāneʻe a little bit or something, did they go and hoʻomaʻemaʻe, clean up just like?

PK: They usually do that, because in our time we did it.

KM: You were just carrying that practice on today.

PK: Yeah, we were always taught that we were the caretakers.

KM: That's right, good.

PK: What is there, you put back. If it falls out you put back again.

KM: ʻAe, maikaʻi.

PK: Even my grandpa used to do those things, he used to go in the back and…

KM: Pule or what, take care?

PK: Yeah… [walking north along coastal trail]

KM: I see this reaches back into here, the water.

PK: Yeah. During the war, when they had the war everybody just, everything just completely stopped.

KM: World War II you mean?

PK: Yeah.

KM: Everyone was pushed off the ocean for a while?

PK: Yeah, everybody was.

KM: Yeah, makai pushed mauka.

KM: I understand even like tūtū Kanakamaikaʻi them had moved mauka.

PK: Yeah, they were always at the beach and then all of a sudden they were gone.

KM: Mauka.

SB: The government, whatever military?

KM: Yes.

PK: Actually you look at it, it was just a safety precaution.

KM: Sure.

PK: It was the people that was here before that and they got the government involved with getting everybody else.

KM: You know when the war came, everyone was so makaʻu.

PK: Well actually, they really didn't care.

KM: Didn't? [chuckling] At least if you not in Puʻuloa if you're not in Pearl Harbor it was okay.

PK: They said "they not after us, they after him, so why should we bother."

Group: [chuckling]

KM: And hard because all the fisherman all along the coast had to go, were pushed mauka.

PK: That's what my grandfather said, they told him oh you have to, you know you cannot go down, and he said, "Why me? They don't…that's not my enemy."

KM: Yeah.

PK: That's what he thought, "I got nothing against those people. What are they fighting for?" In a sense you would see the way we thought and what they thought was different things.

KM: Yes.

PK: But they didn't care what we thought.

SB: No [chuckling].

KM: I see this ʻuhaloa here, were you folks still using, gathering ʻuhaloa?

PK: Yeah, we still do yet.

KM: Still yet. When you come down from mauka on kula land were there certain plants that you gathered at times also? When you were coming makai?

PK: Mostly the aloe.

KM: Ahh. But the natives…how about kōkoʻolau or something like that?

PK: That, we had ʻem growing in the garden.

SB: Peter, was there like a wall through here? That was blocking out some of this water?

PK: Yeah, had a wall coming out from in there.

KM: What's the name of this place, this area here do you know?

PK: I don't really know the name of this, all my uncle said was, "oh let's go over to the kāheka."

KM: These kāheka in here, small holding ponds?

PK: Yeah, actually if you look at it, the water in that time used to run. You could see the water moving and going out.

KM: What was in these kāheka?

PK: Well, mostly bait.

KM: Bait, ʻōpae?

PK: Small ʻōpae, āholehole and the small ʻiao.

KM: The Awanuka as a place name, are you kama'āina to that?

PK: Not really, no.

KM: It's on the old maps, in the old survey records. I understood that this is that vicinity. [see also interview with Sam Keanaaina]

PK: In that time, that's what it was.

KM: This is your bait place also, then?

PK: Yeah we would come here and collect bait. The rocks wasn't in there.

KM: I see, well this is all the storm and the tsunami even like that.

PK: Yeah. Now you can see a little bit of water moving.

KM: Yes.

PK: In the old days you would see ʻem.

KM: ʻAe, kahe, kahe. Were there certain types of pūpū that you folks liked to gather from some of the areas around the pond? Like kūpeʻe, pūpū awa?

PK: Yeah kūpeʻe. Even that, they call…they have it in here, just like kūpeʻe. The fresh water one.

KM: Yes, it's kind of like a wī almost?

PK: Yeah, yeah.

KM: Hīhīwai like kind of?

PK: Yeah. It looks like the kūpeʻe but only…

KM: Pīpī they call that, not pipipi but pīpī.

PK: Something like it. You have ʻem in the pond.

KM: ʻAe.

PK: But in here, we used to have ‘em in here too. This is where they come collect bait, lot of ‘ōpae.

KM: ‘Iao, ‘ōpae the āholehole, the baby kind.

PK: Āholehole the baby one yeah.

KM: Are you folks having problems with guppies out here in some of the pond areas?

PK: Yeah.

SB: It’s taking over all of them.

PK: Mostly down Pine Trees side, terrible.

SB: All our ponds too though, back here yeah.

KM: The ‘ōpae ‘ula are really suffering now?

PK: Yeah.

SB: Uh-hmm.

PK: You see the āholehole? [pointing to the fishing in the kāheka]

KM: ‘Ae.

PK: Before this place used to be full. You know, you could stand on the walls, you could see ‘em. Just like mirror the thing all sparkle.

SB: Peter, when people came and like that coral to put like in the cemetery or something. Did they take the coral from just here or did they go out on the reef and get the live coral?

PK: What they did was a lot of times, they would dive for ‘em.

SB: Yeah, so they would get the live coral?

PK: Yeah, they would get the live one.

KM: What is the purpose of taking the coral up to the ilina like that?

PK: It’s more like headstone marking. If you look at it this way, they would use it as light.

KM: ‘Ae, especially at night time you could follow the line.

PK: Yeah, you could follow that. Then when you walking during the night they would tell you keep your eye on that.

KM: ‘Ae, smart yeah. Logical, if dark night, dark rocks, hā‘ule [chuckles].

PK: What they say, they would rather not do anything during the dark night.

KM: Yeah, pō Kāne kind.

PK: Pō Kāne, yeah.

KM: Stay home [chuckling].

PK: Yeah.

KM: Hmm. so this was an important bait place then, you come in here? Nice.

PK: [nodding head in agreement]

SB: You would, scoop it up and put it in a palu bag and drop ‘em let ‘em spread out and then the big fish come after ‘em?

PK: Yeah, we come up here and get ‘em and take them up there or take where ever we wanted to.

SB: Did you use just the fish or did you mix ‘em with vegetables and things with ‘em?

PK: No, mostly we would use mud.

KM: Where did you gather your mud from?

PK: You know the pond?

KM: Yes.

PK: Yeah, where ever had the mud we would take the mud and use it for chum. Well actually it wasn’t, it was something that the fish would get mad at. When you throw the mud, the bait would run in the mud and the fish would…they would loose their… [pauses]

KM: Sense of direction? Because the shadows just close everything down?

PK: Yeah, trying to look for the bait.

KM: Yeah.

PK: So then when you put your bait down they would bite, they didn’t care what it was.

SB: [chuckling] They were mad.

PK: Even put the hook, they would bite the hook.

KM: Interesting, cause you know some areas like this where you can get mud from the pond like Makalawena, same thing they said.

PK: Same thing.

KM: But you go Ka‘ūpūlehu they said they had to go up kula on to the pu‘u and gather.

PK: Yeah, yeah they had to go get mauka.

KM: ‘Ae.

PK: But theirs one would be little more on the red side, if you know what I mean.

KM: Yes.

PK: Then when they use that, the ‘ōpelu, āholehole or whatever they were catching would think the dirt was ‘ōpae. The ‘ōpae ‘ula.

KM: ‘Ae.

SB: This rock is a lot redder than the rest.

PK: This one would come from…I think it came from mauka.

SB: Did you use different colors for building things ever? Different color rocks?

PK: Not really.

SB: I've seen some places maybe older things where they might use, they would take the sides and they turn the red sides out or the red sides in.

PK: That came in the later, most of the structure you would look at would be this kind.

KM: More dense, ʻalā.

PK: Yeah, more heavy rock.

KM: You know you use what you had available yeah? If you lived on a place where…

PK: Well, actually what they did was because they used up the ʻalā stones because the thing was much more stable, it would hold, more firm.

KM: Yes, ʻae. You've seen some areas where they only build with coral? Or they only build with a particular type of stone?

PK: Yeah, because of the area.

KM: What's available…

PK: Yeah. But here in Kaloko it was noted that they use a lot of this [pointing out the stones].

KM: ʻAlā.

PK: And then ʻaʻā. Because what they had there is what they would use. [recorder off – walk to an area on the pāhoehoe flats where a poho (mortar) had been shaped into the surface – recorder back on]

PK: …They would use for bait.

SB: For bait, they wouldn't use that for making salt or anything to line it?

PK: No, not really they would use for…

KM: Pound?

PK: Yeah.

KM: Did you folks use ʻākia or ʻauhuhu, did you hear anyone talk about using that out here?

PK: Yeah we used.

KM: You folks did?

PK: I even got one growing at home.

KM: ʻAuhuhu or ʻākia?

PK: ʻAuhuhu. ʻĀkia, no I don't have.

KM: The ʻauhuhu you would mix that with your palu when you pound?

PK: No, no. You would use it separately.

SB: That's to stun the fish, is that right?

PK: Yeah.

Poho (bait bowl) in Awanuka vicinity (Kaloko) (KPA Photo No. 784)

SB: [pointing out a poho] There's different kinds, so there's like deeper ones more like cups, and then there's these ones that are more like basins, different kinds of bait?

PK: Yeah, a lot of them they use ina, hāwaʻe, wana or hāʻukeʻuke. Like this one here I would put the ina in. The ina was small. A lot of those, I don't know, some people made their own with the rock…

SB: [points out fish near the shore]

PK: No matter where you go you would look at the reef and the reef would be kind of yellow because of the lāʻīpala.

SB: There's one right there right?

PK: Before not only one you couldn't count.

KM: So you've seen a change in the amount of fish as well?

PK: Yeah. What you see one over there you know, fifty years ago there was one hundred.

KM: How come it's different now?

PK: I don't know what ever made the water you know, not too, like the old days. The water feels different now.

KM: You think it feels different even?

PK: Yeah, you don't have the quality like it used to. It don't produce any more.

KM: May I ask you a question about that though, is that has there also been a difference in how people take? Even kanaka?

PK: They have a lot of difference.

KM: Lot of difference, before you took what you could use and…?

PK: If you take, take for the whole week, don't waste it, use it.

KM: ʻAe.

PK: What you won't use, give back. Now a days they take they don't care, they just dump, they throw.

KM: Too much then pau, throw away? I guess if people come from all over. Before, you folks were a community?

PK: Yeah, everybody would, you cannot throw rubbish. That was the worst thing you could do, is litter. But now a days, I don't know, nobody just cares anymore…

SB: I've noticed like when these waves are breaking there's some bigger fish, right over there. It comes in right in the brown shallow area.

PK: What you see there that's what used to be here, and there would have another quantity.

KM: Another layering of fish.

PK: Maiko, manini, ape, pākui. That fish would be in here, all the yellow ones the keiki, all inside here. Now when you look at it, where is it?

KM: Everything changed, that's what you said before too, loli!

PK: Loli!

KM: Loli ka ʻāina!" [looking back to the restored section of the Kaloko pond wall] From here your wall is just so beautiful.

PK: I wish it was all the way!

SB: It's there, it's going to get there.

KM: ʻAe, what your tūtū say, i ka manawa kū pono, it's going come about.

PK: Yeah [pause], it will come.

Group: [agrees]

PK: If then, you see, in the old days you could see this thing just covered.

KM: And the yellow that's the lāʻīpala?

PK: Lāʻīpala, they're good eating.

KM: They're good?

PK: With the barbecue sauce.

KM: [chuckles] Pūlehu, kōʻala?

PK: Kōʻala kēia ʻono!

SB: [pointing to a poho] Did they intentionally chip these out or does that just over time, worked over? Start one spot and it would just slowly?

PK: Yeah, they would come to the same spot and do it again.

KM: ʻAe. So those little poho like?

PK: Yeah, ʻoia ka ipu.

SB: That's why I was fishing out here when I saw you that weekend you know, it's like people have been fishing out here for a long time it must be a good spot.

PK: Before you came. And before I was here. Because when I came, that thing was there.

KM: And you followed them out, right?

PK: So I use 'em too.

SB: Of course I made the mistake, I should have gone with Peter and watched him throw net instead of just throwing my line out there [chuckles].

PK: Yeah, I do a lot of net. I make net and you know.

SB: I would like to come with you sometime and watch how you throw net.

PK: Well, I'll bring you one, you throw your own and I'll throw mine.

KM: It's wonderful, yeah.

SB: I can throw net.

PK: I got three of 'em.

SB: I can throw a net maybe not the big ones as good as you can but…

PK: To be honest with you last year I made eleven.

SB: You made eleven?

KM: Wow!

PK: One went to Louis, one went to Rizal, one went to my nephew, and one went to my brother. Whoever came just picked up and went.

KM: You see what you just describing your kūpuna they hāʻawi aloha. And you give and what, ke hoʻihoʻi mai.

PK: Uh-hmm.

KM: And what, they go get fish, you get fish?

PK: Hoo! What they get, they bring.

KM: That's right, how nice.

PK: My nephew when they go again they come back. They bring some more.

KM: ʻAe, ola.

PK: You know the problem is they don't want to learn, because of technology.

KM: How to kā ʻupena, to actually do the sewing?

PK: Yeah.

KM: It takes patience.

SB: Where I grew up people made nets too, but not big nets like you make in the smaller size because they were catching shrimp instead of fish.

PK: Not like what we do.

SB: They caught some fish but mostly little shrimp. They had tucks on ‘em so the net would tuck up like this.

PK: The line would go through the center.

SB: Yeah, and there would be little lines that would go to parts of the net.

PK: Yeah, and the thing would bag up.

KM: It would make a bag basically?

SB: Yeah.

KM: The ‘eke.

PK: Yeah, I make those too. My grandmother taught me how to sew those nets. [chuckling] I’m serious when I was like maybe five years old…

KM: …Hoo, mahalo nui. Thank you, so wonderful and your description of the walls and how you build and why they’re the wider section. From here where you see the back of the waves you understand you know why they had to do. Even that flat how you mentioned out there, it helped to break, to absorb that impact. So logical.

PK: Yeah, what they wanted to do is when the water…

KM: Pili and then go down, inside?

PK: Yeah, inside.

KM: Smart.

PK: What they didn’t want is the water climbing over, they wanted ‘em to go inside of the pukas.

KM: Yes. Mahalo, so we go back then… [end of interview]

Peter Keka
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly (and Stan Bond)
March 27, 2001 (Interview No. 3)

This interview was conducted as a driving and walking tour— from the Kaloko Pond vicinity to Honokōhau Iki—traveling south along the path from the Kaloko pond. (See Figure 1 for approximate locations of selected sites referenced during the interview.)

PK: Did you know of the people that lived in here?

KM: You know, I don't. The only guys that I spoke with before, Keanaaina mā, and you know…

PK: Did they mention anything about the Filipino people that were living there.

KM: You and I spoke some about them too, because had Palacat, Catalino mā, you know. I don't know if they were, you know, but that was in your grand-uncle Akona's time?

PK: Akona, yeah.

KM: And this area, there's a well? Is there a well in here also?

PK: It's in the back. You know actually, that's some kind of punawai, where people used to use the water to cook. Mostly, you know, for kitchen, personal use, their cooking.

KM: Yeah, so they could dip water bucket or something. Is it a little well, or is it actually a pool?

PK: It was a small little pool, a hole.

KM: 'Ae, luawai, kind?

PK: Yeah, luawai. But it's all buried now.

KM: Oh! From debris, wash in, or?

PK: Well, you know as time go by, people kind of ignore.

KM: Yeah, then just like you said, if they no hoʻomaʻemaʻe, clean, you always got to take care.

PK: Yeah. You know, it's a daily routine for work there. If you don't, it's going to go.

KM: That's right, if you don't take care, you loose it. You mentioned, because you were born in '40, when you started coming out here, was there anyone living back in here that you remember?

PK: Not in here.

KM: Not in here.

PK: No. They would have been down there, Kohanaiki.

KM: Catalino Palacat mā, Pedro? On that side?

PK: On that side.

KM: Even I guess, Keanaaina had left, because he died, the old man died in ‘42.

PK: Yeah, the old man died.

KM: Had an old house right down by where we were parked yeah?

PK: Yeah, where the end of the pond below.

KM; That’s right. You folks are going to clean out some of that debris that’s come in now; in the edge of the pond, because it’s filled up?

PK: Yeah. Eventually we’ll get to that part.

KM: Yes. That’s where you said you folks used to make trap fish. You put the wire in, in that area?

PK: Yeah, we used that to hold them.

KM: Hold ‘em.

PK: Like you know ice box?

KM: ‘Ae.

PK: We kept ‘em alive.

KM: You’ll enjoy your transcript here because you were talking just about that so I wanted to make sure it was that same area. Okay.

PK: On the way, we might find that they had smaller ponds that were made by the fishermen.

KM: Yes. You mean along the trail here?

PK: Yeah, along the beach. That is where they kept the fish that they caught.

KM: Yeah. Little kāheka you were calling them, yeah?

PK: Yeah, the little ones. Some would say, it’s a pā wai, but you know it’s like a kāheka.

KM: ‘Ae. This trail that we’re on now, this is new?

PK: Yeah.

KM: When you folks would walk from Kaloko out to Honokōhau, was it along the lae kahakai?

PK: It would be in the front, not back here.

KM: Not back, so along the front side. That’s the regular trail that they used, eh?

PK: Well, that’s actually the fishermen's trail.

KM: Yes, okay.

PK: This here came in the later ‘50s I think, 1950s.

KM: Yeah. Was Foo still out here, this side or?

PK: Francis was up to the ‘60s, until 1960, I think.

KM: Yeah. Maybe, do you think they were connecting from this road into Kailua or mauka?

PK: Well actually, when this road was made it was for the purpose of hauling that to the pond.

KM: The fish, like that or the stone?

PK: The stone.

KM: When they were doing stone work?

PK: Yeah. That's when they kind of put more into this road, what we have now.

KM: To improve the access so they could use, I guess they were using some of those old army truck Jeep things?

PK: Yeah. They were using quite a few equipments, coming through here. Like those old dumpsters, you know that would carry six yards.

KM: So six yards of material, stone like that? This ʻaʻā flows back in here now, you've…the pā ilina is back where?

PK: [pointing, to area behind]

Sites on ʻaʻā towards Pā ʻilina at Kaloko (KPA Photo No. 1306)

KM: Behind us, the kiawe?

PK: Yeah.

KM: That's the place, you were saying, you've been trying to take care of because...

PK: Yeah, but it's kind of, you know, overdue.

KM: Yeah.

PK: It's been ignored too long.

KM: Funny, you know you wonder where all of the families went. How come, you know…?

PK: Where they disappeared, nobody knows.

KM: Yeah.

PK: [pointing out an area where rock was harvested] …They took all those rocks, the bed, it's over.

KM: I see, so when they were restoring the wall in the '60s, like that or '50s?

PK: Yeah, they got 'em mostly from out here.

KM: They were harvesting stone from here. You can see where it's been pulled out.

PK: Yeah, then they made this road connect to the main highway.

KM: Yes. We're still in Kaloko or just?

PK: Just about, this is the Hu'ehu'e Road.

KM: Hmm. Uncle, the pond, the 'au'au pond over here. It's back where the ahus are?

PK: Let's go look at it.

KM: Okay.

Group: [park easy-go, walk towards small pond]

PK: They made this pond.

KM: Yeah.

PK: The real ones are in the back there [pointing inland].

KM: Yeah. You know the big one that get the ahus around it like that? It's up there?

PK: It's way in the back there.

KM: I see.

PK: People used to come here and camp, along the beach and then this is what they wanted. You know, to take a shower.

KM: Yeah. Oh, so they just dug these, cleaned out?

PK: Yeah, cleaned out the place.

KM: Oh.

PK: So they could take a bath.

KM: Remember when we were talking, we'd mentioned the mo'olelo that tūtū Kihe had written, they said the pond they called Kahinihini'ula. Had the ahus, so that's the one they called the Queen's Bath now?

PK: Yeah, the one that's in the back.

KM: Yeah. Is that right near the boundary of Kaloko?

SB: Between Kaloko and Honokōhau.

PK: Honokōhau, yeah. They had a wall going through there, all the way to the beach. Naturally the wall, the beach runs, and it was I think, I'd say about fifteen feet wide, and… [gestures]

KM: Wow! And about six feet high?

PK: Eight to ten.

KM: Ten feet. Wow!

PK: You know, after a time [gestures falling down]…

KM: Hāneʻe, everything fall down?

PK: Yeah, hāneʻe.

KM: The guys, you said you think they were, Huʻehuʻe Ranch time they were quarrying stone here?

PK: Yeah, they were quarrying rock from here.

KM: Taking it over for the pond side?

PK: The pond, yeah, the wall.

KM: And the guys camping, they would come, they found these little luawai and clean them up?

PK: Everybody would camp down the beach, right down here, and then used this pond to take a bath.

KM: Oh. It's kind of wai kai brackish kind, a little bit?

PK: Yeah. Manmade, but the real ones are in the back, where the kiawe trees are.

KM: The pā ilina then, where these kiawe are, behind?

PK: Yeah.

KM: The cemetery one?

PK: Yeah, close to the cemetery, yeah.

KM: Yeah, Stan, what would be good then if we go along, you should try mark on the map some of the areas that we may be stopping at, okay?

SB: Okay. Well, we stopped up here, and I wanted to look at this site. I don't know what's up here. I don't know what this number 9 [Site K-9] is. [referencing Kaloko-Honokōhau interview map]

KM: Okay. All these heliotrope trees like this, all small then when you were young?

PK: Yeah, actually there wasn't this much.

KM: The coastline at that time was pretty much open, you could see clear?

PK: Yeah, you could see across. Now you have to go further out in order to see.

KM: Yeah.

SB: Was there more sand right in here, or less?

PK: [gestures out]

KM: More out?

PK: Yeah, it was further out.

KM: This area, sort of that we're in, right on the edge of Kaloko point.

PK: About twenty or thirty feet that way.

KM: Oh! We're just on the south of Kaloko point. We came out and saw some on the, little further over, some of the little poho, before the time we came. We no need again, remember the little bait, where they palu like that, or what?

PK: Yeah, they would make up till today a palu. They have some in front that way where the guy is. [pointing to someone on the shore]

KM: Yeah. In the park here, is he fishing?

PK: Yeah, he's fishing.

KM: It's okay to fish along the coast line here?

SB: Yeah.

KM: Not like the Kalapana one, where they had restrictions?

PK: Yeah, it's kind of dangerous.

SB: Because, you know, Kalapana, it was old family ground for so long that now, but here the families have been gone for so long. There really was not major family claims as fishing grounds.

KM: They weren't still living here?

SB: Yeah, right.

KM: By your time, except for the Filipino men who were working, wasn't full time?

PK: No, actually they look at it, they were appointed by the ranch. Appointed.

KM: 'Ae, that's right. They weren't long-term native residents?

PK: No, no.

SB: So there was more sand but less trees, that's what you said. I think the trees are holding the sand from coming back down or do you think?

PK: It could be, you know the roots, but the sand actually went further back, before it was, you know, more towards the front.

KM: Yeah, towards the ocean side. I loved your story, when you read the transcript, when he was talking about like the lāʻīpala before. You said, "Now, you see one, before you'd see one hundred." What you see now is not like when you were young. And then Stan had mentioned, oh look there's more fish out there, but even that, you see a few now, before you would see the hundreds just outside.

PK: You never had to go further, too far to get them, they were in here. Living in the small ponds like this.

KM: These kāheka you call?

PK: Yeah. Now you have to go and dig.

KM: Hmm. So we'll go back to the area around Site K-9?

SB: Yeah.

PK: You want to go back where the foundation?

SB: Right here.

PK: Okay.

KM: This is Site K-8 on the map, okay.

SB: This is like one of the bigger sites along here, it's got this ahu, along and then this way too, along this edge.

KM: Yeah. Uncle, when you were growing up, you heard anything about this kind of places?

PK: No, mostly the front, where the houses were.

KM: Yeah. This was maybe too far back. Interesting though you see…

SB: Lots of little openings in here for them for storage and ag areas. There's a big opening back in here.

PK: The road goes that way [pointing north], into the pond. We used to come in the back, but hardly out here.

SB: There was like nothing left here just beyond what's right here like right now.

PK: Yeah, right, that's all it was. Whatever they left, that's all.

SB: They have some platforms over here, and walls.

KM: You can see they filled stuff in.

SB: Yeah and this has all been crushed and filled in cracks and crevices to make it easier to get around.

KM: Even trail, this is a trail right here, uncle.

PK: Yeah.

KM: This is trail going mauka, I don't know if that goes to the pā ilina.

SB: Right up to the cemetery.

PK: It goes in the back to that way.

KM: You can see though some water worns set into it.

SB: Exactly.

KM: Worn stones where the feet.

PK: What's happening though, what it's missing is the rock. The rocks like that.

KM: Yeah.

PK: Every so often they would have, here and then would go and then again, like that.

SB: Yeah. We mapped…Rick and I came out and we mapped these kind of rocks marking the trail. Along the edge of that ‘a‘ā, but along the edge of probably where the cemetery was.

PK: That’s what’s missing, the people, after that they stopped, they took the rock, or whatever they did with it. It’s not where it is supposed to be.

KM: Hmm.

SB: Uh-hmm.

PK: That’s why nowadays, when we look at ‘em and it looks different to us.

KM: Out of context?

PK: It’s all not where it should be.

SB: Yeah, this whole areas had, just like a little platform right here.

KM: Sure yeah. You can see where they built a little wall for a terrace; it’s filled, possibly an ilina.

SB: Could be a burial in there.

KM: Yeah.

SB: Although I think, probably for here, they would have gone ahead and put them up in the cemetery up there.

KM: See, it depends on the context, you know, if it’s even older, it may have been individual families here. The cemetery may have been a reflection of the post, just a little after the post period or something?

SB: No, no. I think that cemetery is early, early.

KM: Early before?

SB: Yeah.

PK: That long, before?

SB: I think that cemetery really, probably starts when you first start getting the development here on the coast, when you start getting people. I bet that cemetery starts around a thousand A.D., or a little earlier. That’s just a gut feeling from being in there, and I think it continues on, and I think there are probably family areas in that cemetery.

PK: Did they analyze the bones or anything?

SB: No. That’s just my feeling. My impression, because we don’t have, we don’t want to take any bones and look at them, deal with them that way. That’s just kind of an impression.

PK: Yeah. You would assume that.

KM: Gut feeling?

SB: Yeah, Just my impression that's early. There might be some radio carbon dates from the '70s, when those guys were. When they didn't quite do the right things, you know, and they would take those things.

PK: Yeah, they took lot of things already. Even the ones that was in the back of the house. We don't know what happened to it.

SB: Uh-hmm. What's interesting to me about this, is these ahu are probably marking a boundary around.

KM: Uh-hmm.

SB: This one there, they kind of fall off here, but then there's really big ones up here.

KM: Really nicely built up over there.

SB: Uh-hmm. Must be marking the boundary for this area, which makes me think, it probably was a fairly important household that most people weren't supposed to cross this boundary and those ahu were markers; maybe kapu markers or something. To keep people, to tell people, no further that this.

PK: During our time, we were told not to go here. But you can go there if you use that road, or that road, but don't… [gestures]

KM: Cut through. It's interesting, this trail is still very clear though, right here.

SB: Yeah. There are lots of trails out here and 'a'ā, that are pretty. Was it you that said that Kamehameha supposedly used one of these areas back along here?

KM: Yes. It's in the Emerson, 1882 notes, when he was out surveying the area.

SB: Uh-hmm. I would say that this potentially could be part of that, with these kinds of…because you don't see ahu around residential sites very often. In fact the only other place that I've seen bounded with ahu like this in the park is at the Queens Bath, Kahinihini'ula, to me this was a very important site.

PK: Yeah, they had people guarding the place.

SB: Then those big terraced areas too, are another potential, because that was a lot of work, to smooth, because it all looked like this and to…

PK: You know where the road is, you notice that they had some up high.

SB: Yeah. To smooth out those big areas, so they were like this and to make them flat, that was a lot of work, a lot of work.

KM: Some work! So roughly, you think we're right around the area of Site K-7 on the map?

SB: I think right now we're at Site K-8, and I think Site K-7 is that little thing right over there.

KM: Okay.

SB: I think we're on Site K-8, and there's supposedly something across here, Site K-9. I'm not quite sure what those are though, but this is where we are.

PK: The Site K-9, I think it was a foundation for some kind of hālau, you know.

KM: Hmm, makes sense.

PK: Yeah, because I think that was mostly for the fisherman, they would go in the front there.

SB: Yeah. I wonder if you have any…Peter is that your impression though, that this is a more important site, probably more than the most?

PK: Yeah. My grandparents always told us not to go in there. Then they would go and give offerings.

KM: In areas where get ahu around like that?

PK: In my time, in the early days during my time we used to drink water.

KM: The water in these little pools like this?

PK: Yeah. They were little more…

SB: Fresh?

PK: Yeah, then now.

SB: You think because they've taken so much water from higher up, that it's a little more salt water?

PK: I don't know it's probably the reason, and then the salt water keep [gestures].

SB: Pushing in more, because less fresh water coming down, so less the salt water come up.

KM: Is there a difference in the rainfall today then when you were young? More or less now, you think in your recollection?

PK: Now, I think it's little more.

KM: You think more rain now?

PK: In our time, even with our catchment, we had a hell of a time you know.

KM: To get enough water?

PK: Because we had to conserve the water. I think now the rain look like little more, but with the exception of more water that's why. They're taking out of the ground.

SB: Was this the area, when they dredged the pond in the '70s, is this where they pumped all the spoils up in here?

PK: Yeah, it came right across into here. From one pond to the other, but actually this was only for a bait well, mostly.

SB: Okay. There was actually a pond here and they dumped the spoil into that pond? They filled it up?

PK: Yeah. It was what you call the 'ōpae'ula?

KM: 'Ae. This was when Hu'ehu'e was going to try and develop that, they were dredging out?

PK: Yeah. They had something in mind, but whatever it was, I don't know.

KM: Yeah.

SB: I have the plans, I've seen it [chuckles].

KM: Shades of Hemmeter Resorts, no hoʻi [chuckles].

SB: They were going to cut the fish pond in half, and make half of it, like a swimming area. It was pretty bad.

KM: Yeah. They were actually in behind here. Then there were small wai ʻōpae, like?

PK: Yeah.

KM: Oh.

SB: There's probably one right there, where the one plants growing up.

KM: Yeah the green, the Christmas berry in there.

SB: Uh-hmm.

PK: If you go further that way, got little more.

KM: Then you see the hau or milo in there, you know already get water close to the surface there too.

SB: Yeah, yeah. There's a cut that comes through there, a big cut, and when we get a little further down we'll get out there and look at those. We'll walk up that little cut and look. If you feel up to it, I'd like to walk to the Queens Bath, but only if you feel up to it. You know when we get over to that edge.

PK: You can see further out.

KM: The Site K-9 platform, you think that was like hālau or something?

PK: Yeah, some kind hālau.

KM: For the canoe fisherman?

PK: Before, when we used to go fishing, we would come by and we'd bring up our canoe, then we'd walk. Walk over, and we'd always stop over there, in that big, big area. More like some kind of fishing platform where they would put either mat, they would gather. But these sand dunes wasn't this way, it was lower and further out.

KM: It wasn't built up like this?

PK: Yeah. Even that Queen's Bath you know, we used to come, when we come fishing or we come hunting, we would use that to ʻauʻau but we never went inside the pond, we always brought the water out.

KM: You would gather up water and go out?

PK: Up further from the pond.

KM: That's a logical thing too, because if you go inside the water, dirty yeah, so if you want to drink also, you got to do that outside.

PK: Yeah, we take the water outside away from the pond. But eventually, after our generation, you know, people just didn't keep it up.

KM: Yeah, they don't think.

PK: They just, they don't care… [walking to the shore] Even this pond here, the wall, you see where the opening is, the wall is right across.

KM: Had another wall in here?

PK: Yeah.

KM: Wow! I wonder if they brought, just fish from the ocean, or did they bring honu in, or any kind or…?

PK: Well, you know, this place, the boat hardly would come in. What they did, I know there was a wall there because I used to walk.

KM: Hmm, so this is just south of the Kaloko Point that we marked down.

PK: Yeah. And now when you look at it there's nothing, it's all water. It's just like the other end of the pond Kaloko.

KM: Kaloko towards Kohanaiki?

PK: When you look at it, eventually if it stays like that any longer, it's going to be like this.

KM: That's right. May I ask you a question please, when we were talking before and you'd mentioned mama, what is…may I ask please, what was mama's maiden name? You said was it Kauʻiō?

PK: Yeah, Kauʻiō.

KM: Kauʻiō, okay.

PK: Actually the family, my mother is from Molokaʻi, she was born in Kalaupapa.

KM: But was it because her mother was taken there, or was she actually, was her mother from Kona and then?

PK: No, from there, her papa from there.

KM: Oh, I see.

PK: They came here, they brought my mama, because my mom never had the disease.

KM: ʻAe, the maʻi. You shared that your grand-uncle or uncle Henry Akona. How was he pili to you, on your dads side, or on mamas?

PK: On my moms, my mamas mama was his sister.

KM: I see, oh.

PK: When you look at my mothers mother, she was more hānai mother, not the biological mother.

KM: I see, because the mama had been maʻi?

PK: Yeah. They took the baby away.

KM: Yeah. Oh, so hard that time, yeah? I've been talking from the Kiʻilae side, with the Maunu children when the mama, Becky Maunu, got maʻi same thing, take away the babies, leave home. Took them Kalaupapa, hard, yeah?

PK: Yeah, really hard on the babies. They grow up in those days they learn that, they know what the truth was… [walking south along shoreline road to the intersection with the historic Huʻehuʻe-Kaloko Road]

PK: This is Site K-6.

KM: Okay, let me just see. We're right on the side of the Huʻehuʻe Road, yeah?

PK: Yeah.

Makai end of the former Huʻehuʻe Ranch Road (KPA Photo No. 1311)

KM: Yeah, you know, uncle, you look, just what you said. If we look at this 1960s map, right near the turn Site K-6 or 5 paha.

PK: Yeah, it could be one of these. We had one more up there.

KM: Ah. What you think, kahuahale, or what is this?

PK: I really, we really didn't mark it, or observe this.

KM: Yeah.

PK: It was for some kind of olden thing.

KM: Yeah. That's why you almost look, 'cause get kahua on this side, the makai side, then this little enclosure like, within, could almost be, yeah?

PK: Yeah. You know something like, maybe animal or…

KM: Yeah, pā pua'a paha?

PK: Yeah. In the old days, you know the pu'a would be out, they would run all over.

KM: Out, 'auwana?

PK: They wouldn't enclose 'em because the kaukau was out… There used to be a lot of pigs when I was young.

KM: Yes. By your time? That's what we hear, old man Kanakamaika'i mā, you know.

PK: They would go out and bang, bang on the can. And when he'd do that, you'd see them move.

KM: All of the pu'a come.

PK: They would all come down, goats, pigs everything. The one's don't come home, he would send the dogs out. And the dog would go look for it.

KM: Yeah.

PK: [looking around the site, and old road alignment] They kind of disturbed the ground around the site.

KM: Yeah it is, well you know, plus the dozer like this. I guess what you guys did is, that you, later on, just to clean it up a little bit, went put the curbing along the sides?

PK: Yeah, just to mark the road. It was already done, cannot be undone.

KM: Yeah, that's right, especially the dozer tracks like that. You can't undo that.

PK: Only time will tell though.

KM: Yeah.

PK: Maybe not in mine.

KM: 'Ae. Basically they were gathering stone, taking it out to the pond.

PK: Take it to the pond.

KM: Were they trying to rebuild the wall or just fill in areas?

PK: No, what they were trying to do is make, so they could have a road to go across. Nothing more. Then what they had in mind was to develop, but somebody came around and said, "no."

KM: Yeah, that's how the park all came together. I remember you heard, had 'Iolani Luahine, Naope, David Roy mā, a bunch of people. All from the community.

PK: Yeah, even the Keanaainas were involved.

KM: William, Willie mā?

PK: Yeah.

PK: All the old folks from up mauka used to say, “why disturb the ground?”

KM: Leave ‘em yeah?

PK: Yeah, why don’t you know, leave alone. Then they start arguing, and finally somebody really...

KM: Yeah, finally listened.

PK: Yeah. You don’t know what they wanted, probably hotel grounds.

KM: Hotel, you’re right.

PK: It wouldn’t even look…we wouldn’t even have this.

KM: Yeah. That’s amazing!

PK: Even here you know, they had that pond with, what they call that grass now?

KM: Oh, the makaloa, the kind for weave.

PK: Makaloa, yeah, that one.

KM: In here had pond before?

PK: Yeah. The pond actually was here.

KM: Yeah. But now this, the makaloa gone, all this razor grass kind. You know what?

PK: This is all razor grass.

KM: Too bad yeah, and that makaloa, nice yeah. They would weave them before, yeah?

PK: Yeah, pāpale, yeah.

KM: ‘Ae.

PK: When I get to see my mama I would ask her. It was named after another flower, they used this to string.

KM: Not ahuawa?

PK: You have one in the mountain, and one down here. This one is little bigger, the one in the mountain little more skinny.

SB: Peter, do you have a name for the little snails that are in this one, in here? These little spiral shaped snails.

PK: No, not really.

KM: You see the ‘ōpae‘ula?

SB: I see a few, but usually there’s more than that in here.

KM: It’s when the tide is coming up, the water up-well then they come up.

SB: Actually, there’s a lot more a little bit further in the grass.

PK: Yeah, there’s plenty inside the pili.

KM: In the grass, yeah.

SB: And Peter, this red seaweed, or whatever it is, do you know what that is? I noticed a big mat of it growing, you know where the water's coming down?

PK: Looks more like a moss.

SB: Like a moss, yeah. It might be more like a moss.

PK: See all the ʻōpae?

KM: They're amazing! You know these ʻōpaeʻula, uncle, did you folks use the ʻōpaeʻula for bait? For ʻōpelu out here? I think that's what you said.

PK: Yeah. But you see, the rocks, the rocks is good for the ʻōpae, but the big ones, when you want to get rid of the big ones.

KM: You know it's amazing too, cause you see the gold bronze color like on the stone. I understand that's a healthy, it's a sign of a healthy pond, so Richard Brock was saying…

PK: Yeah, they used that to feed on.

KM: Yes.

PK: You know in the old days when the tide was up you could tell.

KM: Hmm, lana, they come up.

PK: The pond would turn red, because of the ʻōpae.

KM: Yeah.

PK: Where you see that now is down Maunalani Condominiums. You know, the manmade ponds, we dug that up.

KM: Yeah.

PK: From upstairs, you could see the pond turn red.

KM: Yeah. You know you still go along Makalawena, Kūkiʻo, some of the places still get in these old ponds back, you know. Makaʻeo was supposed to be big place, but now, nalowale.

SB: An ʻŌpaeʻula pond, I think they're working on, right now.

KM: Makalawena?

SB: Yeah in Makalawena.

KM: Hopefully.

PK: Yeah. That's why had couple of people came and see me. I told them, if you don't have the ʻiliʻili to provide for the pond, if you cannot get, use the quarry rock, but only thing, what you do, is put it in the mixer.

KM: Clean ʻem?

PK: And tumble the thing.

KM: Oh, for round ʻem up?

PK: Yeah, and then you put them in the pond.

KM: Hmm.

SB: Cut the sharper edges off?

PK: Yeah. Because you cannot get the ʻiliʻili, now days it's pretty hard.

KM: Hard. People get hūhū with you if you go borrow their ʻiliʻili from somewhere else, yeah?

PK: Oh, yes!

SB: Is this the site right here Peter?

PK: Yeah.

KM: We talked about it, he thinks it's Site K-5 or 6, that's marked on the map. You can see, right on the road side, Huʻehuʻe Road.

KM: You guys went put gas, or never put em?

PK: No, the gas is coming… [walking towards shore discusses boundary point between Kaloko and Honokōhau]

PK: …I think that was put there by the surveyors you know. It's a buoy actually, marking where the boundaries go.

KM: Yeah. If we stop and look, basically if you look out here. Where, just so I know, the pool, the pond is directly above us? Or just a little further?

SB: No, it's further.

KM: Okay, so it's not quite the boundary. You think we're somewhere right in there then?

PK: Yeah, right in here.

KM: Between Site K-2 and Site K-4 on the ocean, the little point.

SB: Yeah, it's like there's a little strip, little split off here or something. Or else that's really an earlier...

PK: You know what, here in 1960s, you know, but before that, no I don't think so.

SB: This one is not that old, but the rock out there is, who knows how old that is.

KM: Yeah, it's interesting, that upright stone.

PK: Before my time.

SB: Before your time…okay.

PK: It was supposed to have something else up there. But why they put that there, I don't know.

KM: So the boundary mark, or some sort of pin.

PK: It was to mark, you know, something up there.

KM: You look, cause where the gray building is, below the Costco?

PK: Yeah.

KM: The boundary is right on the other side of there, right? The Kaloko and Honokōhau boundary.

Upright Stone Marker (Ko‘a ‘Ōpelu) (KPA Photo No. 1312)

PK: It’s like a landmark.

KM: That’s interesting because now that I’m thinking of it, actually there was a discrepancy between the Kaloko and Honokōhau boundary. As I recall, this used to be, if you look in the old Boundary Commission maps, I think, this was in.. The pond Kahinihini‘ula was in Honokōhau, and so maybe the boundary did push over, `cause I think if I recall, this boundary is different than the old map. What year was Kenneth Emory them, in ‘62?

SB: Yeah.

KM: Yeah ‘62, so maybe they were working with…

SB: I’ve looked at that rock out there, it’s obviously a marker, but for what I haven’t known.

PK: Yeah. What that thing probably was is a land mark. You know, from the ocean to up..

KM: Yeah, and you know, when you see that, what do you call, the cement with the pipe in it, I mean it’s typical by, turn of the century, 1918, ‘20s like that, where they started putting the pins in for marking ahupua‘a.

SB: Yeah, that’s definitely a modern boundary marking, but it’s interesting that…

KM: Right out there is this upright stone. Interesting.

PK: Yeah, but that rock way out there, that is a real mark you know, to the land.

KM: You remembered…was that out there when you were young?

PK: It was always there.

KM: Amazing!

PK: The people of old days marked the land and really, you know. You would really go with something very odd.

KM: If you remember from in the old map surveys, the boundary between the Honokōhau and Kaloko, right outside was one koʻa ʻōpelu.

PK: Yeah. The koʻa would be [looking to see and pointing out location]. Right outside here.

KM: Okay. You know that actually kind of even makes more sense then.

PK: You know what this was? This mark here was for the aʻi, yeah the koʻa. Outside there.

KM: ʻAe, yeah. If this is closer to the boundary here, ʻcause that's exactly what they said, they marked it on the Boundary Commission map, 1870s. Koʻa ʻōpelu right outside there and there was even an exchange, certain time the Kaloko people used it and certain time the Honokōhau mā.

PK: And then it would?

KM: Revert back, go back. Actually that may be, you know, the old marker.

PK: Something like, you know, Makaʻeo, you see that.

KM: ʻAe, that stone Makaʻeo. That's right. You know out by the old airport, has that big natural stone formation?

SB: Yeah.

KM: That's what Makaʻeo is named for.

PK: For that rock.

KM: Yeah.

PK: That's why they call it Makaʻeo.

KM: Jutting out like that?

PK: Yeah. Back then, what the interpretation is of now is…

KM: Different?

PK: Yeah, it's a little…

KM: Yeah, change?

PK: More modified.

KM: Good. Nice to see that and think, we should compare the maps to make sure, because I think I'm working, I think my brain is right. The boundary, there was a discrepancy and it actually got pushed further into Honokōhau.

PK: Yeah, that way. Because when they did this, I think it's more 1960, 1970. I know somebody who was mapping the island of Hawai'i, used to work on the boat at that time, and he is living here now. He came from Honolulu and he moved. Maybe I can ask him.

KM: Yeah.

SB: I've been wanting to find out some information, so that's good…

PK: [pointing out a little inlet on the shore] …The fish would come in.

KM: So where this inlet comes in here, do you remember a name for it? You don't remember?

PK: Not that I know. All I used to hear them call it was Makamoʻo.

KM: Makamoʻo?

PK: Yeah, because of that black lizard.

KM: Okay.

PK: You know, the lizard would walk on the wall and look.

KM: [speaking to Stan Bond] Would you kind of mark where we are and if Makamoʻo… [See Figure 1]

PK: The lizard would look at the ocean every time, the fisherman just like named the place after the lizard. Here, that moʻo now you hardly see him around, the black one.

KM: Yeah. Long kind, what you think about nine inch kind?

PK: Yeah, would grow pretty big they was. And the body was kind of smooth.

SB: Oh yeah, I've seen some of those, like at that ʻAiʻopio wall.

PK: Yeah, the small ones, but before they used to be big you know, the same lizard.

SB: We're getting ready to do a lizard survey in the park, late this year I think. To look at the differences because we've been having new ones coming in.

PK: Yeah, like the green ones.

SB: There was a wall here that they had?

PK: Yeah, the wall was here in the ʻ40s but actually it was kind of damaged already anyway. But up front they had that big wall, you know that.

KM: And it cuts out to Honokōhau?

PK: It goes out to ʻAimakapā.

KM: Aimakapā. It was sort of the buffer between makai and the inland kāheka, the small ponds and things?

SB: Yeah.

KM: This water is kind of wai kai, brackish kind?

PK: Yes.

SB: Yeah.

PK: Especially when the tide is down, then even more of the mauka.

KM: Yeah, she come up hū up?

PK: Yeah, hū.

KM: Lucky I guess, if you live along the shoreline here, there are places you can always get water, enough to drink, you know, you take care.

PK: What you looked at in the old days, the animals would drink ‘em, so can the human, you know. Not knowing that the animals could digest more.

KM: Take more. [chuckles] More pa‘akai, so then you wonder why kanaka hī.

SB: There’s some more like that red…

KM: There’s that limu there, interesting. It almost maybe it’s more fresh water tolerant.

PK: Actually, it’s brackish water. It’s something like the huluhuluwaena.

KM: ‘Ae. You folks had huluhuluwaena out here or no more, get?

PK: It’s all gone, the turtles are going to work.

KM: Oh, going to work. How about limu ‘ele‘ele, had limu ‘ele‘ele out here?

PK: Limu ‘ele‘ele, plenty.

KM: Then those are all sort of fresh brackish water tolerant kinds of limu. But līpe‘epe‘e, not?

PK: Līpe‘epe‘e, certain areas.

KM: If it was a little longer, I’d almost think was līpepe‘e?

PK: No, līpepe‘e little more of the…

KM: Branchy?

PK: Branchy.

KM: If it was longer, yeah.

PK: But the huluhuluwaena would actually indicate that. Just like hair.

KM: Yeah. … So all of the families, and that’s the really good thing about the interviews that we’ve done, the two other transcripts now. You were talking about how the families would mauka come down, some go fishing, others would exchange between the mauka-makai, these limu, the fishes, the pūpū like that, were always important, the families were coming down.

PK: Yeah. Those who had, whatever they had they would share. It’s more like now, you can walk on the land free. Before you could go in somebody else’s house because there were no doors. And there was nothing to steal, because they always would tell you oh, I borrowed your… And they brought ‘em back.

SB: What do you think about this Peter? [pointing out a log made to look like an image]

PK: What they do, may be amusement, I don’t know.

KM: Someone put this, this tree washed in from the ocean?

PK: Yeah, came in from the out there.

KM: Like one big, American Northwest or something washed in the ocean. Someone?

PK: Somebody decided to…

KM: Contemporary art [chuckling].

PK: Bring his art along with it. [walk from Makamoʻo vicinity to an area of ponds in the ʻaʻā.] About ten years ago I put some fish in this pond.

KM: Oh yeah.

PK: Āholehole, and then I think it was last year or something, somebody came and... [gestures]

KM: ʻAihue?

PK: Yeah. I had the fish in this pond, but then they came and it's gone now.

KM: Yeah.

PK: Stan, did you ever see the āholehole in this pond?

SB: Not in this one, but over here on this side I think.

PK: Yeah, that one still get but this one here I had the uouoa, āholehole and a couple mullet.

SB: No, I never saw any in here.

PK: Yeah, that's why I came and look at ʻem, hey it's gone.

SB: Supposedly, you know the guppies that are in here, the ʻōpae come out at night now in these ponds, instead of in the day.

PK: Yeah, the guppies are bad.

SB: Guppies are bad, yeah you're right, very bad.

PK: They had them down at Kohanaiki pond where that mangrove.

KM: Yeah.

PK: It's eating all the ʻōpaeʻula.

SB: They have though, apparently they made adaptation, they come out at night instead of when the guppies are asleep and don't feed.

KM: You know uncle Robert Punihaole mā, we've been working down at Kūkiʻo and his boy Kalei them, they found just what you were saying that you bring in the uouoa like that, āholehole, and maybe manini, couple things like that into these ponds, and they've actually been, rather than using that rotenone poison for the whole pond, they've been bringing in the iʻa just like what you did ten years ago. Bring the iʻa in, they go after and some, they graze, eat the limu. Then the fish, the ʻōpae can come back, yeah?

PK: They don't bother the ʻōpae what they want is the limu.

KM: Yeah, and then some they go after the guppies, too.

PK: That's what the āholehole do, but when you take the āholehole, the guppies going multiply.

KM: When you were talking to us before, you mentioned the snail, kind of like on the kahawai, like you said hīhīwai or wī kind, and we said pīpī. Get that one in kind of here, yeah?

PK: Yeah. [looking around pond for fish]

SB: I haven't seen the āholehole in here. That's what they did, I saw them in here last year but I haven't seen any this year.

PK: If you can clean this pond.

SB: Right here needs to come out too much silt right here. This is a nice pond.

PK: What you're looking at is all the rocks, they kind of all fell in.

Peter Keka and Stanley Bond at Anchialine Pond near the Kaloko-Honokōhau boundary (just south of Makamoʻo) (KPA Photo No. 1313)

SB: We may have a student work on this pond, next year.

PK: That would be a good idea, it would be a good project.

KM: Yeah. You know what you said about when people take care, when you mālama, when you work, you can't just let it go.

PK: You cannot, it has to be continued, once you stop, pau.

SB: Peter, what was this fence?

PK: That was the indicator, this is the boundary. They had wall there, and they had one going there, too. The one back there, they wasn't sure of where that thing was supposed to be, that really was for the Greenwells.

KM: Yeah, that's what I think, this marks their boundary, yeah?

SB: That's what I thought too. I thought that it would have carried further down though.

PK: Actually this wall goes quite a ways in, but what you looking at is that for the old wall.

SB: But yet, it's not really this wall because it's running like this on this side of the...

KM: Yeah, you know, it's funny, the boundaries, I wonder if… It would be interesting to see if the boundaries were ever settled, if it was patented properly.

PK: I don't think so you know, it wasn't. Both sides agreed, that was cattle land, where the cattle could go where ever they wanted.

SB: That's a big difference though between what's down there and this, and even a little strip like that.

KM: That's right, makes a big difference.

SB: That's a lot of land all the way, when you go all the way up to the mountain.

KM: Yeah.

PK: What they did, how they settled their agreement was to put a brand on the cattle. You know what I mean?

KM: Yeah.

PK: So instead of mark the land, they would mark the animal.

KM: More easy yeah? [chuckling]

PK: They never have to worry about the cattle going in his side.

KM: Yeah. You know, around 1882, H. N. Greenwell purchased the Honokōhau Nui from the estate of Robertson or Chiefess Kekauʻōnohi. He wanted to get Kaloko also, but ended up it went to Kalākaua mā, King Kalākaua, they got it. Then that's how, he had had an interest already in Kaloko, trying to get the ʻāina.

SB: Lots of these ponds, I think they're just mainly collapsed lava tubes probably that were…they had a lava tube that fell in. Down below the water table.

PK: A lot of things have changed, even that, you know that stone structure up here.

KM: Well as we see across the ʻaʻā now, we see those large ahu, cairns like that [in vicinity of Kahinihiniʻula], have you folks in your time, has the Park done maintenance to restore them, or do they still look basically?

Ahu of Kahinihini'ula (KPA Photo No. 1317)

PK: They still look different, but you know, that's what happens when time goes by.

KM: You folks haven't gone and done a restoration project on these yet?

PK: Not really, no, we didn't.

KM: Massive, I mean you know, you look at these.

SB: This is a pretty big hole right here.

KM: 'Ae.

PK: You know, it's more like the thing collapsed you know.

KM: Yeah.

PK: Actually, if you look at the road too, you know the road or the trail that you walk?

KM: Yes.

PK: In the earlier years you could see it plain, because the animals would use them, it was used daily.

SB: Peter, do you remember this being out here?

PK: No, somebody dug it up.

SB: I don't remember this being here when I first came out but then…

PK: No it wasn't.

KM: What do you think they were doing?

SB: This was a lot of work.

PK: It wasn't here, this.

KM: And you know you just look at the stone you can see it doesn't have that old exposed look.

PK: Just recently, I think it's less than five years.

SB: Uh-hmm, I think it's been less than two years, because when I first came out here, and I walked this path.

PK: When I came, when was it in '98, something doesn't look right.

SB: This is weird.

PK: What about the hole back there, did you folks go back there? Got a cave there underneath one of the kiawe trees.

SB: Yeah, I haven't been back there so I don't know.

PK: They had somebody living in the cave. Had his mattress and everything.

SB: Maybe they were trying to get into something.

PK: [pointing out water-worn and coral cobble stones]

KM: These water worns like that.

PK: The white ones, the ones for mark the trail.

KM: For mark the trail?

PK: See it's all gone. [walking to Kahinihini'ula]

KM: So beautiful! Uncle, this pond, and you see on the north side where the stones are set in. The 'alā like…has someone been doing that more recently?

PK: Yeah.

KM: That's more recent?

PK: Yeah, that's just recently. Whoever came by, tried to put things together, you know.

KM: Yeah, that's really a beautiful pool though.

SB: I'm sure they dug this one out. This has been really modified a lot to get to this size and shape. Down to the stones that they wanted to get down too…

PK: The pool, it was more walled in.

KM: Look, āholehole.

PK: Yeah.

KM: Is this the main pond or is there still more in behind the ahu? One more?

PK: You got couple down, further down.

KM: This is the big one?

Kahinihini'ula Pond (near Kaloko-Honokōhau Boundary)
(KPA Photo No. 1319)

PK: This is the big one.

KM: Is this basically what tūtū Kihe mā wrote as Kahinihini'ula then?

PK: Yeah.

KM: Oh! It is a little oasis out here in the middle of this 'a'ā.

PK: 'Ula, what they described the thing was as more of that rock. You see that rock there, the red one?

KM: 'Ae.

PK: Yeah, and whatever alā they brought in from the beach. Most of them is gone now.

SB: What would Kahinahina'ula translate into?

KM: Kahinihini is like a small mossy limu kind of thing, the red hinini, and so maybe it was, you know.

PK: Yeah. Like you see in the pond over there. I remember you know, before we used to come here with the dogs and we take the water give the dogs the water and they would drink 'em. We always say if the dog can drink 'em, then we would drink the water. And we tried the water, it tasted pretty good. But now, I don't think you can drink 'em because too many people been here.

KM: You were saying something really important about how you would come get the water from here, but you would go out. After going hunting like that, rather than go inside make the water dirty, you would gather some?

PK: You would gather the water and take ‘em out.

KM: Yeah, so that you could clean up like that.

SB: We’re getting ready to look into some basic research, look at what other people had written on the affects of suntan lotion and things on these kinds of bodies of water.

PK: You notice the rocks and…

SB: There’s been some work in Australia on enclosed bays and people that go swimming in there, suntan lotion and the affects that its had. That would be a good base for us to think about what might happen here.

KM: With development that’s occurring mauka and the kinds of uses in an industrial area, has this pond been a test base?

SB: We haven’t. We’ve been looking just at the wells.

KM: It would be interesting perhaps to see if there’s, of course if there’s no base line I don’t know, Brock maybe, or someone has been out here.

SB: People have come out here and tested these with some base lines, really basic stuff though. The level at which they’re testing is so I don’t want to call it gross, but that’s kind of it.

KM: Elementary? [chuckles]

SB: Yeah, you know its like the contaminant levels would have to be so high to show up with the kinds of tests that they’re doing. We’re trying to do more refined test on these things to understand what might be coming down the slope.

PK: One good thing they would do is to check Honokōhau first, the Boat Harbor. A lot of debris or whatever silt is coming out underneath. By doing that maybe they can find out what the affect would be in the general.

KM: This kind of kahua that’s built up in here with the stone wasn’t here, on this pond that you remember?

PK: From way back, no. What had was more of this kind together, the red ones.

SB: Along the edge? The edge, the wall all around?

PK: Yeah. It’s more like somebody reconstructed, you know.

SB: Not surprising.

KM: You wonder, does that go in, there’s a little ana does that go in there or is it?

SB: They’re several places along here that are like that.

PK: Right now, all I can say is it looks so different now than what it looked back then. Even these structures (ahu) over here, they look even lower.

KM: So they’re sloughing off, you know. It’s amazing though that you folks haven’t done anything to it.

PK: No, we just let time take care of itself. Eventually people would see, you know. Slowly, but gradually.

SB: These ones aren't in the worse shape compared to other things that we need to work on. That's why we have to set our priorities that we work on.

PK: Our priorities, first things first. This one we know what it is, but what is happening is, that it's moving slow, the park would eventually see it but by then it will be too late. It would be down, just like that wall up front there, now you no see no wall. It's gone. That wall just in the front there, you couldn't see the ocean from here.

KM: The wall was high?

PK: Yeah. They had that wall before nobody could look in. Not anybody looking out, but you know anybody looking in.

KM: Looking in.

PK: And now you see them putting the wall, still has, but it's going slowly, gradually.

KM: Wash away, wash out yeah. Uncle, this plant with the white flower, you remember what that's called?

PK: Pua?

KM: ʻAe, this pua here.

PK: They had many names for it, and you know, my grandparents always would joke about it. They would call it kohe and we knew what they were talking about.

KM: A little bristly no hoʻi [chuckling].

PK: Yeah.

KM: Did you hear the name maiapilo, or puapilo?

PK: Puapilo, yeah. You see why they joke about it, because kohe ka pilo. The smell you know?

KM: Yeah, it does yeah. In the early morning, ʻaʻala, sweet, but in the afternoon, pau. Did you folks use this lāʻau for any kind medicine or anything like that? No, not that you remember?

PK: No, not to my knowledge. What we used mostly was the guava, the kukui and you know, whatever grow on the side of the road when we do come down the beach. The lāʻī, that one, was really important.

KM: Yeah, I've seen, you know, talking with some of the kūpuna mā, they talk about different uses for lāʻau, like that.

PK: Yeah, but you know, we really didn't touch.

KM: It was still growing around the kula like this?

PK: It still was, yeah, even down the road, Kohanaiki. The old people, when they look at the plant, oh it's green, you know we have plenty of water, when the plant start going yellow or dry. We said, oh…kind of preserve.

KM: Wā maloʻo.

PK: Mālama ka wai.

KM: Yeah, that's right.

SB: [looking at several ahu around Kahinihini'ula] What do you think Peter, that people been climbing on these, knocking them down, I think.

PK: Yeah, I've seen them up there.

KM: In a way, that's kind of the thing too, cause you see the artist paint 'em and get warriors on top. I guess people want to go and take sometimes, maybe the same kind of picture [chuckles]. Standing on top the, standing on top the ahu like they're the warriors.

PK: So far, that one is still holding.

KM: It's good, beautiful.

SB: I think a lot of this is because people walk on them.

PK: Yeah, they climb up…

KM: …Before you had 'auhuhu out on this kula, this papa like this?

PK: This area had.

KM: You'd shared that you have had some growing home and you kept it because you folks used to use it?

PK: Yeah, we used to use 'em…

KM: 'Ae, stun the fish.

PK: I don't see it.

KM: You know it's a legume, the little fish stunner. Ma'ane'i, uncle.

PK: A 'oia, that's him.

KM: Yeah. Before you said had plenty of that 'auhuhu out here?

PK: Yeah, they when take care of it that's why.

KM: When you took it, and you would pound it, and then you said you would wrap it in a…?

PK: In a cloth like.

KM: And you put it in like, so they call pōpō 'awa…?

PK: Yeah.

KM: …the poison ball, or the inside the little kāheka like that. What kind fish?

PK: Any kind.

KM: Any kind.

PK: Yeah, everything would, you know, but they would come to, you know if you take 'em away. They would come back again.

KM: That's right, so it wasn't like now, how people make Clorox and what?

PK: No, no.

KM: Kill everything right?

PK: It wouldn't kill 'em it just would stun 'em.

KM: Stun 'em, knock 'em out. Then after a while they wake up swim away?

PK: Then when you put 'em in the pond they would come back again.

KM: So things, enenue, pāoʻo, what kind fish, in the kāheka like that?

PK: Yeah, that's what they would do. I know this area they had plenty, you know. If I not mistaken.

KM: Could be, but you see, this grass, the fountain grass, pilau.

PK: This is what takes the energy away.

KM: Yeah. Catching everything.

PK: I know this area had plenty, because I used to come collect them.

KM: Mmm. The 'uhaloa, like that you folks use?

PK: The 'uhaloa, the pōpolo the guava, all those odd looking things, people wouldn't think about it.

KM: Yeah. There you go, there's one, you right.

PK: It's around, but very little.

KM: Yeah. And look at this, uncle look at all these crickets, grasshoppers look.

PK: Yeah, the newborn.

KM: Look at this it's a "pod" of little crickets or something. Now you see, hinihini, they say also this little crickets, grasshopper like things. See these here, all babies.

PK: Yeah, I think that's what they are.

SB: Are they native, those plants?

KM: Uncle found one more here but we were just noticing this little pod of little grasshoppers, crickets or things and I would want to look in the dictionary but I think that hinihini is also what they call these 'uhini or hinihini. You heard 'uhini?

PK: 'Uhini, yeah.

KM: Little crickets like that or grasshoppers. Look at this little clustering of them.

PK: You're talking about hinihini, that was the brown one I think?

KM: Yes, and maybe that's where the 'ula, hāʻulaʻula comes in.

SB: Peter, do you know of any petroglyphs out here?

PK: [thinking]

SB: A good surface for it and it's close to the boundary.

PK: Oddly but not over here further back. This side we never did observe any, if anything we noticed was the rock. You would see sometimes some odd rocks, but why they put it there is just like when you come in the back of me you look at what they were looking at, then you would notice.

KM: So it's directing you to something?

PK: Directing you to something.

KM: If you can understand [chuckling].

PK: Yeah, then you turn around, look up, there is something around, that's why they put it there.

KM: Yeah.

SB: Now I know what those look like, I haven't seen them before.

KM: That 'auhuhu?

SB: Uh-hmm.

KM: It's a little legume, [thinking] Tephrosia purpurea, something like that.

PK: [walking makai and towards Honokōhau boundary, pointing out a trail and area behind a stone wall] This was mostly used by the donkey. What they did was take the rocks.

KM: Now look at this on this side here, with all the water worn stone.

PK: That wall was actually…

KM: Extended?

PK: …all the way down. To where the mākāhā you see where that kahawai.

KM: 'Ae.

PK: The wall was out there.

KM: You know, it's interesting, it's almost like what you were saying, this is an enclosure, a kahua enclosure around.

PK: This all closed in. Then what they want you to do, is stay on the outside of the wall and not inside. This was something for royalty.

SB: You could use the beach, but you couldn't use back here?

PK: Yeah, you couldn't use back here…

KM: They were harvesting stone? They sort of leveled this off, you know.

PK: They took the top and then…

SB: Yeah up here, there's like a big area of water worn that's been like…

PK: It was all like this, there was more, like stepping stones.

SB: Yeah, that's 'cause the horses couldn't walk on them right? That's why they took them off?

PK: Well, I think it was, and in later years, this is kind of eroded.

KM: Well they've been lifting 'em off.

SB: These stones were like a stepping stone trail right and they just thrown them off to the side.

PK: They did, they thrown the rock all off the road.

KM: Is this a part of the old alahele? Must be with the alā stones, these dense stones?

SB: Uh-hmm. You think we could build this back?

PK: Whatever you want.

Group: [chuckling]

PK: I'll be glad to do it.

KM: So the white coral were like markings?

PK: Yeah.

KM: And like you said in the night time, can see the reflection, yeah?

PK: Yeah. You can see the rock, the white rock. That's what you would follow in the night.

KM: Nice though.

SB: The trail is running off this way.

KM: Nice. Let me just catch a photo of this puka pā.

Boundary wall and Puka Pā with section of Trail (from Kaloko to Honokōhau)
KPA Photo No. 1332)

SB: I've looked at this trail a bunch of times, and I think we should restore it.

PK: Yeah, it would be good, you know. Then you can map it and have it be a part of your interpretation.

SB: [inaudible – speaking about a part of a wall alignment]

PK: [inaudible] …it ran right into the big wall, the big wall was up front.

KM: At the makai side of this wall through here, there was a wall that ran all the way?

PK: There was a big wall, goes right around, all the way, all the way around the pond. You know that, the mākāhā, the kāheka.

KM: Goes back that side?

SB: Kepā, you can see from here, that upright stone that we were looking at. We were looking at it this way now you're looking at it, the flat side.

KM: Yeah, it still stands out there.

PK: That was some kind of land mark, but now, I really cannot interpret it. In my time everybody had already put in their bid. One would say this, and the other would say that. All I knew was what my father told me.

KM: Land mark?

PK: Yeah. "You look good at it, when you go in the back side of it, now you up with the koʻa."

KM: That's right, that makes logical sense, though and you can track it in the old history.

SB: There's some…

KM: Urchin?

SB: Sea urchin, some wana.

PK: [speaking about the importance of recording history, and caring for the old places – notes problems that had arisen with Oceanside 1250] …things that were.

KM: So there's value in those old things yeah, nice when you can restore, but it's different already.

PK: Yeah, it's already been modified.

SB: Better to be the original, 'cause you change it when you restore.

KM: So you went out Puʻuohau side, saw that stepping stone trail, what they call Hokuliʻa. Did you ever go holoholo auwana out that side?

PK: I was brought up over there too.

KM: You were too, because Greenwell mā, yeah?

PK: I, my grandpa has a place down there.

KM: What side, uncle?

PK: It's just above Red Hill.

KM: Yeah, Nāwāwā Village, makai.

PK: You know where the boat ramp is?

KM: Yes, the boat landing. Which one, the Kāināliu one, or the one on the south side of Red Hill? Get the landing where?

PK: Yeah, yeah, south.

KM: Oh yes, Kalukalu.

PK: I'd say, they're building one new house over there, right above. They have one old boat ramp, I think the boat ramp goes way back.

KM: Yeah, it does. Greenwell, when they were shipping wool and stuff out of there, they were dropping it down.

PK: Yeah, yeah right over there.

KM: So your grandfather?

PK: Used to live out on the point.

KM: Makalawena?

PK: No, no.

KM: But that same grandfather, who was the minister?

PK: He was the other one, that traveled.

KM: Which grandfather was this?

PK: Ku'inuku.

KM: Ku'inuku, oh. There's an 'ohana that get the name Keli'iwahanuku.

PK: Well my grandpa's name was Ku'inuku.

KM: Ku'inuku. He was down that side?

PK: Yeah, he was down there, he was a farmer.

KM: He was…?

PK: Farmer.

KM: Oh, mahi'ai.

PK: Yeah. Then he changed, the brother took over the farm, and then he went fishing, yeah they both go.

KM: From Pu'uohau, on the south side of Pu'uohau, where has the little old village, Nāwāwā, Kalukalu that side?

PK: Yeah.

KM: Oh, you're a lineal descendent uncle, with all the graves they when mess up over there.

PK: I'd like to have it, but I don't. I don't want to go to court for it.

KM: Yeah, waste time, no more time.

PK: They're going to waste my time and my energy. Which I don't have much left of. So whatever I got, I'm gonna…

KM: You enjoy, yeah. That's why it's so good you're doing this work. You're helping to care for the past, fulfilling the dream, of what your grandfather said you going come home here right?

PK: Yeah, when he told me that, I thought he was kidding, you know, I say who you kidding now. He say, "no, one day you will come back."

KM: That's so awesome and then on top of that.

PK: I couldn't believe, when I came back, then I thought of him [shaking his head in wonder].

KM: Wow, he knew!

PK: I guess he knew.

KM: Yeah, and on top of that, you not only fulfilling your dream, but now you're teaching these younger men, and the boys, so they can set stone and they can perpetuate that history.

PK: Yeah, that's what I told my nephew. Don't try and, you know, be something that you cannot, because you'll always have to go back. To history, where you came from. Not what you're made of, they want to know where you came from.

KM: And that's wonderful, this is where I came from. This is the work of my kūpuna, and I'm perpetuating it, you know.

PK: Yeah, I only carry on.

KM: Yeah, carry on.

PK: I live to carry on, I'm here to maintain what.

KM: Maikaʻi…

Group: [recorder off, group walks back to Makamoʻo]

KM: …Makai so in this little area here and like you said, Makamoʻo, you remember hearing that name for this place?

PK: You hear them talking about it. Then, I got curious and I asked them why? They said come, we go fishing everyday.

KM: Maikaʻi.

PK: They tell me look, then I went, oh the lizard, they named the place after the lizard.

KM: And you know, too because the moʻo, in the spirit kind they're water beings. They're guardians of the fresh waters and the ponds like that, so, that's really cool.

PK: So when we used to come fishing all the time, when we come it would sit down and we look at the wall. Sooner or later they would come out, you would see one on the wall looking.

KM: Yeah, nānā [chuckling].

PK: I wonder why my grandpa called it Makamoʻo, you know. Why couldn't it been named after somebody, like me, or him or? But he said no. The lizard here. He said, they live over here, they always watching the place. And now I don't see 'em. That's why I come back and I look at the wall and they're not around. Where did they all go?

SB: Maybe they'll come back.

PK: Hopefully, because I came back.

KM: [chuckles] That's right…

Group: [ride easy go along beach route towards Honokōhau – 'Aimakapā]

KM: …Each location you go so far get name, at Makamoʻo, they also said, Kahawai?

PK: Yeah, Kahawai and they said the other one was Luahinewai.

KM: On the other side of this pā, out here? Luahinewai, just like?

PK: Just like telling you that it was sort of woman or something.

KM: Yeah, yeah.

PK: Because of that Queen's Bath, you know, they say Luahine.

KM: 'Ae, Luahine.

PK: I got that, that is what they meant, one Kahawai and one Luahinewai.

KM: 'Ae.

PK: I always thought the names were, you know, what they had called it, Luahinewai and the other is Kahawai.

KM: Yeah… This section was Luahinewai?

PK: Yeah, Luahinewai. Why they called it that, I don't know. It could be something to do with the pond, the Queen's Bath.

KM: 'Ae, yeah.

SB: Did you folks restore this wall?

Group: [talking about the southern section of the 'Aimakapā vicinity pond wall]

PK: When we were working on this, we wanted the people to walk in the back. So they wouldn't get in our way, so that's why we built it.

KM: It was like a step?

PK: Yeah. It was an area where people could go back and forth. We have another one back there, that was the purpose for this. And then when we finished the wall, we told them you could go back on the wall, and walk on the wall.

KM: Tell me about this though, this wall here. Behind, we're in Honokōhau now. Behind here, there were more ponds and things?

PK: [nods head in agreement]

KM: All over, ahh.

PK: Yeah. Back here there was water. The water was all the way, all the way over, connecting to that. Yeah, it was within where that pond up front is.

KM: So up here had a wall before, and you restored it? The wall was the one further out on the ocean side?

PK: Way over there where that little section is, right about ten feet beyond that.

KM: This now is modern, you made this?

PK: Yeah, we made this.

Access wall on shore of Honokōhau Nui (area formerly a part of the 'Aimakapā Pond Complex (KPA Photo No. 1333)

KM: This was primarily as an access, so visitors and what, and you folks?

PK: Yeah, so we could, you know, maintain.

KM: Yeah. Before the Aimakapā pond was all…?

PK: The pond was actually fifty feet out there.

KM: Fifty feet away from this, out to the ocean? Wow!

PK: And all what, in the back here was all up front.

KM: Yes. All the sand debris everything. This has all been pushed in and filled everything up?

SB: Filled the pond up.

PK: All covered. Even the wall that went from…well lets go over there.

KM: Okay…

PK: [driving] ‘Aimakapā, the wall used to come right in front here. And then it would go out that way.

KM: ‘Ae. On to the papa that’s in the water now? We’ve just come off of the section of the road that you built, that’s all ‘alā stones.

PK: Yeah, all modern.

KM: Now we come into the sand.

PK: New.

KM: ‘Ae. The pond was out there. You see even look at that little poho like in there, you know.

PK: Yeah. That was part of the pond because the wall had gone all the way out, like that, and then back over.

KM: Wow!

SB: All the rubble in here is from the pond wall?

PK: Yeah. The wall actually goes out, it went out that way and came around, you know the pond. See where the mākāhā? Right there.

KM: This section here is a part of the old mākāhā?

PK: It would come in here and go out.

KM: You had shared, this mākāhā get cement now, but maybe it was just remade from the old one before?

PK: Yeah. Something like Kaloko.

KM: ‘Ae. Was this from Frances Foo mā time, or Akona, your kūkū mā?

PK: Yeah. Akona.

KM: Akona mā. Amazing though, because now all of this is filled. It’s like no more water circulation.

PK: Yeah.

SB: That’s the problem, you can see some walls up in here really close to the shore that probably were dividing walls in the pond.

PK: Yeah, fish nursery.

SB: The wall alignment.

Group: [walking on the shallow flats, following portions of former pond wall alignment]

PK: [inaudible – pointing out former alignment of pond wall]

KM: Ah, loli. You folks ate loli before?

PK: Yeah… [pointing out a section of former wall alignment]

KM: Oh, you can see, this is part of the kumu right here?

SB: Yeah. Really nice work.

PK: Yeah, it went that way, and then back there.

KM: Yes…

Group: [recorder off – walking back to present-day beach line – discussing former alignment of outer pond walls]

Ruins – Portion of Outer Wall of the Old ʻAimakapā Fishpond (KPA Photo No. 1346)

PK: …When we doing that we would come around out here and then walk that way straight and then turn, then we would turn into Luahinewai.

KM: Into there. It was like six feet above, or you know, higher than it is now?

PK: Yeah, than what it is now.

KM: Where all this stone is, on the flat back of the sand now, was all sand or water inside?

PK: Yeah. Had water and sand. The wall used to run straight, where we're parking now, had one wall going to the pond.

KM: A division section, like, a dividing section.

PK: Yeah.

KM: And you said you folks, did come out get loli like that, out here? How did you prepare the loli?

PK: Not this.

KM: You never come get the loli cucumber like that? Sea cucumber?

PK: No, we would get the, what the Japanese call that… [thinking] …namako or something like that. You would get ‘em out here, yeah.

KM: Yeah. And the little ‘ina you were talking about?

PK: Yeah. That one we eat, but we were eating the purple one.

KM: Yeah.

SB: How about the black ones back here?

PK: Yeah, that’s the one.

KM: Wana, hā‘uke‘uke?

PK: Yeah, ‘ina, the purple ones. That’s the ones we used to eat, the dark ones, black.

KM: Ah. The mākāhā here, that’s been with cement set in now. Was that used when you were a child, when you were young, in the ‘40s and ‘50s?

PK: No it wasn’t.

KM: Wasn’t used already.

PK: The only place I can remember was way back there. I didn’t really see one like this. That sand was further down, back there.

KM: Yeah.

PK: You know where they’re doing the diving, or whatever.

SB: That wall coming out, you can see the wall coming out from the other end.

PK: You get one opening in the front, you know, used to have one in the back.

KM: So it really enclosed this whole section in here? Enclosed this whole bay, at one time?

PK: Well not really, this was really the pond, and the wall would go out there. You still have the wall on top of the reef.

SB: Yeah, out here, yeah.

KM: What is that alignment that’s out there is that just natural? See across?

SB: No, that’s the wall.

KM: That’s a part of the wall, that’s the outside part of the wall?

SB: Yeah, that’s the other side. Peter what kind of fish fins are coming up out in here? Little tail to the fish keep coming up along?

PK: [thinking] Awa. I think its awa, either awa or mullet.

KM: …So the pond has changed, the water changed, everything.

PK: Yeah, everything.

KM: In the ‘50s still yet, you would see the awa or the mullet. All out here?

PK: Yeah, plenty.

SB: Then there was the harbor blasting…

PK: Yeah, when the harbor started, then everything went all different.

KM: Yeah. Everything changed?

SB: This was a big pond.

PK: This was a massive area.

KM: [looking inland] Oh, look at all the ‘ōpala they’ve got up there; Glover them, and whoever. It’s a real dump.

SB: It really is [chuckling].

KM: This little, almost ramp, you can see right here then?

PK: Yeah.

KM: The canoes come off the pond?

PK: The wall continue, right, all the way to join up the other end. The one further up… [inaudible – walking to mākāhā] …Actually if you looking at that, that was on the top, that was just like a landscape.

SB: All this area for bait preparation, in here?

KM: [begin CD – 2] So this section here, and we’re by this historic mākāhā, was all pond in here? Where all this pickle weed, and the milo, everything?

PK: Actually, if you look at this pond, it was divided from that one.

KM: From Aimakapā? The main one, there were divisions going out?

PK: Yeah. And in the back we would have more, you know.

KM: Yeah. That’s, I think what you were saying about even some of the smaller ones below the ‘a‘ā?

PK: Yeah. They had individual families, you know, taking care of it.

KM: Ah, that’s really smart, you know because you think if you mauka mahi‘ai.

PK: Yeah. Everybody would have enough time to maintain.

KM: Kōkua, maintain, and what.

PK: Not that just one person.

KM: Yeah.

KM: We going down?

SB: Yeah. We can drive all the way to the end.

KM: Okay, is that okay? You okay yet…? [driving towards ‘Ai‘opio] Look at this, did someone dump that, or…? [pointing out an area of rock rubble – upon closer inspection, it was formerly a kahua]

PK: What this was, was something that was for the fishermen.

SB: Lay your nets on, that’s right to dry.

PK: It wasn’t used very often.

SB: How about this rubble area over here?

PK: That one there came from the wall. It’s under water anyway, you can see it. It goes all the way out and around, the wall that was out there. That’s why they had the mākāhā.

Historic Mākāhā at ‘Aimakapā Fishpond (KPA Photo No. 1339)

KM: Oh. And again you said, in your lifetime, this historic mākāhā was not used?

PK: Was not.

KM: Not that you ever saw anybody?

PK: I never did.

KM: You know, you can see that they must have at one time had the gate? You know the hā…

PK: Yeah.

KM: But?

PK: Maybe in my mother's younger days, but not in my time.

KM: Because Mokuaikai mā, yeah, that Kahananui, Kupihē them?

PK: Yeah.

KM: Then you came into I guess Keanaaina?

PK: Palakiko.

KM: Palakiko, yeah. Kamaka mā, Keanaaina, even tūtū Kanakamaika'i was still…

PK: Yes.

KM: And then your grand-uncle Akona? His time?

PK: Yeah. His time.

KM: Was he using here, or…?

PK: He was using here.

KM: He was using here, Aimakapā, yeah. Akona?

SB: There was a house up here. Who's house was that, that was in here?

PK: That's my grandpas house.

KM: Akona's one?

PK: Yeah. The two story building.

KM: That's right. When Akona had the…

PK: He had the lease for the pond.

KM: Yes. Who was it Pedro or Palacat them were over here too, or not?

PK: Yeah, the old man Pedro. The other one was Lorenzo.

KM: Lorenzo, oh. You had said, had one woman?

PK: Felix used to live in the back here, but he eventually moved.

KM: Over to that side? By the heiau side, yeah. And the woman Filomina?

PK: Filomina was in the front there.

KM: Inside?

PK: Inside that, where the church was built. On the Kohala side of that.

KM: 'Ae, okay. We'll try look at some of those places when we go in. I should take a photo here… [inaudible talking in background]

SB: …Out at the point you can see a part of a wall that goes along that point.

PK: Yeah. Had one path, you know, where somebody had.

SB: That was just a path?

PK: Yeah, so we could walk.

KM: And you said, where the openings in this small pond wall?

PK: Had gates you know.

KM: There were gates, yeah. The house that was here?

PK: You see where that dry coconut stuff is sticking up over here? Right on the Kohala side, over here this side.

Portion of 'Aimakapā Fishpond (coconut tree stump–in circle at center of photo, marks location of former house site) (KPA Photo No. 1345)

KM: Oh, right there, okay. So that was the two story house right there? Okay.

SB: The foundations are still there.

PK: Yeah. They had somebody staying there, but they burned the house down. Yeah, there's the house there, the house was further in the back… [inaudible] Where the wall was. It fell over…

KM: So you folks would take canoes from this side, go over?

PK: Yeah.

KM: And this pond here, how? They drag net, or how did they catch the fish here?

PK: They would surround.

KM: Surround net. What kind of fish?

PK: Awa, mullet, you know 'anae.

KM: Those were the primary?

KM: And we had some moi, and ʻōʻio.

KM: The water in this pond today, before?

PK: It was a little more crystal before.

KM: A little more clear, crystal clear?

PK: Yeah. From standing here you could see, you know.

KM: You could see shadows, the bottom?

PK: You could see the color of the seaweed.

KM: ʻAe. The bottom.

PK: Yeah, the bottom. But now, you know it's a time, you know, it's different.

KM: Yeah. You can smell too a little bit. It's not healthy.

PK: And looking this way, you could see…

KM: Looking mauka?

PK: Right through the trees, because of the animals that they had down here.

KM: Like you said before, was ahuwale, you said wide open? You could see all?

PK: Wide open, yeah you could see through.

SB: Peter, what about the house settlements and all that were up on top of that ʻaʻā flow. Do you know anything about those?

PK: You mean the grave sites?

SB: Not the grave sites but just, like the big boulder up there. You know the big boulder?

PK: Yeah.

SB: Down here along the front there, is a lot of platforms for houses and walls and things.

PK: Actually, no, it's just for the kind, sites, people who come from up and stop.

KM: Look?

PK: Yeah, and look down.

KM: This must be the old kind of stuff, similar to your time when we were out by Sites K-8 and 9 too. More old?

PK: Yeah. It more like planters and sites where people would stop.

KM: Yeah, yeah.

PK: Kani ʻoia ka leo.

KM: Kani ka pū [chuckling]. This black bird, that's alae or what?

PK: That's the only name I know. Because of it's color, eh.

KM: They were here before?

PK: Oh yeah, long before the ducks left here. When the ducks came, you know, they used to mingle together.

KM: So what, did you folks ever eat those birds?

PK: No, not that bird, the duck yeah.

KM: Was the Hawaiian kōloa, or outside foreign, kind kōloa?

PK: Outside.

KM: Outside.

PK: Yeah, we would wait, just about winter, November, then they would see them coming in. Actually they would come from the ocean side.

KM: ‘Ae. Come in.

PK: Yeah, and then, you know. But then you could see ‘em, there were hundreds.

KM: Plenty?

PK: Now, they don’t even come.

KM: No, pau.

PK: Even the nēnē, sometimes you would find them down here.

KM: When you were young?

PK: Yeah. It would come, when was it? Last month I think, we saw one.

KM: One nēnē?

PK: Yeah. In Kaloko pond, by the wall.

KM: Oh yeah.

PK: Me and my nephew was going work, and then I look at him, I told him “hey, that’s one nēnē!” Then we walk, over here it was standing on the wall. Then when we went closer he flew away, he flew out and then, I don’t know, somehow wherever he went.

KM: I wonder if he’s coming from, you know, they brought some nēnē into the hotels north side, yeah?

PK: Yeah, they have. I don’t know what they doing, but.

KM: Breeding program or something.

PK: It wasn’t big though, he was kind of small.

KM: A young one maybe.

PK: So I told him that one looked like a baby, because I know what a big one look like.

KM: Oh, good.

PK: It’s too bad the ducks stopped coming and the nēnē. You know, quite a few birds stayed away, over time, and now all you see is this black one.

KM: ‘Alae ke‘oke‘o?

PK: Yeah.

KM: Get the white mark on the ihu…

Group: [recorder off, drive further along ʻAimakapā – stop at another kahua in the pond]

PK: Was to put the lau, put the throw net. They would put them on that. That's all I think it do, other than that, whatever had there.

KM: And on this pāhoehoe flats, are there some more of the poho where they make bait? Were there petroglyphs that you've seen?

PK: Oh yeah. Actually not many, because here you know, never had much.

KM: To pound.

PK: But out there, you know, they had plenty hāʻukeʻuke, whatever.

SB: This was a pretty major fishing area, right? I mean there's a lot of battering out there and cups and things.

PK: Yeah, they had, but you know, not as much as where out front there. But they would take their own rock, though.

KM: ʻAe. They make their own poho?

PK: Yeah. The people that, you know, made over here, mostly for the ʻōʻio.

KM: Was this an ʻōʻio ground out here?

PK: Yeah, all along. They had more sand on the bottom.

KM: That's right. Good the ʻōʻio like that when get sand on the bottom.

PK: Yeah, not like now, with all the rock.

KM: Those storms, even the ʻ46 tsunami, ʻ60, ʻ59 you were saying, it changed?

PK: Everything started to change.

KM: Nice the stories though, about the old man Kanakamaikaʻi them and stuff, when they go out surround you know and what.

PK: Yeah well, they surrounded with net and supplied everybody.

KM: Yeah, the whole community, yeah…

Group: [approaching area where houses formerly stood in Honokōhau Iki]

PK: The name was Filomina.

KM: Filomina, that's how. Because you see old man Punihaole mā, their kūpuna were the same kūpuna with some of them, with Kanakamaikaʻi and them. That's how they were pili to down here.

PK: Yeah. That's why they were always down here.

KM: In fact, you remember uncle Lowell Kanaka Punihaole?

PK: Kanaka.

KM: That's his sister. Filomina was his sister also.

PK: Yeah, that's all I remember her name.

KM: This house site in here, do you know what or is this the church or?

PK: Yeah, but actually the church was back there.

KM: Back a little further over.

PK: I don't know if they had moved 'em over here, because I know he had a big house.

KM: Stan, this wall coincides with a site number on the map, this enclosure here?

SB: Yeah.

KM: What one, do you know?

SB: Hmm, yeah.

PK: I think the church was back there.

SB: This enclosure must be Site H-5.

KM: Its Site H-5, and Site H-6 is the church?

SB: Yes.

KM: And that's closer to where Filomina was staying also?

PK: The old lady used to have an old shack over there.

KM: Yeah, okay.

PK: I remember the lady, but you know.

KM: No one lived here in your life time though, was pau?

PK: Was pau, yeah.

KM: And what you were saying?

SB: This was William Kahale's house site.

KM: Okay.

PK: There was a man named Kamiki. [thinking] His name was Kamiki… [thinking]

KM: Not Kaʻaikalā though?

PK: No.

SB: Kahale died in 1911. His grave is up there, his is the only one that has a name marked on it.

PK: Yeah, this one was buried by missionaries, you know. They knew about it.

KM: Kahale, the hale was down here and his…?

PK: Yeah, Kahale. But they have one, you know, they had this man named Kamiki. That's the same time with Kahele, they were in some kind…

KM: Pili or what?

PK: Yeah. Because I knew, I had one uncle named Kamiki. He died not too long ago.

KM: Oh. These houses though, what you had said before when we met, when the war came, World War II broke out, the families had to go mauka?

PK: Anyway, the families disappeared before that.

KM: Before then even, yeah. But like, Kanakamaikaʻi would still come down, but then the war broke out, pau, they went neʻe mauka.

PK: Yeah, they eventually, you know they kind of stayed away from it.

KM: Yeah. Oh, okay.

PK: To coincide with the Pais.

KM: Yeah.

PK: Kepā, I used to go around with one guy named Kahele.

KM: Ah. Well one side, the Kahele family, they're Kapu-a people, you know out south Kona, past Miloliʻi?

PK: Yeah. Oh, the Kahele, I knew came from that side.

KM: Yeah, Mona's husband, or the brother in-law. Mona, the husband, John I think, John.

PK: Keoni.

KM: He was hānau out at Kapu-a?

PK: Yeah, I only know his name by Keoni they never called him his English name…

Group: [drive to ʻAiʻopio vicinity, discuss pond wall alignments]

KM: These small ones in here, you were saying, is this more recent stuff?

PK: Yeah. Actually when you looking up it's all modified, new ones. Actually what had in the old time, only that and one more over here and that was it.

KM: So at ʻAiʻopio, so these smaller ponds when the guys were living out here, in the ʻ60s, ʻ70s like that?

PK: Yeah. Then they started to erect new ones.

KM: Yeah, little traps or holding ponds?

PK: Yeah. They would keep the iʻa alive and the ʻōpelu and whatever.

KM: Yeah, you know you see where they put the coconut tree behind the heiau?

PK: Yeah.

KM: Was the house, where was the house in relationship to there? Was it on the other side?

PK: On top the hill.

KM: On top, right on the rise there.

PK: On top.

KM: Who's house was that.

PK: I don't know.

KM: Pai mā were living back here?

PK: In the back there.

KM: In the back here, yeah. It's too bad you know, if only we had spent time. Been able to go talk with tūtū Kanakamaikaʻi. He passed away in '61, you know and…

PK: Nobody really gave…really visualized what would have been.

KM: Yeah. Even uncle Joe Kahananui, if we had done good interviews with him, come on the ʻāina.

PK: Yeah, you could have had more detail.

KM: Yeah. At least we get, you know, little bit you share, someone share a little something, but you know.

PK: In our time we only wanted to remember whatever we had.

KM: Your responsibility, the things you were doing, yeah?

PK: Yeah. Whatever was to come, you know, that is what we had adapted to, and forgetting about…

KM: Wā ma mua?

PK: Yeah, the real treasures.

KM: At least you keep some, a little bit, you share a little bit here and there.

PK: Yeah, whatever little bit you had, that's all you can mālama, everything eventually will… [gesture down with hand]

KM: Loose.

PK: Yeah.

KM: Gone. Well good, mahalo!

PK: I love it…

KM: Mahalo, aloha! [end of interview]

On November 1st, 2002, Mr. Keka gave his verbal release for the three interviews in which he participated. In our discussion regarding the information which he had shared, he observed:

> "I've shared what I can remember, and brought the work to here. Now, the future guys will have to add their own history…" (pers. comm. P. Keka, November 1, 2002)

PART II.
Excerpts from Oral History Interviews Conducted Prior to the Present Study

The following three interviews were conducted with individuals who were either — descended from native residents of Honokōhau and neighboring lands of the Kekaha region; or who had worked and lived upon the lands of Honokōhau Nui & Iki with elder native residents. The interviews were conducted by Mary Kawena Pukui in 1962, on behalf of the Bernice Pauahi Bishop Museum. Several nieces and nephews of the older interviewees (themselves, now in their ‘70s), participated in interviews which were conducted as a part of the present study.

Lowell Keli‘iahonui “Kanaka” Punihaole and Mary Peahi-Punihaole with Mary Kawena Pukui, At Kealakehe, June 12, 1962 (BPBM Collection No.’s 129.3.2 and 129.4.1– translated and transcribed by Kepā Maly)

Lowell Punihaole was born at Makalawena (ca. 1899), and he passed away in 1992. Lowell Punihaole’s granduncle (Kaui-a) married Pua Kalua (whose father purchased the *‘ili* of ‘Elepaio in Honokōhau Iki, in Grant No. 3022). His genealogy ties him to the families of Honokōhau and many families of the larger Kekaha region. From the 1960s to the late 1980s, Lowell Punihaole served as the *kahu* of the Kekaha Church of Mauna Ziona (pers. comm. Robert Ka‘iwa Punihaole, Sr.).

In his interview with Mary K. Pukui, the elder Punihaole described the importance of the Honokōhau fisheries and the coastal villages. He also shared historical accounts of visits made by Queen Lili‘uokalani and later, Prince Jonah Kūhiō to Honokōhau, and songs which commemorated their visits.

Speaking of visits by Queen Lili‘uokalani and Prince Jonah Kūhiō to Honokōhau:

LKP: …There was a rest house over there that Lili‘uokalani stayed at when she came and visited here. This mele (song) “Na Lehua Elua,” was composed for Lili‘u, by this woman, Ha‘aheo, Mrs. Achelly. When Lili‘u went around to attend to the needs of Hawai‘i…she went upon the ocean, sailing, and she saw the ‘ōpua (billowy horizon clouds) on the sea. She spoke of this, and she, Lili‘u, did not know that this mele which Ha‘aheo composed, was for her. When she learned that Ha‘aheo had composed the mele for her, she was so filled with love and she cried. This is the mele —

Nā lehua ‘elua mōkaulele,	There are two extraordinary *lehua* blossoms,
O ke kai malino a o Kona,	The calm sea of Kona,
Kū mai ka ‘ōpua ano i ke kai,	and the billowy horizon clouds that rise up from the sea,
Ho‘owehiwehi ka moana.	It is they that adorn the ocean.
Pā mai ka makani ‘Ōlauniu,	The *‘Ōlauniu* breeze blows,
Mā‘oki‘oki i ke kai.	causing streaks upon the sea.
Pā mai ka makani ia la he ‘Eka,	The ‘Eka breeze blows,
Pā kolonahe i ke kua.	gently at the back.

Ua ku‘i ‘ia mai la e ka lono,	The news has gone abroad,
Ua ka‘ahele ka wahine.	The woman (Queen) is traveling.
Ua ahu wale no o Uwēkahuna,	Uwēkahuna is clear,
Poli kapu o Kamohoali‘i.	the sacred bosom of Kamohoali‘i
Nā kuahiwi kaulana ‘ekolu	The three famous mountains
O ka mokupuni a o Hina,	on the island of Hina,
O Mauna Kea no me Mauna Loa,	Are Mauna Kea, Mauna Loa,
Muli pōki‘i o Hualālai.	and the young sibling, Hualālai.
Nā lehua elua mōkaulele,	(as above)
O ke kai malino a o Kona,	
Kū mai ka ‘ōpua ano i ke kai,	
Ho‘owehiwehi ka moana.	

This song is for Lili‘u. She awoke one morning and the wife of the doctor (Ha‘aheo) was coming down here, and Lili‘u heard the words of this song. She felt so much love… Ha‘aheo composed this song for her, for Lili‘u…

This song is for Kūhiō —

Lei ho‘i a o Kānekina,	Kānekina wears a lei,
E popohe mai nei i ke ala nui.	The trail brings him around
Ahiahi kāua e nauē,	In the evening we two shall go,
E ‘ike nā ‘ōpu‘u rose.	to see the rose buds.
Ho‘okomo i ke awa o Honokōhau,	Enter into the landing of Honokōhau,
E ‘ike nā manu i ka loko wai.	and see the birds at the pond.
Hā‘ina ‘ia mai ana kapūana,	So spoken is the refrain,
Ō‘ū ‘oe a o ka nahele.	You are perched there in the forest.

That mele is for Kūhiō. This is the story of Kūhiō, he went fishing. The fish was the walu (oil fish). It was at Honokōhau. Prince Kūhiō and his attendants went fishing at Honokōhau. That is the reason that this song was composed by my family. It was my family at Honokōhau who composed the song. That is why. The prince entered into the landing at Honokōhau, and he saw the young maidens of Honokōhau. At that time, there were many attractive people living at Honokōhau (chuckles). Prince Kūhiō saw the beauties of Honokōhau, and my family composed this mele for Kūhiō. (BPBM oral history Tape Collection No. 129.3.2 and 129.4.1)

Joseph Kahananui with Mary Kawena Pukui
Kona, Hawai‘i, June 12, 1962
(BPBM Collection No. 129.5.1 – translated and transcribed by Kepā Maly)

Joseph Kahananui was a member of the Mokuaikai fishing partnership (ca. 1910-1920) which operated the ponds of Kaloko and Honokōhau. His family shared genealogical attachments with residents of Honokōhau and the larger Kekaha region. His father was Kupihē of Honokōhau, and he was hānai to Kahananui mā (see interview with Geo. Kinoulu Kahananui). During the interview, the elder Kahananui described various locations and activities associated with Honokōhau, and he also mentions having heard the Kamehameha I was buried not far from Alula (sometimes pronounced Alulā, with emphasis on the last letter, “a”) at Kealakehe.

MKP: …There is something that we have gotten, that I am translating, from the writings of Ka‘elemakule, in the newspaper, Ka Hōkū o Hawai‘i. He describes his living there, about the fishing customs, Makalawena…

JK: Makalawena. His place was at Mahai‘ula. And he was also buried there…

MKP: When we went down to Honokōhau, we saw there were only other nationalities there.

JK: Only Filipinos now, there are no Hawaiians.

MKP: There are no Hawaiians. I asked Spinney, who was at the fishpond, because there were no Hawaiians.

JK: Before, the fishpond a stone wall, with a mākāhā. But when the ocean rose up the stones were broken.

MKP: So it was broken by the ocean?

JK: Broken. So at this time it’s only sand, there is not stone wall. The stones of the mākāhā are still there, but the rest is only sand. The stones are gone.

MKP: We saw that it was only shallow there, there was only sand.

JK: Only sand. ‘Ai‘opio is that pond on the shore. It is a little pond.

MKP: That is the little pond I saw, ‘Ai‘opio?

JK: ‘Ai‘opio. And ‘Aimakapā is above, that is the large pond. And Alula and Waihalulu. Alula is on the other side, and there is a cave there. That is where Kamehameha is, there on the pāhoehoe. When you go to ‘Ai‘opio above there, that is where Kamehameha is, in the pāhoehoe, until this…

MKP: There is a waterhole behind?

JK: Yeah…

(gives his genealogy – with connection to Kamehameha and Panilā)

(brings out papers which his daughter typed out from handwritten notes in a book he found under Mrs. Ako’s house; discussion on various lā‘au, including medicine for ‘akepau.)… (describes his grandmother’s kīhāpai ‘uala in the uplands)

(BPBM oral history Tape Collection No. 129.5.1)

Mary (Keli‘ikoa) Simiona and Mahone Ka‘eo with Mary Kawena Pukui
June 13, 1962, at Honokōhau, Hawai‘i
(BPBM Collection No. 129.9.1 –
translated and transcribed by Kepā Maly)

Mary Makapini Keli‘ikoa-Simiona was born on November 4, 1909, in Ka‘ū. In 1927, she married Kalani Kimiona (also written Simiona), who was generally known in Kona and Kanakamaika‘i (Kimiona Kanakamaika‘i). On his maternal side, Kanakamaika‘i was the great grandson of Kalua who purchased Grant No. 3022, the ‘ili of ‘Elepaio, in Honokōhau Iki, in 1866. Kanakamaika‘i’s mother was Heneleaka Kalua, and his father was Kimona Kuakahela. Two of Kanakamaika‘i’s nieces (Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp, great, great granddaughters of Kalua), who also lived on the shore at Honokōhau Iki in the 1930s, participated in an oral history interview as a part of this study.

Mary Simiona was Kanakamaika‘i’s second wife (the first wife having died in ca. 1925). Mary Simiona and Kanakamaika‘i lived at the beach of Honokōhau Iki from 1927 to 1940 (generally in the location indicated as Kalua’s Hs. at Honokōhau Iki on Emerson’s Register Map No. 1280). Kanakamaika‘i had been a member of the Mokuaikai fishing partnership (ca. 1910-1920) and he and Mary Simiona continued working the Honokōhau and Kaloko fishponds and fishing the deep sea fisheries during the time of their residency at Honokōhau Iki. Kanakamaika‘i passed away in July 1960, and Mary Simiona passed away in 1971 (source: family and residency documentation in interview; and family records).

Mahone Ka‘eo lived at Kaumalumalu and worked for the Frank Greenwell Ranch, regularly traveling the lands between Honokōhau Nui and Keauhou. In 1906-1907, Mahone Ka‘eo also worked in the field with John Stokes, in collecting information on the heiau of Kona (see BPBM - SC Stokes Grp. 2, Box 5.5; and oral history interview with Josephine Ako-Freitas, 1996, by Maly).

(counter at 724)

MKP: I was told that you were the one who lived at Honokōhau.

MS: Yes, but I do not know the names of the places. [pauses] Some, I know the names but I do not know the reason that they were named.

MKP: That’s no problem, that’s good.

MS: The heiau, I don’t know the names. There are names.

MKP: They are named.

MS: But they did not speak the names of the heiau.

MKP: It is a high heiau.

MK: There is perhaps a name for that heiau. That man came.

MKP: Emory them?

MK: With Naluahine [Ka‘ōpua].

MKP: Kekahuna [Henry].

MK: Kekahuna. He perhaps got the names of those heiau, all the way to Puna.

MKP: That pond, the one called…

MS: ‘Ai‘opio.

MKP: ‘Ai‘opio. That heiau.

MS: That heiau, I don’t know the name. They did not talk about that heiau. They said some names of this and that, but I do not know what they were.

MKP: Uh-hmm. The elders did not talk about that.

MK: Yeah, they didn’t talk.

MKP: They didn’t talk, this, and this, and this… (764)

…Kalalea, Hinahele, Ka‘iole,

MS: At Honokōhau there is a sweet spring, but they did not give the name of the spring.

MKP: Outside there?

MS: Behind ‘Ai‘opio. Behind, that’s the goat pen. Below there, it is a bathing pool. It is deep.

MKP: Who are the people that go there.

MS: Not many. It is close to that place, the rock cliff. That’s where the water is. Ka‘i‘iwai. It is a spring, drinking water, for the fishermen of earlier times. The people gathered water to cook rice, cook sweet potatoes. It was not bitter water. We were used to the brackish water. Kamilo, the water was cold. There was a heiau behind our dwelling place, the heiau is named Halekūō (830). The thing that I heard about that place is that you could hear the mele (chants) from the ancient times. On their nights that they came out, but I haven’t heard it up to this time. I’ve heard about it from other people, like those who were on horse back, but I haven’t heard it. It is behind the houses there… [end of tape – continue 129.9.1 on second tape]

(000)
MKP: There are four houses of Filipinos there now.

MS: Yes.

MKP: One is close to the heiau, on the shoreward side, very close.

MS: Yes. There is one shelter nearby… [tape blank] there, it is from family to my husband…

MKP: We went to there, we walked with Sam Spinney.

MS: Ohh!

MKP: We went to ‘Ai‘opio. And Alula, is a little place there.

MS: Uh-hmm. There are some monuments/markers (kia) there.

MKP: Yes. There are stones there, perhaps kū‘ula, perhaps ko‘a. And behind there is a pond.

MS: Uh-hmm.

MKP: Spinney went up and came back with a ball of limu ‘ele‘ele, from a pond inland.

MS: Uh-hmm…

MKP: It is a nice place.

MS: Nice.

MKP: A very nice place.

MK: Before. But now it’s all kiawe…

MKP: I went to look at the heiau. I looked, and it is very high.

MK: Ka‘aihue is the name of that place, next to the heiau. That is Ka‘aihue. The reason that name was given I don’t know. I was just told this is that, this is that. The meaning behind it, I don’t know.

MKP: I saw the Filipinos and spoke with them… Where were you?

MS: By the big kiawe tree. The house with the corrugated roof. The lean-to is near the coconut tree, it’s kind of high, 58 feet. There is a little house with coconut leaves on the sand. The nets were dried there, the fish were dried, the ‘ōpelu. Before, they used to keep goats there. They kept goats, kept pigs, and fished…

MKP: Was there a school there before?

MS: Perhaps a school. The school house was a church.

MKP: A Kalawina church?

MS: Uh-hmm. That’s where my husband was. Later, the church was taken down, taken to Keauhou.

MKP: Just a little one?

MS: Yes, small. It was just right.

MK: All of the churches on the shore are finished. Just like at Makalawena, there is no school. You talked with Punihaole?

MKP: Yeah.

MK: There was a church at Makalawena before.

MKP: There were not many people then. They prepared everything on Saturday.

MK: Everything was done on Saturday.

MS: They cooked and everything…

MKP: Was there a school there?

MS: There were one, two…two houses together as the church at that time.

MKP: Away from ‘Ai‘opio?

MS: On a flat place there. And then there was a bathing place, called Kahinihini‘ula, where the stones stand by.

MKP: Yes.

MS: Where the guardians stood by, when the chiefesses were there so that no one could go in. Kahinihini‘ula. I went in the pond to gather ‘ōpae (shrimp).

MKP: ‘Ōpae ‘ula (red shrimp)?

MS: Hmm.

MKP: Still has.

MS: Kahinihini‘ula. Kahinihini‘ula, that is the pool of the chiefess. And the stone mounds there, were for the guardians. Other names that I heard are Ke-one-o-Honokōhau, Kanaupaka, ‘Ōpalahaku, Awanuka, and Kaloko… (120)

MKP: And there is a fishpond there?

MS: A fishpond. My husband had a lease there with Mokuaikai. The fish were awa, ‘ama‘ama, āhole, ‘ōhua. There were no pūhi (eels)… (describes the Kaloko pond, fishing from the canoe, and use of the mākāhā – it is a mysterious pond) (324)

(discuss loko ‘ōpae ‘ula, ‘ōpelu fishing, and fishing methods at Kaloko, and kapu associated with ponds – to end of side A)

MK: (426 – Discusses kapu of the spring Waiku‘iakekela at Ki‘ilae, and kapu associated with fresh water ponds.)

MKP/MS: (446 - Discuss Mary Simiona’s family background, Kanakmaika‘i’s background, and family and sites of Ka‘ū which both MKP and MS knew in common.)

(BPBM oral history Tape Collection No. 129.9.1, 129.9.2, and 129.10.1)

Moʻolelo mai nā Kūpuna mai

In addition to the oral history interviews cited above, we find that there are other sources of narrative descriptions of the lands of Kaloko, Honokōhau and the larger Kekaha region. These accounts, like oral history interviews with kūpuna who have long since departed, provide us with first-hand descriptions of the land and people. Three accounts, one published in 1875, and one each published in 1923 and 1924, translated by Maly, are cited below, as they contribute important information to our understanding of the cultural-historical landscape of Kaloko and Honokōhau.

Mai Kailua a hiki i Kiholo – From Kailua to Kiholo (1875)

In 1875, a native resident of the Kalaoa vicinity wrote a letter to the editor of the Hawaiian newspaper, *Ku Okoa*, responding to a letter which had been previously published in the paper (written by a visitor to Kona), describing the plight of the people of the Kekaha region. It had been reported that a drought on Hawaiʻi was causing difficulty for crop production, and a "famine" was occurring. In the following letter, the writer, J.P. Puʻuokupa, responded to the account and described the situation as he knew from living upon the land—

> …The people who live in the area around Kailua are not bothered by the famine. They all have food. There are sweet potatoes and taro. These are the foods of these lands. There are at this time, breadfruit bearing fruit at Honokohau on the side of Kailua, and at Kaloko, Kohanaiki, Ooma and the Kalaoas where lives J.P. [the author]. All of these lands are cultivated. There is land on which coffee is cultivated, where taro and sweet potatoes are cultivated, and land livestock is raised. All of us living from Kailua to Kalaoa are not in a famine, there is nothing we lack for the well being of our bodies.
>
> Mokuola[4] is seen clearly upon the ocean, like the featherless back of the ukeke (shore bird). So it is in the uplands where one may wander gathering what is needed, as far as Kiholo which opens like the mouth of a long house into the wind. It is there that the bow of the boats may safely land upon the shore. The livelihood of the people there is fishing and the raising of livestock. The people in the uplands of Napuu are farmers, and as is the custom of those people of the backlands, they all eat in the morning and then go to work. So it is with all of the native people of these lands, they are a people that are well off…
>
> …As was said earlier, coffee is the plant of value on this land, and so, is the raising of livestock. From the payments for those products, the people are well off and they have built wooden houses. If you come here you shall see that it is true. Fish are also something which benefits the people. The people who make the pai ai on Maui bring it to Kona and trade it. Some people also trade their poi for the coffee of the natives here… (J.P. Puuokupa, in *Ku Okoa* November 27, 1875; translated by Maly)

[4] Moku-ola — literally: Island of life — is a poetic reference to a small island in Hilo Bay which was known as a place of sanctuary, healing, and life. By poetic inference, the Kekaha region was described as a place of life and well-being.

Na Hoʻomanaʻo o ka Manawa (Reflections of Past Times)

J.W.H.I. Kihe, was born at Honokōhau in 1854, the home of his mother's family. His father's family Kuapahoa, were natives of Kaloko, and as a youth, Kihe was exposed to native traditions and customs of Honokōhau and Kaloko. His extensive writings on these lands have been translated (Maly 2000), and provide us with rich and important accounts of his birth place and the larger Kekaha region. Two accounts selected below, describe the famed pond of Kahinihiniʻula (1923), and changes in the communities of Honokōhau, Kaloko and the larger Kekaha region (1924). The narratives cited below, were published in the Hawaiian language newspaper, Ka Hoku o Hawaii —

"Ka Wai o Kahinihiniʻula" (1923)

This is a bathing pool of the chiefs of days gone by. It is a beautiful pond, with cool water that causes the skin of the sweetheart that bathes there to tingle. The pool is on the shore in the middle of a lava flow, entirely surround by stone. It is there on the boundary of the ahupuaʻa of Kaloko and Honokōhau-Nui. It is there that one will find this famous swimming pond of the chiefs of days gone by. Here is the tradition of this pond —

> In ancient times, the chiefs would regularly live along the shore, that is, the chiefs of Kaloko and Honokohau. At the place called Ahauhale, is where the chiefs of Kaloko lived. The place called Waihalulu, is where the chiefs of Honokohau lived.
>
> In the times when all was still and the sun glistened above the aa and the sands, that is when they would go swim in this cool pond (kiowai), Kahinihiniula, which caused the skin to tingle. When they were finished bathing, they would go to the enclosure (pa) that was near the pond. Then the one who had been bathing would say, "What is it about the pond of Kahinihiniula? It is cold and pinches the skin, like a sweetheart one holds close to the breast."

The pond is still there to this day, at the place of the chiefs of past time. They have returned to the earth, but the pond is still there today. This pond is an unforgettable monument for those ancient people who have gone. Those works of old and the pond may be seen by travelers of this generation. (J.W.H.I. Kihe in "*Na Hoonanea o ka Manawa.*" *Ka Hōkū o Hawaiʻi*, September 13, 1923; translated by Maly)

"Na Hoonanea o ka Manawa" (1924)

> There has arisen in the mind of the author, some questions and thoughts about the nature, condition, living, traveling, and various things that bring pleasure and joy. Thinking about the various families and the many homes with their children, going to play and strengthening their bodies.
>
> In the year 1870, when I was a young man at the age of 17 years old, I went to serve as the substitute teacher at the school of Honokohau. I was teaching under William G. Kanakaole who had suffered an illness (mai-lolo, a stroke).

In those days at the Hawaiian Government Schools, the teachers were all Hawaiian and taught in the Hawaiian language. In those days, the students were all Hawaiian as well, and the books were in Hawaiian. The students were all Hawaiian… There were many, many Hawaiian students in the schools, no Japanese, Portuguese, or people of other nationalities. Everyone was Hawaiian or part Hawaiian, and there were only a few part Hawaiians.

The schools included the school house at Kiholo where Joseph W, Keala taught, and later J.K. Kaailuwale taught there. At the school of Makalawena, J. Kaelemakule Sr., who now resides in Kailua, was the teacher. At the Kalaoa School, J.U. Keaweake was the teacher. There were also others here, including myself for four years, J. Kainuku, and J.H. Olohia who was the last one to teach in the Hawaiian language. At Kaloko, Miss Kaaimahui was the last teacher before the Kaloko school was combined as one with the Honokohau school where W.G. Kanakaole was the teacher. I taught there for two years as well... [Kihe includes additional descriptions on the schools of Kona]

It was when they stopped teaching in Hawaiian, and began instructing in English, that big changes began among our children. Some of them became puffed up and stopped listening to their parents. The children spoke gibberish (English) and the parents couldn't understand (na keiki namu). Before that time, the Hawaiians weren't marrying too many people of other races. The children and their parents dwelt together in peace with the children and parents speaking together… [June 5, 1924]

…Now perhaps there are some who will not agree with what I am saying, but these are my true thoughts. Things which I have seen with my own eyes, and know to be true…In the year 1870 when I was substitute teaching at Honokohau for W.G. Kanakaole, I taught more than 80 students. There were both boys and girls, and this school had the highest enrollment of students studying in Hawaiian at that time [in Kekaha]. And the students then were all knowledgeable, all knew how to read and write.

Now the majority of those people are all dead. Of those things remembered and thought of by the people who yet remain from that time in 1870; those who are here 53 years later, we cannot forget the many families who lived in the various (apana) land sections of Kekaha.

From the lands of Honokohau, Kaloko, Kohanaiki, the lands of Ooma, Kalaoa, Haleohiu, Makaula, Kau, Puukala-Ohiki, Awalua, the lands of Kaulana, Mahaiula, Makalawena, Awakee, the lands of Kukio, Kaupulehu, Kiholo, Keawaiki, Kapalaoa, Puuanahulu, and Puuwaawaa. These many lands were filled with people in those days.

There were men, women, and children, the houses were filled with large families. Truly there were many people [in Kekaha]. I would travel around with the young men and women in those days, and we would stay together, travel together, eat together, and spend the nights in homes filled with aloha.

The lands of Honokohau were filled with people in those days, there were many women and children with whom I traveled with joy in the days of my youth. Those families are all gone, and the land is quiet. There are no people, only the rocks remain, and a few scattered trees growing, and only occasionally does one meet with a man today (1924). One man and his children are all that remain.

Kaloko was the same in those days, but now, it is a land without people. The men, the women, and the children are all gone, they have passed away. Only one man, J.W. Haau, remains. He is the only native child (keiki kupa) besides this author, who remains.

At Kohanaiki, there were many people on this land between 1870 and 1878. These were happy years with the families there. In those years Kaiakoili was the haku aina (land overseer)...

Now the land is desolate, there are no people, the houses are quiet. Only the houses remain standing, places simply to be counted. I dwelt here with the families of these homes. Indeed it was here that I dwelt with my kahu hanai (guardian), the one who raised me. All these families were closely related to me by blood. On my fathers' side, I was tied to the families of Kaloko [J.W.H.I. Kihe's father was Kihe, his grandfather was Kuapahoa, a noted kahuna of Kaloko]. I am a native of these lands.

The lands of Ooma, and Kalaoa, and all the way to Kaulana and Mahaiula were also places of many people in those days, but today there are no people. At Mahaiula is where the great fishermen of that day dwelt. Among the fishermen were Pookoai ma, Paaoao senior, Kaao ma, Kaia ma, Kaaikaula ma, Pahia ma, and John Kaelemakule Sr., who now dwells at Kailua.

Kaelemakule moved from this place [Mahaiula] to Kailua where he prospered, but his family is buried there along that beloved shore (kapakai aloha). He is the only one who remains alive today… At Makalawena, there were many people, men, women, and their children. It was here that some of the great fishermen of those days lived as well. There were many people, and now, they are all gone, lost for all time.

Those who have passed away are Kahaialii ma, Mamae ma, Kapehe ma, Kauaionuuanu ma, Hopulaau ma, Kaihemakawalu ma, Kaomi, Keoni Aihaole ma, and Pahukula ma. They are all gone, there only remains the son-in-law of Kauaionuuanu, J.H. Mahiko, and Jack Punihaole, along with their children, living in the place where Kauaionuuanu and Ahu once lived.

At Kukio, not one person remains alive on that land, all are gone, only the aa remains. It is the same at Kaupulehu, the old people are all gone, and it is all quiet… [June 12, 1924]

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APPENDIX A – RELEASE OF ORAL HISTORY INTERVIEWS

All of the formal recorded interviews were transcribed[5] and the draft transcripts returned (with the recordings) 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 tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference of the documentation by Maly—some releases were given by signature, and others by verbal agreement. In requesting permission for release from the interview participants, Maly followed a general release of interview records form (*Figure A-1, at end*), and dates of interviews and release are cited below.

Copies of the complete study have been given to each participant in interviews with Maly, and will also be curated in the collections of Kaloko-Honokōhau National Historical Park; and in collections of community libraries and appropriate review agencies.

Interviewee ***Date(s) of Interview***	***Date or*** ***Source of Release***
Valentine K. Ako January 8 & 9, 1996	May 21, 1996 & August 28, 2000
Violet Leimomi "Momi" Nihi-Quiddaoen November 18, 1999	February 3, 2000
and Agnes Puakalehua Nihi-Harp (with her son, Isaac Harp) November 18, 1999	December 19, 1999
George Kinoulu "Kino" Kahananui Sr. December 11th 1999; with interview notes of May 15, 2000	July 27, 2000
John Hills Ka'iliwai with his daughter, Debbie Ka'iliwai-Ray February 18, 2000	April 21, 2000
Malaea Agnes Keanaaina-Tolentino with her daughter, Cynthia Torres February 28, 2000	August 30, 2000
Malaea Keanaaina-Tolentino with Cynthia Torres October 2, 2000	October 16, 2002
Samuel Keanaaina October 2, 2000	December 6, 2002

[5] 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.

Peter Keka Interview No. 1; September 11, 2000	
Peter Keka Interview No. 2; October 5, 2000	
Peter Keka Interview No. 3; March 27, 2001	November 1, 2002
Lowell Keliʻiahonui "Kanaka" Punihaole and Mary Peahi-Punihaole with Mary Kawena Pukui June 12, 1962	Bishop Museum
Joseph Kahananui with Mary Kawena Pukui June 12, 1962	Bishop Museum
Mary (Keliʻikoa) Simiona and Mahone Kaʻeo with Mary Kawena Pukui June 13, 1962	Bishop Museum

Signed releases from several interviewees are on file at the Kaloko-Honokōhau National Historical Park, in the files of Kumu Pono Associates, and with the interviewees.

PERSONAL RELEASE OF ORAL HISTORY INTERVIEW RECORDS

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), at the request of Stanley Bond (on behalf of Kaloko-Honokōhau National Historical Park). The primary goal of the interview being to discuss cultural and historical properties and practices, and history of the ahupuaʻa of Kaloko, Honokōhau, and neighboring lands of the Kekaha region of North Kona, Island of Hawaiʻi. The study is meant to provide readers with background information which may be helpful in planning for site preservation, interpretation, and in formulating land use actions.

Date of Interview(s): _____.

Handwritten notes made on:_____.

I, _____, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made any necessary corrections to the interview records, and hereby give permission to Kepā Maly to forward the released interview to Kaloko-Honokōhau National Historical Park and the Hawaiʻi Natural History Association. This permission is granted, subject to any restrictions listed below:

(**a**) The released interview transcript and/or quotes from the interview may be referenced in reports and interpretive program on historic and cultural sites and practices in the study area.

Yes or no: _____

(**b**) Copies of the interview transcript (including maps and photographs – subject to restrictions) may be made available to appropriate review agencies as a part of the historic preservation review process.

Yes or no: _____

(**c**) The released interview records may be housed in library and/or historical society (museum) collections for review by the general public.

Yes or no: _____

(**d**) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: _____

(**e**) Restrictions:

_____
(Interviewee)

Address: _____

_____

_____
Date of Release

_____
Kepā Maly (Interviewer)
Kumu Pono Associates
554 Keonaona St.
Hilo, Hawaiʻi 96720

Figure A-1. Personal Release of Oral History Interview Records Form