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]