

VOLUME II
WAI O KE OLA:
HE WAHI MO‘OLELO NO MAUI HIKINA
Oral History Interviews with Families of
Hāmākua Poko, Hāmākua Loa and
Ko‘olau, East Maui



*Lo‘i Kalo and ‘Auwai at Lākini (‘Āina Ho‘oilina a Kupuna Helena Nākānelua mā), Wailua nui, East Maui
(KPA Photo No. 2197)*

“Wai o ke ola! Wai, waiwai nui! Wai, nā mea a pau, ka wai, waiwai no kēlā!”
(Water is life! Water is of great value! Water, the water is that which is of value for all things!)
(Kupuna Joseph C. Rosa; Oral History Interview, November 8, 2001)

Kumu Pono Associates

*Historical & Archival Documentary Research · Oral History Studies ·
Integrated Cultural Resources Management Planning · Preservation & Interpretive Program Development*

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VOLUME II

WAI O KE OLA: HE WAHI MO‘OLELO NO MAUI HIKINA Oral History Interviews with Families of Hāmākua Poko, Hāmākua Loa and Ko‘olau, East Maui

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HE LEO HO‘OMAIKA‘I A NUI IĀ ‘OUKOU (ACKNOWLEDGEMENTS)

Preparation of this study was made possible because many people agreed to come together and share in the process of contributing to its completion. The oral history interview study presents readers with significant glimpses into the personal knowledge and experiences of individuals with genealogical attachments to lands of *Maui Hikina*—including descent from traditional families of various lands in the Hāmākua Poko-Ko‘olau region. The interviews recorded as a part of this study, bring life to the cultural and natural landscape, and give names and history to those who have come before us.

To all of you who shared your mana‘o, aloha, and history in interviews and in talking story —

Hannah Akau-Bowman; Janet Akau; Mina Atai; Stephen Cabral; Pekelo Day; Mary Evanson; Florence Harold; Garret Hew; Jackie and Albert Honoka‘upu; James K. Hū‘eu Jr.; Beatrice Kekahuna and Wanda Vierra; Helen Nākanelua; Joseph Range; Joe Rosa and Nalani Magliato; Marjorie Walleit and Lyn Scott; and Helen, Robert and Harvey Wilhelm.

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We say — *Mahalo nui nō, a ke aloha o ke Akua pū me ‘oukou a pau!*

We also wish to note here, that while a sincere effort was made, it was impossible to record everything that could be said about the land and traditions of the lands and families of Hāmākua Poko, Hāmākua Loa and Ko‘olau . But, every effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the recollections, thoughts, and recommendations of the people who contributed to this study.

māua nō me ke aloha kau palena ‘ole — Kepā a me Onaona Maly

*O ka mea maika‘i mālama, o ka mea maika‘i ‘ole, kāpae ‘ia
(Keep the good, set the bad aside)*

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INTRODUCTION

Background

At the request of Garret Hew, Manager of East Maui Irrigation Company (EMI), *Kumu Pono Associates* conducted a two phased study of cultural-historical resources in the lands of Hāmākua Poko, Hāmākua Loa, and Ko‘olau, in the region of *Maui Hikina* (East Maui), Island of Maui. The study included—conducting detailed research of historical records in public and private collections (*Volume I*); and conducting oral history interviews with individuals known to be familiar with the cultural and natural landscape, and history of land use in the *Maui Hikina* study area (*Volume II*). This study was conducted in conjunction with the Water License Application of the East Maui Irrigation Company, and land use planning processes of the Board of Land and Natural Resources of the State of Hawai‘i.

The study area includes 72 *ahupua‘a* (native land divisions extending from fisheries to the mountain region) which make up the *moku o loko* (districts) of Hāmākua Poko, Hāmākua Loa, and Ko‘olau, Maui. Situated on the eastern slopes of Haleakalā, the lands are a part of the region generally known as *Maui Hikina* (East Maui). These lands comprise a large portion of the rich water producing forest of the East Maui Watershed, which collects rains from the *ko‘olau* or windward weather systems that prevail upon the Hawaiian Islands.

From ancient times, the abundant rains, supported the development of rich forests which are now threatened by invasive species (including both plants and animals). The rains and forests have in turn led to the formation of hundreds of streams (*kahawai*) and thousands of small feeder tributaries (e.g., *waikahe* and *kahawai li‘ili‘i*), that have molded the landscape of *Maui Hikina* into one with many large valleys (*awāwa*) and smaller gulches (*kahawai*). These watered valleys and gulches, and their associated flat lands (*kula*), have been home to and sustained Native Hawaiian families for centuries.

The specific scope of this study sought to understand the wide range of issues related to Native Hawaiian and historic practices associated with water (*wai*), and its usage. In order to understand the cultural-historical context of water resources — including uses which have been handed down from antiquity, and those which were both protected and permitted in 1876 by King David Kalākaua, and subsequently licensed by the Republic, Territory and State of Hawai‘i — this study looks at the larger cultural-historical landscape of *Maui Hikina*.

Wai (water) is integral to all aspects of Hawaiian culture and life. As noted during the interview with Kupuna Joe Rosa of Honopou, “*Wai o ke ola! Wai, waiwai nui! Wai, nā mea a pau, ka wai, waiwai no kēlā!*” (Water is life! Water is of great value! Water, the water is that which is of value for all things!) (oral history interview of November 8, 2001). Thus, in discussing water and life upon the land, one will naturally find that like water which flows from the mountains to the sea, so run the beliefs, traditions, customs and practices of the Hawaiian people upon the land. The oral history interviews cited in this volume, connect the life and well being of the people and the land to the flow of water.

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 individual's 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 *Maui Hikina*, 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.

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. 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 interviewee's 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 *Maui Hikina*.

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 flow of water in *Maui Hikina*. It 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.

Interview Methodology: Approach to Conducting the Study

The oral history interviews conducted as a part of this study were performed in a manner consistent with Federal and State laws and guidelines for such research. 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 – draft of Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

While preparing to initiate the oral history interview program, Maly developed a general questionnaire outline (*Figure 1*) to help give direction to the process of conducting the oral history interviews. Prospective interviewees were identified through three primary sources, those known to Maly (through family and previous work); individuals suggested by Garret Hew and Jackie Honoka'upu of East Maui Irrigation Company; and in consultation with Moses Haia and Alan Murakami, legal counsel of the Native Hawaiian Legal Corporation (representing several Native Hawaiian families of *Maui Hikina* and the Native Hawaiian organization, *Nā Moku Aupuni o Ko'olau Hui*).

General Question Outline:

The Hāmākua Poko–Hāmākua Loa–Ko‘olau, East Maui

Oral History Interview Program

This oral history interview is being conducted as a part of a detailed study of archival and historical literature, for lands of Hāmākua Poko, Hāmākua Loa, and Ko‘olau, on the island of Maui. The interviews and archival-historical research, are being conducted in conjunction with the Water License Application of the East Maui Irrigation Company (EMI), and land use planning process of the Board of Land and Natural Resources of the State of Hawai‘i.

The interviews are meant to: (1) document various aspects of traditional and historical Hawaiian residency, land use, water systems, travel, and traditional and customary practices in the Maui Hikina study area; and (2) help identify places and resources of importance to the families of the land. With your permission, the interview or portions of it, will be included in study documenting the history of the *Maui Hikina* region, and used to help agencies, the applicant (EMI), and interested parties determine the best actions for land and water use, and protection of the cultural-natural landscape of Maui Hikina.

The following questions are meant to set a basic foundation for discussion during the oral history interview. Your personal knowledge and experiences will provide direction for the formulation of other detailed questions, determine the need for site visits, and/or other forms of documentation which may be necessary.

Interviewee–Family Background:

Name: _____ Phone #: _____

Address: _____

Interview Date: _____ Time: _____ to _____ Location: _____ Interviewer: _____

When were you born? _____ Where were you born? _____

Parents? (father) _____ (mother) _____

Grew up where? _____ Also lived at? _____

- Additional family background pertinent to the Maui Hikina region — Such as generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?
- Naming of the *ahupua‘a* or sections of the land that are of particular significance in the history of the land and to native practices...?
- Knowledge of agricultural fields and practices, and areas of residency (water resources, types of crops, how used...)? The *lo‘i kalo* – *‘auwai* systems...
- Names of native- and resident-families, and where they lived?
- Who were/are the other families that came and/or come to collect area resources, and protocol?
- Gathering practices (who and what)? Shore line and *mauka-makai* trail accesses?

Figure 1. Oral History Interview Questionnaire
(designed to provide general guidance during the interview process)

- Knowledge of *heiau* (or other ceremonial sites), other cultural resources (for example – *kū‘ula, ilina...*), and families or practices associated with those sites?
 - Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked/unmarked, family)...? Representing who and when interred...?
- Fishing — describe practices (i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols were observed...?) (such as: permission granted, practices and methods of collection...?); land based *ko‘a* (cross *ahupua‘a*) — ocean based *ko‘a; kilo i‘a* (fish spotting stations) locations and types of fish? Names of *heiau* and *ko‘a* etc.?
- Knowledge of villages or house sites – church, stores, community activities.
- Historic and Current Practices — What was growing on the land during youth (planted and wild)? How was water obtained – for *kahawai* (streams), *punawai* (springs), other? Changes in water systems and the cultural-natural landscape observed in your life time?
- Relationships with neighboring *ahupua‘a* and residence locations?
- Historic Land Use: Agriculture (traditional and economic crops)... for example – *lo‘i kalo* and *‘auwai*; use and care of the *kahawai*; dry land planting activities; collection of natural resources (such as marine, stream and forest resources); routes and methods of access; hunting and other practices...
- Do you have any early photographs of the area?
- Are there particular sites or locations that are of cultural significance or concern to you?
- Recommendations on how best to care for the water systems and cultural-natural resources in the *Maui Hikina* region?
- Do you have recommendations — such as: the future of water use, cultural resource- and site-protection needs, and habitat restoration in the *Maui Hikina* region? (definition of site/location boundaries...)

(Kumu Pono Associates – MaHikina59, April 2001)

Figure 1. Oral History Interview Questionnaire (continued)

Maly contacted prospective interviewees, told them about the study being conducted as a part of the EMI Water License Application before the BLNR, and asked if they would be willing to participate in an interview. Participants in the oral history program included Native Hawaiian *kūpuna* (in this case, individuals in their 80s and 90s), and members of the *mākuā* generation (in this case, individuals in their 30s to 70s), all of whom were known to be knowledgeable about the resources and issues associated with land and water use in the *Maui Hikina* study area (*Table 1*). Nearly all of the interviewees are descended from Native Hawaiian families who have resided on and been sustained by the land for generations (many predating the *Māhele ʻĀina* or Land Division of 1848).

All but one of the individuals contacted agreed to participate in the oral history interview study. On May 25th, Moses Haia, Esquire, introduced Maly to Mr. Edward Wendt, President of *Nā Moku Aupuni o Koʻolau Hui*. Unfortunately, Mr. Wendt declined to participate in an interview. Mr. Wendt did speak on the Water License matter at a BLNR hearing on May 25, 2001 (see page 475 in this study).

Each of the individuals who agreed to participate in the interview program was given a packet of historic maps covering the region from Hāmākua Poko to the Koʻolau-Hāna boundary. The oral history interview questionnaire outline was used to set the general direction of the interviews, though it did not limit interviewees to those topics. Various aspects of general and personal family histories, and personal experiences which stood out as important to the interview participants were recorded as well. During the interviews various historic maps (copies of the same maps provided to each participant) were also referenced, and when appropriate, the approximate locations of sites discussed were marked on one or more of the maps. *Figure 2* (at the end of this volume) is an annotated map (a compilation of various sites described during interviews), depicting the approximate location of many of the sites and features that were referenced by the interviewees. It should be noted here, that in addition to the interviewees notation of sites, Mr. Garret Hew (EMI Co.), who is also very knowledgeable about the region and the ditch system, assisted in map development by marking locations described during the interviews with Kupuna James Keolaokalani Hūʻeu, Jr., and Mr. Stephen Cabral.

Between April 11th to November 8th 2001, Maly conducted twelve (12) oral history interviews, including site visits and follow up discussions with seventeen (17) participants. The interviews were recorded with a Sony-Mini Disc (digital recorder, MZ-R70). The interviewees range in age from 90 years old to their late 30s. Additionally, a Board of Land and Natural Resources Hearing, held on May 25, 2001, was attended and portions of the hearing, recorded. A verbatim transcript of statements and testimonies from selected participants in the hearing was prepared by *Kumu Pono Associates*. The transcript, cited in this study, focuses on: (1) Statements by members and representatives of the Board of Land and Natural Resources, and Alexander & Baldwin/East Maui Irrigation Company, regarding ditch history, the Water License Application, and the review agency process; and (2) testimonies from the public—with particular emphasis on Native Hawaiian tenants of the affected lands—and others who did not support the application, or who raised questions and concerns regarding the nature and extent of the Water License. A number of issues pertaining to cultural-historical resources, raised during the hearing, were also covered during the formal oral history program, and other points of historical interest are described in historical documents in *Volume I* of this study.

Table 1. Oral History Interview Participants (alphabetical list)

Name	Year Born	Birthplace	Residence
Helen Akiona-Nākānelua	1911	Honolulu, O‘ahu (raised at Lākini from age of one month)	Wailua nui
Stephen Cabral	1929	Nāhiku	Kailua, Pu‘uomaile
James Keolaokalani Hū‘eu, Jr.	1919	Ke‘anae	Ke‘anae-Pauvalu (Kahului)
Florence Lehualani Seulan Dang-Harold	1928	Pu‘u Nēnē	Ha‘ikū and Huelo vicinity
Marjorie Kaleialoha-Wallett (with Lyn Scott)	1932	Honokahua	Honopou and Ha‘ikū
Beatrice Pualani Kepani-Kekahuna (with Wanda Vierra)	1932	Hāna Hospital (raised at Honopou)	Honopou and Ha‘ikū
Mina Marciel-Atai	1916	Kaupō (moved to Honomanu in 1936)	Ke‘anae
Mary McEldowney-Evanson	1921	Mānoa, O‘ahu	Ha‘iku (Kapua‘a-ho‘ohui)
Helen Pualani Range-Wilhelm (with Robert and Harvey Wilhelm; and Albert and Jackie Honoka‘upu)	1914	Pāpa‘a‘ea	Kailua, Pu‘uomaile
Joseph C. Rosa, Jr. (with Nālani Magliato)	1916	Hōlawā	Honopou and Ha‘ikū

Review and Release of Interview Records

All of the formal recorded interviews were transcribed¹ 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 verbal permission to include the interviews in this study, and for future reference of the documentation by Maly. Records of the release process are cited in *Appendix A*, at the end of this volume. Copies of the complete study have been given to each of the interview study participants, and will also be curated in the collections of East Maui Irrigation Company/Alexander & Baldwin; and with appropriate review agencies.

¹ 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.

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

Water Matters: An Overview of Interviewee Comments and Recommendations

The notes below, paraphrase some of the comments and recommendations offered by the oral history interview participants. A more detailed summary of, and a page-index to specific topics raised, may be found at the beginning of each interview.

In summary, *all interview participants feel strongly about the waters of Maui Hikina.* Comments, concerns, observations and recommendations shared by the interviewees included, but are not limited to the following topics:

- There is a great traditional-cultural significance of water in Hawaiian beliefs and cultural practices.
- The health of the land—including forests, streams, and marine fisheries—is integral to the health of the people, and the right of continuing traditional and customary practices.

For the people of a *ko‘olau* (windward) facing landscape, the flow of water from mountain to sea is integral to the health of the land. A healthy land makes for healthy people, and healthy people have the ability to sustain themselves.

- It was observed that water flowing from mountain to shore was not “wasted” water, but is instead, the sign of a healthy system.
- The weather and the plant makeup of forests have changed (even in the last 15 years).
- The Alexander & Baldwin (Spreckel’s)/East Maui Irrigation Company ditch and tunnel systems have worked in the past (dating from the first Water License issued by King David Kalākaua, in 1876). While similar amounts of water may still be harvested from the *Maui Hikina Watershed*, the watershed output is perceived as having diminished (in the lifetimes of most people interviewed). The demands from a growing population, including households and agricultural interests (both traditional and commercial) has increased as well.
- The increased demand for water is a particular concern to the interviewees. For example, it was observed that 40 or more years ago there were primarily only native families living below the intakes. Those families had the right of access to the remaining water in the *kahawai* (a flow that was significantly diminished from the pre-ditch era).

Today, there are many new residents living at various elevations near the *kahawai*, most of whom have tapped into (by permit or without), the

remaining water resource. This means that the few Native Hawaiian families—most of whom reside on Kuleana and Royal Patent Grant lands (with rights of residency often pre-dating 1850s)—who for generations have relied upon the water flow for their *lo'i kalo* and domestic water needs, have a significantly decreased (at times, non-existent) water resource with which to sustain their way of life.

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

‘Ōlelo No‘eau a nā Kūpuna:

He ma‘i ka honua, he ‘aha ka lā‘au? He ua!

No ka mea — Uwē ka lani ho‘ōla ka honua!

The land is ill, what is its medicine? Rain!

For when the heavens cry, the land is healed!

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

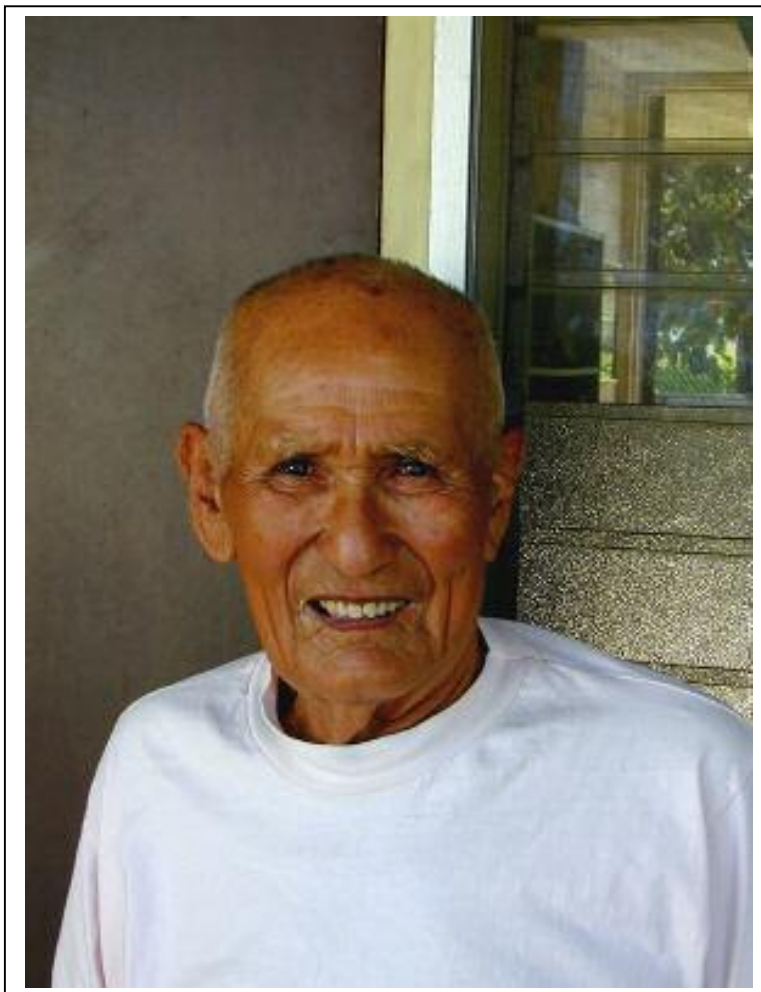
NĀ MO‘OLELO ‘OHANA:

FAMILY TRADITIONS–ORAL HISTORY INTERVIEWS (2001)

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

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

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



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

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

Readers will find that Kupuna Hū‘eu is a gifted *mea ha‘i mo‘olelo* (historian), and that his recollections recorded herein, are a significant contribution to the history of the region. During the interviews Kupuna Hū‘eu shared important accounts pertaining to native traditions (how place names were given); native customs and practices; and historic residency, and land and water use in *Maui Hikina*.

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

<i>Summary of Topic</i>	<i>Page</i>
Discusses routes of access, 19-teens to 1930s; the EMI Trail (road), though private, was open to people for travel between Kailua and Kikokiko.	17
Discusses the varieties of <i>kalo</i> grown, methods of cultivation, and water flow from the 19-teens; also describes ‘ <i>o‘opu</i> , ‘ <i>ōpae</i> , and <i>pūpū</i> found in streams. Does not believe that EMI has caused a problem with water in the Ke‘anae vicinity; water used by the families is from cool springs below the ditch system.	19
Tells a story of a family that resided in the uplands of Kaho‘okuli, and an account of a shark man.	22
In old days, families lived in <i>mauka</i> and <i>makai</i> regions; it was the custom to exchange goods between one region and the other.	23
Discusses nature of forest lands and <i>kahawai</i> when he was young; <i>kahawai</i> formerly tended and kept clear of growth.	28
Discusses customs of resource collection – the <i>ahupua‘a</i> and <i>Konohiki</i> systems practiced in his youth. Explains the origin and traditions of place names in the Ko‘olau region.	31
Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.	36
Discusses changes in weather.	38
Discusses changes in rivers – now that they are all “choked up.”	39
Discusses EMI Tunnel and Ditch design and construction.	41
Discusses various place names; their traditions and pronunciation. Also shares account as to why the Maui people call a fern similar to the <i>hō‘i‘o</i> , “ <i>pohole</i> .”	44
Discusses customs and practices associated with planting – including nights of the moon; everyone got together and worked in the community.	48

The interviews were conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Hū‘eu gave his personal release of the three interviews to Maly on November 6, 2001.

Interview Transcript

- JH: [discussing Garrett’s call, asking to visit and conduct the interview] ...Come *nīele*.
- KM: Well, *mahalo*!
- JH: [speaking to Garret] You know what is *nīele*?
- GH: *Nīele*?

- JH: Us, we never *nīele*, so we never know. *Nīele* means, you ask questions.
- GH: Right.
- JH: Us, we never ask questions of all our *kūpuna*, so we lose out.
- KM: Yes, that's why we have to now. Some, before days, they never like to talk story, but now, everything, *nalowale*. *Loli ka 'āina...*
- JH: 'Ae.
- KM: *Loli ka hana. Pono iā kākou e noi aku i nā kūpuna, "He'aha ka hana? O wai ka mea...he'aha ka hana 'ana." No laila, mahalo nui i kou ho'okipa 'ana mai.*
- JH: *A'ole wau 'ike mai ka po'e kūpuna mai.*
- KM: *Akā, ua lohe 'oe i ka mo'olelo...*
- JH: Yes. *Ka mo'olelo...see, these haoles, they come to the YMCA. Now they go to the library, Wailuku. So they come ask me, "Jimmy what is lele kawa?" I know what is lele kawa. The Hawaiians, they jump in the pond, they never dive eh.*
- KM: 'Ae.
- JH: So then I told him, bum-by he look at me and went back into the library. He came back he ask me " Jimmy, I hear Kahekili was a great *lele kawa* person. And me I turned around and said, "Oh, yes he's a great *lele kawa* man." But I never know. He said, "He did *lele kawa* in Ke'anae." I look at him I said, "Oh yes, I think he *lele kawa* in Ke'anae..." [chuckling] You see, when I was young kid, I used to go fish 'o'opu, but I went way up...
- KM: *Kahawai?*
- JH: *Kahawai. At the end one long pond, so when they up there they had one cave in the pond, had two human beings. The man's ule hanging down... E lewalewa 'ana ka ule mai luna a i ka wai. When I was about 11 years old, I saw that, and the po'e kūpuna called that "Ka ule o Kahekili." And I could tie my canoe to that. I seen that when I was a young boy.*
- KM: *E lewalewa 'ana ka pōhaku?*
- JH: Just like the man's *ule* hanging down, stone, two hanging down. I used to tie my canoe [chuckling]. So one day I went one more time, and the big water broke and come down. I never go back again, that's 1926 I went up there...I never go back again. So when I was going to the Smithsonian (1988), had this *haole* boy, he came down and he started to question me. So I told him "Go inside there look if that thing hanging down." He dove inside but he look around, he tell me "no." ...*'Ike 'oe iā Nāpokā?*
- KM: 'Ae.
- JH: *'Elua lāua, Nāpokā, me kēia keiki mai Smithsonian. . .*
- KM: Hmm, *kūpaianaha!*
- JH: Yeah, and that's how I heard of Kahekili at Ke'anae.

[Discusses *lele kawa* at Waia‘ōlohe², Ke‘anae.]

- JH: . . . That’s why *no‘ono‘o wau, kēlā manawa, ka haole nīele ia‘u, ‘ike ‘oe ka pane*, but *a‘ole wau ‘ike iā Kahekili. Noho mai kēia haole, wala‘au ‘ana ia‘u*, but *a‘ole ‘oia lo‘a ka mo‘olelo pololei*. You see this man was talking to me, he went to the library, and they had about this story so he know. But me, I never know. But by asking me, I can answer the question to solve those things. Then he told me “Kahekili, went jump in this pond in Ke‘anae.” I tell him, “yeah.” So I tell him where the place that pond is, Waia‘ōlohe.
- KM: Oh, Waia‘ōlohe. Here [opening map], this is Register Map 2238 for Ke‘anae. *Kala mai*, I’m sorry here’s the stream come in. This is the *muliwai*, yeah?
- JH: Yeah.
- KM: Wai-a-‘ōlohe?
- JH: Yeah. The *kawa*, but the *pali* there is called Pahupi‘ina‘au. *Lo‘a iā ‘oe?*
- KM: [looking at map for place name?]
- JH: It’s a trig station Pahupi‘ina‘au.
- KM: But not Pi‘ina‘au stream?
- JH: No, this right around that end.
- KM: How interesting, Pahupi‘ina‘au?
- JH: Pahupi‘ina‘au. He get one trig station.
- KM: Trig station on top?
- JH: But a lot of guys don’t know. Even you ask Ke‘anae people they don’t know. But me, from young time, I *lohe*.
- KM: ‘Ae, *lohe i ka mo‘olelo*.
- JH: Yeah.
- KM: Oh, there’s a Trig Station right here [pointing to location on map].
- JH: Yeah, they call that Pahupi‘ina‘au.
- KM: Right by the ocean?
- JH: No, right on the *kawa*, that’s where he jumped. The *kawa* is right over there.
- KM: So by the *muliwai*?
- JH: Yeah, the *muliwai* start from there. You see up here get *mana* [division], get two *kahawai*. One come down from, they call Pi‘ina‘au stream.
- KM: ‘Ae.
- JH: The other one is Palauhulu stream.

² Waia‘ōlohe (may be literally translated as the “Water-of-the-experts;” perhaps descriptive of those who were skilled in the art of *lele kawa* (the Hawaiian sport of leaping or diving into the water). At times during the interview, *kupuna* Hū‘eu also pronounced the name as “Wai‘ōlohe.” Both pronunciations may be translated in the same way.

KM: Palauhulu?

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

KM: And uncle, you *hānau makai*?

JH: Down the flat.

KM: *O wai kou inoa?*

JH: James Keolaokalani Hū‘eu, Jr.

KM: *Hānau ‘oe i ka makahiki?*

JH: *Makahiki*, 1914, July, 22.

KM: *Maika‘i nō.*

JH: But *a‘ole wau hele i ke kula.*

KM: *Ua hele ‘oe i ke kula o ka ‘āina!*

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

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

JH: Kaōpūiki.

KM: ‘*Ae.*

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

KM: Yeah. So, you *hānau makai*?

JH: Yeah.

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

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

JH: I think the lands, that *inoa* is Kealina.

KM: Oh, Kealina’s ‘*āina*, yes okay.

JH: That all belong Halemanō, Kealina, Ka‘ea.

KM: ‘*Ae*, I recognize the name, I’m just looking, you’ll see in here, get the *Māhele ‘āina* in here from the *Māhele*, yeah?

JH: Yeah.

KM: This is Register Map 2238. I see Malailua, Makea, Mamaikawaha, Napiha‘a...

JH: Yeah.

KM: That's homesteads.

JH: Napiha'a, they stay right down, and then Halemanō is on top.

KM: Halemanu or Halemanō?

JH: Halemanō.

KM: Oh, he *ohana*?

JH: That's my great-grandparents.

KM: Halemanō.

KM: *Male 'oia iā* Pierce. And the *pololei* Pierce became... Pierce is one of the missionary, and he married into Papa. So my grandmother is Papa line, but I don't know how many generations down. My grandmother was a Pierce then she married Halemanō.

KM: But it's Halemanō?

JH: Halemanō.

KM: *A 'oia pololei*?

JH: Yeah, *'oia pololei*.

KM: Yeah, very interesting. So by and by, here's, you'll see the different names... Where do you think you were living when, if you look at this *'āina* here, now, if you can see. [moving map closer to Mr. Hū'eu] I know it's a little...

JH: Behind here is all 999 year land.

KM: Nine ninety-nine year homestead, yeah?

JH: Yeah. You look by Tau'ā, in front, that's where I live. Tau'ā is right down by the beach. I don't know what lot that, you look down 999.

KM: I got to get one other map that shows that. If the church is over here, this is the church lot *ma'ane'i*?

JH: Yeah.

KM: These are the 999 year lots, yeah? *Makai*?

JH: Yeah, it got to be around here.

KM: You were somewhere down this side?

JH: Yeah.

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

JH: Yeah.

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

JH: *Pau kēlā 'āina*.

KM: *Pau kēlā 'āina i ka lo'i kalo*?

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

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

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

KM: 'Ae.

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

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

JH: Yeah.

KM: *Lo'a ka pa hale?*

JH: Yes.

KM: *Lo'a lo'i kalo?*

JH: Yes.

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

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

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

JH: Yes.

KM: And you *hele lawai'a paha?*

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

KM: Yes, you listened.

JH: Yes.

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

JH: Right.

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

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

KM: 'Auwē!

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

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

JH: Yeah, right.

KM: And were there other families living by you folks?
[Discusses routes of access – 19-teens to 1930s; the EMI Trail (road), though private, it was open to people for travel between Kailua and Kikokiko.]

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

KM: That's how, you canoe.

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

KM: Yes.

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

KM: You go *alaehele*?

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

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

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

KM: I see. Garret took me up yesterday.

JH: Yeah.

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

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

KM: Had the older Government Road more *makai*?

JH: Yes.

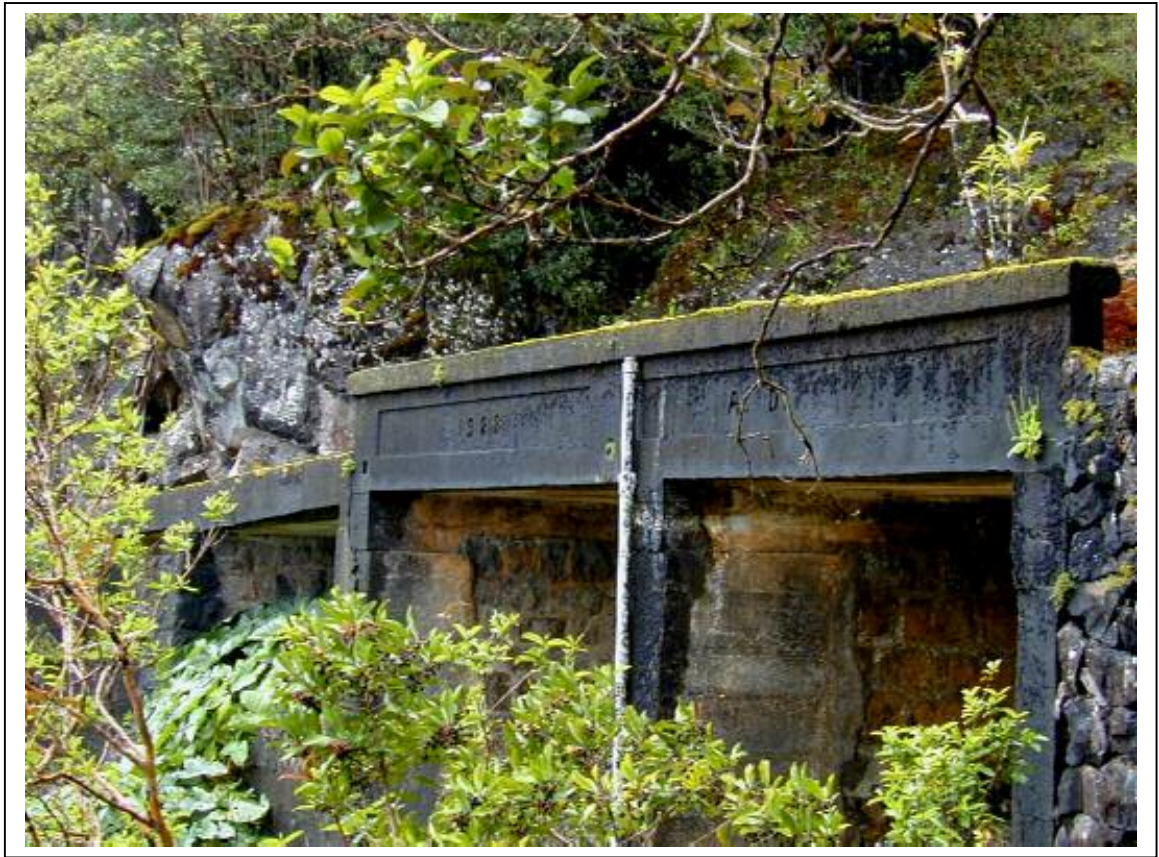
KM: And had bridge crossing, *Alanui Aupuni*?

JH: Yes.

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

JH: Right. But even the old, old road the Pi'ilani Trail, we hardly used that.

KM: Oh, that's the old *alaloa*.



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

- JH: No more grade, you just go over the *pali* and then you switch back.
- KM: Switch back.
- JH: So when they went dedicate the road over there, they wanted me to go and talk, but I had no chance to talk. They had this boy... [thinking] you know, Eddie Marciel is his father. . . Sam Ka‘ai. He did all the talking, me, I shut my mouth. He knew what they had written. But we hardly used the old trail.
- KM: You folks, in your lifetime, when you wanted to leave Ke‘anae, you got to go canoe?
- JH: Yeah.
- KM: Or you go walk feet or ride horse up the old trail?
- JH: Or the inter-island boat, it stopped by once a month.
- KM: At Ke‘anae?
- JH: Yeah.
- KM: So, not *Humuula, Hawaii, the Bee*, or?
- JH: Yeah, *Hawaii, Kilauea, Maunakea*.
- KM: ‘Ae, oh.

JH: *Hualalai* and *Waialeale*, they're in the late part.

KM: Later.

JH: So when we want to go, only once a month. If the ship past Ke'anae and they look white water, they cannot land. They go straight to Hāna.

KM: Yeah.

JH: When they come back if clear they stop. If not then the whole month you got to go by land and get their food. Our food came through the boat inter-island.

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

KM: How did you folks live...you grew taro?

JH: Yes.

KM: What kinds of taro did you grow?

JH: Well those days, we only had *hāpu'u*, *ha'akea*, *piko*, *mana*.

KM: 'Ae.

JH: We never had these new...now that they introduce a new one they call *moi*.

KM: A, *moi*.

JH: That's a better taro.

KM: *Ha'akea*, *piko*, *hāpu'u* like that?

JH: Yeah.

KM: And all in the *lo'i*?

JH: Yeah all in the water.

KM: How was your water flow back then, plenty water came down? And did you flood the fields all the time, or was it seasonal?

JH: Well, we had water all the time. Actually, you no need plenty water to raise the taro, but lot of people think you need water. No, as long as you can damp, only you got to work harder. What they use water is they flood the place, the grass [gestures drops down].

KM: The weeds no grow?

JH: The weeds yeah.

KM: You no need go *wāele*.

JH: Yeah. So that's why when I hear, they ask "Why you folks don't plant taro?" "Oh, EMI take all the water." I tell 'em "EMI was over hundred years ago. You never hear the old people cry."

KM: You had plenty of enough water?

JH: Oh yeah.

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

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

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

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

KM: Rotate?

JH: Yeah.

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

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

KM: They plant already.

JH: They plant already.

KM: So the ground comes weak, yeah?

JH: Yeah.

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

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

KM: Oh, yes.

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

KM: Oh yeah, when you were young?

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

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

JH: I hardly see any.

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

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

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

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

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

KM: What kind?

JH: 'Owau.

KM: Yeah, that's the kind *makai*.

JH: The one in the brackish water.

KM: *Wai hapa kai?*

JH: Yeah.

KM: But that's 'o'opu too, eh?

JH: Yeah. And then they have the *nāpili*, the one *pipili* on the side, and there's the one that's still red they call that... [thinking] I forget that name. But you cannot eat that 'o'opu, even the cat won't eat 'em.

KM: For real. So, you folks sometime you stay *makai*... Well, you live *makai*, you grow taro. You folks went *mauka* sometimes also?

JH: During our days we hardly walked. The days before we were, the up people, they all farm.

KM: So there were people before?

JH: Oh yeah.

KM: *Kauhale ai mauka nei, a kekāhi 'ohana, makai?*

JH: Yes, that's the one I was telling you Pi'ina'au. They call that, what is that name... [thinking] He had a special name. So the guys up there plant taro, and then they trade with us.

KM: Is it dry land kind taro, or get *kahawai* also?

JH: They had *kahawai* and dry land. The *kahawai* is way up there.

GH: How far up Pi'ina'au Road they go?

JH: Yeah, you go inside there.

GH: By where the rain can, they planted in that area?

JH: You know where the station?

GH: Yeah.

JH: Right up till you hit the...

KM: Hau'olowahine, up as far...?

JH: Hau'oliwahine³ this side, but inside there, they call Pi'ina'au Valley. They get one name Kaho'okuli.

KM: Kaho'okuli?

JH: By and by you look in your map [chuckles].

KM: Okay, I'll bring you the other set of maps next week. Kaho'okuli?

³ Kupuna Hū'eu uses the pronunciation "Hau'oli-wahine," and later in the interview specifically references "Happy" (*hau'oli*), in the context of the place name. An 1877 map, Register Map No. 2052, gives the name as "Hauoloahine," and EMI maps give the name as "Hauolowahine." Kupuna Hū'eu's use of the name is cited in this transcript.

JH: Yeah.

KM: That's where the people lived *mauka*?

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

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

KM: *Mauka nei?*

JH: Way up.

KM: Kaho'okuli?

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

KM: Pi'ina'au.

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

KM: The *muliwai*?

JH: Yeah.

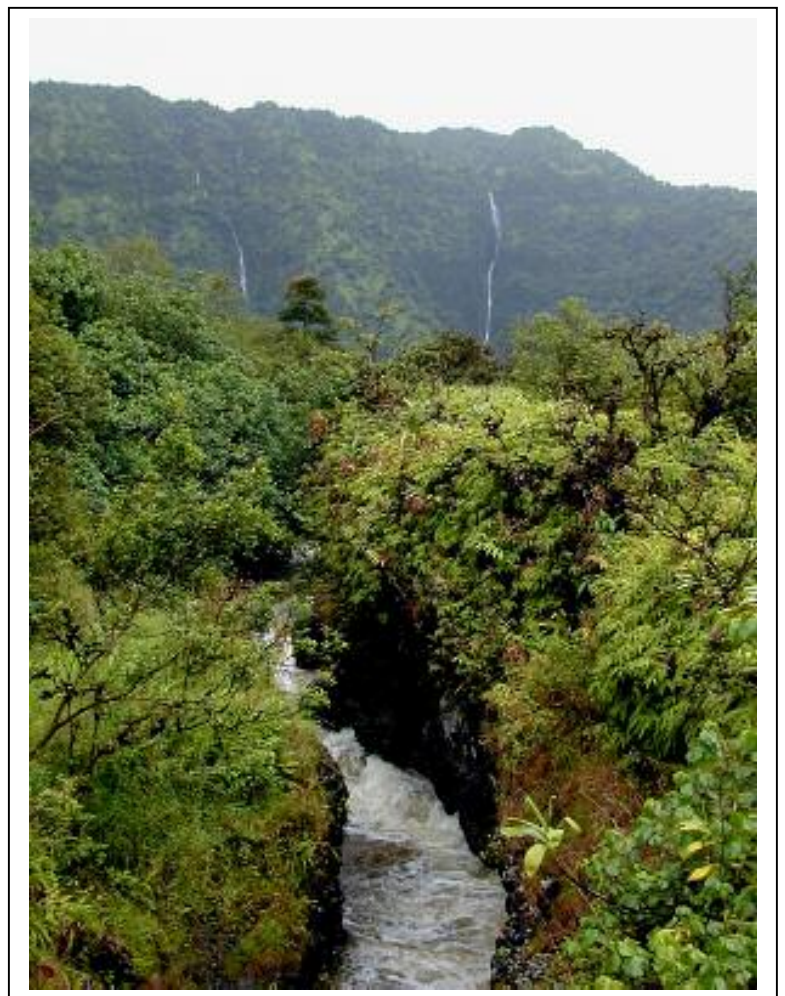
JH: And then under there, had one tunnel. You go right down to where Dr. Keppler lived. Under there get one tunnel, so that shark used to live under there.

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

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

KM: *Po'e 'aumakua?*

JH: Yes.



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

KM: *Manō kanaka.*

JH: I heard this old man telling me.

KM: Do you remember who this old man?

JH: Yeah, his name was Edward Akiona.

KM: Akiona.

JH: But he is gone now. He get one son living in Hilo and his name is Edward. And he get one in Kona, they call him James Pi‘iwai. That’s the only two I think, living. But he has the land down there.

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

KM: Some of the *ohana* would stay *mauka*, and that’s what they did?

JH: Yeah.

KM: And then you folks would *kuapo* back and forth?

JH: Yeah. But like me, I never lived those days.

KM: Yes, but that’s what you heard, *kuapo ‘ana lākou*?

JH: Yeah, that’s how they lived.

KM: How they lived before days? *Ka po‘e o uka, kanu ka mea ‘ai i ka māla ‘ai paha*?

JH: Yes.

KM: *Ka po‘e o kahakai, hele i ka lawai‘a, kanu ke kalo, a kuapo nō ho‘i?*

JH: Yes. So when this fellow came to school age, he went to Kamehameha School at about 18.

KM: Akiona?

JH: Yeah. So the class might be the third class of Kamehameha. So when he came back, he never come back Ke‘anae. He went to Hilo, he had a job, he work Hilo Electric. He worked over there for about thirty or forty years. So he retired, now when he retired he had twenty-five dollars a month [chuckles]. He came back to Ke‘anae to his *‘āina*. So he come back and go back down there. He wanted to show me where they used to live. He and I went up and down, up and down.

KM: Too hard, *loli ka ‘āina*?

JH: I tell him, “No need. They not going show him, because of me.” Alright, I kept that story, then I told two guys, they get *haole* blood, Thomas. I told the story, that two boys came back to Ke‘anae while I was living there. They went out go look the first week they went, no more. They came back one more day they went. Hey, they waited, I was in Wailuku. When I went home he told me “Hey” they think “they found the place.” The next day they took me up, I look, I said, “I think so, don’t talk, just let ‘em go.” When I’m dead, then you two guys can go look. So if I don’t die by 87 years old, you come we go up there, but I don’t know who we get permission. Maybe from Garret [chuckles].

KM: Could be.

GH: You no need permission, you get.

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

JH: Yeah.

KM: And these...

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

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

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

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

JH: That one Halemanō.

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

JH: Halemanō, marry Pierce.

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

JH: Yeah, that's the land name.

KM: The land you was on?

JH: Yeah.

KM: Okay.

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

KM: Yes, that's it oh.

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

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

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

KM: I know her name.

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

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

JH: Maybe you working with her [chuckling]?

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

JH: Yeah.

KM: Kaiapa?

JH: Yeah, but most of them was from Pe'ahi...

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

KM: *Kuahiwi?*

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

KM: So was Drummond part-Hawaiian?

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

KM: You remember Kaiapa?

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

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

JH: Yeah, I know him.

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

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

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

JH: John was staying Ke'anae.

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

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

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

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

GH: That's where the rain can?

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

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

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

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

JH: Puna Dang is Kiakona.

KM: Kiakona, yes.

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

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

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

GH: Yeah.

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

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

JH: Oh! . . .

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

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

KM: You remember Violet Kaiapa?

JH: Yeah, that's Pomroy.

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

JH: Oh!

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

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

KM: Yeah, from George Davis Hū'eu.

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

KM: Yes.

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

KM: What does Hū'eu mean?

JH: Witty guy.

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

- JH: *Piha 'eu*, yeah. [chuckling] Just last Saturday I had one party, my *mo'opuna*. Had this guy, he's a Portuguese, but he's family. He surprised me, he came out with all that about them. I don't know where he went, but he went marry one Kaiwi girl. He listen, quite interested.
- KM: Yeah. Uncle, when you were young, no more families lived more *mauka*, up into like where you were saying Kaho'okuli?
- [Discusses residency and road development in the ca. 1920s-1930s.]
- JH: Well going toward Wailua place, had a lot of people.
- KM: Wailua had?
- JH: You see had Waikani... But those days no more road over there, only had the trail.
- KM: *Alahele*.
- JH: But now when they had put this road in Ke'anae. We had one engineer Paul Low. He was a good engineer, but we had Sam Kalama he was the Chairman. They wanted the road and they when cut 'em, that's where they cut 'em all Waikani. The road was not there. The old road was way down, or the EMI Road, *mauka*.
- KM: *Mauka*, Kikokiko.
- JH: He been tell this guy, Paul Low he was the engineer. But the surveyor was this guy Robinson, Covel Robinson. That's Kula Robinson's brother.
- KM: 'Ae.
- JH: Covel, he was the surveyor. He was the guy who surveyed the road.
- GH: That was relationship to Foster Robinson?
- JH: Yeah, the brother.
- GH: Foster's brother.
- JH: He was the guy that surveyed the road. Him he like drink 'awa root. So he go down to my family place, Roback. Roback was the German guy, he went jump ship he when marry my grand aunt Kalilimoku.
- KM: Ah, Kalilimoku.
- JH: So he became Hawaiian [chuckles]. So this guy he going down, drink 'awa root. I used to go pound 'awa root for them. I was only about eight or nine years old. That guy Covel was the surveyor. He has one descendent living at Kū'au right now. She married George Kahanu. Her name is Beatrice. She had land, EMI too. She lives right by Kū'au in the big house over there, that's the Robinson estate.
- GH: Yeah, right.
- JH: The lady stay and that's her granddaughter Miss Universe. You know the Miss Universe?
- GH: Brookes Lee.

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

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

JH: Those days get plenty 'awa.

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

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

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

JH: More low than Plunkett.

[Discusses nature of forest lands and *kahawai* when he was young; *kahawai* formerly tended and kept clear of growth.]

KM: More lower than there. What was the forest, now get all eucalyptus you go in there. Before, no more eucalyptus when you were young?

JH: No more. They only get the Hawaiian trees and grass. Down here where the road is, all grass. You go right through until 1934. Had few *kukui* trees.

KM: *Kukui*, 'ōhi'a?

JH: 'Ōhia 'ai (also called *pā'ihī* on Maui), yeah. But the *hau* they went use that for fence post.

KM: *Hau*, oh that's how the *hau* went start?

JH: Yeah, that's how it started but the old Hawaiians they used to trim 'em.

KM: They would trim, keep 'em back.

JH: Yeah. The new guys they lazy trim, the thing run away.

KM: Oh so that's why. Before they use the *hau* for make fence?

JH: Yeah. Down there they always trim 'em.

KM: Yeah. That's how too, when you 'oki the *hau* and the ground damp, you put it in, it's going to grow.

JH: Yeah, it falls down, it grows.

KM: Yeah.

JH: Get one more, the *hau*, there's a *hau kū* [as pronounced] he stand out. Something like the *wiliwili*. Get two kinds of *hau*, the one that crawl.

KM: *Hau kolo*, *hau kū*?

JH: Yeah. Get by this place Maka'ā [as pronounced]. You see that *hau* that's the kind.

GH: Kind of white?

JH: Yeah. Now you know where [chuckles]. Pāpa‘ea⁴ had, but now they went cut ‘em.

GH: By Ha‘ikū Ditch, you know Holokula Intake, over there get.

JH: That is *hau kū*.

KM: All these place names like this though, like you mentioned Waikani earlier. Is it *kani* or *kāne*?

JH: They call ‘em *kani* when he drops down he makes noise.

KM: Get sound, so Waikani, not *kāne*?

JH: *Kani*. The spring water in my place, that is Kāne.

KM: That’s Waikāne.

JH: Yeah. You saw that?

KM: ‘Ae.

JH: That’s my land right there.

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

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

KM: Because the river all close up?

JH: Yeah.

KM: The *nahelehele* now, no more?

JH: Well, maybe a few.

KM: How about you folks, go up to get ‘*ōpae*’?

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

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

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

KM: When did you start working for EMI?

JH: 1947.

KM: And you worked till when?

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

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

⁴ Papa‘ea. Later during the interview, Kupuna Hū‘eu noted that the place name “Papa‘ea” should be “Pāpa‘a‘ea;” but that most people now pronounce it as Papa‘ea. The older usage of the place name (with diacritical marks to preserve pronunciation) is used throughout the interview transcript.

JH: No.

KM: Hard yeah?

JH: Yeah. Only in Kaua‘i.

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

JH: Yeah, *kaula‘i* but I don’t know, we went buy.

KM: You buy.

JH: I think Kaupō, Kahikinui.

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

JH: Maybe.

KM: ‘Cause your *‘āina, mau*, wet yeah?

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

KM: Yes, the *kāheka*.

JH: Yes.

KM: Maybe they go exchange or something then.

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

KM: Hanapepe, Waimea?

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

KM: As a part of a company?

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

KM: Hmm. And you go *holoholo* all over?

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

GH: Wailuku Shaft?

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

GH: Don Cataluna.

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

GH: Yes.

JH: He stay Kaua‘i.

KM: Yeah.

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

KM: Yeah, Lee Cataluna.

JH: She still back Maui, no?

KM: No.

GH: Honolulu.

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

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

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

KM: No need?

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

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

KM: Well that's an interesting thing, if you lived in this '*āina*, if your *ahupua'a* or what. Did people come *lālau* all from anywhere go take whatever they want, or did they?

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

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

JH: Ke'anae was mullet.

KM: Mullet, so the '*anae*?

JH: Yes.

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

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

KM: Yes.

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

KM: Yes.

JH: Then you put the bag or what kind.

KM: *Nae* when they...the net or bag like.

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

KM: Hmm, out of breath, *nō ho'i*.

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

KM: Weak, short of breath.

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

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

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

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

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

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

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

KM: John Halemanu.

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

KM: So Manupāki'i?

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

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

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

KM: 'Ae, I can see why.

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

KM: Oh, Nānāhoa.

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

KM: Oh, he *puni* her.

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

KM: Moku Mana. So the two branches like?

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

KM: For who?

JH: That show, Papillion.

KM: Oh.

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

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

JH: [chuckling]

KM: Uncle, what 'āina is this in?

JH: That is Pauwalu.

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

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

KM: So eight?

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

KM: No more, eight lost like?

JH: Eight lost. Now had one guy that came back tell the story. So the senior citizens told me "Eh you like go look the grave of that Pauwalu?" I tell, "They no more grave." They tell "why?" I tell "The shark went eat them." [chuckling]

KM: *Ai no i ka ōpū manō!*

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

Group: [chuckling]

JH: Common sense.

KM: That's right, yeah.

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

KM: Trig Station.

JH: Right on that Pauwalu Point.

KM: Uncle, *pehea 'oe, maika 'i?* You okay?

JH: Yeah.

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

JH: Oh, yes, yes.

KM: Some history to them?

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

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

KM: From there, Kilo'ānuenuē?

JH: Kilo'ānuenuē.

KM: Beautiful.

JH: Remember Kilo'ānuenuē is by Kaumahina.

KM: That's by Kaumahina?

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

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

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

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

JH: Hau'oliwahine.

KM: *Hau'oli*?

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

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

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

GH: Yeah.

JH: You went through the tunnel?

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

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

GH: Ka-nō [as pronounced].

KM: Kanō?

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

KM: Even *mamua loa*?

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

KM: Wai...?

JH: Waiakuna.

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

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

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

JH: Yeah, you go up.

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

JH: Well these new guys, eh.

GH: They call 'em Store Spring.

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

GH: Kikokiko.

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

KM: Yeah. What's Kikokiko?

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

KM: What Kikokiko, what does that mean?

JH: Just like how you making [chuckles].

KM: Spot around, that kind?

JH: Yeah. Just like that kind horse, they get different color.

KM: How long did it take you? Did you walk that old trail before, when you go young boy? How long did it take you to go from Ke'anae, walk up go up Kikokiko, come down to Nāhiku?

JH: [thinking] We used to walk Kopili'ula, take about three hours.

KM: Kopili'ula?

JH: Yeah.

KM: From Ke‘anae?

JH: From Ke‘anae we go up and walk. When you get Kopili‘ula you get car over there.

KM: Oh, they get car already, cause the road was in.

GH: The road to Kopili‘ula.
[Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.]

KM: Kopili‘ula, you know when we were up there yesterday we saw, I think *pōpō‘ulu* banana?

JH: Hmm.

KM: Banana tree kind of growing up wild up on the mountain yet. Was that planted by the old people living up there or...?

JH: Well, used to be they just...maybe the old people that plant.

KM: *Mamua loa?*

JH: Yeah. But today, they only know how to take, they no put back. Before our day, you cut one banana, you put one back.

KM: Hmm, *‘oia ka mea ma‘amau a nā kūpuna.*

JH: Yeah. If you take this, you put something back. So every time you get.

KM: That’s right. Just like when you go if you *lawai‘a*, or you know when you *‘ohi limu*, you with care yeah?

JH: Yeah.

KM: And you put back.

JH: Like when I was in Kaua‘i, had this guy Henry Gomes. I don’t know if you know him.

KM: I know the name.

JH: [chuckling] He was quite a guy. He take care down there and then he go fishing, but he go clean the *limu*. When *pau hana*, he take tourist out go fishing he make about \$300.00 one afternoon. He go dive, he clean all the *limu*, and the fish come back. Maybe he don’t catch fish, but the tourist, he made extra money. Henry Gomes, that’s quite a guy.

KM: *Hoihoi loa*, this is so... [pauses] Some day, would you be interested to go *holoholo*? Garret said he would take us, to go up.

JH: [chuckles] As long no need walk far, I go. If not eh.

KM: He going drive you.

GH: I drive you.

KM: Would be nice yeah to go back visit the *‘āina* like that?

- JH: You see, most of those roads when I first work, I was a bulldozer operator. I been widen up most of the roads.
- And now I drive the tractor I get stuck for about two, three weeks. No worry, hard time we get for *hemo*. We had the old machine, now they get good machine.
- KM: The machine different, yeah. They improved the design. So, in your *mana'o*, has the weather changed? Is there a difference in the water today than there was before, or should there still be the same amount? Like you said earlier, people say, "Oh no more water, EMI this or that..." You said, you didn't think so yeah?
- [Discusses 1938 earthquake.]
- JH: Well, had little change. After the big earthquake, we had little change.
- KM: What year was the earthquake?
- JH: 1938.
- KM: Here?
- JH: Yeah. Had a big earthquake, the whole of Maui.
- GH: I have something on that.
- KM: Oh! There was an earthquake, and what, the *pali hāne'e*, or just inside you think changed?
- JH: Well, there are plenty place that get crack.
- KM: Cracks, oh! So at that time you already saw that there was a change?
- JH: Very little change. But of course now, well all around the same thing, eh. But not that about growing taro and all that the water line. They used to use the spring water.
- KM: The spring, for you folks at Ke'anae like that and stuff? You had your water always flowing?
- JH: Oh yeah, all the time.
- GH: Same with Wailua? Wailua same thing?
- JH: Yeah.
- KM: What is the name for Banana Spring? Is there a proper name for that?
- JH: Banana Spring is... [thinking], he get one name...Ka'akeke.
- KM: Ka'akeke, 'ae. I've seen the name, there's an 'ili or something in there.
- JH: Yeah.
- KM: Ka'akeke, that's Banana Spring?
- JH: Yeah.
- KM: How about in your early days, even when you were working, did they try to take care of the forest? 'Cause I see the forest, you said no more eucalyptus when you were young, right?
- JH: Yeah.

- KM: No more or had, little bit?
- JH: The old *Robusta* was planted before even my time. That's why they went plan that little trail, you look all eucalyptus. Only from Honomanū⁵ to Pi'ina'au, they put only one tree. The rest all of them. But they only had planted *Robusta*. When came CCC, we planted all kinds. Then after that they brought the one they call *Seliga*, that's the shiny one, that's in 1957.
- [Discusses changes in weather.]
- KM: In your experience, do you think that the weather has changed from when you were young till now? Have you seen a change in the weather?
- JH: Well, today's weather, during our day we can predict, but not today. It has changed a little.
- KM: When you were young, you knew when it was going to be rain time?
- JH: Yeah.
- KM: When was the rain time and when was the dry time, when you were young?
- JH: The rain time was after September, so when it comes to April you only have a here and there rain. The rest all going be not the heavy rain.
- KM: Yes.
- JH: But one year we was trying to go make rain [chuckles]. And that was very interesting. A lot of guys they laugh and you know they laugh. I said "possible we can make rain, but we cannot control the rain." That's why we never did. But we took the money, my boss Bob Bruce. As long as you have experiment money he just take [chuckles]. We had a lot of fun, I learned plenty.
- KM: The idea was they were going to seed clouds?
- JH: Seed the clouds, and can. We made the rig up on the ridge Pi'ina'au, and then you wait till the clouds get low, if you shoot one gallon of water in the clouds, ten gallon that one gallon will bring down.
- KM: For real, you tried that?
- JH: Yeah, but you cannot control 'em. You shoot over there, and the water drop in the Pu'u Nēnē or... [gestures over]
- KM: So the clouds fly away?
- JH: But what we used, copper sulfate. And we shoot, we put cans here and there, and we funnel. It goes as far as Kula and Mākena.
- KM: So that's how you tested where it was going?
- JH: Yeah.
- KM: So you used the copper sulfate to see where it was going?

⁵ Honomanū. This place name is generally pronounced "Honomanū" by all elder native speakers interviewed as a part of this oral history program. They all recall the name being pronounced with a long "ū" – though they all shared that the name should be "Hono-manu." The "manu" referring to the birds of the area.

JH: Where it would drop.

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

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

KM: When was this, in the fifties?

JH: In '57.

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

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

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

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

KM: *'Ae lohe wau i kona inoa.*

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

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

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

GH: Who's sister?

JH: Kiope.

GH: Yeah.

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

KM: *'Ae.*

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

KM: Under the mountain?

JH: Yeah.

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

JH: Yeah. [pauses]

KM: Wonderful though.

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

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

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

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

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

JH: Oh yeah.

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

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

KM: That's right, yeah.

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

GH: We had to make that wall again.

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

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

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

GH: Six months, you guys was up there.

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

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

JH: Oh yeah.
[Used to go hunting pigs in the mountain.]

KM: You go hunt *pu'a*?

JH: Yeah.

KM: How far up mountain?

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

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

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

KM: Amazing!

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

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

JH: Yeah.

GH: I never go up there.

JH: All fall down I guess.

GH: I think so.

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

JH: Yeah.

[Discusses EMI Tunnel and Ditch design and construction.]

KM: Who were the people that made the tunnels?

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

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

KM: Was it mostly Japanese?

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

KM: Too good yeah, smart.

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

GH: Had Chinese dig tunnel too?

JH: Yeah, Chinese, get all different kind.

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

JH: You seen one graveyard?

KM: Yes.

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

KM: He was working tunnel or something?

JH: No, he's a baby.

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

JH: The parents was working.

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

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

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

JH: Yes, yes.

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

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

KM: What was it Takemoto?

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

GH: Tateyama had house by Waikamoi?

JH: Yeah.

GH: Spreckel's Ditch?

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

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

JH: Where did you find that picture?

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

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

GH: Haki'ole is on Kailua Stream?

JH: Yeah.

GH: The start of the Ha'ikū Ditch.

JH: Yeah, that's Haki'ole.

KM: Haki'ole?

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

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

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

Group: [laughing]

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

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

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

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

KM: You get job, yeah.

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

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

GH: Only in Ke‘anae?

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

GH: Maybe about sixty or seventy about there.

JH: Today only get one.

GH: Seventeen we get today.

JH: No, Ke‘anae one.

GH: One man Ke‘anae.

Group: [chuckles]

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

JH: Yeah, okay.

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

JH: Where are you living now, Honolulu?

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

JH: She’s Pomroy’s daughter.

KM: Pomroy’s daughter, my wife.

JH: The Pomroy from?

KM: Kaua‘i now, but Pomroy is Kaiapa’s *mo‘opuna*.

JH: Hmm. You better look for young Charlie.

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

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

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

JH: Charlie?

KM: Yeah.

JH: No, I think he *hānau* in Pā‘ia.

KM: Pā‘ia, Pe‘ahi *paha*?

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

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

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

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

JH: But the thing was, when Pogue was the chairman, he went end the road by Pāpa'a'ea. They had a big prison camp over there, so they went use prison labor for work on the *alanui*. And from Ke'anae they had this guy Ben Tau'ā and had Nāhiku and Hāna men and they came over. But they had this guy Colburn. You know where Honolulu is Colburn Street?

KM: Yeah, Colburn, 'ohana.

JH: Well he was running the jail over there.

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

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

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

JH: Yeah from Ke'anae.

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

JH: The prisoner's under Colburn.

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

[Discusses various place names; their traditions and pronunciation. Also shares account as to why the Maui people call a fern similar to the *hō'i'o*, "pohole."]

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

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

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

GH: Where the rainbow eucalyptus.

JH: Yeah. They call that Pā.

KM: So the enclosure, that place yeah?

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

- KM: Interesting though, your story about the place names. Every place so amazing yeah, get *mo'olelo*. And these wonderful stories.
- JH: That's why lot of guys say, Pohakumoa. It's not Pohakumoa, Pu'ohākamoā⁶ [as pronounced].
- KM: Pu'ohākamoā, startled *nō ho'i*.
- JH: Yeah. That's why I when make one story about that. And as you hear you laugh, eh [chuckles]. That's why lot of guys, they no pronounce the words right.
- KM: That's right, mess up.
- JH: Like Waikamoi, no, it's Wai-a-ka-mō'ī⁷. That's where the *ali'i* used to bathe. So one day this *ali'i* lady went bath, she *pau* bathe she was walking, going home. She was going towards East end. And this guy, Kamapu'a [as pronounced], follow behind. She turn around, and the buggah was coming from behind. She walk fast, she went to this place Wahinepe'e. The uncle was in the garden. She tell the uncle about the guy. So the uncle told her, go hide there under the rock. Right on the trail had one big flat rock. That's why they call it Wahinepe'e.
- KM: Woman hiding.
- JH: Now this guy Kamapu'a he went, no more her. He keep on going, hey he land on Wailua Bay. When he land down there, had guys was fishing. From over there they get the *kilo i'a* on the Wailuaiki. Then the head fisherman he stay way outside one place there called Hō'alua. Get one reef out there. Now, the guys, they don't know about the name. Anyway, the *kilo i'a* is on top, and he give signal to the guy, you better come on shore. Get one guy he like make the grade with this *wahine*. So the guy, he came up he had his paddle. When he came out the guy had one big bunch bananas, he eat 'em all, Kamapua'a. When the guy came up he club him with the paddle, he changed himself into a pig, he give 'um one 'eku, and the guy fly up Waikani, up the hill. He went up there and gave one more snout, and he fly up to Ke'anae. So when he went land over there, the old Hawaiian name (of that place), they call that Kū'ō [as pronounced]. So they named that place Kū'ō. That Hawaiian man, he *kū'ō*. So now he like catch the old trail and go back to Wailua, he figure he slide down the *pali*. When he went slide down he get abrasion. So the abrasion, they call that Pohole [chuckling].
- Group: [laughing]
- JH: And that's how they get that plant, *pohole*.
- KM: Hmm.
- JH: You see how all the Hawaiians name (places), they make story.

⁶ Pu'ohākamoā. This place name is generally written as Puohokamoā. *Kupuna* Hū'eu's pronunciation is Pu'ohākamoā, and in these interviews, he shares an account of how the place name came about, as well as its association with other locations in the vicinity.

⁷ Wai-a-ka-mō'ī. As a youth, *kupuna* Hū'eu learned that this place name should be "Wai-a-ka-mō'ī." In this interview, he shared the account he learned of the place name and its association with other place names in the region. Today, the name is generally pronounced as Waikamoi (and the translation of "Water-of-the-moi-taro" is given).

- KM: Wonderful.
- JH: That's why the guy, they tell "In Hilo they call *hō'i'o*, Maui they call *pohole*." I tell yeah, "*Pohole* and *hō'i'o* is two different things." But this Hawaiian no understand. What they selling now is *hō'i'o*. That came from Hawai'i that grow at any place. Pohole only grow up here.
- But that's how it happened, with the Kamapu'a. So that's why you watch how these guys that talk about *pohole*, that's not that same thing. You look the one, Hawai'i one different. The one I'm talking about, *pohole*, is mostly up the mountains. But this other one grow anywhere, even down the beach.
- KM: Yes.
- JH: But *kēia po'e, a'ole maopopo*. . . But too bad you know, I never go learn Hawaiian. I used to run around with Larry Kimura and *anakala*. I used to run around with them.
- KM: Maka'ai *mā* like that, Joe Maka'ai.
- JH: Yeah. Joe still living?
- KM: *Pau, ua ha'alele 'oia*. . .
- JH: *Ha'alele?* Oh. . . This guy Larry Kimura he composed one song. But he no more *hā'ina*, cause the song never *pau*. But he had one young boy from Lāhaina.
- KM: Pekelo?
- JH: Keanu Kia. *Hele 'oia i ka* Air force.
- KM: Hmm. . . [begin tract 3] *Kūkū, mahalo nui i kou ho'okipa 'ana mai iā māua. Mahalo i kou wehe 'ana i kēia mo'olelo. Pono ia'u e unuhi nō ho'i, ke transcribe i kēia, a ho'ihoi 'ana wau iā 'oe. But inā hiki ia'u ke ho'ohui i kou mo'olelo me kekāhi mau mo'olelo o nā kūpuna o kēia 'āina. He mea pono, me nui* for this study that we are doing. *Mahalo i kou mo'olelo*.
- JH: *Pono ka manawa, hele mai o Kiope, ki'i ia'u*, but *kēia manawa*, strike [chuckling]!
- KM: Yeah. So we're working on this so we can do this study to bring together the history, so that all of these *mo'olelo* come back to the families and to help, you know, cause the Agencies, they're going to look at, you know, if the Water License should be renewed, or how... So they need an understanding of the history and the relationship of the families to the land and how you did things you know. So *mahalo*. Thank you so much. Good fun.
- JH: Yeah.
- KM: So if we, you get certain days you do stuff that you no like, you *pa'a*, or any day you like go, we go *holoholo*.
- JH: Yeah, but not tomorrow. Tomorrow my daughter going to Honolulu. . .
[speaking to Garret] . . . You be the historian too?

GH: No.

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

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

JH: [thinking – chuckles]

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

JH: Above [thinking]?

GH: Above Lākini on the Kūlani side.

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

GH: That's the one.

KM: Is it Hāmau...?

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

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

JH: That's where Kūpa'u is.

KM: Kūpa'u?

JH: Yeah. Right inside the gap.

GH: Anthony Kam own that?

JH: Yeah. That stream on the other side, that's Hāma-ū.

GH: Right Hāma-ū and Waiokamilo.

JH: Then come down Waiokamilo.

KM: So Kūpa'u is in the middle?

JH: Yeah.

GH: Right in the middle of Waiokamilo and...

KM: Waiokamilo is on the west side and Hāma-ū is on the east side?

JH: Yeah. But they going meet before that.

KM: They converge?

GH: They meet above Lākini?

JH: Yeah, right above the intake.

GH: Right.

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

- KM: Uncle, when you were young were there still people that would chant like that, they ‘*oli* they *kahea*, you know like how before days? Did people leave offering like when you go into the *lo‘i kalo*. Do they offer *pule* or anything before?
- JH: Well, during my time there were few, you know most guys were modern already, but there were a few old guys. Sometimes you hear them, eh, you run for go help eh. Just like they carrying a load [chuckles]. When they plant banana. They yell, they call *kōkua* the buggah in trouble, eh. But he carry the banana, he put inside.
- KM: Making like heavy?
- JH: Just like heavy! *Kōkua*! “Hey, the guy get trouble.” But only make like that, he’s planting banana, and it’s going to come big like that so he’s going to need help.
- KM: They were still doing that. Were there certain nights of the moon that you folks planted, or?
- JH: Well yeah, the old Hawaiians they plant by the moon. They no plant any old time. But some new Hawaiians, they plant ‘em any old day but when come the moon time they go over there special.
- KM: Interesting.
- JH: And the old Hawaiian they make *poi*, the small kind, more hard, so they give to the chickens [chuckling]. They only use the big one.
- KM: They *hānai moa*, *pua‘a*. So before there were still, you know when it was time to clean the *lo‘i kalo* like that, did plenty families come together or was it only one family take care their own?
- JH: Before they all get together. Especially when you going open one new land. They get together.
- KM: They build *kuāuna* here, they build?
- JH: Yeah.
- KM: How, *lepo* kind or get *pōhaku* inside, too?
- JH: Where get *pōhaku* they use. Like up at the Smithsonian, we had one guy he make *pōhaku*, but he when make my *lo‘i* all with the plastic bag. But no more the bag, so this stone wall guy, he put the stone, and then they cover with the *lepo*. So had three *lo‘i* and the whole thing hey, where they going get the water. Right from the pipe.
- KM: [chuckles]
- JH: So the first *lo‘i*, go second *lo‘i*, three *lo‘i*. Had three *lo‘i*. When they hit the third patch they put one big tub and they went pump ‘em.
- GH: Pump ‘em back.
- KM: So circulate?

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

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

JH: Yeah, yeah.

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

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

KM: From the forties on like that?

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

KM: Because everyone *lōkāhi*?

JH: Yeah. but today, no can.

KM: People come *lili*...

JH: They come greedy.

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

JH: And Pomroy's wife is a Kaua'i girl?

KM: Adams, Moloka'i.

JH: Same Adams that was working telephone?

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

JH: Yeah, I know them.

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

JH: [chuckles] They live on Maui.

KM: 'Ae.

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

KM: Oh, nice.

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

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

JH: *Mahalo iā 'oe. . .*

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

JH: Yeah.

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

- JH: Yeah, that's why the *mo'olelo* when they had one big avalanche over there. When that *pali* went down make so much noise that's how went get that *moku* outside there. They call it Keōpuka.
- KM: Keōpuka.
- JH: I went make one story of how came. But when that avalanche was so much noise, but bumpy the sea went eat between, and left that island by itself. But one time this guy Dr. Ka'ōnohi, he wanted one *lā'au* they call the *mokou*. Only that island, had.
- KM: *Mokou?* [perhaps the *mākou* – *Peucedanum sandwicense*]
- JH: *Mokou, ka inoa.* So I had one grand-uncle he was police Honolulu, an old man. His name was Kalilimoku. In the young days he used to live in Ke'anae. He knew where this plant grew. So that was in 1931, they came to Maui, my dad was living yet. They got one canoe, and my brother Roback he supposed to climb that *moku* for go get the medicine. He bring one more old man from Honolulu for *pule*. Now when we went down there, gee I look the *moku*, I figure "no can, you climb you fall down you *make*." I tell my brother, "Me I single, him he get family. Let me go climb." My brother tell "okay." My brother can climb any kind *pali*. I look he get family, I figure *make* he no can get up there. So, I went climb, I put the rope behind me I don't know how I going get up. These two old man they stay on the canoe they pray, they pray their prayer.
- KM: *Pule.*
- JH: Hey, I get, I put the rope I don't know one *hala* tree, since I went get up that half way, I went right up the top and I look to Ke'anae. Well, I think I'm the only human being been climb the top. I came north, I was alright I get half bag of that medicine but I never ask them for what the use.
- KM: *Mokou?*
- JH: Yeah.
- JH: I never asked them what the use.
- KM: Was it a low viney plant or a little?
- JH: Yeah, just like dahlias. When the dahlia *make*, then he grow. So every time going stay. I came down, one time I was telling the story, and this Bob Hobby, he went down on the kayak, he went look he see the plant. I tell Bob, "why you never climb?" He tell, "no way." I tell, "get one helicopter." That's the only guy, he know.
- KM: What is the name of the island?
- JH: They call 'em Keōpuka, but that's Pu'ohākamoā.
- KM: Pu'ohākamoā? I saw the name.
- JH: When we go over there, I show you.
- KM: The *pali* went *hāne'e* so the *moa* was all...
- JH: *Pū'iwa*, that's why they tell Pu'ohā, like the little chick when the sky...

KM: Fall down [chuckles], Chicken Little.

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

KM: Dr. Ka'ōnohi?

JH: Yeah, you know him?

KM: Yeah, famous for *lapa'au*.

JH: He when die young.

KM: Yeah.

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

KM: Yeah, *ua hala*.

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

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

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

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

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

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

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

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

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

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

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

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

JH: Yeah, that was a nice program.

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

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

KM: Hmm, the Supreme Victory.

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

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

JH: Yes.

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

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

KM: Yes.

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

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

KM: Yeah.

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

GH: 'Ula'ino.

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

KM: So 'Ula'ino?

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

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

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

GH: Yeah.

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

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

KM: Yeah.

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

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

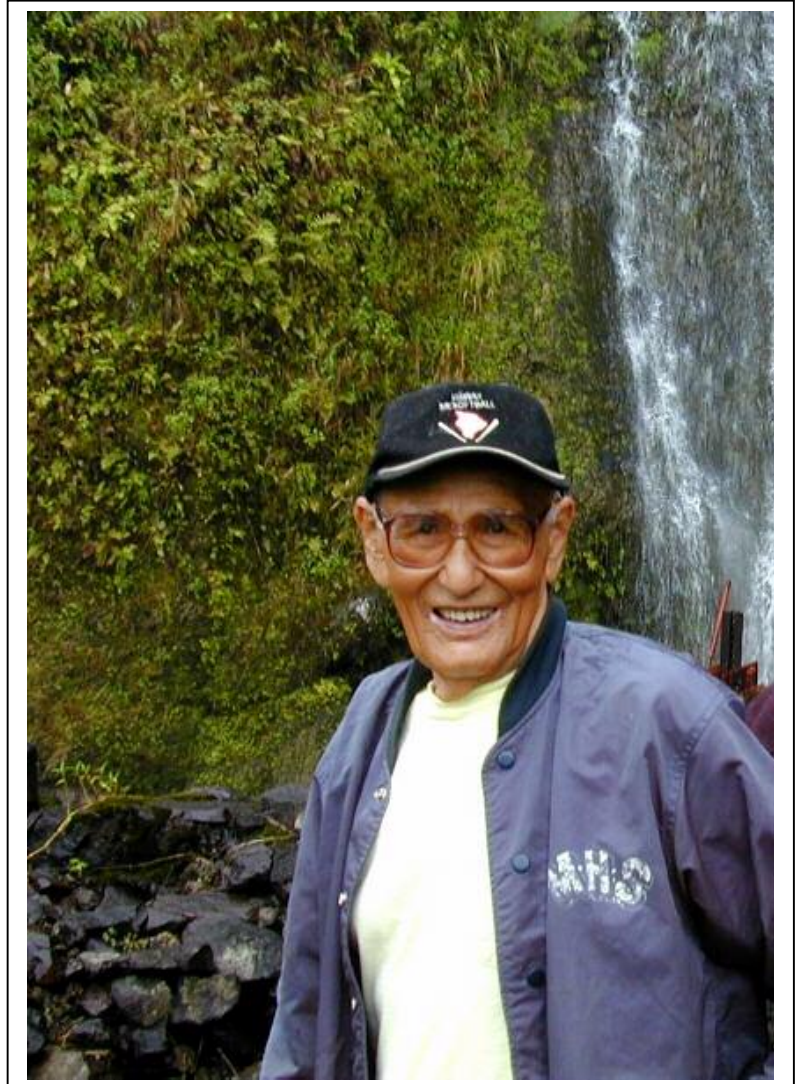
**James Keolaokalani Hū‘eu, Jr.
 Oral History Interview # 2 –
 April 25, 2001
 Hāmākua Loa – Ko‘olau Region
 Field Trip with Kepā Maly (Garret
 Hew and Onaona Maly)
 (interview released November 6, 2001)**

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

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

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

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



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

<i>Summary of Selected Topics</i>	<i>Page</i>
Describes road system in early 1900s and native trails; and access to the Ke‘anae vicinity.	56
Describes different ‘o‘opu, while speaking of ‘O‘opuola.	60
Discusses traditions and land use in the Waiakamō‘ī - Wahinepe‘e region.	63
Discusses changes in the forest landscape (diminished native growth and increased presence of alien species) since he was last in the uplands of the Kōlea-Honomanu region, some 25 years ago.	69
Gathered ‘ohe (Hawaiian bamboo) to be used for weaving.	72

Discusses EMI Ditch and Tunnel operations; the Kōlea Hydro-electric Plant; and pronunciation of place name, “Honomanu,” (generally pronounced “Honomanū”).	75
Discusses collection of ‘ōpae; cultivation and uses of <i>mai‘a maoli</i> (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old ‘auwai that fed upland <i>lo‘i kalo</i> . During his youth and working days, pigs were hunted in the upland region.	98
Discusses ‘ōpae in ditch at Kōlea Hydro-electric Plant.	116
Discusses <i>heiau</i> ; knows of a <i>heiau</i> near the shore at ‘Ula‘ino; also traveled trail to uplands of Haleakalā, through Kūhiwa.	120
Asked if he’d heard of <i>huaka‘i pō</i> (night marchers); discussed the old <i>alaloa</i> (trail system), and recalled an event in the Ke‘anae EMI Base Yard.	132
‘Awa formerly grown and collected up at Nu‘a‘ailua.	134
Discusses respect of resources; traditional practice of always putting back, when you harvest something.	134
Ditch system does not affect Ke‘anae taro lands; Ke‘anae springs used to irrigate the <i>lo‘i kalo</i> . Describes old days — the community worked together to care for ‘auwai and field system.	136
Does not believe that EMI takes “all the water;” also observed that EMI has the men and working experience to maintain the ditch system. Ke‘anae and Wailua people have springs which feed their system of <i>lo‘i kalo</i> .	138
Discusses <i>heiau</i> in Pauwalu <i>mauka</i> .	152

Interview Transcript

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

- JK: ...Kailua Stream?
- KM: Wherever you want to talk uncle, any place like that.
- JH: And then when you go up, they call ‘Ōhānuī. Up here used to have scout camp.
- GH: Yeah, Girl Scout Camp.
- JH: Nice place.
- GH: Today has big water.
- JH: Not too big [chuckling].
- GH: This morning, more big though.
- JH: What they call that pool down there.. Oh, this is Dog Pond [chuckling].
- GH: The one below, is Haki‘ole.
- JH: Duke Kahanamoku, every year Pogue made *lū‘au*, and Duke Kahanamoku would come up here and he stay here about one week. They made *lū‘au* one week. Duke he dive down that...

GH: Haki'ole Pond?

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

KM: At Haki'ole?

JH: Yeah at Haki'ole.

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

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

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

JH: No, I'll show you where.

KM: Wonderful!

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

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

JH: Nā'ili'ilihāele.

KM: Nā'ili'ilihāele.

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

KM: Grayish kind?

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

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

JH: Yeah.

KM: How do you pronounce it?

JH: Pāpa'a'ea.

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

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

GH: Pā Intake.

JH: Pā and Pāpa'a'ea.

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

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

KM: By the gate?

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

JH: From 1923 the road ended right here.

KM: Oh, right at this gate here.

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

KM: On the *kula*, flat here?

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

KM: Colburn, yes.

JH: You know where Colburn Street?

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

JH: You don't know that?

GH: No.

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

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

JH: Yeah.

KM: Uncle, so the old *alahahele* then went *mauka*?

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

KM: Over?

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

GH: This was the camp over here?

KM: They had a camp.

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

JH: Yeah.

GH: Okay.

JH: They had prisoners living here.

GH: I see, no wonder.

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

GH: Yeah, Olinda Prison Camp.

KM: Uncle, in 1923 about?

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

KM: Wonderful!

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

KM: On the *moku*?

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

KM: Like *Kilauea*?

JH: *Kilauea, Maunakea.*

KM: 'Ae.

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

KM: Wonderful!

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

Group: [chuckling]

KM: Amazing yeah?

JH: Yeah.

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

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

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

JH: Yeah.

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

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

KM: It is. *Mahalo nui!*

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

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

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

GH: Wahinepe'e.

JH: Pi'ina'au.

GH: Only thing Nu'a'ailua, *pilau*.

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

GH: Horse trail, yeah.

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

JH: Yeah.

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

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

GH: Right.

KM: Amazing!

JH: They made 'em out of beach gravel.

KM: Aggregate like, so strong?

GH: Yeah, Honomanū stuff.

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

KM: Wow!

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

KM: Yeah.

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

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

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

KM: 'Ae, *alahahele*.

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

KM: Trail, walk path, yeah.

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

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

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

KM: To you folks?

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

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

JH: Yeah, *pololei*.

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

JH: *'Ike 'oe i kēia 'ohana o Edward Akiona mai Hilo?*

KM: *Lohe au ka inoa. Akiona no Hilo?*

JH: *Yeah. But ko lākou papa, ua hala. Ka inoa Edward, 'oia, 'ike.*

KM: *No ka mea kama'āina lākou me kēia 'āina, Ke'anae, Wailua?*

JH: *Yeah. Lo'a 'āina ma Pauwalu.*

KM: *Pauwalu, kēlā 'āina i kapa 'ia no ka manō?*

JH: *'Ae. I think they call this place, Hauola.*

KM: *Hauola. These names each one tells a story.*

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

JH: *Yeah. Each one has a...when you go in there, that's 'O'opuola.*

KM: *'O'opu?*

JH: *'O'opuola.*

KM: *'Ae, 'O'opuola. We just passed the seven mile marker.*

GH: *Yeah.*

JH: *Now get different name, down there is Maka'iwa.*

KM: *We're coming close to Maka'iwa now?*

JH: *Maka'iwa is down here.*

KM: *Makai?*

JH: *Before you can look right to here.*

GH: *Maka'iwa Bay, right there.*

KM: *Beautiful.*

JH: *That was the Makawao and Hāna District.*

GH: *Right, that's the boundary.*

JH: *That's the boundary line. Over here is Makawao.*

GH: *East side, yeah.*

JH: *From the bridge and over, Hāna. Now they change 'em so much you don't know where is the boundary.*

KM: *'Ae.*

JH: *But like us, we knew the boundary that's the thing they got to take care. Like this map get all that...*

KM: *Names yeah?*

JH: *Yeah.*

KM: I brought you some more maps, I got a few more old maps, nice you know I bought the copies along for you so you could see. It is interesting to see the old names like that. Mile marker eight, this is Maka'iwa?

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

KM: Nice, yeah.

GH: Yeah, 'O'opuola.

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

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

KM: No can?

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

GH: Suction cups.

JH: They climb.

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

JH: Yeah. . .

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

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

KM: Makanale? Oh, okay.

GH: Makanale goes into 'O'opuola.

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

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

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

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

GH: Yeah.

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

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

JH: This is Ka'aiea.

KM: Ka'aiea?

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

KM: To that elevation?

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

GH: Right.

JH: You know the old house I used to live in?
GH: Yeah.
JH: That house had history, so we moved.
KM: *E kala mai* this is Ka‘aiea?
JH: Yeah.
KM: This stream and ditch section. What ditch is this here?
GH: Center Ditch.
JH: Center Ditch, it goes to Lowrie, Nā‘ili‘ilihāele. They call this Center Ditch. As you go way over, you get Manuel Luis Ditch. So the Pukikī had dig ditch too.
KM: Who?
JH: Manuel Luis.
KM: He was around when you were working?
JH: No.
KM: *Pau?* That was before?
JH: Yeah. I was born in 1914.
KM: ‘Ae.
JH: I think these ditches were already made.
GH: Yeah.
JH: Only the Ko‘olau Ditch was...
GH: This one what Jimmy?
JH: Punalu‘u.
KM: Punalu‘u.
JH: Down there get one *puna*, you have to *lu‘u*.
KM: Nine mile marker, Punalu‘u.
JH: They used to use this trail to go.
KM: Go *mauka*?
JH: Yeah.
GH: Yeah.
JH: For go Ke‘anae they come through here.
GH: Now no more.
JH: No more. They all lead to Pi‘ina‘au.
KM: Pi‘ina‘au is where all...?
JH: Pi‘ina‘au, the name is Kaho‘okuli.

KM: Kaho‘okuli?

JH: Yeah.

KM: That’s the name of the area?

JH: Of that area.

KM: I wonder *kuli paha kekāhi*?

JH: [chuckling] *Ho‘okuli paha lākou!*

KM: [chuckling] This is such a beautiful day!

JH: They call this place Kōlea.

KM: Kōlea, so this little valley.

JH: Get one *punawai* up here.

GH: Yeah. Kōlea Reservoir.

KM: Beautiful [commenting on water flow in streams].

GH: Full now.

KM: *Nehinei, ‘ano malo‘o, ho‘okāhi pō, lo‘a ka ua, kahe ‘ana ka wai. He wai ola?*

JH: Yeah.

KM: Now this park area here...

JH: Kōlea.

GH: Kōlea Park.

JH: You go up there, we went build one park up there.

GH: Still have, yeah.

JH: That is Tateyama Park.

KM: Tateyama?

GH: He went put that as park but the State came over and they call this Kōlea.
[Discusses traditions and land use in the Waiakamō‘ī - Wahinepe‘e region.]

KM: Uncle, the Waikamoi [pronounced as generally written] that they have now?

JH: Yeah, Waiakamō‘ī is next.

KM: And it’s Waiakamō‘ī?

JH: Waiakamō‘ī.

KM: ‘Ae.

JH: That’s where the *ali‘i* used to bath. You know up on the old trail.

KM: There’s a pool there?

JH: Yeah. This is the only gulch that goes right to Haleakalā.

KM: This gulch goes all the way up, and this is Waiakamō‘ī Gulch?

GH: Yeah, this is Waiakamō‘ī Gulch.

KM: *Nani!* Look at this beautiful waterfall today. This one goes all the way up to Haleakalā?

JH: Yeah. And they get Olinda water reserve...

KM: [begin Track 2] Okay Honomanu. And see the bridge says 1912?

JH: Yeah.

KM: Amazing!... [begin Track 3]

JH: ...That road and this Pāpa‘a‘ea Road, they met right there. The two shovel operators they went try, who going get the last bucket of dirt. The Ke‘anae guy had ‘em, his name was Watson.

GH: Watson?

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

KM: Is that Mina’s, Mina Watson?

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

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

KM: Oh.

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

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

GH: Yeah, Manuel Luis. The Center Ditch starts at Waiakamō‘ī.

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

JH: Yeah, only by hand.

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

JH: Of course afterwards they did the repair.

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

JH: Wahinepe‘e.

KM: ‘Ae.

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

KM: *Huikau nō ho‘i ka po‘e haole!*

Group: [entering the Wahinepe‘e Trail]

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

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

JH: Yeah.

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

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

KM: Along the old *alaha*le?

JH: Right below the gate. The old trail go right through.

KM: Interesting.

JH: Patsy Mink's mama them, they used to live up here.

KM: Oh yeah, Wahinepe'e?

JH: Yeah. Way up the ditch.

KM: Was a camp or a ditch house?

JH: Camp, yeah.

KM: You said later on they made a store at Kailua, Tateyama?

JH: Yeah, then they moved Kailua.

KM: I see. Sort of where that Kailua Maui Gardens the place where we met this morning?

JH: Yeah.

KM: That's where the store was? You said even had little gas house?

JH: Yeah. That store and they used to raise pineapple.

KM: We've cut up now, Wahinepe'e and we going up the *alanui* to go up to?

GH: Honomanū.

KM: When the *kūpuna* were doing cultivation on this land it was *māla*'ai, dry land kind stuff?

JH: Yeah, yeah.

KM: Sweet potato *paha*?

JH: Before had people living up here.

GH: Yeah.

JH: They go to Ke'anae School, they go on horse.

GH: The Akoi family used to own this property.

KM: Akoi?

JH: Yeah.

KM: Is that same Akoi with Mina Atai *mā*?

JH: The family of Mina Atai.

KM: The father-in-law's brother took the name Akoi rather than Atai.

JH: Sam he went Sam Ahling.

GH: Sam Ahling, yeah.

JH: Their brother Atai. But Atai that's his first name he never wanted Akoi but he is Akoi and they come from Honolulu, Kailua. They were not people from here but they came in the early time.

KM: That's what she was saying, that they came from Maunawili side, Kailua what you said.

JH: Yeah. They had a big land, they had a dairy and all that.
[Points out Akoi ('Īkoa) family graves.]

GH: That's their family tomb.

KM: Who's is this?

GH: Akoi.

KM: Oh, so this is Akoi *mā*.

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

KM: Was he *kama'āina... 'Īkoa, he kanaka Hawai'i?*

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

KM: Sam I guess married...

JH: The young Sam.

KM: Married the daughter or something?

JH: Married a Tau'ā girl.

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

JH: This is Hui land, all get Hui.

KM: All the families come together, *hui*.

JH: Yeah.

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

JH: Wahinepe'e.

KM: Wahinepe'e Hui. All the families came together got this *'āina?*

JH: Yeah.

JH: In Kaua‘i the assistant Chief of Police is my nephew his name is Ihu.
KM: He was *hānau* here or...?
JH: *Hānau* in Ke‘anae.
KM: Oh!
JH: The mother is living in Wailuku.
GH: Everybody okay on this road?
Group: [good]
JH: The eucalyptus get all kinds of varieties. This one they call Blue Gum, the one with the rough skin is Robusta. They get the new pretty looking one is *Seligna*.
GH: *Seligna*.
[He did not see *clidemia* during his years in the field.]
KM: And this *clidemia* in here uncle, you *kama‘āina* with that *clidemia*? It’s a more recent plant.
JH: What plant?
KM: This one, see the green right here?
JH: Yeah.
KM: That one, new plant yeah?
JH: Oh, I don’t know.
KM: You don’t remember that one?
JH: No.
KM: It came in later in the seventies or something like that and it’s evidently a terrible pest. It grows and it spreads everywhere wiping out all. That wasn’t here when you were young?
JH: No, no.
KM: You don’t remember that one. Thank you Garrett, that one there it’s terrible. Little blueberries on it like, and it spread all over the place. This one you didn’t see?
JH: No, no.
KM: Even when you were working?
JH: No, I never did see.
GH: This one first appeared at Makapipi in the early ‘90s.
KM: Oh, wow!
GH: And then spread.
KM: Its spread...look how far its spread over then.
JH: And *miconia*.
KM: *Miconia*.

JH: When that came?

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

JH: Cooper.

GH: Howard Cooper brought it in.

KM: Terrible yeah.

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

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

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

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

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

KM: Yes.

GH: Gorse.

JH: That one is terrible.

KM: *Pilau*?

JH: Yeah.

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

JH: Yeah.

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

JH: Yeah.

GH: He did, yeah?

JH: Yeah.

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

JH: He was with that Rotary Club.

KM: Rotary?

GH: Yeah.

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

KM: Bob Bruce?

GH: Bob Bruce was the former manager of EMI.

JH: My days never have this.

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

JH: The guava was over.

KM: Coming in?

JH: But this is, never did...

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

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

JH: He must have been.

GH: Yeah, I think.

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

GH: I think so.

KM: Oh, that far back.

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

GH: Jimmy, the last time you came up Wahinepe‘e Road was about twenty-five years ago?

JH: About.

GH: About. Look different?

JH: Yeah.

KM: How is it different from when you came up last?

JH: They made the drain deeper.

GH: The vegetation changed too?

JH: Yeah. With this new...

KM: ...*clidemia*, Koster’s curse.

JH: In our days hardly any. I didn’t know what.

KM: Were there places still up here that they would...did people come up to gather ‘*awa* or any kind of stuff up here that you remember?

JH: Was a long time before my time they used to come. When they had the Tongans and Samoans, then they wipe everything out.

KM: Yeah, *luku ka ‘āina*.

JH: During our days we had plenty men so they cannot.

KM: Was there *maile* in areas up here before?

JH: Yeah, get.

KM: I wonder now with all this.

JH: Even went way down to the beach.

KM: Right down to the beach, oh my.

GH: Now I know only of a few patches here and there.

KM: Was there a special kind of *maile* that you folks gathered up here or was it just the *maile lau-li'i* or *lau-nui* kind or what?

JH: We had *maile lau-nui* here. But in Olinda get lot of *maile lau-li'i*. In 1942 I went to Olinda work, you go with a grass knife you cut the *maile*.

KM: Wow, amazing!

JH: Today, no more.

GH: No more *maile*.

JH: Those days we went we cut the line for the electric, all *maile*.

KM: You know that place name Hāli'imaile?

JH: Hāli'imaile yeah.

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

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

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

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

GH: Yeah.

KM: This is their section, the Kailua crew?

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

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

GH: Right.

KM: That's Akiu?

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

JH: One time we had twenty-three.

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

JH: Yeah, yeah.

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

GH: All the time.

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

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

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

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

KM: What is the rickshaw?

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

KM: The height of the tunnels average is?

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

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

GH: Yeah.

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

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

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

JH: *A'ale, lohe wale no.*

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

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

KM: More native, more intact.

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

KM: Oh, yes.

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

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

JH: Yeah.

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

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

KM: You go back towards?

GH: You can come out on Kaupakulua Road.

KM: Oh for real, Kaupakulua?

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

KM: For real, wow!

JH: This one goes to Spreckel's.

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

GH: Yeah.

KM: The road go *mauka* in the middle?

GH: Goes to the Spreckel's Ditch.

JH: This one you come back to this road.

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

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

GH: Which is the *pala'ā*?

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

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

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

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

JH: No, no.

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

JH: This the Hawaiian type.

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

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

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

JH: Yes.

KM: But the *puna* long in between.

JH: By Nu'a'ailua, plenty.

KM: Nu‘a‘ailua. Oh this ‘ie‘ie now.

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

KM: No.

GH: No.

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

JH: Yes.

KM: *Pehea ka limu wai, he lā‘au paha.*

JH: *Ua lohe wau.*

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

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

KM: ‘Ae. How about these *mai‘a* up here, this here.
[Native *iholena* banana plants still growing in mountain lands.]

JH: This one is *iholena*.

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

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

KM: I think, is this *kōpiko* in here?

JH: Yeah.

KM: All of these things before the *kūpuna* used?

JH: Yeah.

OM: There’s some more *pala‘ā*.

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

GH: Is that the one we saw at Honopou?

KM: Yes when we went to Honopou.

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

JH: Not too much.

KM: Look at this banyan here?

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

KM: Gosh! This banyan *pilau* yeah?

GH: Yeah, *pilau*.

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

GH: Not too much before.

JH: Yeah, not too much.

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

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

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

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

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

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

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

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

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

JH: 'Ae.

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

JH: Yeah.

KM: This is what ditch area, tunnel?

JH: This is Pu'ohākamoā.

KM: Pu'ohākamoā.

GH: Spreckel's Ditch on Pu'ohākamoā.

JH: The main ditch is under.

GH: The main Ko'olau Ditch is under, the tunnel. We can stop here.

KM: We'll stop here so we can take a photo.

GH: Wait till we get to the waterfall over there.

JH: Before they had power plant.

GH: Kōlea Power Plant.

JH: Every time high water, that's why they moved the plant.

GH: Come we go out Jimmy. [going out of car] I don't know if we can go to Honomanū. You can cross, we go.

KM: What ever is *pono*.

Group: [Walk to Pu'ohākamoā Stream overlook Spreckel's Ditch and Ko'olau Ditch Intake Tunnel.]

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

- GH: Yeah.
- JH: [begin Track 7] ...Went dig one tunnel.
- GH: Yeah, right in the middle of the stream?
- JH: Yeah. That’s why Burns, he doubted it. Ephram blasted ‘em.
- GH: Yeah. This is the Ko‘olau Ditch Intake on Pu‘ohākamoā stream.
- JH: And that one is Spreckel’s.
- GH: We go up to the waterfall.
- KM: Okay.
- GH: Usually this one down here we don’t have water unless on a day like today.
- JH: I never know that was fenced, our day had hardly any fence.
- GH: Yeah.
- OM: Your day you didn’t have fence?
- JH: No, we had.
- OM: Had.
- JH: We put this in.
- OM: You put this in?
- JH: Yeah, and we have a tunnel under.
- GH: See this gate here...the ditch is tunnel underground. They don’t want to fill up the tunnel too much with water because if you put too much it hits the ceiling and what happens is the water slows down and you get less flow.
- KM: Oh.
- GH: Each one of the main streams, they put this automatic radial gate.
- KM: So this, even though it looks kind of rusty now it’s still working automatically?
- GH: It’s still working. This cable here goes all the way down into the ditch and there’s a float chamber.
- KM: Oh, I see.
- GH: What happens is when the ditch comes up the float comes up, the gate goes out.
- KM: The gate drops?
- GH: Right. When the ditch goes down the float goes down and the gate opens up some more.
- KM: Wow! Uncle, this is how you folks operated it, or was this later?
- JH: Same.

GH: Same.

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

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

KM: The floater like that?

GH: Right.

JH: Yeah.

KM: How intelligent, yeah?

GH: Yeah.

JH: Yeah.

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

KM: Wow!

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

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

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

JH: Yeah. Not *make*, but injured.

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

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

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

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

GH: Yeah.

KM: Amazing, yeah?

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

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

JH: No. We had Japanese, Filipino.

KM: A mix?

JH: Yeah.

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

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

KM: Oh, too good yeah?

JH: ...driving locomotive.

GH: How about the Chinese, had Chinese?

JH: Yeah, Chinese had.

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

JH: Yeah.

KM: You think must have been part of that?

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

KM: For real?

JH: Yeah.

KM: Even back then?

JH: No back then, was no more trouble.

KM: Now days?

JH: Oh, yeah.

KM: And what, are they stealing the water?

JH: No.

KM: Get enough to share if they manage it?

JH: Oh, yeah.

KM: That's your *mana* 'o?

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

KM: [chuckles]

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

KM: Yeah.

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

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

KM: Okay.

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

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

OM: Only one person now?
JH: Yeah.
OM: When you was working how many people had?
JH: They had twenty-three, so one guy he cannot.
OM: I wonder why only one person now?
JH: The machine and all the...
OM: Took the place of all the work you guys all did before?
JH: The machine will tell you where the trouble but you got to get men. With the machine you know where there's trouble. But it's very interesting.
OM: Yes, it is. . .
JH: In the old days they had the power plant there run by water. Only big water rushing into the plant they took it below. Now they did away with that. You know the water turn in the pond, and right back in the ditch and irrigate the cane field.
OM: That's wonderful!
JH: Yeah. . . I went to Kaua'i, I worked down Wainiha same thing water but only theirs for electricity.
OM: What year was that?
JH: In 1959.
OM: Wainiha is a beautiful area.
JH: We lived way up where they had the camp. They had a Japanese family, but I think they're all gone.
OM: What company were you working with?
JH: McBryde and A & B.
OM: Oh, they all the same. They flew you to Kaua'i to work for a little while?
JH: Yeah, I went with four men. They found out we were the only ones that worked...
OM: How long were you there?
JH: About a month and a half.
OM: You folks had to teach the people over there on Kaua'i?
JH: Yeah.
OM: Do you remember had some Hawaiian people working over there too?
JH: Yeah. We had this Henry Gomes, I think you know him.
OM: Yeah.
JH: He's quite a guy. And then we had a family from way over, Dry Cave. Tae Hook, his in-laws he was just like the governor [chuckling].
OM: What kind name is that?

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

OM: Everybody knew him?

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

OM: That was long time ago?

JH: Yeah, they all gone.

OM: Where'd they go, down below?

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

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

JH: He understands.

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

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

OM: So, is it Honomanū or Honomanu?

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

OM: Honomanu.

JH: The Hawaiians their pronunciation sometimes not correct.

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

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

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

GH/KM: [rejoin Mr. Hū'eu and Onaona]

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

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

OM: Everybody loves you.

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

JH: This is the first time you've been up here?

KM: First time.

JH: In the old days before my time had the power plant right up there. But only the overflow, so they moved it. But they did away with that.

KM: This power plant was called what?



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

- JH: It was Kōlea, but I don't know what they called it.
- KM: Was this how you folks got your power at Ke'anae?
- JH: Yeah, Ke'anae and...Kailua.
- KM: When you were young had power?
- JH: Yeah.
- KM: Amazing yeah! Most people no more power right?
- JH: Until 1937.
- KM: Amazing, but you folks because of the hydro-electric?
- JH: Yes, we had power.
- KM: That's amazing!
- JH: Ke'anae and Kailua. Kailua was more modern. They had all...like Fred Wilhelm, you heard about him?
- KM: Yes, I've heard the name, Wilhelm. So Ke'anae was more country, but get power.
- Group: [leave intake vicinity and begin drive back down to Wahinepe'e Road; begin Track 11]

GH: ...This bridge 1925.

KM: I'll take a picture of that.

JH: Even down there is Spreckel's Ditch.

JH: That is Spreckel's Ditch.

GH: Yeah, Spreckel's Ditch.

OM: That's awesome!

JH: You know one time they took Ha'ipua'ena water and they threw it in Kōlea.

GH: Right.

JH: For turn the power plant.

GH: The power plant the old ditch?

JH: Yeah. Lot of guys never see that intake. You never see?

GH: The one way up?

JH: Yeah.

GH: We never did go up there.

OM: Why, the road is too rough?

GH: No more road.

JH: No more road, walk feet [chuckles].

OM: You got to walk feet?

JH: I used to go up there and Bruce he'd take his grandson that buggah five years old, he no can walk. He carry him [chuckling].

GH: Kepā, look at the bridge. What do you notice about the bridge [the road surface is level with the top of the side railing]?

KM: Was it a flume?

GH: No more sides.

KM: Yeah.



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

GH: You know why?
KM: Cause it goes over?
GH: No, because Jimmy you remember we had that six by six before and what job was that you guys was doing? Had, I forget what job was, Stephen was truck driver?
JH: Yeah. And then had one guy Arakawa we called him Ōpū.
GH: Ōpū, right.
JH: So we had to make it that way so the back wheel could go.
GH: See this bridge here, we had a truck about six by six, had dual wheels couldn't go over the bridge. They filled up the bridge so the outside tire can run on the outside.
KM: Oh, I see. That's dangerous work!
JH: How did you get that story?
GH: Stephen.
JH: [chuckling] That guy Arakawa, he was the driver. He jump up, let him go.
GH: He drive?
KM: No scared?
JH: No scared.
KM: Amazing!
GH: True story though, yeah?
JH: Yeah.
KM: That's why I was thinking maybe it was a flume or something.
GH: You know if you go to the A & B building in Honolulu on the first floor there's a picture of this with a fall. They have people crossing this bridge with mules, donkey or horse whatever had cart but you only can see from here up, that was before the bridge was pau.
KM: Amazing, I'll see if I can get a copy of that photo.
JH: Right over here they had a power plant.
GH: They had a power plant.
KM: Right up here?
JH: Yeah.
GH: Actually more down on the lower road.
JH: No, on the road there, then they took 'em.
GH: Right here?
JH: Yeah, but the water...
GH: Eat 'em up.

KM: That was the earlier one?
JH: Yeah.
GH: That's when they made Kōlea?
JH: Yeah.
OM: Around what year was that when had the one that was right here?
JH: I think was in, the last time it was here, was in about 1938, I didn't work for the company yet.
OM: When you guys went way high, walk feet did you guys spend the night up there? Up at the top.
JH: Yeah, we sleep up the mountain.
OM: Had a cabin up there?
JH: No, we make tent. We sleep like wild pig [chuckles].
OM: Gee.
JH: How long you folks live in Hilo?
OM: About 10, 11 years now.
JH: My mom came from Kohala, but I have family in Hilo.
OM: Hū'eu family in Hilo?
JH: No... [thinking] Keamo family, but the old people are all gone. They have a son and daughter still there.
OM: Yeah.
KM: [taking photo] Your car will never be the same.
GH: No, no this is a work car, EMI all work car. If we get tourist car we no can work EMI.
KM: No can.
Group: [chuckling]
JH: You with Bob Bruce you get one jeep all tie up with wire [chuckling].
Group: [laughing]
GH: Lucky we no more Bob Bruce [chuckling].
KM: Bob Bruce, what time was he working about?
JH: About from 1945, I think.
GH: About there, '45 to '68, and then '68 I think, Phil Scott came.
JH: Yeah.
KM: Now just before we move this waterfall that's off the side you said is actually Spreckel's Ditch?
GH: You mean the small?

KM: Yeah, the small one, the man-made one on the side.

GH: The big waterfall?

KM: Yeah.

GH: Yeah.

KM: That's Spreckel's Ditch and you said it feeds off Nu'a'ailua?

GH: Nu'a'ailua, Honomanu, Ha'ipua'ena and come over here.

KM: That's what feeds here and the small fall back behind the bridge the twin falls, that's Pu'ohākamoā?

GH: Right.

KM: *Pololei?*

JH: Yeah.

KM: *Mahalo.*

JH: At one time when the power plant was running, Ha'ipua'ena water we run 'em back and went down that ditch.

GH: Right, turn the generator. They had the ditch from Ha'ipua'ena go back Kōlea.

KM: It's so beautiful when you come up into the mountain, and you start to see the native forest.

JH: [begin Track 12] Most of these trails I did the bulldozing. I bulldoze, I powder.

KM: After the forties or before?

JH: Yeah, after the forties.

KM: There's the Pu'ohākamoā Falls.

JH: I think they did this in '47.

GH: Kepā, you know the sugar cane we were talking about?

KM: Yes.

GH: I don't know if that's the one we saw down at Waipi'o the first day.

KM: How come there's sugar cane up here, uncle?

GH: The hunters planted 'em. I don't know what type this is.

JH: That's the Hawaiian cane.

GH: Hawaiian cane.

KM: Looks like, yeah. I don't know *manu lele* or what, I can't...

JH: I *poina* the *inoa*.

KM: *Poina.*

JH: The other one is [thinking], *uahiapele*.

KM: Beautiful that *uahiapele*, this one looks a little bit like...

JH: This one is sweet.

GH: This one's been here probably maybe five, six, seven years. Because when I first started, no more so I would say maybe five, six, seven years ago somebody threw one...

JH: You know this guy Kaho'okele from Nāhiku he had plenty old cane left.

GH: Jimmy?

JH: Jimmy's father.

KM: What was the father's name?

JH: David.

KM: David Kaho'okele. . .

JH: . . .This man Enos Akina, from Wailua. He knows about canoes. Before they get ditch man all around here so many miles.

GH: Yeah, take care.

KM: They lived in little camps at various locations?

JH: Yeah. They get their own house, the camp was for those who dig tunnels. The ditch-men they had house.

KM: Individual?

JH: Yeah. So many miles.

KM: That's what Stephen was saying.

GH: Yeah.

KM: Maybe twelve or thirteen ditch-men house *paha*?

JH: Yeah.

GH: Stephen always used to tell me there were sixteen ditch-men before.

KM: For real?

GH: Yeah.

KM: Oh.

JH: The main ditch they had home.

KM: Look at this cluster of 'ie'ie, beautiful.

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

KM: From Kohala that one? Hussey?

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

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

GH: This one is not. This went out of service because we're having service with the telephone company to provide us service. We plan to convert this one day. This is

the Spreckel's Ditch from Ha'ipua'ena gauging station. This is one of those that we had to maintain when we had our four Water License areas.

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

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

JH: Yeah.

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

JH: Yeah.

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

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

GH: With you on top?

JH: [chuckling]

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

KM: *Mahalo ke Akua.*

GH: Yeah.

KM: Were you by yourself?

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

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

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

GH: Trig Station.

JH: Pu'uokoholā.

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

GH: Yeah.

JH: Yeah.

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

JH: Ha'ipua'ena.

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

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

KM: Hmm.

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

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

JH: Yeah.

KM: This is on shore.

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

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

GH: Yeah, *pala'ā*.

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

GH: Yeah. Kilo'ānuenuē is above.

KM: Kilo'ānuenuē beautiful these names.

JH: Yeah.

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

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

KM: Oh, the eucalyptus like that? CCC?

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

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

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

KM: What is this crossing here?

GH: Ha'ipua'ena Stream.

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

JH: Very seldom get water.

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

KM: Cannot?

GH: Cannot, but sometime like this you going to Honomanu no can come back home but we have shortcut road go down.

KM: Lucky thing. This stream here is natural?

GH: Yes.

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

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

KM: Step, or tiered?

GH: Step, tiered exactly.

KM: It's tiered layer by layer?

GH: Exactly.

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

GH: Correct, correct.

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

GH: Kōlea, right.

JH: To turn the...

GH: ...the hydro plant.

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

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

GH: Oh, yeah.

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

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

KM: '*Ōhāwai*?

JH: Yeah '*ōhāwai*.

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

GH: Sure.

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

OM: It has a little blossom?

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

OM: Smart the Hawaiians were?

JH: Yeah.

OM: Everything with the land.

JH: Yeah, the Hawaiian people were smart people.

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

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

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

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

OM: Wow, that's interesting!

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

OM: *Pohole*?

JH: Yeah.

OM: Oh, that is interesting...

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

OM: That tree is very special, native.

JH: Better tell Garrett clean that tree good.

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

JH: Yeah.

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

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

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

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

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

JH: Yeah.

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

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

OM: Must be.

JH: You heard about that church Kaulanapueo in Huelo?

OM: It's an old Hawaiian church?

JH: Yeah...

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

JH: Yeah.

OM: Sweet?

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

GH/KM: [return to car]

KM: Look like *pohole*, but not.

JH: That's how I was telling her lot of people you got to correct 'em, Garrett. They tell the Hilo people say *hō'i'o* and Maui *pohole*. No, *pohole* and *hō'i'o* that's two different things.

GH: Different things right.

KM: Okay.

JH: Lot of these people don't know.

KM: Yeah.

JH: You know what they taking down and selling *pohole*, no that is...

KM: *Hō'i'o*.

JH: *Pohole* you only find up here.

KM: *Mauka*?

JH: Yeah.

KM: Did the old folks eat the *pohole*, the sprouts?

JH: I don't know. This tree you better make canoe out of.

GH: This one, nice straight one. Too heavy, sink. [chuckling] You know that guy from Fiji the one they go Lāhaina make the canoe. They go use that *albezia* now.

KM: Yeah.

GH: They said in Tahiti they have that *miconia*, two-thirds of the native forest gone so no *koa*. Only the *albezia* can survive because that one there grows tall.

JH: Over here, all over the place.

GH: You know Kaupakulua Reservoir, had plenty that kind tree, they come they harvest.

KM: Look at your *mai'a* down here again.

JH: Yeah.

GH: USGS the gauging station over there that's why they have their weir. So the main Ha'ipua'ena Stream is from here and where the Spreckel's Ditch water comes in, is over here.

KM: Uncle, before were there people in the old, old days they lived up in places like this sometimes?

JH: I think some places you find get *lo'i*, that's where they were living. As long as get water, I think they were living there.

KM: I wonder if it was seasonal time, maybe when a little bit more *malo'o* you can come up here and...

JH: Oh, might be. That's why, Banana Intake you go up they get tunnel.

GH: Get tunnel?

JH: Yeah. The old guys they know about tunnel.

GH: How come they made tunnels up there?

JH: I don't know. One day we chased pigs they run in the tunnel.

GH: How far above Banana Intake?

JH: About maybe mile and a half.

GH: I never went up there yet.

JH: From there you can go right up Ka'ili'ili.

GH: Hit the trail and come down Hobitt's house?

JH: Yeah. Way up here Uluwini⁸, can go right over.

KM: Uluwini?

GH: Uluwini. Swampy for walk up?

JH: No, instead of go around we used to go out through there.

GH: You know now plenty pigs. The trail *pilau*... Kepā, is that another one?

KM: That's more there. That one back there where we stopped uncle, was really nice because the old log fell down, just like a little nursery all of the 'ōhāwai seedlings popping up. . .

GH: Hey, the pigs been here. See where get the leak in the ditch over there.

JH: Get pig.

GH: Yeah, get pigs they stay right here, fresh. This ditch hard to stop leak, yeah?

JH: Yeah.

KM: Still Spreckel's, this one?

GH: Still Spreckel's.

KM: That's 1876 like that?

GH: Yeah.

KM: Old.

⁸ Uluwini (as pronounced) – this place name is also written as “Uluini” on recent maps.

GH: You know to me Kepā, a ditch built, I think they made it to last at least hundred years. You figure now we're on the hundred twenty-five years, so our time is like more wear and tear and more, you know.

KM: Disintegration kind of?

GH: Yeah, right. Jimmy's time was real hard work trying to make improvements to the system, make the road better.

KM: Now it's just kind of...

GH: Try to maintain.

KM: ...maintain, fire-fighting.

GH: Yes.

JH: I have one copy of the agreement of Spreckel's with the Hawaiians from over there, when he started Spreckel's Ditch. I give 'em to my son, I give 'em to Harry I don't know if he keep. "You hang on to this 'cause get my great-grandfather he went sign."

GH: What's his name?

JH: J. K. Hū'eu. His name was Jacob.

KM: Uncle, did you folks see native birds up here before? Like the 'ōma'o, the thrush?

JH: Yeah. Had native birds.

KM: Red one too, like the 'i'iwi like that *mamua loa*?

JH: Yeah. I think most of the birds went up Olinda. Had Olinda forest you can find many Hawaiian plants.

KM: Olinda that's one, what's the proper name of that place Olinda you heard?

JH: No.

KM: How come they call it Olinda?

JH: Up there had one dairy, they called 'em Ukulele, that's when they had the dog flea [chuckles]. They call it Ukulele.

GH: This the road you take in case you cannot cross all the time.

KM: Ha'ipua'ena.

GH: We just went clean that road. The intake for the power plant was right over here, the Spreckel's Ditch..

JH: This road cover that, go right through the...

GH: Pen stop, we can go down there, I think it's alright. Right in here that's the only place I know get one small patch *maile* down the other side.

KM: I see one more *ōhāwai* down there too. Look, someone went plant red hibiscus. Had house over here before or?

JH: Had ditch man.

KM: I guess they planted some things sometimes that they liked around them, yeah?
JH: Yeah.
GH: Yeah.
JH: The last ditch man used to be at Waiakamō‘ī, he had one son, I don’t know if you heard of this guy, Castro, from Hāna.
GH: Joe Castro?
JH: No, he worked with the MEO, not Joe Castro. The Hāna, Castro.
GH: I don’t know him.
JH: That boy was raised in the mountain. He went Maui Memorial, he just retired.
KM: He lived *mauka* here?
JH: He used to live in...yeah.
KM: Waiakamō‘ī?
JH: Yeah.
KM: Oh, we should talk to him maybe.
JH: What’s this, that’s Kōlea?
GH: This is Kōlea. This one we get the H-1 over here so they no can go Honomanū and then you know we had the valve over here. Open the valve for let the water go.
KM: What is H-1?
GH: You see this gate here?
KM: Yeah.
GH: Right past this gate we don’t let anybody go past this gate with a car because...well when we go you can see. [chuckles] It’s like going up Kikokiko real narrow the road.
JH: If you ever go off, it’s good-bye Hawaiian.
KM: ‘*Auwē nō ho‘i*.
GH: Me, I no go up, I hit the bank before I go up, I smash the car first.
Group: [all laughing]
JH: Ha‘ipua‘ena water used to bring ‘em back here. This water go down, turn the power.
KM: Yeah, hydro-electric. Uncle, *pehea*, you need water to drink?
JH: No, no. The ditch goes there on the turn. This one go right down to the main ditch.
KM: Do these waters still reach...are there some water that goes all the way down to the ocean from these places?
JH: Yeah.

KM: Still the water flows down some?

JH: Yeah.

KM: The 'ohana must have come up here. Were there places where you gather 'ōpae, hīhīwai or anything?

JH: Like over here maybe 'ōpae they get, but hīhīwai [shaking head].

KM: More lower?

JH: Yeah.

KM: How about 'o'opu come up here too, nōpili or something like that?

JH: Since I worked I never see 'o'opu, once we get a high waterfall.

KM: They cannot come up?

JH: Yeah.

KM: How did all these 'ape like taro stuff get up here, ornamental?

JH: Must be the ditch people brought 'um.

GH: Today, if you go past Honomanu and Nu'a'ailua, you get stuck in the swamp over there and then you no come out [chuckles].

KM: Uncle, you see this plant here, do you recognize this little red?

JH: I don't know the name it's almost like the māmaki. Plenty people mistake that.

KM: Did you hear the name ōpuhe?

JH: No, I didn't. That is?

KM: Ōpuhe same family as māmaki.

JH: I used to see that, but I used to think.

GH: It's a flower?

KM: Yeah. Beautiful this is a rare plant now.

JH: Oh.

GH: What they call this now?

KM: I think it's ōpuhe.

GH: Let me see where else I see this.

KM: You know you look at that, you know how māmaki get the little fruit the mulberry on top?

JH: Yeah.

KM: You know what this is what they call ōpuhe, that's the close relative to māmaki, pipturus, ōpuhe. See the little white, I think that's the mulberry fruit like right there.

GH: You see on the bottom Kepā, the bigger leaves?

KM: Yeah.

GH: Is that the same plant in the juvenile form?
KM: Yes, that's the shoot, juvenile.
[Māmaki used as tea and medicine.]
JH: That's why *māmaki* you get the red and white.
KM: 'Ae. This is the *ōpuhe* then.
JH: In Honomanū we used to get plenty *māmaki*.
KM: Did you folks use *māmaki* for tea or something?
JH: Yeah.
KM: Good tea, medicine like?
JH: Yeah.
KM: This 'ie'ie is so beautiful!
GH: 'Ie'ie?
KM: 'Ae, 'ie'ie.
GH: Had something called 'io'io?
KM: I'm not familiar with that off hand.
GH: You know get this weed, get blue flower?
KM: Oh, *ha'uowī*.
JH: That's the one they make for strain?
KM: That's the one.
GH: Yeah.
KM: That's actually an introduced, it's in the mint family, but it's introduction.
GH: Right, okay.
KM: 'Ie'ie it's like the *hala*, a climbing screwpine. There's more of that 'ōhāwai. Nice!
GH: You notice that the forest little bit changing?
KM: Yeah.
GH: But you see how the banyan?
KM: Banyan.
GH: It climbs anything.
KM: It's going to be terrible.
GH: Climb the paper bark, inside here it climbs the 'ōhi'a, the *koa* trees.
KM: Yeah.
[Notices that 'ie'ie is dying back.]

JH: [run through Tracks 15-16] This 'ie'ie is dying off. Before, it would go way down, there was lots of 'ie'ie.

KM: Even near the *kahakai paha*.

JH: Yeah.

KM: This 'ie'ie when it blooms so beautiful.

JH: Is it kind of orange?

KM: Yes, orange, salmon colored. This is a perfect place, I going just take a picture of the 'ie'ie. Uncle you said this 'ie'ie really 'emi (diminishing) now?

JH: 'Emi! And yet only twenty years ago.

KM: [taking photo] Uncle, one 'ōma'o, one thrush just went call the Hawaiian one, the 'ōma'o. That's your radio calling?

Group: [all laughing]

KM: I wonder if before if this *koa*...Did people come up make canoes up here before you think?

JH: I think so.

KM: You never hear your *kūkū mā, hele 'ana kekāhi, kālai wa'a*?

JH: Last one I know they had at Wailuaiki.

KM: Wailuaiki?

GH: Yeah, that's what I heard too.

KM: Who was that?

JH: This guy Kaho'okele.

KM: Kaho'okele.

JH: ...The last one never finish.

GH: Never finish.

KM: You know that's funny when we went down Wailuaiki the other day still get one log down there. I was telling Onaona, I think someone was trying to make canoe but all *popopo* already.

JH: Where?

KM: A little below Helen Nākānelua's house.

GH: You mean Wailua?

KM: Yeah, Wailua *kala mai*.

GH: Spreckel's Ditch over here.

KM: Your folks canoe because uncle you said before, you went out canoe *holo lawai'a* like that? Where did your canoes come from your *kūpuna* time?

JH: Like me, I'm a poor fisherman. I get *poluea* [chuckling]

KM: *Aloha nō!*

GH: Onaona, you no like the bridge? Too narrow?

OM: Narrow, yeah.

KM: These *mai'a*, still you think that's native *mai'a*?

JH: Yeah, most is *iholena*, inside pink.

KM: You know if the *mai'a* is up here means people had to come up here before?

JH: Yeah.

KM: Cause the *mai'a* no travel by itself.

JH: No. Thirty, forty years ago, plenty *mai'a*. That's why the person like to check ditch, when he end up, he get plenty *mai'a* [chuckling].

GH: That's the benefit.

JH: That's the benefit... That pig was digging on the road.

GH: Yeah. The pigs spread this, what you call this. You guys call this '*ape*'?

KM: Uncle, what you call?

JH: Yeah, they call 'em '*ape*'.

KM: Yeah.

JH: '*Ape*' *ape* he get the round leaf.

KM: That's right the native but that's endemic the '*ape*' *ape*.

GH: The pigs dig and the thing spread.

KM: Yeah, they eating, you see they eating the root.

GH: Yeah. [begin Track 17] When was that, last year some time when hurricane Daniel was coming on Maui so everybody wanted to be prepared to deal with the rain and the storm coming. It was decided we was going shut down the ditches at EMI, so they wanted to shut it down on Saturday because they figure the storm hitting on Sunday. We called all the boys up Saturday, "Eh, you can come out work, you can come and *kōkua* us." Yeah, they come out, I think only nine guys could come out work and everybody partnered up. We had this area and one other area that no partner so I told Jackie's husband, Albert, "Hey Albert go let the young guys go take the place they know, I going come Honomanu cause bum by danger." I come here had one big tree on the road right up over here, cannot go with the car. Got to carry the bar go to Banana Intake open the gate.

KM: We're coming in back Honomanu now?

GH: Yeah, we're coming from the west side going in.

JH: We never pass Uluwini Bridge?

GH: No, Uluwini Bridge pretty soon, right up here.

[Discusses collection of 'ōpae; cultivation and uses of mai'a maoli (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old 'auwai that fed upland lo'i kalo. During his youth and working days, pigs were hunted in the upland region.]

- KM: Look at all that *mai'a* down there.
- JH: There's Uluwini.
- KM: Uluwini?
- JH: That's where right there get 'ōpae, when the water low.
- GH: Honomanu, yeah, guarantee go to High Fall.
- JH: Yeah.
- GH: These pigs though...
- KM: Terrible, just rooting up. And they spread this *clidemia*, everything too.
- GH: Big pig too.
- KM: Is this the back of Honomanu here?
- GH: Yeah.
- KM: We're in the back?
- GH: We're in the back, we're in Uluwini stream.
- JH: In the west side.
- GH: West side. Uluwini the next one is Honomanu, this is the Spreckel's Ditch if you jump in here you go all the way the first intake you hit is High Fall at Honomanu.
- KM: And uncle you said this place here, *lo'a 'ōpae*?
- JH: Yeah, you go inside. Get plenty *pu'a* over here.
- GH: You see the hunters they scared...
- JH: They no like walk in here.
- GH: ...they no like walk in here because you know the gate, if not they come in here. Plus when you come to Honomanu you look at the *pali*, the pigs they smart they come in here they hear the dogs they run towards the cliffs and they get these little trails go down in the tunnel. When the pigs run the dogs chase and the dogs they just follow.
- KM: [chuckles] Over the *pali*?
- GH: Over the *pali*.
- KM: 'Auwē!
- JH: This one go right down, go right over the electric pole bumbby, gone.
- GH: Yeah, *aloha*.
- KM: Oh boy, so the pig smart then?
- GH: The pig smart that's why big pigs over here.

OM: They live long life?

GH: They live long life.

JH: Sometime I come here I see pig, I call Stephen, no eat the pig. [chuckling] Some days you drive around here they coming down.

OM/KM: Beautiful view.

GH: One time the boys was going Kikokiko go across by number eleven the steep *pali*. The pig, the mother run away they hear the boys coming the small pigs jump off the *pali*.

KM: Uncle, this *mai'a* you see in the dark like that?

JH: That's one type of, they get two *pōpō'ulu* and *kahiki*, I don't know what the name they get one different name.

KM: It has the dark?

JH: If *kahiki*, they call *pūhi*, that's the long one. *Pōpō'ulu* is the short one.

KM: The *mai'a* you know some they call *mai'a 'ele'ele* the one you can weave with?

JH: That's different *mai'a* stay up.

KM: Stay up, stand up?

JH: Yeah. That's the one they make hats.

KM: That's right for weave the designs.

JH: Yeah. I think this, maybe you can.

KM: You think this one *kahiki* then?

JH: Yeah.

KM: *He mai'a maoli?*

JH: Yeah, Hawaiian banana sometime, you should take home some.

GH: I take home. I get one, I took home one for my father, the *pōpō'ulu* for my father from Kikokiko.

JH: That one is the white one, they call that *lahi*, that's thin. They get one thick, same but more big banana, only about two or three in one bunch. That one is good. They get different types, get the *lahi*.

KM: *Lahi*, thin skin.

JH: In another ten years I think, no more.

KM: No more here I think, you're right. '*Ōlelo mai nā lawai'a, inā hele 'oe me ka mai'a "Pohole ka mai'a!"*

JH: Yeah, "*pohole ka mai'a!*" [chuckling]. That's why, when ever a guy goes fishing, don't you take banana, he quit he no like go fishing.

GH: He no like go fishing?

KM: No.

GH: Why, if you take bananas when you go fishing that's?

JH: Yeah, that's *pohole ka mai'a*..

KM: *Pohole*, no more nothing *pohole*, just like skinless.

GH: Why is that?

KM: 'Cause when you peel 'em, eat 'em pau, no more nothing inside right?

GH: Yeah.

KM: *Pohole ka mai'a*, you get nothing.

GH: Right.

KM: Beautiful to see this forest with the *mai'a*, the '*ōhāwai*, the '*ie'ie*, *kōpiko*.

JH: And then you go down here, you go to the intake, the Ko'olau intake.

GH: Get the cross-cut?

JH: Yeah, this side the other side.

GH: Yeah. This the one, Number Seven.

KM: And Number Seven is what?

GH: Number Seven is Number Seven Intake, we call them the lower pipeline.

JH: They call that Ka'ili'ili Trail, where you see all the eucalyptus.

GH: They planted eucalyptus right in the lower boundary, Between EMI and the State.

JH: We found this, that's how we go up, only about one hour walk.

GH: About there, yeah.

JH: Otherwise go all around, the only thing you go all around you drive over here you walk.

GH: Even if you go around you start Number One, you walk to Number Seven, that's about hour and a half, two hours.

JH: Yeah. Just like you've been work thirty years.

GH: [chuckles] I walk 'em that's why.

KM: A cluster of '*ōhāwai* here. So beautiful!

OM: What elevation are we at, about?

GH: We're about maybe fourteen-hundred around there. I live at about 3,400 so I don't think going grow. I tried plants up there, *māmaki* grows, I tried '*ōlena*.

JH: That's why Makapipi Bridge you get the elevation over there.

GH: Yeah, get the bench mark. Kikokiko get, Pi'ina'au Bridge get. Pi'ina'au Bridge I think is 1,348 or something. Get the bronze marker.

JH: Yeah.

GH: This is the best place for dressing the road.

KM: For get stone you mean?

GH: No. You see this stuff here, the thing is real good if you put this stuff on the road you run 'em over with the tractor the thing packs real good. That's why you see this road not swampy, we put 'em on the road we run 'em over with the tractor. This is Honomanu.

KM: We're in the back of Honomanu?

GH: Yeah.

JH: You go down there, get one small ditch (*'auwai*), I don't know where the water go.

GH: Which one is this, Jimmy?

JH: I don't know, down there. They use that I wonder where go?

GH: I wonder if was for the *lo'i* down side?

JH: Maybe.

GH: Because from here down, no more nothing?

JH: No more.

KM: No more ditches like that you mean?

GH: No more this is the last but then...

JH: By High Waterfall get one.

KM: Is that one pipe line?

GH: Yeah. This is our drain, we get one intake up here.

KM: Uncle, you folks went plant *lā'i* up here or was up here already?

JH: I think that those who used to live here they plant.

GH: [begin Track 18] ... You got Nu'a'ailua and then you get Ke'anae.

KM: So this is the back of Honomanu? Back here or?

GH: When you say back, what do you mean?

KM: This big valley now, Honomanu?

GH: Yeah.

JH: That's the main one.

GH: This is the main one.

JH: And they have Banana Intake, then they get one there.

KM: Is that a natural waterfall there?

GH: Yes. You can see the bridge and the road going all the way across to Ke'anae.

KM: Is there a name for this falls, uncle?

JH: Yeah, supposed to get name.

GH: The EMI name is East Honomanu?

JH: They have a Hawaiian name.

GH: Yeah, I don't know what.

JH: When I used to work get plenty *māmaki* growing. Now no more.

GH: No more. [driving] Get little bit over here.

KM: *Māmaki*.

GH: Had slide over here. You know every time slide, comes three time before stop. We park the tractor up here maybe two, three months every time come down. I don't know if too wet maybe for you guys. I can open the back we can go out and then stay under.

JH: Tell me if the High Fall water drop. If he take one picture of that, beautiful, go all the way down.

KM: You would come back here when you were working?

JH: After I retired, I never did come back.

KM: You never came back again. [begin Track 19] When you were working this was your *'āina* you would always come in?

JH: Yeah.

KM: Take care like that?

JH: At least once or twice a week I come here.

KM: A week?

JH: Yeah, a week.

KM: Now, when you were a young boy growing up, before working with EMI.

JH: Yeah. When I went to Honolulu, this is the trail we go along Pi'ina'au.

KM: The trail. You would go Pi'ina'au?

JH: Yeah.

KM: You have to come around?

JH: Come around through here.

KM: No more road. You *hānau*?

JH: In 1914.

KM: You said the road *makai* came in '23 about or '22?

JH: The big road yeah, '25, finished.

KM: Finished in '25.

JH: It started in '23.

KM: Okay. Up until that time, you were already ten, eleven years old still, you had to come here?

JH: I came through here. Not too often...

KM: Not too often long trail.

JH: The mailman used to go through here, they go at night. They had Filipino. My grandfather, he was a mailman.

GH: One of Stephen's relatives was mailman too?

JH: His dad but then they hire guys, so they only come with the car. They had a Filipino and they come night time. They travel with cash, when payday, nobody harm them.

KM: Yeah. Before, and speaking of traveling with cash then, and nobody humbug them?

JH: Yeah no more humbug.

KM: Did you ever hear a story if there used to be 'ōlohe up here sometimes?

JH: No, no.

KM: No, you never heard? These 'ōlohe were the kind they wayside travelers, they rob them like *pōwā*?

JH: Yeah.

KM: Some, they push them over the cliff or what.

JH: Yeah, like King Kamehameha they...his feet went get stuck in the crack they came for club him. That's why what law is that?

KM: *Māmalahoa Kānāwai*.

JH: Not to harm anybody.

KM: Before days if the families *makai*, if people wanted to come up here if they would gather 'ōpae or something. *Hiki nō*?

JH: Well, yeah.

KM: They came.

JH: But, too far for them.

KM: No need come this far?

JH: No need.

KM: You could stay lower?

JH: Yeah. I don't know about the people from the village.

KM: Honomanu?

JH: Yeah. They had people down there, I don't know how far up they come.

KM: This is beautiful.

JH: But you see all that paper bark trees they planted that in 1934.

GH: Hey get break we go walk High Fall, we go quick before rain come.

- JH: I no like go down.
- GH: No, you don't need.
- KM: Right there you see the fall.
- JH: Yeah. This one beautiful but not running.
- KM: Little bit.
- GH: Look like never get too much rain.
- JH: Yeah.
- KM: *Pehea kou mana'o i ka ho'i 'ana i kēia 'āina aloha?*
- JH: *Mahalo wau iā 'oukou. Inā a'ole hele mai, a'ole 'ike hou. Hau'oli!*
- KM: *Mahalo iā 'oe. Nani a kamaha'o kēia 'āina. Look at this pali up here, pali pōhaku. Amazing yeah!*
- JH: Yeah. [sound of waterfall – begin Track 20] ...I been work with the bulldozer, small bulldozer.
- KM: Yes, small what kind, D?
- JH: They get [thinking] D-2.
- KM: The D-2, kind real small one, the early days?
- JH: Yeah. Bumby them make the International one they had the Three that's what we used.
- KM: 'Ae. This is after war time?
- JH: Way, way after.
- GH: They had the 10-10 and 20-10 tractor in those days?
- JH: Yeah. Now, what they have?
- GH: We get John Deer 400, John Deer 350, and we get Caterpillar, D-3.
- KM: Oh my goodness!
- GH: All the way down...beautiful!
- KM: What does this fall come from, natural or man-made?



Portion of "High Fall" West Honomanu, to Spreckel's Ditch Intake. (KPA Photo No. 1463)

JH: They get natural.

GH: This is all tributary, High Fall, East Honomanu, Banana Intake and the main one is inside there.

JH: They had tunnel, throw the water down Uluwini.

GH: Right, but abandoned now.

KM: This *mamua* get Hawaiian name then, now they call High Falls?

JH: We call High Fall, but get Hawaiian name.

KM: Even from when you were young, High Fall?

JH: Yeah, but I think the map get the Hawaiian.

KM: We go look, I'll look at the older map see what we can find.

GH: You know why that was to indicate EMI, we had problem High Fall, we go High Fall you clean intake you go East Honomanu...

JH: Those days had only Japanese so you no can tell the Hawaiian names. You use number or...

KM: Yeah, oh.

JH: Above there had big tunnel, but now they throw all the water... [end of CD # 1 – begin # 2; Run tracks 1-3]

JH: [speaking of Honomanu Valley] ...When the invaders come in they travel in there.

GH: They no can run away.

JH: Honomanu is for the jail-birds.

Group: [laughing]

JH: The Hawaiians, they *akamai* they know what going happen. Very smart.

KM: Yeah. Amazing they named this place Honomanu, how many generations ago and now war time already they come, they put like you said the prisoners there.

GH: Bring back memories over here yeah, Jimmy?

JH: Yeah.

GH: Banana Intake over there.

JH: That's where Nu'a'ailua, you look you see the water drop. One time we went on the helicopter, I look where the water come from. Hey when I look down all mountain caves. Bruce used to tell us, "hey, the tunnel leaking." Ah, that more high than...

GH: Yeah cause the cross cut is over there for Ko'olau?

JH: Yeah.

GH: Right inside there.

JH: Down here get two.

GH: Get two, one here... When we went in the last time I poke my head out the cross cut, I was trying to see where the thing stay but no can see too much because the thing fill up.

JH: How you folks went?

GH: Through Pi'ina'au, walk down. Had big *pōhaku* stuck in there.

JH: That's why the ditch went get all humbug, when the old man Jimmy Bruce was...he went raise all the old floor.

GH: Right, he went put the tile?

JH: Yeah. He think he put in more water but you choking the space.

GH: Yeah, you backing up the ditch.

JH: The water hit the roof.

GH: Right and you back up.

KM: Was Jimmy Bruce, Bob Bruce's son or something?

GH: Brother?

JH: Yeah, older brother he was with Kohala Plantation.

KM: Oh, 'cause they had ditch system too yeah?

GH: Yeah.

JH: My family is the Kohala Campbells, the poor Campbell. John Campbell was an inspector for the Territory. He lived till 97 years and he still never used glasses.

KM: Wow!

JH: He lived at Niuli'i. That's why I told Fred Trotter, "you came from the rich Campbell" [chuckling]. Me, I come from the poor Campbells. Fred Trotter is with Campbell Estate.

GH: His half-brother is Lindy?

JH: Yeah. How Lindy he still around?

GH: Yeah, I saw him last year we went to his ranch on Kaua'i, Kīpū kai. Beautiful place.

KM: It is, incredible.

GH: He's trying to figure out how to save it from the State because of I guess the last of the family passed away and they got to get rid of it.

KM: Yeah, that was a part of the way the will had been set up.

GH: Right, exactly. . .

KM: . . .So beautiful! [begin Track 4] You know '*ōlapa*? The pretty leaf, this one right here, flutter when the wind blow, the shiny one right in front of us here. On the side of the *uluhe*. You heard of that '*ōlapa* or *lapalapa*?

JH: No.

KM: It's a nice native.

JH: That belongs to the *hula*.

KM: 'Ae, *pololei* 'oe.

JH: Gee, *hānau* 'oe i ka 'āina haole, but.

KM: *Nui ku'u aloha iā 'oukou, nā kūpuna, nā kama'āina...* Look at that 'ie'ie just climbing up the *koa*, up the stump. Beautiful!

GH: Actually it's not one *koa*, looks like a...something else, I don't know what it is.

JH: Had one tree that tall, 'ahakea, I no see that tree. That's the one they make paddle.

KM: Yes, it's related to the *kōpiko* too, same family 'ahakea for the canoe or for the *mo'o wa'a*?

JH: Yeah.

KM: Whitish wood, I think.

JH: One time this Japanese, he old already but he know about it. He ask me, "You know what is *pā'ihī*, I said, "yeah, I know." Almost like *lehua*.

KM: 'Ae.

JH: Now hard to find, it had red berry.

KM: *Pā'ihī*, did you hear sometime they call 'ōhi'a hā?

JH: Yeah.

KM: Okay. *Pā'ihī*, 'oia ka inoa o ka Maui?

JH: Yeah

KM: Like you said like the 'ōhi'a, little bit.

JH: When I first joined CCC, that's our job we go split posts. Bob Plunkett was our foreman. He knew all kind trees.

KM: What type of posts did you make? What kinds of trees?

JH: We go for *lehua* and *pā'ihī*. The one that *hā'ule* in the mud.

KM: 'Ae. He no cut new one?

JH: No. Bob he never had children. Had one boy been *hā'ule*. He had one brother Percy, he had children. Percy I think they call him John and had one Tau'ā.

GH: This one good one for you, I show you.

KM: Uncle, we'll be right back.

JH: What is the good one [chuckles]?

GH: You know before all labor, so you see the short tunnel instead of open they just dig the tunnel, more easy.

JH: Yeah.

GH: Because no more equipment.

JH: We named that tunnel Nishi Tunnel.

GH: Nishi Tunnel, yeah [chuckling].

OM: How come, the guys name was Nishi?

JH: He was one of the working man, Nishioka, so we called 'em Nishi Tunnel [KPA Photo No. 1465].

OM: How come they never make one Hū'eu Tunnel?

Group: [chuckling]

OM: Too hard for them to pronounce?

JH: Hū'eu and Bruce never get tunnel. And Bruce was an important man.

OM: You're important!

JH: Me, no. [chuckling]

OM: Yes.

JH: Too bad all these new trees grew out the old trees, all die off.

OM: So sad, all the non-Hawaiians coming out now.

JH: Yeah.

OM: So the people that lived up here, the ditch-men, they didn't have electricity?

JH: No, we never had was all kerosene oil lamp.

OM: They had fireplace like that if it's cold.

JH: I doubt it [chuckling]. I just can imagine the sun go down you go to bed.

OM: That's right.

JH: No more television, no more radio. You got to find some old ditch-man. No more I think.

GH: All *make*.

JH: They're the ones that were over here, they really get the history.

GH: No more.

JH: That guy Willie Range from Kaupō he went live around here.

KM: Is that Joe Range's?

JH: Joe Range's brother.

GH: He still living?

JH: No.

GH: *Make* already.

JH: He and Joe Range half-brothers.

KM: That's right.

JH: Joe had a Hawaiian mom, him, he had one Portuguese...

GH: ...mom, yeah.

KM: That's what he said, three time marry. Three times the papa Range when marry.

JH: You know when he had Joe he was seventy-five years old.

KM: Yeah, amazing!

JH: The old man.

KM: That's why he died when Joe was young.

JH: And Joe had a brother, Peter he died too, and he get two sisters. One married to this guy Bobby Wilhelm.

GH: Yeah, right the one live Kailua. In fact Bobby was just in the hospital.

KM: Yeah, he's still in evidently.

GH: The heart no good.

KM: We're going to try and talk with the wife.

GH: Aunty Helen.

KM: Yeah.

JH: Oh.

KM: When the time comes right, 'cause they said her memory is good for that place...

JH: You talked to Joe?

KM: We talked to him, yes, a little bit.

GH: Joe Rosa was there last night.

JH: Who?

GH: You know Joe Rosa?

JH: Yeah, the one stay Ha'ikū by Lowrie Ditch.

GH: Yeah, he talked to Kepā.

JH: *Hiki 'ōlelo Hawai'i.*

KM: 'Ae.

JH: His father used to be on the wharf in Honolulu. So my grandparents in Honolulu they brought him back and they raised him but he was kind of big. . . The old man Joe Rosa, his wife was the last of the *lā'au kahea*, the one that knows about *lā'au kahea*.

KM: This is the mother of Joe Rosa now?

JH: Yeah, yeah.

KM: Is she Kepani?

JH: No.

KM: What 'ohana is she do you know?

JH: [thinking] Ka‘imiola.

KM: Ka‘imiola, oh beautiful these names. Like your name too Keolaokalani, beautiful. *Inoa kūpuna, Keolaokalani?*

JH: [chuckles] *Kupuna paha*, but when I went look back, he came from one *haole*, Davis.

KM: Under the Davis line?

JH: Yeah.

KM: Isaac Davis *mā*...George Hū‘eu.

JH: Yeah.

KM: [chuckling] You big *ali‘i*, you folks!

JH: My sister and all them they no like listen. I get one sister she’s Mormon and she get all the genealogy I tell you only get what was written down.

KM: That’s right, not the other story.

JH: You don’t get what you seen.

KM: ‘Ae, they really *mālama mo‘okū‘auhau* they like the genealogy like that.

JH: Yeah. That’s why if you get ‘*āina* they *pili* [chuckles].

KM: You *pili*. That’s why if you Isaac Davis, Hū‘eu *mā* oh you *ali‘i nui* you folks.

JH: Yeah, that’s why I tell, me, “I *ali‘i nui*” [chuckling]. They laughing, but one Japanese went follow up “Hey Jimmy”...too bad, I no get the book my girl in Honolulu. Hey you look at that you laugh, but when I tell them my sisters the story of how these guys went get to Ke‘anae they look at me they tell, “Where the hell you get that!” The guy went call me *ho‘opunipuni*, but no, real. These guys came to Maui with Ikuwā Purdy.

KM: ‘Ae.

JH: They came for catch all the wild *pipi*. Ikuwā went settle at ‘Ulupalakua. But this guy Davis one of the Hū‘eu line, I don’t know how much down, he saddled his horse he went East Maui.

KM: That’s how they came from Hawai‘i?

JH: When he went to East Maui, he went meet my great-grandmother. She is family of the Pierce. And then he went like make good with her. My great-grandmother Halemanō is the *kāne*. So they been *hākākā*, he went get the scissors he went poke Halemanō by the eye.

KM: ‘*Auwē!*

JH: The eye, I tell them you folks don’t know why his eye but this man went tell me his name was Paul Elia. You never hear of that man?

KM: Elia?

JH: You hear of him?

KM: Elia, because some Elia *'ohana* at Puna, Hawai'i.

JH: This Paul Elia last lived in Moloka'i, he get one boy over there. He married my families wife, Kalilimoku, and she's the Pā family from down Wainiha. He been marry her so they had two boys, I believe one stay Moloka'i. If you ever over on Moloka'i you ask for Elia the boy is there, he married *haole* wife.

KM: I heard a story the reason Ikuwā left Parker Ranch side he became upset with Hartwell Carter for a while. They left so they came Maui and so that's the time when your *'ohana* came?

JH: Yeah that's the time he came with that cowboy.

KM: Yeah, go work 'Ulupalakua?

JH: Yeah. That cowboy went Ke'anae. That's why I tell them...hey, they no listen. [chuckles] I think...

KM: *Pololei 'oe?*

JH: *Pololei wau.*

KM: Your *kūpuna* at the Ke'anae side Halemanō, Kealina you said?

JH: That's *kupuna* on my grandmother's.

KM: On your grandmother's side, yes.

JH: These Davis on my grandfather.

KM: Yeah, because they married into the *'ohana* there.

JH: Yeah.

KM: I see and on that map I gave you from Ke'anae you can see your *'ohana* name near Waia'ōlohe, Kealina *mā* like that?

JH: Yeah, right that's Kalilimoku. Kalilimoku they went marry the same *wahine* only Davis he no more land he no more *'āina*, he cowboy. So, Kalilimoku I think came from the *konohiki* family, so he had *'āina*.

KM: He married good then.

Group: [laughing]

JH: You know that interests me to hear that. Like my sister them they think I went listen and *ho'opunipuni*. That's why I tell them hundred words he tell you not all the hundred words *ho'opunipuni*.

KM: That's right.

JH: Maybe one or two so the two words they told me was right.

KM: You know it's interesting because what you're telling, I've heard from old people too. About, like how Ikuwā *mā* left because they went *ho'opa'apa'a* with someone at Parker *mā*, you know at one point. But then later they went back even I think the old man Willie Kaniho came over too.

JH: Oh!

KM: Sonny's papa.

JH: Sonny yeah.

KM: The papa I think. They all came and left 'cause there had been a change in the management style at Parker Ranch for a while; they came to Maui, but then they went home worked with Eben Low *mā*.

JH: Oh. Eben Low was *pili* with Ikuwā.

KM: 'Ae.

JH: How's Sonny Kaniho?

KM: He's okay, he's more than ten years younger than you. I think he was born in '25, '26 *paha*.

JH: Oh!

KM: Are we okay?

GH: Yeah, no problem get tractor up here maybe we can have Jimmy drive. Yeah, Jimmy, if we get stuck you go get the tractor? Can?

JH: I almost no can walk [chuckling].

Group: [laughing]

GH: These buggas touch these roads now, *pilau*.

KM: Really.

GH: But you know if you don't do maintenance you cannot see the road then when you go Honomanu get stuck no can cross. Ha'ipua'ena is the only way home right there.

JH: Who the operator of that?

GH: This one, David.

KM: Uncle, did you ever hear stories about some of the plants. They say *kinolau* for certain things like that?

JH: I heard the word *kinolau*.

KM: Like the 'ie'ie they say that's *kinolau*... What's this?

GH: This was from that Kōlea penstock line, the overflow.

JH: Yeah, you go inside there.

GH: Over here we can see 'em from the road.

JH: Yeah. You go over there get one strainer.

GH: Yeah. Good they never touch this over here. What they had before was the penstock line.

KM: Oh, I see that's what's left of the...?

GH: Yeah. From the Spreckel's Ditch they drop water down through here go down through here and the power house is here, spin the generator and the water go back in the Ko'olau Ditch.

KM: Oh! Very smart use, good use.

GH: Yeah.

JH: The one who used to take care, stay in Pā'ia. And when get a short-out, they call, and he had to come up night time.

GH: Yeah.

KM: You know uncle, this system of water management, where you take water from one area bring it down to another place but then you put it back in. It's like the old Hawaiian style of the 'auwai and things I think, yeah?

JH: Yeah.

KM: You no waste or just throw 'em out just somewhere else. [driving] I don't think this truck going last as long as your other one.

GH: Why?

KM: Hard job you put 'em through.

GH: No, no it's good, good road. Got to work...

JH: [begin Track 5] ...Night time wind the strainer block up.

GH: Got to come back up.

JH: But he live right down here.

GH: Who was that, Jimmy?

JH: The last guy was Sam Akoi AhLing. Had the old man Kanahā, he was here, but was under Maui Electric.

KM: It's amazing you know that you folks had hydro-electric plant out here. As you were saying earlier long before plenty other people had electricity already the people at Ke'anae?

JH: Yeah, Kailua and Ke'anae had.

KM: That's amazing!

JH: But these new guys, when they came, they want to put a hydro up Wailuaiki. Hey!

GH: Big noise.

JH: I tell them, "Hey, listen, let 'em go. Maybe by only making the road, they broke. You ain't going get that water! The water going right back in the ditch."

GH: Yeah.

JH: No, no they taking away. I said, "No, going right back into the ditch."

GH: Right back in the ditch.

JH: But they lose out, they hard head.

GH: They never like?

JH: Yeah. And then when we go down for contest, get about 200 guys. Get Mākena guys, and this is only about Ke‘anae. But me I knew.

KM: You no like come up this road... [chuckles] Good for go down.

JH: For come up, you never going get up [chuckles].

KM: Uncle, *olonā* up at any of these places you folks heard of?

JH: No, in Ke‘anae and Pi‘ina‘au had, where they call Kaho‘okuli.

KM: Kaho‘okuli.

JH: On the way to Hāna by Nāhiku, get one field, but they should keep ‘em clear.

KM: Hanawī too maybe or no more?

GH: Get right along the road, we can go there if we get time.

KM: Were people...when you were a child was anyone still making *olonā* nets or things like that?

JH: No.

KM: Not that you remember. What were your folks net...

JH: They had cord though, but making, no.

KM: What were your folks fishing nets or fishing lines made of when you were young already?

JH: They order that gilling cord. Then they make their nets.

KM: Did they still dye it with *kukui* or anything?

JH: Yeah.

GH: Had ditch-man over here Jimmy? Had ditch-man, somebody lived here?

JH: Yeah. This guy Hussey, Hussey’s parents.

KM: What is that lemon or citron like?

JH: Citrus, they had all kinds fruit up here.

KM: What place are we in now?

GH: Kōlea.

JH: They call this Kōlea.

KM: Is that an old name or named for the *po‘e Kōlea*?

JH: Well, [chuckles] I don’t know, it’s an old name but...way down, they call Punalau [an ‘*ili* in Honomanu].

GH: Punalau, right.

JH: Down the main road.

GH: Up here we call Kōlea.

JH: Yeah. And then when you call for help you tell Kōlea on a certain ditch, otherwise the mechanic, get all puzzled up.

GH: Yeah, he don't know which one.

KM: Cause Kōlea is a big area?

GH: Yeah. Kōlea and Ko'olau Ditch. Kōlea up by Spreckel's Ditch. Kōlea by Center Ditch. Get all kinds. This is the power plant right here.

JH: Yeah.

KM: Oh, so still get the turbine or the wheel there.

GH: [stops car at old hydro-electric plant]

JH: The big post Phil Scott...

GH: Took the post? Yeah, I know. [chuckling] I know, Phil Scott took the post.

JH: You see one time this power plant was up that side.

KM: That's what you said the old one *mamua loa*. When do you think the plant was built *mauka* first?

JH: I don't know when, but Kailua guys they had electricity early.

GH: Yeah.

KM: Even when you were born had electricity?

JH: No, after.

KM: So, after 1914?

JH: I think in the twenties.

KM: The first one they put *mauka*, but had *pilikia*?

JH: Yeah.

KM: They came down, about how old were you, you think when came down here?

JH: [thinking] I went work CCC already. So in the 30s. I'd say '32, '33, 'cause '34 I worked CCC already, and had.

GH: Yeah, and then Maui Electric bought the main line to Hāna in what '60?

JH: EMI used to take care.

GH: Yeah, but the one that goes straight to Hāna? That was fifties or sixties?

JH: Maui Electric what's that company from Honolulu [thinking]... This was High Grade.

GH: High Grade Electric, yeah.

JH: And then you got Paul Sakamoto working for them, bumby he had his own company, Maunakea Electric.

KM: Oh yes, still going.

JH: Maunakea Electric take care us, I think even in Hawai'i.

KM: Yeah still they working on some of the country lines.

JH: The originator of that is Paul Sakamoto.

GH: [looking at old generator ruins – begin track 6] ...The old wheel and used to discharge right back into the ditch over here.

JH: Big leather belt.

KM: It was a leather belt?

JH: Yeah. From the fly wheel.

KM: Where was the turbine set?

JH: Right here.

GH: At the house right here.

JH: Right in the house.

GH: On the cement pad.

[Discusses 'ōpae in ditch at Kōlea Hydro-electric Plant.]

JH: And then they had it right in the back. Those days the 'ōpae, the water, you look right here.

KM: Right here in this section?

GH: Yeah.

JH: When I first worked EMI, I come over here they coming out with eighteen bags of 'ōpae. Hey, they give everybody! Now days you come out with half bag you lucky. See the water from up come down over here.

GH: You know where we open the gate up on the top when it's Honomanu. This is the same stream coming down here, this is the Ko'olau Ditch.

JH: And then you go down there you get Manuel Luis (Ditch).



Ruins of Kōlea Power Plant (KPA Photo No. 1468)

KM: Is there, you know the name of this gulch or stream area now?
GH: Kōlea.
KM: All of this ?
JH: Kōlea, but like below, Punalau.
GH: We know this as Kōlea. all the way.
JH: They had one trail you can go right through up there.
GH: Yeah.
JH: Get one trail you go right up.
GH: That's the one you know up top we get the road go down to the skimming dam and then the water we take 'em from Uluwini, come down this way and then had the trail over there go through.
JH: Yeah.
KM: When I spoke with Stephen Cabral the other day he was talking about some sort of algae or something that's been growing on the rocks. He said before, I'm trying to remember if it was this, he said before plenty 'ōpae but he's noticed that there's like this black algae. Did you...or something now he says where that grows no more 'ōpae. Have you?
JH: Really, I don't know. But there is something that's causing it. In the river they still have.
KM: Still have.
JH: Me, I think they shoot too much poison.
OM: Poison from where?
JH: They shoot grass, pesticide.
OM: Everything you put into the ground, comes out and it's not good.
JH: Right. [begin Track 7] ...Yeah, see the water comes down and right in there they get a big barrel. There's this fin, and this one turn generator. That's for the generator in the back.
OM: Is this where somebody lived?
JH: No, no. They live up there on the turn.
OM: Where had the citrus?
JH: Yeah. So when they had some kind of alarm, trouble, they come down.
OM: Did this thing make lots of noise?
JH: No, not too much noise. And it doesn't change the temperature for water. Lot of people say, "Oh, it's going to change that." No, no.
OM: Wow, so it kept everything the same?
JH: Yeah. Doesn't change the temperature. But lot of people don't understand. . . You know had one Japanese he just died, he had a store in Ha'ikū.

GH: Fukushima?
JH: Yeah. He get, you know he was the last cut-stone guy.
GH: Cut-stone guy yeah, Mr. Fukushima. I think he was 82 he passed away, he was the last guy that did the cut-stone. When you go up Wailuku the wall up there, he did the wall.
JH: And then if you go in the tunnel they made arch with cut-stone. You don't know how they did it.
GH: How they put it together.
KM: That border inside, hold it together?
JH: Yeah, they put mortar. How they did the last key? [shaking head in amazement]
GH: They fit 'em so that the pressure is on the side.
KM: Yes.
GH: It cannot go down.
KM: Because the key is holding it?
GH: Right the key is holding it.
JH: Our time, we made form with plywood [laughing]. No, these old guys.
GH: They know how.
KM: Fukushima?
GH: Fukushima.
KM: He just cut stone like that?
JH: Yeah. I don't know if he did tunnel jobs.
GH: He did some for EMI I think, but I don't know where.
JH: Cut stone.
GH: He was the fire-chief at one time, retired fire-chief or fire-captain.
JH: Him he like his this kind [pointing to an old bottle].
GH: That's the one I was telling you he only drink his bourbon from Kentucky, I forget the name but only that he drink. Jimmy, you remember that sluice gate? That bar stuff? Remember when Phil Scott one time he went mainland, he went to this show. He looked, "Hey that buggah is a good one," so he bring 'em he make change over there and then was hard for open, the sluice gate.
JH: [chuckling – shaking his head]
KM: What was the idea?
JH: You mean that tool, there, never even open it.
GH: Never open, because didn't work [laughing]. The idea behind this was that this supposed to catch and the thing open.

KM: Yeah, like a jack?
GH: Yeah.
KM: But no more you got to have the teeth...
GH: Like this is the standard one.
KM: Oh, that's funny.
GH: This no can, no can open.
KM: No can cause once you let go, going down.
GH: Going down. But this I think supposed to hold 'em back.
KM: Yeah, you're supposed to have a spring lock?
GH: Right.
KM: The spring lock would lock the bar then you can take your next bite and go but...
GH: Yeah... We go.
JH: So, this is Kōlea.
GH: Kōlea.
JH: Kōlea is Korean.
KM: But also the native bird or a tree, yeah.
JH: Yeah.
KM: We don't know if this Kōlea is *kahiko* or...?
JH: What kind of Kōlea they mean.
KM: I going look through the old place names if I see [Kōlea is cited in the old land names for the region – See Volume I of this study].
JH: Like us, we just call Kōlea. But, why? [pointing to a tree] That's one orange tree. I know they had lot of oranges all up here. I used to know somewhere around here get wild Hawaiian orange.
KM: Oh!
JH: Right in this area get plenty *palapalai* and all that, I don't know if still yet.
KM: I don't know maybe the *'awapuhi* everything cover over. Oh look even get red ginger up here. Blooming up there.
JH: They had people here.
GH: Yeah, they had people here.
JH: The last ditch-man over was named Castillo, but then he went Maui Electric. He had one boy was working in the hospital, he just been retired. He get one boy in Hāna... Alfred Castro.
KM: Oh, that's the one you were saying.
JH: He married a Mailou family.

- GH: Paul Mailou's family?
- JH: Yeah. The guy Castro is Paul Mailou's brother-in-law. He get a daughter married a Kaiwi. . .
- GH: [run Tracks 8-11; driving *makai* to main highway] . . . You and Masa Tateyama, you guys did one report for Phil Scott and Warzeka I still get 'em it was 1971 I think it was. I still get 'em.
- JH: Before every month we had to make monthly report so one time, Bill Haines son, went go. . .
- GH: Bill Haines was the former manager of HC & S. He stayed only a little while, and then he became the water director of Maui. But his son, Jeff Haines worked for EMI for a while...
- [Discusses *heiau*; knows of a *heiau* near the shore at 'Ula'ino; also traveled trail to uplands of Haleakalā, through Kūhiwa.]
- KM: [begin Track 12] . . . Uncle, did you ever hear of *heiau* up on the upland areas here or special places where they go *ho'omana* or something?
- JH: The only one I know is the one at 'Ula'ino.
- KM: 'Ula'ino, where is that *heiau*?
- JH: That's past...by Kā'elekū, Hāna.
- KM: The *heiau* was on the *mauka* or *makai* side?
- JH: *Makai*.
- KM: You never heard of *heiau* up in the mountains, that was pointed out by anyone?
- JH: No. That's why one time a guy said, "Oh this is a *heiau*." They not putting one *heiau* way up in the mountains, if you got to sacrifice a big guy, you going get hard time to take him up there.
- KM: Or you make him walk up first. [chuckling]
- JH: Up the mountain I never did.
- KM: You never heard.
- JH: But we had a house way up the mountain, we used to live up there. From there we go to Haleakalā, make trail. We call that upper Kūhiwa. But now I think all fall down.
- GH: Yeah.
- JH: One time these two Portuguese went hunting, one shot the pig...Medeiros, he went get excited he died way up in the mountain. The kid Junior Freitas, he run down, he was hunting barefooted. He run down, we all went up bring him down...
- KM: . . . Now this is a different bridge right?
- GH: Yeah.
- KM: The filled up one, this one they filled up also?

GH: Yeah, we just making one big loop. This is Ha'ipua'ena Stream.

KM: The lower section?

GH: The lower one.

KM: 'Cause when we were further *mauka*.

GH: We crossed the place where was overflow and we saw that log with the...

KM: Yes.

GH: You brought your map today, Kepā?

KM: Yes.

GH: Oh good, you know why I forgot mine in the office. Good, then we can mark where we went.

KM: Good, good...

JH: [begin Track 13] Right Pu'ohākamoā.

KM: P-u-o-h-a-k-a-m-o-a, Pu'ohā, I think is something like is startled, surprised fluttering. Neat story uncle was sharing about that. Beautiful!

JH: That Ha'ipua'ena now, that water is going down Manuel Luis (Ditch)?

GH: Manuel Luis.

JH: The water going drop in the main ditch (Wailoa)?

GH: We only get that small four inch pipe over there because the main Ha'ipua'ena on the top we catch 'em on the Spreckel's. Usually down below only small water so we put four inch pipe we throw 'em in the cross-cut over there and he go inside the Ko'olau. And then what ever left over we catch 'em down Manuel Luis.

KM: This stream here is Pu'ohākamoā. This is an important thing though, now no more water in this stream?

GH: Right.

KM: Before though, it did flow all the time?

JH: No.

KM: Not in your life-time?

JH: I don't know if before they made the ditch.

KM: You look you can tell the way the stone is washed.

JH: Yeah. You go below, that's where they go swim and all that. There's a bridge.

KM: Where does this come out on the road, what land?

GH: We show you.

KM: Okay.

GH: We going come out over there. You see this bridge here, Stephen used to tell me they put rails over here. I tell, "How come only this bridge get rail, and the other

bridge no more rail?" He tell me, "Because this one here when big water come over the water..."

JH: Yeah.

GH: ...come over, the waterfall hit the bridge. So I tell 'em nah no can be. He says, "You watch one day, you no work here long enough." One day I came up here the waterfall hitting this bridge over here.

JH: That's why when they put that tunnel, went save it.

GH: Yeah.

KM: Amazing! You no like come here that time...*pau*.

GH: No, we don't come big water all over forget it. And then you see get that tunnel right there with the pipe?

KM: Yes.

GH: That's where the Ko'olau Ditch is, that's where the cable comes down and we got the floater in there.

KM: Oh, where the floater is, here?

GH: Yes. This is how we can jump in over here because right by Ha'ipua'ena, if you come in the Ko'olau Ditch the buggah get one drop yeah?

JH: Yeah, yeah.

GH: Yeah, [chuckling] and the buggah you roll there's a height difference at Ha'ipua'ena on the Ko'olau Ditch that if you forget about it or don't know about it the thing going take you down maybe six, eight feet while the thing is going like that and you go to...

KM: Really struggle to get out?

GH: Yeah.

JH: One time Masa got in there.

GH: Yeah, he no can come out?

JH: No can.

GH: I know. That's why we go inside this cross-cut here at Pu'ohākamoā and we walk up stream up to Ha'ipua'ena and then we can go from here go down. From Kōlea Power House you come in you go to Ha'ipua'ena that's it.

JH: Yeah.

KM: It's amazing I guess, that more people didn't loose their lives working here yeah. You got to be real *maka'ala* the *wai*.

JH: How long you work EMI?

GH: Total this year, is eighteen years.

JH: You know more than the guy who went work over twenty years.

GH: Yeah [chuckles], I lucky, I went with Stephen, I went with Robert, I go with the old-timers and they teach me how. Just like you know Lyman Ko‘omoa, he work here twenty plus years and we had you know on top Kikokiko where the intake stay. The wall washed out so we went go up there one day we mix cement and then we fly ‘em up with the helicopter so we bring everybody and Lyman come. He go up there he tell me, “Gee, this is the first time I come up here.” I tell, “Hah, what you mean you never did come up Kikokiko?” He says, “No, never did come up Kikokiko?” “No.”

JH: He went work out of Kailua.

GH: Yeah. I tell Albert, “Hey Albert, you know this is shameful, we got to make sure everybody went every place so that in case we need, people know where they going.” Lucky I spent a lot of time with Robert so I got all this kind place.

KM: That’s Pu‘u?

GH: Pu‘u right. Robert taught me all this area.

KM: Last night we were talking with a Ko‘omoa.

GH: Lyman.

KM: From last night was Lyman?

GH: Yeah, Lyman.

KM: Oh, okay. That Ko‘omoa name they come from Hawai‘i.

JH: Right.

GH: Yeah, right.

JH: Had Ko‘omoa and Kuhia, they came from Hawai‘i. Then Kuhia went work for the County, then he married a girl from there so he moved to Maui Pine, but when the tractor went *huli*, he died. Ko‘omoa lived at Nāhiku.

KM: We know those names from Hawai‘i island.

JH: They come from Hawai‘i.

KM: Kuhia were in Kona. Ko‘omoa originally was Kona but then they went to Hilo too. When you were young did your ‘ohana used to get the Hawaiian newspaper? *Ka Hōkū o Hawai‘i*?

JH: Yeah.

KM: Ko‘omoa used to write articles in that often. He was very active in the Hawaiian newspaper. I think maybe his brother.

JH: Not him, maybe his brother.

KM: The brother must have been the one still staying Hilo side.

JH: Yeah. The one that came here was kind of bashful. He married a Kaho‘okele. Kaho‘okele they’re kind of active. They came to Nāhiku when they were opening the road in 1923.

KM: . . .This is that intersection again [mauka intersection on Wahinepe‘e Road to power plant]?

GH: Yes.

KM: Beautiful! The middle one you said goes up to Spreckel’s (Ditch) right?

GH: Yes.

KM: And the other one goes west?

GH: Goes west towards Kailua side.

JH: That one goes to ‘Ōpana.

GH: Yeah, come out ‘Ōpana.

KM: Oh, ‘Ōpana all the way?

GH: All the way.

KM: Wow!

GH: All the way.

JH: There’s lot of place where you go down... [begin track 14] No more nothing over there?

GH: No more. The only thing left over there is the pipeline. The one that goes up little bit for take the water for the house. We was working over there and then I was walking inside there, I look “hey the pipe.” I walk up, I look, “hey this is where they had the pipe for the house.”

JH: The house is the new one, the one close to the ditch is the old one.

GH: Yeah, that’s the old one, right. In fact I had one picture of that I gave Kyomi’s daughter, Jean cause when...

JH: That’s where they used to live.

GH: Right, the Tateyama family. Because when Kyomi moved to town...

JH: Halemakua.

GH: Yeah, Halemakua. We helped clean the house. So you know we went throw away all the rubbish, you know *kōkua* them and then had some pictures so the boys when just take ‘em in the office and put ‘em in the file. And then when Stephen retired I went through the office to clean ‘em up and then I found the pictures.

JH: That’s why Kailua when they wreck all that old house, they never keep those old pictures.

GH: Old pictures yeah.

KM: Too bad.

JH: The old baseball players.

GH: Yeah... And then once the old-timers go you don’t know who in the picture. I got this picture from my mother she says this was your grandfathers picture. I think had about ten, twelve of them September 30th, 1941 they all was kneeling in front

of Fong's store they all look like they just went *holoholo*, maybe to Kahului or something. But then I try identify all the people. So I ask some of the old people up there some they forget who. . .

JH: . . . [begin Track 16 – back at area of 2nd gate on Wahinepe'e Road, just above Highway] The old man used to live up here. His name is Hesehia 'Īkoa.

KM: Hesehia 'Īkoa.

JH: Yeah. He owned a big share over here.

KM: He got Grant Land before, was old Grant Land or something?

JH: This is mostly Hui.

KM: The big Hui.

JH: I think maybe get little bit Grant. They had many people living here they had a church, but no more school.

KM: Was Wahinepe'e Hui lands?

JH: Yeah.

KM: And when they say they partitioned the lands, do you know what that means? Sometimes they say the Huelo Partition or something like that...Ulumalu? No?

GH: Like the Huelo Hui partition?

KM: Yeah.

GH: That's when they...

JH: In Huelo they had one Club.

GH: Right.

KM: What kind?

GH: It was like a, you read that Huelo Hui Partition Agreement, Kepā?

KM: 'Ae, yeah.

GH: One day all the land was Hui land and then there was some problem with the taxes and all that stuff.

KM: Yes.

GH: What happened I guess was HC & S came in and basically said, we going pay off all the taxes but all you guys Water Rights, we get 'em but we going give you guys fee simple land, X amount of acres, with the right of a one inch pipe line for domestic. That solved the problem of undivided land where some of these families owned, and they had so much share they could own fee simple land.

KM: Yeah.

GH: But in return they had to surrender the Water Rights, that's how they did it in their days.

JH: Those guys who had *kuleana* they had the Water Rights.

GH: Apparently so, right. I don't know if the Huelo Hui Partition was in 1926 or something like that so, I don't know how they did it but had that Chinese guy over in Huelo, that Akana li'ili'i he was the...

KM: Big owner before times.

GH: Yeah, big before. But him *Pākē* guy, they give him Hawaiian name 'cause no can say the Chinese name. So they named him Akana li'ili'i. [chuckling]

JH: Wahinepe'e is up here and down.

KM: Yes.

JH: I think EMI changed all their share for up here and they took all down. And the other people had their share...

KM: [run Tracks 17-18] ... So when you were young yet?

JH: Yeah.

KM: And you said they had pineapple going back towards Kailua side?

JH: Yeah from here hard. But to take 'em over. Then lost lot of...the cannery stopped picking. They had great pineapple here. And Takabayashi, he had a tailor shop. . .

Group: [return to highway, continue drive to Ke'anae]

JH: See these *haole* live over here get one spring down here used to pump.

GH: Yeah, the water come up.

KM: So after Wahinepe'e, this bridge crosses what stream?

JH: Pu'ohākamoā.

KM: This is Pu'ohākamoā.

JH: Wahinepe'e is the flat up there.

KM: Yeah. So the stream we were up above?

JH: Yeah.

GH: This is the same stream. We crossed this stream one, two, now three times.

JH: These places they had very important legends. That's where the Pu'ohākamoā happened, that's why had the island out there.

KM: The little island you said?

JH: That little island out there, they call that Ke-ō-puka.

KM: Keōpuka.

JH: One time had an avalanche over here it made a big, big noise. That's when the chicken when *pū'iwa* that's why they call Pu'ohā-ka-moā. That's how had that island from the avalanche but of course the soft part, the sea had wash out, so it left the big part. That's where get the island.

KM: Keōpuka Island.

JH: That island, get one medicine they was trying to know about that, but nobody know only...

GH: That's the one you was telling about, you went climb up?

JH: I went climb right on the...the only guy today know about that is Bob Hobdy.

GH: I just was talking to him yesterday, I forget ask him about that.

JH: He went on the kayak.

GH: He go look.

JH: Up here is Pu'uokoholā, someplace up there.

KM: So above here?

JH: Yeah. Before had one old mango tree I don't know if that thing still there.

KM: This bridge we coming to?

GH: Ha'ipua'ena.

JH: We had one road.

KM: Ha'ipua'ena. Above the Ha'ipua'ena Bridge, on the ridge is Pu'uokoholā?

JH: Yeah. They had the Trig Station.

KM: Trig Station, yes.

GH: You know on our EMI map, Kepā, get all the EMI Trig Stations on the map. You can see 'um. But most of these sites here, EMI put all the trig stations in because they were the people that first came.

KM: Doing the survey?

GH: Yeah, the survey as a part of the ditch construction.

KM: You know that Pu'uokoholā, you know is there a *mo'olelo* you think to that?

JH: Yeah, supposed to be but, I don't know the...you got to make up [chuckling].

KM: No [chuckling].

JH: Something to do with the whale.

KM: Yeah, *koholā* maybe they see or something from over there.

JH: I don't know why they call it that. Don't tell me the big whale was...and the head land up there [chuckles]. That, you got to make your own *mo'olelo*.

Group: [laughing]

JH: When we reach down there I show you where Kū'ele'ele.

KM: 'Ae. . .

JH: This is the part they call Kū'ele'ele, the park is Kaumahina. They call that Kaumahina because when the new moon, you going see the new moon. And then all of the sudden it sets, so you stand in the dark. They call over there Kū'ele'ele. Over here Kaumahina when you stay Ke'anae new moon you going see the moon then you don't see 'em.

KM: Beautiful yeah. So each place has it's name, this little park now, made up here.

JH: Lot of people they don't know about the *mo'olelo*.

KM: 'Ae.

JH: And then right down here is Kilo'ānuenuē. Whenever the rainbow starts it's over here. Over here get a little water spring, and when the sun catch 'em you see rainbow. Every time when get rainbow it starts over here, right at this gulch. They call it Kilo'ānuenuē.

KM: Sort of the first big horseshoe bend, a little valley past Kaumahina Park.

JH: Yeah. You know a lot of people living in Ke'anae, they don't know. They only live there. So the outside people come and tell them what is what.

KM: And uncle, where you see Ke'anae [indicating view from along road] and then the island out there?

JH: That is Mokuhōlua.

KM: Mokuhōlua?

JH: Yeah. Inside there get a hole like.

KM: You also were talking about Moku Mana the other time?

JH: Yeah, Moku Mana is over.

KM: Farther over?

JH: They call that Bird Island, but no, it's Moku Mana.

KM: Two you said?

JH: Yeah. I have a picture of that.

KM: Yes, you showed us.

JH: When you listen to the legend it makes sense.

KM: Yes.

JH: And then they call that Pauwalu, where the eight guys got eaten by the shark.

KM: Out here in front towards the Ke'anae Flat, there's also a little rock islet out there. See right out there in front of Ke'anae?

JH: Yeah. That is Mokuhōlua.

KM: This little rocky one here?

JH: Yeah.

KM: Oh. The big one past the other side of Ke'anae?

JH: That's Moku Mana.

KM: 'Ae, beautiful!

JH: *Mana* can be powerful. But there, that means just like twins.

KM: Branch or twins or two.

JH: This point they call Hāli'i [the high point on the west side, overlooking Honomanu].

KM: Hāli'i. And *Honomanu ai malalo nei*?

JH: Yeah. The one way inside, they call Punalau and up, we call Kōlea.

KM: That's right. Punalau is an 'ili name you look on the old map I give you for Honomanu, you'll see that it's the 'ili o *Punalau*.

JH: Oh!

KM: Get 'ili o *Halelā'au*...Honomanu. Get 'āina *kuleana*, that's where the old man Atai was living *makai*?

JH: Yeah, *makai*. When Atai first came over here he lived on the other side. He was living on Territorial land and he moved inside.

KM: That's Honomanu we just passed, the stream?

GH: No.

JH: That's Punalau.

KM: This is Punalau, okay. Honomanu is the next one.

JH: I see somebody cutting line over here.

GH: I saw that Jimmy, right here. I think this is one lot or something over here.

KM: Old homestead, maybe?

GH: Yeah, look like somebody. I heard before that guy that owned that lot you know the one Gomes, he build houses?

JH: Yeah.

GH: I thought he bought that.

JH: The one the other side, had this guy Tin Fook, but used to be that old man Perreira from out Kula. He had land Nāhiku.

GH: I don't know which one.

JH: Simeon Perreira? But I think it was Tom Tin Fook bought 'um. Over here was clean one time. John Sakamoto he used to plant banana.

GH: And this is Honomanu. This is where the people supposedly pick *pohole*.

KM: That's *hō'i'o*.

JH: That's *hō'i'o*.

KM: I could see the *hō'i'o*.

JH: [chuckling] That's why, you have to correct them, they think they're right but they're not right.

GH: That's *hō'i'o*. *Pohole* and *hō'i'o* is same family?

JH: *Pohole* they grow most upland.

GH: *Pohole* upland, this is *hō'i'o* right?

JH: Yeah. *Hō‘i‘o* you can find it way down.

KM: This shiny leaf like that.

JH: Yeah.

KM: I think *pohole* is not shiny.

JH: Yeah.

GH: When you eat it, what?

JH: *Pohole* get little bit slimy.

GH: I see.

JH: So you get difference, but they tell you no, “In Hilo, it’s different.” When the power plant used to bring their light down come up there on the hill. You know where the air pole is, right up there. Had one Alaskan guy came down he climb up here the... [chuckling]

GH: ...Excavator. Yeah, that buggah too good. You know Stephen and I went take him mountain. The last day the guy was on the job, we take him mountain. We took him up Pi‘ina‘au go across to Wailua go Honomanu, Stephen said, “What, you think you can make this kind road over here?” He tell me, “Oh boy, solid rock!” That’s the one work for Goodfellow?

JH: Yeah.

KM: What year was that the slide happened.

JH: Two years ago.

GH: Yeah, two years ago right over there.

JH: I used to work all on this road. Had one guy was blown up by the powder.

KM: ‘*Auwē!*

GH: Jimmy, over there was *pilau* because one year had big rain the big wash out but they throw all kind stone and mud and everything and they pave ‘em over.

JH: Yeah.

GH: That’s how come wash again.

JH: Some day under here going break, and then that’s the end. They have to make tunnel.

GH: Yeah, they got to make tunnel.

JH: This used to be the worst place, every time slide. But now you look, nice. They don’t know, but that’s the worst part of it.

GH: Over here, yeah.

KM: Uncle, do you have a song for your ‘*āina* out here at Ke‘anae that you *aloha*?

JH: Yeah, they had one song composed by this guy George Akiu. I know the words, but I’m not a singer. [begins singing]

Aloha no Ke‘anae, ka home o ka ‘ehu kai.

‘Āina ua kaulana, wai kau i ka lā‘au.

That’s why Ke‘anae is famous for the flume, nothing else.

KM: So “*wai kau i ka lā‘au.*”

JH: Yeah, the water up on the *lā‘au*. That’s why if anybody tell you about Ke‘anae is famous for taro. No, it’s famous because of the flume. The flume was hanging on the lumber.

KM: Yeah, lumber like that. Beautiful. . .

JH: . . .This is Hawaiian bamboo over here. Before plenty over here but they no take care. Bumby no more.

KM: Did that little valley over there have a name?

JH: Nu‘a‘ailua. . . When they cut down this cliff here, had a name over here they call Poupou. Poupou means steep cliff. I think that’s the lookout of Ke‘anae right down there. They look they can see way down there, way this side. They call it Poupou, that’s why when they came and cut the road plenty people angry. Me, I went like, look now after all *pau*. Otherwise every time car stuck. Now this place that’s where I found...Gee, if I was strong enough, I take you up there. This man Jim Chamberlain he lived down Ke‘anae, he went dig his own ditch, now he went tap on the stone, he went put the name and the date, his name down and put the name of the gulch. Plenty guys don’t know.

GH: What’s the name of the gulch?

JH: [thinking] Waihā‘owā, that means the water been separated.

GH: How far up?

JH: It doesn’t go Nu‘a‘ailua. [thinking] I don’t know how far maybe by Nu‘a‘ailua.

GH: Big stone he went make ‘em on?

JH: Yeah. Someday you try go up there.

GH: I go walk. Left side or right side of the stream?

JH: Right on the intake, he went dig one for go down. Right over there get one flat stone.

GH: Get one intake up there?

JH: Well, we used to use the intake for YMCA. Until they get County water.

GH: Yeah, right.

JH: When they had County water, they went do away with it.

GH: Right.

KM: That Waihā‘owā is just before the YMCA?

JH: Yeah.

KM: This little stream, this is the Ke‘anae or this one here?

JH: This one?

KM: Yeah.

JH: This the one they call Pi'ina'au. And this one here, they call Palauhulu.

KM: You were telling us there was some sort of a story.

JH: If you go from way up there this comes from Ka-nō [as pronounced], way up.

KM: This is Palauhulu?

JH: Yeah.

KM: Palauhulu you said had a story about that I think?

JH: To me had a story. And Pahupi'ina'au is one Trig Station on top of here.

GH: Aunty Mina.

KM: She went Kahului today, *holoholo*.

GH: Today Wednesday yeah she go *holoholo*. In fact Kepā, the first time we saw her was on a Wednesday, we were at A & B?

KM: Yeah.

GH: Nelson Akiu's mother's house.
[stop at Ke'anae Base Yard]

JH: [begin Track 19] I used to live right over there. And I get one house down the gulch. But the one up by the watercress, I gave my daughter.

GH: The Ke'anae people had a dry day, wet day job, poison and who the ditch man.

JH: [begin Track 20 – Asked if he'd heard of *huaka'i pō* (night marchers); discussed the old *alaloa* (trail system) and recalled an event in the Ke'anae EMI Base Yard.
...The *haole* boys and *pā'ele* boys, I tell, "Well, as long as you was not Hawaiian, If Hawaiian I wouldn't believe because I live over here how long, never happen to me." I told him, "That is a *menehune*," they look and say, "What is the meaning of that?" I said, "Well, usually supposed to stay only one week, you stayed too long. [chuckling] They tell you get the hell out of here [chuckling]. I told my daughter, she never believe me. One day one *haole* boy came, ask if I could go look at one building. "Why." I was here and four little guys. He called me, I told you, but you never believe me, no I come back. He take him to the Maui News, that would be a good story.

KM: Along this old *alalele* at Ke'anae or places like this, I guess the old people still walking?

JH: Get, certain time of the month.

KM: Did you ever see *huaka'i pō* or *pō Kāne* time?

JH: No. I hear music, but I never did see *huaka'i*.

GH: The old road over here, when they made the new road?

JH: The new road?

GH: Yeah, the existing road.

JH: Long time ago they made that road but they used the old road. Maybe over here was alright but when you go up the hill, all switch back. They made their own trail. When EMI been start, they went use EMI road.

GH: Yeah.

JH: EMI take care. According to the old road that's where the president's wife wanted to know, she think that was the old road. They went call me for, I went over there that guy Sam Ka'ai, he talking so I let 'em go. They think, the President's wife, that this road to Hāna is on the old Hawaiian trail.

GH: It's not.

KM: No.

JH: The only part on the old Hawaiian trail is from Nāhiku School to 'Ula'ino. You went on that?

GH: Yeah.

JH: That's the only part. The rest no more. Waiakamō'i, the old road he get, come through, come Wahinepe'e, but nobody use.

GH: That's when they dedicated the Hāna Highway as a Historic Passage. That's why Kaupakulua, they put that stone marking?

JH: That stone they call that Kaupakulua Road, but actually that is Pe'ahi. But the road goes to Kaupakulua. . .

GH: So when Mrs. Clinton came out here she saw the road, she thought was the old road.

JH: The old Hawaiian road.

GH: But that's not?

JH: No. Lucky had EMI, most people went use the EMI roads.

KM: Otherwise only narrow *alahela*?

JH: They went make, like from Wailua to Kopili'ula, that road they had been surveyed. Had a new cut. This guy Covell Robinson, he was the surveyor. Was under Sam Kalama. That road they went cut new.

GH: Yeah, that's right because out here no more survey.

JH: No more.

GH: I know they say the center line of the road, twenty-five feet both sides has the right of way.

JH: From Wailua to Kopili'ula.

GH: Get survey?

JH: Yeah. The guy Covell Robinson was a brother to the one up Kula.

GH: Foster Robinson.

- JH: Yeah, that's his brother. He was young those days, but I was young boy. I used to pound 'awa root. He like to drink 'awa [chuckling]. I pound.
- KM: Was he part-Hawaiian, Robinson or pure *haole*?
- JH: Get little Hawaiian.
- GH: I think so, I remember him because my grandfather and him were good friends. I remember one picture of Foster Robinson, my grandfather and couple other friends. I don't know where they was but they must have *inu* plenty and they stay in *hula* skirts with the coconut shell over here and they you know [chuckling].
- JH: That Robinson, the lady stays down at Kū'au, George Kahanu wife, Beatrice her name. Her father was Cockett and her mother was Robinson. She's still living in that house the old house. That's the Robinson Estate.
- GH: The one up Kula where Foster used to live now they name 'em Casa Blanca.
- JH: Oh? And no more family up there?
- GH: Not that I know of.
- KM: You mentioned 'awa like that. You folks still would go up gather 'awa or you grew at home?
- ['Awa formerly grown and collected up at Nu'a'ailua.]
- JH: No, we go up. Those days, you just walk up little bit in Nu'a'ailua, on the slope, all the 'awa.
- KM: What kind of 'awa? Had names?
- JH: Yeah, they had names but I only knew three kinds. One time I was Kaua'i at the airport had this young boy came and he got 'awa from Kaua'i. I tell him, "How many varieties?" He tell me, "Nine" [chuckles]. Get nine variety of 'awa.
- KM: You folks when you were young someone even your *kūkū*, did you make 'awa for your *kūkū* them or?
- JH: They used to tell me go pound.
- KM: You would go up gather sections of the root?
- JH: No, no they went and get 'em but pounding.
- KM: You got to pound it?
- JH: Yeah.
- [Discusses respect of resources; traditional practice of always putting back, when you harvest something.]
- KM: Oh. How, you know it was interesting you had shared, like even when we went to go get, you talk about the *mai'a*. That when you take you always put something back?
- JH: Yeah.
- KM: Was that the style of your *kūpuna*?

JH: Yeah, when they take something out of the forest.

KM: You plant some back.

JH: Every time somebody else have...today, they take everything and even take the dirt.

KM: Wipe ‘em out, wipe ‘em out. What did you pound your ‘awa with, like a *pōhaku ku‘i*?

JH: No, they had one bar and they made kind of round and then they pound.

KM: A bar, metal kind?

JH: Metal.

KM: *Ua lohe ‘oe, naunau lākou?*

JH: I think before. I know the ‘uala, sweet potato, they make for drink. They chew ‘em. The old people they used to drink the potato.

GH: Yeah.

KM: So, then they spit...You must, got to be hard up if you want to drink that

Group: [laughing]

[Retells the account of the family shark raised at Kaho‘okuli; and how another shark was cared for by it’s mother, near the shore of Ke‘anae.]

JH: . . .When you go back Hilo try look for the Akionas...Their dad was from here, the dad has some interesting stories to tell me but I scared I no go look. But I wait till I get eighty-seven years, then we going over there, up Pi‘ina‘au. Very interesting.

KM: Get *ana* inside you said?

JH: Uh-hmm, right in the *ana*. This old man used to live up there, now they trade with Ke‘anae. They trade fish for what they raising. Now one day they came down. These people lazy they never fish, so they put fish bone, fish tail, all in the bag. They go up home, and when they pour out, get the fish tail. But this one tail turned into one shark. They raised the shark, when the shark came kind of big, he came down that river. And that river went down at the end and then under there, under Ke‘anae get one tunnel. I know where the stone [Luahi‘u] stay; the tunnel come out by Dr. Keppler’s. Nobody ever...when you look, it’s all block up. That’s where the shark go.

KM: The shark would come in, could come in and out?

JH: Yeah. If you get trouble the other side, go through the shark he save the family.

KM: Was that ‘ohana from up mountain, Pi‘ina‘au?

JH: I don’t know from where, but the shark came from this fish-bone.

KM: Interesting.

JH: And then the one right down here over here, the same guy, Akiona. When he was small, when he was living on the flat. One day his aunty gave birth, when they look, hey the baby, funny. The bottom part was fish and the top part was a human being. They run go see their grandfather, when they came back no more, the thing went go down the river. I know where. It lived on the river. When it came big, went down the ocean. Every time the lady go catch 'ōpihi she feeding that.

KM: *Hānai poli?*

JH: Yeah. I know where the place from the old man. He told one other story but he went on tape, so Larry Kimura them brought to me, 'cause I know the place. I explained to them what that old man was talking about. But he really know. Edward Akiona, he really know.

KM: Has a place name for that place?

JH: They call that Kilo.

KM: Kilo.

JH: Right down here. That old man he had plenty history.

KM: Inside get stuff to make *olonā* in that cave or something?

JH: I think, he told me had canoes, get cloaks all kinds he wanted to show me but he never did find. Somebody had blocked 'em off. These two boys I think they found the stone wall. I told them wait till the full eighty-seven years [chuckling]. Garret got to be around when we open that.

GH: You call me, I take you up there.

JH: I hope I be around.

GH: You going be Jimmy, I guarantee.

JH: My family in Hilo is the Keamo family. The older ones they all gone, only the children left. Had one boy, I think in the police. . .

KM: When's the last time you went work *lo'i*?

JH: [thinking] In 1980 [chuckling]. I work the *lo'i* no can come out [chuckles].

KM: The mud, stuck.

JH: You know all these guys they talk about *lo'i*, I said but me I went Smithsonian. We go show the people how to plant taro, how to pound *poi*. When those people look they went home make *poi*, they had taro but they just plant 'em in the *kahawai*. They went home they make their own *lo'i*. Had three *lo'i* and we went irrigate 'em with the faucet water and went hit the last *lo'i* get one big tub over there, they pump 'em back. You see how smart the *haole* [chuckling].

KM: Too good.

JH: The Hawaiians got to make like that.

[Ditch system does not affect Ke'anae taro lands; Ke'anae springs used to irrigate the *lo'i kalo*. Describes old days — the community worked together to care for 'auwai and field system.]

KM: Your *lo'i* down here, this spring the river... The Ditch system you said doesn't affect your water down at Ke'anae?

JH: No.

KM: You have springs down here?

JH: Yeah, we get spring out here.

KM: Do those springs have names?

JH: One they call Waiopuna.

KM: Waiopuna?

JH: Waiopuna it's right up here. The road to go down, all block off plenty water. I think that's the same water that goes to 'Ōhi'a. The 'Ōhi'a Spring, *kahawai* is Waianu.

KM: You said *anuanu kēlā wai*?

JH: 'Ae, 'ae.

KM: So when you flood your *lo'i* here at Ke'anae the water you can flood it right away because it's cold?

JH: Yeah.

KM: Don't come *palahū* or something?

JH: Yeah. The water you got to let 'em flow. If you hold 'em still, going *palahū*.

KM: So you folks when you plant your *kalo*, do you flood from the very beginning?

JH: No. When you get about two or three leaves. Why they flood 'em is no more grass.

KM: That's right for keep the weeds out.

JH: No more. That's why Hanalei they flood 'em, you go Hanalei they hardly get the 'ohā. When I was working Wainiha, I go with Hanalei, he pull the taro no more roots but small. "Ah, this one not ready." I no talk. You talking to the guy who knows taro. Young taro you no can just pull 'em all *make* already, no more roots.

KM: That's right.

JH: You know that one, old. You know why they plant 'em close so they only get taro, no more 'ohā. You plant 'em far apart then you get the 'ohā, now my boy was telling me get one new kind *huli*. I never see 'em one new *huli*. I don't know from where.

KM: Not Hawaiian kind then?

JH: I don't think so.

KM: Mess up yeah. And then when someone they introduced that snail, they think they bringing in new stuff, sometimes no good.

JH: Yeah, this snail is no good.

KM: Apple snail or something?

JH: Yeah. That one he eat the taro, he eat anything.

KM: Oh, *aloha*.

JH: That's why I *aloha* over here.

KM: Not like your time, before days? And all the families worked together?

JH: Yeah.

KM: How about, did they have days where they would go clean the 'auwai, go up the mountain or streams like that?

JH: Yeah. Certain days they clean 'auwai, everybody go.

KM: Everybody go.

[Does not believe that EMI takes "all the water;" also observed that EMI has the men and working experience to maintain the ditch system. Ke'anae and Wailua people have springs which feed their system of *lo'i kalo*.]

JH: Today, you ask, "Why you no plant?" "Oh EMI take all the water" [chuckling] So lucky Garret he *malihini*. If he was like me or Stephen, they say, "that's the two guys" [chuckling]. Stephen he no care, he run over, they talk about water. He knows. They don't know. Us, we know. Garrett, they don't know him.

KM: You think that, what do you think about as you know there's going to be a new License come up for the ditches? If they continue using the water or, is that...? What do you think about their continuing to use the water for the ditches?

JH: Well, if going use, the only people who know is East Maui Irrigation. County one time wanted to take over, Elmer Carvalho, he cannot they never give him. He started first. He cannot, he no can find men like those that work for East Maui Irrigation. You get County guys they look at the water they ain't getting in the ditch [chuckles].

Most of the *haole*, they come, they like see water in the stream and all going to waste. I always tell them (EMI), "you give the people the water, don't let the people come to the water." I said "they close one plantation all the plantation guys come live around the stream all you get, nothing." They're worse than snails, they eat everything up, and you get nothing. Sometimes, no, they think otherwise, these new ones, or our kind. I tell my kids don't you get involved with them.

KM: Main thing when you work the land, if you need the water you can work the stream, clean like that.

JH: Yeah. And then if you don't have enough water then you go to EMI. But to me that's nothing, you get spring water. When their springs all dry, then you go to EMI.

KM: The Ke'anae people, Wailua people like that...?

JH: Spring water.

KM: Spring feed. These 'āina are good, get springs. But some 'āina no more spring.

JH: Yeah. On the way over plenty all going into the ocean.

- KM: 'Ae.
- JH: Nobody down working. That's why they supposed to go get the water. No, too much expense. You get this stream Hanawī, you get about twelve to fifteen million gallons going into the ocean. Way down get one tunnel come out, the water flow. See, when they went drill, they never get to where the water start, but it came way down the road. They get one house right along side the road. They only pump about seventy thousand. No more even one million.
- KM: Hanawī?
- JH: When they take water they. . . otherwise they got to buy the water. Maui Pine that's the only one.
- KM: I guess all of these places before had *'ohana*, families in the old days, the old Hawaiian families. Your grandparents, great-grandparents time. Must have had people in all of these little valleys like that, yeah?
- JH: Oh, yeah. When I walk someplace way in the mountain, get *lo'i*, so had people. They had no way, no more car so they got to live. That's why I tell my *keiki* you want to eat dinner you just go to the hamburger stand [chuckling]. Our days take you three days by then you *make* [chuckles].
- KM: And then no more hamburger stand to begin with [chuckles]. You got to every day yeah. I guess the *kūpuna* had many of things, like about "Your hands, work... *Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha*" these kinds of things.
- JH: That's why when they get no more fish or what they go, they call that... [thinking] *papa li'ili'i*. That means they go hook small fish, they go by the *kāheka*, hey, enough for pass a meal. Or they *lāwalu* the *lū'au* leaf, you eat, you no like eat you starve.
- KM: [chuckles] And the *kūpuna* too, they say "A'ole uwē 'ana ka 'ai iā 'oe..." The food not going cry for you. "O 'oe, ka mea e uwē 'ana i ka 'ai, mai ho'opau." No waste. . .
- JH: . . . I can talk and I can say the old days. My children, *pa'a* their *waha*. . .
- Group: [Prepares to leave Ke'anae Base Yard and drive to Makapipi. The following narratives are the key points of interest to the present interview program — for example, those which describe: land and water use practices; changes in the landscape; residency; ditch development; native practices and customs; and resource use and collection.]
- JH: . . . You know they were going to put one sugar mill down Nāhiku. You ever did go down there?
- GH: The sugar mill by where, the landing?
- JH: Where that shack. You went go down there? Get one shack down there.
- GH: Yeah, the cabin I stayed down there.
- JH: Over there.
- GH: The mill over there?

JH: Yeah, we went put the mill over there. But when they find out they better take the water out. That was down by the landing, they made a stone wall, prepared it for the mill over there.

GH: Oh, I didn't realize that. . . This is what, 'Ōhi'a Spring?

JH: 'Ōhi'a, yeah.

KM: So this area here, is 'Ōhi'a?

JH: Yes, until here. But the spring, they call it Waianu.

GH: And the spring is right here.

KM: Who's living down here now?

JH: My daughter.

KM: So this is your 'āina?

JH: Yes, used to be my 'āina.

KM: How many *lo'i kalo* did you have in here?

JH: About this much, only now we plant watercress.

KM: So about four or five *lo'i*?

JH: About. Then we had rubber trees. When I was working the prison camp, we went and tapped the rubber trees.

KM: This was back in World War II time?

JH: Yes. And we had produced rubber. A lot of guys, they were talking about rubber, "Oh Nahiku Rubber Company." But I said "No, they went broke." They planted the trees, but I was the one, I took the inmates from Oahu Prison. They sent 'um over, and I went with them.

KM: So you took them out to Nāhiku, where Nahiku Rubber Company was before.

JH: Yeah, Nāhiku had the most. One guy had down there. Everyday, we go and tap the trees. But you have to go early in the morning, come about 10, pau, they stop.

KM: Hmm. What were they using the rubber for, out here?

JH: They never use 'um out here. We sent 'um away. I don't know what they did with it. We only make 'um in strips.

KM: Hmm. So this is Wailua now, that we're passing?

JH: Yeah, Wailua, you go down. This part of the road was the new one. Never had road before. The road was either you down there, *makai*, or you go up Pi'ina'au.

KM: 'Ae.

JH: They call this, here, Lākini. That's where Helen Nākānelua is. But she's Akiona.

KM: 'Ae. Now Lākini. that's an old name?

JH: Yeah. [chuckling] How you interpret that?

KM: Oh I don't know, hard, yeah?

JH: Yeah.

KM: *Kini* is multitudes, many.

JH: Yeah. And *Lā* is the sun. Maybe the sun was here all the time.

KM: Yeah. So maybe a lot of sun.

JH: Yeah. . .

KM: Yeah, amazing, every place name can tell us a story.

JH: Yeah.

GH: [stops at Kūpa‘u – Ke‘anae Valley Overlook]

JH: This is what they call Kūpa‘u. That’s where Anthony Tam is. But right here is State land. But the one above is Tam.

GH: This is Ke‘anae Valley. Jimmy, ‘Ōhi‘a Spring, did that ever go dry?

JH: No.

GH: Even drought, still flow?

JH: Small, it goes small, but never dry. But me, I think that comes from that place Waiakuna. The one that goes to Ke‘anae. Over there, I think, get one passage. Right over there, get one waterfall, one big pond. But too bad now, get hard time for go up there.

GH: Yeah.

JH: We used to walk up to the bridge. We had one trail where we live, but they never keep up. You go over there, nice.

GH: You know Kūpa‘u, the Chinese used to grow rice here?

JH: The Okinawans, way back in the ‘20s. So they had the Okinawans raise rice here.

GH/KM: Hmm.

JH: And then they get wagon, they take ‘um all the way down to the pier.

GH: Ke‘anae?

JH: Yeah.

GH: And where did they used to ship it to?

JH: I don’t know where they ship it to.

GH: Hmm. . .

JH: So this is Kūpa‘u, the flats, and way up there is Kikokiko.

KM: ‘Ae. And Hau‘oliwahine?

JH: Hau‘oliwahine is way up the other end. That one goes this way.

GH: Yeah, the tunnel, it goes backwards.

JH: But in case, the water flows, it goes to Ke‘anae.

GH: That one goes down to Palauhulu?

JH: Yeah. And then up here, get one Kūlani.

GH: Yeah.

KM: What is that, Kūlani.

JH: We have one small intake.

KM: Hmm.

JH: But I think, had people living up here before. I found a big kind tub. Only the handle, no more the bottom. So I think had people living up here.

Group: [departs from overlook]

KM: When do you think the Okinawans stopped growing rice at Kūpa‘u?

JH: Well, when 1923, already stopped. I don’t know how long before that, they came. Not too long.

KM: Hmm.

JH: Then after that, Tom Tin Fook, he’s family with Apoli‘ili‘i, he took up the place, plant taro, bananas, vegetables.

GH: When did Anthony Tam get Kūpa‘u.

JH: I don’t know, as far as I remember, from his dad. He’s older than me, 90, I think.

GH: Wow!

JH: Waikani is that waterfall, and they call this Wailuanui.

KM: ‘Ae.

JH: And the other one, Wailuaiki.

KM: ‘Ae.

GH: A lot of people call this [small fall, nearer the highway] Waikani, but actually, it’s that one.

JH: The falls is that one. You know why, when the water rough, it makes noise, *kani*.

KM: Hmm.

JH: That water got to rise up.

GH: Yeah, it has to go in the pond before it hits the ditch.

JH: The ditch came up here, but when they made the road. . .

Group: [Stop along on road, waiting for an opening in traffic – film crew working in vicinity.]

KM: ...Wailuanui is so beautiful.

JH: This bridge, the guy Akiona, contractor, he built this bridge.

KM: Are there two Wailuas on Maui? Is there another one?

JH: Yeah, way over, Kīpahulu side.

KM: Hmm. ...And you said that Number 6, 7, 8, & 9, all feed into?

GH: Wailua, they are intakes.
 JH: They gave ‘um numbers because had Japanese all take care.
 KM: Yes, you said easier to pronounce. . . (20 mile mark is still Wailuanui)
 GH: Now this is Wailuaiki.
 JH: Yeah, and when you hear guys tell Number 38, that’s the rain can up here.
 GH: Yeah. and the top one is by a *loulu* palm.
 JH: Yeah.
 KM: Uncle, Garret just mentioned *loulu*. In the old days, did your ‘ohana weave *loulu*, or weave *lauhala* like that?
 JH: Well, I see a few, but I don’t know if that’s...they get different kind of *loulu*. The one we get up here, that’s the one you get seed, you can eat.
 KM: Yes, ‘*ai hāwane*.
 JH: Yeah. But hear on Lāna‘i, it’s like crawling kind.
 KM: Yeah. (21 mile marker Wailuaiki)
 JH: Before old days, get one trail, so we go up the ditch trail, we climb up there.
 GH: The road used to be over there before.
 JH: Yeah, we walk up. Had these guys, George Gohara and Takumi.
 GH: Yeah, with USGS.
 JH: So when you hear the guys say “38,” it’s right up here.
 KM: So that’s the rain can?
 GH: Yeah.
 JH: Right there.
 KM: Oh, right there, that’s *olonā*. Your memory is sharp.
 JH: That’s why, one time Wesley Wong, like *olonā*, you go certain place, he come pick up.
 GH: This one is East Wailuaiki. . .
 KM: . . .Are there *neneleau* trees out here, the native sumach?
 JH: I used to see before. I don’t know what happened to them.
 KM: Hmm. . .
 Group: [stop at Kopili‘ula – walk to stream. Note that water does not flow in stream below the ditch intake. (see photo on next page)]
 KM: . . .So this is Kopili‘ula?
 JH: Yeah. See before, they had the road open, we had to come here and catch car. . . When we made the Kopili‘ula Flume, we’d run 18-ton trucks across this bridge.
 GH: Wow!



Kopili‘ula Stream – Ko‘olau Ditch Intake (KPA Photo No. 1469)

- JH: But now, cannot, you end up paying for the big trailer. [pointing out a plant on the ground] This is *laukāhi*.
- KM: Did you folks use that before?
- JH: Yeah, yeah. Even now, you get boil or high blood pressure.
- KM: Hmm, a tea?
- JH: Yeah. [pointing out route alignment up west bank of Kopili‘ula] That’s why, over there, you go right through. We never had car road, we had the company road.
- GH: That was the EMI Road, it goes all the way around. All the way to where we went up, the other day, at Kikokiko.
- KM: Oh so this is the road.
- GH: Yes, to Kikokiko and come down Pi‘ina‘au Road, where we went.
- KM: Amazing. And from Kopili‘ula, this section of the road, went out to Hāna?
- GH: Right.
- JH: That’s why when they had the rubber plantation, they had this road. And then when they started the ditch, they brought all the gravel from Nāhiku. That’s why this side had road. I think Wilson built the road. You know the Mayor of Honolulu, one time?
- KM: Yeah. . .

Group: [return to car – drive towards Nāhiku]

JH: . . . This ditch we covered with wood. The people come and they jump in the ditch.

GH: Because it is drinking water for Up-country.

KM: So Ko‘olau Ditch?

GH: Ko‘olau Ditch, and then at Alo, Ko‘olau Ditch comes into the Wailoa Ditch.

KM: Is there any ditch below us, like Hāmākua side?

GH: No. From Punalau, Honomanu, there’s only one ditch.

KM: Ahh.

JH: I think they had a ditch camp over here too. The last one is over there, Wai‘aka.

GH: Yeah, that’s what Stephen was telling me.

KM: So there was Kopili‘ula Camp?

JH: Yeah.

KM: Then Wai‘aka?

JH: But Wai‘aka stayed until the ‘60s.

GH: Yeah.

JH: Even when we made the Kūhiwa Trail, that one was still there. And right here, they get the gulch name wrong. This is Pua‘aka‘a Park, that’s Waiohue. Pua‘aka‘a is back here. So wrong.

KM: This gulch here, Pua‘aka‘a?

JH: This is Pua‘aka‘a (rolling pig) [chuckles].

KM: Hmm.

GH: This is Pua‘aka‘a, so they went name ‘em wrong?

JH: Yeah, that one over there is Waiohue.

GH: And you know, has the two flumes by Wai‘aka?

JH: Yeah, that’s to Waiohue.

GH: And get Puakea and Pa‘akea?

JH: Yeah. One in Pa‘akea and one in Puakea.

KM: And those are old *ahupua‘a* names?

JH: Yeah. You go up to Waiohue, you go up through here.

GH: Yeah, that’s our gate going up to Waiohue.

KM: Oh.

GH: So this one, they should have named it Waiohue State Park, instead of Puaka‘a?

JH: Yeah.

KM: And it’s Pua‘aka‘a, yeah?

JH: *Pua*‘a, not *pua* [chuckling]. *Pua* is flower, *pua*‘a is pig.

KM: Is there a *mo‘olelo* that you heard, why they called it *Pua*‘aka‘a?

JH: No. Only I figure pigs used to come over there and you go catch, and they roll down.

KM: Hmm.

JH: These two *kahawai* go down meet into one, Waiohue. We used to go down there fishing, plenty fish! Hoo, bumby you come back, you look up the hill [chuckling].

GH: You got to carry up.

JH: Yeah.

KM: What kind of fish, you went for down there?

JH: *Āhole, moi*, all these white fish, ‘*ō*‘*io*.

KM: Hmm.

JH: We had a stone house over there.

GHL: Yeah.

JH: Where are all those stones? *Pā*‘*ia*?

GH: No, the University of Hawai‘i took ‘*um*. That was the core house, they call ‘*um*.

JH: The core of the rock.

GH: What they wanted to do, was find Big Spring, eh Jimmy?

JH: Yeah. and they get ‘*um* all marked. You know how many feet down, and you know what kind of material.

KM: Oh, so it was the core of the drilling?

JH/GH: Yeah.

GH: Two inch cores.

JH: The camp was right here, *Amalu*, the EMI Camp.

KM: *Amalu*?

JH: It was down there and up side. But most of over here, they call *Kapā*‘*ula* and *Waiohue*, that’s these two gulches. And I think people used to live down here, *Kapā*‘*ula*.

KM: ‘*Ae*. There were *kuleana* awarded in the *Māhele*, if I recall.

GH: Yeah.

KM: These are small *ahupua*‘a out this side.

JH: That’s why when Vicky Creed came, the name she had was *Pa*‘*ula*. She went back and she wrote to me, “I think you’re right, was *Kapā*‘*ula*.”

KM: ‘*Ae, pololei, Kapā*‘*ula, ‘oia ka inoa kahiko. . .*

JH: Vicky, she’s alright, but some of these young guys, they throw everything out.

KM: Well to me, the most important thing is that you come and talk to the old *kama'āina*.

JH: Yeah.

GH: Now this is Hanawī.

JH: Down this gulch, they call Big Spring. There's a lot of water.

KM: Hmm. So Hanawī, we just passed the 24 mile mark a little ways.

GH: Right.

JH: Now, they have changed the mile marker.

GH: Yeah, at Kaupakulua.

JH: So when you go by mile marker, a lot of the guys get mixed up.

GH/KM: Yeah.

GH: The Ko'olau Ditch is about 200 yards up here.

KM: Hmm. . .

JH: For a while I had to go down here every day for read the meter, below Big Spring.

KM: When did they dig Big Spring?

GH: It's a natural spring.

KM: Oh. Weren't they trying to drill out here?

GH: They were drilling to find the source of Big Spring, but I don't think they could find it.

JH: Yeah. They tried to find, but they never get 'um. . . Right here.

GH: Yeah, there's the *olonā*.

KM/OM: Ohh!

KM: Plenty, but these weeds are going take over. The Job's tears and ginger.

GH: They come clean every once in a while. And see, this water rises below of our ditch, it's not coming from the ditch.

JH: The name of this water is Honolulu.

KM: Honolulu. Has Honolulunui and Honoluluiki?

JH: Yeah.

KM: Had *kuleana* in there too. (25 mile mark)

JH: Yeah. . .

GH: This is our last road, it goes up to Makapipi.

KM: Oh.

GH: This stream here, is the beginning of the ditch system.

KM: Makapipi?

GH: Makapipi.

KM: And this *ahupua'a* also, they had *kuleana* claims that were made. So there were 'ohana in all of these places.

JH: Yeah, yeah. . .

KM: And this side road goes all the way down to the ocean?

JH: Yeah. This was like a city before. They had everything down here.

KM: Hmm. . .

Group: [turn around and begin drive back to Ke'anae]

JH: . . . From Nāhiku, you get Hanawī, and that part of the old road, still get.

GH: Yeah.

JH: Then from Hanawī, all block up. You like go, you go by the beach. . . My dad worked for EMI, he was a boat man, when they hauled the gravel up.

KM: Hmm.

JH: Honomanū and Ke'anae, they had one cable and they get one winch, and they pull the gravel out. They two sampans, they call 'em *Makaena* and *Makaiwa*. That's the one haul the sand. So my dad used to work on that. The guy who was the captain was Calaboose, and his wife is family to Mailou. . .

KM: Hmm. . .

Group: [arrive at Wai'aka]

JH: One year, the rain can had almost 40 inches of rain, no more eight hours.

KM/OM: Wow!

JH: That's why when they say Pa'akea rainfall, it's right here.

KM: Hmm.

JH: Before, Louis Wilhelm, lived up here.

GH: Hmm.

JH: . . . Engineer this tunnel. Him and the sugar guy at Mākena, and these guys never let anyone know. They were drilling on top, and the powder. Just happened to blow.

GH: So they were gone.

JH: His name was Okada. The boy, Steven, worked for the County. . .

GH: At that weir, that's where the Nāhiku Water License ends. Nāhiku Water License goes all the way from Makapipi to Wai'aka. So what they did is make the weir so they could measure the water.

KM: Hmm. . . No streams are tapped into after, or Hāna side of Makapipi? That's it?

GH: That's it. Makapipi is the last one.

KM: Is Makapipi the last regular flowing stream? Or are there...

JH: No, they have streams beyond that.

GH: But I think they stopped the ditch at Makapipi because the lave flow that side is real porous eh.

JH: Yeah, so they only get development tunnel.

GH: Because when you come to Kūhiwa, Kūhiwa is dry.

JH: Yeah. And then Makapipi, way up there, get Pogue Tunnel. They bring the water, throw 'em in there.

GH: Right, west to east.

JH: But if you want to go up to the house we were living, up the mountain.

GH: The CCC one.

JH: You go up Makapipi Steam, it will take you right to the house.

GH: Yeah.

KM: Does Honomā'ele have water all year round?

JH: Honomā'ele, not all year round, no.

GH: That's why, when they made the ditch, Makapipi was the last productive stream.

JH: Yeah.

GH: So they figure, why continue on, when only get water when rain. But you look Makapipi, Wai'aka, Hanawī, Kapā'ula, they're all productive streams.

KM: Hmm.

GH: Kūhiwa dry, only when get big rain.

KM: Kūhiwa is still in Nāhiku, or it comes into Hāna?

GH: Nāhiku. . .

JH: After Makapipi is Kūhiwa.

KM: Okay. . . Uncle, you know, when you folks would be preparing for either dry land planting or *lo'i* planting like that, did you folks *kīpulu* (mulch) or something like that? Use *hau*, *kukui*, or anything in your planting?

JH: No, but today, you pull today, tomorrow you plant. But our day, we let the roots ferment, *ho'omaha*.

KM: Yes. And did you stagger the planting so certain time a field comes ready, and then another time, the next field?

JH: Yeah when we plant, we stagger. But today, the guys plant for sell, they plant any time.

KM: That's going to be damaging to the land because eventually the land won't be able to restore itself.

JH: Yeah, yeah.

GH: But nowadays, they put fertilizer.

KM: So then you eat chemicals.

GH: Exactly, and where is the water going? Straight out to the sea.

KM: So not only you eating chemicals, but the fish. And then you eat the fish and more chemicals, you get.

JH: Chemicals, you get slow death.

GH/KM: Yeah.

KM: Uncle, on an average, in the Ke‘anae Flat, these areas, how many *lo‘i* would each family carry for itself, in your youth?

JH: Well, all depends on the size. You go by the area. Some they get about a half acre, some, one acre. They never did keep many *lo‘i*.

KM: Within a half acre, how many *lo‘i* might you put?

JH: All depends, if your land flat, you put less *lo‘i*. But if plenty [gestures slope], you have to terrace.

KM: Yes.

JH: But Hawaiians before our time, hey! Any place, they had *lo‘i*.

KM: Yes, because they were supporting themselves and the *ali‘i* like that.

JH: Yeah. That’s their tax.

Group: [describing small islet seen from overlook at Wailuanui]

JH: They call it Hō‘alua. A lot of guys don’t know. They went drill eye bolt, and when those old whalers used to come in, they land at Wailua, they get hard time to go out, so they run the winch with a cable. They hook the boat and pull ‘em out. That’s what the name is Hō‘alua.

KM: Ohh! So literally, “Loosen the wire.”

JH: Yeah. So, when they gave name any place, they had a meaning, reason.

KM: So was there a landing down at Wailua also?

JH: No, no landing just for canoes.

KM: Hmm. So did those ships come in and just cable things in?

JH: I don’t know those days, how it was. But in my time, they would come into Ke‘anae. Ke‘anae and Nāhiku.

KM: This Wailua, below here is 999 year Homesteads?

JH: Well they get plenty 999. So that came way before Hawaiian Homes. A lot of guys say that’s Hawaiian Homes. But no, Hawaiian Homes only came about 1921.

KM: Yeah.

JH: And then some people had *kuleana* from the Great Māhele. But not everyone could pay for their *kuleana*. So eventually they made that 999 year. You get house lot and taro patch.

KM: Yeah.

JH: But in 1946, had this Wendell Cockett, Percy Lydgate, They went to Honolulu and they went change the law. Those that live on the land for 10 years, can buy 'um out right. That's how all these guys got their own. So today, only two lots the can buy.

GH: Which two lots?

JH: One in Ke'anae, belongs to Tau'ā, and one in Wailua belongs to Akuna. That's the only two.

GH: Oh. . .

JH: That, they can still buy, but they no make effort.

KM: Hmm. Was this flat all down here in taro?

JH: Yeah, that's all taro before. In 1959 had more taro than today. So they blame EMI. Hey 1959, EMI was around.

GH: Now, no more nothing.

KM: Mostly all pasture.

JH: *Molowā*. See that's the talk, "EMI take all the water." But EMI is more than 100 years already.

KM: So just a few key families growing taro now?

JH: Yeah. Yesterday I talked to an Akina.

GH: Yeah, Sam.

JH: He said, only a few. He used to have a big area, but since the wife pass away, he give up.

KM: Hard work yeah.

JH: Yeah. If you have children, alright. But when they grow bigger, they ain't going back to that [chuckles]. They're not going in the taro patch. That's why I tell my kids, "You cannot live like the old days." When I hear they say "We want to live like that." I say, "No way!" And then they get mad with me. "How come that old man...?" But I know. They cannot.

GH/KM: Yeah. . .

KM: So this is Lākini again?

JH: Yeah, Lākini, mostly owned by Akiona.

KM: Yes, so aunty Helen Nākānelua *mā*, they still go up take care?

JH: Yeah. That's all Akiona family. Nākānelua, he came from Waipi'o.

KM: 'Ae. . .

Group: [Driving towards the Ke'anae School Lot – discusses *heiau* in Pauwalu *mauka*.]

KM: So uncle, *mauka* of here by the school, has a *heiau*?

JH: Yeah, up here, on top here.

KM: Hmm. Did you hear the name of that *heiau*?

JH: No, no. Bumby you try look up by Ke‘anae School, on the west side. One time had guys, they no can find it, but I know where. Had these people come for find. But I think, “If I *wala‘au bumby pilikia.*” So they look all around, they no can get ‘um. I found ‘um, but only a small one. Get one down Wailua, small, it’s just like a resting place. Some *heiau*, they come, they rest. Then they go. So the old road goes behind there.

KM: That *heiau*, did you hear what purpose or how it was used?

JH: No, no. But I know there is a *heiau* there.

KM: Hmm. . . Uncle, were there certain *ko‘a*, fishing stations off the ocean that you folks would go to in the old days? Or that your *kūpuna* would use. *Ko‘a ‘ōpelu, ko‘a ‘ahi*, the fishing places?

JH: Yeah, but *wau, a‘ale wau he* fisherman [chuckles]. *A‘ale wau ‘ike.*

KM: Hmm, *he mahi‘ai ‘oe?*

JH: But *lo‘a*, fishing guys, they know the *ko‘a*. They know where get *enenuē*, they know where get any kind of *i‘a*.

KM: Yes, each particular kind of fish.

JH: Yeah. Sometimes, they only go feed the *ko‘a*, and then they go later, fish.

KM: Yes. . .

JH: [passing Wahinepe‘e] This place get name, ‘Ihi‘ihinui, I think.

KM: Oh, so ‘Ihi‘ihinui, just Wailuku side of Wahinepe‘e?

JH: Yeah.

KM: And you said that “*makai*, had *lo‘i*, in the little valley?”

JH: Yeah. Over there, they had gold fish all kinds.

OM/KM: Ohh.

GH: Who used to grow in the *lo‘i*?

JH: Was the old people up there, old man ‘Īkoa. Him the one who let the land with Akoi.

KM: Ahh. Did Akoi marry into the family with ‘Īkoa?

JH: ‘Īkoa’s *mo‘opuna* was his mother.

KM: Oh.

JH: The mother married to Sam AhLing Sr.

KM: Hmm.

JH: Before, *maile* right on top here, you get. You like *maile*, you just climb up here.

GH: Not any more.

KM: What’s this stream?

JH: Waiakamō'ī. And there's the Hawaiian bamboo, right down there.

KM: Oh yes. Long *puna* and thin wall?

JH: Yeah.

KM: Did you ever hear if anyone would gather the *pua 'ohe* to make medicine?

JH: No. But I know that we used to go get 'em to make for weave.

KM: So you would gather the *'ohe*?

JH: Yeah, you boil 'em, you peel 'em.

KM: When you boiled it, what color did it become?

JH: It comes kind of *lena*. But some guys started putting in the Clorox and it became white.

KM: So was that to weave designs into the *lauhala*?

JH: They mix 'em up with the *lauhala*. And then, when they make *kūlolo*, they put it inside the *'ohe* and steam it. They *kālua* that. They pour the ingredients in.

KM: Oh, interesting. So the *puna* long and it also gets wide, four or five inches.

JH: Yeah. And that's the bamboo they use when they go *pana āhole*.

KM: Hmm.

JH: But every season, you have to change bamboo.

KM: Yes. . . Your history is so important, your words speak for themselves.

JH: We used to have one ditch house over here, and Hashi used to live over here. . .

Group: [passing Maka'iwa]

JH: In Ke'anae, we get one *lo'i* called Maka'iwa, and we also get one pool called Maka'iwa.

KM: Hmm. So here's Makaanale, and then Maka'iwa.

JH: Yeah.

GH: And then 'O'opuola.

KM: Yes. . .

Group: [return to Kailua]

KM: . . . *Kūkū, mahalo nui iā 'oe i kou aloha a lokomaika'i*. . . [end of recorded interview]

James Keolaokalani Hū‘eu, Jr.
Oral History Interview (‘Ōhi‘a-Ke‘anae Vicinity, Ko‘olau District)
November 6, 2001, with Kepā Maly (Interview # 3)
(interview released at time of recording – November 6, 2001)

This follow up interview was conducted because Kupuna Hū‘eu wanted to share his recollections of some of the *mo‘olelo* he’d learned from his own elders, pertaining to the naming of ‘Ōhi‘a, Wai-Kāne, Wai-Kanaloa, Waiakuna, and other locations or events of the Ke‘anae Vicinity.

Selected topics of discussion covered by Kupuna Hū‘eu include, but are not limited to:

<u><i>Summary of Selected Topics</i></u>	<u><i>Page</i></u>
Discussing the <i>mo‘olelo</i> of Wai-Kāne, Wai-Kanaloa, and how “‘Ōhi‘a Spring” came to be named.	154
Water is important, a source of life; dirtying the water source, and failure to care for it, can lead to it’s disappearing.	155
Discusses the place names Waiakuna and Kanō – and describes how the waters flow underground to springs at ‘Ōhi‘a and Ke‘anae. He does not believe that EMI has impacted the waters at Ke‘anae.	156
Discusses Kaho‘okuli and story of the <i>manō</i> (shark) that was raised in the uplands; when grown, the <i>manō</i> swam down stream to Waia‘ōlohe, and lived in the <i>muliwai</i> (estuary); Luahi‘u, is a red stone in the stream, it marks the <i>kōwā</i> (channel) from the stream out to the sea.	157
Fears that if he does not tell the stories they will be lost when he passes away. Wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.	158
Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.	162

Interview Transcript

KM: . . . *Mahalo!* So, *i ko kāua huaka‘i i kou ‘āina aloha ma Ko‘olau, ua ‘ōlelo ‘oe, kou ‘āina ma Waianu e?*

JH: *Ae.*

KM: *‘Oia ka ‘āina o ‘Ōhi‘a?*

JH: *‘Ōhia.*

KM: *He ahupua‘a o ‘Ōhi‘a?*

JH: *‘Ae.*

KM: *O Waianu, ke kahawai?*

JH: *Well, he kahawai malaila, but ka inoa o ke kahawai, a‘ole wau mana‘o loa.*

KM: *Hmm.*

JH: But *'elua kahawai*.

KM: Ahh.

JH: But *kēia puka wai, o Wai-kāne*.

KM: *O Wai-Kāne*.

JH: *Ka mo'olelo o kēia puka wai. Mamua, 'elua 'elemakule, ku'i i ka 'awa. Akā, a'ole lo'a wai. 'Ōlelo mai kekāhi 'elemakule, "Hiki ia'u lo'a ka wai." Ua ha'i 'oia ho'okāhi kumu 'ōhi'a, a pahū 'oia i loko o ka pā'ia o ka pali, a puka mai kēia wai.*

KM: *'Oia!*

JH: *Kēlā 'elemakule, 'ae, "Inā hiki 'oe, hiki ia'u." A pahū 'oia, a 'oia ke kumu, lo'a 'elua puka wai, kahea 'ia Kāne me Kanaloa, kēlā 'Ōhia.*

KM: *O!*

JH: *Pololei ka inoa, Kāne me Kanaloa.*

KM: *'Oia ka inoa o kēlā mau puka 'elua?*

JH: *'Ae. But no ka mea, ua pahū 'ia me ka lā'au 'ōhi'a, kahea 'ia "'Ōhia Spring."*

KM: *A 'oia ke kumu i lo'a ka inoa, ka Punawai o 'Ōhia?*

JH: *'Ae.*

KM: *Ua hana kēia po'e 'elemakule...?*

JH: *'Ae.*

KM: *Ho'okāhi, 'elemakule o Kāne?*

JH: *'Ae.*

KM: *A ho'okāhi, ka inoa o Kanaloa?*

JH: *'Ae.*

KM: *A 'elua a lāua, pahū i ka pā'ia pali?*

JH: *A lo'a 'elua puka wai.*

[Water is important, a source of life; dirtying the water source, and failure to care for it, can lead to it's disappearing.]

KM: *He wai ola kēlā?*

JH: *'Ae.*

KM: *He wai maika'i, momona?*

JH: *Yeah. A ka wai, mai ka pahū 'ana.*

KM: *Hmm. Pehea kou mana'o o ka wai, he mea nui ka wai iā 'oukou, nā Hawaii'i?*

JH: *Oh yes! Mamua, mākou, a'ole lo'a wai, hele mākou 'au'au i ka kahawai, a kēlā manawa 'oe ho'i mai, hāpai 'oe i ka wai. Halihali wai, ho'i. A'ole lo'a wai, hele.*

KM: *Hmm. He mea nui ka wai...?*

- JH: *He mea nui.*
- KM: *Mamua, ua kapu paha kekāhi wahi wai? Hele ‘oe ‘ohi wai no ka inu ‘ana, a kekāhi wahi, hiki iā ‘oe ke ‘au‘au i kēlā wahi? Māhele ‘ia ka hana, ka uses o ka wai?*
- JH: *‘Ae, ‘ae. A‘ole ‘oe, ma kēia puka wai, a‘ole ‘oe hele malaila, a‘ole hele hana haumia. Inā puka ka wai hele i lalo, hiki. Inā hele ‘ana ‘oe ma laila ho‘okake, puka ‘ana i kēlā wai i kāhi ē.*
- KM: *Hmm. So ua nalowale ka wai, inā haumia?*
- JH: *Yeah.*
- KM: *Inā ho‘okake paha, holo ‘ana ka wai i kāhi ē?*
- JH: *Pau i ka holo.*
- KM: *Hmm. ‘Oia ka mo‘olelo au i lohe ai mai kou mākua, kūpuna?*
- JH: *Yeah. So ‘ōlelo wau i ku‘u mo‘opuna a pau, “A‘ale lākou ho‘okake i kēlā wai.” Inā puka ka wai i lalo a holo, a‘ole pilikia.*
- [Discusses the place names Waiakuna and Kanō – and describes how the water flows underground to springs at ‘Ōhi‘a and Ke‘anae. He does not believe that EMI has impacted the waters at Ke‘anae.]
- KM: *Hmm. Ua lohe wau, ka wai no nā Hawai‘i, he mea ola. Wai o ke ola. A kēia inoa, Wai-Kāne, a‘ale like me Wai-kani ma Wailua? ‘Oko‘a?*
- JH: *‘Oko‘a.*
- KM: *Wai-Kāne, o Kāne ke kumu o ka wai?*
- JH: *Yeah.*
- KM: *Ka wai o ke ola?*
- JH: *Yeah. Kēia wai, lo‘a ho‘okāhi puka, wai hele i Ke‘anae. He waipuna kēlā.*
- KM: *Hmm.*
- JH: *Kahea ‘ia kēlā kawa, o Wai-a-kuna.*
- KM: *Waiakuna. Now, e kala mai ia‘u, ninau ka‘u iā ‘oe, o kēia Waiakuna, he inoa Kahiko?*
- JH: *He inoa kahiko.*
- KM: *‘Ae. A‘ole no Akuna ka Pākē?*
- JH: *A‘ale. Waiakuna... But hele wau ninau i ka po‘e, “He‘aha kēlā?” ‘Ōlelo mai, “He water eel.”*
- KM: *‘Ae, kuna. A kuna, he ‘ano kūpua i kekāhi mo‘olelo, he pūhi.*
- JH: *‘Ae.*
- KM: *Ua ‘ōlelo mai kekāhi?*
- JH: *Ua ‘ōlelo mai “He water eel.” But a‘ole wau ‘ike.*

- KM: Hmm. *Mamua, ua hele paha 'oe 'inikiniki i ka pūhi?*
- JH: Yeah, like *pū kēlā*. *A'ole wau hele, but ku'u anakē, hele.*
- KM: *Aia ma kahakai, ka muliwai?*
- JH: Yeah. That's why *lohe wau*, "*Wai-a-kuna, he water eel kēlā.*" *But malaila ka wai hele mai i 'Ōhia Spring a me Ke'anae.*
- KM: Hmm. *Mai Waiakuna?*
- JH: Yeah.
- KM: *Lo'a ka wai o 'Ōhia a me Ke'anae?*
- JH: 'Ae, 'oia ke kumu. *Malo'o ke kahawai, but malaila ka wai. Lo'a ho'okāhi kahawai i uka loa, kahea 'ia Kanō. A kēlā wai [gestures with hand – going underground], nalowale a puka malaila. But kēia po'e 'ōpiopio, a'ole 'ike, "Ah no, lawe ka EMI i ka wai." A'ole! Ka inoa o Kanō, o nō ka wai [gestures, water dipping down with hand].*
- KM: So *nō*, to sink underneath?
- JH: Yeah.
- KM: It goes underneath and *holo, puka ma kekāhi wahi e a'e?*
- JH: *Puka mai kēlā wai ma Waiakuna.*
- KM: *Mai Waiakuna. A puka ka wai i...?*
- JH: *Ke'anae. And I think, ho'okāhi, hele i 'Ōhia.*
- KM: Hmm. *Ka inoa Wai-Kāne me Wai-Kanaloa, ma ka punawai o 'Ōhia?*
- JH: Yeah.
- KM: Now, *lo'a ka inoa o Wai-anu, "Cold-water" ē?*
- JH: Yeah.
- KM: *He 'ili 'āina paha o Waianu, ai'ole, he wahi wale no?*
- JH: [thinking] Well *kēlā* whole flat, *kahea 'ia Waianu.*
- KM: Oh, so it's a big place?
- JH: Yeah.
- [Discusses Kaho'okuli and story of the *manō* (shark) that was raised in the uplands; when grown, the *manō* swam down stream to Waia'ōlohe, and lived in the *muliwai* (estuary); Luahi'u, a red stone in the stream, marks the *kōwā* (channel) from the stream out to the sea.]
- KM: *Like me 'oe i 'ōlelo mai Kaho'okuli?*
- JH: 'Ae, 'ae.

- KM: *Ua hele wau, nana, huli i ka mo'olelo Māhele, mai nā kupa o ka 'āina, a lo'a kēlā inoa.*
- JH: *Lo'a kēlā inoa?*
- KM: *Lo'a ka inoa! He 'ili 'āina kēlā no ka po'e o kēlā wahi. A ua noi aku lākou i wahi 'āina, i kuleana no lākou. Aia i Kaho'okuli. . .*
- JH: *Hmm. . . Kēlā wahi, 'oia ka home, 'ōlelo mai kēia kupuna o Edward Akiona. Mamua, lawe i kēia po'e i Ke'anae, i mea 'ai o ka 'āina e.*
- KM: *'Ae.*
- JH: *Kuapo. Hele kēia po'e, hele ki'i i 'a. Ho'okāhi manawa, hele kēia po'e i lalo, and I think molowā ka po'e, a'ole hele i ka lawai'a. So ho'okomo i loko o ka 'eke, ka iwi o ka i'a, ka huelo, a hāpai kēia po'e i uka. Kēlā manawa e lū 'ana [gestures opening the bag and spreading out the contents], lo'a ho'okāhi manō. Manō li'ili'i. Hānai 'ia kēlā manō malaila. A nui mai kēlā manō, hele kēlā manō ma ke kahawai a pae ilalo, i kēia wahi o Waia'ōlohe. A kahea 'ia kēlā pōhaku 'ula'ula, Lua-hi'u.*
- KM: *Luahi'u?*
- JH: *Yeah. That's why lo'a ka inoa, Luahi'u.*
- KM: *O kēia Luahi'u, ai makai?*
- JH: *'Ae, ai lalo. Ka manō noho malaila. A i lalo o Ke'anae, lo'a ho'okāhi konelo.*
- KM: *'Ae.*
- JH: *So hele kēia manō, puka i kai a hoi mai.*
- KM: *Hmm. I ka muliwai?*
- JH: *'Ae.*
- KM: *Now, Luahi'u, aia ma Waia'ōlohe?*
- JH: *'Ae, kokoke hele iloko o ke kai.*
- KM: *Hmm.*
- JH: *'Oia ka Luahi'u.*
- KM: *So he kōwā, he channel nō ho'i ai malalo, you said konelo?*
- JH: *Yeah. I think kēia po'e hou, a'ole 'ike.*
- KM: *A'ole.*
- [Fears that if he does not tell the stories they will be lost when he passes away. Wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.]
- JH: *So inā 'oe 'ike [chuckles], o no'ono'o 'oe, a mahope 'ōlelo 'oe i ku'u keiki. Aia a'ole ho'olohe mai [shaking head – chuckling]...*
- KM: *'Ae! 'Oia ka mea nui, kou transcripts nō ho'i [holding the two interview transcripts], mai ka interview mamua, kēlā 'elua mau interviews, he mea nui kēia no ka ho'omana'o 'ana o ka mo'olelo 'āina. Ka hana a 'oukou a me nā kūpuna.*



Muliwai at Ke‘anae – Area of Waia‘ōlohe and Luahi‘u (KPA Photo No. 1430)

JH: ‘Ae.

KM: *He waiwai nui kēia.*

JH: ‘Ae.

KM: *Mahalo nui. So, ua hiki ia ‘u ke hana kēia [holding up transcripts]...*

JH: *Hiki.*

KM: *...no kēia study a ‘u i hana ai...?*

JH: ‘Ae, ‘ae.

KM: *No ka ho‘olaha ‘ana o ka mo‘olelo o ka ‘āina.*

JH: Yeah.

KM: *E hana pono. O ka hana pono ka mea nui.*

JH: *‘Oia ku‘u mana‘o, inā hala au, a‘ole po‘e ‘ike. So ‘oia ke kumu.*

[Discusses 1957 rain making experiments.]

So, in 1957 they had one grant for rain making program [chuckling].

KM: ‘Ae.

JH: So my boss, Robert Bruce, he like that kind of grant. So he got the money, and I took care of all the boys to go sleep up the mountain. We got PVC pipe, all up the

mountain, make ready. When the clouds come low, we *kī* (shoot) this *wai* to the clouds. Maybe you shoot one gallon of water in the cloud, ten gallons fall down. But, we know we can make rain, but we no can tell where the rain going fall. [shaking his head – smiling]

KM: [chuckling]

JH: But we know we can make rain.

KM: So *kī* *‘oukou i ka wai i ke ao ma Maui Hikina. . .*

JH: Way up there.

KM: *A lo ‘a ka ua ma Mā‘alaea paha?*

JH: Yeah. We put this kind copper sulfate, and we go find, we get copper here and there. We find. Go Mā‘alaea, we know, but we no can make rain ‘cause we don’t know where it’s going to fall.

KM: Hmm, *pohō*.

JH: Yeah. The people, they laugh, “You crazy!” “No, I tell you, can.” *Hiki, hiki!*

KM: *Hoihoi loa! Mahalo!*

JH: *Ua lohe ‘oe kēia*, Rain Making Program.

KM: Yeah.

JH: In 1957.

KM: You know, *Kūkū, i ka wā o ko po‘e kūpuna, i ka wā kahiko. Ua no‘ono‘o nā kūpuna, hiki iā lākou ke hana ua. Akā, ua hana ua lākou me leo pule.*

JH: ‘Ae.

KM: *Lo‘a kekāhi ‘ano heiau, heiau ho‘oulu‘ulu ua. ‘Oia ka inoa o kēlā ‘ano heiau. Ua hele lākou a mōhai i ka mea kū pono, noi aku iā Kāne... No ka mea, o Kāne ke kumu o ka wai e?*

JH: ‘Ae.

KM: *I ka wā kahiko. Noi iā Kāne, “Ho mai ka ua.” A lo‘a ka ua. So what you were doing, the kūpuna did too, but they did it with pule (prayer).*

JH: Yeah [chuckling].

KM: [chuckling] Interesting, though yeah?

[Discusses trail from Ke‘anae to Summit region of Haleakalā.]

JH: Yeah. That’s how I found the shortest way from Haleakalā to Ke‘anae. And I think only three guys know where that is. Now we *‘elemakule*, no can go over there, *minamina*. You go up Hosmer Grove and you come down, only about six hours, you *puka*.

KM: Wow! So what’s the name of the land at Hosmer Grove? The Hawaiian name?

JH: [thinking] *A‘ole wau ‘ike*.

KM: Okay, I’ll get it (situated in Makawao District, near Pu‘u Nianiau – Haleakalā).

JH: You know where's Hosmer Grove?

KM: Yes. I'll find the name.

JH: From over there, we came down to Ke'anae. We found the shortest way.

KM: What, down a *kualapa*?

JH: Yeah, come down *kua*. But you see, our boss, he took three of us up there. He told, "Okay.." He pick up these two men. I thought me the one, but he said, "You two guys, here's one map." [chuckling] That's only an air map. I tell him, "Boss, you don't do that, if from up you go down, bumby you can't go more down, and you no can go back, you *pau*."

KM: That's right.

JH: "If you come from down, you no can go no more, you can go back.

KM: Yeah.

JH: No, he let 'um go [chuckling].

KM: From the top?

JH: From the top. He tells me, "Okay, you go back to Ke'anae and you go up, find them." So I think ahh [shaking his head]. Pretty hard. when I go up, I find them way down, they found the road. These two boys. But one make and one still living. At Kailua, where you know, his name is Range.

KM: Joe?

JH: [chuckling] Joe Range. He was one of them. So *ai no 'oia ke ola nei*.

KM: 'Ae, *ikaika*, 'oia.

JH: But the other one, Pu'u, *pau*, he *hala*.

KM: Oh, Robert Pu'u?

JH: Robert, *ua hala 'oia*. But Joe, *ai no 'oia. Lāua, lo'a kēia ala hele*.

KM: *Pehea kou mana'o, mamua, nā kūpuna, ua lo'a paha lākou i kekāhi ala hele holo i ke kuahiwi?*

JH: Oh yeah, *lo'a*.

KM: 'Ae, *kama'āina lākou me nā kuahiwi, kualono, wao nahele...*

JH: Yeah. *'Ike lākou. But kēia wā hou, po'e hele wale no.*

KM: A, *ma ke ka'a*, four wheel drive. . .

JH: Yeah.

KM: Thank you.

JH: Yeah. So I went get the interest in that.

KM: Yes, *mahalo ke Akua!* As I finish up here with your interview and tutu Helen Nākānelua, Mina Atai *mā*, like that; Stephen Cabral them, and bring all the interviews together into this study. In January or February, I'll be *pau* and then I'll bring the whole thing home for you. You'll be interested. All the *Māhele*

material, the communications from the ditches, how they made roads, *alanui*, and all these things. You'll really enjoy the full study.

JH: You know, for make that ditch, had one *Kepanī* surveyor.

KM: Hmm.

JH: The *Kepanī*, not the *haole*, *kanaka* or what, no, *Kepanī*.

KM: Smart.

JH: Smart. And he died in that ditch. He took his *'aikāne*, go *holoholo*, but never let know, and they went powder, and they were right under.

KM: Ohh, *minamina!*

JH: Was one *Kepanī*.

KM: What ditch was that?

JH: The Ko'olau Ditch. They start with Ko'olau till they come down with Wailoa.

KM: The first ditch was Ha'ikū Ditch? Is that right?

JH: Well Ha'ikū Ditch is the lower ditch.

KM: Yes, I think that's the older, first ditch.

JH: Yeah. Ha'ikū and Spreckel's. But then they made tunnel. Spreckel's only just along.

KM: Yeah.

JH: But if Spreckels had come back to Hawai'i, hey, he would be the king of Hawai'i [chuckling]. Him and Kalākaua were *pili* [gestures – fingers crossed]. But he never come back.

[Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.]

KM: No, never. [pauses – thinking] You know, with all this *pilikia* with the water now, do you think that there is a way that there could be a balance so that some water can still go to the *makai* lands, and some water still be used with the ditch system? Is there a way to have a balance, or should they just take the water back home to the *kahawai*?

JH: Well you see, for this water, they don't have enough storage, reservoir. When rain, all goes down, no more nothing, they don't keep. The County, they don't care, their flume ready for *helele*'i. They don't care.

KM: Hmm, that's right, that County flume is almost. . .

JH: Yeah. The flume all give up.

KM: *Popopo*.

JH: *Popopo*. But, plenty water they can save.

KM: Yeah. They've got to have a balance. You know, you talk with Eddie Wendt *mā*, at Wailua like that, they want to have the water come back down. . .

JH: . . . I tell, “I’d rather see the water go to the people, you don’t let the people come to the water.” Then you will get nothing. If they shut down this HC&S Plantation, all these working men move over there, you no more nothing. They would eat the stones and everything. So you have to balance.

KM: Yes.

JH: But, that’s how they go. They don’t know, they just *wala’au, wala’au*. . . [chuckling]

KM: *Kupuna, mahalo nui!* Your sharing of these stories, the practices, the history of the land, is so important. There are few people like you. And you know, it’s amazing, you and tutu Helen Nākānelua, you two compliment one another in your recollections, and tying the stories of place names and practices together. We know that what you have shared is *pono*, not just *ka’ao, ka’ao*. Beautiful. It is so important. That’s why we’re trying to preserve some of this history.

JH: Yeah, yeah. That’s why you get that, real good.

KM: *Mahalo!* [end of interview]

Stephen Cabral
Oral History Interview – Ko‘olau-Hāmākua Region

April 23, 2001,
with Kepā Maly
(at Kailua)

Stephen Cabral was born in 1929, at Nāhiku. His grandparents moved to the Hawaiian Islands from Portugal in the late nineteenth century, and he spent his life growing up, and working with Hawaiians of the Nāhiku-Ko‘olau, and larger *Maui Hikina* region. Mr. Cabral worked for EMI Company, and in this interview, he discusses land use practices, stream flow and ditch operations for the



Stephen Cabral (KPA Photo No. 1409)

period between ca. 1939 to the 1980s. He is well known for his knowledge of the East Maui Ditch System, and for his personal experiences on the land. He is also knowledgeable of the practices of old-time families of the land, in the water system, and in the near shore fisheries.

Though he retired from EMI in 2000, Mr. Cabral remains active on the land, and maintains cattle grazing leases on some of the EMI parcels. He has also served on a Maui County Water Commission, and understands the water needs of the larger island community. Mr. Cabral kindly agreed to participate in the interview study, and demonstrated a clear recollection of the history of the EMI Ditch System. His interview is an important contribution to the historical record of water and ditch operations in East Maui. Mr. Cabral gave his personal release of the interview transcript to Maly, on November 7, 2001.

During the interview, Mr. Cabral shared discussions of important historical events and observations pertaining to land and water use. These included, but are not limited to the following points:

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As in the interviews with Kupuna James Hū‘eu, Garret Hew, contributed to the mapping process in this interview. Locational information on *Figure 2*, was annotated with the assistance of Mr. Hew.

Interview Transcript

KM: Aloha.

SC: Aloha.

KM: Mr. Cabral, thank you very much. We’re going to just be talking story. If I could please ask you your full name and date of birth?

SC: Stephen Cabral, December 7th, 1929.

KM: Where were you born?

SC: Nāhiku.

KM: What I did is when we spoke the other week you’d mentioned that to me. This is Register Map 2649. It’s from 1897, a little bit before your time [chuckling].

SC: Yeah, that was before my time.

[Describes the Nāhiku Region – homesteading, rubber plantation, and historical activities.]

- KM: It's the basic Nāhiku area. You were born out there? What was your family doing, what brought you? You're pure Portuguese, is that right?
- SC: Yeah.
- KM: What was your family doing that brought you out here to Nāhiku?
- SC: [thinking] I don't remember my grandfather. My grandfather, when he came from Portugal he went to Kula. I guess he didn't like Kula because was dry or something. He bought a piece of land in Nāhiku.
- KM: Yeah. When we were looking, I'm just trying to remember you showed me... [pointing to names on map] Here's Bailey, here's McKay wasn't there? Here's a Manuel Cabral, you said this one you weren't sure if he was?
- SC: No, that's different Cabral.
- KM: Different. Here's Jose Cabral, that's?
- SC: That's my grandfather.
- KM: Oh, okay. It says his lot was Grant 4-5-0-5...
- SC: Lot 15.
- KM: Yeah, Lot 15 and the Grant number.
- SC: Before my time he sold this or something. Then he bought on the west side of the gulch, a four acre parcel that my mother owns.
- KM: This is, Kahawaihāpapa?
- SC: Yeah, see 15 is on Kawaihāpapa [as pronounced].
- KM: Yeah.
- SC: This is west. It doesn't have on that map, the four acre lot.
- KM: Here's a 4.35 acre maybe, right here. Was it Lot 45 or something? Just on the other side of the gulch?
- SC: No, not Kawaihāpapa across the next gulch.
- KM: Okay.
- SC: I don't think that was in the map.
- KM: Yeah, the map is a little early?
- SC: Yeah.
- KM: Here's this Kahalaoaka Gulch, Fukuda, Nishwitz.
- SC: Nishwitz. You see that's all these people who were before my time.
- KM: Before your time.
- SC: Yeah.
- KM: What was your father's... I see there's a Lemon on the *mauka* side too.

SC: My father took a homestead in my uncle's name. That was above the road it was a nine acre parcel. What my uncle did was he exchanged with EMI, three acres of it. That's why you have the new map I can tell you.

KM: This is the newest one I got. This is sort of the overall [sound of map] it may not have enough detail. This is a 1970 EMI section map.

SC: Uh-hmm.

KM: Here this comes out, I think no more enough [looking at the map].

SC: This is Nāhiku Landing.

KM: Here's the road.

SC: This is the road.

KM: Yeah.

SC: [looking at the map] Hanawī, Makapipi. Even this map doesn't show.

KM: It doesn't, it's too big to show all the detail.

SC: We ended up with a six acre parcel on the top of the road and four acres, that was for my grandfather.

KM: What were you folks doing out there?

SC: My father worked for the Nahiku Rubber Company. My grandfather was just a farmer. The four acres, the whole four acres had every, even the small rock like this piled up.

KM: Wow!

SC: Just made walls and plant corn in Nāhiku. But he died before my time.

KM: He died before.

SC: My grandmother eventually stayed with us about fifteen years. She died right in the house.

KM: Hmm. Was there a special, specific name for the area where your house was?

SC: No. We just called that area Upper Nāhiku. From Makapipi...well from Kūhiwa down to Honomā'ele Gulch, that's classified in Nāhiku area.

KM: 'Ae. I see on the older map here's Kūhiwa over here.

SC: Yeah. Then you go to Honomā'ele Gulch. And from there had cane at that time. At my time had cane.

KM: Yeah. Did the rubber come before the cane, the Ko'olau Sugar or was it?

SC: The Nāhiku cane was before the rubber and then the rubber took over.

KM: That's what I thought. In fact I guess Nāhiku maybe had, was kind of was *pili* with the Hāna Sugar people too or something?

SC: I don't know who was that. Kīpahulu had one, Hāna had, and Nāhiku. But Brewer, the Hāna Plantation I know, because I worked for them. In fact when it closed that's when Hāna just folded up.

KM: Yeah. So in 1929 was your father still working for the Rubber Company at that time? Or was the Rubber...?

SC: I'm not sure, I really not sure.

KM: Did it ever make a big business? Did they get planted and stuff like that, do you remember?

SC: Oh yeah, they got rubber. During the war the prisoner's tapped the rubber again.

KM: Oh, for real! They were actually processing? Drawing the sap out?

SC: Yeah, right.

KM: Wow! Was this from the highway, *makai* go down, or also on the *mauka* side?

SC: Most *makai*. They had two types they had what they call the Sera rubber and the Haven rubber. The Haven trees...there's some Sera rubber growing here and there, but the Haven trees the rows are still there where they planted.

KM: Amazing!

SC: In fact James Hū'eu has about five of those trees in his property in Ke'anae.

KM: What type again?

SC: Haven rubber.

KM: Haven?

SC: Yeah. The prisoners tapped it during the war.

KM: That's amazing! As a youth you went *holoholo*? I think you were sharing.

SC: Oh, yeah.

KM: What did you do?

SC: We walked to Ke'anae.

KM: All the way to Ke'anae?

SC: Yeah. When we were kids.

KM: Did you go along, had the road come in yet between...?

[Father used to deliver mail between Nāhiku and Kailua, traveling via the *mauka* route from Kopili'ula to Kikokiko, and on to Pāpa'a'ea.]

SC: Yeah, they opened the road in 1926. My father...you see the road was open to Kopili'ula Gulch and then the EMI trail.

KM: The one that goes up to Kikokiko?

SC: Right. My father used to haul the mail on the horse, and bring it to Kailua.

KM: Wow!

SC: And then, the road opened afterwards.

KM: In 1926 about, the road opened?

SC: That's when it opened from Wailua to Kopili'ula. I have a picture of the Model T cars over there at Kopili'ula bridge. I don't know the people though. I have a big framed picture.

KM: I see here, Ko'olau Rubber Company, maybe they had a main office inside here.

SC: They owned plenty. But in my time that was all cut up. This guy Frank Stoppe, a German, he owned Lots 14, 15, 13, 11, 12, and he owned below the road too.

KM: He bought out...?

SC: Yeah. Frank Stoppe, from Germany. I started working for him when I was about seven years old, twenty-five cents a day.

KM: That's what you were saying, what a story.

SC: He's the one kept us going. When he died that property was sold, kind of break up. Joe Akana bought some, Allencastre bought some, I think was about \$35.00 an acre. They bought that.

KM: Amazing!

SC: The Allencastre's bought Lots 14, 15, 11, 12, and 13. They swapped with EMI. Lot 13 was swapped with EMI. On the lower part that's where the Haven Rubber is, Lot 19. That's below the road.

KM: Lot 19 yeah I see it right here.

SC: [pointing to trail on map] There's the trail that we used to.

KM: Yes, there's the trail.

SC: We used to ride our horse.

KM: In fact it says this is Pu'u Kaluanui?

SC: Right.

KM: The trail went down?

SC: Yeah. Go down catch the old Government Road.

KM: Yes, here's the Old Government Road.

SC: Right.

KM: And that goes out to the Nāhiku Landing?

SC: Right.

KM: Were there Hawaiian families still living?

SC: Yeah. Down Lower Nāhiku, was all Hawaiians.

KM: Who were some of the families that you recall living out there?

SC: Kaiwi, Ko'omoas. The Ko'omoas, the two grandsons work for EMI.

KM: Ko'omoa?

SC: Ko‘omoa, yeah. These boys father worked with me for many years, then he retired over here. Then I hired the two sons, they’re still working.

KM: Wow! Kaiwi, Ko‘omoa?

SC: Kaho‘okele.

KM: Kaho‘okele?

SC: Yeah.

KM: Is there still an old man Kaho‘okele that’s living yet? Jimmy?

SC: The boys are still living, there’s Alfred and there’s James. James is still living in Nāhiku.

KM: Is James your age or...?

SC: James is little younger than me. Alfred, Lono we call him he’s older than me. But in 1948, him and the brother Abraham, Abraham died. We were working in EMI, and then they left. Alfred went to the service. Then he came back after the service, he wanted to work EMI. I wanted to hire him back he went to the doctor and they said he has a heart condition. The guy still living, he fooled every doctor.

SC/KM: [chuckling]

KM: He got ‘em?

SC: Yeah.

KM: I’ve heard Kaho‘okeles’ name, my wife’s uncle Mike Adams used to work phone company before. I guess in the ‘70s, ‘80s about like that one of the Kaho‘okele men was working Hanawī area with *olonā*. You know what *olonā* is?

SC: Yeah. You want to grow *olonā* I have all the information. This guy by the name of Willie, he’s a *haole* guy, Willie. He came out here, we took him, he made the study, took seeds and stuff. He sent me the whole folder, how to plant, how to propagate it.

KM: Were there families doing things like that when you were young that you remember, that would go up *mauka*?

SC: The only guy was, the old man Hokoana.

KM: Hokoana.

SC: Used to make ‘*upena* for *kā ‘ōpae*, he used to make with *olonā*.

KM: For real? The kind get the stick and he...?

SC: Yeah you make the stick.

KM: He *kā‘e‘e* to go.

SC: Yeah. Then they get the ‘*o‘opu*, and put the ‘*ōpae* inside.

KM: So Hokoana?

- SC: Yeah. The boy used to work with us, he retired from EMI. He live right down here. He was married to the Honoka‘upu girl. Had one other Hokoana family in Kū‘au. I think there’s couple still living, but this guy was from Nāhiku.
- KM: Hmm. So he would go gather *olonā* make the nets like that, still yet?
- SC: Yeah. Did Jimmy tell you about the *olonā*?
- KM: Not yet, we didn’t talk about *olonā*.
- SC: You ask him.
- KM: Okay.
- SC: Apparently there’s a cave up there somewhere in Ke‘anae, Pi‘ina‘au Valley, all the *olonā* tools was in there, they sealed it up.
- KM: Yes. He was telling me, he did tell us about that.
- SC: He told me before he died he going tell me where. [chuckling] I said, “I think I going die first” [chuckling].
- KM: [chuckling] He did mentioned that. And he said that had ‘*ohana*, Akiona. One of the Hawaiian *hapa Pākē*, had lived *mauka* and had one *ana* up there. He did talk a little bit about that, but not in the context of the *olonā*.
- [Discusses changes in rivers, water flow, and collection of ‘*ōpae*. When he was young the Hawaiian families and other residents collected enough for personal use, not for sale. ‘*Ōpae* could be collected all the way out to Hāmākua Poko; Wailoa Ditch was “home of the ‘*ōpae*;” a newly introduced (black) algae seems to be one cause of the diminishing population.]
- When you were young did you folks go out to gather ‘*ōpae*? Do you call it *wī* or *hīhīwai* over here?
- SC: *Hihīwai*.
- KM: Some, they call *wī*.
- SC: Us, ‘*ōpae* was our...my father was a great *moi* fisherman. Not by net, it’s hook, we make our own hooks and everything.
- KM: Wow! You made your own hooks too?
- SC: Yeah. I used to make but now, no more *moi*, I give up. I took over my father’s grounds.
- KM: You folks go *kuahiwi*, go up mountain or this ‘*ōpae* was just down?
- SC: Yeah. We just go catch enough for *palu* and enough for eat. Nobody was selling, like now. Those days was the best, a lot of ‘*ōpae*.
- KM: Were there special places? What we come to is, we have a lot of discussion today about rivers and healthy ecosystems and the stream flow or water quality and things like that.
- SC: Uh-hmm.

KM: You born in '29, in your personal opinion have you seen changes in the resources?

SC: Oh, yeah.

KM: What kind of changes?

SC: We go back to the 'ōpae, shrimp. Now, these Hawaiians blasting about the 'ōpae is gone. "Oh, we go hunt 'ōpae." I never heard such a thing with the Hawaiians. Either you go make 'ōpae or you go kā 'ōpae. You no go over there for catch 'ōpae for sell, you take enough for eat then you go home.

KM: Yes.

SC: But anyway, working with EMI the Wailoa Ditch was the home of the 'ōpae. The 'ōpae went all the way to Baldwin Avenue. That's where had the most 'ōpae, in that siphon. That siphon, when we shut down the ditch you look down the siphon. You ever seen a honey bee hive?

KM: Yes.

SC: Just like a honey bee hive.

KM: Amazing! The siphon, and I'm sorry, pardon me Baldwin?

SC: Baldwin Avenue.

KM: You mean all the way out in Hāmākua Poko?

SC: Yeah. That's why I tell these Hawaiians, "eh, if the people didn't build the ditch." There's two things I'd say, (1) From Kailua over I don't think you would see one spring along the ocean if didn't have the ditches.

KM: How come?

SC: Because of the seepage of the ditches. That's all the seepage of the ditches. And the 'ōpae. I said "You mean to tell me only East Maui had Hawaiians?" The people in Hāli'imaile used to catch 'ōpae. After the Wailoa Ditch, it goes into the Hāmākua Ditch, the 'ōpae goes down right under, by Hāli'imaile right where the old store. Now you can't find 'em. There's nothing, but from all my years I've been observing, there's a white fungus that is growing on the cement and the stones. And every place you have the white fungus the 'ōpae just disappear. I think that's what's killing the 'ōpae.

KM: Was that white fungus you think there when you were a child?

SC: No way, was all black.

KM: Even when you were young?

SC: All black. Today if you go to the ditch, I don't know I've been away one year. If you go to the ditch you go up on Kikokiko Tunnel you can catch all the 'ōpae you want because it's black. The *limu* there is still black not like some other places.

KM: That *limu* before, *limu wai* was it regular, was it long, stringy kind?

SC: There's some places long but you look, even in the rivers, you walk on the rivers you look that brown, there's no 'ōpae. We used to catch the 'ōpae in the rivers,

Kapā‘ula, Makapipi. In fact Makapipi used to dry every time we have a little drought. That’s what we want because the ‘ōpae, all stay in one pond.

KM: In one place.

SC: You just scoop what you like and off you go. All the bait you want.

KM: Was that, and that’s I think a really important thing that you’re describing it sounds like at least in your life time, and the practice that you saw the guys above you was, you took enough for you? Were they selling ‘ōpae out to people, that you know of?

SC: Very seldom, you know people, they need some money.

KM: Yeah.

SC: Okay, they go get whatever. They sell ‘em to their neighbors you know it’s just like fish.

KM: Sure. Now, what you think? The ‘eke full?

SC: Oh, two hundred fifty dollars a gallon! And now cannot sell ‘em, you can black market the thing for five hundred dollars a gallon. That’s just like gold.

KM: Were there places you know you know this is an interesting thing like you look here, Makapu‘u or ‘Ula‘ino. You come in through these places. In fact I see like this Helele‘ikeoho in here. This name and that’s actually not far from where your folks lot was, I think.

SC: Yes.

KM: Were there places before where people would go and this was their ‘āina? If they live like you know the *ahupua‘a*?

SC: Yeah.

KM: Did someone from some place far, other way come in and gather ‘ōpae from here?

SC: Some times.

KM: Some times they did.

SC: But you see the ‘ōpae, Makapipi Gulch stop. Where I live, no ‘ōpae. Only west of Makapipi, and you know, because of the ditches.

KM: Yeah.

SC: That’s where the water is.

KM: By this time coming further east into Hāna the water is not as...?

SC: No more running water.

KM: That’s right.

SC: And where I live we had our own water. We dammed up one pond and then when dry we haul water from the springs by Hanawī, along the road.

KM: Oh.

- SC: Hey, when God made Maui, [pointing on map to various land sections] dry, wet, dry. If they didn't put the ditches, like I say, this island would be nothing. And that's what I keep telling, the old timers know that.
- KM: Yeah.
- SC: These young boys don't, young people don't.
- KM: We obviously see a lot of channels, a lot of *kahawai* and stuff along here. In your life time has the flow do you think, remained basically the same? Is there similarity, or has the weather changed even from when you?
- SC: The weather changed all together. When we were kids in Nāhiku it rained every day. We have this small drizzle rain, sometime it rained the whole month, never stop.
- KM: Just the light drizzle kind?
- SC: You go feed your pigs you get wet, you go milk the cow, you get wet. It just would rain. Like I said I was born in the bad times, that's when was depression. I seen the good days, now I'm cruising.
- KM: [chuckles]
- SC: It's not that great, if I was a young man I'd move out of here. About five or six years ago I would move on it, it's no fun anymore.
- KM: Change?
- [Discusses *moi* fishing, and fishing customs taught to his father by elder Hawaiians, and to him, by his father; fishing at Hiana'ulua.]
- SC: I go hook *moi* at Nāhiku, where George Harrison has. We used to go, that's right below our house. We used to go with my father on the horse, and we'd go in the night, go down there. I used to go from here in my car, I leave home say eleven o'clock at night. I go over there, I go down the cliff, I'm all prepared. I spend two or three hours there. I come home with a whole bag of *moi*. You see the Hawaiian custom is, if you go fishing and you come out of the ocean, come out of any place. The first guy you meet you supposed to give some fish.
- KM: Hmm.
- SC: But, I go night time nobody see me [chuckling].
- KM: [chuckling] So that's something that was being practiced when you were growing up?
- SC: Yeah, right. That's what the Hawaiians do.
- KM: You *aloha*, you share?
- SC: Hmm.
- KM: Where did you go *moi* fishing?
- SC: Right where Kahawaihāpapa Gulch, where George Harrison is.
- KM: Let me just see. I saw [looking at map] here's Mokulehua, we just saw it. Here's Helele'ikeoho, Waione Gulch. Right here, so down here I think.

SC: Yeah.

KM: Kahawaihāpapa.

SC: You see this branch?

KM: Yes.

SC: We go down, this is all cliff. Sheer cliffs and we fish right in here. There's a point over here you can fish. But we used to come with the horse...our house is up here, here's the road. We come down Lot 17. Where's Lot 17?

KM: Okay, let me just see here's 17 right here. Here's the trail I think, you were talking about.

SC: Right.

KM: It cuts right over.

SC: You come down and we go right down by this gulch.

KM: Kuwili.

SC: Tie the horse here and go down on the cliff and go along the place.

KM: To the point?

SC: Go down to where the water. You fish right there.

KM: Did you hear that name, Hiana'ulua?

SC: Yeah.

KM: You folks would come along from this *kahawai*, go down around the point?

SC: Yeah, you go down the cliff and you walk on the edge and go down. Once you get over here then you walking on the rocks. Then right on the bay is all *'ili'ili*.

KM: Yeah. So the *moi* all come inside there.

SC: You go fish night time, you get one watchman over there. Had one *puhi uhā*, you catch enough fish.

KM: He come up already?

SC: If he come up you go home.

KM: You go home. This *puhi uhā* come up?

SC: Yeah. He come right by the sand, right there in front of you in the moonlight.

KM: Wow!

SC: With *moi* you got to hook with the moon. One time I play smart [chuckles] my father went teach us, "Hey when you see that, you go home." "I going catch this guy, I like see how big him." I put the hook like that, he bite. He just go out just like one rock keep going, going, going. You see we make our own hook with the spring from the car seats.

KM: Oh, wow, yeah.

SC: We temper ‘um with salt water, put ‘em over the kerosene lamp, and we dunk ‘em in the salt water enough so the *moi* won’t open ‘em. That *pūhi* went open ‘um.

KM: The *pūhi uhā* just went straighten ‘em off?

SC: Straight [chuckles], and off he goes.

KM: Wow, amazing! Your father had been taught that by somebody?

SC: Yeah.

KM: You see that *pūhi uhā* come up, *pau* go home.

SC: During the day get one yellow striped *enenue*. You hooking during the day, you get enough the *enenue* come over there, time to go.

KM: Amazing, yeah! Interesting how the old families they keep these stories and things, they believe that everything connects.

SC: I believe, I see it happen.

KM: You see it.

SC: My father he used to wear a hat but on his hat had this *moi* line.

KM: For real? He was ready all the time.

SC: We buy linen we dye ‘em with *kukui*, the *kukui* bark come red.

KM: ‘Ae. That’s right.

SC: Before no more *sugi*, we use linen and wire lead.

KM: Amazing!

SC: We used to make our own hooks.

[Began working from EMI in 1947; recalls who the senior workers were at the time.]

KM: When did you start working for the company?

SC: In 1947, July.

KM: Who were the old-timers working around you at that time?

SC: James Vierra was one, and John Plunkett was the foreman. He was the superintendent. Ke‘anae was big at those time we had a camp in Nāhiku, about four miles away from where I was born. Those guys had electricity, the power plant was owned by EMI and they supplied Ke‘anae just for that camp in Nāhiku.

KM: Was it hydraulic or was it diesel? The power plant, generator?

SC: No, was hydro. It closed in 1960 when Maui Electric put in. I cannot say now when Maui Electric took it over from EMI. Because EMI, at that time they had a caretaker up there, up Wahinepe‘e where the hydro was.

KM: Uh-hmm.

SC: They had two, they had one hydro in Ha‘ipua‘ena, and then apparently was before my time something happened so they moved it to Kōlea. I think when they build

the Wailoa Ditch that's when they moved it to Kōlea. The water generates electricity and go right into the Wailoa Ditch. Nothing is wasted.

KM: Yeah.

SC: You know you take like the Ke'anae people, all these old-timers lived with electricity. That's why the old-timers that know EMI, they'll never fight EMI. They would never fight EMI. The first store in Ke'anae, they didn't have roads to get out there. They had the Landing, EMI built the Landing for the stuff to come in. They walked up the Pi'ina'au Road and got on the EMI road, the EMI trails.

KM: So the company had a policy it almost sounds like, they tried to take care of the families also?

SC: They still do, I don't know now but my time.

KM: You said Hū'eu, had John Plunkett?

SC: John Plunkett was the superintendent.

KM: Is that the one they call Plunkett Spring?

SC: Yeah.

KM: Pi'ina'au, you go up. He had a place?

SC: Yeah, he was a ditch man up there, Pi'ina'au. His son used to work for us, Tau'ā Plunkett.

KM: 'Ae.

SC: One thing his kids, the girls are still around here. The boy, was in Lāna'i he died, Tau'ā Plunkett. He died about two, three years ago. The father was Tau'ā too. The broken house in Makawao is still there on Baldwin Avenue. I don't know his first wife, John Plunkett. He remarried. Tau'ā was from his first wife and... [thinking] then Tau'ā married the Ko'omoa. She's still living but her kids she had one... [thinking] five girls and one boy. The boy just died, the father died quite a while. But the old man Plunketts' second wife she's still living she's in Kula. She's ninety something.

KM: Wow!

SC: She had one girl and four boys, the boys are still there.

KM: They must be close to their seventies also?

SC: They younger than me.

KM: Mrs. Plunkett. Do you remember her first name?

SC: The second wife?

KM: Yeah, the second.

SC: Nancy, yeah she's there. She was family to the Matson.

KM: So Plunkett, Hū'eu... Who were the people working for the company when you started then? Out this side?

- SC: We had Tau‘ā, Harry Pahukoa, he was James Hū‘eus’ father-in-law. We had one of the Pahukoa brothers, Nicky we used to call him. That one died, Harry died. Ephram Bergau, he’s half-German. They lived out Nāhiku. John Kaiwi was there. John Kaiwi, Ephram, they used to come out by horse. They come up to the old ditch camp work. When I started I did the same thing. I come home I was with the horse. Report there at the old ditch camp, but then I worked there two years, 1949, we got to move here.
- KM: So you came out to Kailua?
- SC: Yeah.
- KM: What was your work? What did you do?
- SC: Everything, everything. Cutting grass, blasting powder, you learn everything. The beauty about EMI is they never contract anything out. Not any more. Example, they build the redwood flumes.
- KM: What area?
- SC: Nāhiku. Our boss what he did he hired this guy from the mainland in here. He says, “Hey, teach this guy how to build flumes.” We changed everything, eleven flumes. When I left EMI there were two more flumes to build and it’s still there out of redwood. The rest we converted. Hey, I was young boy I learned how to lay the steel, in them days, carpenters. Everything was done.
- KM: Are there points in the history, the time that you were working that stand out? Where there was some really unique phenomenon that occurred? Time of real big rain or flood or drought? You also mentioned that the weather seems to have changed?
- SC: Yeah.
- KM: Are the changes for the better...?
- SC: [shakes head – no]
- KM: ...the worse kind of?
- [Describes EMI operations in the 1940s-1950s; and shares account of earlier “Ditch Man Camps” for maintaining the system from Wai‘aka to Hāmākua Poko.]
- SC: Well, as far as storms. In the old days when you have a big storm, you got to figure about three or four months to open up the ditches.
- KM: Wow!
- SC: Because along the ditches, most of the places the streams just drop in the ditch. All these years we been putting something. They take this redwood and my time they put into concrete. We call it overpasses.
- KM: Yes.
- SC: When the big storm come we have enough room for the small water go in, but the big stuff with all the rubbish, goes right over. In the old days you know, didn’t have equipment. Some times you stay one month cutting the *honohono* grass by hand and throwing them out of the way. Now, it’s easy. We had something like

eighty something people. When I left there was only eighteen people, that's including bosses.

KM: So when you started it's like about eighty people?

SC: Right.

KM: Where were the camps? You said Nāhiku had?

SC: Nāhiku had one and then Kailua. Ke'anae was the headquarters, but Nāhiku had an EMI camp. All EMI had houses and all. People stayed, the ditch man stayed. Right along the ditch had houses, for the ditch.

KM: Oh! Even at what ditch?

SC: The top ditch.

KM: The top, Wailoa?

SC: Yeah.

KM: People were living that far *mauka*?

SC: Yeah. Before the Wailoa Ditch, the old Hāmākua Ditch. They had something like thirteen ditch houses.

KM: At various locations? Had a house?

SC: Yeah. Every so many miles, one house.

KM: Get family?

SC: Each guy take care...

KM: That section?

SC: Yeah.

KM: That's how they divvied up the work?

SC: Right.

KM: Flood time or storm or something they were always out able to...?

SC: They had a telephone line, mag-phones.

KM: That was smart. You figure, you get people up along the ditch. Ko'olau Ditch, Hāmākua?

SC: Ko'olau too. If you look where the camp was, like Wai'aka. And from Wai'aka to Makapipi, and to Kopili'ula, had one guy he stayed in the camp there. From there over, they had the guy at Pi'ina'au. Plunkett was one of them, before Plunkett I don't know.

KM: Yeah.

SC: The last guy we had up there was one Filipino guy we used to call, Loquino. He was the last guy staying up Pi'ina'au.

KM: No one stays up along the ditch now?

SC: No. The houses are all gone.

- KM: Do you remember people going up? Could anyone go up, go gather if they want, were people getting any...?
- SC: You know in the old days, nobody, these guys go, “eh, he going catch ‘ōpae, he going make ‘ōpae, or kā ‘ōpae.” Now days they tell you go hunt but, nobody. The Territorial days, the ranger... EMI property, now its conservation. Before, no, they turn ‘em over to the forest.
- KM: Uh-hmm.
- SC: The ranger had the say. My uncle was the ranger and he used to watch us like hawks [chuckling]. We couldn’t go up Makapipi because had drinking water, we had to sneak.
- KM: Who was your uncle?
- SC: Marion Cabral. He was older than my father, he lived till he was 93, he died.
- KM: He worked under the Territorial Forestry?
- SC: Yeah.
- KM: Who was the overall Forester over here?
- SC: [thinking] Lindsey.
- KM: That’s right, Lindsey.
- SC: Holt. But my uncle was...you know, you cut one branch that’s just like cutting his hand. I remember when we extended the Kūhiwa Road and went up. We had to cut some branches, he’d go with us. The trucks going up loaded, and that branch going. He’s there with us. Only what you had to cut.
- KM: What was the thought behind the forest then?
- [The forest was beautiful in those early days, and care was taken when working in the forest lands. Describes weather cycles — rainy periods could be predicted; the cycle has changed.]
- SC: The forest was beautiful.
- KM: How come you took care of the forest?
- SC: Me?
- KM: How come they wanted to take care of the forest?
- SC: The rangers, even the old people until today, you cut one Hawaiian tree, it’s got to be right in my way.
- KM: Yeah.
- SC: Otherwise the cutting of *lehua* or the cutting of *koa*. Only when they made roads and all but today is just...
- KM: I understand when you get forest on the ground, more water. Now you look how things are... Mess up yeah, and more grass land the water run away.
- SC: And the weeds are just coming in now.

KM: What was the season? Did it rain all year round or were there times when you knew it was going to have more rain period or not?

SC: Well, you know June supposed to be a dry month. September supposed to be dry month. The winter months you know, after September it rain right through.

KM: That was steady?

SC: July, we used to call that pineapple rain, we used to call. Every time July rains that's pineapple rain. That's when the fruit, before no more all this chemicals. Summer time, the pineapple ripe, so that's why the kids could work cannery and stuff but July, we always called it pineapple rain.

KM: Pineapple rain, it was the more dryer period like that?

SC: Yeah.

KM: But still come rain?

SC: June dry, and then July, the rain coming. Now, two winters or something, this past years September, November had the last rain. Before November, December, January, February, rain.

KM: All the time, steady? Occasionally you had drought or you don't remember anything like how it is now?

SC: Not during the winter months, summer time maybe. But see, my gauge of a drought is Makapipi Stream itself, the ditch pick up the water, below the ditch there's another swale. It comes down, it crosses under the bridge and the main road. Below the road there's another spring and she dries...

KM: [looking at the ca. 1970 EMI Ditch Map] Here's Makapipi, here's the road.

SC: Yeah.

KM: This is the Ko'olau Ditch here?

SC: Yeah, Ko'olau Ditch. Okay, this the ocean?

KM: 'Ae.

SC: Right below the Ko'olau Ditch, there was a spring, when I don't see water down the road, you watch out.

KM: Dry?

SC: Drought. The one below, going down Lower Nāhiku, that one takes little longer to dry out. Had this guy Frank Marciel work for the Water Department. When they built the Nāhiku School. That's why the Hawaiians say, "No *hana 'ino* the water" (don't fool around with the water); don't get smart with the water. Frank Marciel told me, when they put the Nāhiku School in, "they hook up the pipe on that lower spring and it dried." They moved the pipe to the top spring right above the road, and that dried. Then we moved the pipe right into the tunnel, and it's still there.

KM: You had to take the pipe all the way up?

SC: They had to. The County. This is county.

- KM: Yeah.
- SC: The old people say, “Oh that place don’t dry, always get water, get ‘*ōpae*.” But, it dried right up. You take Makapipi you look water, still get water on the road in that lower spring, get water. You go down by the ocean, no more water. The water coming in the ocean someplace. You come back Kūhiwa Stream, that’s another dry stream. You go down the Kūhiwa Stream, there’s a pond half-way down between the road. Clear, clear water and it only comes to a certain height, and that’s it. You go down the ocean, you get in the water right on the point of Kūhiwa you feel the cold water.
- KM: The cold water coming up.
- [Discusses water flow, and practice of EMI to ensure that water flowed for those families who maintained *lo‘i kalo*.]
- There’s a lot of discussion about the change in the water flow and if they’re taking water. Was it the company policy to make sure that water kept going down *makai* to the *kuleana* lands like that?
- SC: In Territory days, the way that I was taught was so long as a guy planting taro you give them water, you don’t plant taro don’t give them water. Now, it’s all changed.
- KM: Were families going up you know before when we talk with the old-timers, they talk about when you go out you *hana wai* or you take care the ‘*auwai* like that, so always. Were the families still going up, working even if they didn’t work for EMI, going to clean ‘*auwai* or stuff like that?
- SC: Yeah. But you see the Ke‘anae people, Ke‘anae and Wailua people get nothing to do with EMI. Their water is below the EMI ditches.
- KM: Springs?
- SC: They got two springs, they’re gifted. You take these people out here, they plant taro they cannot plant taro in the water. They got to plant ‘em dry.
- KM: Yeah.
- SC: And then after six months put the water.
- KM: You can put the water in?
- SC: Yeah.
- KM: You were talking the other day and uncle Jimmy was talking about it too, the other week when we met. There’s something about temperature, variation of stuff like that. What is that?
- SC: See, those guys have springs, and the springs are close to their taro patches (*lo‘i*). When she comes, the water is cold, so they can plant. Over here you don’t see that it sits, most of it’s surface water.
- KM: Warmer already?
- SC: Yeah, it’s warmer.
- KM: That cause *palahū*, the taro come all...

SC: Oh, yeah...*palahū*. Now there's not one...maybe Mike, where Mike? Hey Mike you still planting taro? [Mike answered – Yes.] Okay, that's the only guy. He took over the Rosa patches [see interview with Joe Rosa and Nālani Magliato, in this study].

KM: Oh.

SC: That's the one, the two pipes over the ditch. That used to be in the gate.

KM: Which place?

SC: At Honopou.

KM: Oh, Honopou, I saw that.

SC: Okay, this guy he works EMI somehow he goes back and forth. He makes sure the pipes are running. But, he's the only guy plant taro, he probably only get one taro patch. When the old man was there his wife's grandfather, he had that whole place all taro. Every time he needed work done, I used to help him... [someone comes up to speak with Mr. Cabral – recorder off; begin Track 2]

SC: ...The Watson lady.

KM: Mina?

SC: Yeah, Mina. But Mrs. Meyers kept her taro patch right through. She has a two inch pipe and she had nine taro patches. But like I said, she plant accordingly. Six month dry, they flood 'em but they dry.

KM: And rotate fields?

SC: Yeah.

SC: But she had enough water.

KM: So that is a practice of the company? That where people planting taro, the water runs through?

SC: That's the way I was taught. That's the way the bosses are. I helped every taro guy. Even Ke'anae get this guy Robert Pu'u and James Hū'eu. Wailua when real dry, get one ditch from Waikani, coming back. Those guys on the far corner before used to come right up. We'd go over there clean the ditch for them. Small water, but the biggest problem now is not enough guys planting, so nobody taking care of the 'auwais.

KM: That's right. When the 'auwai cause when we went up Pi'ina'au and then up along Plunkett side like that you see the *hau* everything. Just *nahelehele*, everything.

SC: Yeah.

KM: Going all over. Big work I think before days we hear when the people go 'auwai like that.

SC: They used to work, but they smart you know. They have like at one time they had a guy, a Councilman over there. EMI said, we going have one work day, they formed a work day they went clean the *'auwai*. They had the *hau*, rose apple covered, turn all under, at Lākini. That was their safety...no flood. These guys don't know no better they went and they cut down everything, right across. One storm came, some taro was on the road but they were lucky that the grass came and it plugged up the whole ditch.

KM: Otherwise wipe out.

SC: I told them, you guys lucky, the whole taro patch would have been gone.

KM: This was Lākini?

SC: Yeah. But those guys are gifted, they have the flow.

KM: They get the water?

SC: Yeah.

KM: That's an interesting thing though about when your water cold, *pūhau* the kind cold water, the taro is good. But if the water is warm you got to dry plant first then you flood little later. When the taro comes stronger I guess.

SC: Yeah, if not it just rots away... [Mike Magliato comes up to speak with Mr. Cabral – recorder off; begin Track 3] ...In Honokalā, up Hōlawa road, and his taro patches were in Honopou.

KM: You know it's really interesting because you'll see as we're pulling out the original *Māhele* documentation. We see plenty of these guys, that's how you say it Honokalā?

SC: Yeah.

KM: You see some Honopou, some Hōlawa, and some in Honokalā; different locations, they had different *'āina*. Maybe the *pā hale* the house lot was over here, maybe one *lo'i* here. Some went claim all the way *mauka* to *olonā* stuff, even like Pu'umaile was famous evidently the old days too. I get stuff from the 1850s, they were talking about going way up mountain or *mauka* side like that.

MM: I'll try to get Joe Rosa out here tomorrow but kind of hard.

KM: Oh good, good. Would be nice...

SC: That Joe Rosa that he's talking about, that's this guys father I'm talking about. Joe Rosa knows me too because he knows I used to help his father. The old man Joe Rosa...

MM: The old man, he used to work EMI before? Train operator or something?

SC: That's before my time.

KM: I saw a photo of him doing...they had a narrow rail where they were running. I guess when they were doing construction or something up by the ditch side. By Māliko side, I saw a photo, I think of him.

MM: Okay... [says goodbye, leaves Kailua Base Yard]

- SC: Yeah, these maps, all undivided parcels.
- KM: So what do you think about continuation of the ditch system and operation here?
- SC: [thinking] We go back to what I said about seepage from the ditches causing all these springs. If you go on the main road at Māliko Gulch, on the west side of that water coming out of the rocks. You drink that water it's sweet, but then right in Māliko gulch we have one pump, Pump 11 we call. When you run that pump, you pump 'em into the Ha'ikū Ditch on top of the hill. That spring get salty, I know it's seepage.
- KM: Wow! That is interesting.
- SC: I've used color and seen where the color come out. If not this side, this side more dry. You go Mākena and those places, you no see water, you no see springs.
- KM: Of course not, no.
- SC: If they had ditches, you know those guys in Waihe'e, they lucky because the water there.
- KM: That's right, yeah. You know it's interesting, if we come back what you were talking about, the idea about forest. They were real protective I guess?
- SC: Oh, yeah everything was fenced. Cattle couldn't get in. Animals go in, you got to get 'em out.
- KM: Yeah.
- SC: You know what, I don't know if you heard me the day I went down to the office, and I was telling Garrett... "You just as bad as the rest to worry about the pigs." That's all they worrying about is the pigs, that's bull. That, I don't believe.
- I can see the guava and stuff, but the other plants is growing. The guava is not too bad. Me, I worked with the land, I cleared land and I know what tree is sucking up the water and what not. You know if you go to Kaupō, Kaupō supposed to be a dry place. If you coming back on the lower side now towards Kīpahulu, they have water, over there has shrimp too. Those gulches are running. Kaupō Ranch...and Dwight Baldwin had Kaupō Ranch. He owned all that almost to Kīpahulu, but he used to use that as his wet area, Kaupō Gap itself is dry.
- KM: Yeah.
- SC: He moved the cattle back here. [begin track 4] This new guys, all they looking for is money. They sold all that Kīpahulu area, every time they come in and they say "We have a drought we suffer, the cattle." I say "It's bull, it's your own damn fault!" The old people knew what they were all doing. You take like 'Ulupalakua Ranch, when Baldwin was running that, he had Kīpahulu, one section. Every time it gets dry over here, he'd send 'um out to Kīpahulu. But when Erdman bought 'Ulupalakua Ranch, him and the wife split. He had to give up Kīpahulu because his wife took that. Hey, he take cattle from 'Ulupalakua drop 'em Kīpahulu we come from Hāna side pick up the same cattle we take 'em by the barge, ship 'em out.
- KM: Wow! There was a broad area that they could rotate?

SC: Right.

KM: When they had dry one area, you could come around?

SC: Right.

KM: That's really important because now look this only [gestures money with hand] the dollar?

SC: Yeah, that's all it was, it's for the dollar.

KM: When you cut small land then you think when the weather change, *pau*, no more rain no more feed.

SC: Yeah. "No come cry to me," I tell 'em that you, you hang yours up just looking for the dollar.

KM: Yeah.

SC: You take Kaupō, coming back, we have this guava, big trees. You go over there and you see these big trees, acres and acres and acres on the mountain. That's what's drying the place out.

KM: Yeah, you're right, when you take care.

SC: And that's what's happening here.

KM: You see it. And if I understand it from you, it was a policy you took care of the trees, the plants and stuff. Did you folks actually, if something was coming in did you have crews go out and pull stuff too, when you were?

SC: Okay, we have the gorse.

KM: Yes. You get gorse over here?

SC: We have the gorse. Sometime we have these guys harvesting the trees. They working up Olinda and their trucks come here and it started to grow on their landing, the staging area. I go after them every year. And the upper Waikamoi, after the second gate it's all EML. I carried gorse run from that pipe line come all the way out and throw 'em in the State land. But now nobody taking care of it.

KM: That's an amazing thing just like water you got to take care and if you no take care your plants, your forest *make*. She all die...

SC: I can drive and show you. Just today, I was telling the boys, I passed them up there. Look that gulch that's Hawaiian forest look that banyan, look that guava. They're just coming in. The bamboo, banyans, African tulips [shaking his head].

KM: Yes. So the carrying capacity, or the how much water the land takes, really changes from when you go from the Hawaiian to this modern stuff?

SC: Right.

KM: The bamboo only cover everything and I think like you said suck the water out, everything run off when rain.

SC: Yeah, no more nothing. I've seen the forest change, it's sad. That's why, makes me... Like now they're after the *miconia* because they got money. They're going after the *miconia*. What about the rest, it started forty, fifty years ago. When State

people came, right here on this desk. They came here and they talked to the boys about *miconia*. I was ready, I bought that blue berry stuff with me. After the guy was through, I threw it on the table.

KM: The *clidemia*?

SC: No, we call 'em ink berries. That started about forty-five, fifty years ago. In the same area that the *miconia*.

KM: Ink berry?

SC: Ink berry. [looks out in yard of base camp] Maybe they're cleaning this place too good, no more. The only thing going to control 'em is you put grass cover like the pastures and you pull 'em out.

KM: So what, someone brought it in for ornamental?

SC: We don't know, must have been.

KM: Is that bright red?

SC: It started right there in Wākiu (Hāna). No, kind of pink or purple, reddish and then come purple when ripe. That's all over. And the *hau* same thing. I guess they got rid of it had some small ones here.

KM: When you were working, you stayed basically out this area or did you go the whole, all the way out as far as Māliko and what?

SC: No. I come down this office five, five-thirty after seven-thirty you don't see me here. I'm gone.

KM: Oh, yeah you got to be out in the field?

SC: Yeah.

KM: You were all over, the whole place?

SC: Oh, yeah. In the old days was easy we didn't have the water, the Waikamoi back then. Now, I don't know I think they changed that flume. I was working on the flume. It was one month after I retired, the flume collapsed.

KM: You're kidding, wow! This flume was a part of what?

SC: In 19... [thinking] Well anyway, we took a twenty year contract we went up there and we built a bigger flume. But we used the same trestle.

KM: On what ditch?

[Describes maintenance problems with Maui County's Waikamoi Flume System.]

SC: The County system, up Waikamoi. For the drinking water. We went there, we put a bigger flume, double the size on top the same trestle.

KM: Same trestle...oh.

SC: We guarantee it for twenty years. Twenty years came, stood up still get water. I tell, like I say looking for...it's politics. No extend the contract, only one year. I said, "No extend the contract, I know how bad that flume is." Because I was there working on it when we put the new one. I made it last about six years in fact I still

had 'em last from when I retired. But I was jacking up, I finally got permission, the County went buy lumber and I was jacking 'em up putting 'um under the bridge, inside out. Coming out, then I retired. And what was it they tell me, I didn't go up. About two-thousand feet from where I was...

KM: Went down? That came in the teens or twenties or, even later the flume?

SC: That came in later.

KM: Much later?

SC: Yeah.

KM: That's the one you were saying after forty something...? Who was the guy who came in? You said for make all the redwood, the flumes like that? You said someone came in from the mainland or something?

SC: No, no that's different.

KM: Oh, okay.

SC: That one we had new boss already. The cement thing was on the main Ko'olau Ditch. You know, every time I read or I hear or see on the TV one bridge collapse, all the dam engineers. You go up here, just yesterday I had a nephew from California, him and the family. "I give you a short tour." Up here we have a flume, cement flume and the bridge. We cross over and when they build that didn't have a road, they packed everything by mule. The dam thing still standing.

KM: Yeah.

SC: I just can't understand. To me the biggest problem is the concrete. Now, even over here I don't want Ready Mix, when I was working here, my job I don't put Ready Mix. I mix my own over here because of the aggregates. They put small aggregates for pumping you cannot pump big aggregates, so they like you pump it. Take this garage here when we poured this floor, this hundred by thirty-five. We poured 'em in sections, I bet with the contractor that he put the building but we put the floor. That apron outside was Ready Mix. And when we poured the floor I bet that the contractor I said, "Hey, after ten years give me a quart of whiskey, you'll never find a crack." I said "The apron, you going find a crack." Sure enough, he gave me the quart whiskey [chuckling].

KM: [chuckling] It's a matter of workmanship isn't it?

SC: Yeah, the big rock. I've seen the old people, we used to get everything from Honomanu, all our gravel.

KM: *Makai* on the flat?

SC: Yeah. We used to haul night time and all, and when we became a State, you cannot do this, cannot take that. But you know everything is mixed you have the big rock, the sand everything all ready. Only thing you got to wash the salt, no problem. I did a job right in Mālika. It was simple to get Ready Mix. It's the floor of the ditch, and now we used equipment in the tunnels, so I went order Number 4 rock, and I mix it up with my mix. It's still standing.

KM: Still going.

SC: Got to get big rock.

KM: You mentioned and something just came into my mind because you talk about going down Honomanu or these places like this. Did you ever come across old Hawaiian places up on the mountain? Or someplace that they say someone live here or *heiau* or burial? Were there places that were pointed out that should have been taken of, should be taken care of?

SC: You know one thing, this modern guys they see one pile of rocks they say “that’s one *heiau*.” They don’t know. Like right across here, the Okinawans planted pineapples. They couldn’t plant pineapple on this knoll here, so they piled all the rocks there. These guys come here tell me “this is one *heiau*.” I say, “get the hell out of here, you guys are full of it!” No such thing.

KM: Plenty was for clean the land for make everything so you could?

SC: Yeah.

KM: Even in your pasture, today if you get *pōhaku* in your pasture, what?

SC: You clean ‘em. We just cleaned this whole section here. You can tell if....hey if you can find one *heiau* in the mountain, I’ll shake your hand.

KM: Okay.

SC: No dam such thing. You think the Hawaiians are dumb? They going carry one body in the mountain for bury ‘em and carry the rock. Every *heiau* is along the ocean and I can show you all the heiaus all the way to Nāhiku.

KM: These places were pointed out *makai* to you by the old people, and you could see?

SC: Yeah. The biggest one in is in Honomā‘ele. But we have one down in Halehaku, it’s right there by the ocean. They not going carry beach rock. You know the Hawaiians not going work that hard.

KM: They maximize their output.

SC: Yeah, they know what their doing. It’s much easier to bring the body down.

KM: Yeah.

SC: Like these guys telling me that “hey, *heiau* in the mountain.” You might have some caves that they hide something. Like on top of the crater there on top Hāna mountain, there’s a lake. I didn’t see it myself but I know couple guys been there. There’s a canoe inside that cave, and I guess those mountain guys wanted to learn how to paddle their canoes. They made one canoe right up there and they left it there.

[Discusses 1938 earthquake.]

KM: Hmm. Did you hear any stories about any of these places? You heard about night marchers before? Did you ever hear anyone talk about [chuckling]?

SC: I tell you what, 1938 I was small boy we had that big earthquake.

KM: Oh, yes!

SC: I was coming home from...our house was far apart and I was coming home on the horse. My dog was with me, I had a dog. I coming home, almost home, and I heard this whistle. I thought guys maybe I forgot something or they come looking for me, I stopped but the horse ears drop. I call, nobody answer. I go up there, they whistle again. You know, I young boy nine, ten years old. The third time that whistle [chuckles – gestures, takes off]

KM: You took off?

SC: Not even hang the saddle. Threw the saddle, turned the horse loose, went inside the house [chuckling]. The next day we went work for the old man Stoppe. We go early in the morning, he give us contract, and you finish, that's it. He give you one contract and you work and he walks with his cane knife, he go chew tobacco. Sometime he not even reach down the road we stay in the back of him, we finish we cut the guava. "Where you boys going?" "We going home Mr. Stoppe, we finish." "Oh you bunch of crooks, tomorrow I give you bigger place."

KM: [chuckles]

SC: Anyway, we were going up in the morning, us young boys. One big ball of fire. Had one corral over there, and that's where we lived. The old man's house was up on the hill. This big ball of fire came, all of us seen it and disappeared. That night we had earthquake.

KM: How interesting. That earthquake, 1938 you said. Did it change...was there a change in the landscape in the water flow?

SC: I didn't know anything about that.

KM: You were young yet that's right.

SC: I never felt it.

KM: Before the earthquake, the morning before, you said had one fire ball?

SC: Had the fire ball.

KM: Wow, that's really cool! Hawaiians talk about *pōpō ahi* (fireballs), they call that.

SC: Yeah. I know when I got up, they carried my bed because I was the youngest in the family. They carried my bed we were all in one room, the whole family. My parents prayed, and then I got up.

KM: What's going on?

SC: Dishes all over the floor.

KM: How amazing!

SC: That was a big one, but I never felt it.

KM: You slept right through it?

SC: Slept right through it.

KM: Hmm. Sorry... [thinking] You went to school, where was school?

SC: Hāna.

[Discusses Hāna Plantation and Flume system.]

- KM: Hāna, that's what you were saying. You were sharing an interesting story. Hāna they had water flowing from flume system also?
- SC: Yeah.
- KM: Where was their system?
- SC: Honomā'ele Gulch, up in there, they had a square flume right on top of the mountain that goes to Hāna. If you look from that hotel you look the big hill Pu'u Hīna'i, you look up there, that's where the water comes from. They had all these take-offs, for feed wherever they going flume the cane to the train.
- KM: That's where it was, the flume for Hāna came out of Honomā'ele? Was that the last big water place?
- SC: Yeah, that's close to Nāhiku so get the rain up there.
- KM: The flume took it, goes out, and then Pu'u Hīna'i?
- SC: Yeah, it goes all the way to Hāna.
- KM: Before you said they had cut-offs?
- SC: Yeah. Coming down Honomā'ele, in fact on Honomā'ele had twin gulches. They had one v-notch flume coming up from on top that Pu'u Hīna'i, we call that. We had this v-notch flume come down, then there's these two reservoirs over here. The train station was down Honomā'ele, they had cane both sides of the road. Everybody carry to this road, *hāpai kō*, they call that. They drop 'em inside the flume and goes to the train.
- KM: Oh.
- SC: But then the tract go all the way to the Hāna Mill.
- KM: You were sharing an interesting thing I think. When they flume, you rode bus to school by that time?
- SC: Rode bus, every morning we go.
- KM: What happened when you ride bus and you cross the flume?
- SC: As soon as the bus comes, they signal the flag. They stop, right across the road they turn the flume, then we go pass.
- KM: The water flow stop?
- SC: Water all over the road.
- KM: The sugar no can go down yet?
- SC: No. They stop. That's why, they know about more or less the time when these guys stop throwing in the flume from the *mauka* side.
- KM: Wow! What a system?
- SC: Yeah. When they went to trucks, that's when they went broke.
- KM: That's right.

SC: But like I said the weather went change didn't have enough water.

KM: The weather changed, not enough water? They started trucking?

SC: Yeah. And you know how hilly, Hāna?

KM: Yeah. When do you think about when they started trucking?

SC: [thinking] Must be in the late thirties, early forties.

KM: Wow! Early on the weather was, there were changes occurring already?

SC: Weather changes already.

KM: How, the sugar cane out there did they irrigate with that water too, or they no need irrigate? Was just field?

SC: Yeah, was all hilly. When the war started most of the labor went, so us juniors and seniors, every Thursday and Friday we go work in field, cut cane.

KM: 'Auwē! And still *hāpai* you got to *hāpai kō*?

SC: No, we cut, and you know the cane burning. By that time already was trucks.

KM: Some job, yeah?

SC: Yeah. We had, our foreman was one guy with one arm, one hand he can put the bridle, the horse inside here. He ride with the horse. You know like I said when the sugar was growing in Hāna that was heaven, Hāna was beautiful.

KM: Hāna was heavenly [chuckles].

SC: Yeah. Ka'elekū had one community there. They had theater, had the store. We used to walk from Nāhiku just to go eat one ice cream.

KM: Amazing! Good! You know as we're just trying to wrap up a little bit, anything stand out about some unique feature or some event that happened out here when you were?

SC: [thinking] I no can think. We did so much, the old days.

KM: Was there a typical day for you? You said you come in as early as five-thirty?

SC: Every day, every day I enjoyed every day I worked.

[Discusses collection of 'ōpae (some remote sections still have 'ōpae). Describes the close relationship between the community and EMI; the company was always there to help families in times of need.]

KM: Even when you were still working into your later years before when you retired. Were there still 'ōpae and the *hīhīwai* or had things slowed down?

SC: Like I said places I know, Kikokiko still have 'ōpae today.

KM: Yeah.

SC: You take over there up by Baldwin Avenue, every so often they clear 'um out. They give you five years. I go over there two o'clock in the morning, we start throwing the water away and we going clean the basin. I go there with one of the ditch men and you walk on top 'ōpae inside the water.

KM: Wow!

SC: And you just scoop ‘em, just scoop ‘em by the bags. And the plantation people, them the one come with the cranes and stuff. We had one guy Kaholokula one time he catch nine barley bags.

KM: What was his name?

SC: Kaholokula. He used to be in charge of the equipment, bring ‘em up. They come early, I go more early but I go there, me and one ditch man, we catch four bags for EMI and we give ‘em to the boys. I remember, I wasn’t working EMI yet, Harry Baldwin. They made a birthday party for Harry Baldwin. And we went to the Nāhiku side for catch ‘ōpae with the EMI boys because I had one brother-in-law worked EMI. Only in Nāhiku we caught six barley bags. They made one big party down Baldwin Park, but we never did go, we stay in Nāhiku.

KM: Yeah, yeah.

SC: We went with EMI boys. You see what made up my mind to work for EMI was this. When I left, when I graduated, the principal, we had a Hawaiian principal, William Haia. He was part-Hawaiian, in fact some of the family still living in there. He told us... you know was only twelve of us at Hāna. When we graduated, twelve of us he said, “You know you students, you going out into the world. You guys going to college, you’re going out there to look for a job. Don’t look for the job with the most money.” That’s his exact words, I’ll never forget that. But in 1946, we had the tidal wave.

KM: That’s right, in April?

SC: Yeah, April 1st. We were going to school on the bus and we get to outside of Hāna we look outside, “Hey the canoes outside in the bay, oh *akule* today.” We get to school...big tidal wave, everybody go home. We had one girl, they called that Hawaiian sick [chuckles]. But hey, she just break out screaming. You know our school had big porch. And this girl, six of us senior boys we pile on her we try hang on her.

KM: No can?

SC: We couldn’t hold her. And she dragging us, had another girl with a green sweater in her mind her aunty was coming for her, her aunty died. But they say that afterwards we found out that the aunty had a green sweater and this other girl she scream. And us hanging on her. We couldn’t knock her down, they called the doctor. The doctor came, Dr. Shapiro I never forget.

KM: Shapiro?

SC: Yeah. He reach over there and us hanging on this girl and she screaming. He gave her one slap [sound of slap] she...

KM: Woke up?

SC: Woke up.

KM: Wow! She saw the girl with the green sweater thought was her aunty?

SC: Thought was her aunty.

KM: Dead aunty coming for her?

SC: Yeah. And then all the Hawaiian kids was saying “that’s Hawaiian sick.” But you know with the excitement of the...but...

KM: That was the *tsunami* time one?

SC: Yeah, you know, the thing just happened. We came home, and like I said my brother-in-law used to work for EMI. They came by with all the EMI boys, we went to Hāmoa, go search for the victims. That’s why I say. “you know community, anything happens in the community, EMI was there.” They fold up everything and go.

KM: They go?

SC: Yeah. We went there searched for the ones that died. Then we came back to Ke‘anae.

KM: Did families?

SC: Ke‘anae two lost. Over there had nine, at Hāmoa.

KM: Nine at Hāmoa?

SC: Yeah, one family.

KM: Two went die at Ke‘anae?

SC: Ke‘anae, in Ke‘anae was older people. You see the fish.

KM: Up on the flats?

SC: Yeah.

KM: Up on the *lo‘i* even *paha*? Amazing!

SC: From that time I had to say, this company.

KM: So that was the thing that moved you. You saw that they worked with?

SC: When the principal told me that I said “that’s the kind company I like work for. They go for the community.” They were working up Kūhiwa, and I got on my horse, this was July. I got on my horse, I going over meet the boss. They had one assistant manager Richard Thomas, his name, tall guy. I’m going up the Kūhiwa Road with my horse and he’s coming down. I stop him, I told him, “hey I looking for a job.” He tell me, “show up at the camp tomorrow morning.” I reached over there early in the morning. John Plunkett, “what you doing here boy,” he tell me.

KM: [chuckles]

SC: Told him, “Mr. Thomas said I can work.” That’s how I started, but you know like now you got to go doctor, you got to go this.

KM: Yeah, yeah big change.

SC: We used to hire guys come out of prison and they work for us right through and raise their family. Nowadays, no.

KM: Hmm. . .

SC: It's no more the *aloha* like before. It's all on the bosses. . .

[Detailed description of the placement of Ditch Man's Houses and Camps along the EMI System – Wai'aka to Kamole.]

KM: May I come just for a moment and I know it's getting late. But if we look at kind of an idea where the camps were. You said there were maybe like thirteen camps or so about? [opens ca. 1970 EMI Ditch Map] This is the whole length now this comes out Halehaku, Māliko this side over here.

SC: Okay [looking at map], Māliko Bay, Wailoa Ditch.

KM: This is Kamole Weir.

SC: Kamole had one.

KM: Kamole had a camp.

SC: Not a camp, a house, a ditch man house. I don't know prior to that. Then we come over here by Kaluanui.

KM: Kaluanui, okay. Here's Liliko'i Gulch...kind of small, the writing.

SC: Kaupakulua. No more the Ditch?

KM: This is Huluhulunui, Pauwela, something road. Here's Halehaku.

SC: Okay Halehaku had one.

KM: So Kaluanui had one also?

SC: Had one more somewhere in here.

KM: Okay.

SC: What's this Kaupakulua?

KM: Kapua'aho'ohui. Kokomo is just... You get Kamole?

SC: Yeah.

KM: You said Kaluanui?

SC: Yeah.

KM: It says Pauwela, okay.

SC: And then Halehaku.

KM: Halehaku.

SC: And then Lupi.

KM: Okay, Lupi. Had one more?

SC: Yeah. And then you come up Nā'ili(hāele).

KM: Which place?

SC: Nā'ili'ilihāele, right up next to Kailua stream.

KM: Okay.

SC: Had one more. This is Kailua road.

KM: Yeah, Kailua.

SC: Nā‘ilihāele Stream.

KM: Oh, Nā‘ili‘ilihāele yes. Okay so had here.

SC: Yeah. And then you go Kōlea where Patsy Mink’s mother was born.

KM: Oh yes.

SC: They had one over there.

KM: Okay.

SC: And you know Masa Tateyama, Patsy’s uncle. That’s where he was born. Over here on the Wahinepe‘e Road.

KM: Yeah, right there Wahinepe‘e Road.

SC: When you coming down Wahinepe‘e Road, get two houses over there. Kind of fairly new ones, and then you... See the Wahinepe‘e Road was built for the hydro. That was built all by hand. I was about seven years old I think, I went there. Because the guy that was caretaker there was staying at the camp and my father had one old little pickup truck, and I rode with the guy. Right there in Kōlea where the Power House Road, had just like a little camp. Had the caretaker’s house, then had the power plant, then had one long house. Right over there. Before my time had one more house down in the hollow over there.

KM: In fact I see it says “Kolea Power House” right there.

SC: Right there, that’s where has a little camp like. When you come back Wahinepe‘e road on the way down they had two houses, but I don’t know who was staying over there. Then you go by Ha‘ipua‘ena had one more house right above from the power plant.

KM: Okay.

SC: Then you go all the way to Pi‘ina‘au.

KM: Pi‘ina‘au next one?

SC: They had just like a camp there they had the big house, I remember the big house but then had three or four houses over there.

KM: And is that by what they also call Plunkett Spring or different?

SC: Plunkett Spring is?

KM: *Makai?*

SC: Yeah, in the gulch.

KM: Okay.

SC: That’s where the houses was. And then you go all the way to Nāhiku the ditch camp.

KM: Oh, okay. In between sort of the Pi‘ina‘au and Nāhiku ditch camp?

SC: No more.

KM: It was in these various places that a guy was stationed and usually with family or one guy by himself?

SC: Sometimes family.

KM: Sometimes families. And so their responsibility was a certain stretch of the system, and they would always... The daily thing was to go out and you check, how things were going, if blockages or what, like that?

SC: Yeah. Then you come down the main road, the lower ditches like the Center Ditch?

KM: Yes.

SC: Punalu'u had one ditch man house right by the house right off the main road. And then Kailua, was at Pāpa'a'ea, the camp. Camp house this was the big hotel.

KM: [chuckling] Here?

SC: Yeah. Over here was the Pogues.

KM: Yeah.

SC: And then you go by Kāpala'alaea Reservoir, there was another house for the ditch man. That I remember. The last ditch man staying there, a Japanese guy, small guy. He used to clean his section with a sickle. He used to clean with the hoe. Scrape all the grass from the ditch bank, all the dirt ditches. The bosses didn't like that, they wanted...that's the time they started to spray and stuff. They took the hoes and stuff away from him, he do 'em with the sickle, he sharp the part, come chop-chop with the sickle. That guy was a smart, smart man. I worked with him when I first came, an old man sharp guy. He listened to the Japanese news, and he'd tell me everything. His boy is still living.

KM: What was his name?

SC: Fujizawa.

KM: Oh, wow!

SC: He bought two houses from EMI. The Wahinepe'e houses and he built 'em up there by Pe'ahi, the house is still there. And the two boys still living.

KM: Okay.

SC: Then they had one guy he stay in his own house, that's after they got rid of all these ditch men up in the mountains. These guys used to go with horse than afterwards they went with jeep. This guy Fujizawa, we had Tanayose, Five Corners, and then we had one Filipino guy in Pe'ahi, Xavier. They used to go with the jeep.

KM: When did they take the guys out of the *mauka* camps?

SC: That's before I came.

KM: Before you came already? Oh! Even when you were working Plunkett wasn't *mauka* already?

SC: No.

KM: Oh.

SC: Plunkett was staying...he had his house in Nāhiku.

KM: Oh, wow! So change had already occurred, but the jeep never come in. Horse first, then after the war the jeeps became available?

SC: Right.

KM: Interesting.

SC: When I started working Nāhiku that's when they started making all these roads.

KM: Yeah, I see. Thank you very much, just to talk story gather some of these recollections.

SC: [begin Track 5] You know I don't know how these politicians going to take this, these young guys. You see when this water license expired when we had the long twenty-one year lease. I told the bosses, "You guys better go for twenty-one more years." And then they said, "no, no much cheaper." They only see money again. "Much cheaper with the revocable permits." I said, "you folks going be sorry." And you know what, this thing came up lots of times before that.

KM: That's right.

SC: You get one new guy in the State let's go to... Then they get all this reaction, and they forget, they get scared. You got to get one guy with guts. You have to get one governor there that has some guts.

KM: Hmm. See that's a part of why now, we have to...my job is to try and go out and talk story with people like you and others that are familiar with the land. To try and get a history so that we can understand some of what occurred, and what the experience has been. . . Thank you very much for being willing to share some of your recollections and history. I'll get this transcribed and back home to you. You review it, and if there's anything that needs to be corrected...

SC: No, I'm not worried about that. If it came out of my mouth, it happened. . . [end of interview].

Mary McEldowney-Evanson

Oral History Interview – Ko‘olau and Hāmākua Region, East Maui

**April 24, 2001, with
Kepā and Onaona
Maly (at Kapua‘a-
ho‘ohui, Ha‘ikū)**

Mary McEldowney-Evanson was born at Mānoa, O‘ahu, in 1921. Her family moved to Hawai‘i around 1910, and her father worked for the Hawaiian Sugar Planters Association (HSPA) and the Experiment Station under Dr. Harold Lyon.

At an early age, while traveling in the field with her father, Mary Evanson gained an appreciation, love, and understanding of the

unique environment of the Hawaiian islands. As a youth, she also frequented Maui, where her family had a home and farm lot in the Kula Homesteads. In the 1970s, After having raised her children, Mary returned to Maui as a full time resident of Ha‘ikū, Hāmākua Loa.

Residing in her sheltered valley, watered by Kapua‘aho‘ohui Stream, with a few remnant *koa* trees, renewed Mary’s interest in the natural landscape of the islands, and she became active in the community out-reach programs of the Sierra Club. She soon found herself walking the lands of the East Maui Watershed, working on community service projects, and gaining a deep appreciation and love for the unique and fragile environment of the Haleakalā Watershed and larger landscape.

During the interview, Mary shared several observations and thoughts pertaining to East Maui forestry and watershed issues; stream flow and land use practices; and she also offered recommendations for habitat and resource stabilization, and community partnerships in resource stewardship. It was also during the interview, that Mary mentioned her former position as a teacher at a pre-school on O‘ahu, named “Waiokeola” (Water of life). While in conversation, following her reference to the school name (also a traditional phrase), Maly realized that the title of the present study should include the phrase “Wai-o-ke-ola” as well, for such are the waters of *Maui Hikina*. Mary Evanson gave Maly her personal release of the interview transcript on November 19, 2001.



Mary McEldowney-Evanson (KPA Photo No. 1418)

During the interview, Mrs. Evanson shared several thoughts and recommendations regarding the use of land and water, and the condition of the ecosystem. These included, but are not limited to the following points:

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Banyans are a significant threat to the watershed ecosystem. Discusses their introduction; notes that it was not until the 1950s, that the insect necessary for their pollination was introduced. Prior to that, the trees could not spread.	209
Discusses relationship of water systems and development on Maui.	211
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Interview Transcript

KM: It's April 24th, 2001, and it's just about 8:30 a.m. We're here with Mrs. Mary Evanson. I want to say *aloha* and *mahalo*, thank you so much for being willing to talk story.

ME: I'm very happy to be here [chuckles].

KM: Yes, us too [chuckles].

ME: Happy to participate.

KM: May I ask you, please, would you share with me your full name and date of birth?

ME: My full name is Mary McEldowney Evanson. I was born in Honolulu, December 20, 1921.

KM: Wonderful. What part of Honolulu or what part of O'ahu?

[Overview of historic activities undertaken by HSPA in the area of watershed restoration. The introduction of cattle and other ungulates, and the collection of wood to supply ships in the 1800s led to problems on the land and in water resources.]

ME: I was born in Mānoa, and moved out to Wahiawā when I was about five years old. My father worked for Hawaiian Sugar Planters Association and the Experiment

Station under Dr. Harold Lyon. Out in Wahiawā he was in charge of the Forest Nursery where they grew plants to reforest.

KM: Yes. That's an interesting thought, out of curiosity, there was already, under HSPA, the Hawai'i Planters Sugar Association, there had already been this concern that evolved about the...?

ME: Oh yes. That the native forest were dying, and Dr. Harold Lyon was one who was very strong in that theory. That the native forest was dying, and that the sugar needed a lot of water. So there was concern about revegetating, planting trees, and Dr. Harold Lyon traveled the world looking for appropriate trees. All aliens, they didn't look...they wanted fast growing trees. Eucalyptus, paper bark, and all that.

KM: That's an interesting thought, so there was a realization from the sugar growers at that time, and I understand the Territorial Forestry.

ME: Water!

KM: Water, and it was directly relative to the healthy, to the well being of the forest lands, yeah?

ME: Yes.

KM: As the forests were disappearing or dying off?

ME: So they perceived. They had brought in cattle.

KM: Yes, of course.

ME: They brought in goats and they brought in pigs. So there were many places where the forest was definitely dying.

KM: That's really amazing.

ME: And the islands were young, they didn't have you know, the huge wet forests that we see today, you know, down in South America and places like that. So there were many, you see, some of the old photos of O'ahu, the hills looked pretty bare.

KM: Oh, yes.

ME: And it probably didn't have substantial forest.

KM: I wonder how much of that might be a reflection, if you take as an example, you were born at Mānoa, lived there for the first five years of your life.

ME: Yes.

KM: Did your family still maintain a home at Mānoa?

ME: Yeah.

KM: Okay. I wonder how much is just like Lāna'i. You know, when we see these sort of turn of the century photos of Lāna'i, 1900, 1920s like that, Lāna'i Hale is just this barren...

ME: Nothing.

KM: You know. What of that is a reflection of just the great depredation that was brought about as the goats and cattle and things...?

ME: The need for wood.

KM: Yeah, you're right.

ME: The need for wood for the ships, for building, for railroad ties, for cooking dinner.

KM: What you're describing too, makes me think, because we actually do hear these stories coming into the 1840s coming into *Māhele* claims, where the native tenants are describing that they have patches of *'uala kahiki* as the foreign or Irish potatoes. You know, foreign potatoes, and things like that because there was this broad clearing of lands.

ME: Yeah.

KM: So they could supply ships with food material and wood for fires and things like that. So a number of factors then contributed to this deforestation?

ME: Yes, well I think this area itself.

KM: Yes, and where are we sitting please?

[The Kokomo (Koakomo) area, formerly forested in native *koa* trees.]

ME: We're sitting at my house. . .Kaupakulua Road in upper Ha'ikū. In an area that was and is called today, Kokomo.

KM: 'Ae.

ME: Which actually is "Koakomo," which is the "beginning of the *koa* forest." The only *koa* you see today are *koa* that are growing in the gulches.

KM: 'Ae.

ME: And there used to be a *koa* sawmill, Ka'ili'ili, a site, about two miles *mauka* of here. And that was a sawmill that was built, I think, in the early 1900's perhaps late 1800s to mill the *koa*. The mill itself was driven by the stream, so it was a hydro thing. But anyhow, there evidently was enough *koa* in this area to support a mill. And I had read somewhere that toward the end, the wood was only good for burning down in the Pā'ia Mill.

KM: Oh, *aloha*.

ME: I mean this was the sort of thing that happened.

KM: Obviously they chose, the choice woods first for logging, and then they were getting to the end of that process. I wonder if there was any thought at that time, of any kind of reforestation, or if they just left the land open to grazing.

ME: For cattle, yeah. The area, Ka'ili'ili, is now owned by Haleakalā Ranch, they run cattle on it.

KM: Okay, Haleakalā Ranch. Now it's interesting, cause you mentioned, so if this is Koakomo. I like your little description, because you can almost see it as "the entry way into the *koa*." There's also, not far from here, a place called Kauhikoa, is that correct?

ME: Yeah, right.

KM: Yeah, a *pu'u* in fact, and you might almost, if we were to break it down, *ka-uhi* (the covering) of *koa*, *Ka-uhi-koa*.

ME: Yes. And there's no *koa* now.

KM: Yes, except for right here in your little valley?

ME: Yes. And that's why I bought this place, because of the *koa* [chuckling].

KM: It's beautiful, beautiful. So you were growing up in a family that already had some sense and interest in ecosystem health?

ME: Yeah, I learned the word conservation from my father. I remember him...we used to hike a lot on O'ahu. We'd go into areas where they were denuded. You know, it was just bare.

KM: Yes.

ME: And erosion was terrible, and he would talk about how this area needs to be planted. It needs to be saved by putting in plants. But there again, the mentality was, something that will grow fast.

KM: That's right. Isn't it funny, that thing, it's the quick return versus...

ME: Uh-hmm.

KM: Because of course, the natives like your *koa*, or *ōhi'a* bringing in a wide range of others, it's a slow growing process.

ME: Yeah. That was paper bark, and paper bark was acceptable because it was fire resistant, and there were fires in those days.

KM: Yes. In fact, around the time you were born, there was that terrible Waiākea forest fire you know.

ME: Yes.

KM: And other fires on the various islands where, you know, sections of forest or scrub land were...

ME: Yes.

KM: Now, out of curiosity, was it your father that came to Hawai'i or had they been here earlier?

ME: My father's brother came to Hawai'i first. Robert McEldowney. And exactly why he came I don't know but this was, I think around 1910 or something like that. My father and mother came to Hawai'i on their honeymoon, and I mean like travelers today [chuckling], "I want to live here."

KM: Good, well it was lucky for us today, that they did.

ME: And he met Dr. Harold Lyon at that time. My father was a Civil Engineer, he was not a botanist, he was not trained in plant growing or anything. But anyhow, they evidently clicked and my father got along. Then my father came back, he worked for the City and County, Territory of Hawai'i for a while as a surveyor. Then he went to work for the Hawaiian Sugar Plantation.

KM: That's interesting. What was your papa's name?

ME: George McEldowney.

KM: George McEldowney, oh. I'll try to look through the field books to see if I can find any of his field survey books. Might be interesting.

ME: Yeah, cause I know I have photos of him with his transect.

KM: Good. Okay, so you were brought up already in a family where this concern of conservation.

ME: Outdoors, yes.

ME: Things were going on. Can we do just a brief overview of, you know, from that time up to the interest of how you came to be here on Maui, and your interest in this watershed?

ME: Yes. My parents bought a piece of property up in Kula, and he built a house there. It was kind of a summer place and also for when they retired they would move over here. We used to come over on summers, and before I even started school my mother brought my brother Bob and I over to Maui, we spent a year on Maui. I just love Maui, I mean I just even as a little kid, it was a wonderful time to grow up. And so I used to cry when it was time to go back to O'ahu.

KM: How did you come here by the way?

ME: By boat.

KM: Was it the *Hawaii*, or *Kilauea*?

ME: There were different boats, and we would put the car on the boat and have it loaded up with everything.

KM: Did you come into Kahului?

ME: We'd come into Kahului. Leave Honolulu early evening or late afternoon, I don't remember what time, then we'd get to Kahului.

KM: Over night come in the morning?

ME: Stop off Kaunakakai, never went into Kaunakakai. And then get into Kahului and they would unload the car, then we'd go to Maui Ice and Soda to get soda water [chuckling]. And then head up the hill.

KM: Hmm. I guess, was that part of the Grant Lands up on Kula? There was a homesteading grant?

ME: It was a homesteading, yeah. It was land that had been farmed with corn. I have a photo of the house in the middle of a cornfield. Then my father would come over during the summers and plant stuff over there. Here again, aliens [chuckles]. Then when he retired, he moved over to full-time. Maui has always been very, very special to me.

KM: Good.

ME: I used to write in my books in high school, "*Maui no ka 'oi*."

Group: [laughing]

KM: Where did you go to school, on Oahu?

ME: I went to, well Elementary School I went to Leilehua, which is the school that was next to Schofield, until I was in eighth grade and then eighth grade I transferred to Punahou and graduated from Punahou.

KM: Yes, good. Now, you obviously you grew up, graduated. Did you go to...?

ME: I went to the UH for a year and then there was all this war stuff. I wanted to help the war effort and I went to work out at Schofield until after the war broke out. Then I was shipped off to the mainland, spent the war years in the mainland.

KM: And then when you came home, I had mentioned, that last week I was flying back, and I knew of course, that for years you have had involvement and interest in the Sierra Club and things. I've known the Kupchak's for years and they said that you used to teach at a school with her mother?

ME: Right, yeah. I always say I started school when my youngest child did. We both went to preschool together.

KM: Yes [chuckling]. Yeah . . . I was looking for something to do. Through a friend I met Marian Walsh and her youngest child needed to be taken care of while Marian was at school. I think Debbie was...well was the same age as Billy. She was two and a half at the time. I took care of Marian's child until...she had just started the Waiiokeola Preschool. She asked if I wanted to come and teach. It was just, liberation [chuckling].

KM: Wonderful, yeah. You know there's something that's very interesting I think and opportune to our conversation today as we will be coming back to Maui shortly. Waiiokeola?

ME: Yes.

KM: Is the name of the school...which is?

ME: Water of life.

KM: [pauses, thinking]

ME: I haven't thought of that for a long time [chuckles].

KM: Isn't it, it's interesting though you know, that there's a...?

ME: Yeah. I hadn't really thought of it in that context, but it was very true. It opened up. I wrote Patty after her mother died, I owed so much to her mother for opening up and saving me.

KM: You got to *mahalo ke Akua* sometimes. You know how things unfold at times. When did you fall into an interest with Sierra Club and the larger conservation issues?

ME: Not until I really moved to Maui. I worked at Waiiokeola for five or six years and then Kilohana Church in Niu Valley asked if I would come and start a preschool there.

KM: Wonderful.

ME: I went there and started a preschool at Kilohana. I worked there for six or seven years, and by that time my three year old was in college, he was going to the UH and I told him I said “you know, as long as you’re going to school, I’ll help and I’ll work. . .” Then I was just, you know, “what am I doing here?” [chuckling] And so I had a friend who was living on Maui, and I came over and visited her. And I thought, yeah.

KM: It’s time?

ME: Yeah.

KM: Time, time to come back to “*Maui no ka ‘oi*,” yeah?

ME: I told the school this was in the middle of the year, I got the school all planned out for the whole year. I told ‘em I said, “you guys can handle it yourselves, I’m leaving” [chuckles].

KM: What year was that?

ME: That was in ‘76, ‘77.

KM: Okay.

ME: I came to Maui, left my kids. As I tell people, ran to Maui get away from my kids. They were all on O‘ahu.

KM: Yes.

ME: I lived in Lāhaina for a month, then moved to Kahului while I was looking for a place and then found this place and then moved up here. That was in 1978 that I bought this place. Walking down the driveway and saw the *koa* trees [chuckling – holds hand over her heart]

KM: You knew you were home?

ME: Yeah, it was just that feeling. This place was just all covered with guava and stuff.

KM: I see that now, you’re fostering the growth of the *koa*. But you have some wonderful natives, the *koki‘o*, *pāpala*, your *halapepe*, *māmaki*, and these things. You’ve tried to renaturalize, re-native...?

ME: Last night I was talking to Peter Baldwin who has...his father has given him this piece of property up here, where Ka‘il‘ili is. It’s a huge piece, six hundred acres or so, it’s all pasture land. His wife to be said he wanted to plant a banyan.

KM: [Takes a breath – shakes head]

ME: When we came home...they brought me home last night, he said, “what’s that tree over there?” I said, “that’s a *koa*. I said, “isn’t it magnificent?” He said, “yeah.” Afterwards I thought, I’m going to start seedlings, I’m going to start planting *koa*. [chuckling] “These are what you’re going to plant up there.”

KM: How wonderful. How old is Peter, about?

ME: He’s in his sixties or so.

KM: Oh. I wonder if, you know and I hadn't thought of that but I wonder if any member of the Baldwin family, an older member of the Baldwin family might have a connection to some of the history, recollections of...?

ME: He didn't seem to know, when I was talking about Ka'ili'ili he didn't know that.

KM: Okay.

ME: He hadn't heard that. I know when his wife told me he wants to plant a banyan, I said, "Tell him it's too high elevation, it won't grow" [chuckling]. But it is an opportunity to get koas back on that land up there.

KM: Yes, wonderful imagine. It's actually a six hundred acre parcel?

ME: I believe it is.

KM: Imagine you could actually do a really intriguing Hawaiian reforestation project.

ME: Yes. The ranch did plant a plot up above Ukulele Camp, but it was all Big Island *koa* and they fenced it and all. They have a sense of... [pauses]

KM: Conservation, forestation?

ME: Yes.

KM: Good. You came here, you purchased this 'āina in '78? Your father's 'āina at Kula was sold earlier or in the family?

ME: Well, my mother died and my father remarried.

KM: Okay...

KM: May I ask real quickly, your niece is Holly McEldowney?

ME: Yes.

KM: She's with the State Historic Preservation Division. Her father is...?

ME: He's my older brother George. He's George Shiel, my father was George A. McEldowney.

KM: Okay, wow that's amazing! Holly has done so much work in the history and the historic preservation process, that's really great. Wow, neat family!

ME: Oh, yeah.

KM: Lot of good influence on where we are. So?

ME: When I came to Maui, I spent the first two years after I bought this property, just clearing it. Just doing a lot of work on it. And then I got called to Jury Duty, and it was kind of traumatic because I've been here for two years just fussing around here, hadn't really paid any attention to what was going on out there at all.

KM: [chuckling]

ME: Hardly read the paper, listened to the radio.

KM: Oh, so you were the perfect juror [chuckling].

ME: But anyhow, I was called to Jury Duty, and it was an interesting case of where some guy had hit another car, and he said he was blinded by sugar smoke, burning

smoke. The jury was mostly made up of local people, the poor guy didn't have a chance.

KM: [chuckling]

ME: I mean it was just...bull! [chuckles] But then in being on the jury, it was about a week or so. I awakened to the fact that there was a world out there and I needed to get more involved in stuff. I started going to meetings and then I've always enjoyed hiking, so I got involved with the Sierra Club through the hiking program. And really neat people. I got involved with some of the conservation issues, and started going up to the National Park, where the Sierra Club was doing some fencing projects.

KM: Yes.

ME: I remember going up to the guy who was the coordinator and saying, "This really sounds like fun, but what can I do as far as building fences?" And he said "Oh, you can carry the tools" [chuckling]. So, I got that connection with the National Park, which still today I'm still involved very much with the National Park. Then I got to know Renè Sylva through the Sierra Club, cause he was leading hikes at that time. He's the one who really taught me a lot about native plants and got me interested.

KM: What a wonderful knowledge he has.

ME: Yes. And he at that time was working down at the Maui Botanical Garden. So, I got involved with that group, and I still am involved with the Botanical Gardens. Things just kind of evolved.

KM: Evolved, grew?

ME: Yes.

KM: As we look at this East Maui Watershed, as it might be called today, but this beautiful mountain resource that is Haleakalā with its diversity. The wet forest, the lands, and I'm reflecting back on Waiōkeola, because it's so true. In fact the Hawaiian word for water is *wai*. The Hawaiian word for wealth is *waiwai*, because when you had water...

ME: You're right.

KM; ...there was wealth. In the older context, it wasn't *kalā* (money) right?

ME: No, no, no [chuckling].

KM: It was the wealth [chuckling].

ME: It was what made life happen.

[Discusses the East Maui Watershed lands – mountain to sea – and water resources.]

KM: 'Ae. Before the interview, you shared with me an important thought, and if you could develop it further about the relationship. That it's not just one part, that it's the whole system, from the top to the bottom.

ME: Yes.

KM: You want to talk a little bit about your sense of the relationship of mountain to sea?

ME: Well, I mean it's, particularly when you go out and walk in this area of the ditch country, they call it, the Watershed Lands. And you see how it's all connected, you know, the plants themselves and the diversity of the whole mountain. This is what I find so incredible about Haleakalā, is that you have this area over here that is so very wet, all the way up to the top of this mountain, you have this forest up to Waikamoi.

KM: This is the Ko'olau region basically?

ME: Yeah.

KM: Nāhiku into the Ko'olau. All the way up to Waikamoi. [Also pronounced Waiakamō'ī by elder natives.]

ME: Right. All the way up to the crater, all the way up to the Pu'u Nianiau. And then just a few miles on the other side, is this completely desolate, southwest rift zone that is a completely different ecosystem.

KM: Yes.

ME: It's gorgeous.

KM: It is alive. It's just very different?

ME: Yes, very different, it's fascinating. But it shows, you know, the water is so important. But it is, it's all connected.

KM: One of the amazing things that I hear from old native families and others that have life-time attachments to landscapes like this is the relationship of water flow from the mountains, and continuing, insuring life continuing in those regions. Even down, you know, into the *muliwai*, into the estuaries, and into the ponds or the near shore fisheries.

ME: Yes.

KM: And there's a relationship between water coming from *mauka* going down to the sea. Is there, do you have some thoughts?

ME: You mean as far as it, the free flowing?

KM: Yes. What is your thought about this region and the condition of the streams? Are the streams healthy today as they were in the '70s? And if we go back to earlier times or earlier accounts, have you heard from families when you're out in the field walking or from old timers? What's our condition today, and has the weather changed?

[Banyans are a significant threat to the watershed ecosystem. Discusses their introduction; notes that it was not until the 1950s, that the insect necessary for their pollination was introduced. Prior to that, the trees could not spread.]

ME: [thinking] I think that's really complex, because from my perspective, a lot of the areas are very different, probably than they were. I don't know, you know, never...I often, when I'm out there, I wonder what this place looked like two

hundred years ago? What was the vegetation like? What could it have been like? What I am most taken with, is the alien species.

The banyans, out in the EMI country that suck up water and cause a great deal of damage. This is a plant that never should have come here, but the reason it was brought in, and here again by Dr. Harold Lyon. It was a tree that would not be used for lumber, it would be a tree that people would leave alone. All the other trees they were planting I guess were being cut down [chuckling] for fire wood or what. But because the banyan is so, it wouldn't be cut down. And that the insect that was needed to pollinate was not here.

KM: Ah, okay now that's interesting.

ME: Then the insect came in, and so now you have banyans everywhere, and they're a terribly invasive pest.

KM: This is an interesting point that you bring up, so that when Harold Lyon brought the banyan in before. It was planted and it basically stayed in the location that it was planted in.

ME: Yes, right.

KM: We now see that the banyan is spreading and taking over vast tracks, large area.

ME: It is.

KM: And that's the result of, some time later, an insect being introduced? What type of insect?

ME: That's what I understand. It was the pollinator, made it's way here.

KM: A wasp?

ME: It was a wasp, yeah. There again, who was to know?

KM: Yeah, that's the funny thing.

ME: I go up to the Waikamoi Reservoir, through pasture land, and then you get into the Makawao Forest Reserve that was an area that Renè Sylva says he remembers there being *hāpu'u* everywhere. And they went in there and bulldozed all the *hāpu'u* and pushed them and planted pines. It's just like man's inhumanity towards Mother Earth.

KM: Uh-hmm.

ME: But as far as change in stream levels or anything like that, I have no way of knowing. But, I can imagine that a lot of these places, if they had free flowing streams all the way to the ocean, they would look very different.

KM: Are there some issues that you think are, important then, to continued use of the waters? Because obviously these *wai o ke ola*, these waters of life, are important not only to the well-being of East Maui, but the system, island wide is kind of evolved with a dependency upon. Are there issues? ...There's a little wasp, speaking of wasps. [gestures to a wasp flying around]

OM: There, be careful. [begin Track 2]

[Discusses relationship of water systems and development on Maui.]

- ME: I read a lot about central Maui. And you see it when you're up on Haleakalā, looking down, and you see this isthmus, and you read about how, it probably was nothing but sand dunes going all the way from Waiehu to Kīhei, eight miles of sand dunes. Today you look down there you see nothing but *kiawe*, and *haole koa*, and stuff. If it hadn't been for the water being brought from here down to central Maui, it would be nothing but a dust bowl. You can see it when they turn off the water before harvesting or before burning.
- KM: You can see the plumes of dust rising off of the landscape?
- ME: Yes. So I think the water is more important for Central Maui than it is for out here. I mean a lot of people disagree with me. But as I say, you turn off the water for central Maui, overnight you're going to have nothing but weeds and a dust bowl. Wouldn't you rather have sugar cane than that, or houses? I know there many people here, and I know personally, some of them who want to have their streams restored. I don't think it's realistic. I don't know what this piece of property would be like if this water was not diverted up above, and it's picked up for two gulches I believe, possibly three, and then dumped into this [thinking], I'm trying to think of the name of this gulch. Kapua'aho'ohui.
- KM: [looking at ca. 1970 EMI Ditch Map] Kapua'aho'ohui, yes I saw the name. I'm just going to look, this is a 1970 Ditch Map.
- ME: And then this water goes down and is into a ditch and then it's picked up. Here's Māliko [looking at map] where is?
- KM: Here's Liliko'i, Pauwela, Huluhulunui, this is the East Kuiaha here's Kaupakulua Road, 'Ōpae. I was sure I'd seen the name Kapua'aho'ohui.
- ME: Where's, I don't know...
- KM: I know it's kind of small.
- ME: Pu'uehu.
- KM: That's what your Kokomo, Koakomo, Kaluanui, Awalau gulch.
- ME: I'm having a hard time.
- KM: Yeah, sorry I know it's so small. Kapua'aho'ohui, is that this gulch actually that's in front of us, or the more *mauka*?
- ME: No, this is it.
- KM: Okay, well that's good.
- ME: Awalau, we're over here.
- KM: Yeah, here's the, so maybe it doesn't come quite far enough up that's why.
- ME: Yeah.
- KM: Okay. Are we above Wailoa, we're above Wailoa right, the Wailoa Ditch?
- ME: Yes.
- KM: There's no ditch above, is there a ditch above us also?

ME: There's a ditch... Awalau we're over [thinking] this is Pu'uehu, and the ditch goes around Pu'uehu, and then the water is dropped into this.

KM: What's the name of that ditch up there do you know?

ME: I don't know that it has a name.

KM: Is it a more recent ditch or is it?

ME: It probably is, and I don't know when it was built.

KM: Okay. So Kapua'aho'ohui that's this gulch area that we're in?

ME: Yes.

KM: Okay. Do you think, is that an example? Did this gulch here flow or was it...?

ME: I don't know. I know that most of these streams in this area are intermittent.

KM: Intermittent, yes. I think because we've come far enough over to the west where your real wet section.

ME: Yes.

KM: Goes back into the Nāhiku and then Honomā'ele kind of it ends, and then the Hāna intermittent streams again in that area.

ME: Right, yeah. Māliko probably flowed all the time, and that's big. It doesn't now, because it's diverted. But the water is very complex, and very important of course. And very interesting.

KM: Yes, it is. I don't know if this is realistic, or...perhaps there is something more of a balance that can be reached, that will... I'll share with you I have spoken, I had a wonderful interview a week ago or so with James Hū'eu. He's 86, born and raised he's descended by generations from native families of Ke'anae. Spoken with aunty Helen Nākānelua, with Stephen Cabral, we're going to be talking story. One of the interesting things when I did a series of field trips out just so I could become a little bit more familiar with the land. Garret Hew took me out. We see that there are these mechanisms, where ever there were *kuleana* that were using water, in taro lands or other forms of cultivation like that.

ME: Yes.

KM: It appears that the EMI...from A & B to EMI, that they've had this history of insuring continued water flow down at some level to the *kuleana*. Maybe there's a way, you know, that somehow some balance might be struck. I don't know if the families at Ke'anae, or Wailua like that if there's... I know that there's this concern that's evolved now.

ME: Oh yeah, yeah.

[Discusses water flow issues; importance to island of Maui; and varying points of view and alternatives discussed in community.]

KM: Do you have some thoughts about perhaps, some people that we should try to talk to as a part of this interview-consultation process on this study that might share some thoughts or insight, about the condition of water and what the future of water use might be?

ME: I think you probably have the contacts of the people. Like the Hū'eus and the people who have lived out there for generations. I mean there are a lot of people, I have distanced myself from the Sierra Club now.

KM: Hmm.

ME: I've been quite vocal in saying I'm no longer with the Sierra Club and I've distanced myself from them because of their new philosophies which I don't agree with. That is, well a lot of them are anti-business, or anti-corporation, and A & B is you know the pits. You know this is a small island, we all have to work together.

KM: Yes.

ME: And if you can't sit down and talk to A & B, how can you resolve anything. Don't just go into these meetings and start yelling and screaming, you know, "what you're doing is wrong!" And "stop the cane burning," and all that kind stuff. I think, and they are very vocal on this diversion, A & B is taking all the water. But then you know again, if you turn off the water and central Maui turns into a dust bowl, what's going to happen? I feel there's a choice of either continuing growing sugar as long as possible, which isn't going to be forever.

KM: Uh-hmm.

ME: What is the alternative?

KM: Yeah.

ME: I talked to a woman the other day, she says "Well they've got to come up with some alternative crops." And I said, "Why don't you help them?" [chuckles]

KM: Yes. It is easy to say "why don't you?" versus "lets get in." And that's a real Hawaiian value, this thing about, that you don't just stand and look, but turn the hand down and work, yeah?

ME: Yeah.

KM: And make something. You know, I'm reflecting on your comment about a change in philosophy of this organization. You know what I really see the difference is? We have a continental driven sort of mentality.

ME: Yes.

KM: The me, myself and I thing again, versus an island community. This comes back to your love, I think, and conservation and the ecosystems is that everything is integrated. Is a part of, there is nothing that stands alone, and if it does it's going become extinct, really.

ME: Exactly.

KM: Which is why this thing again, about the balance. Somehow, I have to tell you, I've already heard it from several of the *kūpuna* that I've spoken to, the old Hawaiian families, and others. It's easy to say that you want, and this, this, and this, and this, but all of them reflect, and this is the teller, all of them reflect that from when they were young, or when they were still actively...of course, Helen

Nākānelua at 90, is still in the taro patch (*lo'i*) almost on a daily basis. When she looks around and she sees that where there was once taro across the flats.

ME: Yeah.

KM: Or across these areas now, a few. And it is hard work, but again that continental mentality, the American thinking is brought up this thing about it; it's easier to put the hand out you know [gestures hand out, palm up].

ME: Yeah.

KM: So, these are important issues. Matters that you bring up again, somehow in an island there's got to be a balance, I guess.

ME: Yeah, I mean, things are changing, and a lot more people, a lot more everything. But we've got to work together in order to resolve it. I mean that's why I got involved and continue to get involved with environmental issues, because I think I can help.

KM: Yes, and you bring years of experience and interest. Lets come back to this, if there are issues, and you brought up a good example, banyan, or we see the *clidemia* now. And these things, or feral animals, pigs, goats or whatever. What do you think, do you have some thoughts, have you laid out a plan already of what you think would be? What do we need to do to ensure that this environment can continue sustaining and developing the water resources and things that are needed? Have you thought about?

ME: Yeah and I think that...and I was quoted as saying this in the paper the other day is that "Everybody has to take care of their own little *kuleana*."

KM: Yes.

ME: Your own life, what you do, day to day. Again, getting back to the Sierra Club, with fighting the expansion of the electric plant. And you go to houses up in Pukalani, they are air-conditioned. There is a need for a bigger power plant, because everybody is demanding electricity for air-conditioning in Pukalani? Give me a break [chuckling]!

KM: Yeah, like open your windows.

ME: Yeah, the windows don't open, you can't open them.

KM: Isn't that terrible, yes.

ME: I know that just blew me away when I went to an open house.

KM: I noticed something here that you did, and this was probably a little bit earlier, but see your windows... Of course you live in an area of valley, I imagine there's generally a breeze coming down?

ME: Oh, yeah.

KM: Which is wonderful. I see what you've even done here in leaving the screens open here [indicating open-screened panels above windows]

ME: Yes.

KM: And I don't know if you have pukas down below on the floor level.

ME: No, I get too much rain.

KM: You already get this circulation going through?

ME: Of course. Yeah, I've got windows that will open.

KM: Is your house ever so hot that you can't handle it?

ME: No. I seem to be able to survive.

KM: Yeah, funny yeah. It is an interesting thing, the *kuleana*. I also, I hear really a very Hawaiian thing when you say that you must take responsibility for your own *kuleana*. If you were in a land area, if you were on a water system, if you're in a valley and the water isn't flowing the way it should. You know in the old days, public works projects.

ME: Yeah.

KM: Whether we're talking in your childhood, in your fathers time, or if we're talking the pre-contact time. I've been told time and time again, when the chief called, you came.

ME: Yeah, oh yeah.

KM: And work was done. That's an interesting thought, what about though, these plants like the *clidemia* and I don't know if *miconia* is a problem. The banyans or the pigs; and are there ways of striking a balance?

ME: [thinking] It's a tough one, but I think, like *miconia*, it is a giant problem, and we have to face the fact that we do have a problem. We have to do something about it. And either through giving money to hire people to do it, or to get out there and volunteer and pull up the little seedlings. We have to recognize that there is a problem. And it's the same thing with the feral animals, we've got to recognize that we have a problem. We may think the deer are cute, and like to watch them, but they are a problem. It's out of control. We have waited too long to control the deer, they're everywhere, they come in my backyard. The same thing with the pigs, we've got to recognize that the pigs have done tremendous damage in the forest. It isn't, this is a hard one, working with the hunters, to say, "hey, you can hunt over here" but "cannot hunt there", and we've got to eradicate.

KM; Yes. In some areas, but we've found I think in our State experience, we've also found that there is very limited success in a fencing and eradication program that does not also address all the other factors. Suddenly you've eradicated, you've got no pigs, or no goats, or no sheep or deer or whatever it is, but what comes back in? If you've got a resurgence of alien stuff that's fire prone like that somehow again, it's coming to a balance.

ME: Yes. It's real hard. But there again, I feel Hawai'i has given me a wonderful life. And still is, and I feel I owe it, I owe this 'āina as much as I can do to help it. It's never ending, too.

KM; 'Ae, that's wonderful. It isn't (ending) you know, it's a daily process.

ME: Oh, yeah.

KM: It's a way of life, not like the clothes we put off and on when we feel like it.

ME: I just heard a few days ago...I learned last week, Haleakalā National Park is going to be resurfacing part of the road all the way up to the top. They are going to be closing the road at times in order to resurface. They are going to be resurfacing all the parking lots and stuff like that. I've formed this Friends of Haleakalā National Park, we're their support group. They didn't let us know anything about this, and the more we hear about this project, the more outraged we are [chuckles]. It's just things like that, they're going to widen the road by three feet, and we said, "Hey, that is a major impact!"

KM: That's right.

ME: Have you done environmental studies on the *ua'u*, about the archaeological sites? "No." So [shaking her head, chuckles]?

KM; I can't imagine that they could undertake it, as a Federal Agency, the entire Section 106 Consultation process. The Historic Preservation Act, the NEPA processes, I think it would all come.

ME: They say they are exempt.

KM: Why?

ME: Because they are a Federal Agency, and they're just working on a road.

KM: I doubt that.

ME: I think, the people up at Science City, I think are going to sue [chuckles]. Sue the Federal Government, all right [chuckling]! It's distressing, because we had asked a year ago to let us know, if you're doing any major projects up there, we can help you. But it's just an example of trying to work with Government Agencies.

KM: Out of touch, out of mind. That's one of the weaknesses, I used to work with the Park Service also, at Hawai'i Volcanoes and I actually think that one of the greatest detriments that we have in the system is the fact that, so much, particularly at the management level, but even some of the front line grunt level, is transient. They're here on their way to somewhere else.

ME: Yeah. This is the worst, yeah.

KM: And it's sad, because I'm sure it's the same everywhere but in a place like Hawai'i, where there is such great diversity and the uniqueness, and the cultural, natural, geological issues are so diverse. You need people that have an attachment to place.

ME: Uh-hmm. I don't know whether you know the latest project that I'm proposing, that's a new National Park for Maui. From La Perouse, this is down south Maui. From La Perouse Bay down to and including Kanaloa. It's a six mile stretch that at one time was proposed for a State Park, back in 1977. It was a wonderful, Mākena-La Perouse State Park plan that came out. I thought, oh great, but the State has been unable to control that area at all. The archeological sites are being destroyed by four wheel drive, by campers, so about a year ago, I came up with this bright idea, "Okay State, if you can't do it, we're going to turn to the Federal Government." And so I wrote a proposal, and sent it off to Patsy Mink, and everybody else, and this has been the most wonderful experience, because it's been very positive.

KM: Wow!

ME: I've had 100% support on this. The State House passed a resolution, thanks to Mina Morita, a couple of weeks ago in support of it. The County has come out with a resolution in support of it. And it's the sort of thing that, you know, the State Government gets so political, and they keep saying they are undermanned, under funded, and they can't do anything. It's standard when they come into this controlling of alien species, they can't do it. And this is where the private sector's got to pick up, or give it to the Federal Government.

KM: And community, they need to be in touch with it, again. And I think we see this particularly in some of your earlier Sierra Club adventures and things like, if your community is not a part of it, or this Haleakalā Road widening thing, if they fail to communicate to those who are their friends.

ME: Yeah...you've made enemies [chuckling].

KM: Yes, that's right. And ultimately, if it's something that members of the community feel are detrimental, and if there's no other avenue, sabotage becomes a process.

ME: Yeah, exactly.

KM: You put a fence up, the fence goes down, you know?

ME: Yeah.

ME: You put a gate in, the gate's broke,.

ME: Yeah.

KM: And there's this stuff that...

ME: Work together.

KM: Communication?

ME: Yeah.

KM: Communication is a key thing.

ME: Yeah.

KM: And it's not lip service either, it has to be a real meaningful, give and take thing.

ME: Exactly. This is what happens too often, that they go through the process. Holding public hearing. The State is the worst. I've been trying to get a copy of a Management Plan for Kanahā Pond that came up some time ago. I was on the Advisory Group, we worked for years to come up with this Management Plan, and they did it, they got a Management Plan. They won't give me a copy, it's being reviewed internally, so they're shoving it around. But in the meantime they're...

KM: It's a bunch of detached people, I'm sure, who have no real interest, it's just another piece of paper to push off their desk.

ME: They don't. I feel at this point, that you don't want me to see it, right? You don't want me to know what you're going to do there [chuckling]. But I mean that's just an example of not communicating with the public and giving them information.

KM: If we look at some possible thoughts about, even with this water lease issue that's going to be coming up again, a renewal process and stuff like this, some of it is, is that, you know, communicate. There are I think resource issues, there needs to be better care that at least along the system that alien species are managed. And, you know, when I was talking with Steve Cabral them, and Jimmy them, they said you know what, when they were young working...and of course Mr. Hū'eu started working in the '30s. Early or mid '30s working. There was a program, they were out controlling, monitoring weeds, there was this continual thing, Mr. Cabral spoke about the gorse.

ME: Yeah.

KM: And he said it actually was brought in from around this side they brought trucks someone else had come in and opened up an area. He says, "you know, we were out there pulling it."

ME: Yeah.

KM: Now they don't.

ME: Yeah, yeah, and why? Well, they don't have as many employees now as they used to.

KM: That's true, when Cabral was working he said there were eighty, when Jimmy Hū'eu was working, there were more in the early years.

ME: Yeah. We went out to help EMI eradicate banyans. When I was with the Sierra Club, we had service trips. That's the other thing, I'm trying to get the Sierra Club to revive their service trip program.

KM: Oh, you mean it's not?

ME: They don't do it any more. To me this is the best way that people can get out into areas where normally they can't get out into, and they can learn so much by pulling up weeds, or gorse.

KM: That's right. The fellowship, the interaction that occurs out in the field.

ME: Yeah, and you're doing good, you come home [chuckles]. We went and worked with Stephen Cabral, and Garret, and we got rid of a lot of banyans.

KM: Have you been involved at all with a particular area along this region, that's sort of within the Hāmākua, Ko'olau lands and restoration or care of a particular area of native plants, *olonā* or other things?

ME: Not really. When I go out in that area, it's more just to enjoy it. I mean, it's my favorite hiking place, and I find it so very, very interesting. I wish somebody would write a history of the EMI ditch system. Carol Wilcox touched on it a little bit but...

KM: Is that published? Carol Wilcox, what was it?
ME: From Kaua'i, she did a book on it.
KM: It's "Sugar Water" or something like that.
ME: Yeah.
KM: That's right.
ME: She touched a little bit on EMI.
KM: I'm going to try and do...we've been pulling out, Onaona and I. We've been pulling out as much as we can because I figured it would be a benefit to pull as much as possible, and understanding the history of that process coming together. To understand how the system has developed and evolved, which is why these interviews with people are so important.
ME: You have Stearns and McDonald?
KM: Yes.
ME: One of my favorite hikes is going out to Makapipi, at the start of the ditch system. I've got some of the maps of the Stearns and McDonald, and all the exploratory wells that they dug, trying to tap Big Spring.
KM: Yes.
ME: To me it's fascinating, and I went down to Big Spring one day. It's the only time we've ever been able to find the trail down to it [chuckles]. How that whole ditch system works, and to see the workmanship. The rock work along the side of the ditch is all this cut rock.
KM: Cut stone, the old man there was an old Japanese man, I don't remember his name... [Mr. Fukushima] just died a couple of weeks ago. I guess he was one of the last known cutters, of that period.
ME: Yeah. And to me it's just fascinating and it's beautiful. It's just so much history, and you know just the thought of the engineering that went into that system. That it's all gravity flow.
KM: Yeah, it is amazing isn't it?
ME: When I was involved with the Sierra Club, we did a series of water hikes. We had Stephen and Garret come and do a program about the water system, and then we'd go out and do these different portions of the ditch system. It was fascinating, the Waikamoi, and then the Pi'iholo, and then down to the lower, and go out and start at Makapipi, and then walk.
KM: 'Ae, come back along. Do you know, were there field notes? Were there descriptive narratives of the trips ever developed within Sierra Club, that you recall?
ME: I don't know. [thinking] I don't remember. I know we did it for several years. But then the reason I liked it out at Makapipi, is there's still native, it's still full on native out there, with the *ōhi'a* trees, and all kinds of neat stuff. Then the further you come this way, then you get into the aliens, and... [shaking her head –

chuckling]. And going up into the Wahinepe‘e area, you run into the bamboo, but it still is beautiful.

KM: You got to see this interview, and we’re going to see Mr. Hū‘eu again tomorrow. This interview I did a week and a half or so ago with him, he’s really a unique individual.

ME: Oh, yes, isn’t he.

KM: He speaks the language of course but he had these interesting...these ears that picked up and listened to... He’s telling us how the place name Wahinepe‘e, as an example came about or Waikani. Various places, these wonderful, wonderful accounts.

ME: I love that guy, he is so neat [chuckles].

KM: Yeah, it’s wonderful that’s what I’m so excited about is that we have this opportunity to bring these kinds of histories together.

ME: Yeah.

KM: These thoughts from people that are of your time and your interest, and the old native families and others that just, let’s bring a history together so that...

ME: Yeah.

KM: As planning for the future.

ME: Yes.

KM: Uses or whatever, stewardship.

ME: Yeah.

KM: That we can have some sort of a foundational, platform to work from so we can understand a little bit more.

ME: Yeah.

KM: Again, this *Māhele* history is going to be real intriguing as the native tenants are describing the kinds of land and uses. One of the most beautiful things that we came across just real quickly relative to *olonā* as an example is that in Pu‘umaile when J. T. Gower was surveying the *Māhele* claims.

ME: Yes.

KM: In 1850, 1852 like that. The native tenants were required to pay a five dollar commutation fee, often for the survey of their lots. The families there, he writes at that time that the native families don’t have the money to pay for the survey.

ME: Right, five dollars.

KM: That’s right five dollars. But he’s asked he says they do excellent work with *olonā* and cordage, he says they asked if they might be able to give *olonā* in payment.

ME: Yeah.

KM: Instead, and so he’s inquiring if they can.

ME: Interesting though.

KM: Yes. These things were going on so we're going to hear about whether, where their *hīhīwai* or 'o'opu that was the other one. The 'o'opu he said some of the claims I see in the native tenants there, "I have 'o'opu at this place or I have 'ōpae."

ME: Yeah.

KM: You see it will help us understand these broad patterns, and where they were going. Do we still see 'o'opu there today, or not? You know?

ME: Yes.

KM: What is that a reflection of? And that's way beyond me because I'm not a biologist, but maybe someone, by having this information can help broaden their understanding of that part of an assessment.

ME: Yeah.

KM: Healthy ecosystems or not.

ME: Yeah, that's going to be so interesting.

KM: It really is. I'm excited about it.

ME: Yes.

KM: I wonder you know you've mentioned and I've met Rene Sylva a couple of times over the years back. I wonder if I should try to talk with Rene about his *mana'o* or thoughts?

ME: I would. . . He is a wealth of information, and he has hiked all over the place, and he knows this country out there very well. That's how I got to learn so much, was from him.

KM: I think I'll try and, is he still doing some work at the Maui Botanical?

ME: No. He does work with Anna Palamino, who has a native plant nursery out in Ha'ikū somewhere. He definitely is very knowledgeable.

[Discusses possible methods for maximizing water retention in ditch system; lining or covering the ditches are possible solutions to maximizing water retention and transfer.]

KM: . . . [begin Track 3] I like this, you have helped, thank you. It's important to touch bases. I may be putting you a little bit on the spot, I'd like to if you think about it are there some, and we've touched it a couple of times. Are there just some good thoughts about, steps that might be taken in future use, or future planning for future use right now, of say this region and the watershed. Are there things that you just know, need to be done to take care of it?

ME: One thing, I've spoken to Garret about it, and then hiking all these ditch systems, I know them pretty well, and I say you know, "Why don't you line some of the ditches, or why don't you pipe?" A lot of the water goes down into the ground.

And this is kind of a, you know, two sided thing, is it replenishing the aquifer, or is it being lost?

KM: Oh.

ME: If they were to line the ditches, or to pipe the water, maybe there would be enough water to restore some of these streams. I don't know...

KM: It's an interesting thought, as it is now if there is loss that is occurring, of course if it's loosing though, you brought up another. What is a loss, as long as it's not evaporation, but even evaporation is going back into the cloud system, and regenerating.

ME: Yes, exactly.

KM: Maybe you would actually need to take less from the flowing streams, if everything that you were taking...?

ME: ...was going where you wanted.

KM: Exactly. Now see, that's a very important kind of observation, and a potential recommendation, because when we were talking about balance earlier, maybe that's a part of a way of achieving it.

ME: Yeah.

KM: Because, you see, if you need to take less from the sources, because everything that you are taking is going where you want it. The rest is going down, because this was a real different perspective. The haoles saw the water flowing in and not all of us by the way.

ME: Yeah.

KM: Saw the water flowing into the ocean, as being a waste.

ME: Wasted. Well, they still say that, "it's being wasted." I don't think so.

KM: That's correct, a waste. But for the native tenants, the native families, and the way the land evolved, that was all a part of the cycle.

ME: Sure, yeah.

KM: Good rain, good forest cover, versus grassland and banyans and you know which just everything runs off you know anyway, for the most part. Good stuff up there, good fisheries and that's how simple it is. A healthy mountain, healthy fisheries, healthy people.

[Discusses differences between healthy native forest system and predominately alien system.]

ME: Yes. That's true. The run off, like in the Wailuaiki area, it's terrible. There's no understory at all, there's the roseapple which is the worst. I've got it here. Nothing grows under it, so when it's raining hard there, and I've seen it, the waters just sheeting off of the mountains, it's not going down at all, and it's just lost.

KM: Sure, because the soils compacted, all of this stuff is going on. It's an unnatural, unhealthy system.

ME: Right, and that's why you go up into the Waikamoi area, and you see these beautiful native forests, and this is what it's supposed to be.

KM: That's right.

ME: Different layers, the mosses and the ferns, and things.

KM: That's right, the overstory, under?

ME: Yeah. If that was still there, it would be a completely different ecosystem.

KM: Yeah. That's a very interesting thought about the potential of lining or piping, you know, potentially, because you would ultimately take. I think you'd have to take less, because more would be getting to where you wanted it.

ME: And then there's so much grasses and alien stuff, too.

KM: A program of trying to maintain some of that habitat restoration, must get, I don't know, there would have to be some good natives that could be brought back in, and with care.

ME: Yeah. I don't know I get so, I think it's too late already, you know.

KM: So you see, where do we expand our energy then? Lets start at the places that are most intact, but threatened, is that?

ME: That's it you need to...right, protect those places, or save those places that you can save. I know that just being here a short time, only 20 years that I've been hiking out here and seeing the changes. Hanawā for one, the lower Hanawā, is just, it's a different ecosystem, then it was fifteen years ago.

KM: What do you have, is it the *wai wī*, roseapple, stuff like that?

ME: Banyan.

KM: Banyan, you're kidding, that thick?

ME: They're coming down, the banyans are being washed down.

KM: The banyans were planted along the ditch purposefully or?

ME: I think it was just part of the reforestation, so they're here and there.

KM: I hear there a real detriment. I can't imagine, in talking with Garret, or Steve Cabral them, Jimmy Hū'eu them, the banyan they just see it as a scourge.

ME: Right.

KM: It's destructive to the system.

ME: They go in the tunnel system, the roots would go like wild. And yet down at the Maui Botanical Garden there is a banyan tree. The County has told us we are not to touch that, "that is a treasure for Maui County, and we must not to do anything to it."
[shakes her head]

KM: There are some of those, the broad leafed banyan, that some famed being of another culture sat under. I'll tell you this could get me into trouble every time I go to 'Iolani Palace and the State Archives.

ME: Oh, yeah.

KM: Have you been in? Every time I go there I just think I realize that someone great and grand gave this to our queen... And Onaona's great grand aunt, Lydia Aholo

was the *hānai* daughter of Lili‘uokalani, but every time I go there, I think, “my God, someone should just cut this thing down and poison it, and put something less intrusive, and maybe even native in.”

ME: Yeah. It’s a tough one, because, the Lāhaina banyan, and those people, like my father were so proud of what he was doing. They really felt, that they were saving, the forest. Difference in mind set.

KM: Yeah, values.

ME: I was out in Hotel Hāna Maui for the Taro Festival, and the Hotel Hāna Maui, I don’t know exactly when it was built, sometime in the fifties, and to look at their landscape. African tulips and Australian tree ferns, two species that are causing a great deal of problem in the watershed. And two species that are spread by the wind, blowing the seeds. The seeds, sometimes it’s like snow coming down. I was telling somebody, that the age of those trees, that those could have been the grandfather of all the African tulips that we see on the road to Hāna now.

KM: Yeah, wow, just amazing. People don’t think this whole thing. If I were to make a recommendation, and this isn’t my program, but I think we would stop the introduction of anything further, and no matter how beautiful these guy’s bromeliads are, or their gingers or heliconias and stuff are; we don’t need any more [chuckling].

ME: Yeah. That was one of the things with the expansion of the Kahului Airport. That was how we stopped it was you got to have some alien intervention but still no they won’t do it. They don’t want to spend the money to do it, and yet, the money that these aliens are costing. The waste.

KM: The waste what you said, yes.

ME: We’re trying to raise millions to keep *miconia* under control.

KM: Yeah, and when we look at the forest, the mountain slopes on Tahiti, and see what has occurred with *miconia*, wow, it’s scary. . .

ME: Yeah. It’s hard, but day to day and doing what you.

KM” See that’s the wonderful thing, you do the best you can.

ME: Yeah.

KM: And you know that’s wonderful.

ME: That’s why I can sleep at night.

KM: ‘Ae.

ME: [chuckling] And it’s fun, I enjoy it. [begin Track 4 – goes to get a picture board] I took this to a Sierra Club meeting. These photos were all service trips that we had done in the past.

KM: Sam Gon.

ME: That’s when he was working up...you know getting people out and having fun while you’re doing good. I had some photos of the banyan, but I didn’t put it on the board.

KM: Wonderful.

ME: Just an example of how people can get involved and do stuff. This is the native red geranium (*nohoanu*), up at Polipoli. And this was the flower, it grew in this area and putting up the fence to protect it. This was the sort of thing that I want them to start doing again. Getting to go to Kaho'olawe several times which is so great, so much fun. And getting to meet people like Sam Gon, Ron Nagata, and Terry. To me, this is what people can do. There's no reason why they don't. Particularly a group like Sierra Club. Stop complaining about everything, get busy think positive.

KM: Good, *mahalo*. Thank you so much for being willing to talk story.

ME: . . .This whole ditch system, it's fascinating. And the Wahinepe'e area where you cross five different ditches. It's very, very interesting, a lot of water.

KM: I went up the Pi'ina'au section to look over to Hau'olowahine and Kanō, and to Kikokiko. Onaona grandmother's cousin's were the Plunkett brothers John and Charlie them, what they call Plunkett Spring right up there above.

ME: Oh, yeah.

KM: It was when the ditch system was started that's a real interesting part of the history. Stephen Cabral was discussing it the other day and you see in the historical records. When they were doing the ditch they had established these series of camps along the ditch because the whole process was they had someone up there managing sections.

ME: Yeah.

KM: They were watching, whether it was eradication or maintenance. That was a real good system because it allowed for daily observation.

ME: Yeah.

KM: That's how the Plunkett family was up on that side.

ME: That would be interesting to have where these little areas located. You can tell where they were by fruit trees.

KM: That's right.

ME: Or hibiscus or.

KM: Some of what they left behind [chuckling].

ME: Whatever that they had.

KM: Yes, well we have recorded that, and we're talking more with Mr. Hū'eu about it tomorrow as well. We've named about twelve or thirteen of the areas where the camps were, through the old stuff. Onaona's typing something out now from George Bower, the Directory of Hawaiian Islands in 1880. They also discuss that this was the reasoning behind it because it was as they were going along with the ditch. Of course no roads and stuff, it was all trail right?

ME: Yeah, horse, yeah.

KM: That's an interesting thing though, you'll also see the evidence.

ME: Yeah, and right sometimes you'll see the evidence of the narrow trail.

KM: Yes.

ME: Which now is a big, wide ditch trail.

KM: Good, *mahalo*.

ME: And the CCC did a lot.

KM: Oh yes, that was quite a program really.

ME: That was something I was talking to somebody the other day, that nobody did a history of the CCC on Maui and yet they did so much.

KM: Was your brother George, Holly's father, involved with the CCC?

ME: No.

KM: I guess it was a little bit later, I've done a lot of work with old time CCC guys on Hawai'i and your brother's name comes up but I guess it was he was working?

ME: He worked with Glover Construction.

KM: Yeah, Glover's, that's why so it was afterwards. I guess a lot of the CCC guys were there, involved with him so I keep hearing his name because a lot of them remember him.

ME: Yeah.

KM: He was a pretty fair and honest guy.

ME: Yeah. It's a shame that we didn't get on the CCC story before, most of them are gone.

KM: Most of them are gone now, yeah.

ME: I know there was a CCC camp out Kūhiwa, and I know when we were working on the Wailuaiki hydro project, part of the old CCC trail was still there. While we were going out there they went in and bulldozed part of the trail [shaking her head – chuckling]. There must be records.

KM: There are but it's still so nice when you can get out, like I took an old man Johnny AhSan, from Hawai'i. He was 95, he just passed away at the beginning of the year. We went out *holoholo* around Mauna Kea, I'll send you, I wasn't sure if you had the larger Mauna Kea study?

ME: No.

KM: I'll put it in the mail to you, a nice summary of history, and it will introduce you to Johnny AhSan. The work that they were doing, the whole thing. The guy on Hawai'i you know Bill Bryan was very...he brought in the aliens and stuff like that. It was that same mentality, that same time with your father but it was because they saw the great run off and things. The impacts on life, and so it was a fire fighting mode, emergency rescue, bring it in, plant what you can to cover it.

ME: Yeah, right.

KM: Not realizing that years down the line. It was a dammed if you do or don't kind of situation. There was a real interest in native plants and restoration and caring for the trail systems. There is documentation that can be brought forward out of those old programs. It's nice when you have a few guys your age a little bit older that were out in the field working CCC like that.

ME: Yes.

KM: Animating it, they give you little anecdotes.

ME: Yes, I have a photograph of a rock that's been etched into this rock CCC and it's got the date on when they were working on the Haleakalā National Park Trail. [chuckles]

KM: *Mahalo*, thank you so much.

ME: We're fighting, up on Haleakalā the TV towers.

KM: Not the, are they still looking at, aren't they looking at some telescopes also, or not?

ME: [thinking] Well, so far all the telescopes are staying within this eighteen acres that was set aside back in...

KM: Oh, they not asking for more now? [laughing]

ME: This new sensitive Air Force telescope up there. They're complaining about the TV broadcaster's which are right adjacent to them. This came up about four years ago. The State helping them to relocate, told them they could go down, a mile down the rift zone to Kalepeamoā. And now they are back again because the FCC has told them they've got to go digital and digital is more radio interference. We've told them...we're working with Charlie Maxwell on this thing, that they cannot go to Kalepeamoā. As Charlie's said, "we've drawn the line in the sand, in the cinders" that between the FAA site down to and including Kanahau. "No, you cannot put anything in there. If you want to go down Polipoli or 'Ulupalakua, no problem." But the gist of this whole thing is that they send their radio signal from Honolulu to Haleakalā back to Windward O'ahu and to Kona. The people of Maui don't benefit this is just for all this development on the Kona side and Windward O'ahu [chuckling].

KM: What can you say?

ME: I don't know whether we're going to be able to stop it or not. Because it's very political.

KM: Yeah, a lot of *kenikeni*, ten cents going into it. How interesting. This is interesting you bring up Kalepeamoā and these places. We find that wherever place names are that, and they may not be remembered now but there are stories, there are traditions associated with these places.

ME: Yeah.

KM: It tells us.

ME: Kalepeamoā looks like Kalepeamoā. I went up there with, it's a beautiful area on the southwest rift. I went there with Tim Hurley who was the reporter for the Maui News, some years ago.

KM: Yes.

ME: We drove down the Skyline Road and we would stop and we'd go this way and go that way and we got way down we were walking along. I said, "Tim, there it is!" [chuckling] And there was this red outcropping of rock that was just so... Standing out, I said, "that's Kalepeamoā." [chuckling]

KM: 'Ae.

ME: That's the other thing and this is where with this National Park proposal, I'm trying to learn more about the place names. Why was it named that? Like down there at La Perouse, Pu'u o Kanaloa then you have Kanaloa point and then the ancient name for Kaho'olawe which is Kanaloa.

KM: 'Ae, Kanaloa.

ME: Why? [begin Track 5] . . . Kanaloa coming to the shore there Keone'ō'io, and sticking the 'ō'ō in, and then the water coming forth.

KM: 'Ae.

ME: That well is still there, it's still producing water. That's why I thought, you know this is a very important place. But the place names, why was it called that?

KM: Is there a Kualapa name out on that side?

ME: Kaluaolapa. It's where there were burials and where the last lava flow occurred.

KM: Wonderful, wonderful accounts. If I can be of help or if I come across now that we've talked I'll know that I can drop you a little note. Here's a source that someone can go to look to or possibly translate for something over there.

ME: Yes.

KM: Good.

ME: I've asked Kiope Raymond if he would get some of his students to do some research on it.

KM: Good... [end of interview]

Mina Marciel-Atai

Oral History Interview – April 24, 2001

Ke‘anae-Honomanu Vicinity, East Maui (and recollections of Kaupō)

***with Kepā and
Onaona Maly***

Kupuna Mina Marciel-Atai was born at Kaupō in 1916. Her family has generations of residency in the Kaupō-Kahikinui region, and during this interview, she shared rich historical recollections of the area.

In 1936, Kupuna Atai married her late husband, Benjamin A. Atai, whose family resided on Homestead lands at



Kupuna Mina Marciel-Atai (KPA Photo No. 1435)

Honomanū (the localized pronunciation for Honomanu) and Ke‘anae. By marriage, the members of the Atai line (who also carry the name Akoi), are also connected to the ‘Īkoa line of Wahinepe‘e. Kupuna Atai resided at Honomanū on the family homestead, in the ‘ili of Punalau (situated on the western, near-shore side of the valley). The family maintained their residence and *lo‘i kalo* on the land for a number of years. In the 1940s, she and her husband built a home on family homestead land overlooking Ke‘anae Peninsula where she still resides today. Like the other *kūpuna* who participated in this interview study, Kupuna Atai’s family sustained itself through the cultivation of *kalo*, and the care and use of water resources.

Because of her knowledge of the Hawaiian language and various aspects of the culture, she was identified as one of the early participants in the *Kūpuna* program of the Department of Education, and for several years, she worked at Ke‘anae Elementary School. Kupuna Atai is an animated story teller, and in her interview she shared important observations pertaining to historic residency and land use in the Honomanu-Ke‘anae vicinity.

During the interview, Kupuna Atai spoke of native traditions and discussed many important historical events and observations pertaining to land and water use. These included, but are not limited to the following points:

<u>Summary of Topic</u>	<u>Page</u>
Discusses residency, land and water use, fisheries, and collection of resources in the Honomanū vicinity.	238
Water was flumed from Punalau Stream to the <i>'auwai</i> and <i>lo'i kalo</i> of the family. The stream was also the source of drinking water.	241
Punalau Stream formed a <i>muliwai</i> (estuarine pond system), which the family used; native fishes, <i>'ōpae 'oeha'a</i> , and <i>koi</i> were caught in the area. The family also went to the uplands for <i>'ōpae</i> and <i>hīhīwai</i> .	243
Discusses gathering <i>'ōpae</i> , <i>'o'opu</i> , and changes in stream resources; and collection of <i>pūhi</i> and other near shore fishes. Introduced prawns had a significant impact on the native stream fish.	249
<i>Heiau</i> , <i>ilina</i> and old sites should be respected and left alone.	251
Discusses <i>huaka'i pō</i> (night marchers), <i>pō Kāne</i> (dark nights of the moon), and planting by moon phases.	254

The interview was conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Atai gave her personal release of the interview to Maly on November 7, 2001.

Interview Transcript

- KM: *Kūkū, mahalo nui i kou ho'okipa 'ana mai. A hau'oli kēia hui hou 'ana...*
- MA: Well, I just was curious that... *Kēlā Pākē*, I met him not too many times.
- KM: Uh-hmm [Garret Hew].
- MA: But his boss, before him, was kind of *'ohana*. His cousin, something, married my brother. You know, so they tell, "Us *'ohana*."
- KM: Yes.
- MA: So every time this guy comes, the *Pākē* used to come.
- KM: *'Ae*.
- MA: So when that guy retired, he tell me, "No more Stephen, I can kiss you too." [chuckling]
- KM: [chuckling]
- MA: But then, *mau kūkū wala'au*, "He's from Kula." And we *wala'au, wala'au*, and he said, "You know my aunty – so-and-so?" "That's my aunty." "You know, something tells me we're *'ohana*." Well, I said, "Like my mother, some times, if she's good friend with you, then you going be *'ohana*."
- KM: *'Ae, kapa 'ia* "aunty..."
- MA: Yes. Then every time when he see me, he call me. But I never see him for a long time. So when he yell at me, I didn't know I was going get in trouble. [chuckling – discussing when we first met in Kahului on April 11, 2001]
- KM: [chuckling] No, we're not going to make trouble. But *kūkū*, these maps here, are nice old maps of the *'āina* out here.

MA: Uh-hmm.

KM: And since you mentioned, your *'ohana* is out at Kaupō?

MA: Yes, Kaupō.

KM: I will try to find some nice old maps of that place, and it will probably show your *kūpuna* on the land there. The names and things.

MA: Yes.

KM: So I'll get you a copy of a nice old map.

MA: According to my grandfather... My grandfather came from Portugal on a whaling ship. He says his father is "From France. He went to Portugal, married this Portuguese *wahine*. They had children, then they had a hard time." So I don't know if two of them, or three of them brothers, came on a whaling ship. And they said "it was a hard life." When he got to Honolulu, he jumped ship, and then he worked for somebody there, and then from Honolulu, he came to Kahikinui.

KM: Hmm.

MA: Worked for a man named Enos. I don't know what this man's first name was. But he said he worked for this man for his living and food. After so many years, I think 25 years, he married my grandmother from Kahikinui.

KM: And what was grandmother's name?

MA: Naihe'ula [corrected to Ka'ilikea, below]... Wait, I got to think, maybe later on.

KM: 'Ae.

MA: He married my grandmother up there. Then after a while, this man Enos was buying, little by little, so he told my grandfather, "You go to Kaupō and find a place where you want to build a house." And my grandfather said, "I cannot go build a house." He said, "I don't have money, I don't have anything." And the man said "I didn't ask you for money, you go look for two acres of land, and you tell me what you want." So my grandfather went and got this place where the Kaupō Ranch house is now. My grandfather said, "This is the one."

So the man went and got two different carpenters from Kaupō and built this house. And then he told my grandfather, "This is what I owe you for all the years you worked for me." So my grandfather was so grateful too, for this land. And he also gave a couple heads of cattle. So my grandfather stayed over there, and as he made his living, little by little, he bought more land. And they say at one time, he owned Haleakalā Crater. And when the State or what, the Territory, at that time wanted the crater. If he wasn't going to sell, they were going to condemn. So that's how they got Haleakalā.

KM: Hmm. *Kūkū*, the Marciel, how do you spell that?

MA: M-a-r-c-i-e-l.

KM: Okay.

MA: And my grandfather was Antone Marciel. My father was Joseph. There were five boys and a girl. My father was the second one.

KM: *Ae. So your kupuna wahine, he Hawai'i piha 'oia?*

MA: That's right, she was pure Hawaiian.

KM: *No Kahikinui?*

MA: Yes. Oh, *ko'u tūtū wahine*, she's Ka'ilikea.

KM: *Ka'ilikea, kama'āina wau me kēlā inoa.*

MA: I don't know if Ka'ilikea was first name or last name, but that's the name we knew her by, *tūtū Ka'ilikea.*

KM: *Ae. Ma kona 'ao'ao [o Onaona mā] o ka makuakāne, o Kapuku'i, pili lākou me Ka'ilikea. A kekāhi o nā Ka'ilikea, mai Kohala mai i ka wā mamua. Ne'e mai Hawai'i, i Kohala, a i kēia 'āina o Kahikinui. And then kekāhi o ka 'ohana, aia ma Kaua'i.*

MA: Yes, I've met two different boys from there, they get different job and got mixed up with my brothers. They were Ka'ilikea, but they didn't know my grandmother, or what.

KM: Hmm.

MA: I cannot remember. But they were just like my brother's ages. There were two Ka'ilikea boys from Kaua'i, but they didn't know if my grandmother was 'ohana to them, or not.

KM: Hmm, *pili* or what? So your *tūtū wahine* Ka'ilikea?

MA: Yes, we call her *tūtū wahine*, but she was Ka'ilikea. Whether it was her first name or last name, we didn't know, but she was from Kahikinui.

KM: Hmm. And your papa was?

MA: Joseph.

KM: And he married your mama who was?

MA: My mother was Josephine Kealoha Akiona.

KM: Oh, Akiona. And *pili* to this side [Ko'olau], or not, the Akiona mā?

MA: *A'ole.* Now, we figure, you know the olden days, the Hawaiians, they cannot say the name and they pronounce it in their own way.

KM: Yes.

MA: Actually, my mother, I think, is supposed to be... Her father was Ah Chong Soon, but the Hawaiians couldn't say Ah Chong, they went Akiona. So my mother was *kaulana* by that name, Akiona.

KM: Hmm.

MA: That's what we think. Because she is cousins with the Soon that used to own Kaupō Store.

KM: Oh, so they're *pili* to that side out there?

MA: Yes, but my mother was known as Akiona.

KM: *Ae.*

MA: Get *'ohana* in Hilo, they married, and married, and they changed the name.

KM: Now there is also a Ka'alakea, but that is different, not Ka'ilikea?

MA: There is a Ka'alakea, they're different, from Kīpahulu.

KM: So Papa Ka'alakea like that, different?

MA: Yes. We knew who they were.

KM: Okay. So the Akiona that were out here in Ko'olau...

MA: Yes, we know this Akiona...my mother knew who they were, but *a'ole 'ohana*.

KM: Hmm, interesting.

MA: Uh-hmm.

KM: That's what happened with Onaona's *'ohana*. Her great grandmother, Caroline Hubbel. Her first *kāne* was Kaiapa. *Hala 'oia, a male hou. A Pākē, Wong Soong, I think. Then Akuna comes into there. But they called him Wong Soong, and then Kiakona, because he was Deacon at the church, Kaulanpueo, at Huelo.*

MA: Uh-hmm.

KM: So they called him Kiakona – Deacon.

MA: Uh-hmm.

KM: *So kapa 'ia nā keiki a Kiakona.*

MA: Uh-hmm. Just like this lady over here, she was Akiona and she married Nākānelua from the Big Island, Waipi'o side. She asked me, "How come your mother's name is Akiona? Related to my *kungkung*?" I said, "I don't think so. I think the Hawaiians couldn't say Ah Chong, so they went Akiona. Because I have a cousin that is named Ah Chong Akiona." So I think, because the Hawaiians couldn't pronounce, like a lot of other *haole* names, so they put their own, they went Hawaiian.

KM: Yes. So the Hawaiians Hawaiianized the Chinese names like that.

MA: Yes. So that's what it is.

KM: *Hoihoi loa. But nui ka huikau no nā keiki o kēia mau lā. A'ole hiki iā lākou ke huli mo'okū'auhau, because loli ka inoa.*

MA: Well, *kekāhi manawa, a'ole wā mamake iā 'oe, a'ole wau makemake e 'ōlelo, "He 'ohana kāua."*

KM: *'Ae.*

MA: *No laila ho'ololi 'ia.*

KM: *Pololei.*

MA: Yes, that's how, *kēia manawa* [chuckling].

KM: [chuckling]

MA: Oh, I don't want to be related to you. But you got no choice. Good or no good, you are related. "*O, kēlā mea pa'a aku nei i ka pa'ahao!*" I tell, "Oh, what you going do? That's your family, you know."

KM: That's right.

MA: *Inā kolohe, ho'opa'a 'ia.*

KM: *'Ae, pololei 'oe.* No can help.

MA: [chuckling] Yeah.

KM: Hmm. *A ua hānau 'oe i Kaupō?*

MA: Kaupō.

KM: Hmm. *Makahiki 'oe i hānau ai?*

MA: You no like take me go movies tonight eh [chuckling]?

KM: No [laughing].

MA: Nineteen-sixteen.

KM: *O pōmaika'i!*

MA: *Pau ka pono, hopena, luahine* [chuckling].

KM: *A'ole loa!*

MA: *Kāhi manawa, poina.*

KM: *'Eleu ma ka no'ono'o.*

MA: *Ke wau nānā, ma ka helehelenā,* I look at people, "I know you, but I cannot remember your name."

KM: But you are entitled, look at you, *hānau i 1916.*

MA: Uh-hmm.

KM: How many things you've seen, none of us will ever see. So you *hānau* at Kaupō, and you had brothers and sisters?

MA: I have brothers and sisters, there were thirteen of us. Well, fourteen, one died. Now I was just thinking, I have brothers that died and now three sisters. So a few of us. My oldest brother is still living, 97 years old. . .

KM: Oh. . .! You folks all strong *'ohana* then. *Lō'ihī ka makahiki.*

MA: *Kolohe wau!* [chuckling]

KM: [laughing]

MA: My grandfather lived until he was 92. And my grandfather was still walking, and *hā'ule*, you know. He was still running the ranch. In the meantime, after everybody went, my father was still living there, but we had moved. My mother had *'āina*, so we moved, built a house, and my father had more *'āina*. Then uncle, my father's oldest brother was living over there. His *wahine* was a school teacher at Kaupō. My grandfather lived by himself, but some of us lived with him, on and off. We live over there, when we were tired, we go home, another one comes over.

It just so happened I had a brother over there, and that day my grandfather was walking around checking the horses, and he fell down. So my brother—a younger one—he ran home and called my father. They came. Those days we had a Model-T, so he went, got my grandfather. He was alright, but limping. So I don't know how...those days no more *alanui*, so how they got across... [shaking her head] I remember I had a sister, sick, they carried over this trail. But how they got my grandfather over? I wasn't home, I was away at school. But they took my grandfather to Wailuku. Aunty, his other daughter was living in Wailuku. And he was in the hospital for a couple of months, and then he died.

KM: Hmm. From Kaupō, was it the standard practice, how did your family come around? Did they go out Kahikinui, or...?

MA: We came through Kīpahulu. We only went around Kahikinui...it was all horse trail, and they went to Kahikinui when you *lawe pipi*. Or if you going to 'Ulupalakua or Kahikinui. But most of the time, we were going to this side of the island. We came to Kīpahulu, and you had to *kahea*, make arrangements, a car to be over there to pick you up.

KM: Yes.

MA: Or if people coming to Kaupō, they call you, "I'm coming. I'm leaving here at 8 'o clock." Then we'd be there with the horses waiting for them.

KM: I see. So from Kaupō through Kīpahulu, no more *alanui ka'a*?

MA: No, those days, no more.

KM: So it was *ala hele*?

MA: Yes.

KM: And you folks would ride horse?

MA: Ride horse. We want to go very badly, we'd walk. But usually we had animals to go.

KM: Hmm. Where was the road, when you were a child say, up to 10 or 15 years old, where did the road go out to? How far did the *alanui ka'a* go?

MA: Well as far as I know, when I came here [Ke'anae vicinity], already had road. But they said from Kailua to Ke'anae, it was trail. Ke'anae to Nāhiku, some place, had a car road.

KM: Yes, at Kopili'ula.

MA: Yes. And then I guess in Hāna to Kīpahulu. At Kaupō, we had our own car road, our side. From up our house it went down, about three miles of road. There were about four Model-Ts. We had one, the store had one, my uncle had one, and the Smith family had one. [smiling] We had these Model Ts, we went store, we went church, only in this place.

KM: So how did they get the *ka'a* out there?

MA: Ahh, we had boat once a month.

KM: Hmm.

MA: And the boat came. The boat didn't come in the harbor. The boat came, anchor outside, and on the small boat... I was big enough to know. Not ours, ours was already there, but that car that they brought, they put two of these small boats with the planks across, and they put this car, and they took 'um. Do you know where Mokulau Church is? The landing is way over here by the *pali* side. But Mokulau Church is over there, where you go down to 'Ili'ili.

KM: 'Ae.

MA: And so the boat came in as far as can go, and then the people just dragged this car on shore.

KM: Amazing, yeah!

MA: I saw that.

KM: Hmm. So four cars came, couldn't drive out, so they brought 'um on the boat...?

MA: You bring 'um on the boat and land over there.

KM: What the *moku pipi*, like *Humuula* or what?

MA: *Humuula* or what ever. They take 'ukana from island to island. Once a month, I don't know if it came to Ke'anae also. But once a month the boat came to Kaupō. So this boat came. Like out there, then they load on the small boat and come inside. They get this boom...and sometimes when we come home from school, and it happened to be boat days, and my father would call. The school would put us on the boat at Kahului. We'd go over there and come through this way. then when the waves go down, the boat goes down, and you hanging on the boom [chuckling]. The landing is small, the steps only about like this [gestures depth with hands].

KM: So about two and one-half feet wide.

MA: Go down. We're on the boat, it goes down, we catch the rope, before you catch your balance, the wave goes down and you hanging in the air. Then the boat comes back and you get your balance. Oh, we looked like monkeys.

KM: *O, hau'oli nō ho'i!*

MA: But that was the fast way to reach home.

KM: Oh yes. Like you said, before, the road only went out to Kailua, then *pau*, you have to use the trail come up *mauka*, and then down to Kopili'ula.

MA: That's right.

KM: And then the rest of Hāna.

MA: Yeah. Then from what I understand, on this side, they had prisoners open the road, up where the YMCA is now.

KM: Yes.

MA: But going to Kaupō, it was local labor that was working on the road. But they didn't have machines, everything was by hand. You hang on the rope, and all that.

KM: Hmm, *nui ka hana!*

MA: The best they had was a tractor for push the *lepo*.

KM: Hmm.

MA: But all was hand labor.

KM: Amazing.

MA: Yeah.

KM: So when did you move out to this area?

MA: When I found a husband [chuckling].

KM: Oh! Now, your *kāne, he hapa Hawai'i 'oia?*

MA: Hawaiian-Chinese. A-t-a-i.

KM: His *'ohana, pili lākou me nā 'ohana o kēia 'āina?*

MA: Well, I understand my father-in-law was from Maunawili, Kailua.

KM: Oh!

MA: How he came over here, I don't know. But he had a sister that was married to the Akiu family. I don't know if he came because of the sister or what. But he had a younger brother that came here too, and married a girl here. He went by the name of Akoi.

KM: Oh yes, I saw the name Akoi, *makai* at the church, *pā ilina*.

MA: Yes. And I think my father-in-law, Atai was his middle name. So Atai Akoi, but he went by the name Atai. But he came from Honolulu with his wife. And I hear he got the homestead down here.

KM: At Ke'anae or Honomanu?

MA: Yes, Ke'anae. That's the story I hear.

KM: Okay.

MA: And his brother and the wife lived with him. . . Then he gave up his homestead to the brother, and moved to Honomanū [as pronounced]. In the mean time, he had bought a place at Honomanū, and they lived at Honomanū.

But Akoi, we call him, Ah Ling, his wife was from Wahinepe'e side. She was the *mo'opuna* of 'Īkoa. And 'Īkoa had a big *'āina* up there [Royal Patent Grant 1396]. They still have *ilina* up there.

KM: I've seen 'Īkoa's name in some of the old land documents, and when I went up Wahinepe'e road, the family *pā ilina* was pointed out to me.

MA: Yes, there used to be plenty of people there.

- KM: In the packet of maps I've left for you, you'll see those areas, and some of the grant lands indicated. Also, there's Register Map Number 2467, it's the old Honomanu map. And *kūkū, e kala mai, lohe 'ana wau i kou pū 'ana, Honomanu ai 'ole Honomanū?*
- MA: Well, *ko'u hele 'ana mai, a maopopo, Honomanū.* But, *'ōlelo mai ka Bishop i ka wā mamua, Honomanu. Ka home kēlā no ka po'e manu.*
- KM: Ā!
- MA: They say Honomanu. But for *ka po'e kama'āina, Honomanū.*
- KM: *'Oia ka lākou pū 'ana?*
- MA: But, *ka pololoi o kēlā inoa, Honomanu.*
- KM: But *ua lohe 'oe i ka Honomanū, 'ano drag out...kō 'ia ka ū, e?*
- MA: *Honomanū. Mai ku'u manawa mua i lohe ai kēlā inoa, o Honomanū.*
- KM: Hmm, interesting.
- MA: But *'ōlelo mai ka Bishop, They said, inoa, a'ole pololei. Honomanu, ka home kēlā no ka manu.*
- KM: Hmm. *Nui paha ka manu mamua? He manu 'iwa paha, ua'u paha?*
- MA: To me, it was no different than other places, *like nō.* Maybe *mamua loa.*
- [Discusses residency, land and water use, fisheries, and collection of resources in the Honomanū vicinity.]
- KM: 'Ae. This is a 1909 map of Honomanu. [pointing to various reference points on Register Map No. 2467 (portion of map cited on next page)] Here's the *kahakai.*
- MA: Uh-hmm.
- KM: Here are some names here, like Malai'ula, Palaile. These are older *Māhele* period names.
- MA: Yeah.
- KM: Kinolau. And there are some homestead lots. I see different lot numbers. It says taro.
- MA: Uh-hmm. The Kinolau name, I heard from my father-in-law. They were gone by my time, but I understand that there may still be some heirs to the old Kinolau line.
- KM: Hmm. There's a lot of different *'ohana* that were here. And this is the *kahawai*, here?
- MA: Yeah, yeah.
- KM: And here's the *muliwai a me ke kai o waho.*
- MA: Uh-hmm.
- KM: Where do you think your *'ohana* was?

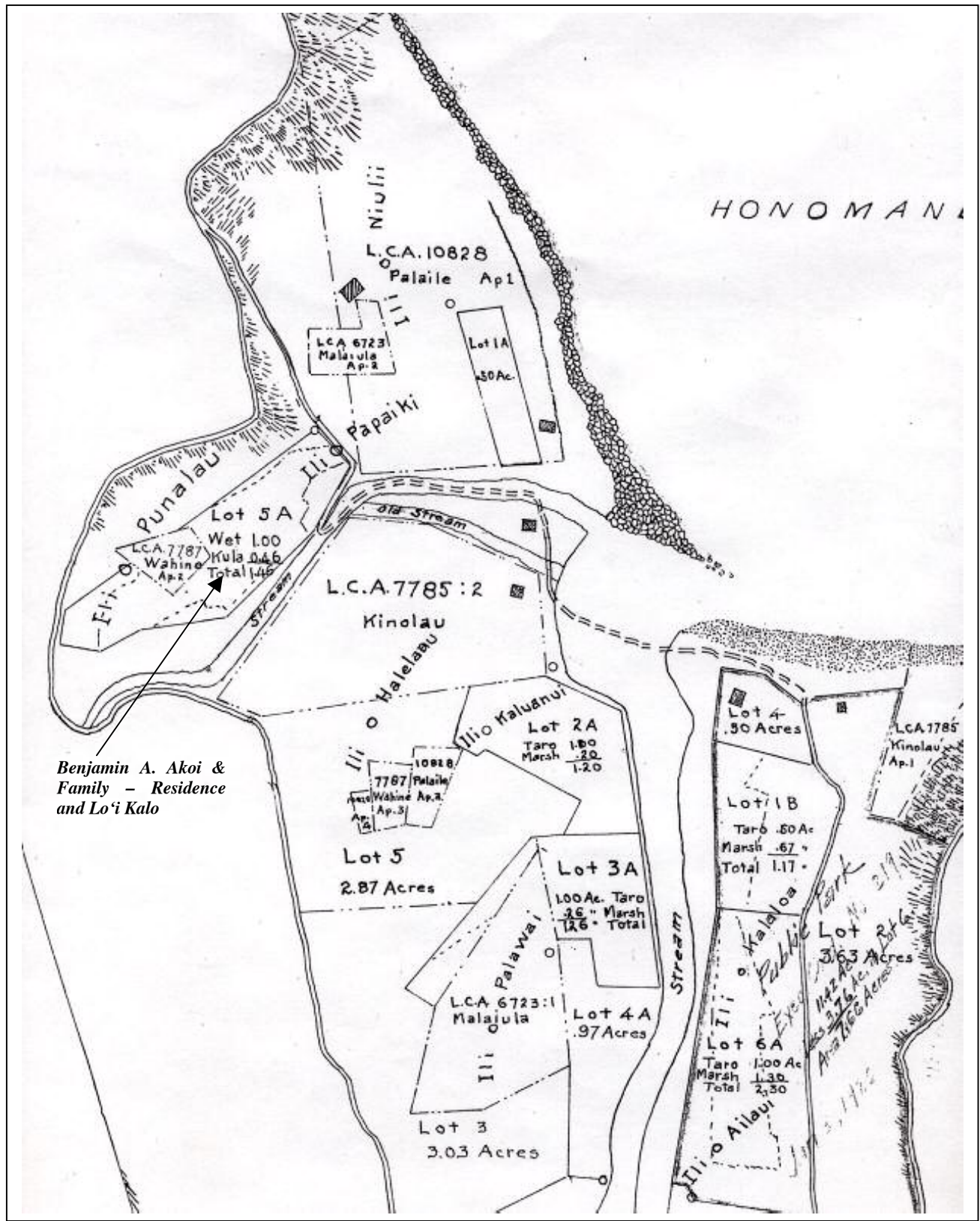


Figure 3. Portion of Honomanu Valley (Register Map No. 2467) Showing 'Ili of Punalau, Neighboring 'Ili, Kuleana and Homestead Lots.

- MA: We were over here on this side [the Hāmākua Loa side]. According to my father-in-law, he said he was over here [on the Hāna side]. But then the County wanted the place, and he didn't want to give, but they were going to condemn. He had a place, they were right along side. Punalau comes over there. There was a little [looking at map]...
- KM: Here's Punalau, right here, the little stream side.
- MA: We were right by this *kahawai*, so right around over here.
- KM: This says Lot 5-A. Was there taro land there also?
- MA: That... Is this the road?
- KM: Yes, this is the *alanui*.
- MA: Well, accordingly, my father-in-law owned the land, and it went way up here. So the house lot was over here, and this was all taro patch (*lo'i*). But he leased taro patch across, over here, across the *kahawai*.
- KM: Hmm, by the *pali* side.
- MA: Yeah, but later on, sold that place.



*Portion of Honomanu Valley; 'Ili of Punalau now under growth of Hau Trees
(KPA Photo No. 1437)*

- KM: They also have some little names like Papaiki, Niuli'i.
- MA: Hmm, I don't know.
- KM: Yeah. But you knew Punalau?
- MA: That's right.
- KM: So this is Punalau, *ma'ane'i*.
- [Water was flumed from Punalau Stream to the 'auwai and lo'i kalo of the family. Stream was also the source of drinking water.]
- MA: That's where our water came from. The water for the taro patch (*lo'i*). It came, and had a ditch across the road, and my father-in-law flumed water to the 'āina.
- KM: Hmm, so he would flume, or was it 'auwai.
- MA: He made a flume, from the end of this place. Because they had to get the water away from the road. The water crossed the road and came down to this place. So he came, went down the *pali*, he put a flume across the *kahawai*. It was long, I think from over here to down at the road. Maybe not that long.
- KM: So maybe 150, 200 feet?
- MA: He made.
- KM: Wooden flume?
- MA: Yeah.
- KM: *Nāna no i hana kēlā hā wai?*
- MA: Him and the boys. They made it across, and then fall down to the edge of his 'āina, and that's how we got the water for the *lo'i*. In fact, we got our drinking water from up there, up side the *pali*. So they piped the water, came across the *kahawai*, by the bridge. That's how we had our drinking water.
- KM: *Pehea kēlā wai, momona, sweet nō ho'i?*
- MA: To me it was clean. Of course now with all the hippies around, you don't trust to drink anything.
- KM: *'Ae pilikia.*
- MA: But then, nobody bothered, because we got the water from on top of the spring. And that's the same *kahawai* that goes down where it crosses the road, and that's where we took for taro patch (*lo'i*). It's cold, fresh water.
- KM: Hmm *pūhau*, real cool.
- MA: Yes.
- KM: So your father-in-law ended up down here. Did you stay down here some, with them?
- MA: When we first got married [in 1936], we stayed there with them. And then when I had two children. Then my father came one time and he saw a flood [smiling]. My father said this is no place to live with children. And then there was water all over. You have to be alert, what you are doing because the kids running around.

KM: 'Ae.

MA: So my father asked my father-in-law if he didn't have any other place? And my father-in-law said he had this place up here.

KM: This 'āina here, where we are?

MA: Yes. So he said "Why don't you build and move away?" My father-in-law said... My husband had an older brother, and sister, and he had a *hānai* brother. My father-in-law had a sister who died from child birth. So they *hanai*'d this boy. So my father-in-law said, "The first one go build a place, he can have it." So my husband started to come and clean. So within the year we had... My house was further back then.

KM: Is it the old house back there?

MA: The old house was here where the garage is now. But that [over there] is the garage from the old house. The olden days people...people now *hele no kū ma ka puka*. But my father said, "A 'ole, kū ke ka'a ma'ō..." [chuckling]

KM: 'Ae.

MA: Yeah. And so that's how. So we moved, I had two children when we moved up here.

KM: Hmm. What year did you marry?

MA: Thirty-six.

KM: What is your kāne's name?

MA: Benjamin Achoi Atai.

KM: Oh, is he namesake for...? Who was his father.

MA: Ben Atai.

KM: Okay. So Akoi and Achoi different.

MA: Yeah. My father-in-law went by the name of Atai, until they had that finger print in thirty-nine or something. He wanted to go Akoi. I said, "I'm not going to change my name, and my children." Those days, it cost money! So we stayed like that. In fact, the rest of his...my husband's older brother has a different name, Akai.

KM: Oh you're kidding?

MA: . . . I guess that's how the people were in the olden days. Those two are brothers, but they both have different names. We don't know how or what. But now I realize that maybe it was like that.

KM: Hmm, interesting. Did you ever hear stories from your in-laws or any of the old families about Honomanu? Like are there places that they would go 'ohi 'ōpae, *hīhīwai*, or things like that?

[Punalau Stream formed a *muliwai* (estuarine pond system), which the family used; native fishes, ‘*ōpae* ‘*oeha*‘*a*, and *koi* were caught in the area. The family also went to the uplands for ‘*ōpae* and *hīhīwai*.]

MA: There were different places, not... Honomanū was... At Honomanū, the sea water went in. And my father-in-law used to raise *koi* in the river. And the people never bothered, not like today. If you go in there, we used to catch the ‘*ōpae* ‘*oeha*‘*a*. You hardly found this kind ‘*ōpae*, now. We went other places. We came up here or went to the other places, those regular *kahawai* to go catch ‘*ōpae*. We came up here to the arboretum to make *hīhīwai*. But right there in Honomanū, because there was a spring not too far up, and came down, and half of this *kahawai* was sea water, going in.

KM: *He wai hapa kai?*

MA: Yes. And he would raise *koi*.

KM: How about *awa* or ‘*ama*‘*ama*?

MA: Outside in the ocean, yeah.

KM: Oh, did they make a *muliwai* pond inside and bring the little fish in with the *koi*?

MA: No. He had a fishpond in his yard. [thinking] But now, I don’t know what they had inside. Maybe he had some *koi*, but he raised most of the *koi* in the river. That’s the first time I saw this kind of colorful fish, and all that kind. It was in this main river and people didn’t bother.

KM: *Ua ‘ai paha ‘oia i kēlā koi?*

MA: I think so. *Poina*.

KM: You never eat [chuckling]?

MA: I think we ate, because he went and get this fish for medicine. if somebody was sick, he had to go get the blood from the *koi* or something. So they would cook this fish.

KM: I see.

MA: Most of the time they make steamed fish or soup.

KM: ‘*Ae*. I wonder if that’s a *Pākē*, Chinese medicine?

MA: I really don’t know. But when certain people, I don’t know what kind of sick. “*Hele nānā koi, hāpai ke koi*.” I don’t know, they make *puka* on the head to get the blood. Those days, we never pay attention.

KM: Hmm. So *mamua, kēlā makuakāne, ua hana lā ‘au ‘oia? Lā ‘au Hawaii ‘i?*

MA: *A ‘ole*, but maybe in their own way.

KM: *Hoihoi loa!* So you came out here, *male ‘oe i kāu kāne, a hānau keiki. ‘Ehia mau keiki?*

MA: ‘*Elima. ‘Ehā keiki kāne, ho ‘okāhi kaikamahine. Kukapaila e!*

KM: *Maika ‘i! Ua hānau keiki ‘oe ma ka hale?*

- MA: *A‘ale, hele i ka hakupila. A‘ale wau mamake hānau ma hale!*
- KM: *Ihea ka hakupila?*
- MA: *‘Elua i Wailuku, ‘ekolu i Hāna.*
- KM: *O, lō‘ihi ke alahēle.*
- MA: *‘Cause kēlā manawa, loa‘a alanui ka‘a. Hele ‘oe i ke kauka. But kāhi manawa hele wau i ke kauka ‘oko‘a. ‘Ōlelo mai ke kauka, na‘u no hānau kāu po‘e keiki, hele mai ia‘u. That’s why, ‘elua ka‘u keiki i Wailuku, a kekāhi ‘ekolu, i Hāna. Ka‘u keiki mua, a‘ole wau maopopo, hānau ‘ana wau.*
- KM: *Hmm [chuckling].*
- MA: *A ku‘u kāne, hele i ka hana. Hele i ka pule, a‘ole hoi mai. No laila Pōakāhi, hele ‘oia i ka hana, hele wau noho me ka ‘ohana i Hāna. A hoi mai ‘oia Pōalima, pau ka hana, a‘ole wau hoi mai. Ho‘okāhi hele hou ka hana, a ‘elua pule, hānau wau. Ku‘u hānau ‘ana, kēlā pō hānau. ‘Ōla‘i, thunder and lightning!*
- KM: *Oh!*
- MA: *Hele wau i ka hakupila, a hānau wau i kēlā lā. Kokoke ‘ekolu pule a‘ole hiki ia‘u ke hoi mai. A‘ole alanui. Hiolo ka alanui.*
- KM: *A no ka ua nui, kahe ‘ana ka wai?*
- MA: *‘Ae, i ‘ane‘i nei. So hoi mai kāu kāne, a‘ole hiki ho‘iho‘i mai ia‘u me ka pepe, halihali ma kēia ‘ano alanui. ‘Ekolu pule mamua o ko‘u ho‘i ‘ana mai.*
- KM: *Hoo! So ua noho ‘oe i Hāna?*
- MA: *Noho wau i Hāna me ka ‘ohana.*
- KM: *Hmm.*
- MA: *Weliweli e! [chuckling]*
- KM: *‘Ae. Mea hoihoi loa! A pehea ka inoa o kēlā keiki?*
- MA: *Hillary.*
- KM: *Hmm. A‘ole pili me ka ‘ōlapa ‘ana o ka... [chuckling] ‘ōwaka ‘ana no ka lani?*
- MA: *Ku‘u uncle, ka mea wau i noho like ai, hana a hoi mai. Ku‘u hoi mai ‘ana i kauhale, a ‘ōlelo, “He‘aha ka inoa o kēia keiki?” ‘Ōlelo mai nei, mamake wau kēia inoa Hawai‘i, Keli‘inaue...” A‘ole wau mamake inoa Hawai‘i. Ku‘u manawa ‘ōpiopio, ‘ōlelo mai ku‘u mama, “Kona manawa hāpai ‘ana, ninau ho‘okāhi aunty.” Ninau mai, “Hānau kekāhi kaikamahine, hiki ia‘u ke hā‘awi inoa?” Kēia aunty, a‘ole ona kamali‘i. So ‘ae ku‘u makuahine. Ka manawa hānau ai ku‘u makuahine... I think ku‘u aunty i kēlā manawa noho ‘ana i Waikapū, plantation. The boss, move from this plantation to the other plantation.*
- KM: *‘Ae.*
- MA: *Hānau ku‘u makuahine i kaikamahine. Ku‘u aunty, kona kāne, he Kelamania, so kahea ‘ia Wilamina, a ka inoa Hawai‘i, Kawehiokaolalani.*
- KM: *Beautiful.*

- MA: *Maopopo wau, lohe wau kēlā inoa, but a'ole wau kahea 'ia inoa, Mina wale no. Kahea 'ia wau Mina.*
- KM: Hmm.
- MA: *So hele a i ke kula ki'eki'e, a noho wau me ia. Kēlā manawa ai 'oia i Lāhaina. So hele aku wau noho me ia. A kahea mai nei ia'u ma kēlā inoa. So maopopo ia'u, ko'u inoa kēlā. Kahea mai nei 'oia ia'u, pane wau. Ho'okāhi mahina paha, mai. A'ole wau maopopo, a'ole hiki ia'u ke hele i ke kula, any kind.*
- KM: *O 'oe?*
- MA: *Yeah. So I don't know, pehea lā? Lāua kahea aku, hele mai ku'u mama. So ho'okāhi pō hele mākou i kēia wahi. Pō'ele kēia hale, kukui hele pō wale no. Wau maka'u, a'ole wau i maopopo. So, ho'oponopono, a 'ōlelo mai kēia inoa, a'ole maika'i. Pehea lā 'oe i lo'a kēia inoa? 'Ōlelo mai ku'u makuahine, "mai ku'u aunty, kēia inoa." Hele 'oia i kona pā hale, nānā, no'ono'o, "O kēia inoa, a'ole maika'i. 'Oki 'ia kēlā inoa." So ka manawa lo'a au i ka'u kamali'i, koi mai nei nā po'e pau loa, inoa Hawai'i. 'Ōlelo wau, "A'ole wau mamake inoa Hawai'i, no ka mea, maopopo wau ka 'eha'eha 'ana ka hā'awi 'ana." No laila, ku'u kamali'i, a'ole lo'a inoa Hawai'i. Ku'u kaikamahine, po'o pa'akikī ka'u kāne. Na'u no i kahea inoa o ka'u po'e kamali'i keiki kāne. No laila, kahea 'ana 'oia i ka inoa kaikamahine. Kahea 'ia ka'u inoa, kona inoa, o Kawehilani.*
- KM: Hmm.
- MA: *So after it went through, I didn't want to change.*
- KM: *So your children, you never...?*
- MA: *They said, "How come your children no more Hawaiian name?" I said, "After what I went through, I don't want to." Because a'ole wau maopopo kāhi i hele ai ho'oponopono i kēia manawa, e.*
- KM: *'Ae. A i kēlā mau lā, o nā po'e kahiko, he mau kapu e?*
- MA: Yes.
- KM: *A i kēia manawa, a'ole mākou i maopopo inā pono ke 'ai i kekāhi mea, ke hehi i kekāhi wahi.*
- MA: Yes.
- KM: *Nui no nā kapu.*
- MA: *Yes. Pono e ho'oka'awale.*
- KM: *Hmm. Mea hoihoi loa kēia!*
- MA: [chuckles]
- KM: *These things are so important because today, the children, 'ano huikau kekāhi.*
- MA: *But ke wala'au wau i kekāhi, "Ho'omanamana wale nō!" But we went through this. And me, it's kind of spooky, I wouldn't want to see my family go through that.*
- KM: *The 'eha, kaumaha.*

OM: 'Ae.

MA: Because *ai 'oe maopopo ka po'e ho'oponopono i kēia manawa. Maika'i paha, a'ole paha* [chuckling].

KM: Yes. [pauses] So you folks moved up here. And what is the name of this place, is there a special name to this area?

MA: *Lohe wau i kekāhi inoa, Waia'ōlohe.* But I don't know if this is Waia'ōlohe. They get plenty small names.

KM: Yes, the 'ili 'āina. I've seen the name *makai*, near the *lo'i*, Waia'ōlohe.

MA: 'Ae, 'oia kēia muliwai, *Waia'ōlohe.* But *aia no kēia wahi, Waia'ōlohe?* Get plenty little names.

KM: Yes, and these names all had stories.

MA: Yes.

KM: *Kūkū inā makemake 'oe e puhi, e puhi 'oe. 'Ike wau i kou paka.*

MA: *Nanea kēia kole 'ana, pōina wau i ka paka* [chuckling].

KM: *Maika'i.* I didn't want you to think, ah...

MA: No, no.

KM: But Ke'anae, 'oia ka inoa o kēia ahupua'a?

MA: Yes. Ke'anae, and yet, *li'ili'i loa ka po'e ma'ane'i. Hele i Wailua, hapa nui ka po'e ma ka Wailua. Ai na'e ke Ke'anae kēlā. Hapa nui ka po'e ai ma kēlā 'ao'ao.*

KM: Hmm. *O Wailua, he ahupua'a, ai 'ole he 'āpana iloko o Ke'anae?*

MA: *A'ole maopopo.*

KM: Hmm.

MA: But *ke 'oe wala'au Ke'anae*, and then *Wailua, pau loa.* But *ke hele mai 'oe i Ke'anae, "Aihea o mea? Ai i Wailua."* So I guess the whole name is Ke'anae, but they have this Wailua, and then over there is 'Ōhia. And yet they are all in Ke'anae.

KM: 'Ae. What were the things that were being done by the families when you were younger? *'Ike wau i kēia moena. Ua ulana paha?*

MA: *Ike wau ka mea, ku'u makuahine, ulana moena.*

KM: *Kou makuahine ma Kaupō?*

MA: Yes.

KM: *Pehea, he ulu hala paha ka 'oukou?*

MA: *A'ole, hele mākou, ma'ō a ma'ane'i. Inā hele ma'ane'i, maika'i ka lauhala, hele mau 'ana mākou i laila. No laila, Kaupō, 'elua wahi i ku'u manawa. I ko mākou hale, ai uka loa i ke kuahiwi, ho'okāhi kumu lauhala ma kēlā wahi. Hele mākou 'ohi ma laila. Inā a'ale, hele mai mākou i Kīpahulu, he wahi 'ohi lauhala. Hele mai mākou i Hāna, he wahi hele i 'ohi lauhala. Kēia manawa, a'ole i kēlā po'e kahiko loa no. Pau ka pono, komo ka holoholona.*

KM: 'Ae pau i ka 'ai 'ia.

MA: Yeah. So hele ku'u makuahine 'ohi lauhala, ulana 'oia i kēia moena, 'ōlelo mai "A'ale lawa ke koana, hele kula mākou koe koana, pau kula ka hana ku'u makuakāne, hele mai noho pāki lauhala. Kēia manawa 'ōlelo mai noho mai o mea, "Mahu!" Ka manawa 'ōpio, hana like mākou e!

KM: 'Ae. . .

MA: . . .Hana like mākou. Ka mea wale no mākou a'ole hana, ke koana pāpale, no ka mea li'ili'i, o moku. But nā moena, nā mea like 'ole, hana. Ko mākou hale, hale nui, lumi ho'okipa, me kēia nei paha. Ka lauhala, piha. Ka lumi 'āina, me kēlā. Puni ka lauhala. Maybe ho'okāhi manawa, ka mahina, 'ekolu mākou, wili moena, lawe a ma'ema'e ka hale.

KM: 'Ae.

MA: Kēia manawa, moena li'ili'i wale no ma'ō a mane'i.

KM: 'Ae. Mamua, nui ka hana?

MA: Yes.

KM: Pehea, i kou wā li'ili'i, hele paha a 'ohi...he loulou paha? Ua ulana loulou?

MA: Hele mākou ki'i, but a'ole wau i maopopo ka hana 'ana. Maopopo wau ka hana 'ana o ka lauhala ke'oke'o. A maopopo wau ka hana 'ohe.

KM: Ka 'ohe?

MA: 'Ohe.

KM: Ua 'ili 'oe i ka 'ohe?

MA: Hele ki'i ka 'ohe. Lo'a nā 'ohe 'ano like 'ole e?

KM: 'Ae.

MA: Hele a 'ohi i ka 'ohe Hawai'i. Inā hele a 'ohi i ka 'ohe Kepanī, pōkole loa ka puna.

KM: 'Ae.

MA: Ka 'ohe Hawai'i, lō'ihī ka puna.

KM: 'Ae, so kēlā 'ano...

MA: Lō'ihī ka puna. So hele 'oe ki'i kēlā, ho'i mai 'oe ho'omākaukau, kupa a kaula'i. A hiki iā 'oe ke... 'ano ke'oke'o.

KM: He'aha ka mea 'au i ulana ai me ka 'ohe?

MA: Kāu mea mamake ai. A hele 'oe ki'i mai'a, ka 'iwa.

KM: 'Ae. so the thing to make designs?

MA: Yes, yes. Most times, this ohe is only for trimming.

KM: So the design, pāwehe?

MA: 'Ae, like me ka lauhala ke'oke'o.

KM: And you use the fern also?

MA: 'Iwa, just like... [thinking]

KM: 'Ekaha?

MA: 'Ekaha is too short, just like used for small decorations. But 'ekaha, you can *nalo pāpale*, any kind. You go *kuahiwi*.

KM: So the 'iwa is different then?

MA: Yes.

KM: *He mea kanu Hawai'i?*

MA: Yes, *li'ili'i*, *me kēia nei paha*, but *lō'ihī*. Something like those reeds in the swamp.

KM: Oh like *makaloa*?

MA: Yes, *makaloa*. My brother used to go...I don't know where, but he used to come home with *makaloa*. And my grandmother used to weave that.

KM: In Kaupō?

MA: Yes. But this 'iwa is same thing, up the mountain. ['Iwa, the *Asplenium horidum*; also called *alae*.]

KM: So *ai kuahiwi*?

MA: Yes. When my father-in-law used to work at Olinda, he used to bring it from Olinda. So this guy, Nalapohaku, he said he knows of a place up Waihe'e, where they get that. So I guess different places have it.

KM: How about this side? The *kūpuna*, *ulana lauhala*?

MA: Hardly any.

KM: I wonder if too *pulu* this side?

MA: I don't know. My husband's aunty did. A few people did. I think the old people did, but these young people, no.

KM: Hmm.

MA: You know, *hele i ke kula, pau ho'i mai, a'ole mamake*.

KM: Hmm. . . [counter 41:17]

MA: [Discussion regarding younger generation who have left the land for years, then return, and bring about changes. (counter 42:50)]

KM: . . . *Kūkū*, when you were young here, were people talking story about certain places? Or were people still going up to the mountains in these areas here Pi'ina'au, up to Hau'oliwahine *paha*, or Kikokiko? Places where they would gather 'ōpae. Or did people go gather 'awa?

MA: I don't know if they went for 'awa. What I knew of 'awa was when my boy worked with this guy on the electric line, and they hear about it. So as they went up the ridges like that, they saw, so they brought some home. I tell, "What's

that?” “Oh, that’s ‘*awa* root.” I tell ‘um, “You take it home, don’t leave at my house.” [chuckling]

KM: So when you were young, you don’t remember any of those...?

MA: The people went individually, they never went make known.

KM: They didn’t advertise, *ho ‘olaha*?

[Discusses gathering ‘*ōpae*, ‘*o ‘opu*, and changes in stream resources; and collection of *pūhi* and other near shore fishes. Introduced prawns had significant impact on the native stream fish.]

MA: Yeah. When I first came here, I drove. So when my mother-in-law wanted to make ‘*ōpae*, *mamake hele*, because the men folks, they work. So *lawe wau a hele mākou* by the arboretum, what ever they call that.

KM: Is that Kaumahina?

MA: No, no, down here.

KM: Oh the Ke‘anae Arboretum.

MA: Yes.

KM: Pi‘ina‘au, the road goes up there, right?

MA: Yes, that used to be the road over there. So we would go there, I took them up there, they go make ‘*ōpae*. And we went to the other side of Kaumahina... [thinking]

KM: Wahinepe‘e?

MA: No, before Wahinepe‘e... [thinking] The next *kahawai* next to Wahinepe‘e... [thinking] Ha‘ipua‘ena, *makai* of the *alanui*.

KM: Oh, Ha‘ipua‘ena.

MA: I used to take them, and they knew that stop over there, and they go down the *pali*, and over there on top of the waterfall, oh, they make ‘*ōpae* come up, *puka* by the road. So I drop them over there and I go up by the road, wait.

KM: Hmm. And they *kā‘e‘e* [gestures using a scoop net]?

MA: Yeah, they get ‘*upena*. They go up there, get enough for eat for a week or so.

KM: Hmm. What did they make their ‘*upena* out of, still *olonā*?

MA: No, they go buy net from the store.

KM: Hmm, cotton.

MA: Had that regular ‘*upena*, yeah. Only thing, you make the thing [gestures net hoop].

KM: The ‘*apo*, stick hoop.

MA: Yeah, and they make the bag [chuckling].

KM: Interesting. So these are the ‘*ōpae kahawai*? [begin track 2]

MA: Yes. Then afterwards, they put in these prawns, all *pau*. No can go catch ‘*ōpae*.

KM: Do you remember when the prawns were coming in?

MA: I think after the war time, yeah.

KM: So after the war?

MA: Yes.

KM: So before the war time, you could go for the ‘*ōpae*, *a nui ka ‘ōpae*?

MA: You can go anytime. ‘*Ōpae*, ‘*o‘opu*, any kind. Now you go for ‘*o‘opu*, the prawn take your hook, *pa‘a* under the stone. You no get nothing!

KM: So you folks went after ‘*o‘opu* also?

MA: Yes.

KM: What kind of ‘*o‘opu*?

MA: They get different kind, but they like the white kind. *Nākea*, *nāpili*, and something else, I don’t remember. But my father tell us that’s snake, so we don’t like that [shaking her head].

KM: [chuckling]

MA: Even when we go fishing. We catch *pūhi*, them, they make the...I forget the name. Some, they *lāwalu*. *Pūhi paka*, they dry. But I don’t eat that kind of thing [chuckling]. My mother used to like that. And my brothers used to catch *pūhi* for go *palu ‘ulua*.

KM: ‘*Ae*.

MA: They never bring home, but when they tell they throw away the *pūhi*, my mother said, “Why don’t you bring the *pūhi* home.” But my father look, “that’s snake.” So when I came over here, I eat anything, but I never ate *pūhi*.

And I used to go fishing, and I’d see this lady put her hand like this. [Gestures holding the palm of her hand up with the finger extended and space between them – a native method of catching young eels.] And the *pūhi* all come up. *Pūhi ‘inikiniki* they call that.

KM: Yes, so they come between the fingers and they squeeze them?

MA: Yes. They put ‘*ōpihi* or *hā‘uke‘uke* in the palm, over here. And the *pūhi*, they come to eat.

KM: So the *pūhi* come in between the fingers like that, and then when you get the hand full...?

MA: You squeeze ‘um. [shaking her head] *Weliweli!*

KM: [chuckling] But these are little *pūhi*?

MA: Yes, small ones [gestures a few inches long]. In fact, the kids used to come to school. It’s *mo‘a* (cooked), and they hold it like this [gestures holding it above her mouth, and dropping it in to eat]. Ahhh [shaking her head]!

KM: So you not ‘*ono* for that eh?

- MA: [shaking her head] My father always said, “Snake.”
- KM: *Kūkū*, how did you folks, the ‘*ohana* ...the ‘*ōpae*, ‘*ai maka wale nō*?
- MA: No, *kupa*.
- KM: How did they prepare them?
- MA: They washed it, *pau*, and then they put water and salt, and boiled it. And then *ho‘omalo‘o*. Then the raw one of course, they cleaned, and the big kind, they *hemo* the *po‘o*.
- KM: ‘*Ae, no ka mea lo‘a kēlā laina eh, ka lepo*.
- MA: And sharp.
- KM: Yes. And how about the ‘*o‘opu*? ‘*Ai maka* or *kupa*?
- MA: *Lāwalu*. They wrap in the ti-leaf and cook. *Weliweli!*
- KM: But you don’t eat that [chuckling]?
- MA: When my younger boy was home, then I go hook ‘*o‘opu*. I would go to Honomanū. Down here [gesturing to the *muliwai* at Ke‘anae], you only hook ‘*o‘opu*. But if I go to Honomanū, and can hook *āhole* too. So I can eat the *āhole*, and he can eat the ‘*o‘opu*.
- KM: Hmm.
- MA: Now they tell me, “you not going to hook ‘*o‘opu*?” I say, “Myron’s not home, I don’t go. Because if I hook ‘*o‘opu*, I don’t like to throw away, because I know he would eat it.”
- KM: Hmm. *Ua ‘ōlelo mai kekāhi kūpuna, kēlā ‘o‘opu, ‘ano like me ka mo‘o e. So a‘ole ho‘iho‘i i ka ‘ai ‘ana*.
- MA: Uh-hmm. As long as it’s slimy, it makes me think of a snake.
- KM: Hmm. Were there stories that were being spoken about certain places. Like you know, people talk about *heiau* or *ilina*. Were there things that were pointed out to you when you were younger, on this ‘*āina* here?
- MA: Well, they talk *heiau*, but my mother always told us to “Leave the *heiau* alone. How you worship in your church, the old people worshipped in the *heiau*.” We used to walk to school, over one mile, and the best sweet guava is on the *heiau*, or the best sweet mango is on the *heiau*.
- KM: [chuckling]
[*Heiau, ilina* and old sites should be respected and left alone.]
- MA: “*No hea mai kēia kuawa?*” “Down by the *heiau*.” “*Lālama aku nei, kiloi pōhaku...*” We can go pick up all kinds, but we cannot throw stone, and we must not go play on the *heiau*. So when I came *kupuna* [in the schools], they wanted me to teach the children about *heiau*. I said, “I cannot, I don’t know.” “How come you don’t know?” “My mother told us to leave the *heiau* alone. Just like how you worship in your church, the old people worshipped on the *heiau*.” So we never went. If we went, we stayed on the edge, “*Wahi pule kēia nei, wahi hiamoe*

kēlā...” So we never go play on the *heiau*. There were several *heiau* from the school to our house. but we never go on the *heiau*. So people ask me about the *heiau*, I say “I cannot tell you because my mother always told us to stay away from those places.

KM: *Waiho mālie.*

MA: Yes.

KM: Did you folks go *mauka, kuahiwi*, Pi‘ina‘au like that, up here?

MA: With my husband, I used to go. We go catch ‘*ōpae* and all that kind. That’s why I know where John Plunkett lived or where the plantation guys lived.

KM: Yes. What did your *kāne* do?

MA: He used to work on the road, County.

KM: Oh cantonier like.

MA: His father was a cantonier. Those days, only one guy works. But my husband was with a group. In fact, he died as an operator, tractor operator. Those days they had machines. He was the first tractor operator, or whatever those machines were that they had.

KM: Yes. So your *kāne* didn’t work for EMI?

MA: No, no, he worked for the County. I think from CC Camp, then the road. His folks were good friends with Harold Rice, and Harold Rice was a big shot, those days. So they got good jobs.

KM: Hmm. Yes, he was like in the Territorial Legislature.

MA: Yeah. So when they had PWA and all that kind, he worked, and Harold Rice sent him home. . .

KM: This is so good, thank you.

MA: *Pololoi paha, a‘ole paha?* But that’s what I know.

KM: Yes, this is your *mo‘olelo*, what you know.

MA: Other people, may be they look, “Oh *ho‘opunipuni!*”

KM/OM: No.

MA: I’m only telling what I know. If I don’t know, I say “I don’t know.”

KM: Yes. You know, do you remember if there was a big earthquake, ‘*ōla‘i*, out here in ‘38 or something?

MA: [thinking] It was in ‘37.

KM: Okay. Was there a *kai hō‘e‘e*, tidal wave?

MA: That one was April fools, ‘46.

KM: Okay, and *ua hala paha kekāhi po‘e i kai nei?*

MA: Yes, they found our two people. But in Hāna, they’re still some missing that they haven’t found till today.

KM: Hmm.

MA: That Ducen family, down at Hāmoa. This one over here, right down here, the old man... The lady had gone to church in the morning. You know some times you get up in the morning, and you go to church. On the way home, she heard this crackling, and she jumped on the porch of this house, and then she saw the bushes and the house going. Then she saw the old man. He was deaf, so he didn't know. They found him under the roof of the house.

KM: Hmm. What was his name, do you remember?

MA: Walter Huddy, 'ohana to this Roback. I think his wife was a Roback or some kind of relative. The other one was a Tau'ā lady, Helen. Kanamu Tau'ā's wife.

KM: Yes, Kanamu's wife.

MA: They lived down there. Now she ran, with her baby, she ran from the tidal wave, not knowing what a tidal wave was. And when the wave receded, she went home to get the baby clothes. She left the baby with someone and went home, and got caught in the next wave.

KM: 'Auwē!

MA: She got hurt, and they got her, rushed her to the hospital and she died that evening. So we had the services for these two people that evening.

KM: Hmm. Did you folks go down to the church at Ke'anae? Was that the church of the families, or you didn't go to that church. [begin track 3]

MA: We were at the Catholic Church, St. Gabriel.

KM: Hmm. . .

MA: [Brief discussion of things taught in the schools as a part of the *Kupuna* program.]

KM: . . .Did you folks go up to gather *lā'au*, or *limu wai* in the *kuahiwi*? Some times they say that the *limu wai* were used for medicines. Did you folks ever...?

MA: I never did learn medicines like that. At home when we grew up, my mother used to...if you had a very bad cold, she would get 'ihi and sweet potato. Raw, they used to grate that. Though I don't know how they prepared it. But she said, "this is only for us. *A'ole wala'au i kekāhi po'e.*"

KM: 'Ae.

MA: Then if you went and get, "*Hele 'oe ki'i, 'elima, 'ehiku...*" It was an odd number. You go get something and bring home, and they would prepare it. And whatever my mother did for us, she tell "*A'ale wala'au i kekāhi po'e.*" So when people said, "Did you folks ever use Hawaiian medicine?" I said "no." And whatever we used, was for our own selves, we were not to tell other people.

My grandmother tell, "*Hele ki'i...*" Sometimes my grandmother would tell *lehu*. You know the *lehu* from when you cook outside?

KM: 'Ae.

MA: Go get the *lehu* from the *kapuahi*. For what? If you get nail poke or something and you soak inside this. There was no more road for go to the doctor. There were a lot of things they did.

KM: Those were the kinds of medicines they used.

MA: My mother said, “This is for you, not for other people.” So now like when they talk. I knew Ka‘alakea well, we grew up together, we knew his parents, and I admire him for what he did.

KM: Yes.

MA: David Ka‘alakea. But my mother said, “What she learned was for her own use. We don’t go try to heal other people.”

KM: Hmm. I think some of that had to do with...*mahope*, ‘*ohumu kekāhi po‘e*, a *lo‘a ka pilikia*.

MA: Uh-hmm.

KM: So *mai hele ‘oe a hana kēlā mau mea*.

MA: All I remember was odd number. You go five or seven.

KM: Yes, *piha ke kualima*.

MA: Yes. So I know that, go get the sweet potato; ‘*ihi*, the four leaf clover kind. How they did it, I don’t know. “*Ki‘i ka lau ‘ihi, o hele ki‘i ka mea...*” So many, you know. But how they did it, I don’t know. I know that they grate the raw potato, and it was for bad cold or something.

KM: ‘*Ae*. I’ve heard that the ‘*ihi* will help loosen up the flem.

MA: And they no more road for go to the doctor.

KM: And *kēlā ‘āina, Kaupō me Kahikinui, ‘āina mamao loa, wao nahele nō ho‘i*.

MA: Yes.

KM: So isolated.

MA: I like the privacy. If the roads were better, I don’t mind moving out there. But my sister is having much trouble with the generator, what you going do, yeah?

KM: Hmm. And this sister is younger than you?

MA: Younger than me.

KM: She must be close to 80?

MA: Seventy-nine.

KM: Oh yes. Does she have ‘*ohana* with her?

MA: Yes. . .

[Discusses *huaka‘i pō* (night marchers), *pō Kāne* (dark nights of the moon), and planting by moon phases.]

KM: *Kūkū*, speaking of *huaka‘i* (going on excursions), did you folks ever hear stories anywhere out here, *lo‘a ka huaka‘i pō*?

- MA: I never hear over here, but Kaupō, I heard that kind of thing, and my father said “Don’t talk.” You hear sweet music. You know, sometimes we stay night time, and then nobody home. My mother is cooking by the oil stove, we’re sitting down, and we hear this music. You cannot say it’s *‘ukulele* or guitar. It’s so sweet. Mama said “*A‘ale wala‘au, a‘ale wala‘au.*” And then *pau*. Then the next day she said, “*Ho‘olohe mai nei ka huaka‘i.*” Or sometimes my father is sitting on the front porch and when we come outside. As soon as they make the hand like that [raises hand to indicate stop whatever you’re doing], we know it’s something spooky, so we shut up. And you hear them tell, “*A pō Kāne i ka pō nei ...*” [chuckling] See there is a *heiau* not too far from our house. And they said “if you make noise, the thing stop.” So I don’t know. But that’s what they said. So if we hear, we shut up. We listen, we don’t even talk to one another. We try to make out what kind of instrument, you cannot figure out.
- KM: Hmm. *Mea kūpaianaha! Ua ‘ōlelo ‘oe “pō Kāne.” Pehea, i ka wā mamua, ua kanu paha kou makua, ai ‘ole ka ‘ohana o kāu kāne; ua kanu lākou i kekāhi pō, he mahina maika‘i paha?*
- MA: Well like my mother, *mea kanu pua, mahealani. Nunui ka pua.*
- KM: Hmm.
- MA: And then like potato, certain moons. Certain things get certain moon. *I‘a* (fish) get certain moon.
- KM: Yes.
- MA: Yes, they had...they *mahi‘ai* and everything, *a‘ale kanu*. It comes this day, *pau. Kēia pō, mea hele kanu*. So banana had different moon. And I know to plant sweet potato was a different moon. And I know when my mother planted... “*Mahealani kēia.*” She go plant the flowers. Yes, they had different moons for different things.
- KM: Hmm. That’s what I hear. Even certain times to go *‘ohi ‘ōpae, hihīwai paha?*
- MA: Yes.
- KM: You know, the *hihīwai*, did they always cook that, never eat it raw?
- MA: I always see them cook it, I never heard them talk about eating it raw.
- KM: So not like *‘ōpihi?*
- MA: Yeah, *‘ōpihi*, you eat raw, and the *he‘e*, they slice it up, whatever with the *‘ōpihi*.
- KM: And were you folks planting taro yourselves? You and your *kāne mā?*
- MA: Yes, in Honomanū they had taro patch (*lo‘i*), and then when we came up here, we didn’t have taro patch, but my neighbor had. They used to have a *poi* shop before. They had leased this land. So when they closed the *poi* shop, they let me use the land, and there were some other people further up here that had plenty taro land. She said, “You like this taro land, you use it. As long as you keep it clean, you don’t have to pay.” My children grew up working the taro patch.
- KM: Hmm, *lo‘i kalo?*
- MA: *Lo‘i*, yes.

KM: *Ma Honomanū?*

MA: Down here. Honomanū we had, but I had babies that time, and I never went to the taro patch (*lo'i*). My in-laws, my husband and them worked. Until we came up here, long afterwards. Then this lady told me, "You like this six taro patches?" Down over here at Ke'anae [gesturing down to the flats]. So then I had about 12 taro patches.

KM: Wow! What kinds of taro were you growing?

MA: All different kinds, but the said *mōi* was the best taro, but it takes long to 'ō'ō.

KM: 'Ae.

MA: Twelve months like that. We had other kinds, but the *poi* was not too good. Had *ha'akea*, *piko*, *lehua*, and get different kinds of names. The *mōi* took twelve to fourteen months to 'ō'ō. That was good taro. Then I pulled taro, at least five bags every week. Maybe one or two months I stop, no more taro. But I went five bags every week, pull taro.

KM: And this was 80 pound bag kind?

MA: Well, first was 100 pound, then came 85 pounds. Before was 100 pounds.

KM: Hoo! And was it for you folks, home use, or you sent to the *poi* shop?

MA: We'd send...had one guy pick up from the different people and take to the *poi* shop. Some went to Wailuku and some went to Honolulu. And we made our own *poi* too, and I used to send to my folks at Kaupō, *poi* every week by the mail carrier.

KM: And when you made your *poi*, were you still pounding, or was it by machine?

MA: No, we had a grinder.

KM: Who's *poi* shop was by here?

MA: Ching Store.

KM: Were they pure *Pākē* or were they part Hawaiian?

MA: They were pure Chinese, that was part of the Soon family. But they had people work for them. So they had Ching Store, and they had the *poi* shop. The store ran that post office too. They also had a theater.

KM: Oh, so it was a big place then?

MA: Until the husband died and the lady closed down her theater. Now, no more, only *mo'opuna* living over there now.

KM: When did the *poi* shop, factory close down?

MA: Long ago. By then, everybody was making their own *poi*.

KM: Do you think it was after the war, before the war, or 1960s?

MA: I think before that.

KM: But after World War II *paha*?

MA: Maybe, I'm not sure now. But I know the theater was going... Until the CC Camp closed, then everything closed. See it was a prison, and after the prison closed, it became a CC Camp for these young boys.

KM: Oh, so right out there?

MA: Yeah, right where the YMCA is now.

KM: Well CC Camp went out around the time that the war broke out [December 1941]. Then became the Engineer Corps.

MA: Yeah, something like that. So right now, it's the YMCA.

KM: And was the prison before?

MA: Yes, it first started out as a prison. That's how they got the people to come here and work on the road.

KM: Yes, Colburn and Ben Tau'ā, Onaona's *'ohana*, were overseeing the road work.

MA: Yes. I knew the people that were staying up there, Roberts, *'ohana* with Richardson and Bell. All those people together.

KM: Hmm.

MA: That place is old. They fix it up every now and then.

KM: Yes, now it looks so different. [pauses] *Mahalo*, this is wonderful!

MA: *Pololoi paha, a'ole paha* [chuckling].

KM: Oh no, you said, you can only share the things that you know. If you don't know, you're not going to tell.

MA: Yeah [chuckling]. Yeah, I said "I don't know what that man wants to know, but I'm not going to lie to him." If other people listen, and they think I'm lying, that's what I heard.

KM: Yes. . . *Mahalo nui iā 'oe i kou wehe 'ana i kēia mo'olelo. Ua 'ike 'oe i kēia mau mea mamua. O mākou, nā keiki, a'ole maopopo. We weren't there, at least you saw some of these things. . .* [personal discussions in track 4 not transcribed]
Mahalo nui iā 'oe i kou aloha a lokomaika'i.

MA: Same to you. *Hele mai nīele. Inā a'ale nīele, a'ale puka mai kēia 'ano mau mo'olelo*, you know.

KM: 'Ae. . . [end of interview transcript]

***Helen (Helena) Akiona-Nākānelua
Oral History Interview - April 26, 2001⁹
(notes of April 10th
and November 8th
2001); Ko‘olau
Region (Wailua-
Ke‘anae Vicinity)
with Kepā and
Onaona Maly***

Kupuna Helen Akiona-Nākānelua was born on O‘ahu, in 1911. Shortly after her birth she was given, in the Hawaiian custom of *lawe hānai* (adoption) to her maternal grandparents to be raised. She was raised at Lākini, Wailua nui, on ancestral land which had been handed down to her grandmother, Helena



Kupuna Helen (Helena) Akiona-Nākānelua (KPA Photo No. 1472)

Kealohanui (Kaiha‘a) Akiona, from her *kupuna* Kaiha‘a. Kaiha‘a was a recipient of *Kuleana* land in the *Māhele ‘Āina* of 1848 (L.C.Aw. 3472, at Pauwalu), and also the owner of at least two Royal Patent Grant lands; one at Pauwalu (Grant No. 2549, from 1859), and the other at Lākini (Grant No. 3177, from 1877).

Kupuna Nākānelua is an extraordinary community historian. Over her 90 years, she has known many of the native families of the Wailua-Ke‘anae region, and as in the custom of her *kūpuna*, she is a keeper of genealogies and family relations. Her recollections of the practices of families; places of residency; and stewardship and use of lands, waters and marine resources, is clear; and her interview is a significant contribution to the history of her community.

Kupuna Nākānelua has worked in the *lo‘i kalo* all her life, and with her *mo‘opuna*, Kyle Nākānelua, she continues to tend the family lands. Her family is sustained by the land and waters which flow from the mountains to the sea. She expresses a great sense of responsibility to the natural resources of the land which her *kūpuna* entrusted to her. *Kupuna* has been active in matters of Native Hawaiian Water Rights, and has participated in many programs seeking to address restoration of the natural water systems of the Ko‘olau region.

⁹ Pekelo Day (son of the late Apolonia Day, a long-time friend and associate of Kupuna Nākānelua), Janet Kiakona-Akau, Garret Hew, and Jackie Honoka‘upu assisted in making arrangements for the interview with Kupuna Nākānelua.

During the interview Kupuna Nākānelua shared significant accounts pertaining to native traditions (how place names were given); native customs and practices; and historic residency and land and water use in the Ko‘olau region. These narratives include, but are not limited to the following accounts:

<i>Summary of Topic</i>	<i>Page</i>
Every <i>kahawai</i> – stream valley had water flowing, land was cared for and vegetation did not block up flow areas. Also describes travel along <i>mauka</i> roads.	260
Discusses how Chinese came to reside in area; planting of rice; and Wailua land was formerly all <i>lo‘i kalo</i> – planted in taro.	268
Describes ‘ <i>auwai</i> – formerly families all came together and worked, digging ‘ <i>auwai</i> (ditches) and maintaining system. When regularly maintained, the water flowed; now because of overgrowth, the ‘ <i>auwai</i> get blocked up. During her youth, the <i>kula</i> (field lands) were all cleared, you could see great distances.	270
Discusses branching and sharing of ‘ <i>auwai</i> waters; also references treatment of <i>kūpapa‘u</i> (burials), to be respected.	273
Discusses the historic residences – <i>kuleana</i> and homesteads; attachment of families to the land (generations of residency); effort of State to move families from land and their refusal to be moved; and old routes of access in relation to the present-day roads.	273
Discusses the nature of the land when she was young; the cultivation of taro; and making <i>poi</i> ; and the place name, Lā-kini.	276
Discusses use of water in family setting – areas kept clean and different types of water uses kept separated.	277
Discusses trails and access, and occurrences of <i>huaka‘i pō</i> (night marchers). Knows of two <i>heiau</i> in the Pauwalu vicinity, above the school.	279
Discusses family <i>ilina</i> (burials) at Lākini, and on Pu‘u ‘Ililua, at a neighboring parcel. <i>Iilina</i> should be respected and protected.	281
Describes Wailua – meaning of place name. Every <i>kahawai</i> had water flowing; used to catch various ‘ <i>o‘opu</i> and ‘ <i>ōpae</i> ; also gathered <i>pohole</i> (fern), ‘ <i>āweoweo</i> (mountain <i>lū‘au</i>) and other mountain resources.	287
Learned from her grandmother that families lived both <i>makai</i> and <i>mauka</i> , and they exchanged goods with one another.	287
Water flow has diminished in her life time; streams were never dry before. Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows <i>makai</i> . Wants every <i>kahawai</i> to have water flowing again.	289
Does not think that a new Water Permit (License) should be issued. <i>Kupuna Kaiha‘a</i> wanted Water Rights of the native families at Wailua protected in the 1800s.	290
Names varieties of <i>kalo</i> that they planted when she was young, and describes management of the <i>lo‘i kalo</i> and ‘ <i>auwai</i> systems.	293

Families started using fertilizers and chemicals by the late 1940s. Prior to that the old people would let the land rest, and use mulch to build up nutrients. Now the planting system is so intense that the land does not support good growth without chemicals.	295
Discussing the <i>heiau</i> at Pauwalu; place names of various lands in the Ko‘olau vicinity; and travel and collection of resources.	298
Collected <i>hīhīwai</i> from Lala‘au-Pi‘ina‘au Streams and vicinity; saw <i>huaka‘i pō</i> in forest. Also collected or “made ‘ <i>ōpae</i> ” at Haleki‘i.	300
‘ <i>Ohe</i> , ‘ <i>ekaha</i> , and other plants gathered from forests for weaving... <i>Mai‘a ‘ele‘ele</i> and ‘ <i>iwa</i> also collected up in the mountain; the old people took care of the <i>mai‘a ‘ele‘ele</i> because it was highly valued.	305
Water is very important in Hawaiian culture. Also heard of <i>mo‘o</i> – guardians of the waters; knows of one that had been seen by elder family members in the stream at ‘ <i>Ōhi‘a</i> .	307
<i>Hīhīwai</i> supplemented meat in diet; uncles also hunted (with permission from EMI), for wild pigs in the mountain.	308
‘ <i>Ōpae</i> are not like before because the water doesn’t flow in the streams. She and other native residents want water returned to all the streams.	309
Because of the changes to the streams and landscape, she doesn’t want EMI to be granted the permit again.	311
Care for the land, and its significance as an inheritance of the family—passed from generation to generation is very important to <i>kupuna Nākānelua</i> .	314

The interview was conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Nākānelua gave her personal release of the interview to Maly on November 8, 2001.

Interview Transcript

- KM: ...We’re talking story, it’s the 26th of April and we’re at the home of *kūkū* Helen...
- HN: Nākānelua, Akiona – Nākānelua.
- KM: ‘*Ae. Mahalo nui i kou ho‘okipa ‘ana mai. Holo ‘oe, ua wehe ‘oe i ka mo‘olelo e pili ‘ana i ka wai me ka ‘āina.*
- HN: Yeah.
- [Every *kahawai* – stream valley had water flowing, land was cared for and vegetation did not block up flow areas. Also describes travel along *mauka* roads.]
- KM: Please *kūkū*, you were saying “every *kahawai* before...?”
- HN: Every *kahawai* had, and the land was not *piha* with the bushes and guavas all that. Because *hiki iā ‘oe ke nānā i ke kula.*
- KM: ‘*Ae, ‘ahuwale ka ‘āina?*
- HN: ‘*Ae. You know behind the school used to be our alanui for cut short through Palauhulu, then go up Pi‘ina‘au Road to catch that horse back road from Plunkett.*

KM: 'Ae, Plunkett Spring. *O Plunkett, kekāhi kupuna a ka'u wahine, John Plunkett mā. Pili me Akau a me Kiakona mā.*

OM: Kaiapa.

HN: Oh!

KM: So Plunkett Spring, so you folks would go up Pi'ina'au?

HN: We would go up to the road in Pi'ina'au instead of going into his place, there's a road to go over that trail we pass that Ka'akeke.

KM: Ahh!

HN: We call that *kahawai* Ka'akeke. That's that *kahawai* coming down, and Kikokiko is down. Robert's uncle, Alfred Alu used to *kanu lēkō*, watercress over there.

KM: Watercress, oh.

HN: Alu's wife...

KM: Hannah?

HN: That's the oldest... No wait that's Harry's wife, this is the youngest brother, Alfred. There were three brothers that's Eddie and Harry, by the first marriage of their mother. When their mother went *make* that's when the father went marry again and they got some more children with the second wife, but they all half.

So that's our *alanui* going. And we used to cross behind the school, we go over the *kula* because *ahuwale*, cross Palauhulu go down the road and then join that Pi'ina'au road.

KM: And up to Ka'akeke?

HN: Ka'akeke. The Plunketts go this way, and we take the Akeke Road. That's where we used to go to Hāna on horseback. I was young at that time. Then we go to Kopili'ula. That's where we stopped there in the cave and wait for Hāna (family) come pick us up. We had somebody pick us up to go to Hāna and catch the steamer from there to go to Honolulu. But then, when we had the boat come here once a month, after they come from Hāna, Kaupō and all that. That's why I like to visit the Kīpahulu one. I asked someone, because I was about seven and a half years when my grandmother used to travel there and we came back there. The boat stays way outside we come on the sailboat. They have engineer, I don't know who was, and we have a trough. I don't know how big it is. They used to put all the *kamali'i* first while the parents stay out and then they hoist and it's kind of far from down below to go up Kīpahulu you know. That's why I like to see that.

KM: I think Mokulau, the landing by the church?

HN: Yeah, go down the church. I asked somebody, and they said you can go visit. So one day I'd like to go over there visit because I'll be ninety soon. And I'd like to see how the place look like. We used to get scared you know. Then when we don't go there, they had the boat come here to Ke'anae they stay out. There's a rock there where the boats stay out *Maunakea, Kilauea*, I rode them.

KM: 'Ae.

- HN: We came on a sailboat, and came in. At that time the Ke‘anae pier was not fixed right. Mr. Roback, the old man Roback was the engineer. And over there they had warehouses, and then People’s Store that belonged to the Irrigation Company. There’s a store there.
- KM: People’s Store?
- HN: Yes. And AhChang Store, there were two stores there. They had one store here below the school too, AhChang came later on. Prior to AhChang was another *Pākē*, I forgot the name now [it was Hu Wai].
- KM: Not Ching?
- HN: No. Ching was way behind, Ching got it from his father-in-law Soong. If you know where the intersection come into Ke‘anae, the peninsula and go?
- KM: Yes.
- HN: There’s a bridge there.
- KM: ‘Ae.
- HN: If you going back now, you going to meet the bridge first. On the left hand side you can see a platform ground like, going up, that’s where the old post office was.
- At the time his daughter, who used to be Maggie Soon, was not married but Kinson Ching was courting her that time. Kinson Ching used to come here. And she was my first teacher here. She’s not a regular teacher, but I guess the Baldwin’s put...no more teacher, so they put her there. She was my first teacher here. She taught for a while. Then she got married, and then my second teacher came was Roselyn Haia. William Haia’s sister.
- KM: William Haia’s sister?
- HN: She married Ben Akana, she was my teacher here. She didn’t last long here, I think she taught about a year. I don’t quite remember. You know she was teaching here she was kind of suspended, because the kids there, *kolohe*. Nobody own ‘em up so the *kumu* make us put the *lima* like that [holds hand out] and hit every one on the knuckles. So some parents got angry, they say, “why do you do that?” “Because the other kid does not admit, they all got punished.” So, she no longer went teach here. Then my next teacher came, was Mr. and Mrs. William Bishop, that was my third teacher. Than my fourth teacher was Janet’s mother [Janet Kiakona Akau]. That was in the ‘20s, Mary Cockett. She had three children by first marriage two daughters and one son. One of her granddaughter’s, daughter got married to an attorney. We went to the wedding, that’s where I saw Janet. Janet said, “Aunty Helen, what you doing here?” I say, “What are you doing here?” [chuckling] At that time her girlfriend was staying below that Gima’s apartment because my grandson just came to be a fireman. He was the youngest fireman here he stayed there, he was not married. She came she lived below and they were friends. When I told her, “What you doing here?” she said, “Oh, I came for her wedding.” And I said, “What you doing here?” She said, “Oh, that’s my blood, my mother’s daughter, daughter.” I think one was Maile, one was Sweetheart I think, I don’t know the boy’s name, but she was Mary Cockett at that time. When she began teaching over here Ke‘anae was always giving concerts and she was

one of the leaders down the Protestant Hall at that time not this new hall now. Was the old hall. George Ewaliko was still living. We used to go down there and when I came back from Honolulu during the summer and I got married and I came back and I introduced her at the concert. I said, "This is my husband." He met so he asked my husband, "Who he was and from where he was?" I forget how now she went tell it was her mother through his mother she said *'ohana kākou*. I said, "What? What a small world!"

KM: That was aunty Mary Cockett?

HN: That was aunty Mary Cockett.

KM: Aunty Mary is aunty Janet's mama?

HN: Mama, married to that Kiakona, David Kiakona.

KM: Kiakona, yes that's correct. That's where Onaona's *pili* comes in. Kiakona's wife was Caroline Hubbell. Caroline Hubbell's first husband was Kaiapa and that's Onaona's, *kūkū*. So how aunty Violet, you were saying before...

HN: Yeah.

KM: Her grandmother is Violet Kaiapa Pomroy.

OM: Her papa was Sam Kaiapa

HN: But Pomroy is her last name?

OM: Yes.

HN: That's why I get mixed up when they told me Kepā, I said, "Gee, your sister Violet I never remember her by Kepā."

KM: No, no Pomroy.

HN: That's where the *pilikia* of the Hawaiians. All the *'āina* I find that out because they had problems. They take either the first name, the last name or they cut short the name, all *huitau* in the deed.

KM: Right. Like you were just mentioning earlier the name you said, Kawehiokalani or something like that [Hawaiian name is corrected below]. You said the name supposed to be Cano. C-a-n-o?

HN: Yeah, C-a-n-o.

KM: Spanish?

HN: Yeah, he is.

KM: Cano but the name when change to...?

HN: He came here he married a pure Hawaiian and why he think they come from royal, because the mother, his mother was the kind just like for the *ali'i wahine* that time. Some kind of lady-in-waiting. That's how he began to say that he has that royal blood. . . His daughter, that's the oldest daughter who married my uncle told me, "Helen my last name is Cano, Kawohionalani Cano." But after that we only take Kawohionalani, and some only take Kawohi... Grandfather was from

Spain, Spanish, C-a-n-o. The name Kawohionalani, was his Hawaiian name because he worked for those ladies-in-waiting. So they began to call that name. . .

KM: So *hoihoi*, yeah.

HN: I get her picture. She went back to teaching and she married my uncle. Then somehow, because I was student here, and Mary Cockett came here to teach, she found out that some relative of mine married the teacher that she once knew, when they were teaching. She asked me she said, “Helen, I understand, do you know who is Alice Cano married to Moses Akiona?” I said, “That’s my uncle.” And she tell me, “Is she working? I said, “No.” She said, “Okay, you write to her and you tell her refer back to me and I’ll recommend her.” And that’s how my aunty came back again. She taught at Honokōhau (Maui), because teachers couldn’t be in the city right away, so she had to go way down the country.

KM: Country, so Honokōhau side?

HN: Honokōhau, that’s Lāhaina side. After she was *pau* there she went to Honolulu, way down way down Halemano, that’s Pearl City side. She taught there so many years before they could come further up. Her last school I think was the on Kamehameha IV Road, Fern School, I think so. . .

That’s why all the *pilikia* of the Hawaiian ‘*aina*. Because when I had my problem from my great tūtū’s here, that’s the problem I had. But good thing I understand Hawaiian with my grandmother because she speaks fluent. But then with us English, you have to have a word because we don’t know the Hawaiian words for that so I have to give an example. If I have my aunty how would I call that and all that because they never had the word for aunty.

KM: *Makuahine* ‘*ohana*?

HN: *Makuahine*, that’s what he said. I said, “How can *makuahine* because I understand *makuahine* is the mother. She said, “A ‘*ale lo ‘a hua ‘ōlelo no kēlā*.” And that’s why they said “*na ka mua, na ka hope*.” They know the older one was there and you see.

KM: ‘*Ae*.

HN: [Referring to a point earlier in our conversation – prior to recording the interview – when she described going to Honolulu and taking Mandarin in order to be able to speak with her Chinese grandfather.] That’s how. So I felt well, if my grandfather cannot understand Mandarin, no use I take. I only waste my time and I took one year of that.

KM/OM: [chuckling]

HN: Because he comes from remote areas whereas that language is in the city like that.

KM: Yes, yes.

HN: So since he doesn’t understand I told my tūtū *wahine*, we call ‘em Apo. I said, “I going take ‘*ōlelo Hawai‘i*, the Hawaiian language. She said, “*Maika ‘i kēlā, take. Hiki iā kāua ke wala ‘au*.” That’s how I learned to talk Hawaiian. I have another brother but he passed away he owned the Waimānalo...Mel’s Market. That’s my brother, he just died recently.

OM: Oh!

HN: We're the only two who could speak very good Hawaiian. In fact when his customers come he greet them in Hawaiian, he talks to them in Hawaiian. He just died recently, it's going to make one year in August. His store, he sold it over to his sister-in-law, they made a deal. . .

In Waimānalo, he bought the whole place there for his family. He put 'em, Akiona all his children have 'āina. And he got *mo'opuna*. One married the Chang from Hāna. . .

KM: . . . *Kūkū* when we met the other week, you were sharing these stories from when you were young. What year were you born?

[Discusses her background and land tenure of family – including *kupuna* Kaiha'a, who was a *Māhele* Award recipient at Wailua; and subsequently purchased Royal Patent Grant No. 3177, in the 'ili of Lākini.]

HN: I was born in 1911. I was born in Honolulu, September 17, 1911, at Kukui Lane up in Nu'uano. My father did not value girls. I had two brothers before me, I'm the first girl. He didn't want have anything to do with the girls. So my mother was supposed to give me to one 'ohana on Moloka'i. Her mother said, "A'ale hiki ia'u ke mālama i kāu keiki? Inā mālama wau iā 'oe me kou po'e keikūnane, a'ale 'oe mamake ia'u..." Well I guess my mother didn't want to impose on her because you know like the early Hawaiians said, "Hana 'oe nui 'ino ke keiki, mālama. A'ale ho'ihō'i mai iā mākou!"

KM: 'Ae.

HN: When my grandmother said that well I guess my mother felt at ease because my grandmother offered. She really knows, because her husband doesn't want the girl so she had to give her to somebody for support. So that's how my grandma *hānai* me.

KM: What was mama's name?

HN: My mama's name was Eunice Lilinoe.

KM: Lilinoe?

HN: Yeah. Her last name was Akiona. We became Akiona in 1922. Because when my mother died in 1920, childbirth; my two brothers were attending St. Louis College at River Street. My father had asked them, he wants to take them back to China for a visit. So my uncle agreed with my grandma, "Okay for only *holoholo*." That *holoholo* went a long time. . .

KM: . . . You know, from your little time, like you said, your mama *hānau* you, then you came home with your *kūkū*?

HN: Right, I was about not even a month old, my *tūtū* brought me back. And up there that house on the highway? [see map on next page]

KM: At Lākini?

HN: Yeah. The house was on the roadway, old style house you know that *lānai puni*. You know the old way of building.

KM: 'Ae.

HN: That's where we lived, she raised me there.

KM: What was kūkū's name?

HN: Helena Kealohanui.

KM: Kealohanui. *A male 'oia i ka Pākē?*

HN: *Male Pākē piha. Quan Sing Akiona. Ka 'āina, mai tūtū, mai kona kupuna kāne mai. Kaiha 'a.*

KM: 'Oia ke kumu o kēlā 'āina?

HN: 'Ae. You see *Kaiha 'a*, *a'ole 'ōlelo ku'u tūtū* if that's the last name, middle name. I have one grandson now (Guy DeSilva on Lāna'i), he's going on my genealogy. Whereas this grandson who is the fire captain at the airport he's going on the grandfather's side. Now this grandson of mine, the fireman on Lāna'i, he went and looked around in the Archives and all the kind, and then he calls me. I said, "Well, according to what I was told by my *tūtū* only three of them." And those were the three surviving ones, I guess. I remember my grandmother said she had a child but died. According to my grandson there were more, but only three survived. He went in there and looked, and it corresponded with what I said. When he told me three more, I said I never heard. Then he told me from where they say who their heirs was, I said "now I find out where this Kamali came, where this Alo'i Apo came, through their mother." Now I know how they came. Because in our family picture I know that's my grandma's cousins but I didn't know how. But through this genealogy of my grandson, I never know how important it is to ask my grandmother what and what, how they came and all the kind.

Through this grandson of mine, he's got a big book he said, "Grandma, I'll bring," he's coming in June because he got to take physical every... [thinking] I don't know how often. So he said "grandma, I'll bring you and show you."

KM: Good. You know the name *Kaiha 'a*, in the *Māhele* in 1848...

HN: His last name was *Ka'inau*, because my grandson went send me that.

KM: You know, *i ka noi 'āina, ka palapala 'āina i ka Māhele, 1848...*

HN: Yeah.

KM: *...ua kākau inoa, "Kaihaa."*

HN: 'Ae.

KM: 'Oia ka inoa i ka *Māhele*.

HN: Yeah, *Kaihaa*. Because I think *'ekolu lākou*. *Kaiha 'a* had three daughters that survived, they were *Kamaka*, *Kawaha*, and *Ka'oa'i'o*. My *tūtū*, *Helena Kealohanui*, was *Ka'oa'i'o*'s daughter, and I'm named for her. . .

[*Kupuna Nākākanelua* shared detailed documentation pertaining to her *'ohana*, and referenced original land deeds which had been handed down to her from her

grandmother Helena; and which she in turn has entrusted to her *mo'opuna*, Kyle Nākānelua.]

. . . If I'm not mistaken, another old man was from my *kūkū* Kaiha'a's time, he (or his son) used to stay here, his was a policeman before, Kahakauwila.

KM: 'Ae, I've see the name Kahakauwila in the *Māhele* records.

HN: Kahakauwila, he was a *maka'i* before and my *tūtū* said "He was a very strict *maka'i*." That's the father of this man who went take this Hawaiian Homes below here. They call him Kahakauwila li'ili'i, that's the junior in other words.

KM: Yeah, interesting yeah.

HN: Him and I think there's one more in Ke'anae I not sure if it's Napiha'a... [thinking] We used to call Napi'ā [as pronounced]. But according to the paper they say Napiha'a, but I remember my *tūtū* saying Napi'ā. But I'm not sure on that part.

KM: You see all of these people are all the old *po'e kahiko* for here.

HN: 'Ae.

KM: Your *'ohana* has been on this *'āina* in Wailua for generations?

HN: Oh, yes!

KM: Generations. How did the *Pākē* side come to be out here?

HN: The *Pākē* side came in, they were laborers from China came for the plantation.

KM: Were they doing the ditch work in the 1870s?

HN: No, I think he never do the ditch work, I never hear him tell me ditch work. They were on the plantation.

KM: I see. Plantation, Hāna or?

HN: Outside, they were outside.

KM: Like Huelo, Ha'ikū?

[Discusses how Chinese came to reside in area; planting of rice; and Wailua land was formerly all *lo'i kalo* – planted in taro.]

HN: Yeah, someplace outside there. Because he said when their contract was over that's when the rest of the *Pākēs*, some wanted to go on their own, they never like go on. There was only one *Pākē* here Cheong Chong. John Chong that's their oldest son he used to stay Ha'ikū, but I don't know if he...no I don't think he went work for Irrigation Company. He had a couple children. He built a big house, just like a dormitory like and he imported all these laborers from China. He's responsible for their behavior and everything. They get a place there, and somebody is staying there because they all *make*, and the *mo'opunas* and all. They have a platform, they have a dormitory there so all the *Pākēs* stay there and he take care of them. If anything go wrong he's responsible. They have the place where they make their own *laisi* [rice], a platform. They have their horses because the *'āina* over here before was only *kalo*.

KM: This *‘āina*?

HN: Yeah.

KM: Wailua, this land here?

HN: Wailua.

KM: How about Kupau?

HN: Kūpa‘u [as pronounced] well, [thinking] Kūpa‘u was owned by Anthony Tam’s father (Apo Li‘ili‘i), I don’t know what they have there.

KM: Okay, so you no go Kūpa‘u much?

HN: I go Kūpa‘u, but to know more about the history I don’t know because he has a son, Anthony Tam he married to... [thinking] His sister married to the Chars, Yen Char the photographer, that’s one of the brothers-in-law. That’s the oldest sister Alice. He had another young sister Mary, married to the brother of her sister’s first husband.

KM: Here in Wailua in your time all *lo‘i kalo*?

HN: Had *lo‘i kalo*. And then when the Pākēs came in they *kanu laisi*. So the Cheong Chongs and the Young Ims, they used to call ‘em I-M. They were the first growers here.

KM: So they began planting rice?

HN: They began planting rice.

KM: Where did they ship the rice out to?

HN: I don’t know where.

KM: They went ship ‘em, yeah?

HN: Yeah.

KM: Not just for local?

HN: No, it was more to send out. That’s how they used to harvest, bring it there with the horse, *hehihehi* all that *laisi* on top that. We call ‘em *papa‘a holu* that platform there.

KM: *Papa‘a holu*?

HN: Yeah. That’s what they call that platform where they have the horses go back and forth. I no can understand how they make the horses like that with the dirty feet stepping on the rice, how they step with that. In other words there were two rice mills here. The Chongs was the biggest one, because he have that pounder. The one that separates, in fact it’s still there but part of it is broken.

KM: Down on the flats here?

HN: The flat, you go the end of the road you turn up, that house there. You don’t go above that because that’s private. But that house right there just above the house. If you ask the people that’s renting the house from the Chongs, there is that old pounder there.

- KM: Amazing!
- [Describes 'auwai – formerly families all came together and worked, digging 'auwai (ditches) and maintaining system. When regularly maintained, the water flowed; now because of overgrowth, the 'auwai get blocked up. During her youth, the kula (field lands) were all cleared, you could see great distances.]
- HN: And the water came from this 'auwai during that time the olden people all mahi'ai they all 'alu like.
- KM: 'Ae, kōkua.
- HN: When they said one time make the ditch, everybody go kōkua.
- KM: That's how was yeah, even to ho'oma'ema'e?
- HN: Right.
- KM: Everyone kōkua.
- HN: Today, it's not like that you have the hardest time. We have the guy who ho'āla the committee, who says we go. And some of them don't like him so they won't respond. When they like certain people they respond. Like right now we're having some people ask, because the old-timers are gone already, make. I'm the only wahine that goes there! Every time cut the ditch. I don't go there as spectator look. The reason why I go there is because all Kaleponi grass. They don't upkeep 'em every month. They keep 'em four, five, six years and because the ulu kuawa, the hau and Kaleponi grass, no more water.
- KM: Mamua you said 'ahuwale?
- HN: 'Ahuwale!
- KM: But, because everyone took care on a daily, regular basis?
- HN: That's right. From my place you can see the kula all behind the school, the school not as it is today. In fact all this 'āina here [gesturing makai of her], I could see.
- KM: Out to the lae kahakai?
- HN: I cannot see the coastline, but I can see the ocean.
- KM: You can see over?
- HN: 'Ae. Even when we were at the school. At the school we can see the steamer coming from Hāna, coming into Ke'anae. And we look forward to that steamer day, all the kids get excited go down there, look at the steamer come in.
- KM: [begin Track 2] So before...mamua, o nā 'ohana a pau, 'alu like lākou, kōkua kekāhi, kekāhi.
- HN: 'Ae.
- KM: Inā hana 'auwai, holo...
- HN: That's right, everybody. 'Ae!
- KM: 'Oia ka maika'i o ka ola 'ana, o ka 'ohana e?

HN: *A'ole i kēia manawa. Ka wā hou kēia, inā a'ole wau mamake iā 'oe, a'ole wau hoihoi, a'ole wau hele kōkua.* So we have problem now because now the *'auwai pa'a pū i ka hau* and all that kind *Kaleponi* grass. The last time they went cut, was about two years ago, I always go. The reason why I go is because *maka'u wau, mahope 'oki lākou i ka mau'u Kaleponi*, they throw (the *'ōpala*) right near. And when the big water come after the rain, all came down, and twice it did like that.

KM: Flood?

HN: Right. And I clean up, the first experience it flooded one area so I don't want that to happen.

KM: Do you remember what year about?

HN: I don't remember what year.

KM: Your *kāne ua hala*?

HN: *A'ole* my *kāne* was *ola*, we was one of them.

KM: *I ka makahiki 'oia i hala ai?*

HN: Yes. That was in the '30s or '40s.

KM: Oh!

HN: We cut *'auwai* about four or five times.

KM: Oh, I see.

HN: My husband died June 10, 1991, and I give up the farm. He retired in '73, from the County. I took over that business until '89 because his health was failing.

KM: Your *'āina* at Lākini?

HN: Right.

KM: How many *lo'i kalo* do you keep up there? You folks kept up there?

HN: I kept all there. When I had my cousins children, he had a *poi* shop here and he went bankrupt... *Wala'au me ka waha, hana me ka lima*, that's two different things. Hard job, the hands.

KM: *Pololei 'oe. Ōlelo mai nā kūpuna, "Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha."*

HN: That's right, yeah. . . So and I was taking care all that land, in fact I lived there with my grandparents. I lived there since 1922, I was raised by her, but when I went to school in 1924 I went to Honolulu. I stayed in Honolulu.

KM: Oh, that was that time that Onaona's *tūtū* Violet was...?

HN: Yes, in the twenties in the middle twenties.

KM: Kapahulu, Waikiki School?

HN: That's when Janet's mother was teaching. She was my last teacher when I left here. Because *a'ole lo'a ka papa 'elima, papa 'eono*.

KM: *Ia ne 'i?*

HN: No more. That's why I went Honolulu, I went Kalihiwaena. I went 1924, I graduated in 1927. They had the teachers cottage there. Now, go back to the *po'e wā kahiko*, clean the 'auwai. *Kēia wā hele mākou, a'ale like nā mana'o. Hukihuki, a'ale makemake, a'ale lākou lo'a* time. But then the committee told them ahead of time, "*Hele kākou, 'alu like.*" But nobody come. During that time before these committees came in we had the Youngs, *inā a'ole 'oe hele*, you supposed to pay somebody to come cut your share.

KM: That's good!

HN: But over here they don't do that.

KM: *Mamua, he luna hana? Like me ke konohiki paha, ka mea i alaka'i, kuhikuhi?*

HN: Well, I know my *tūtū* Kaiha'a is one of them.

KM: Kaiha'a...

HN: *Nāna ho'āla mai, 'alu like kākou*, clean up.

KM: *Kahea 'oia, "hele mai..."*

HN: 'Ae, everybody go. Everybody go.

KM: The 'auwai from down here, go all the way. How far *mauka*?

HN: Gee [thinking] ...To my place, it's from Kūpa'u, it's pretty long to the spring. But then to go this way, to go out and meet these *kahawai*, then you get these two bridges. I don't know how far.

KM: *Lō'ihī* though, more than a mile yeah?

HN: No, no more.

KM: No more one mile?

HN: No more one mile.

KM: Close?

HN: Close.

KM: Did this 'auwai of yours have a name that you ever heard *kūkū mā* call or anything?

HN: No.

KM: That's the old 'auwai they would always..?

HN: Then the old 'auwai come. You know the last bridge when you come here, going to Hāna?

KM: Yes.

HN: That bridge there that water passes back of the well, you know behind of the well because that's Hawaiian Homes 'auwai. From there come to where this *Na Moku* cleaned, and where they're planting taro.

KM: Now, up there?

HN: Yes.

KM: Has a name on that place that you remember?

HN: [thinking] I don't remember.

KM: Okay, that's good.

[Discusses branching and sharing of 'auwai waters; also references treatment of kūpapa'u – burials.]

HN: Then you come on that flat, it's clean now because it's swampy. Ever since they went clean they had fill up from the road all the time it's better. Than that water comes...the church had 'auwai, punawai. Everybody had punawai for wash clothes. The 'auwai come and come to your place you build a pond. It comes down my place here, but before I had taken here, someone else had taken the 'ohana of my neighbor below. They had their 'auwai here and they made their punawai right in the back. And at the same time they have 'ohana went make they went bury there. I never know until I went take the Hawaiian Homes in 1933. Then my grandmother said "A'ole 'oe kapulu." I said, "Why?" She said "Po'e kūpapa'u kēlā."

KM: Hmm. *Ai ma waho, mahope o...?*

HN: It's right in my property. And because it's so many years they all go, a huge mango tree is on top. When I found out that, well, I don't throw my rubbish there, I clean. In fact when I clean there, because it's my property I always clean. and when I go on top I always say "kala mai." Because my tūtū always said "Inā 'a'e e 'oe. Kūpapa'u, namunamu ka waha," you don't mean that. Even over here I always tell people, when you cross somebody else's grave, because not uniform in the way they were buried in, you say, "Excuse me." Because you don't want anybody go over you like that. My tūtū always said that.

We get that punawai there and then the lady who chose here you don't know who them, that's John Akuna's mother-in-law. She build a grass house here. Behind have a fee simple land owned by this lady, some relative.

KM: There's a kuleana lot?

HN: Yes, on the middle.

KM: 'Ae, kūkū, I have the Register Map of Wailua and I have this packet, I left you one packet the other week. This is all maps again, for you old maps, 1870s like that.

HN: *Mahalo.*

[Discusses the historic residences – kuleana and homesteads; attachment of families to the land (generations of residency); effort of State to move families from land and their refusal to be moved; and old routes of access in relation to the present-day roads.]

KM: Here, Wailua Homestead let me just pull out, I hope I get...

HN: That was John...I don't know who his parents, but he got it from Mills.

KM: This is Register Map...let me pull this out.

HN: In fact, the foundation of the *hale mau'u* is still there.

KM: [opening map] This is Register Map 2234, here's the Catholic church here see this *kuleana* [LCA 4853-G:2]

HN: Yes.

KM: It's Kuhelemoku.

HN: That's right. But then, I think that person must have turned it over to some heirs because Mills has it now.

KM: 'Ae. We see that Kuhelemoku, '*oia ka mea loa'a ke kuleana ma ka Māhele, 1848.*

HN: Oh!

KM: That's why. So this, '*oia ke kumu o kēia 'āina, Kuhelemoku.* And here's your house right here. This is your '*āina*, Lot 15, I think.

HN: Yeah. If you come by this *alanui* below here, if you look straight behind, because that lady Akuna said, she "got the land from Mills." Because they came here one time with the surveyor. That lady takes care of this guy who owns that land, I think nine-something point acres, I forget. How many over there say?

KM: The little *Māhele* parcel here [looking at map], it doesn't say how big. But it is '*Āpana 2.* See he had another '*āpana* somewhere else. LCA 4853-G. *Mamua, ke kuleana, ua lo'a lākou i kekāhi wahi, he pā hale...*

HN: 'Ae.

KM: *...a lo'a, he 'āpana 'āina, he lo'i kalo...*

HN: *Like pū me kēia,* all this here. *Kēia ka pā hale. Ka lo'i,* I think is Kawā [as pronounced], up there. Far, not near the house, it's away from the house. Every homestead lot has. So that lady had. They still have the *kahua hale, hale mau'u,* and this lady who...because they don't sell. *A'ale kū'ai* till now. So when we had Mrs. Day, Peter's mama.

KM: 'Ae, *Apolonia.*

HN: Yeah. She said she would give up the presidency of our *hui*, the Wailua-Ke'anae Hawaiian Homestead... something Trust Fund. But she was told to put out the Trust Fund because it was not a Trust. So she said, she's going to continue to stay as President because what she like is the '*āina*. How many times they wanted to get outsiders to come in here in this '*āina*, but she fought it. And then we had Shaw who was one time the agent, he held it back. "Don't sell the land, don't listen to anybody leave it for the people here give them the first chance."

KM: 'Ae, *no nā kama'āina.*

HN: No sell the land. Then when came Haake, Haake found out from Jimmy Shaw, where and where the land. So one time this... [thinking] who now came over. [thinking] Was it the State? I think it was the State. They wanted to exchange this land here, for Kaupō.

KM: Oh, my!

HN: And then Mrs. Day and all us, we never like.

- KM: Of course!
- HN: We told those guys, “Why should we go there, because our descendants and we were raised here, taro lands. Kaupō is dry land, arid land they only can raise potato. We no like!”
- KM: Why would you go out to there?
- HN: All these ‘āina was all bull-dozed, no more guava bushes. Now, the nerve they get to put us there to Kaupō, when the land over here all clean. Never had this *alanui* over here, we requested to get that *alanui*.
- KM: This little one here or the other one?
- HN: Yes, this little one here to go inside. Otherwise, we got to go by the well go over there to the Chinese graveyard [gesturing *mauka* to an area a little below the present-day highway].
[*Kupuna* Nākānelua also noted that some graves were impacted when the road went in, as well; she thinks that the Kekumu family may have some graves in the vicinity.]
- KM: When you look at this map here again, what you see is only now this map is 1903, It shows at least the plan for your main road come in front of the house. Had a little bit of an *alanui* but not one all the way back here like this?
- HN: Yeah, never. All this *po‘e* ‘āina over here never have *alanui*, only *waha*.
- KM: So *alahahele*, little paths.
- HN: Yes. You discuss with the neighbor.
- KM: Their access?
- HN: That’s why they always say, get *alanui*. I said, “They never did have *alanui*, it’s just between you and my neighbor, we agree to make it.”
- KM: ‘Ae, like, an agreement.
- HN: Yeah, it’s a pathway like. There was no more road. That’s why when they came in they want to choose the Hawaiian Homes, they demanded a pathway. I said, “None, whatsoever, there was no road on the map for anybody go in the back here. No more road, it’s only *waha* or you *kūkā* with your neighbor how you agree, I put one *alanui* here.”
- KM: Yeah. Maybe *mamua loa*, the *kupuna* in the *Māhele* before time, you know. They have their little *alahahele*.
- HN: ‘Ae.
- KM: That’s the old kind where you know you go from one ‘āpana to another ‘āpana like that.
- HN: That’s right and most of them were here before we bought this homestead land.
- KM: Yes.
- HN: That’s how we go to the beach. We go to the ‘āina, we go in somebody else’s land because had *alahahele*. We know that’s our road. That’s how we go to the

beach. That's why I said now, wasn't like this you stay here you can see the ocean but you cannot see the coastline.

KM: Because *pā pali*?

[Discusses the nature of the land when she was young; the cultivation of taro; and making *poi*; and the place name, Lā-kini.]

HN: 'Ae. We used to go here. In fact, all around here, all this 'āina here, never have bushes. *Hau* all clear, even up my grandparents place no *hau* there. You can see the *kula* outside.

KM: Lākini that's one old name?

HN: Well, that's the name my grandfather gave for this land.

KM: Does it have...*pehea ka mana'o Lākini*?

HN: Well, that's what my mo'opunas ask me, I said, "I never ask my *tūtū* and all that." To my interpretation, I say, "gee, because it came from generation, I feel it's the land of generations. Lā-kini [as pronounced] *Lā* is day, and *kini*, that's for many in numbers.

KM: Multitudes.

HN: That's right. That was my interpretation, I gave to my mo'opuna I said, "I think that's the name our greats went give, Lākini during that time." That's how that name *pa'a* there.

KM: From your young days, you *ho'olohe ka mo'olelo, hana ka lima*?

HN: I hear my grandmother say. In fact, I have eight in my family. Out of the eight only five lived with my grandparents. I was the only one that was closest to my grandmother, can speak Hawaiian, we do everything Hawaiian. Of course, my grandfather talk pigeon, we all talk pigeon. He understands a little, but we cannot speak. My grandmother was everything in Hawaiian. Right in the back we get our *kalo*, we *huki*, we *huki*, we cook, we make our own *poi*. We never have grinder that time.

KM: *Ku'i, pōhaku*?

HN: *Kui, pōhaku*. And the *papa*, my uncle used to make out of mango tree *papa ku'i 'ai*. He make big size, small size and my last one went rot out just before my husband died no can save. I had my grandson's friend, I don't know if you know Sam Ka'ai...

KM: Yes.

HN: So Kyle happened to mentioned it to him, and he made one. I told my grandson I just wanted one small one, but he made one big one for a grown up. I said, Granny I can't do that.

KM: [chuckles]

HN: So, anyway when he had that board I said, "Granny, you keep that. Only grandma home, I don't need that, I won't pound *poi* for only one." Because he was curious he took the grandfather's stone and my other cousin took the other stone. Because

when I moved here, the four bedroom house still had everything there. We had a four bedroom house.

KM: Lākini?

HN: Right. Separate dining room, outhouse and all of that, 'au'au all outside. *Kahawai* we wash down. That's how we used to do.

KM: So I imagine, what you just said, *kahawai*, you wash down. The *wai*, water, is an important thing?

[Discusses uses of water in family setting – areas kept clean and different types of water uses kept separated.]

HN: That's right. At that time the *po'e* over here, below us never have *kauhale* where they have to get water, they take the water from the rain with the barrel. That's how we used to catch ours too, we never consider the *kahawai* water but, if we know where we wash, we not going take the water there. We go above.

KM: That's right, uses of water at certain places?

HN: That's right. Our washing place is separate our bathing, well our bathing, we have a bath house outside of us. Where we put everything that we eat or whatever else, we don't *huikau* with our washing. My grandma said you *ho'oka'awale* that. The *mea'ai no ka waha*, got to be *ma'ema'e*. "A'ole *huikau me ka mea lepo...*" And all that kind. I still remember, that's how we used to do. But most of the time, people used to have barrels and catch all their water. That's only emergency now! The other water comes from the *kahawai*.

KM: 'Ae. *Ua hele paha 'oukou, halihali wai?*

HN: 'Ae. *Hele mākou ki'i ka wai mai ke kahawai. Māmake 'oe holo i ka hale* and all that kind. *A'ale mākou lawe ka wai mai ka ua mai. Mālama* for...unless *a'ole loa'a wai*, then we go upper place where *ma'ema'e, a'ole kapulu 'ia*. Get our drinking water.

KM: You would go up further to gather?

HN: Right.

KM: This is during *wā malo'o* time, no more rain?

HN: Yes, no more rain. Get *pāpa'a lā*. That's how it was.

KM: 'Ae. Were there other *'ohana* up by you folks at Lākini too, or not?

HN: No, only my *tūtū* was. My grandmother, my mother had a place that's Hui land (at Pauwalu).

KM: Hui land?

HN: Irrigation Company has that too, back of the school.

KM: Behind?

HN: They have Pauwalu *mauka*, Pauwalu *makai*.

KM: 'Ae.

HN: We're on the *mauka*. In fact, the old road was not where the new road is.

KM: That's right, it was...*ai mauka*?

HN: *Mauka loa*. And that's why when my mother's house was built in the paper it says *mauka* the *alanui*. But when I go the latest map in here it shows my place below the *alanui*. This present *alanui* I say, no during that time my mother had, her place is above, it's the old road. In other words if you came just past up the school, you know where the Mormon Church?

KM: Is it on the same side as the school?

HN: Same side as the school. You know when you come from the school there's a driveway going up?

KM: Yes, yes.

HN: Come past that driveway you see a van, you saw a van there?

KM: 'Ae.

HN: Right next is the Mormon Church.

KM: Okay.

HN: Now what was I going to say.

KM: Where mama's house and the road before, *alanui* was more up.

HN: Yes. From where that van is where you see before, that's where the *alanui* went up. And that's where my mother's house was. Below the road. Because the *alanui* went that way, whereas the school now on the latest map my mother's house is below. I said, "No, my mother's house was above. The Ke'anae School was not there." Used to be lower Ke'anae.

KM: *Makai ma ka papa*?

HN: Yes.

KM: Oh!

HN: That's where my uncle them went school, George Ewaliko, Apela Aiu was the first teacher here. They were all there. Mary Ann Pahukoa, she was Mary Ann something before... [thinking] What was her name now? She went marry Pahukoa. That's where they used to go to school. Then later on years, I don't know when that's when they brought the school where it is right now.

KM: They went switch because the school came more big and so they had to push up *mauka*?

HN: I guess so, because during that time only the older one's that time were only few. That's why all *huitau*! But that's where the road used to go. In other words when we had the road go, if you came by the well. You know where uncle Harry's stand is right now?

KM: Yes, yes.

HN: That's *alanui kahiko*. We come on the main highway there's one there going up then you can go Pi'ina'au. There's this one coming here. It crosses by uncle Harry, there's the old road there.

KM: 'Ae, the old *alanui kahiko*?

HN: That's right. . . In fact he got the land from Robert, the half-brother.

KM: Pu'u?

HN: Yes. . . Oliver Mitchell, Dorothy Kahananui, that's the brother. Oliver is his father, Harry Mitchell. Pu'u was the second husband. The Pu'u's are from Huelo. . . [begin Track 3]

KM: It's amazing how you remember all of these 'ohana! And these places like this.

HN: Well, that's why my grandson is very happy at least he can find out. When he brings me the name I say, "Granny wait I've heard of that name, Apo telling me. Go back again tell me where they came from, and I heard these people." He goes back and research and what he says grandma "yes, in here." I said, "yes, you see."

So that's the old road goes down there through uncle Harry's, go further below they used to have a cable go over. A cable bridge, the foundation is still there but the bridge over, no more.

KM: Went down to the flats? Or the *kahawai*?

HN: No, no, no up on the *alanui*.

KM: Up on the *alanui*?

[Discusses trails and access, and occurrences of *huaka'i pō* (night marchers). Knows of two *heiau* in the Pauwalu vicinity, above the school.]

HN: In other words where the well is, is the taro patch (*lo'i*), there that cable bridge came across to that land and from that land it came up from the well and continued here. Continue, go up the *pali*, go down, go Wailuaiki, go down. That's where the old road was.

KM: Amazing!

HN: You know in the night my grandma always say, "A'ole 'oe hele i ka pō..." When Pō [thinking]

KM: *Kāne*?

HN: Yeah. Because *ka huaka'i kēlā o ka po'e hele*. And I said, "What happen?" She say, "*Inā hele 'oe, a'ole 'oe 'ohana...*you don't have any relatives in that *huaka'i*, it going affect you."

KM: *A, ua lohe 'oe i kēlā mo'olelo?*

HN: I *lohe* that.

KM: *Mamua, ma na alanui kahiko, he po'e huaka'i?*

HN: 'Ae.

KM: *Pō Kāne?*

- HN: Yes, that's why my *tūtū wahine* always say, "A'ale 'oe hele i ka pō. Inā hele 'oe, a'ale 'oe pakele, inā a'ole 'oe 'ohana." I say, "Why?" "Because, *ke hele mai kēia po'e huaka'i...*" You not supposed to block them and all that kind. And I said, "How do they know if you coming?" "I guess they get that smell, they know somebody is coming." I remember that.
- KM: *Ua lohe paha 'oe i ka leo, ai 'ole ke kani 'ana o kekāhi mea?*
- HN: *A'ole. Ka'u mea wale nō i lohe ai i ku'u wā li'ili'i.* You know in the back of the school there was a teacher's cottage by there. *Po'e noho ma laila.* They were the first people that went down to the first Hawaiian Homes in Waimānalo. In fact there was one house here at the intersection where they have a pink house. There were two guys that lived there before they went to Honolulu; the first Hawaiian Homesteaders in Waimānalo. That's near the park or something like that.
- KM: Yes, yes.
- HN: The first Hawaiian Homes, some people still there.
- KM: Hmm. *Pehea, mahope o ke kula, he heiau paha ko laila?*
- HN: Yes, *mahape o ka* cottage was a *heiau*. *Ko'u hale ma kekāhi 'ao'ao. Mawaena o ko'u hale, ka hale o ku'u mama me kēlā* cottage...
- KM: *O Pauwalu kēlā 'āina?*
- HN: *Pauwalu mauka*, that's what they call that. Below the road as far as Harry Mitchell, that *māhele* go up *mauka* and *makai*. So they're *makai* and that's *mauka*. Okay over there had *heiau* back of the school. That I heard, only once though I heard. What I heard was the drum.
- KM: *Kani ka pahu?*
- HN: 'Ae. There were teachers that were staying there and they hear the noise, they don't know so they ask somebody who was there. They say that was one *heiau* there. Okay, where this side you came before the Mormon Church. You go up that road because that's the road we used to go up, go up this side. There is a small *heiau*, but a small one. I just don't know just where about now because *pa'a i ka hau*, all covered with the *hau*. That used to be our road to come from my mother's place, we cut short from my mother's place, my uncle used to be right above. We continue that road come over the *kula* if you come this first bridge there's a flat there. We used to cross from the *kahawai* go over to come into Lākini that's our cut short road.
- KM: I see, so behind way, is real easy?
- HN: Yeah. We always *mālama* our *alanui* we keep clean so that we can come. Because they never have this road here. There was only a trail.
- KM: In the 1920s only when they started the road?
- HN: Yes, yes. There was only a trail. In other words from that angle there, goes up by the side of the cliff go up. That belongs to us.
- KM: Up on the side is yours?
- HN: Yes, belongs to us.

- KM: Is that still Lākini?
- HN: Yes, still Lākini. But then near now below the bridge my grandfather sold to two people. One is to Sam Kuoha, I think was three acres and then one to Cooper, Joe Cooper. He's from Makawao. He had a son, used to be an overseer.
- Someone just told me, a *haole* bought 'em. And I think the *haole* wanted to make a house there on the side of the cliff because on top that *pu'u*, Pu'u Ililua, in our area has a relative's grave. My grandmother's nephew (Henry Kamali'i).
- KM: *Kanu 'ia*?
- [Discusses family *ilina* (burials) at Lākini, and on Pu'u 'Ililua, at a neighboring parcel. *Ilina* should be respected and protected.]
- HN: The *wahine kanu 'ia* there. She was teacher here but I wasn't that time.
- KM: Not born yet?
- HN: Was born, but a youngster. I remember seeing her.
- KM: Before your time?
- HN: I forget, she was *hapa haole* because the heirs came one time here. Three years ago. Last year he came, he live on the mainland but he come back every year his mother is from Moloka'i. One time he come here we were in Ke'anae at the Farmer's Market, and then one of my God children brought me home and we saw this guy at the well. We stopped and asked, "Are you in trouble, do you need help?" He said, "No," he just came from this house, that's my neighbor, Carmichaels. That's the Ka'auamo. He just came from there and he had asked her if she know of anybody there. She said, "No, I don't know I'm a younger generation. The lady that is right below, went down to the market, you wait for her." The coincidence, we met when we came there and we ask if you need *kōkua*. That's when he said, "Yes," and I said, "Who are you looking for and what are you looking for?" He said, "I have '*ohana* here, went *kanu 'ia* here when *make*." I said, "*O wai kou inoa*?" "Kamali." I said, "That's where I come in." I said, "What about Kamali?" He said, "The wife is '*ohana* to me." I said, "Was the wife one *kumu kula* here? Kind of big *hapa haole wahine* like?" He said, "Yeah." I said, "That's my uncles wife they call her Lizzie." She wanted to be on the *pu'u*, she went very top on the *pu'u*, Pu'u Ililua From my mother's place in the back, the *punawai*, we wash, we can see her from there, her graveyard. Because old Hawaiians they like way up, they like look down.
- KM: '*Ae. Nānā 'āina*?
- HN: There's also at least two more '*ohana* up there on the *pu'u*, a little below, and facing this side. Peleli'i Ho'okano *wahine*, was buried there—they're *pili* to the '*ohana* that had the '*āina* down below, where the Rockefeller house is now, and the Kekumu family graves are lower, towards the road.
- KM: It's so important to record this kind of information, so that problems can be avoided. What do you think, how should the *ilina* be treated...
- HN: *Waiho mālie*, no bother them. Even my *tūtū* who owned the land. That's why now I told my grandson if the State cut the land again I'm going to tell them "I don't

think you folks should.” Because something tells me my *kūkū* is right there on the *pu‘u*.

KM: By Kamali them?

HN: No, no, no Lākini.

KM: Lākini *pu‘u*.

HN: As you going now, before you get to the gate to go up to the house...Because I can see all the stones just like how they make, set. I said, something tells me if I going outside there... So I think you folks better not go. I know there’s a grave in the back there, the owners of the land.

KM: Your *kūkū mā*?

[Discusses her connection to *Māhele* Awardee, Kaiha‘a.]

HN: That’s my *kūkū mā*. Now my grandmother’s grandparent is Kaiha‘a.

KM: ‘Ae.

HN: My grandmother had my mother. Then my mother had us, we’re about the fifth generation.

KM: Your papa’s name wasn’t Akiona then?

HN: No, the Akiona, I was *hānai*.

KM: You were *hānai* by mama’s side. So the Ching...

HN: Actually should be Ching.

KM: Okay, so Akiona was mama’s direct line?

HN: Right.

KM: Okay, so that’s how you folks came back *pili* here.

HN: Well, not through the *Pākē* because he’s pure Chinese.

KM: No, I understand through Kaiha‘a, Kealohanui *mā* like that?

HN: Kaiha‘a’s granddaughter is my grandmother who is Kealohanui.

KM: Okay.

HN: That’s how we got there.

KM: I see. So we were just talking about, get ‘*ohana kanu ‘ia ai ma Lākini*...

HN: Yes, that’s the owners of the land. And my uncle had two twins the kind *pa‘apū*, *kanu ‘ia* over there.

KM: You know basically, where the place is, you think?

HN: Well, my grandma says it’s in the behind there and my uncle says was near the pear tree. I say, “No, uncle something tells me it’s over there. Where those *pōhaku ho‘onohonoho ‘ia*.”

KM: Is it a little bit of a *pu‘u*?

- HN: The place now from my uncle's place, go up to like the hill. Overlook down. My uncle built his house down on the flat, this is up and we further up on the flat end. I used to get, and I still get scared.
- KM: It's so important that these places...
- HN: That's why my grandson wants me to go back there. I said, "No Granny, you go get plenty people come, I scared." I'm scared you know.
- KM: *Pule mua.*
- HN: Even when I go to the graveyard, I run.
- KM: You know *kūkū, inā a'ole 'oe i a'o i nā mo'opuna... E loli 'ana ka manawa, a loa'a kekāhi po'e hou. Pono iā 'oe e a'o i nā mo'opuna.*
- HN: I get scared and that's why I tell the priest I get scared. Why I scared is at nine years old, I'm young yet, I don't know those things. Where my mother's house is I would say about... [thinking] ten minutes walk to get to my uncle's... He married one of the Ekela daughters, Fanny Kaikoku. One of their daughters was Violet Akoi, Sam (Akoi) AhLing's wife
- KM: 'Ae, Akoi.
- HN: Ahling's first wife was my uncle's first wife's daughter, with a Pākē.
- KM: Sam?
- HN: Sam. His wife had *Pākē* father with Ekela's daughter, Kaikoku. One is Violet that's Sam's wife, and she had a brother William Māhoe, but he died. That's why Sam's wife call all his children *'ohana*... Her mother is Kaikokū. This one here, Awapuhi's grandmother is Kapeka. Kaikokū was the oldest. And that's Sam Akoi's, AhLing's wife's mother.
- KM: So when you were nine years old something happened?
- HN: Yes. Our house in back of the school, his house I would say about ten minutes walk.
- KM: Still in Pauwalu or...?
- HN: Pauwalu facing up, he's further up. We have to go to his place to go and cross the *kahawai* to get here, because we always upkeep. Anyway, one morning I woke up because our dining room is outside, you got to walk down the stairway and go. I open the door I face up. Now I'm nine years old, I don't know anything about that. And during those days we used to call that... I hear my *tūtū* call "*Lole Pukiki*." Means they get those tight out-fitted neck and top pleats and all over here, long sleeve, and all the kind. I seen her playing in white, I told my grandmother, "*Hele mai Apo*." My grandfather was wondering what I was calling, I said, "*Apo, kēlā ki'i a'u e 'ike mai, kohu mea o kūkū Kaikokū*." "*Ai hea?*" But no show to anybody only went show me. My grandmother said, "*Hō'ike'ike ka na'aupō*." Which I don't know. It's true, I don't know.
- Anyway, I described to her with the outfit and that's the kind clothes that I tell they wear. Her hair, her face is there but fade, this part here is faded. See at that time, she was at the hospital at Pālama... When I saw that, so my grandmother

said, “*Hele kākou e ho‘oponopono.*” And this man is Sam Ahling’s brother-in-law (Ka‘ailua). Bordner, who used to teach at Nāhiku, before her husband was Akiu, AhLing’s ‘ohana.

KM: Akiu *mā* like that?

HN: Yeah. So we went, and because I understand Hawaiian the man told me “*Wehe mai ‘oe i ka puke.*” They do only by prayers but I don’t know why they tell us we go *kahuna*. That’s just like *ho‘oponopono* that my *tūtū* called that. When I went open the book he read the verse from the book and he told my grandma, “*‘Ae pololei kēlā mea a kēlā mo‘opuna hō‘ike ai. Na‘aupō, pololo‘i kēlā. No ka mea ka wahine a kāu keiki, iloko ka hale ma‘i, ke kumu ‘oia i ‘ike ‘ole ai ka mea o luna...*” [gesturing to her face] He said, “Almost going die! *Kēia mau lā aku, lohe ‘ana ‘oe i ka mea hou.*” Which we did! I think was two, three days after. He was called by the *hale ma‘i*, go there. He did go down to Honolulu. But you see I forgot to ask him, because when they went fix that place again, I forget to ask my uncle, did you keep track what they did with her? Because from my understanding when they died, they went put them by the cave over there. I think they must have *pāpali* over there by that place, that old *hale ma‘i*.

KM: You mean Lanakila *ma O‘ahu*?

HN: Yeah, by that old *hale ma‘i*, on the side they went put ‘em in the cave. I ask my uncle “you never keep track what happened?” “No can cause they made one park over there and very different. I go there I no recognize where the place was. There’s a lot of houses there.” I remember that place very well they used to have *lo‘i kalo* over there. Now, you no find that, you don’t find that. So, I never find out. So, when this man said “*‘Ae, kēia mau lā, lohe ‘ana ‘oe i ka mea hou. Ua hala!*” That’s why this face, I cannot see.

But her outfit plain. I described her. From that, that’s why I get scared anything Hawaiian. There was another incident I had same thing too and I said, “Why does it happen, show me?” Whenever anybody tell me, even the priest tells me he say, “Helen you don’t have no more faith.” I said, “Father I have all my faith in God but I say, just so I don’t know how that thing is strong in my mind. Father, I guess you have to have a little touch of Hawaiian.” Because I cannot refuse, I have my Hawaiian in me, I got to claim some of that heritage from my ancestors. I said, “Although, I don’t take all because my grandmother never used to do all what her parents did, but I have to observe some of that.” Because it affects to today’s generation yet.

KM: Yes, a *‘oia ke kumu huikau kekāhi*.

HN: That’s why the priest say, “How you know?” I said, “Because it did happen and it happened to my family.” I have to say, “I got to believe, I don’t care what you say, I got to.” I say, “Father, I have to, I cannot disown I have no more Hawaiian, that’s my culture there. I say, I got to.”

KM: *Pololei ‘oe. He Hawai‘i ‘oe.*

HN: So from that time I always tell people, no at this age when I have seen those things we went *ho‘oponopono*, he said, “Oh, you go *kahuna.*” I said, “That’s not

kahuna, that's what they call today *ho'oponopono*." You go there somebody *wehewehe* to you what they see. I said, "That's not *kahuna*."

KM: 'Ae. *A i ka wā kahiko, nui no nā 'ano kahuna. He kahuna maika'i, kahuna ho'ōla...*

HN: 'Ae. According to what my *tūtū* said, "*Ka po'e wā kahiko, mamua, a'ole hiki iā 'oe ke 'ōlelo inā hānau mai 'oe keiki, 'handsome.'*" *A'ole hiki iā 'oe ke 'ōlelo, "O, u'i maoli no kēia kaikamahine..."* I said "*Pehea ka wala'au 'ana?*" "*Ōlelo mai 'oe, 'pupuka.'*" I say, "Why you say *pupuka*?" She said, "If you say handsome, they going to die."

KM: *He lili paha, 'ohumu kekāhi.*

HN: Yeah. . . Another thing my grandmother tell me "You go Moloka'i, *nui 'ino no ka po'e 'anā'anā.*"

KM: 'Ae "*Pule o'o.*"

HN: I think still yet some more yet maybe not as much but that island is noted for that... I believe there is some more yet because I was told there are.

KM: 'Ae. . .

[Track 4]

[begin Track 5] . . . *Kūkū, i ka pule aku nei, ua 'ōlelo mai 'oe, mamua i kou wā li'ili'i, nui ka hana. Ua hele 'oe i ke ala 'ana mai o ka lā, hele i ka hana.*

HN: That's right, yeah. My grandmother not too bad, *kupuna wahine*. It's my grandfather, the *Pākē* he said, "You no *hanahana*, you no *kaukau, poho laisi*. *Akung, a'ale mamake hana. Inā wau a'ole hana, iā wai e hānai 'oe.*" Which is right my grandmother is the happy-go-lucky type.

KM: [chuckles]

HN: She never worry, although she made sure that the kids had an education and all the kind. But really for take responsibility in fact for cooking. She cooked very seldom 'cause she said as long I get my *poi*, my *i'a, lawa*. . .

Group: [discusses family relationships of Kaiapa, Hubbell, Tau'ā, Kiakona, Plunkett, and Pomroy *mā*.]

KM: [begin Track 6] . . . I'm so amazed at how many of the '*ohana* you know, you've kept... '*Oia ke 'ano o nā kūpuna.*

[Notes that the Hawaiian language is being changed in schools today.]

HN: That's right. In fact I'm the only one. . . My four uncles did not know all the '*ohana*, and they asked how I learned? I said, "You know why I know, because I *nīele* our grandmother." Being Hawaiian I hear her talk Hawaiian, I don't understand I said "*kou 'ōlelo*, what does it mean?" Me, I went *nīele*. I'm not sorry, and I'm not sorry I took Hawaiian that's the way I came to know better. I'm not sorry. And now my children, I educate them all Catholic school. When their kids came up, they all go to Kamehameha School. Now they go there they took up Hawaiian they get interest in Hawaiian. Now the *kamali'i* come home talk she said, "No, that's not the way to say the words," so she calls by phone.

A‘ale, a‘ale, a‘ale! I said, “Good, spend money on the phone, you fellas no make any effort. . .” Because the kids come home and tell “No, that’s not the way I hear and all that.” Because *ke au hou kēia manawa*, some they speak, it’s not like how we spoke.

KM: ‘*Oko‘a*.

HN: Yes.

KM: *Hana ‘ana lākou i kekāhi ‘ōlelo hou*.

HN: Yeah, that’s right. That’s why I said if they making the ‘*ōlelo hou kēia manawa* they should publish another book.

KM: That’s right.

HN: Don’t mix it up with our old one, because we are all from a generation to that time. You make a new one so we know it was during your time.

KM: Here’s the *mea hou*.

HN: That’s right. Because if you mix up that, you going to change the Hawaiian. There’s going to be no more original Hawaiian. *Nalowale*, no more.

OM: Yes.

KM: And that’s why too, to do these kinds of things, this history like this to talk, to recollect. Like your waters here *kūkū* I saw that you were on a video with aunty Day *mā* and stuff. About the waters, yeah?

HN: That’s why I don’t want them to put me on TV and all the kind, even in the newspaper. And on one tape when *kupuna* Day was, she he came with I think... who the name of that man?

KM: Puhipau?

HN: Yeah. His father is not Hawaiian but he took his Hawaiian name he said.

KM: The mama was Puhipau from Kona Hema.

HN: He said, he never take his father’s name he took his mother’s name.

KM: Yes.

HN: I think, I don’t know if that was his wife or his girlfriend she come with him.

KM: Joan Lander.

HN: Oh, that’s how I met them, through Apolonia.

KM: You see when you were talking about the water we know that like here Wailua, just Wailua does that have a meaning? Get *wai* inside it?

HN: *Lua* got to be two.

KM: ‘*Ae*.

[Describes Wailua – meaning of place name. Every kahawai had water flowing; used to catch various ‘o‘opu and ‘ōpae; also gathered pohole (fern), ‘āweoweo (mountain lū‘au) and other mountain resources.]

HN: There’s two Wailua. Wailuaiki and Wailua. This one here is Wailua, you go across [gesturing towards Hāna], Wailuaiki.

KM: So Wailuanui, Wailuaiki?

HN: Right, that’s right.

KM: This ‘āina here, must have been a place of waters before?

HN: That’s right, it’s got to be. Because before we have plenty water. Every kahawai full, we used to go catch goldfish, ‘o‘opu. And we look forward to that because my grandmother like that. When she say “‘Ono mai nei nō ho‘i kēia i‘a haole...” Because they used to eat the goldfish they call it i‘a haole and ‘o‘opu for pūlehu, lāwalu. That’s our break so we go out swim at the same time so we dive all these kahawais going up.

KM: Into the kahawai, hele i ke kuahiwi?

HN: ‘Ae.

KM: And what, ‘o‘opu nākea?

HN: Nākea, owau, that’s the big head kind. Nāpili. Hawaiians eat the nāpili. My grandmother eat the nāpili, you come home kaula‘i.

KM: And how you go up kahawai i ke kuahiwi?

HN: Nobody’s kahawai, we go up that time you can see everybody. There’s no way you can get somebody going to fool around because ‘ahuwale!

KM: Yeah. All of the ‘ohana would go up gather. And ‘ōpae like that?

HN: Right. Get the hō‘i‘o they call pohole.

KM: Pohole, ‘ae.

HN: They go up there to get that. The ‘āweoweo that’s the mountain lū‘au.

KM: ‘Āweoweo, ulu nahelehele...grows wild in the mountain?

HN: Right, grows better in the mountain, I brought it home for plant. Itchy, itchy.

KM: No can. But the ‘āweoweo, mauka?

HN: Good, because it’s cool, kuahiwi.

[Learned from her grandmother that families lived both makai and mauka, and they exchanged goods with one another.]

KM: Way mauka. I wonder if before did you hear if there were families that stayed up in the mountain and lived? Or did they live mostly here and then go mauka-makai when they needed?

HN: I know my grandmother said they usually makai and mauka but she never tell me how many because she used to tell me the mauka exchanged for what makai get, makai get exchange for what mauka get.

KM: *A kuapo.*

HN: There must be some Hawaiians.

KM: You go *hele lawai‘a* and what things down here? *‘Uala paha...*

HN: Yes.

KM: *Kuapo paha me ka po‘e o uka?*

HN: Yes, yes.

KM: *He mai‘a paha, ‘ano kalo...*

HN: *Pu‘a.*

KM: *Pua‘a. Mamua loa, ua hele paha nā kūpuna, ‘ohi olonā, mai i uka paha?*

HN: I think they did but not during my grandmother’s time. Her parents time.

KM: Kaiha‘a, I heard in that generation some of them they claimed, “I have *olonā* in the *kuahiwi mauka loa...*”

HN: That’s right. That’s why my grandson, where the place we cleared the *hau* on our property, he’s planting some of that.

KM: *Maika‘i.*

HN: Because he got it from somebody. I cleaned the land and I tell him *kanu*, I no like *mahi‘ai* for nothing.

KM: Yes, yes.

HN: Sometimes I like for my section, he takes it and I don’t have any place. So now I have two sections. I said, “Don’t you take that, I like plant dry land taro, we no like pick up *lū‘au* from the wet land.”

KM: Ah, so you *kanu* both *lo‘i kalo* and dry land?

HN: Dry land more hard job. Dry land I make more for *lū‘au*. The kind *lū‘au*, I eat most the time with my dry land is *ha‘akea* the white stem.

KM: The *ha‘akea*.

HN: They eat any kind *lū‘au*, but I was always brought up with *ha‘akea* or the *‘āweoweo*, the mountain one. Later on as we stay, we see all kinds Chinese taro we try, is good. Now get the Tahitian *lū‘au* I make ‘em, it’s just as good.

KM: Oh yeah, oh.

HN: I think it cooks faster than any other *lū‘au*.

KM: Yes, that’s what I heard because the *mane‘o, a‘ole lo‘a?*

HN: No more. One of my friend gave it to me and when my aunty saw, she said, “Oh, you eating the kind *ape.*” I said, “No, that’s not *ape.*” and I went a friends house and I ate it, she cooked it with the chicken. I would cook it separately because you don’t know how it tastes. She, she went cook it with her chicken because she said she went eat from a friends place, never itchy so she did it that way. When I first started mine, I made it separate because I was afraid the chicken going get all *mane‘o* with... But it did good, it did good. I rather have that then other kind, cooks faster.

KM: These are the things that you folks would do before from young time?

HN: That's right.

KM: You go up *kuahiwi*. You said before all of the streams had water that you remember?

HN: Every one, every one.

[Water flow has diminished in her lifetime, streams were never dry before. Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows *makai*. Wants every *kahawai* to have water flowing again.]

KM: Do you think in your *mana'o*, in your life experience, ninety years coming up now. Has there been a change in the water on this land? And are the ditches a part of that change or...?

HN: Yes, plenty because we don't have the water any more. The only time we have the water is when big water and then they throw it out. Otherwise there's hardly any water. That's why the people here are asking that we want every *kahawai* get water like before. Never dry, never, never, never, never!

KM: Before never dry?

HN: Never dry! During my time, when I was very young, never had time...in fact had more water.

KM: Now it comes dry?

HN: Comes dry, most of the rivers no more! And that's why they say, Irrigation Company said, "No more water." They complaining, but they building more houses. Where they getting water from Hanawā and that's why the people no want them take the water here.

KM: I see, so the water is used for building more houses out Kula?

HN: Right, Kula and over the central part. Where do they get the water from? It's got to come from here, East Maui. Honomanū [as pronounced] and all that, water all inside never one...

KM: Never *malo'o*?

HN: These streams here, never *malo'o* we used to go swim in the kind *kawa* they call 'em the kind deep place. We call 'em *kawa*.

KM: 'Ae, *lele kawa*.

HN: *Lele kawa*, that's what we used to do. Never, never, never was, never was. That's why whenever they talk about...you know no more water but they building more house the golf course getting more water. Where they getting the water from? It's from here.

[Does not think that a new Water License should be issued. *Kupuna Kaiha‘a* wanted Water Rights of the native families at Wailua protected in the 1800s.]

That’s how when my neighbor said, “When OHA called them and said, oh the Irrigation Company never get that, was rejected and they said every year.”

KM: Yeah, Revocable Permit.

HN: We’re afraid now because if they get the control of the water we probably going to have to pay for the water and that’s why we said, “Why should we pay for water, when the water comes from our ‘*āina*?”

KM: *Kūkū*, that’s an important point, cause earlier when we were talking before we started our *mo‘olelo*. You shared that your own *kūkū* or someone that they had said this water...?

HN: ...Goes to the people.

KM: Goes to the people. He never sell the right?

HN: No, no sell the rights.

KM: On your *kuleana*?

HN: That’s my great grandfather. But you see, when we went, we wanted to take over so maybe we can get something. They said, “no we have no right because we were not the original owner.”

KM: I see. Is this your *Pākē* grandfather?

HN: No, the Hawaiian. Great grandfather Kaiha‘a.

KM: Kaiha‘a, okay so that’s right because Kaiha‘a goes back into the time when Baldwin *mā* and Spreckels them were starting their ditches?

HN: Right, yes.

KM: He never sold his rights?

HN: No.

KM: Because he wanted the water to...?

HN: To go to his people.

KM: Down *makai*?

HN: Right.

KM: On the Wailua like this the flats?

HN: That’s right.

[Recalls the names of several *ili* – small land divisions – in the large Wailua *ahupua‘a*.]

KM: Is there a name for this area on the flats at Wailua or did they just call it Wailua?

HN: Well, Wailua is the name of the whole place, but in between this ‘*āina*, they get *pahu‘a*, they get different names.

KM: *Pahu‘a*, that’s like a flat areas?

HN: Right. It's up that way and they get Palolena is over that way.

KM: Palolena [an old *'ili* name].

HN: They get all the different names that's on the other side of the river now. When you go up, on the other side of Waikani Falls.

KM: Waikani?

HN: Yeah. *Waikani, no ka mea, kani ka wai?*

HN: Yes, noisy water. On the other side is what they call Palolena. They all have names there, and some I don't remember.

KM: It's so amazing because these names...every place name must tell us a story.

HN: Right.

KM: About something before.

HN: That's right. Because I never see much during my time. But prior to my time my *tūtū* said, and I seen it in pictures. There were grass houses here and there hardly any, I think wooden house would only be about two or three. I think one of them is that rice... Cheong Chong, the one who import all the Chinese. Otherwise the rest were all grass.

KM: That's amazing cause even like behind here you said the *kuleana* behind. Even when you were young still had grass house or was *pau*?

HN: No, *pau* already. But the foundation and everything my grandmother tell me.

KM: *Lo'a kahua hale?*

HN: Yes. Even the second owner who took here the *kahua hale* is right behind. The *punawai* is still behind there but since no more water I don't allow any water, cause I don't want water come in the land. The walk they get from that *punawai* to go behind the *kuleana*, they build the kind stone wall. They walk on top they don't want their feet dirty, it's still there.

KM: That's right so you can walk right there.

HN: It's still there.

KM: It goes to an *'auwai* that comes down?

HN: No, the *'auwai* is not in the way, the *'auwai* is past the *hale*. The house is here.

KM: Wow!

HN: It's still there. So when people come I show them. I say "this is part of the wall, I never take 'em all out." It's still there and I plant things there. Somebody is leasing, because they don't sell anymore from Hawaiian Homes. And Hawaiian Homes...wait first the State had 'em and then the State when turn over to OHA, I think. And then OHA...

KM: This was a few years ago when that deal came up, the trade?

HN: No, cannot sell now, you can lease and all that.

KM: The nine-hundred and ninety-nine year one too?

HN: That's us.

KM: That's you folks? When did you...did your *kūkū* have this 'āina first?

HN: No.

KM: You and your *kāne* got this?

HN: Yeah, was in the '30s.

KM: Thirties you got this. A nine-hundred and ninety-nine year lease?

HN: In 1930, yes.

KM: You eventually bought your lease?

HN: After.

KM: In the '40s or something?

HN: Yes, that's when all the people here, most bought.

KM: Were given the opportunity?

HN: *Kupuna* Hū'eu and a couple over here, and I think the Land Agent at that time was not Foster Robinson. [thinking] I think was Aki Tong, when we had all the chance to buy it. And then for those, that's ten years old (lease), we had that option.

KM: That's right when you had it for ten years then you could buy?

HN: Right. There was some they couldn't buy because they never had money. They no have job but later on they bought but their price came higher. Mine was high, so I wrote down; Ashdown was in there at that time.

KM: Yes, Ashdown.

HN: I wrote down to her, "Why is it my place is all rugged and all that. My place cost more than all the other people had flat land." I'm the only one that had rotten one.

KM: Cause you get *pāpali*, little slope.

HN: That's right and all rocks all *papa*. She said, "Well, that's the assessment they gave." I had to accept it.

KM: You worked hard, like you said, all your life.

HN: That's why I never open a driveway because it cost too much money all rugged place. I made one because I had two cars. I'm living there so when my husband died I sold it, and then I bought another car, cannot drive, so I sold it. When I went Honolulu after my husband died I bought one because I cannot drive, but I have somebody to drive me.

KM: All your life you never *kalaiwa ka'a*?

HN: Never. I like to, that's why I bought a standard because everybody said you can learn standard. How can I learn when I'm a scarecrow till today.

OM/KM: [chuckling] . . .

KM: . . .So what you share is your personal experience, your *mana'o* yeah?

HN: That's right.

KM: What you know.

HN: That's right, my *tūtū* said, “*Inā a'ole mōakaka 'oe i ka mana'o, a'ole 'oe maopopo, a'ole 'oe wala'au.*”

KM: *'Ae, mahalo.*

HN: Cause *pilikia ka hope, a'ole kēlā ka pololei, kou wala'au 'ia iā lākou. Pilikia 'ana lākou.*

KM: *Pololei 'oe.* [begin Track 7]

HN: . . .The Mitchell's place is Keonenalu [written “Keononalu” in the *Māhele* descriptions]. And you see the hill from my place, Lākini, during that time had no more *hau* and rock. The girls, all the young girls come with the ti leaf slide down.

KM: *Hōlua?*

HN: *Hōlua, 'ae. . .*

KM: . . .*Kūkū*, you went *kanu* all your life?

HN: Oh, yes.

[Names varieties of *kalo* that they planted when she was young, and describes management of the *lo'i kalo* and *'auwai* systems.]

KM: What kinds of *kalo* did you *kanu*? You said *ha'akea*?

HN: We had *ha'akea*, we had *piko*, we had *piko 'ele'ele* and one more kind, *mōkahi*. That's the only kind we started.

KM: *Mōkahi?*

HN: *Mōkahi* is just like *lehua*.

KM: *'Ae.*

HN: Only the plant is stunted.

KM: Dwarfed?

HN: Yeah. Just like the kind *lū'au* they sell at the market, what the name now [thinking]. They sell at the market before in Honolulu, I forget now the name.

KM: But *mōkahi*?

HN: *Mōkahi* is what we call it. But Waipi'o, they don't call it *mōkahi*, my husband said they get one other name. But we call it *mōkahi*. That's the stunted one.

KM: So those are the kinds of *kalo* you had?

HN: That's the kind we had.

KM: When you planted your fields did you flood it with water right at the beginning?

HN: No, no, no. To open up a land, to first open land that time we don't have no tiller, no nothing. We have to *kīmō*, dig, turn it over. Then after we turn over, let little bit go water, because we got to set the bank because the dirt still hard.

KM: *Kuāuna?*

HN: *Kuāuna, ho‘onoho kuāuna.*

KM: *‘Ae.*

HN: After we set all the bank then we get the hoe, some people use *kipikua*, but we use hoe, *kipikua* was more heavy. We break ‘em up in chunks then we flood ‘em with water. Then we leave ‘em maybe about couple weeks or a month then we go back soften the rest of the other lumps that never come. Then we let ‘em stand for one month or until we get *pulapula* to plant.

KM: *‘Ae. With the water flooded or...?*

HN: With the water flooded you got to flood ‘em so it’s soft. Because of all new dirt.

KM: *Hehihehi paha kekāhi?*

HN: *A‘ale* only *kimo*. See when we go over there we try to break up the rest with the hoe. Then the only thing we do with the final, is after everything is smashed is to go over with your hands pick up whatever rubbish or whatever is not good and pick it off.

KM: So you go one month then you let it sit?

HN: We let it sit. Because *palupalu ka lepo*.

KM: *‘Ae, ‘ae.*

HN: Then you start level up we have a level thing to *kē*, they call ‘em *kē* when you level the soil.

KM: Just like a stick kind?

HN: Yeah, a stick just like a hoe. Yeah the hoe, big, long.

KM: You *kē*?

HN: You *kē* back and forth. So that you see the level, so that the water can be distributed evenly. Then you wait and when ready for you to plant you lessen the water. When you plant you kind of make it dry because that’s the new plant going in, or it will be all *palahū*.

KM: *‘Ae. Then you dry it out for a few weeks paha or until you know when the root going come?*

HN: No, no. After we plant the *huli* I would say about a couple weeks, then we let go little water and let the plant come up. During that time we never did use fertilizer. Then when we began using fertilizer when we have about two or three leaves then we feed the first shoot. We used to throw Triple-16. That’s to bring the mother plant up. Then we put the 20-20 to *hānai* the *keiki*. We put about four applications, three of the sixteen every three months, and then four of the four- ten- sixteen to make the ‘*ohā* all come up. It takes about twelve, fourteen months depending what kind taro.

KM: Yes.

HN: Like *mōi* that's the best kind, you can leave till sixteen months no *palahū*. Like *ha'akea* and the other one you got to plant 'em. *Lehua* is worse you cannot leave 'em twelve.

KM: Nine months *paha*?



Lo'i Kalo and 'Auwai at Lākini (KPA Photo No. 2199)

[Families started using fertilizers and chemicals by the late 1940s. Prior to that the old people would let the land rest, and use mulch to build up nutrients. Now the planting system is so intense that the land does not support good growth without chemicals.]

HN: Yes. All depends if *i'o*. Because now the soil, the richness of the soil is all gone. That's why they using the fertilizer.

KM: Yes. *Mamua* when did you folks have to start using fertilizer, you think about? After the war?

HN: Oh yes, years after.

KM: Sixties?

HN: No before the sixties. I would say about the forties, that's when we had lawn mower, pesticides and of course when we had the pesticide, we have to take a certain kind. We got to take, we cannot just apply it. But then, the early Hawaiians don't believe in that.

KM: No, and see that's the thing I understand and is this what you did. Did the *kūpuna*, when you *kanu* before, then when you *huki*, you *ho'omaha ka 'āina*?

HN: That's right, all the rubbish you leave there.

KM: And the *kīpulu* all go inside?

HN: That's right.

KM: It comes back in.

HN: The Hawaiians say "*Pahulu ka lepo*." The richness all gone.

KM: 'Ae, *pololei 'oe*.

HN: My grandson now after so many planting, I said, "Well, the richness of the soil is no more." So all the *'ōpala* he step 'um all down, and it's producing for him.

KM: It does yeah, so the *kūpuna* never need all those fertilizers or things like that.

HN: Apolonia Day's father was the only man never did use fertilizer. But then when he no use fertilizer the taro is small.

KM: Now they *'imi kalā*, so they want it to be big?

HN: Yeah. You see the *poi* shops now these days make complaint because the taro is small. I say, "When we first sold our taro the man said he don't care what it is so long the weight is there because we get paid for the weight." When I first pulled my taro when that picture was taken, I was paid dollar half for hundred pound sack. Hundred pounds! Then came later, three dollars a bag, hundred pounds! And that's hard job, and when you have a far place to carry to the roadside. Oh, I never forget that!

KM: Kill fight *nō ho'i*.

HN: But, we continued.

KM: You had to 'cause that was your only source of income?

HN: That's right. And I had to start doing because I was raising children. My husband didn't get any...I had to do it whether I like it or not.

KM: A dollar fifty for a hundred pounds?

HN: Hundred pounds. Then came up three dollars at least now it's better you get 'em forty dollars, forty dollars a bag. That's eighty pounds, it came in the '70s when our taro agent started. First he wrote to his *poi* shop, and he told 'em that his farmers are getting old they don't have the strength why don't you lower the rate. That's why they lowered and then the rest followed. They gave eighty pounds is the actual weight you allowed two pounds extra for dryness, because it takes here some people get twenty bags to pull, ten bags to pull. You know before they take to the pier.

KM: That's right kind of start to *emi* a little bit.

HN: That's right so you allow that weight so most people they water their taro always damp. That's how we used to be. We pay actually eighty pounds. The last I left there was only about thirty dollars, now it's forty, but my grandson was getting

from the neighbor sixty dollars. And you know nowadays the *poi* shop is so choosy. Because so much taro, they choosy. They demand all the big ones. I tell them, “You don’t expect the taro every year to be big even though you use fertilizer because the soil is not rich.”

KM: That’s right.

HN: And we forcing with this fertilizer to grow, and that’s why we notice the taro when they say the taro smell funny, either you pull when the taro is not ready for harvest too young or too much fertilizer. Because you can taste that chemical.

KM: See that’s where, then we poisoning ourselves too.

HN: That’s right. See like how *kula* farmers used to say put inside, put inside later on they say no put because it’s harmful to the health. After they did damage already how can you turn over, it’s part of you there already.

KM: Times changed very much.

HN: That’s right.

KM: Because I know when the *kūpuna*...when your childhood time like that, if you folks would plant you’d rotate your *lo’i* like that?

HN: Yes.

KM: *Ho’omaha* one side.

HN: Right.

KM: Did you even rotate the planting so that you could have *kalo* almost all year round?

HN: During that time nobody did that, it was later when the taro was in demand that’s when people never give chance to rotate. They plant ‘em right after another. When we were young kids, no. Now, you have to plant because you cannot meet the demand. Some work, you know.

KM: It is. That’s why we look now, I look at this *pahu’a* down here Wailua. There’s not plenty of taro now.

HN: You know why, the *kamali’i*, the children of today their parents were brought up hard times, even though when they were staying with their parents. Their parents were not concerned about their kids. If I go have good time, that’s alright. I let my kids run, then they begin to wonder why their kids go astray. ‘Cause if mom and dad can do that why should I go work, I can go *holoholo* and all that. . . [Track 8]

KM: [begin Track 9] . . . You know it’s amazing in these things that you’ve seen, what you’ve experienced. Like we said, you said, 90 years old in September.

HN: That’s right.

KM: *Mahalo!*

HN: I have to thank the good Lord.

[Discussing the *heiau* at Pauwalu; place names of various lands in the Ko‘olau vicinity; and travel and collection of resources.]

- KM: Oh yes! May I ask you *kūkū* when you were young did your *kūkū* them like you know you’ve mentioned like at Pauwalu uka behind the school get *heiau*. Did you hear what kind of *heiau*?
- HN: No. Only what I heard was the drum, the *pahu*.
- KM: And then you said had a littler one more *mauka*?
- HN: More this side where the well, that road where the van is, has there. I don’t know much about that. I never heard anything from there, but I know there is one there. But all covered with *hau*.
- KM: Pauwalu is an interesting name.
- HN: Pauwalu means...*walu* means eight; *pau*, “I ate eight.” Eight people died. That’s why they call ‘em Pauwalu.
- KM: *Pehea, ai ‘ia na kekāhi manō paha?*
- HN: I think so. Maybe that’s why. That’s only what I was told like that, but we don’t know the truth.
- KM: It’s amazing because these place names like you said Lākini...
- HN: Yeah.
- KM: You go up Pi‘ina‘au, you go to Ka‘akeke like that.
- HN: Just like Nu‘a‘ailua, they call it that, Nu‘a‘ailua. We used to say Honomanū [as pronounced]. We used Honomanū, but it should be Honomanu because part of the section is down this side, and *moku*.
- KM: And get *manu* on top?
- HN: Birds there now.
- KM: Nesting there?
- HN: I know there were two eagles. I don’t know, I asked *kupuna* Hū‘eu if the eagles still there. He said, “He doesn’t know.” There were two there, you know?
- KM: Hmm. *Mamua paha, he home, he hono no ka ua‘u, ‘iwa paha*, the native birds.
- HN: Had *‘iwa*, but I don’t know. But I think had plenty birds though.
- KM: Yeah, must be.
- HN: Had plenty birds that’s why they named it like that.
- KM: You said before too, you would have to walk up the trail go up mountain like that?
- HN: Oh, yes.
- KM: You went?
- HN: We did. *Hele wāwae!*
- KM: *Lō‘ihi*.

HN: We had horse, but we seldom go on the horse. If we go I ride with my grandma because my brothers don't want to go. At that time the *kula* is all clean.

KM: From here or from your home?

HN: Back of the school.

KM: Back of the school.

HN: That's where I was living, go up that *kula*.

KM: Mama's place, you go up there?

HN: Right.

KM: Hit Pi'ina'au, come up...?

HN: Below Ka'akeke.

KM: Ka'akeke.

HN: We come down by this Ching's Pond. Never used to be the road for go Pi'ina'au there. The old road was by the arboretum. Because the County did not want to bring the bridge. That's why they went bring by Ching's Pond go actually the road is the other side.

KM: The arboretum side, is there a place name for that area that you remember? Or is it just Ke'anae.

HN: No, there is a name... [thinking] But I don't know the name. There must be a name. That's how no more road for go there at Pi'ina'au, they have to take Ching's Pond.

KM: Then the road went all the way up into the mountain and then you came down you said, Kopili'ula?

HN: Kopili'ula, we got to go on the horse. From there now, we start our *kahawai* go this way. Wherever we stop, Wailuaiki, we stop put the horse and my grandma go call. That's *mauka* side, we have to have permission. We used to have John Plunkett, ask him permission.

KM: Because he was sort of the overseer for the EMI?

HN: Right, right. I remember going as far as Kopili'ula, and at that time Kopili'ula Bridge was, I think being repaired. All the ditch men where there, they was working. Because as we descend down on horse to go up there. When we saw all those people underneath my grandma said "*ho'i kāua*." We got on the horse and came back again.

KM: Oh, no came home again! *Maka'u*?

HN: Because *maka'u* eh. Only two females and all men, that's all Japanese and their camp was up Amalu, Amalu Camp.

KM: Yes, Amalu Camp.

HN: That's where their camp was.

KM: Amazing yeah, what a hard time! . . .

[Collected *hīhīwai* from Lala‘au-Pi‘ina‘au Streams and vicinity; saw *huaka‘i pō* in forest. Also collected or “made ‘ōpae” at Haleki‘i.]

HN: . . .What I hear from my *tūtū*, and it did happen some places like where Ching’s Pond is. You come way up, because there’s a *kawa* [leaping place] there, and on top, that’s Palauhulu to go across to go Pi‘ina‘au. That I know, I went with my grandma we go get water shell (*hīhīwai*) in the night from where Ching’s Pond is. The name should be Lala‘au, not Ching’s Pond. But because Ching Store was right above they call ‘em Ching’s Pond.

KM: Lala‘au?

HN: Lala‘au. We go from there, we follow night time, *hīhīwai* because they ‘e‘e.

KM: ‘Ae ‘e‘e mai.

HN: You go up about two turns and on top that is the flat from the other side of that. That’s where I saw one, first thing I got so scared. I told my grandma, “Oh, there’s lights on the *pali*.” My *tūtū* always said, “*Hele kāua, a‘ole ‘oe wala‘au*.” Because they say the echo of the voice, you calling, somebody answer, you think and you going follow.

KM: That’s right.

HN: I saw the light, I was so scared. I keep calling my grandma, come because I see the light is so bright, look like coming down from the cliff, and I get scared. In fact I always tell my grandma, “I scared the *kepalō*,” even till today, old lady [chuckling]. I cannot go outside, I always scared. My grandson wants me to go look my great-grandparents graves up there, Lākini. I said, “You bring plenty people, because only us two, I cannot. I going run, I going leave only you, I’m scared.” Even over here when I stay here at the graveyard. I had hard time adjusting here, because this land was all with guava. I had to hand cut, no power saw, no nothing. I cut what I can and when my husband come back he cut what he could. Got to put a house.

KM: ‘Ae. Amazing!

HN: I work hard, boy.

KM: You folks went up and you *kahea* to your grandmother?

HN: Yeah.

KM: Cause, you saw that *kukui*.

HN: That’s right and my grandma say, “*kulikuli ‘oe*.”

KM: [chuckling]

HN: I keep pointing, “*Aia kēlā kukui, mālamalama*.” But she said, “you don’t say anything, you don’t point and all that.” I get so dammed scared, I don’t want. I tell my grandma “*ho‘i kāua!*” So my grandma grabs her stuff we go to the next area, more above, thinking that we going escape. As we went more up, we almost came to Kūpa‘u, there that thing came there again. I told my grandma “*Ho‘i kāua, Apo*.” To me it’s a bad sign because it showed there, the light is so bright. I told my grandmother, “*kepalō!*” My grandma said, “*kulikuli*.” And that thing bugging me

because the light shining my eyes, I tell my grandma, “Go home, it’s shining.” And my grandmother look, she said, “A ‘ale wala ‘au.” I said, “Pehea kēlā mea, Apo?” She no tell me, she tell me “kulikuli.” So when she tell me that I’m suspicious, there’s something. I get scared.

There was one time we went, another one, had the same thing again by Haleki‘i. You see when she used to go make ‘ōpae we take a five gallon can, the kind cracker can.

KM: Yes, yes.

HN: I take a mat, I take salt, and I gather little wood. My grandma go way behind we call it “kau,” to go get the ‘ōpae. When she full her bag, depending how big some people, my grandma had big sack you know. I told my grandma, “Why do you make it that because heavy when it’s almost full.” But she liked it that way. When she get her ‘a‘aniu, we call ‘em, full her bag, then we come where I am, the ‘ōpae is clean already.

KM: Yes, yes.

HN: She salt ‘em, we cook ‘em right there because I have the wood and I get a mat and I spread that on a mat.

KM: Spread out?

HN: Then she goes back down and makes some more. When she comes up with the second lot, I gather up the first lot and I’m going separate that. Because she used to sell in Honolulu to Otani’s Market. Extra living because my grandfather didn’t earn much.

KM: She would go up ‘ohi ‘ōpae like that kā‘e‘e? The kind net?

HN: No, *hulihuli* stone. The only time she go kā‘e‘e like that when big water, that’s the best time to go because the ‘ōpae all on the side.

KM: All come in so you can scoop it in the net?

HN: Yes.

KM: How was, did she use a net or...?

HN: Net.

KM: What kind *olonā* or cotton already?

HN: No, it’s the kind made out of ‘aho.

KM: The kind ‘aho, so old kind ‘aho?

HN: Yeah.

KM: Oh!

[Still gathers enough ‘ōpae for her to eat at home, from her *kahawai* at Lākini.]

HN: In fact I still, I get two *upena* now, that I used.

KM: *Maika‘i*.

HN: And I have a small one. Every now and then, when I like eat *'ōpae*, because the *kahawai* too far, and all covered with *hau*. So I go my place Lākini. I go in the little ponds and all that kind just for me to eat.

KM: And you still find enough so you can eat?

HN: Yeah.

KM: What a blessing.

HN: I bring home, when I *'ono*, I go make.

KM: Yeah, like I look at some of these *kahawai* now I figure you know no more water the *'o'opu* can't live, the *'ōpae*, no more *hihīwai*.

HN: No. That's why, that's why.

KM: Only the place where the water *kahe mau, kahe mau*.

HN: That's right, that's right. Only the Ke'anae one, the Ching's Pond one. Go up there, can get *hihīwai*.

KM: And Ching Pond you said was?

HN: Lala'au.

KM: Lala'au, oh beautiful. So important, place names. That's one thing I was noticing every one of these little valley's like this, I think it would be so good if people could put the names back, so you could remember.

HN: That's right.

KM: Here you come Wailuanui, Wailuaiki or Lala'au.

HN: That's right. You see where that Chong's Hotdog Stand?

KM: Yes, I saw it.

HN: That's Waianu they call it.

KM: Waianu, oh beautiful!

HN: They call that Waianu. And then come down by Hū'eu's house go back of him go down they call 'em Kilo.

KM: Kilo, oh beautiful!

HN: They have all different names.

KM: And every name tells a story.

HN: Above the Redos. Above there they get one *kahawai* you go on top the flat they call that... [thinking] Waika'ūlili. Looks like it's the water something of the *'ūlili* according to the name.

KM: Oh, yes.

HN: Only one time I remember that thing went overflow and the people couldn't pass they had church service. They had to come back here and sleep at the Parrish Hall because the bridge was off, that's the only time. That's the road I used to go from

Lākini, we come there come over the pasture land, behind the school come down and then come down where that Redo *lēkō* patch is; come down that road and there's a road that's going up by where Crozier's daughter has a residence.

KM: Yes, yes.

HN: We used to take that road there go down, keep on going till we come Waiakuna. That's the end part that's the *kawa* [leaping place] of Lala'au because when you get to that *kawa* then you have to climb up to get Haleki'i and Palauhulu where we take the road to go up.

KM: Haleki'i and then Palauhulu?

HN: Palauhulu.

KM: That's how you go up there Pi'ina'au, Ka'akeke like that?

HN: Right, right. When big water we have to take the Ke'anae Road, but no more water that's our cut-short because we live right by the school just take the horse and go from there. I remember that.

KM: 'Ae.

HN: I used to go with my grandmother cause my brothers don't want to go. Of course, when we go there we don't cook the 'ōpae there cause we going on the road whereas this *kahawai* we have place for spread. When we go there she just *kau* the 'a'aniu and she put in the bag we have bushel that time, little bushel from flour and she put sometimes four 'a'aniu. That's four of those bags then we come back. Maybe two days after she wants to go again maybe for more orders we go.

KM: 'Ae. Do you remember what your *kūkū*...like you said *kalo* one hundred pound bag, dollar fifty...do you remember how much the 'ōpae was sold for, about?

HN: Gee, I forget how much.

KM: I know this was long time ago, you were a child.

HN: Yeah, I forget how much. I would say I was in my tens, eleven.

[There were *lauhala* weavers in the area; *hala* gathered in locations near shore. Also describes house of elder weaver, formerly near the old *paena wa'a* – canoe landing. Leads into detailed discussion on weaving materials and practices of her grandmother.]

KM: Did anyone gather, and were there any weavers before? People *ulana lauhala*?

HN: Oh, yes. There was one lady at the end. That house, Rockefeller I think, bought that house. The Ho'okano house. At the end of this road the last house there on the cliff.

KM: Yes just below, is that the *paena wa'a* down there, down that side?

HN: Yeah, that's where all the canoes land.

KM: Yeah.

HN: That little cliff there used to extend out but because the waves would wash on top, that cliff is washed out. On the side of the house, where the first guy build the house

it's eroded because high sea, if no more that *ulu hau*, that house is going down one day. That's why I say, I wouldn't buy that place even for ten dollars. I would rather them go outside and buy. Because that place is all eroded.

KM: Did people sell *lauhala* for make extra money too, and did they weave *loulou*?

HN: Most people here, when they did, they made it for themselves.

KM: Home.

HN: They go to one another who doesn't know how to make they *a'o* the other, that's how they learn how to make. Like this lady who lived at the end of there she was Mrs. Ho'okano. Boy, that's the first house that I see...and Mary Kamuela told me in Kaupō had one person they do that. This lady where the Rockefeller built the house, her Hawaiian bed... (and my grandma have the bed too), you know have that post up and all that kind?

KM: Uh-hmm.

HN: Everything in *lauhala*. Weave all *lauhala*, everything she had in her house *lauhala*.

KM: She weaved the *moena* for the floor, the bed?

HN: Yes, *moena* what they call that double sided...what they call, there's a name for that.

KM: *Pālua, moena pālua*.

HN: Yeah, and get one more name. Because you can use two sides.

KM: Yes, both sides very nice.

HN: Very good weaver. And then there's another one a younger generation she weaves, that one, and there's another one. But they all died already.

KM: You folks didn't weave to much though cause you?

HN: My grandma did, she told me for learn, I said ahh! [shaking her head]. *Haole* style, they no like *lauhala* they like rugs and all that kind. So my grandmother said, "*Hiki mei 'ana ka wā, ho'i hou 'ana kēia po'e moena...*" [shaking her head] And it's true.

KM: 'Ae [chuckles]. It's true yeah?

HN: Yeah.

KM: These *kūpuna*, *'ike pāpālua lākou*.

HN: "*Ho'i hou mai 'ana,*" and it did come. . .

KM: [begin Track 10] . . .So before some people would gather *lauhala* and *ulana*?

HN: Yes, they even *kua*, the kind green kind they put 'em over coal.

KM: Yes.

HN: My grandmother used to make, she used to make it here for us. And *kua lauhala* comes white almost like the kind Panama hat.

KM: Yes.

HN: Strong you know.

KM: They say too, *loulu* like that.

HN: Yeah, *loulu*.

KM: Beautiful.

['Ohe, 'ekaha, and other plants gathered from forests for weaving... Mai'a 'ele'ele and 'iwa also collected up in the mountain; the old people took care of the mai'a 'ele'ele because it was highly valued.]

HN: And 'ohe, but hard work though. 'Ekaha, we got to get from mountain, come home. They call the *kukae*, you got to scrape 'em and all from the end. Like the *kua lauhala* you put it over charcoal. But then my grandma go get 'ohe. 'Ohe is much harder because you get the 'ohe as soon as you scrape *pau*, you got to dip 'em in the water. Otherwise, it turns red it's not coming white 'cause that thing have that coloring, you have to soak 'em in the water because otherwise it gets...

KM: Was it just plain water or they put *pa'akai* in?

HN: No, no. We sit by the 'auwai, my grandma and this lady used to sit. Every time they make, when they make, they dump 'em right there.

KM: He 'ohe maoli?

HN: Real bamboo.

KM: 'Ano lō'ihī ka puna?

HN: Yes. Hard job you know. And the 'ekaha, they call that the *kukae*. The English word they call for that I don't know what.

KM: Bast.

HN: Like a membrane or something like that. That's good my grandma taught me how to weave that with this other lady. The coconut make good Panama hat it's tough. And the *lauhala kua* is a plain green there is another kind they call *lauhala Kinipaki*, that's yellowish white with green.

KM: Yes.

HN: That is not as hard as the real green one. The real green one, after you strip, you got to put 'em on the coal right away, because that kind of *ho'oma'ema'e* the leaf, after you cut, then you *kaula'i*. Then after *kaula'i* for so long, takes good sunny days, then you got to come back. Hard work you know you got to take the thorns. I told my grandma, "Hard job, I no like." Then, when that thing after couple days or maybe weeks, real *malo'o*, then you have to roll it up, roll 'em up I said, "Why you have to do that?" They call 'em "*kuka'a*."

KM: 'Ae.

HN: She got to make that. And afterwards she get that all enough she makes a big ring depend how big the *kuka'a* she like. She tie inside the end and now when she get this leaves now, she tie to roll 'um back, she have to make now to fit if she made a big one she got to make one big one to fit that put 'em till it comes very tight in

the center. They get big *kuka'a* they get small *kuka'a*. I used to do that with my grandma.

KM: Your *lauhala* came from the lowland area here or did you go?

HN: They go by the *kahakai*.

KM: Yeah, better down here.

HN: Because soft. We had one coming off the school, because the school land, and I had one *tūtū*... In other words, they went move the trees because somebody else took on the next mark where the *alanui* going up, they call that *lauhala Kinipaki* that's another strong one. That's that yellow-white, yellow-green.

KM: That's an introduced one yeah I think?

HN: Yeah, I think so because that's just as good as the *lauhala kua*. Makes strong Panama hat like.

KM: Were there other things that you folks would go up to the mountain for?

HN: I know I went for the '*ekaha*, the *mai'a 'ele'ele*. My grandma...you see, during that time they have the *mai'a 'ele'ele*. If people know they have to take care. Because if they don't take care it won't produce good one. Some people they know where you go and they go *maha'oi*, go get and they not taking care. During those times weavers, they find it so important and they like, they all go *maka'ala*.

KM: They always take care.

HN: They always take care. After they died the trees all died off, no more.

KM: *Nalowale*. And that *mai'a 'ele'ele* for make the design yeah?

HN: That's right. And the '*ekaha*, and they have the '*iwa* you know kind of brown, kind of rust color like that they did that for trimming.

KM: '*Ae*. Beautiful.

HN: Yes.

KM: Those things you folks would go up for?

HN: Yes. And then my grandma would come back sometime just weave. If she doesn't weave it with the '*ohe* the bamboo, you know they usually weave just like strips, and afterwards they run 'em over the machine.

KM: That's right, machine sew so it's the bands like. Nice that style hat too! Your grandmother made that too?

HN: Yes.

KM: The bands?

HN: Yeah.

KM: And then you just sew circle, circle round like that.

HN: And then they make the kind bands for your hat just like napkin rings. You get the *mai'a 'ele'ele*, the '*ekaha*, what designs you like.

KM: Beautiful.

HN: But ever since that, I never bothered no more for weaving. I do handwork instead crochet and knit once in a while. I do that only in my spare time like night time.

KM: You made these? [looking at crochet work in home]

HN: I did, all my hand work I did.

KM: Beautiful!

OM: So nice!

HN: To keep me busy in the evening. . . [begin Track 11 to end of CD]
[CD # 2 – begin Track 3]
[Water is very important in Hawaiian culture. Also heard of *mo‘o* – guardians of the waters; knows of one that had been seen by elder family members in the stream at ‘Ōhi‘a.]

KM: . . . *Kūkū*, coming back to working the land like this. What is your *mana‘o* then about the water? Water is so important for you folks here.

HN: Yes.

KM: *Mamua, ua lohe paha ‘oe i kekāhi mo‘olelo e pili ‘ana ka wai, “wai o ke ola, wai ola?”* They say, the water is life yeah?

HN: That’s right, you have to have water.

KM: Did you hear stories about that?

HN: No.

KM: Did they have *mo‘o* before in any of these places?

HN: Oh yes, I hear my *tūtū* say, there are certain places I know my *tūtū* tell me it’s a *mo‘o* certain times they show and all that.

KM: They the guardians like, for the ponds?

HN: I don’t know. In other words where the Redo’s make a turn, Sarah Crozier goes up. You make that turn as you begin coming this way now my uncle fell down over there had accident. There’s one *mo‘o* in there. They come out a certain time. More below in the center if you come from the other side you got to go down. And if you come this side from the school, you go down that place you go down because this man used to stay there and the Robacks where they stay now. They used to come near the *kahawai* and wash, that’s below that where that *mo‘o* come. Every time this is not *mo‘o* now, mermaid.

KM: *Kananaka*, mermaid yeah?

HN: Yes. You have to cross over this *kahawai* and then watch below. Certain times she comes out and she sits on that rock combing her hair.

KM: Is there a name to that place?

HN: They call ‘em ‘Ōhi‘a because that’s spring water that over there ‘Ōhi‘a. My grandma used to tell, but I never see.

KM: Before they treated the water kind of, you no go *kapulu* the *wai*.

HN: That’s right and you know if you go anyplace... My grandma always say, “If you go anyplace you see the water very still, no more nothing in the water, no talk, turn around go home.” I say “what’s that, *kepalō*?” She said, that’s a sign over there, don’t go further.

KM: *Ai no paha ka mo‘o?*

HN: I think so, *mo‘o* inside, so you don’t go. And sometimes you go, you hear them calling and then you think somebody calling, you answer. That voice keep calling me he said you don’t answer, don’t follow.

[Describes one trip to the Wailuaiki – Pa‘akoa vicinity to go fishing; notes that there is a *mo‘o* pond there.]

I know, once I went with my friend... Oh I never go there again, and only me and her went. On our way we went down the first man met us, “*Hele ‘ana ‘olua i hea?*” That’s hard luck already when they ask.

KM: [chuckling]

HN: “*Hele holoholo.*” We never even reach part of it or even quarter way. Then we reach another place, then we hear, “*Hele ‘ana kēia po‘e wahine i hea?*” “*O holoholo kai.*” We had to climb up that mountain we got to come Wailuaiki. After we come Wailuaiki we go over on the flat, they call that Pa‘akoa, that’s past Wailuaiki on the main road. As we went on the flat and they have cattle, people like go lease land for cows. They get some wild cows too. It’s a long flat we go before you descend down that hill now when we went down the hill it’s fine. This lady went in the front and I went in the back. I tell her, as we were going down, everything so quiet I said, “No talk! *A‘ole wala‘au!*” And she talk so loud. You know, my *tūtū* said, “*Ina hele ‘oe i ka wahi mehameha, no talk.*” Because somebody going answer you and you think it’s somebody. She never listen, when we went descend we got way down the *kahawai*, I look at the *wai*, not the kind even the kind just like crickets, they go with the ‘*ōpae*. We don’t see one inside the water, so still. So I told Sui Lim, “*ho‘i kāua.*” “Why?” I said, “You no can see the water so still, no more even the kind crickets that go with the ‘*ōpae?*”

The water’s so still. “You no see the water, so still no more one ‘*ōpae*, no more that kind thing inside with the ‘*ōpae*. We go home.” And she talk loud, I said, “shut up no talk!” My skin begins to get goosey already, I said, “Eh, my *tūtū* said “When ‘*ōkalakala ka ‘ili*, no continue. From there turn around.” She never like come home. I tell, “You no like come home, I going home.” Now, when she talk, I said, “No talk loud, because I know that’s one *mo‘o* pond above that, probably that’s why the water was clear. I told her, “No talk loud bumby we hear.” She tell me, “What’s that?” I said, “Go home,” I never tell her, I said, “Go home.” When we came up the hill, it’s kind of steep from our side, I go get ‘em because I’m still scared, and she take her time.

KM: You got to go back up on top Pa‘akoa?

HN: Yeah. Kind of high, you know and take a long while to go. From that time I never go there again.

KM: Were you a teenager at that time?

HN: I was a mother already.

KM: A mother already, oh.

HN: I had my six kids already, they almost out of school. . .

KM: So there were *kapu* kind of things that were associated with the waters?

HN: Oh, yes.

KM: Even going to...like you said, *kūkū* said, “*Inā hele ‘oe i kāhi mehameha...*”.

HN: “*A ‘ole wala ‘au!*”

KM: Even in the open forest or like that?

HN: Yes, you no talk. . .

[Regularly traveled the streams to gather *hīhīwai* and other stream fish.]

KM: [begin Track 4] . . .So you folks *ma‘a mau hele ‘ohi hīhīwai* like that?

HN: Oh yes, we never miss that *hīhīwai*.

KM: In the night, *hāhā pō ‘ele...*?

HN: That’s better time for get.

KM: Yeah, that’s what they say ‘*e ‘e mai*.

HN: Yeah. You go in the day time you get hard time. Sometimes you get ‘em alright. But other times you get *luhi*, go all the way to Nāhiku and all that.

KM: When you folks gathered the *hīhīwai*, did you always cook it or did they ‘*ai maka* that?

HN: Some people eat raw, not much, some people they eat raw and they salt. I never tried. Most people they cook it and some people cook it half cooked, I don’t want mine half cooked I want *mo‘a pono*. When we make that, we make lot of gravy because we like the gravy [chuckling].

KM: ‘*Ono?*

[*Hīhīwai* supplemented meat in diet; uncles also hunted (with permission from EMI), for wild pigs in the mountain.]

HN: We used to do that every time because that’s our extra...because there was no more meat, we have cows but only when you kill your cow you have meat. We had pork because we raised our own pigs, or my uncle them go mountain bring back and we raise the pig.

KM: They go up hunt?

HN: Raise the pig and then come just like home kind.

KM: They went hunting mountain for *pu‘a* sometime?

HN: Oh, yes, yes they always go.

KM: How they *kī pū* or they trap?

HN: *Pū*, but of course they got to get pass they got to give their stool and all the kind.

KM: Oh, for EMI?

HN: Yeah.

KM: Because of the water?

HN: Yes. They got to take their stool for go inside. They had to.

[Gathered *‘ōpae* in EMI Ditch Tunnels.]

Now go back to the *‘ōpae*, when I first went I went in the tunnel. We had permission. But I never asked John (Plunkett) or my grandma. Where they went come out, but I remember walking across the water dry, because they have to know whether you’re in there or not.

KM: Yes.

HN: We used to go with the small little light you got to rub it. That’s the small little *kukui* we hold. My grandma, she go over there ‘cause when you go in the tunnel they close the water, they no like go full force. The *‘ōpae* is all on the side. Only my grandma do is just put that inside.

KM: On the side, on the walls?

HN: Yes.

KM: Amazing!

HN: Put ‘em in the net.

KM: All the *‘ōpae*, *‘ōpae maoli*, the nice native *‘ōpae*?

HN: Yes, yes.

KM: Now they introduced things like this snail, or they introduced the prawns like that... *‘ai ‘ia ka ‘ōpae*, I understand, the prawns yeah?

HN: I don’t know.

[*‘Ōpae* are not like before because the water doesn’t flow in the streams. She and other native residents want water returned to all the streams.]

KM: You don’t know. Now, get *‘ōpae* like before?

HN: No.

KM: How come?

HN: If you get, you got to go far. No more water.

KM: That’s why.

HN: They got to go far. They go up *Kopili‘ula*, they go *Nāhiku*, *Hanawī*. Over here if they go, the water is very small and all covered with the *hau*, they got to crawl in the *hau*.

KM: Yes.

HN: That's why cannot. The people here don't want, they want the water to come back to every stream.

KM: Is that your *mana'o*?

HN: That's right.

KM: You think that they should...do they release all the water or do they let more flow out and still take some? What do you think?

HN: Well... [thinking] they take some depending how much "some" they take. That's what they said they take some, but they've been taking more. That's why the *kahawai* all *malo'o*.

KM: And now when *wā malo'o*, like how this drought has come too...
[Because of the changes to the streams and landscape, she doesn't want EMI to get the permit again.]

HN: You can go see the *kahawai*, all no more water, got the moss and everything crawling across. We don't want that and that's why we feel we're against it. And that's why we don't want Irrigation Company to get that permit again. Because we feel that if they going to get, they going to have the control. They going to give us what they want to give, and they going to do what they want and we don't want that. We don't want. And that's why she told me that they supposed to have this year again because EMI was rejected, they never give. "Helen this is every year stuff, so we got to try control again."

KM: Revocable permit?

HN: Yes. We no like, 'cause their one person came "Where do you want the water to go?" This lady said, "Oh, only certain place...no." My neighbor told me so she went to the meeting cause I didn't go. She said, "We want every *kahawai* here back to it's normal way. And I don't mean the kind small water. It's real water that covers too, you don't see the bare where before the water flow there and it's far below the mark. We don't want that because no *'ōpae* and *'o'opu* can live in."

KM: Hmm. You're going to be interested, you know when you mentioned Haia, William Haia like that?

HN: Uh-hmm.

KM: The sister was Roselyn.

HN: Roselyn Haia, then she became Akana.

KM: Well, there's a young man now, working at Native Hawaiian Legal Corporation who is representing *Na Moku*. His name is Moses Haia. His *kūkū* was Moses Haia, he's going to come be your attorney with Native Hawaiian Legal Corporation.

HN: The Native Hawaiian, they always call me.

KM: Moses, just three weeks ago now, started. So interesting because here's Haia, he's a Haia boy from his *kupuna*.

HN: Who's son is he?

KM: Moses and...

HN: I know William Haia his wife is from Lāhaina. What was her maiden name [thinking].

KM: That's right, not Kahā'ulelio or something?

HN: I don't know. She had a sister who was the nurse who became Mrs. Awana. And I know William and his wife. . .

KM: [begin track 5] . . .Hmm. So this is your *mana'o* though, that the water, the stream should be restored?

HN: Right, every one. Because years back, even before I was born, I know they had water. Because when I was born, as a young child, and I grew up teenager, always the *kahawai*...In fact we go to the *kahawai* and wash.

KM: Uh-hmm. This is interesting because you see when you were young, like we were with uncle Jimmy Hū'eu.

HN: Yeah.

KM: Before the forest was more Hawaiian, native forest. Healthier.

HN: That's right, that's right.

KM: The healthy native Hawaiian forest catches the water, it stays on the land. The exotic, the alien plants, like all the banyan and all the guava and stuff. The water runs off fast.

HN: Oh, they don't hold water.
[Has observed differences in forest and rainfall.]

KM: They don't hold water. Have you noticed in your lifetime, do you think that the rainfall has changed also?

HN: Yes, I think so.

KM: Less rain or more rain now?

HN: Well there's time we get more rain and there's time we *malo'o* for almost a year.

KM: Long time dry?

HN: Drought, yes.

KM: One time big rain?

HN: Dry and one time big rain, stop and we get most of the time dry.

KM: Wasn't like that when you were young?

HN: No.

KM: Before the rain *ma'a mau*?

HN: Always water and always overflowing.

KM: The river?

HN: The river is always filled.

KM: Even the ditches must have been flowing and there's water overflowing?

HN: Yes, yes.

KM: Now, something's happened to the land. And you look at all of this, you look at the guava, this plant they call *clidemia*.

HN: That's right.

KM: These things, the land changed so maybe that's a part of why the water is out of balance too?

HN: You see...well, I believe so. Because the roots like the *hau*. You see they clean the 'auwai for go down the roots are all there, they absorb all the water. Now like the *hau* across from my Lākini, that's State Land. Now, my neighbor told me the State was...I think they should, because I'm not going over there clean. But their stuff is coming over my land.

KM: That's right.

HN: Now if they not going over there clean what's going to happen to the people here. We going be all flooded because the State neglected their cleaning.

KM: Well, that was a thing you said too, 'cause if you only clean but then you leave all the 'ōpala there, block up.

HN: Yeah.

KM: You going flood too?

HN: Yeah. That's why I always *maka'ala* when I cut my land up there. But I said, even though you carry it far away, it's act of God, nature. If he wants to take it down, he'll take your house and everything.

KM: *Inā makemake ke Akua i ho'oma'ema'e ka 'āina, e ho'oma'ema'e nō!*

HN: That's right, that's right. He can *ho'onele* you if he like. That's his right.

KM: 'Ae.

HN: That, I would excuse, that's from above. We cannot over do him and tell, why you do that. Other than that, normally if not that kind, that's why I want them to carry far. Because only once in a while when that thing come outrageous like that. If the rest of the time not like that, you cannot let them throw near because they going crawl right in the 'auwai. Going make you lot of work. I warned them this last time because, I had cleaned. I told my grandson, "Granny not going to clean that, you no even clean, because you busy working. Now, it comes stuck all in the *hau*, *Kaleponi* grass and grandma is old I have to take back all these big things and push 'em out and forcing and all the kind. I might fall and get hurt."

KM: Yeah.

[Care for the land, and its significance as an inheritance of the family — passed from generation to generation is very important to *kupuna* Nākānelua.]

HN: So every time I go cut ditch with them I see they *ho'opololei*. I say, "No, please cut that side. If you folks only cut here not going take long, it's going to come over. You cut 'em completely over." Because I say, "I cut it." I cut mine not with a cane knife I cut mine with a grass knife, I wrecked how many times. Because I cannot hold the cane knife because the handle too long and I'm not that strong. With the knife it's closer to me to hold, that's how I cut. What I cannot cut then I just...my grandson look at me. He see me struggling, I keep cutting no can cut. He leaves what he's doing and he go get the power saw then when he comes that kind of relieves me.

When I do something, I want to do it to finish. My grandma said, "*Hana kapulu 'oia 'ana no ka luahi.*" I said, I don't want to do that. And I said, "Grandma is old, why I helping you to keep the land because my *tūtū* said, was handed down to her, *mālama the 'āina.*"

KM: Yes, yes.

HN: *Mālama i ka 'āina.*

KM: *Mālama i ka 'āina.*

HN: 'Ae.

KM: *Kēia kupuna wahine, keiki a Kaiha'a, ka mea lo'a ka 'āina?*

HN: For me.

KM: Yeah.

HN: And then go to my grandson now.

KM: From you, your *kūkū* Kealohanui?

HN: Yeah.

KM: Her *kūkū*, Kaiha'a?

HN: Yeah.

KM: Those are the first people of the land.

HN: Yeah, yes.

KM: Generations?

HN: Yes.

KM: So important, you stayed on the land, you stayed on it?

HN: Yeah, that's right. I stayed with my grandmother, after I came back with her because my grandfather went China since '32.

KM: Oh. He went China?

HN: He went China for the first time.

KM: Did he come back?

HN: Yeah. He went China when he was 96, first visit. He stayed there six months and came back, he never went back China.

KM: He said in case he died in China he was to be buried there. But I said “Akung we cannot afford to go to China and all that kind, cost too much.” He came back safely and that was his last trip. He died when he was 99, I think. . .

KM: This uncle was your mama’s brother? The uncle who was taking care of your grandfather?

HN: Yes, that’s the contractor, Moses Akiona? In the boys, that’s the second oldest, my mother is the only daughter, she’s the oldest. Then comes this other one, Samson. He took over the contract South Lāhaina Tunnel Road and all that. He took that over. And then comes that uncle of mine.

KM: So your uncles them, all born on the land?

HN: Oh yes, yes, that place there. In that old Hawaiian style house, and that house is right on the road.

KM: Where is the road now?

HN: Yes. Because it was no road, it was trail. When the County came in about ‘27, that’s when they went cut off that.

KM: Your gate going into your ‘āina where the road, where get *kalo* now, the road was just a trail, so the house was down?

HN: Right, on the trail the house. When the County wanted to make a road that’s when they compensated my grandparents and that’s where the *alanui* go.

KM: The *kuleana* was right around there?

HN: Right. From the intersection down here that little angle that’s where our boundary begins.

KM: We’ve pulled out all of your kūkū's original *Māhele* Award and for all of the lands here. We’re going to bring that all together so you can see. It’s very interesting you know they say “This is my claim and I got this land from the time of so and so.” You know, very interesting...

HN: Even so, I see in the paper, I read in the paper plenty people been get that way back their generation. They claiming, and they not getting anything they overcome. That’s not right...

KM: I know. There were also plenty of *Māhele* claims never award too, even in 1848. Plenty ‘*ohana* never get.

HN: But they stay on the ‘āina?

KM: No, some then they go move somewhere else some.

HN: Oh.

KM: Very interesting, but *kekāhi manawa, kaumaha ka pu‘uwai, kaumaha ka no‘ono‘o*.

HN: Yeah.

- KM: *Akā, 'ike 'ana wau iā 'oe a me kekāhi kūpuna e a'e, maopopo wau, 'oukou nā mea i 'a'apo, maopopo, hana i ka mea pono...*
- HN: That's right. I always tell all my grandchildren because of my grandmother's words, and I know that 'āina was handed down to us, we should appreciate. If we were to buy the land of today I don't think we can afford.
- KM: 'Ae.
- HN: Even to build a house we got to struggle like hell to get loan. That was handed down, and like how my grandmother said, "Ka 'āina, hā'awi 'ia na ke Akua." You fellas should be thankful. . . [begin Track 6] You never going find one old lady like me, still going there work like how I work.
- KM: Yes. . . You are unique, a unique woman.
- HN: I told my grandson, "Because I always think of the word and I cannot keep still as long I can move, I'm doing it. That's why, my doctor say, That's the best part, I keep myself moving. . .
- KM: 'Ae. . . Kūkū, i kou wā li'ili'i ua lohe paha 'oe i kou kupuna hā'awi i ka pule, ai 'ole i ka 'oli?
- HN: Well, my grandmother who went hānai me, no 'oli. But you see, when I was small, I was a sickly child. Even up to eighteen years old, I had hard time. So they go to any kind. Had Pākē medicine, give Pākē herbs, never do nothing. One time I don't know to who she went to they get some kind medicine, kahea.
- KM: *Lā'au kahea?*
- HN: Yeah. I hear her kahea and you got to go before the sun go, and you got to lie down facing over there and kahea. I tell her, "Why do you do that?" She said, "I got to ask him for help me for you."
- KM: And what ua ola?
- HN: Yeah. So, that's why I tell them, that's how the priest tell me, I say, "No father, I cannot deny all my Hawaiian culture. I said, You said it's foolish when they worship idols." I said "There are still some people that are practicing today that the thing is still powerful." And I said, "It happened to me and I can prove two incidents when I was young." I don't know anything of the culture and all the kind. But it did happen to me and I can say it did happen, I no care who tell me the priest or what. I tell, "No, it happened."
- KM: No, you saw.
- HN: I saw. That's why I say, my grandmother say, "Because the vision doesn't show to anybody, they show who they want." And it just happened as my grandmother said, they show to a person who have no knowledge about it. But recognize what they saw." What I saw and I describe. I no care who tell me, I say, "No, I had it. I had it at that age, I no can deny that." Sometimes I go overboard, I scared kepalō and all the kind." I run and all, pule, pule.
- KM: *Pule mau.*
- HN: I scared like hell, boy. . .

KM: *Kūkū, mahalo nui i kou wehe ‘ana i kēia mau mo‘olelo.*

HN: That’s why Hū‘eu tells me... Like Ke‘anae, I know some things of Ke‘anae, but he knows most of Ke‘anae. But I know a lot of people at Ke‘anae who died. Usually they refer to him and they refer to me, and I still remember. I can tell, and I can describe who they are and I can tell just where they lived. . .

KM: Yes. By the way, was there a special song for this place that you folks ever heard, that the families would sing for Wailua or Ke‘anae?

HN: Well, they had one Ke‘anae and I think...I’m pretty sure was Alice Johnson. Because she taught here one year in Ke‘anae School. She taught that song Ke‘anae. It’s a real nice one. And there was only one lady sing here and that was Ke‘anae she went compose. That’s Alice Johnson because when she began teaching here, she composed that.

KM: No more song for your ‘āina here that you remember hearing?

HN: No.

KM: I know you folks only *hana nui*, so you no go *pā‘ani pila*?

HN: We never had the chance play ‘*ukulele* period! [chuckling]

KM: Only *hana nui*.

HN: We no can sit down. During our days we never have the chance.

KM: No one *hula* down here?

HN: Nobody during our time. But only the old *mākua*, the *kūpuna* they call that *hula ku‘i*.

KM: ‘*Ae, hula ku‘i*.

HN: The *hula ku‘i* and the *hula* are different. You know those *hula ku‘i* you know when they dance they pull their little skirts. I still remember you know.

KM: Oh, some of the *kūkū* would *hula ku‘i*?

HN: Yes, I see.

KM: Oh, how beautiful!

HN: They pull their little skirts up you know. Today, modern kind they don’t do that.

KM: Do you remember who the *hula ku‘i* women were here?

HN: Gee, I don’t remember their names... [thinking] I don’t remember.

KM: Yeah, you were young.

HN: Yeah.

KM: How interesting.

HN: Even riding skirts, ride on horse. What they call that?

KM: *Pā‘ū*?

HN: I had my mother’s one, I don’t know what I did. And one of her clothes on top I know I gave to one of my daughters and she went down Ala Moana, she went get

first prize for that. And I told her, “Old fashioned throw away.” She said, “No mom, I going take it down,” and she got first prize for it.

KM: *Maika‘i.*

HN: I think I still have it.

KM: Wonderful!

HN: Even my brothers in China, the kind *Pākē* pants, *alualu* pants. I get one I think, you know. So big you got to know how to turn around and put. When my grandson asked, he’s coming in May. Got a lot of albums he’s going to check through, I said I got some of that in fact I made copies. Because I say, “I never *make* yet, I like get my own. I still like keep my own copy.” Every time when my grandchildren or what, my grand-daughters my great grand-sons... [pointing to a photo] That is my niece now she going graduate this year from Maryknoll, her mother is a teacher. The father work Post Office. . .

KM: What we’ll do then, we’re going to bring this *mo‘olelo* back that we’ve talked today.

HN: Alright.

KM: *Mahalo, kūkū...* [end of interview]

***Beatrice Pualani Kepani Kekahuna
Oral History Interview – April 27, 2001¹⁰***

***Honopou Vicinity
– Hāmākua Loa,
Maui; with Kepā
Maly (Jackie
Honoka‘upu and
Onaona Maly)***

Beatrice Pualani Kepani-Kekahuna was born in 1932, and raised on ancestral family land in Honopou, a portion of which she still resides on to the present time. Her genealogy ties her to several traditional residents of Honopou and neighboring lands in Hāmākua Loa (Piōhia recipient of – Grant No. 1081; and Kepani, recipient of Grant No. 3101, are her ancestors). Aunty Beatrice Kekahuna notes that her family was sustained by the resources of the land and ocean, and she was raised working the *lo‘i kalo* and *‘auwai* on her family lands.



***Beatrice Pualani Kepani-Kekahuna (Lowrie Ditch in background)
(KPA Photo No. 1479)***

In her interview, she describes residency and land use, and the changes in water flow observed during her life-time in Honopou and vicinity. She reports that there has been a significant change in the landscape, water flow has diminished and the streams no longer support the life that she once knew. In the 1970s, the changes—including disappearance of stream life, the warming of stream waters, and damage to *kalo* grown in the *lo‘i* (as a result of increased water temperatures and diminished water flow), became alarmingly noticeable to her and her family. In the 1980s, Aunty Beatrice Kekahuna sought out and gained representation of the Native Hawaiian Legal Corporation, to address native tenant water rights and other issues pertaining to stream eco-system health. Specific points she raised during the interview include, but are not limited to:

Summary of Selected Topics

Page

Family raised taro on land; she worked *lo‘i* as a child and in her adult years, but now there is not enough water in streams to irrigate the family’s *lo‘i kalo*.

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¹⁰ Jackie Honoka‘upu, assisted Maly in making arrangements for this interview, and also sat in with her cousin, during the interview.

Taro lands irrigated from Honopou Stream by a system of <i>'auwai</i> . Water flowed through the <i>'auwai-lo'i</i> system and was then returned to the main stream.	325
Describes trail that ran from <i>mauka</i> to <i>makai</i> at Honopou Bay; families also fished along the shore.	328
Collected <i>hīhīwai</i> and <i>'ōpae</i> from streams; now, there are none, because the water is dirty, and doesn't have the volume of flow like previously.	329
Has also observed fishery resources dwindle; in part because people from outside the <i>ahupua'a</i> come in and take.	330
Discusses collection of <i>hīhīwai</i> , <i>'ōpae</i> and <i>'o'opu</i> in vicinity of family land; also gathered <i>pa'akai</i> (salt) from the shore side, and used it for drying fish and other uses.	332
Land sustained and gave life to the families; they also cultivated various dry land crops on <i>'āina</i> .	333
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The land and water are important to the Hawaiian families.	347
Discussing practices and values of the old people – always <i>pule</i> , before going on the land or gathering things. She still instructs her children and <i>mo'opuna</i> in those practices.	348
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Has great <i>aloha</i> for the land; feels it would be good for the water to be restored to the streams.	353

On November 7, 2001, Mrs. Kekahuna participated in a follow up interview with her cousin, Marjorie Kaleialoha-Wallett (they were also joined by their daughters – Wanda Vierra and Lyn Scott). She gave her personal release of both interviews to Maly on November 20, 2001.

Interview Transcript

KM: *Aloha mai.*

BK: *Aloha.*

KM: *Mahalo, it's April 27th, 2001, just about 9:50 a.m. and we're here in Haiku?*

BK: Haiku.

KM: *Mamua*, did they say *Haiku ai'ole Ha'ikū*?

BK: Ha'ikū.

KM: Ha'ikū, 'ae. That's another thing changing in our history eh?

BK: Yes.

KM: *Loli, loli ka pu'ana*. How you pronounce, Ha'ikū, Haiku, you know all of these. And it's important, these names, so beautiful.

BK: It is.

KM: *Kūkū*, may I please ask you your full name and your date of birth?

BK: Beatrice Pualani Kepani Kekahuna.

KM: Ah...your name Kepani, is a well known name and you'll love it in these *mo'olelo* from the *kuleana 'āina* that we see. So you *male* Kekahuna?

BK: 'Ae.

KM: Ah, when were you born?

BK: June 3rd in '32.

KM: Ah, 1932. Where were you *hānau*?

BK: Hāna.

KM: In Hāna, oh.

BK: Hāna Hospital.

KM: *Kala mai* just for a moment [car starts – recorder off; begin Track 2]...so you *hānau* in Hāna?

BK: Hāna.

KM: How did you come to be *hānau* over there, papa *mā* were living that side?

BK: No... [thinking] I was a difficult child, I guess., I was the last and my mother was having problems. My dad drove my mom over there. We had...the roads were narrow then.

KM: Yes, yes.

BK: We had a Model A so my dad took my mom there.

KM: Where was home then, where was daddy and mommy living?

BK: At Honopou.

KM: At Honopou, what a long drive. So it was more easy to go to Hāna then come this side?

BK: Well, the district, I think they go according to the district.

KM: 'Ae, I see, oh. You *hānau* in 1932?

BK: Uh-hmm.

KM: Mama folks were living at Honopou?

BK: Honopou.

KM: And that's because Kepani, had 'āina?

BK: Kepani, yeah.

KM: Kekahuna too *paha*? Or were there elsewhere?

BK: No, not there, they were elsewhere. My husband got from Kaupō.

KM: 'Oia? So he's that side of the 'ohana, Kekahuna?

BK: Yeah.

KM: You know it's interesting, cause I have heard that Kekahuna with the Alapa'i tie, they actually tie back to Hawai'i Island also.

BK: Yeah, yeah.

KM: And so it's interesting how they and Kaupō, Kahikinui close to Hawai'i so they communicate back and forth so...oh. Who was your mama?

BK: My mama was Juliana Martha Koko.

KM: Koko, oh that's Hāna people though?

BK: Hāna.

KM: I see so that's her *pili* to Hāna side.

BK: Right. . . And my grandfather was Kepani. My grandmother was Pi'i'ōhia [recorded in historical land records as "Piōhia"].

KM: Pi'i'ōhia?

BK: Uh-hmm.

KM: Oh, wow! Were they?

BK: Yeah, my grandmother owns the estate there, the Kepani Estate. She owned that and she's married to and my granddad also owns property there. So after my granddad died, my grandmother took over and most of the property she sold it.

KM: Ahh.

BK: Or she gave it away, whatever.

KM: Was it within the family or was it to the company or?

BK: The family and I think some big business people.

KM: Hmm. Cause I know that I have seen Kepani's *inoa* in some of the records where it comes in through what is now EMI, yeah?

BK: Yeah, yeah EMI got something to do, yeah.

KM: I see. What was the work of your papa or of your *kūkū mā*? They lived on the land?

BK: Yeah, they did live on the land. My granddad, he was a cowboy, he was a rancher he raised cows.

KM: Oh, for his own, or did he work one of...the Grove Ranch or Haleakalā?

BK: No on his own, and he sold some cows down at the landing, that's where they used to pick them up.

KM: At which landing?

BK: Honopou.

KM: Honopou, so on the *lae kahakai* had a place where the *moku* could *kū* like that?

BK: Uh-hmm, yeah.

KM: Oh. They would ship *pipi* out like that?

BK: Yes.

KM: Did the 'ohana have big land then, Kepani?

BK: Oh, yeah. I think their lands was from the mountain to the ocean.

KM: I think in 1848, Kepani had *kuleana*, you know they get *pā hale*, *lo'i* like that and then later Kepani got a Grant from Kamehameha III, I think also.

BK: Yeah.

KM: The bigger Grant land like that. Honopou is in here [looking at map] I just want to see. This is Kēpa'a, the map isn't enough detail, I'll try, let me just see one other map.

BK: This is the one, more here [looking at map] Hāmākua Loa.

KM: Okay, we get rid of this map. [opening map in background] That's HTS 1011... *mahalo*.

BK: More around here.

KM: 'Ae, here's Honopou, if I, let me take a look at the names cause the writing is small right now, let me look real quickly here. We turn it this way so you can see. This is Honopou, here's Kapahu 'ohana, one Grant, Ka'ō'ō.

BK: Uh-hmm.

KM: Nakaikua'ana, Pa'aluhi, Kahalelā'au, Ka'awa, Poiuhana. I'm just trying to see...Pu'ukoa, here's a Grant coming up to here. James Fern it says over here too, Wilhelm, Inihia...

BK: Yes.

KM: Oh, here's Kepani *ma'ane'i* here's Kepani right on the boundary between Halehaku and...

BK: And this one over here.

KM: 'Ae Pi'i'ōhia, oh that's your *kūkū*?

BK: Yeah.

KM: Oh I see okay. So we have Inihia, and I understand Inihia was a *kahu* also, is that right of one of the churches?

BK: Yeah.

KM: Kaulanapueo *paha*?

BK: Yeah.

KM: I think so, in there. Here's a Grant to your *kūkū* Kepani, then the Grant to maybe your grandmother's father *paha* or something?

BK: Yeah, right.

KM: Oh, 1081 and 3101 are the numbers. You know somewhere in here too, I believe there are *kuleana*. You folks are were the stream Honopou, comes right down?

BK: Uh-hmm.

KM: And comes through along side these 'āina. Did your *kūkū* also keep *kalo*?

BK: Yeah.

KM: They did.

[Family raised taro on land; she worked *lo'i* as a child and in her adult years, but now there is not enough water in streams to irrigate the family's *lo'i kalo*.]

BK: Yeah, we raised taro.

KM: Did you work the *lo'i* yourself?

BK: Oh, yes.

KM: You still do?

BK: Hmm.

KM: Not now?

BK: Not enough water.

KM: Not enough water, oh. When you were young?

BK: Oh, yes, carry the bags taro, yes.

KM: Were your *lo'i* down along some of these old 'āina yet?

BK: Yeah, in here [pointing to vicinity of Grant 1081].

KM: In Kepani's side like that, along the side? Near the Halehaku side?

BK: No, no. More on the Honopou.

KM: Honopou, along the stream though?

BK: Yeah.

KM: Yes, cause you can see the 'āina come in through here? Oh, and look here's this big one too. Here see this is Kepani, 'Āpana 1. That's why, here it is right here. Kepani 'Āpana 2, that's the other parcel and the stream cuts right through it. Your *lo'i kalo* were all in here then?

BK: Yeah.

KM: How many *lo'i* did *kūkū mā* keep about, do you think?

BK: Oh... [thinking], they had about twenty-five.

KM: Wow! And all irrigated kind, no more dry land, the *māla 'ai* kind?

BK: No.

KM: All irrigated. Do you remember what kinds of taro, the *'ohana* cultivated like that?

BK: All kinds, but mostly it was *lehua*, my dad likes the *lehua*.

KM: Hmm.

BK: We raised *lehua* and *moi*, that was the most taro we had.

KM: Yes. Were your taro's for both home use and did they *kū 'ai*, they sold like that?

BK: Yeah, *kū 'ai*, uh-hmm.

KM: Were there *poi* factories...was there a *poi* mill down by you folks?

BK: No, it was down in Wailuku.

KM: Is that the one Aloha?

BK: Aloha, yeah.

KM: Oh, still yet.

BK: Uh-hmm.

KM: Now out of curiosity, was it a Hawaiian family or Kepanī family, that ran the *poi* mill?

BK: Kepanī [chuckling].

KM: Kepanī, yeah no, oh good yeah, they saw the interest in that.

BK: Yeah, where we used to live we had most of our neighbors were Okinawa, Japanese.

KM: Oh yeah, oh. The Hawaiian families many of them, *pau*, *ha 'alele ka 'āina?*

BK: Yeah.

KM: But you folks have stayed on the *'āina?*

BK: Still there as long as we can [chuckles].

[Taro lands irrigated from Honopou Stream by a system of *'auwai*. Water flowed through the *'auwai-lo 'i* system and was then returned to the main stream.]

KM: Your system, so the stream Honopou was the main stream come down into there?

BK: Yeah.

KM: Did you folks make *'auwai* and to irrigate?

BK: Yeah.

KM: You did. Were these you think from your *kūkū*'s time and before or did you upkeep?

BK: I think that was done under our [thinking] our ditches (*'auwai*) were made by my dad. Anyway, he was raised there when he was a little boy. He got married and he took care of that, the irrigation.

KM: Yes, yes.

BK: Going into the property and down to the *lo'i*.

KM: *'Ae*, and from your water, did it go through your *lo'i* and then connect back to other *lo'i* or to the stream?

BK: It goes into the stream.

KM: Back to the stream again. That was an important thing, I understand.

BK: Yeah.

KM: For the old people.

BK: Yeah.

KM: When they take water it irrigates your field but then they *ho'ihoi i ke kahawai* yeah, return it like that?

BK: Yes.

KM: *'Oia ka mea ma'amaui*, I think, that's how they did it?

BK: Yeah.

KM: Hmm. So, maybe about twenty-five *lo'i*?

BK: There's twenty-five down there and we had three up at the house.

KM: Three by your house?

BK: Yeah.

KM: Your house, in relationship to the *lo'i*, was the house up on an elevation a little higher above or further away?

BK: Further away.

KM: Further away, oh.

BK: The ditch, the stream goes you know the stream comes down like that.

KM: Uh-hmm.

BK: And then my dad made a little ditch go this way, our property is right in the center and then the water runs around the property in the *kahawai*.

KM: *'Ae*.

BK: And my dad made it run...

KM: *'Ae*, right through.

BK: Down the other way, yeah it goes down to the rest of the taro patches.

KM: Wonderful, yeah. So, the house is kind of center in above?

BK: Yeah, it is.

KM: The stream is on the side, the *'auwai* comes along... Would that be on the Hāmākua Loa side or Hāna side?

BK: Between the Hāmākua Loa and Huelo, Ho'olawa.

KM: 'Ae, Ho'olawa. Is it Ho'o or Hōlawā?

BK: Ho'olawa.

KM: Oh, we see some now the map they drop...

BK: Yeah, like Ho'okipa, Hokipa.

KM: 'Ae, yeah funny, plenty names all mess up. And you know you change a name, sometime *pilikia* too.

BK: Oh a lot of pilikias, even families.

KM: Yes, wow this is amazing! Were there other families living, other old-time Hawaiian families still with you folks?

BK: Yeah, now it's the young generation now.

KM: When you were a child who were some of the Hawaiian families that might have been around you?

BK: There were... [thinking] the Rosa's.

JH: Kaleialoha.

BK: Kaleialoha.

KM: Kaleialoha?

BK: Yeah.

KM: Rosa is your *'ohana* is that right under the Kepani?

BK: Joe.

KM: Joe?

BK: Yeah [chuckling].

KM: Okay. Kaleialoha?

BK: Kaleialoha that's on my dad's side, Kepani their mom was Kepani.

KM: Was Inihia still living down there or? I know the old man *ua hala*, the *kahu*, I think.

BK: Yeah, they were long gone.

KM: On your grandma's family with like Pi'i'ōhi'a, *pau* she was kind of the last one or was there still *'ohana* down there?

BK: When I was a little girl there was, I had an uncle [thinking] she married Smythe.

KM: Oh, Smythe.

BK: She married Smythe, when Kepani died she married Smythe so there was, they had one child there, Eliza.

KM: Smythe?

BK: Smythe, yeah.

KM: Yes, yes we've heard her name.

BK: And there are more Smythe's.

KM: Hmm. You'd mentioned that with your *kahawai* and the *lo'i kalo* as they came down into here. There was a landing at Honopou?

BK: Yeah, right here.

KM: 'Ae, and so your *kūkū* would, in fact it's amazing when we look at this 'āina Kepani comes right on to the bay, yeah?

BK: Yeah.

[Describes trail that ran from mauka to makai at Honopou Bay; families also fished along the shore.]

KM: Was there public access...was there a trail through your 'āina or how did they go over to the bay?

BK: There was a trail.

KM: Was there also another road or something so that other people, did other people go down to the landing also?

BK: Yeah, that they would come from Ho'olawa.

KM: Ah, Ho'olawa, across?

BK: Yeah.

KM: Hmm.

JH: Is that where the graveyard is too?

BK: Yeah, just above the landing.

JH: Yeah, I remember going down there with Albert and then go down to the landing to go fishing.

KM: Oh. You folks...I realize you *kanu kalo*, that's a big work all the time too. Did you folks go *holoholo kahakai*? *Lawai'a*?

BK: A lot, a lot.

KM: Around Honopou and other areas?

BK: Right around there.

KM: What kinds of fishing did you do?

BK: All kinds, *manini*... [thinking] had all kinds.

JH: *Po'opa'a*.

KM: *Po'opa'a*.

BK: *Enenuē, hinālea*.

KM: *Hinālea, enenuē.*

BK: *Moi.*

KM: *Moi.* You know where the stream at Honopou comes in near the *kahakai*. Was there a little *muliwai* an estuary, like a pond behind?

BK: Yeah.

KM: Did anyone keep *awa* or *moi*?

BK: No.

KM: Mullet, no more?

BK: No, they were too rocky.

KM: Oh, too rocky, so it wasn't *one* like that?

BK: No.

KM: You know like when you look even at Ke'anae, you look at where the *muliwai* just behind, still it's black *one*, sand and rocks like that but that ponds up behind it. The one at Honopou not too much like that?

BK: No.

KM: Cause it's more open I think, to the ocean.

BK: Yeah, and more rocks, no sand. Even at the landing there were no sand.

KM: Did you ever see a ship come in at the landing?

BK: No, I didn't have the time [chuckles]. They didn't wait for me [laughing].

KM: Was *pau* already?

BK: Yeah.

KM: I understand in the old days, those ship days were the like *Humuula*...well that wasn't that old, you were alive *Humuula* already. You know with the *Hawaii*, the *Bee* like that, they would come in you know like that, *Maunakea* and what, take people.

BK: They were gone.

KM: Yeah, was *pau* already. Were there *limu* and things that you would gather along the shore also?

BK: Oh, yeah.

KM: How is it today?

[Collected *hīhīwai* and 'ōpae from streams; now, there are none, because the water is dirty, and doesn't have the volume of flow like previously.]

BK: And we had *hīhīwai* and 'ōpae.

KM: Even low, down this low?

BK: Yeah, they would come way down.

KM: Wow!

BK: We used to have those.

KM: The small ‘*ōpae kahawai*?

BK: Yeah, uh-hmm.

KM: And *hīhīwai* still near the ocean?

BK: We had, yeah, we had a lot of them.

JH: Now, no more.

BK: Now, no more.

KM: No more, how come?

BK: Probably the water is dirty.

KM: Is it different, is the water in the stream, different today?

BK: Different, different, different, a lot of difference! I would say a lot of difference.

KM: Yeah, well you’ve seen it, you’ve seen the change right?

JH: And less water goes down.

KM: In this vicinity, were there *limu* that you folks would gather along the *kahakai* also?

JH: Uh-hmm.

BK: Yeah.

KM: Has the fish and *limu* and things changed also within the *kahakai*?

BK: Yes, now days, now, yeah.

KM: Now, not like before?

BK: No.

KM: What kinds of *limu* do you think you folks could gather before?

BK: Oh, [thinking] a lot.

KM: All kinds.

BK: Name ‘em.

KM: *Kohu paha*?

BK: Yeah.

KM: Not *līpoa* this side, or had?

BK: They didn’t have, now I think now we have.

KM: Oh yeah?

[Has also observed fishery resources dwindle; in part because people from outside the *ahupua* ‘a come in and take.]

BK: Yeah, but people down there, they go diving from elsewhere and destroy.

KM: Yes, now that’s an interesting thing.

BK: They just yank it off.

KM: Yeah, *huki pau!*

BK: Yeah.

KM: Before when you were a child... Now of course and things have changed greatly even by the time you were *hānau*, 1932. But when they talk about this, before the families that would live at Honopou they were the ones who fished that place.

BK: Yeah, yes.

KM: If *malihini* came, could they just go in and take what they wanted?

BK: Well, they used to go a lot of times, and then [chuckles] my dad put a stop to it.

KM: Yes.

BK: It wasn't because of the ocean, it was because of people getting hurt.

KM: Oh.

BK: He didn't want to be responsible for anything that happens in there. If family would come, we'd let them go down.

KM: In the old days they'd say you had to ask first, if you weren't from this '*āina*.

BK: Yeah.

KM: You would come *noi mua*.

BK: Yes.

KM: Did sometimes if '*ohana* or *malihini* came and they asked, did they give, bring in *ho'okupu* you know a little gift back?

BK: Yeah, they always give. My dad would always let them if they go up to him or go down to the house he'd let them go. And they would bring fish you know and he'd look at them and he said "you came for fish, you take it home."

KM: Oh yeah.

BK: I want fish, I can go get my own.

KM: Oh, but nice when at least they try *hā'awi aloha*.

BK: They do, and the next time they come they buy something and they give it to him, and that he cannot turn away cause they bought it.

KM: It's almost like a *konohiki* kind of relationship.

BK: Yeah.

KM: And I understand that Kepani was an important family here, almost you know kind of *konohiki* like, I think I read. That they oversee some of the '*āina* like that, do you...?

BK: Yeah.

[Discusses collection of *hīhīwai*, *‘ōpae* and *‘o‘opu* in vicinity of family land; also gathered *pa‘akai* (salt) from the shore side, and used it for drying fish and other uses.]

- KM: Did you folks used to come more into the *mauka*, into the stream at all to gather *‘ōpae* or anything?
- BK: No, actually it was right around there.
- KM: Right around your *‘āina* here?
- BK: Yeah, it’s right around there.
- KM: Wow, that’s amazing!
- BK: We didn’t have to go far.
- KM: And that’s an important thing because the water flowed the *hīhīwai*, the *‘ōpae*. How about *o‘opu*? *‘O‘opu* went up stream?
- BK: Yeah, they would go up and down stream, we would fish for *‘o‘opu* early in the morning when the sun rise, we catch them in the sand sleeping.
- KM: Yes, yes.
- BK: [chuckles] We never used to hook it you know, we used to pick it [gestures with hand]. They sleeping and we pick it and we put it in the *pākini*, let the mud out.
- KM: *‘Ae*, oh.
- BK: We had goldfishes too.
- KM: Oh, yeah?
- BK: Yeah.
- KM: You go *‘ohi ‘o‘opu*, you eat the *o‘opu* like that, how? *‘O‘opu*, how you *‘ai maka* or you *lāwalu paha*?
- BK: *Lāwalu*, dry.
- KM: Where did you folks get your salt from by your time?
- BK: Down at the beach.
- KM: Down at the beach. You would still go, certain times when seasonally, was there a time when there was a little drier in your youth?
- BK: Uh-hmm.
- KM: There was. So was that summerish time or...?
- BK: Summer, was mostly summer.
- KM: You folks could go gather enough in the *kāheka*, yeah?
- BK: Yeah.
- KM: The small natural pools like that.
- BK: That’s where we used to get our salt.
- KM: You *‘ohi pa‘akai* too then you *kaula‘i* your *i‘a*?

BK: In the *moi li'i* season, we used to go catch *moi li'i* with common pin, safety pin.

KM: Yes, amazing! [chuckling] You use safety pin and what bait *nō ho 'i*?

BK: Yeah, bait.

KM: What kind bait?

BK: Sometimes worm.

KM: No *'ōpae*, nothing?

BK: No.

KM: Just the worm *lawa*.

BK: We just hook it with... My mom used to always tell us, use your bag, the *'ōpihi* bag. We tie the *'ōpihi* bag. So all you do is you hook it and you open your bag, you drop it and shake it and drop it and throw it down.

KM: Amazing!

BK: We didn't have scoop net at that time. We could scoop you know, they were all in.

KM: Near to where the stream mouth opens out to the ocean or along that?

BK: Right on the side of the mouth.

KM: Amazing, yeah! [begin Track 3]

BK: Used to have a lot of fun.

OM: Memories.

[Land sustained and gave life to the families; they also cultivated various dry land crops on *'āina*.]

KM: Must have been. All of these things, the land sustained you, it gave you life?

BK: Yes it did, it did.

KM: Your taro, you can eat, you sell some.

BK: Uh-hmm.

KM: You fish like that?

BK: Yeah.

KM: Did you folks have dry land area that you plant sweet potatoes or *mai'a* like that?

BK: Yeah, yes.

KM: Around that same area, or did you have *'āina* come *mauka* too?

BK: No, right around there, most of them, they growing the plants, the vegetables, whatever. Whatever seeds people would give my dad, he'd take it home and he'd plant it. And from that seed he make some more seeds and keep going.

KM: Yeah. *'Uala* some?

BK: *'Uala*.

KM: *Pāla'ai paha* pumpkin like that or no?
BK: Yeah.
KM: A little bit.
BK: Yeah, squash.
KM: You folks had sugar, did you have any Hawaiian sugarcanes?
BK: We had, we still have.
KM: You have, oh.
BK: I still kept some.
KM: What kinds, do you remember?
BK: I don't know the name of it but it's black.
KM: The black with a little purple?
BK: Yeah.
KM: The leaf, is it the one the leaf come purple also? Did you hear the name "*uahiapele*"?
BK: No.
KM: Okay. Some of those native canes are beautiful though, yeah?
BK: Yeah. Some of the canes were green and white.
KM: 'Ae.
BK: We had those but...
KM: *Kō-kea* or *'āinakea* ?
BK: I don't know somebody came, somebody must have taken it. At that time we were hardly home. After my dad died nobody was on the property.
KM: *Makai*?
BK: Yeah. We found that some things were gone, so some of the family went there.
KM: *Aloha*.
BK: There was another cane that was kind of reddish, rusty color, now I have only two.
KM: Oh. Well good though some you get, a couple at least of the old one's from your *kūkū mā*.
BK: Yeah, I'd like to have them. And then when the great-grandchildren go in there and they eat it [smiling].
KM: You also grew vegetables, I guess things that you?
BK: Yeah.

KM: That *'ohana* could eat like that. I think it was really interesting you said “before you folks really never needed to go to far *mauka* along the *kahawai* to get *'ōpae* or *o'opu* anything.” The water flowed enough...?

BK: Yeah.

KM: ...that you had it down there?

BK: Yeah, they're even in the taro patch. And we had, I don't know today, we used to call it during those days *'ōpae 'oeha'a*.

KM: 'Ae.

BK: We used to have those, now...

KM: No more?

BK: Now it's prawns.

KM: 'Ae, that's right, well see that's some of the *pilikia* because they bring in this prawns and more aggressive fish and things like this.

BK: Yeah.

KM: Even the fish, they compete with the *'o'opu*..

BK: Uh-hmm.

KM: The *'o'opu* no can survive.

BK: No.

KM: The prawns come in the *'ōpae 'oeha'a* like that, even the small *'ōpae kahawai*.

BK: Yeah.

[River flow has changed in her life time. It was the practice of her elders, and she still continues today, to *pule* (pray) when going to work the land. She observed, “When you're on the *'āina*, you still have to *pule*.”]

KM: Eaten up by these introductions. So change. In your life time you have seen that this river, Honopou does not flow the way it used to?

BK: No.

KM: Less, *emi* now?

BK: Less.

KM: Did you ever hear your *kūkū* or your papa them, you know many of the *'ohana*, they believe you know *ola ka 'āina*, the land is alive you *pule mua*, you ask before you go into the *'auwai* or to the *lo'i*. You heard those kinds of things?

BK: I've heard it, I've done it.

KM: Even you, you practice this. When you go out, if you going to open a *lo'i* you *pule mua*?

BK: Uh-hmm.

KM: That's what *tūtū* taught you?

BK: Yeah.

KM: It's so important yeah?

BK: Even living the 'āina. Going back to the 'āina, when you on the 'āina you still have to *pule*.

KM: 'Ae, very important. Did your *kūkū mā*, did anyone still 'oli, *kahea* in the old style chant?

BK: Never heard that.

KM: You never heard?

BK: No. My grandma died, when I was born my grandma died.

KM: Oh. Did I hear...and *kala mai* if I ask something inappropriate, *hui kala mai ia'u*, did I think that I heard that maybe one of your *kūkū* under Kepani was *lā'au kahea*? Did healing like that?

BK: [thinking] I don't know.

KM: Okay.

BK: But I know, on the Pi'i'ōhi'a side, they had, there was a minister.

KM: Was your folks church, were you Kalawina or you Kakōlika?

BK: Kalawina.

KM: You folks went to?

BK: We used to go to church in Huelo.

KM: Huelo, so Kaulanapueo?

BK: Kaulanapueo.

KM: Ah. Who was the *kahu* when you were young?

BK: Daisy Kalaupā [chuckling].

KM: Kalaupā?

BK: Kalaupā.

[Feels that water flow in the streams needs to be restored. While she and 'ohana still plant taro, there is not enough water. Also, because the water flow has been diminished, the water that does come down is warm. The water is heated by the sun heating the rocks, this in turn causes the taro to rot.]

KM: Hmm. Do you have some thoughts you know about, what do you think about the water flow in the streams? And if...What would, in the best of worlds, if you had a choice what would you like to see happen with the water flow in these streams?

BK: I like to have more water.

KM: More water?

BK: Yeah. Now with all the people that's on the rest of the property, we having less of water.

KM: You still have *'ohana*, there's still *'ohana* down and you are *makai*? You get *'āina*, you still keep *'āina makai*?

BK: Yeah.

KM: Now the *'ohana* kind of *ho'onui*, big?

BK: Yeah, mine. I'm down there, my cousins is down there, the Kaleialoha?

KM: 'Ae.

JH: Aunty Girlie.

BK: Yeah.

KM: Are they growing taro?

BK: Ah, the water barely makes it.

KM: Oh I see, so no 'nough water?

BK: When you plant the taro, even we have water but it's not enough. I can say it's not enough, I should know.

KM: Uh-hmm.

BK: I tried anyway and what happens is *palahū* the *kalo*.

KM: 'Ae, *pololei*.

BK: Because of the heat and all the way from up, way up and the water coming down through the *kahawai*, it's open, the sun gets it.

KM: Yes.

BK: By the time it gets down to the *lo'i*, it's hot.

KM: *Māhana* already?

BK: Yes.

KM: That's true because even if they still flowing, allowing some water to flow from the ditches, when it hits the *kahawai* if it's all *pōhaku* cause that's how they are yeah?

BK: Yeah, all *pōhaku*.

KM: The *pōhaku* get warm in the sun?

BK: Yeah.

KM: It's going to warm the water, by the time it comes to you, not cool enough?

BK: No.

KM: And also, the water too warm?

BK: It used to be cold.

KM: Hmm, but more water *paha*?

BK: Well, they diverted the water. Remember, by the pond, yeah. They closed that where they used to let the water go, the water was cool coming from Ke'anae

way, was cool. And then the water used to flow down into the stream but then they closed that up. Now we have water coming directly from the mountain so by the time it gets down to Honopou it's very warm.

[Even in her parents time, there were problems with the amount of water flow; father them used to sometimes go and break open the EMI water gates to increase flow.]

KM: Hmm. I was up with Garret, where Honopou right below the highway where has the diversion or the ditch yeah?

BK: Yeah.

KM: Ha'ikū Ditch?

BK: Yeah.

JH: Ha'ikū Ditch.

KM: The pipes come out like that?

BK: Uh-hmm.

KM: Before wasn't the pipes?

BK: No.

KM: Oh.

BK: There wasn't any pipe, but just before where you see the pipe coming up?

KM: Yeah.

BK: Just above.

KM: Above and get the *puka*?

BK: Yeah.

KM: And get one gate?

BK: Yeah.

KM: Were you the one who used to go to open that gate sometime? Bang 'em or something?

BK: My dad.

KM: Oh, was your dad.

BK: He used to bust it [chuckling].

Group: [chuckling]

KM: Because no more enough water?



*Old Water Gate for Honopou Residents – Ha'ikū Ditch
(KPA Photo No. 1375)*

BK: Yeah.

KM: Even then, in your dad's time, he felt no more enough water?

BK: Yeah.

[Warmth of water also affects the 'ōpae, 'o'opu, hihīwai; they can't survive in the streams now.]

KM: You know one of the interesting things too, when you talk about the temperature so now even though get water, if it's not cool enough the *kalo* no can grow. But you know what, the 'ōpae, 'o'opu, hihīwai?

BK: Won't live.

KM: Cannot.

BK: Yeah.

KM: Now if you go to gather, *nele*, no more. *Aloha nō!*

BK: Even we used to have 'o'opu and *nāpili*. Now, I don't see the *nāpilis*, no more.

KM: Yeah.

BK: That's the one that has sucks on.

KM: Suction cup?

BK: Yeah [chuckles].

KM: And it can *pi'i* up the water...

BK: Up the fall.

KM: Waterfall, just like.

BK: Yeah.

KM: Just like eating *he'e nō ho'i* [laughing]

BK: Yeah.

KM: 'O'opu *nāpili*, yeah. *Aloha*. Things have changed then?

BK: Great changes! [begin Track 4]

[Has seen significant changes in mountain landscape as well, during her lifetime.]

KM: Just in your life time? You *hānau* 1932, so you coming seventy coming up now?

BK: Yeah.

KM: In seventy years change?

BK: A lot!

KM: Do you think, and this is a bigger thing. Do you think, you know when you look at the 'āina now, on the mountain, upslope above you folks Honopou, *mauka*. Has the forest area you think even changed some?

BK: Yeah.

KM: Has?

BK: Yeah.

KM: Now, not as much or more alien or foreign things?

BK: More alien.

KM: Alien stuff?

BK: Yeah.

KM: Before, did you go you see the *ulu* 'ōhi'a, *koa paha* on some areas?

BK: Now.

KM: No more?

BK: No more.

KM: Eucalyptus plenty, I see the banyan starting to grow wild.

BK: Eucalyptus we have. Things have overgrown, even where I live, didn't have all those trees with the birds and what not.

KM: Yes. That's an interesting thing too, because when you say things have overgrown... Before, would still come *nāhelehele* if you no take care. Everyone have to *lōkāhi*, work together?

BK: No but we could see, from one hill top to the other, could see clear across, there were no trees. Now it's all blocking, trees there, so it's... [shaking her head]

KM: Yeah, change.

BK: We used to go on the hillside, used to play around there, we used to look across the road, the Honopou Road coming down. We used to see a car or something, people coming down and we used to yell down at the house, "Mom, somebody's coming." And she said, "What?" and then we tell her, "*Malihini, malihini* mom, *malihini*" [chuckles].

KM: [chuckling] Yeah, oh. Before did you hear or was it still that way in your youth. You know before when had to have sort of 'ohana or people within a community, the *kauhale* come together to clear the 'auwai or to clean. Did families still work together to help clean up, *ho'oma'ema'e* the 'āina like that at all or was it mostly 'ohana by your time?

BK: By my time was 'ohana.

KM: 'Ohana, individual. Papa took care his 'auwai and stuff like that?

BK: Yeah.

KM: Did the people, if more *mauka* though, they got to take care their own?

BK: Yeah. He would go up there, that was my dad he would go up behind and if they didn't clean it, he would clean it.

KM: Oh yeah, because he understood how important.

BK: He needed the water.

KM: That's right. That's an interesting thing, I did see the *puka* where the pipes now at Honopou, where crosses Ha'ikū Ditch like that.

BK: Uh-hmm.

KM: You can see the *puka* and get the, I guess the gate.

BK: That's the gate, that's the gate [chuckles].

KM: He would, before days you could control that and increase the flow of water?

BK: Yeah.

KM: Or decrease as you needed?

BK: Yeah.

KM: Now, it's set at just those two pipes?

BK: Yeah.

KM: *A'ale lawa ka wai?*

BK: *A'ale lawa.*

KM: Quite amazing though. Were you folks *pili* to some of the other... Your husband you said, Kaupō?

BK: Yeah.

KM: There are Kekahuna out this side too?

BK: Yeah.

KM: Different or same?

BK: [thinking] Same, somehow, same.

KM: Kind of *pili*. I see that name, Kekahuna in several lands and like you said over in Māliko, the Alapa'is, Kekahuna. You know, you come out even into Ke'anae like that. Kekahuna, there must have been plenty of people by that name.

BK: Plenty, that family was...

KM: Big.

JH: It was their family, the real name was Kekahunanui.

KM: 'Ae.

JH: Then they dropped, drop, drop until finally came Kekahuna.

[Describes family's present and past work on *lo'i kalo*; types of taro planted and fields rotated.]

KM: Hmm, very interesting. Have you worked, grown taro most of your life also?

BK: My dad did.

KM: Do you still have *lo'i* now or it's too hard?

BK: We have *lo'i*.

KM: A little bit for your own 'ohana only?

BK: Yeah.

KM: Just for family?

BK: Yeah.

KM: You no can sell now, no more enough?

BK: No. We used that for the *lū'au*, the leaf.

KM: Yes. Are you still growing the *lehua* type?

BK: No more.

KM: What are you growing now?

BK: Whatever I can get my hands on [chuckling].

KM: Some is *Pākē paha*?

BK: Yeah, and they have another one, Ke'anae have a lot of 'em.

KM: *Ha'akea*?

JH: *Ha'akea*.

BK: *Ha'akea*, yeah.

KM: You growing the *ha'akea*?

BK: Yeah, I think they're easier to grow now.

KM: 'Ae.

BK: They can grow dry too.

KM: Yeah, that's right. Even *lehua* like that, and what you said too, if you want the *moi* or the *kāi-'ala* like that, some long time for mature yeah?

BK: Yeah.

KM: You need more short time kind?

BK: Yeah.

KM: Before, when your papa was, you talked about these twenty-five *lo'i* like that. Did he plant it kind of in cycles, sometimes one was...

BK: He does.

KM: Yeah, so one may be left to rest?

BK: Yeah.

KM: Another one plant, a little later another one. Smart yeah?

BK: [chuckles] He had his timing, it was all there. And the running of the water, sharing of the water from one patch to the other he had real good timing. He didn't have to go make another *'auwai* to go into there, it was from one *lo'i* to another *lo'i*.

KM: Natural?

BK: Yeah.

KM: Step by step.

BK: Yeah.

KM: I understand that in your papa's time like that when you were a child and the *kūpuna*, *mamua loa* that when they would let the *lo'i* rest, the ground would stay *momona*, rich?

BK: Uh-hmm, yeah.

KM: Now, I hear they plant one, boom, boom, boom and what the 'āina no can support?

BK: No.

KM: Is the taro even the size of the corm, the root different?

BK: Oh, yeah.

KM: Different from when you were, how big kind *kalo mamua loa*?

BK: Oh, yes.

KM: Now what come *emi*.

BK: *Emi*.

KM: So the ground no more enough nutrients. That's what they say though, when you go in your *lo'i kalo* or your 'āina when you clean, you put back inside.

BK: Put back.

KM: Now they put chemicals inside and what *ma'i paha*?

BK: Sure. I'm glad Ke'anae have the cool water.

KM: Yes.

BK: They have the *lo'i*'s over there, I'm glad. I like to go there now.

KM: Yeah, it's so beautiful.

BK: Yeah.

KM: When you see that *lau kapalili*, just so beautiful the *kalo* how the leaf flutters [gestures with hand].

BK: I get hypnotized looking at it.
[Knows of a *heiau* near the family 'āina.]

KM: 'Ae, beautiful. May I ask, did you ever hear a story about a place name or like what Honopou might be or? Or was there a *heiau*, even before days, some days the *kūpuna* get special place where they'd go, they offer for the ground to be rich or the fish to be good like that. Did you ever?

BK: Yeah, I know a place. Some people from the mainland bought it.

KM: 'Auwē!

BK: [chuckles] Yeah, 'auwē!

KM: Down below here, Honopou side or...?

BK: Yeah, Honopou and it's just around our property.

KM: Here's Kepani *ma'ane'i*.

BK: Yeah.

KM: Is it on the ocean side down one of these sides down here you think, or?

BK: No, it's more this way.

KM: Oh.

BK: It's around here.

KM: Along this ledge area. By your *tūtū* Pi'i'ōhi'a's place?

BK: Yeah, it's close. That's where, after they work in the taro patches and they gather, they get together, mostly weekends. They have their family and they go that place and they do whatever.

KM: 'Ae, *ho'omaika'i*, give thanks or what, like that.

BK: They eat all together and they sleep, the next day they go back to their homes.

KM: Oh, interesting. Still yet in your papa's time like that?

BK: Yeah. Even I think, over there, somewhere in there. I don't really know. But I think I have an idea where, what it is. Before, after my dad died, there was, my nephew and his wife, you know Freitas, David Freitas?

JH: Uh-hmm.

BK: They were living at the house, and another one of my niece was living below in my sister's house, where the Kaleialoha's live. They used to come and tell us there's a dog. To me the place was *kapu*, because right there where we have the *lo'i*, the family, the older one's used to after they get through pulling taro and all of that they used to go in the water and wash themselves off. That's where they used to have lunch, dinner, whatever. They used to eat and drink, that was their...I guess that was their place.

KM: 'Ae, yeah.

BK: If you didn't keep it right, then they get angry and somehow it works.

KM: Uh-hmm, that's right, *mana*.

BK: Yeah.

KM: Those *po'e kūpuna, nui ka mana*.

BK: Yeah. And then where we have our house now, my niece and her husband used to live there and they used to see this big, big black dog. Was right next the house and stop where they have to keep the porch, the back porch of the house. They used to get scared, I only heard that.

JH: Because they *hana 'ino*?

BK: Yeah.

KM: No take care.

BK: I think they were trying to scare them too, warn them.

KM: Yeah. *Mālama ka ‘āina*.

BK: Yeah. When my husband and I moved in there was one evening we got through working and cleaning around. We had dinner and we were going to take a bath so I asked him you going to come and eat with me and take a bath? He said, “No, you go ahead, I’ll come later.” I said, “Okay,” so I went to take a bath. After taking a bath, I went in the house and told him, “It’s your turn.” He said, “Okay.” I started to clear the sink and everything, clean up before we go to bed. And then he went to the back door and he stopped. I heard him, he stopped. He said, “Hey mom.” I said, “Yeah,” and I waited for his answer, but he didn’t say anything. So I walked out. I walked out to the back porch and he was there standing and I looked at him, he said, “You come with me to the bathroom,” I said, “Sure, let’s go.” But, already I could feel. I tell him, “Go,” he said, “No, you go.” I said, “Okay,” so after taking a bath we went into the house, we didn’t say anything. He didn’t say anything, he knows about it, he understands cause he’s not from there.

KM: ‘Ae.

BK: The next day, he and I talked, he said you know why I seen that dog? I said, “why?” He said, “because I’m a *malihini* to this place, this is your property, this is your land, this is your place, your family.”

KM: ‘Ae.

BK: “I’m not from here, I don’t think they like me here.” I said, “No, it will be alright,” I said, “You’ll see, it will be alright.” I used to see my dad you know, sometimes things don’t go right you know he goes out the house and I hear him talking.

KM: Talking story?

BK: Yeah, talking. That’s why, I told my husband, “That’s okay, things will be alright.” The next evening, he had gone to bed before I went to bed, so I went outside and I told them, I was talking. I found myself talking to them. I said, “This is my property, this is my land.” I said “Please, I think I’m doing the right thing and that man that is in the house is my husband, I cannot send him away.” I said, “He’s supposed to be with me.” I said “Please, don’t do this to me.”

KM: ‘Ae.

BK: So after that, no more.

KM: ‘Ae. You know sometimes it’s a matter of acknowledging yeah and just you know, if we mistake, *kala mai*.

BK: Yeah. Every time when something goes wrong, I was saying, “If I did wrong, I’m sorry.”

KM: Yeah. That’s interesting because you know sometimes the *kūpuna*, your *po’e kūpuna* the *kahiko* people. They sometimes even *kanu* right by the ‘āina.

BK: Yeah.

KM: And it’s important to take care of those places?

BK: Yeah.

KM: No can just any kind on top them, right?

BK: Well, that's what I did, I asked my dad. I asked him, "Papa, did you, is there any grave in the yard, somebody, a baby buried?" He said, "No," he said "they all up at the cemetery."

KM: Up above?

BK: They have a cemetery up.

KM: The landing up above?

BK: Yeah, just above the landing, we have a cemetery there. That's where all the families are buried and that's where most, all of my sisters and my brothers were buried, there.

KM: You folks still...?

BK: I take care of it.

KM: You take care of there?

BK: Because nobody takes care of it.

KM: Oh!

BK: We have families you know...Because my dad used to do that, yeah.

KM: He instilled that value, you still *mālama, aloha*?

BK: Yeah. Sometimes we get so disgusted because the family don't help, but then, I always told my children, "No, we take care of this."

KM: Yeah, have to.

BK: Yeah, we should take care of this. I say, "we take care of the land, we take care of everything," I said, "things will be fine."

KM: That's right.

BK: I said, "let the rest take care of themselves," you know.

KM: That's right cause you can only be responsible for what you can do.

BK: Yes.

KM: You do the best you can.

BK: Yeah, that's how I feel.

KM: 'Ae. Your *kāne, ua hala*?

BK: Uh-hmm.

KM: Did he go home down there, did you *kanu* him down on the 'āina?

BK: Yeah, I did.

KM: That's important, nice when your family can still keep that place there. Was there a church there, or was it just the cemetery?

BK: No, just the cemetery.

KM: For the *'ohana* of Honopou like that and Ho'olawa *paha*?

BK: Yeah.

[The land and water are important to the Hawaiian families.]

KM: Oh, very interesting, wonderful to talk stories like this. The *kūpuna* they say the *'āina* so important, yeah?

BK: It is.

KM: The *wai*?

BK: Oh, yes, life.

KM: You take care the *kai*, that's right the *wai* is life. Thank you so much for sharing your *mana'o* and we're going to transcribe this bring it home to you. I need to get your mailing address. . .

KM: . . . *Mahalo* and Wanda's last name?

BK: Vierra.

KM: Where did you go to school, when you were young?

BK: Huelo.

KM: The little school now, but no more?

BK: No more.

KM: *Pau*? When did the school close, do you remember?

BK: [thinking] No.

KM: The school went up to fourth or fifth grade or more?

BK: Eighth.

KM: Eighth grade, oh.

JH: I think was in, Albert went to that school. Andrew went to that school, Bobby's year maybe when he started going to school it was Hai'kū my brother-in-law.

KM: Hmm.

JH: That was what...

BK: It was still going on in '52, I remember that because I was pregnant, and May Day Mrs. Watson came. She called on me and she said, she wanted me to teach the kids *hula* for May Day. With my big stomach... [chuckling]

KM: You *hula*?

BK: I do.

KM: Who did you learn *hula* from?

BK: Myself.

KM: You taught yourself, so inspired *nō ho'i*, yeah.

BK: Yeah.

KM: Oh, wonderful! No *kūkū* still danced *hula* or anything down with you folks before when you were young?

BK: Oh yeah, I think most of the neighbors [chuckles], my mom.

KM: You just saw and...

BK: My mom and dad used to play *ukulele*, they used to sing.

KM: Was there a song that you folks had for this place or for this region that you loved?

BK: Not that I know of.

KM: Not that you know of. It's so amazing sometimes you hear, in fact I hear your '*ohana* wrote a song. Uncle Jimmy Hū'eu was saying...I think one of the Akius. [speaking to Jackie] Maybe one of your uncles or somebody, wrote a song about, and I don't remember...but the words were about Ke'anae and the famous water in the flume.

JH: Yeah.

KM: He sang it, he knows the melody, I got a little bit of it, we got to try get your '*ohana*.

JH: [chuckling]

KM: But you don't recall a song for the Honopou or Hāmākua?

BK: No.

KM: Nice Hawaiian music though, yeah.

BK: Maybe, one day the grandkids will come up with it.

KM: Yeah. So you still have some '*āina* down on this lower land here?

BK: Yes.

KM: Good, good. A little bit *kalo* down here, for you still yet for home, family use?

BK: Yeah.

KM: If had more water you could do more?

BK: Yeah, we could do more. Then I can get the grandkids in there, they want to do it but I'm always telling them there's not enough water, there's not enough water. [begin Track 5]

[Discussing practices and values of the old people – always *pule*, before going on the land or gathering things. She still instructs her children and *mo'opuna* in those practices.]

KM: One of the things just before we started the recording, we did talk about this thing about we need to re-instill some of these values and stories into our children because sometimes it's easy to just take, take, take. You got to give back to the land and water, yeah?

BK: Uh-hmm.

KM: That's what you said was...

BK: Yes.

KM: ...very important. Before the *kūpuna* I don't think they just *hehi* anywhere, go do anything you know, you always *pule, noi mua*.

BK: That's what I was telling my children, even my grandchildren before you folks go to the beach, you folks come here you know they come to the house. "Grandma, we going to the beach," I said, "remember there's an important person who watches over us, ask him, and go. And if you see that something is not right, don't go, come back."

KM: *Ae*.

JH: Ethics, makes a difference.

BK: Yeah.

OM: *'Ae*.

KM: It does, doesn't it. You know it's amazing and it's so logical you know. If you just a little bit *ha'aha'a...*

BK: Yeah.

KM: ...humble yourself, respect. Did you ever hear if there used to be stories of a *mo'o* in the ponds or stream along here?

[Knows of a *mo'o* – water guardian – at Ho'olawa.]

BK: *Wahine mo'o*, yeah.

KM: *'Ae*.

BK: We have, there is a pond in Ho'olawa Stream, we used to call it when we were little kids, *wahine mo'o*. My dad said there was two women down there, they showed him themselves, yeah they showed him.

KM: Ho'olawa the stream come in down here?

BK: Yeah, right there.

KM: See, *ma'ane'i* right here so it comes down and it's actually on the other side of Kepani's *'āina* too coming into.

BK: Yes, just across.

KM: Yeah, oh.

BK: My cousins, my uncle and aunty used to live across.

KM: I see.

BK: They were, she married Yamamoto. She was my grandmother's daughter, she was the Smythe.

KM: Oh, Juliet?

BK: Yeah, Juliet. Smythe, Yamamoto...

JH: What was other name, she have another name?

BK: Who, aunty Juliet?

JH: The Yamamoto's, who's Abbie?

BK: That's the daughter.

KM: Okay. So these *mo'o*, these *wahine mo'o* were they guardians of the waters or ponds like that, did you hear?

BK: Yeah, they belonged there.

KM: They belonged there. I wonder if you take water too, you affect those things maybe?

BK: I believe so because my father used to tell us about them. And he used to tell us, go down there and swim and we used to be afraid you know.

KM: Uh-hmm.

BK: Go down there and swim. So how we started to go there we was little kids. Through my dad, he took us swimming because we were frightened, we were young. There's a cave in the pond.

KM: Was there a certain time though he said if you see the water a certain way or something, you no go in or?

BK: Yeah. But then, as the years went by we was getting older and he told us, "don't think about what you heard." He said, "don't think."

KM: *Wā mamua e?*

BK: Yeah. Just say if you going swimming, just say, "Can I go swimming?" And if I go swimming or if I made a mistake, "I'm sorry."

KM: 'Ae.

BK: "Forgive me."

KM: 'Ae.

BK: "Please let me swim." That's how we used to go you know [chuckles].

KM: Yeah. It's so simple.

BK: We used to go to the Yamamoto's, to Abbie them's, we used to whistle from one side to another, whistle and they used to whistle back. That was our signal to go swimming [chuckling].

KM: So a little gully, ravine like and the river inside?

BK: Yeah.

KM: You guys, you *hui* together down in the *kahawai*, how nice.

BK: Yeah. And sometimes we used to walk up to Dog Pond, to the beach.

JH: Oh, my!

BK: That was fun, oh!

KM: You called it Dog Pond?

BK: Yeah, there was a pond they called it Dog Pond, I don't know why.

KM: Is it on Honopou?

BK: No, no in Kailua.

KM: Oh, in Kailua.

BK: We used to walk all the way there.

KM: You're kidding, you would walk all the way to Kailua?

BK: Yeah.

KM: Oh my goodness *nō ho'i!*

OM: Oh, Kailua!

KM: That's why you strong and I look your *kino, ikaika kēia manawa.*

BK: We used to go along the shoreline.

JH: You know how much *pali* along there?

KM: Yeah, along the shore, all the way to Kailua, and here's Kailua. That pond, when you go into Kailua you know where Tatayama used to live?

BK: Uh-hmm.

JH: Right past.

KM: Just past there on the *kahawai*, right down there?

JH: Yeah.

KM: Oh, my goodness!

BK: Down in the *hau*.

KM: 'Ae. And what that pond more 'ono then other ponds [chuckling]?

BK: Well, that time we had to taste the ponds [chuckling].

Group: [laughing]

KM: More water that side back then?

BK: Cooler water.

KM: Cooler water, oh. You know why, I think when you start coming out this side the forest particularly when you were young was better, come down.

BK: Yeah the forest. The forests were deeper, you know.

KM: Yes, that's right because when you start to *ahuwale ka 'āina*, the water warms up like you said and now hard, if you only put a little bit of water on the hot rocks the rocks going warm 'em up.

BK: Yeah, warm it up.

KM: Oh, that's amazing! Long walk, so you could walk along the shore there, the cliffs like that?

BK: Yeah.

KM: Was there pasture up above in some areas?

BK: Yeah, that's why I say during those days didn't have trees you could see clear across. The grass were short, like somebody had mowed it, all over.

KM: Yes.

BK: But now, cannot.

KM: That's amazing! *Mahalo nui*.

BK: Some of my children I took them up to the mountain, we have another property up in the mountain.

JH: Lupi.

KM: Where is Lupi on here?

JH: Twin Falls.

KM: Oh Twin Falls.

BK: Just above Twin Falls.

KM: Yes, Twin Falls, here's Honopou right here. Is Lehua Dang's *mo'opuna* or someone is...?

JH: Yeah, Harold, Florence Harold.

KM: That's that area, Twin Fall, that's Lupi?

JH: Further up, *mauka*.

KM: You folks had *'āina*?

BK: Yeah.

JH: *Mauka* of the highway.

KM: Uh-hmm.

BK: We had a small portion over there.

KM: I see there's a Grant lot here too. I was just trying to see, this map is 1915. I was just trying to look and see, even here you know this must be the old *alanui*. Here's the Huelo School lot now and the road comes more above because the school lot is right *makai* of the road?

JH: Uh-hmm.

KM: That's Huelo School there so this must be...hmm.

BK: Is this the old road?

KM: Maybe that's the old road here, 1915.

BK: [thinking] I think so.

[Has great aloha for the land; feels it would be good for the water to be restored to the land.]

KM: Now, you *nui ke aloha i ka 'āina*?

BK: 'Ae.

KM: In your *mana'o*, though as you said before would be good if the water could, some of the water could be restored so that the streams have some life again or?

BK: Yeah.

KM: If the water flows, *ola ka 'āina*?

BK: In Ho'olawa there's no taro patches, no lo'i's in the stream. Only Honopou.

KM: Is that because, do families still live there or the families gone and they left because no water or?

BK: From the very beginning they didn't have *lo'i*.

KM: I see.

BK: As far as I can remember didn't have.

KM: Hmm. Yeah. It's a big thing you know, to try and figure out how can you come to a balance today. Because there's all of this history of water use and gathering the waters from the mountain, coming out to here. Somehow, I don't know if there's a balance so that they can, the streams can have some life and you know. Do they still...

BK: It's hard.

KM: It's hard, yeah.

[Someone with the University came and conducted tests in her 'āina (part of a regional study); measuring water temperature. She never heard back from them.]

BK: It's hard. At one time I had University of Hawai'i people use the property for some water testing.

KM: Oh.

BK: They were testing the heat and all the weather, and how warm the *lo'i* was.

KM: Do you remember about what year that was?

BK: Was recent.

KM: Fairly recent, do you recognize the name Mike Kido?

BK: [thinking] No.

KM: I'm curious, you think it was '99, '98, '97, 2000? Did you get the study?

BK: It was in, I think it was [thinking] started in about '95, 1997.

KM: Okay. Did you ever get a copy of the study, what their findings were?

BK: No.

- KM: No, I'll try and find you a copy. . . [arrangements to copy the document for Mrs. Kekahuna were made with Moses Haia, Esquire.]
- BK: It was done by [thinking] what is his name? His last name was Penn, David Penn.
- JH: Yeah, he came to us also, EMI also. He went to Ke'anae people also, he put his machinery in the *kalo*.
- BK: Yeah.
- KM: Did you folks ever see the study that you recall?
- JH: I'm not sure. But if we did, then Garret would know where it is.
- KM: I'll try and see if I can find the study because it would be interesting because the *mana'o* that you're sharing is your personal '*ike* because of your knowledge of the land. You've see how it was when you were a child, and you see now. It would be very interesting to see if the study indicated that warmth levels or things you know were indeed... Very interesting cause to me, who more to know the land than those who live it on a daily basis, like you folks.
- BK: Yeah, I believe so.
- KM: *Mahalo nui, kūkū* I appreciate so much your sharing.
- BK: Thanks, I think you kind of gave me something too.
- KM: *Mahalo*.
- BK: I'm kind of learning something.
- KM: You'll enjoy these maps, and it's so nice you know you see little things like this. And what I will do is, as I said, I'll pull out the *Māhele* records so you can see what your *kūpuna nui mā* were saying about when they got their '*āina*. Particularly the *Māhele*, very interesting they recorded, "*He pā hale ko'u, he lo'i kalo, he wahi olonā, paha...*" By the way, did your *kūkū*, were there places where they were still getting '*awa* or anything like that in your time or papa them?
- BK: I don't know. [chuckling]
- Group: [laughing]
- BK: I don't think they wanted us to know [chuckling].
- KM: They never like you know.
- JH: Probably had a plant.
- KM: "*Kūkū, he'aha kēlā 'ano lā'au? A kulikuli 'oe!*" [chuckling]
- BK: Yeah, *hele ma kāhi a'e!*
- KM: '*Ae*, so funny. Well good, *mahalo nui*. . . [end of interview]
- See also interview of November 7, 2001 with Marjorie Kaleialoha-Wallett (with Lyn Scott), and Beatrice Kepani-Kekahuna (with Wanda Vierra).

Florence Lehualani Seulan Dang-Harold
Oral History Interview – May 24, 2001 (with Kepā Maly)
Huelo Vicinity – Hāmākua Loa, Maui

Florence Lehualani Seulan Dang-Harold was born in 1928, at Pu‘u Nēnē. She is descended from several families who have resided in Hāmākua Poko and Hāmākua Loa for generations. She still maintains some parcels of land which were handed down to her from her *kūpuna*, and she feels a strong sense of commitment to the land, and *aloha* to her ancestors, who also worked the land and made it possible for her and her descendants to have their own *‘āina*.

During the interview, Mrs. Harold described residency and land use, and changes in water flow observed during her life-time in the Ho‘olawa-Pu‘uomaile vicinity. She noted that she has had difficulty with water issues. But she feels fortunate to have many of the papers her grandparents and mother had, which document historic agreements allowing her access to water, and ensuring the continued use of the family’s *lo‘i kalo* and other interests which rely on access to water. During the interview, Mrs. Harold shared copies of some documents with Maly, including a partition map, genealogical records, and land-history sheets.

Even with the documentation, Mrs. Harold, observed that she is considering an alternative to the on-going water difficulties with EMI Company. She has investigated the possibility of drilling her own well, but as she reflects on it, she wonders if there should be a sharing of costs for such an undertaking.

Specific comments pertaining to residency and water matters, raised during the interview by Mrs. Harold include, but are not limited to:

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Land cared for the family. They grew what they needed; collected <i>‘ōpae</i> and <i>hīhīwai</i> ; and fished the ocean. They regularly harvested their taro and made <i>poi</i> . Respect of the land was important, and a way of life.	366

Discusses problems with water flow, and observes that too many new people are being granted water, thus impacting the *kama'āina* Water Rights.

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Florence Lehualani Seulan Dang-Harold gave her personal release of the interview to Maly on November 8, 2001.

KM: It's May 24th, 2001 it's just about 10:40 a.m., we're here in Makawao. Will you please share your name and date of birth?

LD: Florence Lehualani Seulan Dang-Harold.

KM: You *hānau* when?

LD: September 19th, 1928.

KM: Where were you born?

LD: Pu'u Nēnē, Maui in the hospital.

KM: 'Ae. Where was the 'ohana living then when you were born?

LD: I think they were living out... [thinking] Pu'u Nēnē, I believe.

KM: Who were your parents?

LD: My parents were Puna Kiakona Dang, my father was Lawrence Y. Dang.

KM: Puna Kiakona, is that the primary name we would trace back to get into your connection to these 'āina here?

LD: Yeah.

KM: You've shared with me already some of the *Māhele* award information to Kapahu [Grant 1260] them. Is that your *kūpuna* or...?

LD: I don't know, all I know is I just got the information.

KM: Those are 'āina that you folks had?

LD: That's where it all came from. I just gathered it, and how I got into this is that as I got older and I had my children here. We came back from New York, we lived there for twelve years. My children were born there. I didn't want to raise them in the sidewalks of New York, and so finally I came back. But as time went on the kids were getting bigger we couldn't stay with my parents, so my mother had this property then that was supposed to come to my sister and I. I went to do research on it and when I did research on it, that's how I became interested in all of this stuff.

KM: Where is that 'āina that your mother had?

LD: Huelo, right out here that's the one, EMI.

KM: Okay. It was at Huelo, now you know where the school house was before?

LD: Yeah, my mother was a teacher there.

KM: Your mama was the teacher?

LD: I even have pictures of her and the school kids.

KM: Wow! Was the *‘āina* near the school or further the *makai*?

LD: No, above the school two hills over. We all judge everything by which hill do you live on, everybody had their own hill.

KM: Yes. Were you going Hāna side or?

LD: Wailuku.

KM: Wailuku side. Is that still the *ahupua‘a* of Huelo?

LD: Uh-hmm.

KM: In the maps that I gave you, there’s this wonderful packet. It’ll show the 1870s. [sound of map] It’s a real beautiful map that shows the *‘āina* around Huelo. I have the material that you shared with me from your genealogy.

LD: You know what I might do with that map just get a plastic frame over instead of laminating it.

KM: Uh-hmm. I just want to find the map for Huelo.

LD: I thought my grandmother’s history was too awesome to be so verbal you really have to read it.

KM: *Mahalo*, thank you for sharing that.

LD: You’ll get the vibrations from it.

KM: Yes. This is Register Map 862 it was surveyed, the final map was 1881. It sort of shows the Huelo Plantation lands.

LD: Okay.

KM: Here’s Huelo, you come over here’s Honokalā like that. I’m just trying to get an idea. [pointing out locations on map]

LD: Where’s my property, this is the sea...it’s probably here. Right here is the road block, this is the sea...

KM: This is the cove here.

LD: Which one?

KM: This comes down into Huelo. Here’s Mokupapa right here, here’s the old mill.

LD: I’m on this side.

KM: Okay. Here’s Huelo, the school lot must be right up around, this is the road here. Must be right around in here. You know what it does it only shows, I didn’t know this until you were talking about it. What it shows are sort of their field areas.

LD: Where’s that?

KM: Here’s the stream...

LD-H: [looking at maps]

LD: [begin Track 2 – brings out a 1927 EMI/Smythe family partition map] This is the EMI map. Isn’t that pretty?

KM: Wow!

LD: Let me see.

KM: It's amazing that you've kept and held on to all of these.

LD: My grandmother, I wasn't the one. My grandmother and my grandfather [Ellen and Charles Kiakona].

KM: What was grandmother's name?

[Discusses genealogy; family lands; and Partition / Exchanges with EMI (1927).]

LD: Ellen Smythe Kiakona. My grandmother married a Kiakona.

KM: Kiakona, she was a Smythe then. Was that Eliza or?

LD: No, Ellen. You're going to see it on the genealogy.

KM: On the genealogy, okay.

LD: That genealogy is...you know.

KM: Here's Mukupapa right here.

LD: That's the one I'm looking for. I want to see this particular... [looking for location of parcel on map]

KM: There's Mukupapa. Is this it here? No, that says Manuel Freitas.

LD: Wait [looking at a portion of a map she got from the EMI collection]. Here is my property, concrete marker, here's the sea.

KM: There's the ocean.

LD: Here, here. This is what I'm looking for, this is my property. Right across.

KM: Where is this map from?

LD: EMI.

KM: Here's the LCA, okay let me see which LCA number it is. It says to Pohina, LCA 8459, I think.

LD: Yeah, this is mine. It comes above here and here goes right across here, and comes up. What was I trying to tell you...oh, what I wanted to see on here, lets see where that part is on this map.

KM: It should be.

LD: Here.

KM: There's Mukupapa so it should be right there. This mark here is that point right there.

LD: This one?

KM: This one right here, this little one right here.

LD: The stream, the waterfall?

KM: Yeah.

LD: I see it right here.

KM: That's where it is, yes.

LD: Here's my point, see that?

KM: Okay.

LD: What I'm trying to do, I'm trying to sell this piece of land. This is the top of the ridge that goes down comes up in here. It's really not all valleys, it's flat. I have one like this, I can show.

KM: Yes, you do it's in your packet.

LD: What do they call that, the one with the layers, drawing like this? They call it [thinking] I'll think of it...

KM: Okay. Now I know where you are.

LD: I'm going to mark, do you want me to mark it?

KM: I can figure it out, I see this point right here. Your grandmother...

LD: ...and grandfather.

KM: They were?

LD: My grandmother was a Smythe, her father was a Smythe and her mother was an Emmsley. The Emmsleys owned a land in Kailua.

KM: Yes, I've heard the name.

[While Partition / Exchange took place (1927), the family was granted Water Rights in perpetuity.]

LD: Where all the water is, it was only a small portion. EMI comes along probably in their talk or whatever and tells them to sell their place. They'll give 'em five, six times bigger piece than that. Even if they said no, I'm sure they would have figured out some way to bulldoze my grandparents into selling it. Besides it wasn't only my grandmother it was the whole family at the time. What they did they turned over lots of land to all the members of the family in exchange for that. Providing that they got Water Rights free. I can go and get Water Rights up the mountain.

KM: This is the Kailua side 'āina?

LD: Yeah, that's where it started.

KM: For you folks, the understanding was, that the families that have land there—that have old family 'āina there—have the rights to water?

LD: The people who owned that original piece of land, wherever they were given land it had to have water on it. It didn't have to be in Kailua, that's why we were in Huelo.

KM: Okay.

[Observes that one of the problems with access to water in the present day is that so many outsiders have come in, and tapped into the original water sources – thus, the draw is greater than the amount needed by the *kama ‘āina* families.]

LD: What has gone wrong is that there’s so many outsiders coming in and they tap and the original people don’t have that water.

[Families were self sufficient, living off of the land, when she was young.]

KM: Were you folks growing taro when you were young?

LD: Oh, yeah definitely.

KM: Where were you growing taro?

LD: Right in the valley.

KM: Right in the area you were showing me the ‘*āina*. It’s really sort of Mokuapapa-Huelo? How many *lo‘i* did you folks keep?

LD: I don’t know, my grandmother did, I was small. All the valley area that we had the water, we didn’t have to go and pump water. You have the water coming down and of course you have gravity flow and so that was used to water all the patches we had.

KM: ‘*Ae*. Was this water coming from a stream feeding into ‘*auwai*? The channels so that it could go into the *lo‘i*? Or was it coming right off the stream.

LD: No, no. There was a stream coming down naturally, then they went ahead and diverted it to go into different *lo‘i*.

KM: Mostly taro you folks had?

LD: Yeah. We had sweet potato, we had chickens, eggs everything. We were self contained, in fact every Sunday we had chicken stew.

KM: When you were growing taro, were you selling also or was it primarily family?

LD: Nobody sold. We got enough right there to feed your own family even milk from the cows.

KM: And you said fish too. You folks would go out *holoholo*?

LD: Oh yeah, if you look at it we’re right by the ocean.

KM: Right on the ocean.

[EMI blocked water – taking it into the ditch system, and her grandmother went up and busted the wall so that the water would flow *makai*.]

LD: When EMI came in, the guys from the mainland came in, they just blocked it off. My grandmother had to go up there and bust the wall.

KM: For real?

LD: Yeah, because they figured she was Hawaiian, she doesn’t know any better. That’s when Phil Scott and all of them were over there.

KM: There began to be some *pilikia* with the families getting water?

- LD: They became very domineering, thinking they had the power. Which is today, look what's happening. So, you know what I'm going to do? Like I told Garret, I said, "You know what, forget about your water, you can keep it. I'm going to dig a well." By the time I get through, you know, it's so much bull shit! First I got to have permission here, permission there, go up the hill, and then people you rent to won't let me pass through. What is this?"
- KM: Particularly on the *kuleana* lands, the native tenants like you said were granted water.
- LD: Yeah, try and get it now.
- KM: They were granted access. You couldn't land-lock someone, they had access.
- LD: Uh-hmm. Like when I sold Honopou, I was landlocked by other Hawaiians but, fortunately I had enough evidence to show that a trail was used to go to this certain area at my place, and I won it in court. That's how come I sold it. And the thing is that I started to tell you, when I started tracing back all this history, after I had gone to Bureau of Conveyances I came home I said, "look mother, look what I found, King Kamehameha's signature." She said "Oh wait, I have something to show you." So she went in the bedroom got it out of her closet, gave me this tin can. There were all the originals of what I was looking at but, the thing is what it did for me, was I got so used to reading these papers. I became a part of it, I could feel the Hawaiians walking across my head for months. You read it and you read it and all of a sudden they sort of communicate with you because that's where they were and somebody brings them back to life when they start thinking about them. You know what I'm saying?
- KM: Yeah. You speak their name or as you said you think about them.
- LD: No, I don't...reading it, but because it's in your thought, once it's in your head it comes alive again. I probably bought the whole mob in Huelo back.
- [Discusses genealogy, and lineal descent from Piohia line of Honopou; recalls elder members of Kepani family and their stewardship of the Honopou Stream and *kalo* lands.]
- KM: Your grandmother's mother I think *mo'okū'auhau* that was the Caroline and Wong Soon?
- LD: That's under my grandpa's.
- KM: Oh, your grandpa's.
- LD: Now remember this, we were more Tahitian from that side, very little Hawaiian on the Kiakona (side); Chinese and Tahitian mostly. My grandmother's side came...Chinese, Tahitian there was some Hawaiian.
- KM: Yes, there was.
- LD: Only when Wong Buck Ching came and married the princess Nu'uaniu who was Piohia, the chief's daughter.
- KM: Oh, that's from down?
- LD: Honopou.

KM: Oh, yes.

LD: They got stories for that. You're going to read it and it's, they'll come alive in your mind.

KM: Piohia ties with Kepani also, is that correct?

LD: Yes, that's what is said.

KM: Okay.

LD: . . . Good thing I had an education because I got my easement. The Kepanis, there's Jimmy, Jonah and there's Henry, three of them. They helped me so much when I had my farm in Honopou. They were really nice, the Kepani family, that was one part. Then there's the Kaleialoha. Kaleialoha comes under the Kepani line. There was old man Kepani, he did so many neat things down there with the stream and they clean taro patches (*lo'i*), and how he caught the rubbish from the water coming down. His stream went right to the kitchen so he could wash his dishes, the water kept going.

[Water does not flow in Honopou today, like it did when she was young. EMI has cut off the flow.]

KM: Wow! Does the water flow today down there like it did when you were young?

LD: No. EMI cut it off. But I'm not going to fight with them because that's not my hobby. I don't have the energy to do that.

KM: It is consuming but it's also a little bit *minamina*. If the water should flow.

LD: *Minamina* if everybody...what should and what shouldn't be in this world are two different things.

KM: You're right.

LD: You're going to get a change of heads like one guy is gone and you get somebody else. Then you have to start all over again telling them the history and all of this and that that's happened. By the time you get through you'll be about another ten years older and they're still not listening.

KM: Sure, and then you just get them and then someone else comes?

LD: Yeah.

KM: May I ask, earlier you had shared that there was a time when someone from the company came and told you, "We going cut off the water."

LD: Yeah Scott, but he and I are good friends now.

KM: Good friends, yeah. But, you had to prove to him... Can you tell me a little bit what happened?

LD: Yeah, he just told me, "Don't touch the pipes" he's "going to call the police." I said, "Just do it!" He says, "well, let's talk about it." I said, "sure," that's when he came down. I said, "read this," he said, "oh, you're right."

KM: You had the family documentation that showed the right to water?

LD: Yeah.

KM: Some of that's what you've shared here with me in these documents.

LD: Yeah. I don't have the original deeds, the next time you come up.

KM: You showed him the material?

LD: Oh yeah, his mouth dropped open.

KM: It was easy for them out of ignorance to just say, "Oh we going cut this, or we do, you know."

LD: I said, "just try!" And then afterwards I said, "Remember I just got through living in your homeland for twelve years in New York, where there's an ample amount of Jewish people and the Irish, so therefore they have taught me so much on how to stand up to this, if I have the facts. Now, what?" "Okay, you can have the water!"

[It's important for families to research and have the facts, about their land and Water Rights when pursuing claims.]

KM: And that was an important thing what you just said, "if I have the facts."

LD: I did.

KM: And what you were saying, you got to have the attitude.

LD: Oh, yeah otherwise it's not any good.

KM: You also need to know, have the facts you said yeah? Do your research.

LD: Yeah. He started it, I wouldn't have been that way at all. Besides I was in school in Boston, Massachusetts. I have a little bit of conservatism, a little bit of the moxie [chuckling]. And you combine it all together, then I wear my slippers and my jeans and big aloha shirts. This was back in the '50s, you weren't even born. I walk over there and they look, it didn't bother me you know why? If I didn't like it I could get my ticket and come home on a piece of land that is bigger than those people would ever have.

KM: That's right.

LD: And this is all paid for. They even fight to stay on the streets, so I didn't throw that in their face. I just had developed a bigger understanding, I said, "Oh poor thing these people really have nothing behind them to give them any security." I never threw that in their face.

KM: When we were talking on the phone you had shared with me this idea...you had said something about how important it is when you have land, the feeling. What does the land mean to you? You said it connected you.

[Her grandparents instilled in her a great love for the land. It nurtured them, and connects them to place. She observed, "You take care of the land, the land will take care of you."]

LD: Yeah, you know what, how I feel about the land. Those documents my grandmother saved. I read how she went to court and I looked at all that. I remember my grandfather and grandmother would go in the room every night

they open up the can and look at their land (records). Just like them counting money I guess.

There was a great love for the land, you know why? You can go out there put a seed in the ground it will start. People with little yards don't know that. When my grandmother died and my mother gave me the land, and after my mother died and more I got what it means. I looked at it...but I've done things long before my mother died. I had that land and the kids went away, go out by myself. "Okay, mom here what we going to do with you?" You look around and darn I got a message in my head. The land will take care of you, don't worry about things. You take care of the land, the land will take care of you.

KM: 'Ae.

LD: That is what it's all about.

KM: That's very Hawaiian, the whole attitude. *Mālama ka 'āina*, and the land takes care of you.

LD: It'll take care of you. Even the shrimps, we used to have a lot of shrimps in the stream. Of course now, with all the hippie people... Well that's okay things change even, Rome fell. Greece fell everybody fell. The idea is there's another alternative...dig a well. Let's see somebody go down there, mess that up [chuckles]. That's my Hawaiian attitude. It's not Hawaiian, Hawaiian how you hear them talk, "Oh this, this and that." Mine is a practical approach.

KM: Uh-hmm. In a way there's some ingenuity to it, though if an obstacle comes before you, you not going to say, "*pohō* waste time," you going find out how to get around it.

LD: Yeah. You know I think that's where my grandmother and my grandfather...I thank them mostly for that. My grandmother folks for getting in there and for doing it. My grandfather, Kiakona side, can sit on the rocking chair on the porch and talk all day. But, you know who's going to put him to work, my grandma.

KM: Grandfathers Kiakona's full name?

LD: Charles Kiakona, you going to see it in there.

KM: I'll see it in there. Now, you and Walla Pomroy are...?

LD: Through Caroline Kaiapa.

KM: Yes.

LD: See the daughter.

KM: Violet Kaiapa, yes.

LD: Aunty Violet.

KM: Yes, I actually found their *mo'okū'auhau*.

LD: How did it work out?

KM: How it worked out is the first husband was Sam Kaiapa...and I can get it for you.

LD: Who's the first?

KM: Caroline Hubbell, who was Hawaiian, Tahitian, Haole.
LD: Yeah, I told you yeah.
KM: Yeah, you told me.
LD: Caroline Hubbell, then she married, Wong Soon?
KM: Her first husband was Sam Kaiapa, he died.
LD: Oh.
KM: And that's where Violet...
LD: Okay. Violet, right?
KM: Yes.
LD: And then Caroline Hubbell married Wong Soon.
KM: 'Ae.
LD: And that's where all the Kiakona come in.
KM: Now aunty Hannah, I mentioned to you that I've spoken to aunty in Hilo.
LD: How is she?
KM: She's eighty-five, smoking like a smoke stack and [chuckles] a live wire. She's okay.
LD: They were very bossy that side. We never liked it when papa's family came down because they gave advice. And they didn't like mama because she always looked like she just came out of the taro patch. They thought papa deserved somebody better because he graduated from Kamehameha he was an engineer up at the sugar mill and papa was over there you know. Papa was very smart, papa was very good, but he had diabetes.
KM: What aunty Hannah had shared and this was just an idea cause you were talking about Kiakona, how much they value. You know aunty Hannah said it was her understanding from her mama them. Kiakona is the Hawaiian word for Deacon.
LD: Yes, it is.
KM: Because the pure *Pākē* marries his Hawaiian-Tahitian-Haole wife, they were in the church, I think at Huelo.
LD: Yeah, that's how they changed it.
KM: He became a Deacon of the church and finally because he was so strong in the church they just called him Kiakona. They said, "who's kids those?" "Kiakona's children."
LD: He was a court interpreter. He used to go to the courts mostly, that's why it is. Actually Hannah and everybody's name should be Wong.
KM: You're right. They went *'oki* that Wong made it Kiakona.
LD: Yeah, and now there's Kekonas all over the place, and they think Kiakona and Kekona are the same, I said "no."

KM: No, different people.

LD: I said, “there’s no real beginning of a Kiakona, it was put there in the middle where it blended the Chinese and the Tahitian with the…”

KM: Hawaiian *hapa*?

LD: Yeah.

KM: Real interesting. This is your *mo’okū’auhau*. We were coming up Kaupakulua Road, road not to long ago and we saw a little street that said Kaiapa Place.

LD: That’s over there, right near here.

KM: Yeas. We were wondering if at one time…where did aunty Violet them stay?

LD: I don’t know.

KM: Where was your great-grandmother Caroline?

LD: Over here, right here. Pe‘ahi. That’s Kaupakulua.

KM: Maybe that’s the connection.

LD: Yes. I even see this from the hill up here.

KM: Pi‘iholo, Kauhikoa?

LD: I have the map for that where the house was.

KM: Wonderful.

LD: You want to see that to?

KM: Later that would be good.

[begin track 3] Another important thing that you were sharing with me that as a child you would gather ‘*ōpae*?

[Land cared for the family. They grew what they needed; collected ‘*ōpae* and *hīhīwai*; and fished the ocean. They regularly harvested their taro and made *poi*. Respect of the land was important, and a way of life.]

LD: I never did. I’m the first grand-daughter of the whole family, I don’t have to do anything.

KM: [chuckling] They *mālama* ‘*oe*?

LD: My grandmother always protected me. If they’d pick on me, she’d get after them. I’m the first born, heck I got the special treatment.

KM: But the family you said, they gathered ‘*ōpae*, did they get *hīhīwai* from the streams?

LD: Oh, yeah. All you know is at night there’s food on the table. All you know is that when you get up in the morning there’s a lot of noise. The big *pākini* and all the stuff that’s going in the big can, there’s maybe three big cans. All you know is you smell the taro, something boiling, the taro, they get out the board and they start pounding the *poi*.

KM: You folks day, pound the *poi*, everything? Was it once a week?

LD: I don't know all I know is every time I looked, we always had homemade butter. Papa used to shake it in the bottle.

KM: Amazing! You go ocean, *lawai'a*?

LD: Oh, yeah.

KM: They go fishing in the stream, and get water for taro. As you said you took care of the land, it takes care of you.

LD: It takes care of you. If you respect the land it will take care of you. When I say take care I don't mean just go over there and water things. You respect that.

KM: Yes. You know I've heard some *kūpuna* just like what you're saying, you *aloha*, respect, care for, love it.

LD: Yeah.

KM: Can't be the kind just on the tip of the tongue.

LD: No, I would go broke taking care of that land a lot of times. All my paycheck went to it. You need to get equipment, you think you're raising a kid with a piece of land. You go and spend it on a tractor, you get your green machine, you get this, a truck and before you know it instead of buying dresses or going traveling, what are you doing buying a stupid machine so you can push the trees down so they don't take over the land and all that.

KM: It's very interesting though even in your grandmother's time she was having some sort of disagreement, it sounds like with the water. Water was the key, right no more water hard, right?

LD: Yeah, but I'm not even going to make any comments about that, that's change of the times. Because when you come down to it, you know everything happens for a reason. If God wanted you to go up the mountains to get the water, I would have been there. But he's telling me, there it is right below you, it's cleaner. You cannot use your ego trip all the time.

KM: That's really interesting so you're going to go ahead and do a well?

LD: Yeah, I'm going to do what I want to do anyway.

KM: Yeah, good.

LD: What I'm going to do when I get more, I need your phone number at home. You got a card?

KM: Yes.

LD: What is your full name. . .? [recorder off – inquires about the oral history study.]

KM: [begin Track 4] . . .EMI let the Water License lapse.
[Discusses problems with water flow, and observes that too many new people are being granted water, thus impacting the *kama'āina* Water Rights.]

LD: You read that big piece of blue paper [referring to the 1927 EMI/Smythe family Partition Map and Deeds]. In there, they made a commitment, grandfather clause...never mind this new United States Constitution thing. In there is what it

says. If they don't start respecting those little things and be more discreet, use some discretion in allowing all these new guys coming in and giving them Water Rights up there.

KM: That's really a part of the *pilikia*. You said earlier, there's plenty new guys, *malihini*, coming in; and if they get water the water doesn't continue to flow *makai*.

LD: Yeah, that's right. And they're blaming it on us, we cannot live according to what that says. You read that paper, because no way in there it says, "Oh, feel sorry for so and so coming from Nebraska, let him have some water too."

KM: That's right.

LD: I don't know what to do about it, maybe it's being selfish. But something's wrong someplace. And now I got to spend \$38,000.00 to dig a well. Now how about EMI giving us that money, and then can go spread their cheer with who ever they want to play politics. You know what I'm trying to say?

KM: That's an interesting thing, who has the first right?

LD: We do. I feel that whoever can apply, they will go ahead and give us the water. If they want to make a big well over in...well I don't know whether that's good because pretty soon there won't be water in the ground either.

KM: 'Ae.

LD: Maybe we should just be quiet.

KM: This is one of the big *pilikia* now too, because you know you look and I went up with uncle Jimmy Hū'eu we went into the mountain lands along the ditches. And I tell you, he said from when he was young, the 'ōhi'a, the *koa*, the 'ie'ie was thick. That kind of forest keeps the water in. When we went up now he hadn't been up for twenty-five years, he was *pū'iwa*, he said...

LD: Where's the trees?

KM: It's so different, that's right. Where were the trees?

LD: Where's the beef?

KM: Everything gone. And you know you lose that overstory, you lose that ground cover...

LD: You know what's happening? All the people raising pot in the mountain. Many think it's a minor thing. I'm being an old grouch, the tracks up there and everything. The hunters running through there, of course the pigs do ravish it.

KM: But there's a way to do things, a way to have a balance I guess. You said earlier it's not like you're trying to live in the past, you're progressing forward right?

LD: Yeah.

KM: You know, balance.

LD: Before you go to that meeting you read that paper.

KM: I will, definitely.

LD: I think that's the first commitment they made, when they took our land for a particular reason. I don't know what its going to say in that. All I saw was a bunch of words, why read it, it's all done but I just wanted...one day when I have time, I'll read it.

KM: I will make the copies.

LD: You know what...you got to go find a blueprint place.

KM: I believe, when I went to Kinko's a few years ago here they had the machine so we could copy maps. If cannot I can do it in Hilo and I can Fed Ex or packet it right back to you.

LD: Oh yeah, you can. The thing is to get it to the meeting to show them, see if Kinko's can make a reduced copy. . . [begin Tracks 5-7]

KM: I'll make you an extra copy of the map and papers.

LD: Thank you. When I go to meet them, I come in with my ammunition.

KM: [chuckling] That's right you come in with your *palapala*, they get theirs and you have yours, which is theirs too because they signed it right?

LD: Yes. I said to them, "What do you think, I'm stupid?" [chuckles]

KM: They do all the time.

LD: Let's see...blueprint. . . [looking in phone book for address of copy place]
You know what, I come from a whole family of school teachers, the Kiakona clan.

KM: Even aunty Violet right?

LD: Yeah and my mother. I need to... But you got to hear this story. I come from a whole line of school teachers, I guess you can tell by the way I'm doing stuff or talking. Very articulate and emphasis and this and that. My mother says you should be a teacher, I said, I don't want to be, they all old maids and they grouchy and they bossy, so I didn't. I went to dance *hula*, I did this, I did that.

KM: Is that while you were in the mainland, you danced *hula*?

LD: No, I went to school and then the *hula* was secondary. At the age of fifty-two, the kids graduated, I got tired of faming. I went back to school, the University of Hawaii they didn't want me because they said I'm maybe too old. I went to see the admissions guy. He knew me when I went to the University. So he let me in, he said "Let's see if you can keep up your grades up." I went he let me in, I went for nursing I didn't like it because first of all we came to the final thing my teacher said, "get over there and give this person an injection" I said, "I'm not ready." "You do it" I said, "I don't want to." She says, "why?" "I don't want to be the poor person over there with an idiot like me not knowing how to poke 'em and get feeling hurt." She says, "if you don't do it, I'm going to flunk you." I said, "do it" and so she did. I figure okay and besides I have been working hospital, you know, volunteer.

KM: Yes. . .

- LD: . . . I said, “okay, I’m going to fix you, I’m going to be a teacher. I’m going to teach these kids how to not go into the hospital when they grow up” I told her that. She got really angry at me. I’m 52 or 53, I went back to school and I graduated and I got a job when I was 60 years old. I was smart, I wasn’t going to the town ones I went to where all the Homestead areas are, where they need some idiot like me, going to challenge the kids, the families. But I had fun.
- KM: What school did you go to?
- LD: Pope Elementary.
- KM: Oh, Waimānalo.
- LD: That’s the one. I wanted to go to Wai‘anae but that was kind of far, so it was Waimānalo.
- KM: What year did you start?
- LD: I forget, in ‘89 I think. What happened was, when I got there every child had Hawaiian that was my whole glory, oh this is what I wanted [slaps hands]! I closed the door and I said to them, I said, “You know what, I just graduated that’s what you get when you don’t go to school. Look how long it took me to graduate.” [chuckling] They looked at me. “You want to see my diploma, look.” “That long you stayed in school?” I said “Yeah, ‘cause I didn’t listen when I was in the fourth grade, that’s the one you’re in right now” [chuckling]. After that, oh and I said to them, “Look, I went to school on purpose so I could come here and be here with you today. And you know when you go to school and you’re fifty something years old, that’s kind of hard. You got to have about five tape recorders so you don’t miss anything because your ears like you guys don’t hear very much. You get older its worse” [chuckling]. They’re over there, they didn’t know whether they have a nut for a teacher or what. I said, “I want you to know that I’m very happy that you’re my students. This is why I came to school as a teacher, I also want you to know that everybody in this world has problems. When you come in here every morning and we close the door let your family have their problems. We’re going to have our own family in this room and we’re going to learn how not to have problems. Forget about all the fights, forget about the problems, we not going have any of that,” and that’s how I started.
- KM: Nice. You really gave them kind of a refuge, a place to know that there’s another way.
- LD: That’s what teaching is all about, no matter what ethnic group you’re from. That’s what a teacher should do. . .
- KM: [begin Track 8] . . . May I ask, when you were growing up was there a favorite song of this land or anything that you remember? Nothing that described whether it was Honopou or Huelo that you recall?
- LD: No, we always sang the church songs. Every night we had devotion.
- KM: You folks were at what church, Kaulanapueo?
- LD: No, we went to any kind church. Kaulanapueo was our relative’s church.
- KM: Was that Kiakona *mā*?

LD: No, what was his name...Akau. Akau, yeah Jeanette is a Kiakona they're cousins both of them are related to me come to think of it yeah, Akau... [phone rings – end of interview]

***Helen Pualani Range-Wilhelm
with Robert & Harvey Wilhelm, and Jackie & Albert Honoka‘upu
Oral History Interview – May 26, 2001 (with Kepā Maly)
Hāmākua Loa Region, Maui***

Kupuna Helen Pualani Range Wilhelm was born at Pāpa‘a‘ea in 1914. Her mother was pure Hawaiian, a descendant of native families who had resided in the Hāmākua Loa region (on lands between the Pe‘ahi and Pāpa‘a‘ea) for many generations, and her father came to Hawai‘i from Germany. Kupuna Wilhelm has resided in the Kailua vicinity most all of her life, and her husband, Robert Wilhelm worked for EMI Company at one time. Together, she and her husband, and subsequently her own children as well as her nephews and nieces, regularly traveled the streams and near shore fisheries. During the interview, Kupuna Wilhelm, her husband, son, nephew and niece share recollections of family relationships and life upon the land. They note that in their life times, the weather has changed (the rain no longer falls as it did), the streams have receded, and stream fisheries have diminished.

The following observations are among those discussed by Kupuna Wilhelm and family during the interview:

<i>Summary of Selected Topics</i>	<i>Page</i>
Discusses family background, and land exchanges with EMI Company.	373
Relatives maintained family lands – residence, <i>lo‘i kalo</i> and <i>‘auwai</i> – at Pāpa‘a‘ea; family <i>ilina</i> are still situated at Pāpa‘a‘ea, <i>makai</i> of the highway.	377
Fifty and more years ago, there was more rain, and the water flow in the streams was greater.	383

Arrangements for the interview and final release of the transcript were coordinated by Jackie Honoka‘upu. Kupuna Wilhelm and family members granted release of the interview to Maly, on November 13, 2001.

Interview Transcript

- KM: [discussing maps in packet for family, and locational references on interview maps]
...This is from right at the boundary from Makapu‘u, ‘Ula‘ino from Kea‘a, all the way up here to Pa‘akea, Puakea. This is a nice area. Now, Joe is your brother?
- HR-W: My younger brother.
- KM: Your younger brother. Were you born here or were you born outside?
- HR-W: And I have one sister in Honolulu, there’s only three of us.
- KM: Hmm, *maika‘i*. Were you born here, were you born the other side?
- HR-W: This is my mother’s property. My father’s property is one mile back, Pāpa‘a‘ea.
- HW: Where were you born? You were born at Kailua, or you were born, Pāpa‘a‘ea?
- HR-W: Born, Pāpa‘a‘ea.
- KM: Up the hill?

HW: Up the hill and down.

KM: And back down, oh.

HR-W: I think we were all born over there, Pāpa‘a‘ea. But we no more birth certificate [chuckles].

KM: *Kūkū*, what is your full name?

HR-W: Helen Pualani Range-Wilhelm.

KM: Pualani? Beautiful.

HR-W: Supposed to be Runge, R-u-n-g-e, but come over here they Americanize.

KM: When were you *hānau*, what year?

HR-W: May 14th, 1914.

KM: *O, pōmaika‘i nō!*

HR-W: But I’m not supposed to tell [chuckling]. Secret.

Group: [chuckling]

HW: I never know. She just made eighty-seven.

HR-W: Born 1914.

KM: Beautiful! Uncle Jimmy Hū‘eu was born the same year as you.

HR-W: My oldest daughter born 1935, then ‘36, ‘37, ‘38.

HW: Don’t tell ‘em my age [chuckling].

JH: Too late!

Group: [laughing]

HR-W: But he only look like fourteen eh.

JH: Yeah.

KM: Who was your mama? What was your mother’s name?
[Discusses family background, and land exchanges with EMI Company.]

HR-W: My mama, Hattie Honoka‘upu. That was her maiden name.

KM: Beautiful.

HR-W: Her grandpa was Albert’s great grandpa. Honoka‘upu, my mama’s maiden name.

KM: Who was your papa, your father?

HR-W: My father, Runge.

KM: He came from Germany?

HR-W: Germany, direct. My papa and his [indicating her husband, Robert Wilhelm] great grandpa came together from Germany. But the town, I forgot, but direct from Germany.

KM: What was your father’s first name?

HR-W: August.

KM: August Runge.

HR-W: Runge, but he came here, they make American, Range. He's German, he wasn't born here, was born in Germany. His great-grandpa born Germany, the two came together.

KM: Wilhelm and Range came together?

HR-W: Yes. They told me, he and I family. Our papa's came together from Germany.

KM: Interesting, and both married Hawaiian women? Wilhelm and Range?

HR-W: My mama, was the fourth marriage.

KM: Oh. So your papa had married before?

HR-W: Yeah, was married before.

KM: All Hawaiian women? You get plenty cousins?

HR-W: My papa's fourth marriage, my mama's first time.

KM: When you were growing up were your *tūtū* still alive? Your *kūpuna*, Honoka'upu were still alive?

HR-W: Way down the other side, Honopou.

KM: Honopou.

HR-W: Yeah, she's not from here, from Honopou. Twin Falls, down.

KM: 'Ae. Who were they, what was tūtū's name, do you remember?

HR-W: I don't know [thinking].

JH: What is grandma's name, your grandma?

HR-W: Jack.

JH: Jack Honoka'upu is the grandfather.

HR-W: On my mother side, Jack, right.

KM: Honopou. Does that tie with Piohia or Kepani family or somebody?

HR-W: I don't know.

JH: Piohia?

HR-W: Grandpa's family.

HW: Before that. Who's your family on the Honoka'upu side?

HR-W: I don't know all the family, but some are Holokai, Honoka'upu, 'Aiwohi [thinking] Ho'omalū, Pa'iaho'omalū.

KM: Pa'iaho'omalū?

HR-W: Yeah.

JH: Yeah.

KM: Holokai also.

HR-W: The main grandpa was Kealoha Ho‘omalua.

KM: Beautiful name.

HR-W: The Ho‘omalua is her father’s side.

KM: Ho‘omalua on your grandfather, Honoka‘upu?

HR-W: Yeah. Eight brothers, one died at Kalaupapa, Moloka‘i.

KM: Did he die, before you were born?

HR-W: Died before I was born.

JH: Which one died? What’s his name that died at Kalaupapa?

HR-W: That was Jack, I think was Jack Honoka‘upu.

JH: Not your grandpa?

HR-W: Not my grandpa.

JH: Get one more other Jack?

HR-W: Get two Jacks.

JH: Okay, two Jacks.

KM: No wonder, *huikau*.

HW: We learn something, yeah [chuckling].

HR-W: My grandpa was Jack, and had the one that was at Kalaupapa, Jack.

AH: That’s why they say get one Honoka‘upu buried in Kalaupapa.

JH: That’s the one. Okay.

KM: *Mahalo*.

HR-W: We don’t have all the records of that. [speaking to Jackie] Do you have records of all that?

JH: I have some, but not that. Now I know.

HW: When we go Kalaupapa, they said we might have the grave over there.

KM: This uncle got *ma‘i Pākē* then and had to go Kalaupapa?

HR-W: I don’t know all the records, the black and white [chuckling].

KM: Yeah, but that’s how your *tūtū*, talk story?

HR-W: Yeah. You got to put down before no more. But I no more paper.

JH: That’s okay, at least you heard.

KM: *Tūtū*, when you were young...

HR-W: That’s why we like to find out from the place that keep the records.

KM: Maybe we could find.

JH: Jack.

KM: Jack Honoka‘upu. *Tūtū*, when you were young, what did you do? Did you grow taro, work *māla‘ai*, you folks go *lawai‘a*?

HR-W: Oh yeah.

KM: You work. Your place, out Pāpa‘a‘ea?

HR-W: My papa’s place. My mama’s place over here, that’s my papa’s place.

KM: Mama’s place was here?

HR-W: Yeah. Mama’s place was Pe‘ahi, before you hit Kākipi, Pe‘ahi.

KM: ‘Ae.

HR-W: Exchange with EMI. So this land was EMI.

KM: I see, yes.

HR-W: But her real property was Pe‘ahi.

KM: Why did they switch land?

HR-W: I don’t know.

HW: She owned another property over here. *Tūtū* had one property here, then she exchanged with EMI and got all her land over here. She had over here, next door and up here, three places.

JH: Where uncle Joe lives.

KM: Yes, across.

JH: That was all theirs.

HW: All up here too, that was tūtū’s property.

JH: Oh!

HW: He gave it, a dollar and love.

HR-W: Hattie is her namesake, named after her. Grandpa Kalani, was uncle for my mama. My mother’s mama died when she was young. She was bought up by different family that’s why.

KM: *Hānai, lawe hānai.*

HR-W: Her own family then she went up there.

KM: Under the Wilhelm, who is the Hawaiian woman? Who is Wilhelm, your great-grandfather?

HW: Fernandez.

KM: Fernandez. She was part-Hawaiian?

HW: Part-Hawaiian, Hawaiian, Chinese.

KM: What was her area?

HW: Kula.

KM: Kula.

HW: Hmm.

[Relatives maintained family lands – residence, *lo‘i kalo* and *‘auwai* – at Pāpa‘a‘ea; family *ilina* are still situated at Pāpa‘a‘ea, *makai* of the highway.]

KM: *Tūtū*, did you folks grow taro when you were young? Was it dry-land or did you have irrigated, *lo‘i kalo*? *Lo‘i*?

HR-W: My papa lived one mile from here. Pāpa‘a‘ea.

KM: Had all *‘auwai*, taro land?

HR-W: Three acres and a place for the house.

KM: You folks grew taro to take care of your family? Was *lo‘i kalo*? Dry land taro?

HR-W: That place all for my papa’s third wife, we don’t come in over there.

KM: Oh.

HW: We have all the information here on the Wilhelm side [opens a genealogical book].

KM: Did the *‘ohana* in Pāpa‘a‘ea have taro land?

HW: They had taro in Pāpa‘a‘ea?

HR-W: That land went to Otto Wili’s last wife’s children.

HW: Had a taro patch?

HR-W: Only graves. Taro patch was way down, but he don’t own no taro patch. Taro patch belonged to one of the wives, Akina family. We don’t have any share down there, Akina.

HW: There was a taro patch. . .

HR-W: My father married four times so we don’t come in over there. This is my mother’s property, not my father.

JH: What did they grow behind here?

HW: It was nothing. We were bought up next door here, and had cows, chicken.

HR-W: That one (*mauka*) is her own property. This one is exchanged with EMI. Pe‘ahi, Holokai Road to Kākipi, exchange for this place. Papa Joe’s place up there, all that exchanged. Had five acres at Honokalā, two sisters come in over there.

JH: Honokalā?

HR-W: My two sisters come in, one adopted sister, five acres over there, Honokalā you pass Twin Falls, then you come down.

KM: *Makai* road.

HR-W: Up side and down side. That’s exchange with EMI, her land is Pe‘ahi.

KM: The Pe‘ahi land must have gone to sugar?

JH: The Pe‘ahi land?

HR-W: This is exchange land.

HW: EMI took all the choice land.

JH: How come EMI went exchange, why?

HR-W: My mother's father married two or three times. The last wife had a daughter named Imi. So Imi is half of the property and my mother's share was half of the property. So this was my mother's share, of over here.

JH: Yeah, but why they change? Why give EMI?

HR-W: She wanted to be near her home, because she already had that home.

JH: Ahh.

HR-W: So this home exchanged up there and up aunty Hattie's, three, all exchange. Her old property was over there that's why she wanted EMI exchange, bring home. That's why EMI.

JH: So Imi and your mama are sisters?

HR-W: Imi, that's her niece [chuckling]. Imi's father is my mother's half brother. She is entitled to the property. Holokai is also family, my mother's side but she doesn't come in the property only she's family. The property is all Pe'ahi side. This property belonged to EMI, mama gave Pe'ahi to EMI. So EMI gave this place.

JH: EMI property, over there how many acres? Over here is how many acres?

HR-W: Over here, somebody else owned, was Hawaiian.

JH: Piho or Kauha'a according to the grant map [HTS Plat 1011].

KM: Piho?

HR-W: Yeah. My mother exchanged this place where uncle Joe live up at aunty Hattie, that's all exchange for Pe'ahi.

HW: Covers one acre, up here is one acre.

JH: Was it just like even exchange?

HR-W: The reason she brought the property, she and Imi...Imi's father and her are half brother and sister, half of the property went to Imi and half to her. She didn't want... Pe'ahi Road, get the road to Pe'ahi to Kākipi.

JH: What is Emi's last name?

HR-W: [thinking]

JH: Kuailani, is that the one?

HR-W: Kuailani.

JH: Because Honoka'upu is the original name, her father.

HR-W: Her father is Honoka'upu. She is my mama's own niece. Her father and my mama are brother and sister.

JH: Who was her father?

HR-W: Her mother is Louisiana and the papa was. . . [thinking] supposed to be Honoka‘upu. . . Imi married to Kuailani.I don’t know all the names. My mother never used to talk about those things. We hear from somebody else.

HW: You were asking about my grandpa, what he did out here?

KM: Yes.

HW: He was working for the EMI. They had a dairy up here in Pāpa‘a‘ea.

KM: Yeah, right on top by the mango trees, Norfolk pine. There was a big dairy out there, Pogues.

HR-W: Yeah he worked for EMI. He buried over there, Pāpa‘a‘ea

JH: Where did he work before?

HR-W: EMI, he was there all the time till he died.

HW: Doing what?

HR-W: Yard man.

JH: Had dairy over there before?

HR-W: Yes, but he was demoted.

JH: Oh, at the dairy?

HR-W: . . .Just like they demote him.

HW: What did he do there?

HR-W: He was yard man, but I don’t know something went wrong.

HW: He take care the dairy too? Had dairy over there, had goats and cows, dairy?

HR-W: At that time was the Pogues...I don’t know what went wrong.

KM: Yeah, was a dairy. You said grandpa Gus is buried up there? On top or down? On their ‘āina.

HW: In fact it’s their property over there.

KM: Still is. Good.

HR-W: Those days, there was so much flirting, flirting, bosses and the workers [chuckling]

Group: [chuckling]

HR-W: I’m not ashamed to say that. I have one sister, half sister from flirting. The boss’s son, go pick up the girls.

JH: Oops!

HR-W: [laughing].

KM: They call that “*kao lele pā*” (fence jumping goat) *nō ho‘i*!

Group: [chuckling]

HW: Jump fence, that’s right.

HR-W: I'm not ashamed. I was educated in a Christian school, went to church every Sunday, Mauna'olu Seminary I was there eight years.

KM: Wonderful!

HR-W: Come out Christian.

HW: She remembers those things eh.

JH: She remember. . . [begin Tract 2]

KM: Did you go into the streams, gather fish, 'ōpae like that?

JH: . . .When you was young you guys went make 'ōpae for eat and go fish?

HR-W: Yeah.

JH: That's how you eat? How did you gather your food?

HR-W: Oh no, at home, we had only *haole* food. My daddy was pure German.

KM: Hmm. Were you allowed to speak Hawaiian when you were young? Could you speak Hawaiian?

HR-W: I understand Hawaiian but I cannot speak. We had a grandma, and when we had to talk, it's Hawaiian. She was like my mama's adopted mama, but she was half colored. We have to talk Hawaiian to her, she doesn't know English.

JH: Who's that?

HR-W: My *tūtū*.

JH: What her name?

HR-W: Mariah Kini. Her husband was Korean. She comes from a family up Makawao, the Pana family. My mother's mother died when she was young, so this *Pōpolo* grandma brought her up.

HW: Dark Portuguese kind.

JH: You spoke Hawaiian to her. How did you learn how to eat fish? You eat fish, you eat 'ōpae. How, your mama taught you?

HR-W: Oh yes. I cook for her, everybody cook for her, *pūlehu* and things like that.

JH: Who go get the 'ōpae and 'o'opu?

KM: You went to go get 'o'opu?

HR-W: 'O'opu, yeah.

KM: You went to get 'o'opu?

HR-W: We hardly did, but after we got married, then we did. I was away at school, Mauna'olu, yeah.

HW: What about the 'ōpae, you went catch 'ōpae, 'o'opu you do that?

HR-W: Only sometimes, not every time. . .

KM: Where did you go, you go up mountain, gather 'ōpae?

HR-W: Long time, no go.

KM: How the water, plenty water in the streams.

HR-W: Nobody to go with.

HW: When you were little long time ago, you used to go?

HR-W: Yeah.

KM: Where did you go?

HR-W: Young time we no eat too much Hawaiian food all *haole* food. *Haole* food, not Hawaiian food.

JH: That's what she said, steak.

Group: [chuckling]

JH: Where did you guys go Nā'ili'ilihāele? You go pick 'ōpae at Nā'ili'ilihāele?

HR-W: Down there.

JH: And where else? You guys used to go 'O'opuola side too?

HR-W: Some times.

HW: Where we lay the net, that big bay?

JH: Maka'iwa.

HR-W: We don't live on Hawaiian food, we live on German food, *haole* food. My dad is German, we don't eat too much Hawaiian. We had cows. My daddy raised cows, we had lot of meat. You had to salt the meat we didn't have any ice box.

KM: Where did your salt come from? Did you buy the salt or did you make salt?

HR-W: Buy the salt, we never did our own, no. Buy. My daddy is pure German, my mother pure Hawaiian. . .

KM: Honoka'upu family has another name also?

JH: Mo'ikeha.

HR-W: My grandpa and her husband's grandpa, brothers.

JH: So before papa had the name...Mo'ikeha is papa's...

HR-W: Supposed to be Mo'ikeha Honoka'upu. They put Mo'ikeha.

JH: And Jack Honoka'upu...So Jack and Mo'ikeha were brothers?

HR-W: Yeah, the single name, they use that for the front name. And the back name...

JH: They dropped.

HR-W: Yeah. Just like the Chinese, the Chinese like that.

KM: So one took Mo'ikeha, one took Honoka'upu?

HR-W: Yeah.

KM: Plenty families like that.

HR-W: My father's name was R-u-n-g-e, but they come over here, Americanized, R-a-n-g-e. More like the way they do my daddy didn't have pass when he came, he sneak in. But over here wanted to help him, use him as a laborer to work.

JH: And then married Hawaiian so he could stay.

HR-W: Yeah. . . He married three times, the first no marry. That's Pacheco, I get half sister.

HW: Mary Pacheco.

JH: Oh, that's her sister?

HR-W: She's my half sister. She's buried down there. My half sister, her Hawaiian side is Tau'ā. Papa told me, they're Tau'ā. . . That's what happened. And I have one sister in Honolulu, my half sister. Her father is one of the bosses.

KM: Pogue?

HR-W: Yeah. . . We lived one mile from here, Pāpa'a'ea, The boss live above us. They had a dairy, raise cows. Boss's son comes down, and now I get half sister [chuckling].

Group: [chuckling] . . . [begin Track 3]

KM: . . . Maybe a little bit about the water, has she seen changes in the water or in the streams like that or...?

JH: Streams, when you were young until today, the stream no more too much water come down or still the same?

HR-W: I don't know.

RW: Less.

JH: Uncle, from before when you guys was younger till now is it less water coming down the stream or the same amounts?

RW: Less.

KM: Did you used to work up *mauka* too?

RW: Yeah.

KM: You did. You worked for EMI for a while?

JH: Yes.

KM: What are the feelings of the family, your family parents time like that. What did they think about the changes in the water, in the streams? That was life, it was okay, or were there problems getting water for them to have taro to get 'o'opu or stuff like that?

RW: It was kind of hard.

JH: Because never have that much water coming down. Uncle, where were you raised?

RW: Kahului.

JH: Kahului. And then when you got married to aunty you moved to Kailua?

RW: Yeah.

HW: He was born and raised in Kahului.
[Fifty and more years ago, there was more rain, and the water flow in the streams was greater.]

AH: Harvey and I, we're more or less born over here and raised over here. We know before had more rain than we have now.

HW: Yeah.

AH: You remember? Used to rain everyday in Kailua.

HW: Everyday, a lot of water.

JH: It's not so much...

HW: Had more water.

KM: That's the thing then, so from...Now you're fifty-five?

AH: I'm sixty now. I'm sixty this year.

KM: Okay. You're sixty, from when you guys were young...more rain?

AH: More rain.

HW: More water.

AH: I remember when people used to ask me, "Where you live?" I said, "Kailua." "Wow, that place rain everyday!" Yeah, rain everyday over there, but not anymore. Get less rain now than they had before.

KM: Before, if they were taking the same amount of water sixty years ago, or a hundred years ago had more rain...

AH: Yeah.

KM: ...so there was more water flowing. Now, less rain, and because... You know when we talk with *kupuna* Jimmy Hū'eu, Helen Nākānelua, and Mina Atai them, they all say "before the water used to come down in the streams all the way. Now the water stop at the ditch."

AH: No more water.

JH: Right. Because less rain, but they taking same amount.

KM: Yes.

JH: That's what happened.

KM: That's where some of the *pilikia* has come about.

AH: That's why now a lot of the streams are dry.

JH: Because Albert, my father-in-law guys had taro patch (*lo'i*) down Hanawana. They used to have taro patch down there.

AH: EMI took all the water. See they have a ditch *mauka* and a ditch down here. What they lose from up there they take it down...

KM: There's one ditch still below here?

JH: Oh yes. Right into my place.

KM: What ditch is this one below?

AH: Lowrie Ditch.

KM: Lowrie Ditch is right below?

AH: And there's another one at the bottom, Ha'ikū Ditch. Right between these two houses right here the easement for Lowrie Ditch goes.

KM: Underneath, tunnel.

JH: And we fenced, we made it so that... There's a thirty foot tunnel underneath.

KM: Wow!

JH: Right by my gate as you go in.

HW: And the stream is on the side.

KM: Does the stream have water?

JH: Not all the time.

AH: Very little. That water goes down, and goes into the ditch.

KM: When you folks were young, could you go into that stream?

HW: Yeah, we used to swim all the time.

AH: We go.

KM: Had 'ōpae or stuff in that stream before that you remember?

AH: No, not much.

KM: Not that much, *mauka* no *hīhīwai*, 'o'opu come up?

AH: No.

Group: [inaudible – two conversations]

KM: [begin Track 4] . . . So the weather has changed?

AH: Yeah.

KM: When we went *mauka* with uncle Jimmy, he said the forest too, really changed.

AH: Yeah.

Group: [inaudible - multiple conversations]

KM: [begin Track 6] . . . Nice to talk story with you. . .
[discussion with Albert Honoka'upu and Harvey Wilhelm]

KM: So it's really Nā'ili'ilihāele?

AH: Yeah, yeah, the guys go "Nanihali."

KM: You know, there's an Akina family out Maka'iwa side?

HW: Yeah, I know of that family.

KM: They live on O'ahu now, (Arlene and Charmin Akina), their *tūtū* used to have *'āina* out here at Maka'iwa.

HW: Yeah, right, Akina family. I met the family. When I met her, I mentioned to her that we used to go fishing out there.

KM: You folks?

HW: Yeah.

KM: And the stream flowed all the way down?

HW: Had a lot of *'o'opu* in that stream. The big pond right into the ocean.

KM: What kind of *'o'opu* you folks used to go get?

HW: *Nākea*.

KM: And how about the *nōpili*, you folks?

AH: Yeah, get the sucker cup too.

HW: Yeah. I haven't seen *'o'opu* for years, I don't know if it's still around. Nobody go down here?

KM: How about out here, you folks would go along the ocean. Were there good places to get *'ōpihi* or certain fisheries where you would go?

AH: Oh yeah. There's a trail that we go down. Now they building houses right on the trail.

KM: Oh well, no can sleep night time maybe.

Group: [chuckling]. . .

KM: You'll enjoy when you look at these packets of maps. I got these old maps from Honolulu. . . What you guys were talking earlier, this is so important. If you think back and some of what we were hearing yesterday, it's true. "Just because we did it seventy-five years ago or a hundred years ago. You don't continue to do the same..."

JH: Right, but they expect that.

KM: You have to reevaluate.

JH: Right. In a way I do not blame them because they don't understand that it's not just the water, it's the weather.

KM: That's right, the forest everything. Less rain, the forest goes back, and then if you have, maybe too much pigs and all the alien plants come in. The forest dies back, and you know it's amazing. 'cause you look at the native forest, you get the mosses, the ferns underneath the water stays in the ground. No more fern, moss the water runs away.

JH: Yeah.

KM: You know, changing. So the use has to change also, then.

JH: Right. I agree.

AH: I think it's going to change.

KM: Has to, has to. You know but that was the style. You know the haoles it was, if it was a wet land they called it a waste land you had to reclaim it, reclamation you know. If it was flowing to the ocean, "ah, waste the water."

JH: Yeah.

KM: But they didn't realize the life, the families on the stream you get water flowing the fish grow, you have all of this life, the taros, everything. Everything changed. Nice to meet you, thank you so much.

HR-W: Thank you for coming.

HW: A lot of stories.

KM: It's important. *Mahalo*. This is good for the family... [end of interview]

***Marjorie Kaleialoha-Wallett
Beatrice Kepani-Kekahuna (with Lyn Scott and Wanda Vierra)***

Oral History

Interview

November 7, 2001

– with Kepā Maly

Cousins, Marjorie Kaleialoha-Wallett and Beatrice Kepani-Kekahuna, are direct descendants of the Kepani and Piohia lines. Their ‘ohana have owned lands at Honopou since the 1850s, and their residency pre-dates the establishment of fee-simple property rights in the Hawaiian Kingdom, in 1848 (for further details, see the April 27th interview with Beatrice Kepani-Kekahuna).



Marjorie Kaleialoha-Wallett and Beatrice Kepani-Kekahuna (front row, left to right); Lyn Scott and Wanda Vierra (back row, left to right). (KPA Photo No. 2187)

Mrs. Wallett was born at Honokahua, Maui in 1932. Her mother was Mariah Kaehukai Lokana (Kepani), and her father was John Kali‘a Kaleialoha. The Kepani line ties Mrs. Wallett to the Honopou lands, and her father Kaleialoha, was a native resident of Pa‘uwela (as Mrs. Wallett heard it pronounced).

During the interview, Mrs. Wallett, provides readers with an overview of her personal relationship and experiences on the land of Honopou, and the family’s reliance upon the water systems. After the initial introductions, Beatrice Kekahuna, joins her cousin and together, they describe their experiences on the land, with the waters, and describe the changes they have observed in their life times. Daughters, Lyn Scott (Marjorie Wallett) and Wanda Vierra (Beatrice Kekahuna), also joined their mothers and shared their experiences on the land and their thoughts on the future of land and water use.

Comments and thoughts raised during the interview include, but are not limited to the following points:

Summary of Selected Topics

Page

Discussing *lo‘i kalo*, land use and stream flow in the late 1930s-1940s; families in the area all worked together, and helped one another in the *lo‘i*, and maintaining the ‘*auwai* and *kahawai*.

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Water does not flow with the same volume as it did in the 1930s-1950s; the water is also warmer, and this has affected the health of the *kalo*, and caused river life (for example: ‘*o’opu* and ‘*ōpae*) to disappear. 393

Significant changes in water flow and occurrence of ‘*o’opu*, ‘*ōpae*, and *hīhīwai*, began to occur in the 1950s. By the 1970s, the water flow was so diminished, that the *kalo* would rot in the field because of a lack of water circulation and increased temperatures. 398

Family feels that the break in the natural flow cycle, including periodic flooding when the ditch system cannot handle the water volume, has led to increased erosion of the stream bed. The deeper stream bed, coupled with the diminished water flow, has caused water to drop below the entrances of the ‘*auwai*. 400

Like her cousin, Marjorie Wallett would like to see more water returned to the stream system. Lyn Scott and family discuss problems with the new proposal by EMI to make one more pipe in the Honopou Stream and “throw another 100,000 gallons of water into the stream.” ...Family also sees the increased demand (by new residents – those without native tenants rights) for water from the already diminished stream flow, as a significant problem (including those associated with health factors); also notes that present uses and taking of water from the stream is not in line with native traditions and practices. 405

Arrangements for the follow up interview with Mrs. Kekahuna and her cousin, Marjorie Kaleialoha-Wallett, were coordinated through Wanda Vierra, and in consultation with Moses Haia, Esquire (Native Hawaiian Legal Corporation), who is one of their attorney’s in the water case. Release of the interview transcript by Mrs. Kekahuna, Mrs. Wallett, and family was granted to Maly on November 20, 2001.

Interview Transcript

[Discussing family background, and recollections of family lands and practices when she was a youth.]

KM: Okay. It’s just about eleven o’clock, November 7th, 2001. What ‘*āina* are we in now, about here. Is this Pauwela or?

LS: This here, Ha’ikū.

MW: Yes, Ha’ikū.

KM: We’re in Ha’ikū. Okay. May I please just ask, we’re talking story as we’ve been doing this morning. Your cousin with Beatrice Kekahuna and we just talking story with the ‘*ohana* about your recollections, growing up and the things that you folks did as children. And how the land and waters are different today from when you were young.

Aunty, may I please just ask for your full name and your date of birth?

MW: My name is Marjorie Kaleialoha-Wallett.

KM: Wallett?
MW: Wallett.
KM: And it's W-a-l-l-e-t? Is that correct?
MW: T-t.
KM: T-t, thank you, okay. You *hānau* when?
MW: March 28, 1932.
KM: Oh, you folks (Beatrice Kekahuna) almost same.
MW: Same year.
KM: Oh, okay. Where were you *hānau*?
MW: [thinking] Honokahua.
KM: Honokahua. How come you were born at Honokahua?
MW: My dad was working for the Baldwins as a mechanic.
KM: I see.
MW: I think it was called Baldwin Packers.
KM: That's correct Baldwin Packers and they had that '*āina* out Honokahua and various areas along there.
MW: Yeah.
KM: So your dad was mechanic. What were they doing out there, do you remember?
MW: Planting pineapples.
KM: Pineapples.
MW: Sugar cane and there were things in the forest, but we couldn't go up there, you know.
KM: What was papa's name?
MW: John Kali'a Kaleialoha.
KM: Where was he from?
MW: He was from Pa'uwela.
KM: Pauwela?
MW: Pa'uwela.
KM: Pa'uwela?
MW: Yeah.
KM: And that's how you say it then, Pa'uwela.
MW: Pa'uwela.

KM: Not Pauwela? Okay, *e kala mai* I going just wait for the car... [car started in vicinity, recorder off and then back on] ...Aunty, that was an important thing you just mentioned. Your recollection is that the ‘*āina*, the *ahupua‘a* where your papa is from is Pa‘uwela?

MW: Pa‘uwela.

KM: Not Pauwela? That’s what you remember. Papa was *hānau* out there?

MW: Yeah.

KM: Okay. And mama was who, who was your mama?

MW: Mariah [thinking]... What was mama’s middle name?

LS: Kaehukai.

MW: Yeah, Kaehukai Lokana.

KM: Lokana. But Lokana is Kepani?

MW: Kepani [chuckles].

KM: So they go by two names some. Lokana, some by Kepani.

BK: Kepani.

MW: Yeah. That’s what her maiden name was, she went by Lokana.

KM: Lokana.

MW: Yeah.

KM: Oh, okay. Where was mama *hānau*? Do you know?

MW: [thinking] They have a name for that place at Honopou.

BK: Hāmākua Loa, that one?

MW: No.

BK: Where the house was, grandma’s house was?

MW: Yeah, they had a name for it. I can’t...

BK: Do you remember the name, Lyn?

LS: [shakes head, no.]

MW: I only remember that was Honopou, the whole place.

KM: The whole *ahupua‘a* is Honopou.

MW: Yeah.

KM: But it was Honopou. Was this down on the Kepani ‘*āina* you showed me on the map before, where the house was?

MW: Yeah, yeah.

BK: Yeah, yeah tūtū’s house.

KM: The upper one though, the upper parcel?

MW: Yeah.

KM: There were two or three different 'āina.

MW: Uh-hmm.

BK: She wasn't born over there. She was born by Joe Rosa's place.

BK: Oh, then that would be [thinking]...

MW: Well it's Honopou.

BK: Kahauiki?

MW: No. They also had family...do you know where the bunch of trees are? As you come up Joe Rosa's, and you make that turn inside, they had a camp.

BK: Oh, that's where.

MW: They had houses I know over there.

BK: Yeah. That's where they had that [thinking] is that a monument they have over there. A church or something was there.

MW: I know got a lot of graveyards.

LS: A church up there where the grounds are?

BK: Yeah, that was...I know.

LS: It's on the map.

BK: I know that has it's own place.

KM: Not the old Honokalā Church that used to be?

MW: No.

KM: Okay.

MW: Honokalā was... [gestures, over]

KM: Over?

MW: Yeah.

LS: Way far down the other side.

KM: Okay.

MW: They used to have plantation.

BK: Yeah.

MW: On...

BK: On the top?

MW: No.

KM: The old Huelo Plantation.

MW/BK: Yeah.

KM: That was *makai* and then the wharf was down below.

BK: Yeah.

KM: By your folks side.

MW: They used to have one below Aunty Julia.

BK: Yeah, that's the one he's talking about.

KM: And that old map that I was showing you, the Huelo Plantation Map, I think it's Register Map 862. It's in your packets here.

MW: Yeah, I think so.

KM: Yeah, okay so you *hānau* though, out Honokahua?

MW: Yeah.

[Discussing *lo'i kalo*, land use and stream flow in the late 1930s-1940s; families in the area all worked together, and helped one another in the *lo'i*, and maintaining the *'auwai* and *kahawai*.]

KM: You folks, from what you were talking earlier with your cousin. You folks would always come back over country though, this side.

MW: Yes, but we never stayed.

KM: But you would visit right?

MW: Yeah, we would come and visit.

KM: Weekends?

MW: Weekend, but I never stayed. . . [chuckles] My father would say, "I'd stay outside and sleep in the car with my kids [chuckling]. They're not even going in that house!" My mom would say, "oh, shut up" [chuckling].

KM: Ah, well.

MW: My grandma was a very strict person. . .

KM: . . . You folks, what did these *kūkū mā* do. Did they live off of the land down there. Like your cousin describes with her papa them. What did they do? And were there *lo'i kalo* then, by your house?

MW: Yeah. Everybody around the neighborhood came and worked in the taro patch.

KM: One family's taro patch or was it all community?

MW: Well, it was the family but the whole community. If they had to pull taro or clean the patch, if you were home, you'd come there and help.

KM: So, everyone *kōkua*, they would help one another?

MW/BK: Yeah.

KM: And then when someone else had their *lo'i kalo*, or their *māla'ai* or something, they would go *kōkua* one another like that.

MW: Yeah, that's how they would do it.

KM: Around your home, or your *kūkū*'s area?

MW: Yeah.

KM: There were *lo'i kalo* then?

MW: Yes.

KM: And they were all filled with water at various times? Were there *'auwai* that ran through there also, or was it right off of the *kahawai*?

MW: Yeah, they had a ditch.

KM: A ditch, the *'auwai*?

MW: Yeah, coming down to the...coming through her place [Beatrice's] and then coming down to the taro patches.

KM: Okay. Now, where your *'āina* is at Honopou, today when we look at this *'āina* how does it look compared to when you were a child?

MW: [thinking] How does it look like... [thinking]?

KM: You know, are there still *lo'i kalo* that you can irrigate down there. Is the water still flowing through your place? Is the land cleaned or...?

[Water does not flow with the same volume as it did in the 1930s-1950s; the water is also warmer, and this has affected the health of the *kalo*, and caused river life (for example: *'o'opu* and *'ōpae*) to disappear.]

MW: No, the land is not clean [chuckles]. But, there's not enough water.

KM: Not enough water.

MW: The water, you know usually if you have taro the water has to be cold.

KM: I see.

MW: You know. But all the water now that's coming down it's warm, it's not good for the taro.

KM: When you were young, the stream, the *kahawai*, like Honopou Stream flowed all of the time?

MW: All the time.

KM: No problem?

MW: No problem.

KM: And what, the water strong, good flow?

MW: Yes, good flow.

KM: The water was cool then when you were young?

MW: Yes.

KM: Filled the patches, the *lo'i*?

MW: Right.

KM: And the taro grew strong, good?

MW: Right.

KM: About how many *lo'i* do you think the *'ohana* had around that were worked?

MW: [thinking] Good grief... [thinking] I think about in the thirties.

KM: For real?

MW: Yeah.

KM: Do you remember the kinds of taro that your *'ohana* grew?

MW: No.

KM: No.

MW: I only know there were red and green.

KM: Red and green?

MW: Purple.

KM: So?

MW: The stem.

KM: The stem.

MW: Yeah.

KM: Some type of *mana* or *ha'akea, piko*?

MW: The name of it, I can't remember.

KM: You can't remember. Were you folks, when you would come here, did you stay one night or did you come early morning and leave the same day?

MW: Leave the same day.

KM: Papa didn't want you folks staying out there?

MW: Yeah.

KM: Were you growing taro out in your *'āina* at where daddy was working out at Honokahua?

MW: No.

KM: No.

MW: It was a camp.

KM: How far *mauka* were you out there, or were you near the *lae kahakai*?

MW: [thinking] We were walking distance.

KM: Of the shore?

MW: To the shore, yeah.

KM: Interesting.

MW: Now, there's a hotel there.

KM: 'Ae.

MW: I don't know what they call it.

LS: Ritz Carlton.

KM: Carlton, Ritz.

MW: Yeah. That's where I was born.

LS: Two houses down from the hotel.

MW: Yeah.

KM: When you were young, coming in the day time out there, did you go out into the *lo'i kalo* with the '*ohana*'?

MW: No.

KM: Watch?

MW: Just watch. [chuckles]

LS: No, you went in and worked the taro patch, you cut uncle's toe off.

MW: No, no. [chuckling]

Group: [laughing]

KM: Is this uncle Kele or...?

LS: No, her brother.

MW: Well, when we were living out there.

KM: When was...out Honopou?

MW: In Honopou.

KM: When was this?

MW: Oh, this was in the [thinking]...

LS: Do you remember how old you were, mom?

MW: Seven.

LS: You were seven.

KM: This was 1940-ish.

MW: Yeah, just before the war.

KM: Just before the war.

MW: Yeah.

KM: Okay.

MW: We moved back because my dad...my mom wanted to go back and grow taro.

KM: Yes.

MW: So my dad quit his job and then we all moved back there.

KM: Okay. So, from when you were seven, if you *hānau* 1932 by the time you were around seven years old, 1939, 1940 you did move back to Honopou.

MW: Yeah.

KM: You lived on the *'āina* that you folks have now?

MW: No, no. In, when the war started we moved out here.

KM: Oh.

MW: To Ha'ikū. We have a home down there.

KM: Yes, okay.

LS: Right here.

MW: Across the road.

KM: You folks still would go take care of...mama's want, was to go back?

MW: Right.

KM: Work the *lo'i kalo*? Okay. How many *lo'i kalo* were you folks working when you were young.

MW: I don't know.

KM: Quite a bit though, do you think?

MW: Too much.

Group: [laughing]

KM: Too much, hard work right? So, you folks had water flowing enough to grow taro; and were you doing taro for family use and to sell for livelihood?

MW: Just family.

KM: Just family.

MW: Family.

KM: Okay. To sustain and care for your family?

MW: Right.

KM: Okay.

MW: Then later on then my mom sold to the markets, taro.

KM: Yes.

MW: To the market in Wailuku.

KM: Wailuku.

MW: And vegetables and stuff like that.

KM: They had, were the vegetables also down on that *'āina*?

MW: Yeah.

KM: You folks had some *lo'i kalo*? Some place where they make *māla*, you know the gardens like that, vegetables and stuff.

MW: Right.

KM: When you were young going out there, did you go into the *kahawai*, out into the stream like that?

MW: Yes.

KM: Did you folks get 'o'opu?

MW: Yeah.

KM: *Hihīwai* like that or...?

MW: Yeah.

KM: Even *makai*, near the shore down there?

MW: No we couldn't go down to the beach.

KM: But in the vicinity, it's the *makai* lands.

MW: Yeah. By the pond you know in front of the house. We could go, that was our limit because we had to go with an older person.

KM: Yes. If you compare today to that time, if you wanted to go get 'o'opu from the same place today, where you used to go. Get 'o'opu? Can you still find?

MW: [shakes head, no]

KM: How come? And I'm sorry, you said no or yes?

MW: No.

KM: No, you no can?

LS: Remember he's recording, you have to talk.

MW: The water is warm and less.

KM: Less, today than before.

MW: Than before.

KM: When did that start to happen do you think. When is the last time you could have gone to get 'o'opu or *hīhīwai*, or something down that place that you remember?

MW: [thinking] I think like in like the late '40s.

KM: In the late '40s.

MW: Yeah.

KM: [asking Beatrice Kekahuna] Aunty, does that sound similar to your recollection? The last time maybe that you folks could go get 'o'opu, *hīhīwai*...near the family homestead.

MW: No, no that's me.

KM: That's you.

MW: Like the late '40s.

KM: In the late '40s.

MW: Because in the '50s I was gone.

KM: You were gone, okay. Still had, when do you think... You said that when you were young you could get 'o'opu like that?

MW: Yes.

KM: Now, you no can find any, right? Because the water is less and too warm?

MW: Yes.

[Significant changes in water flow and occurrence of 'o'opu, 'ōpae, and hihīwai, began to occur in the 1950s. By the 1970s, the water flow was so diminished, that the kalo would rot in the field because of a lack of water circulation and increased temperatures.]

KM: Okay. When did that happen, do you have an idea of when that happened that now you can't find anymore?

MW: [thinking]

KM: Or was it just a gradual thing and you didn't really keep track of it?

MW: I don't think it was a gradual thing, I think it was abruptly cut.

BK: Actually in the '50s.

KM: In the '50s?

BK: In the '40s, we still had.

KM: Okay. See, that's important...

BK: Gradually, when she was gone, it went down.

KM: *Emi* [receding] everything went down and down, okay. [pauses] Well, I'll jump into this and you know please when you recall something that we should [talk about]. What would you say is the reason that the stream, the water flow, and that the land is different today then when you folks were young. How come?

MW: How come?

KM: How come? How come no more water now from when you were young?

MW: [thinking] I guess they diverting it, I don't know. [chuckling]

KM: Okay, okay. Obviously they were diverting water before you were *hānau* because they had ditches yeah. The ditches started in the 1870s. So other things...has the land, have the rains, has the weather changed also do you think?

MW: It has.

KM: It has, from when you were young? Aunty [Beatrice], you said that too, in your recollection, you described that.

BK: [nods head, yes]

MW: Not changing the subject but there's another ditch, right.

BK: Compared to that time, those years, the water was there we had a lot of water but gradually they were shutting off a couple of places, you know EMI. And the flow, the water flow wasn't coming right, they diverted some of the water. So in the

'70s I think, that's when you could see that the water was gone, not much water. Already in the '70s the taro started to get rotten, *palahū*.

KM: Oh, so by the '70s you folks were having a hard time to grow taro?

BK: Yeah, because by that time my dad was sick but he still planted, so we have to go in there. I used to live here, and we have to go in there help him pull taro. By then his taro started to get rotten.

KM: For real?

BK: Yes. And then in the '80s...was in the '70s he died during the '70s, so after he died it was worse. It's like today, now.

KM: Okay. Your *'āina*, aunty Beatrice and your *'āina* Aunty Marjorie are different *'āina*?

BK/MW: Same.

KM: Same place?

MW: Yeah.

KM: Okay. Same, same *lo'i* so the experience is the same.

MW/BK: Yeah.

KM: There was something interesting that you, and I'm sorry sister, your name?

LS: Lyn.

KM: Lyn and you are?

LS: I'm her [Marjorie Wallett's] daughter.

KM: Do you carry Wallett or?

LS: No, Scott.

KM: Scott, okay. Had one famous Scott. Who was that Scott, Phil Scott them, that's EMI guys no that's not...so you're not...

LS: No.

KM: [chuckles] Okay. One of the things that's interesting about, you had brought up when we were talking earlier is that, where before the water flowed higher and it flowed naturally into or with the *'auwai* into your *lo'i* system. Now you said that even the cut in the stream, the *kahawai* is deeper right?

MW: The water, when we take water and go into our little *'auwai*, if you let the water go to a certain extent, depending on the water...how much water coming, then the *kahawai* don't have water.

KM: So, the flow of volume is less?

BK: Less.

MW: Yes.

[Family feels that the break in the natural flow cycle, including periodic flooding when the ditch system cannot handle the water volume, has led to increased erosion of the stream bed. The deeper stream bed, coupled with the diminished water flow, has caused water to drop below the entrances of the 'auwai.]

KM: But, one of the interesting things that you were talking that's what I was leading to, and you had brought up. That now, sometimes they let water flow, big volume.

MW: Yeah, like now.

KM: Okay. And what happens to the stream, it gets?

MW: They have their water, they're happy, they have their water.

KM: But, you were talking about erosion is the problem.

LS: It causes erosion.

MW: Yeah.

KM: Because the flow isn't the natural cycle kind of things, so the stream bed is getting cut deeper. Is that right?

MW: Yes.

KM: So, now even where you had 'auwai or where the kahawai would flow and feed the lo'i it can't because it's cut deeper?

MW: Yeah, because of that big water rush, so it hits the side takes the rocks away.

KM: Okay.

MW: So that's why the water gets low, the bed.

[Increased erosion, as a result of periodic releasing of strong flows from the ditch system has led to siltation and damage to the papa (reef system), and near shore fisheries.]

KM: The stream bed is lower. What's the out, what happens cause you were saying then, if you go out onto the papa, you know, down to the kahakai.

MW: Yes.

KM: What's happened to the papa then as this erosion has occurred? Has the papa changed?

MW: Oh yes. It's been taken out with erosion.

LS: Drastic.

KM: So, all that...Lyn, you had said, siltation, right?

LS: Yes.

KM: So, your limu changed, the papa, the reef itself is changed. No more limu what happens to your fish?

MW: Don't have the kind of limu used to have.

BK: Yeah.

MW: We used to have a lot of different kind limus, I remember that.

KM: Yeah.

BK: Used to go with my mom or my dad or by ourselves you know we used to go pick up.

KM: Yeah. This is a very important thing because you know even like when we were at that [BLNR] hearing on May 25th, as you had said some guy mentioned and we said the haoles look at it like, "Oh, if the water flows from the mountain to the ocean, they call that waste." Right?

BK: Yes.

KM: You folks didn't think that was waste did you?

BK: No, no.

KM: That was the natural cycle.

BK/MW: Yes.

KM: The water from the mountain you get even fish in the sea, right. All the *limu*, the nutrients.

BK: Right.

KM: Everything comes.

MW: Right.

KM: But now, it's changed, is that right?

BK: Because in the seventies, by the seventies we didn't have there's no *moi li'i* yeah we used to go hook 'em, I remember we used to hook *moi li'i*.

KM: Yes, you described that earlier.

BK: When it came to the seventies no *moi li'i*, it was the water.

KM: That's right, see they are like herbivores, they go out like, they eat the *limu* and things like that right.

BK.MW: Yes.

KM: So if the siltation comes down, the *papa* is covered over, the *limu* doesn't grow like it did, the fish can't come in, right?

BK/MW: Uh-hmm.

KM: Even 'o'opu, now before when you were young you could go get 'o'opu now, no more water, no more the *limu*, or too hot you said?

BK: Yes.

KM: Too warm.

MW: Too warm the water.

KM: Yeah.

BK: Because the water is so, there is so little water that the water warm.

LS: Sometimes we don't even get water.

KM: There are two...you were describing earlier, if we go down Honopou there's the weir, the cement thing and the ditch where they catch the water take it down. And there's two pipes is that right?

Group: Yes.

KM: Now, so, is that enough water for you folks, those two pipes.



Hai'kū Ditch Intake, Honopou Stream, April 9, 2001 (two pipes drawing water from stream basin for family use); Flow estimated at 200,000 per 24 hour cycle (no rain in preceding day). (KPA Photo No. 1374)

BK: No.

KM: No.

LS: And it's warm water, from the top is warm not cold water from the bottom.

KM: I see.

MW: Further up the stream we were able to get colder water.

BK: Because our water used to come out from the ditch.

KM: That's right.

BK: We had, they had a little *puka* going.

KM: There's a *puka* yeah?
BK: Yeah.
KM: And get one metal gate or something?
BK: Yeah.
KM: Is that the one your folks *kūkū* used to go, or your dad them...?
BK: Yeah, my dad used to bust it up.
KM: Bust 'em up, how come they would bust it up.
Group: [laughing]
BK: Because didn't have enough water, they shut the water, and didn't have enough so...
KM: And that comes out of the tunnel and if they open the gate the water could return to the stream. [see page 338; KPA Photo No. 1375]
BK: Yeah.
KM: And it would flow with greater volume.
BK: Yeah, and that time we had cold water. The water was really cold because it's coming all the way from the ditch.
KM: Yes.
BK: And in the tunnel, whereas now we having it straight from the mountain and it's wide open.
KM: Ahh. But see, if it came straight from the mountain in natural flow it would still be good.
BK: Yeah.
KM: But, now the flow is diminished, the water is warming up, so what you get through the pipes is warm?
LS: It's actually not mountain water.
KM: That's right.
LS: It's actually only from one stream between the two diversions.
KM: Oh.
BK: Yeah.
LS: They are diverting the water, so we're not actually getting mountain water, we're getting spring water. So when everything dries up in times of drought, which it has been a drought in the last five years.
KM: That's right.
LS: That's why we don't have our normal 'o'opus. You know, we've spoken with Skippy Hao and we don't have the cold enough water for that.
KM: Yeah.

LS: So these newer introduced species come in and we've got all of those.

KM: That's right, and they consume everything yeah?

LS: Everything.

KM: And so the native species, the 'o'opu, the 'ōpae kala'ole or what like that, can't survive with that kind of competition.

LS: Right. Even with the little baby clams, now you see clam shells.

KM: Oh, for real.

MW: Yeah.

BK: We didn't have those, now we have those.

KM: Oh.

BK: And it's sitting under the dirt, if you go and [gestures fanning away the dirt] ...

KM: Yes, yes.

BK: They just pop out.

MW: Yes.

KM: Hmm. So it's changed dramatically from when you folks were young.

MW: Dramatically.

KM: You could live off of and sustain yourselves on the land when you were children?

BK/MW: Yes.

KM: Now, it's not like that. I mean I guess if you wanted to grow foreign vegetables and stuff, or some kind of stuff you could but to live in the style that you or your *kūpuna* did, with *kalo* on the land like that, you cannot?

MW: No.

LS: Now they get spam.

Group: [laughing]

KM: But you see that's the *pilikia* right.

LS: That's it.

KM: What does the spam give you?

LS: Nothing.

KM: Poison really you know, no good in the long run. You know look at our diet, our families yeah, *ma'i*. Plenty *ma'i*. If you only eat out of the can, no good.

BK: Yeah, it's way better, when straight from the land.

LS: They call it "progress."

KM: So they call it right. What would you like to see? Aunty [Beatrice], you had shared your *mana'o*.

[Like her cousin, Marjorie Wallett would like to see more water returned to the stream system. Lyn Scott and family discuss problems with the new proposal by EMI to make one more pipe in the Honopou Stream and “throw another 100,000 gallons of water into the stream.”

Family sees the increased demand (by new residents – those without native tenants rights) for water from the already diminished stream flow, as a significant problem (including those associated with health factors); also notes that present uses and taking of water from the stream is not in line with native traditions and practices.]

- MW: I'd like to see more water, oh please.
- KM: [speaking to Lyn] And you had said they'd been talking evidently and there's a proposal that, “Oh they're going throw...” How much water is supposed to be going out of those pipes now?
- LS: Two hundred thousand gallons a day.
- KM: Two hundred thousand gallons a day, that's not enough water though.
- LS: No.
- KM: How many families by the way are living down there and need to use...
- MW: Oh boy!
- KM: Let's start with the native families. How many native families, *kama'āina* families should be living there and using that water?
- LS: There are so few *kama'āina*, there's only us and the Crozier's up the road.
- KM: Okay, and that's it?
- MW: Uh-hmm.
- LS: Yes, *kama'āina*.
- KM: Everybody else are *malihini*?
- LS: They are selling their properties, and are advertising that “you aren't on the grid, but you can take water from the stream.” But not really telling them that “they should apply with the Water Commission, or that the water itself can be contaminated with leptospirosis because of the poor flow.” Which makes our plight even harder, because not only are we two miles down the stream where we loose a lot through evaporation, but also because other people would like to be using that water also.
- KM: So, in between the highway today and where you folks are... You folks are *makai* nearer the shore?
- MW: Yeah, about two miles.
- KM: About two miles below. In between you and the road all this *'āina* is being sold to *malihini*...
- Group: Uh-hmm.
- KM: ...who are being told they have the right to take water also.

MW: Yes.

KM: And that's an interesting thing...

LS: And they're misinformed.

KM: That's right they are because I believe that under the Kuleana Act, and in the Grant Act of the Kingdom those who were the original grantees or the Māhele Awardees had the right to water, the right to access, the trails, and to the collection of things that would sustain them on the land, but not other people from outside. Right?

BK: That's right.

KM: And so, now if you had, lets say between you, the road, lets say there were fifteen families when you were young. Let's say [for this discussion] I don't know if that's a right number, but today if you get fifty families using that same water, you get what, nothing?

Group: Yeah.

KM: Now there's a proposal maybe that they're talking about, "Oh well, we'll throw another hundred..." So the Ditch Company (EMI) is saying now that they're proposing to throw another hundred thousand gallons in?

LS: They're installing a third pipe and saying that that should suffice us even through times of drought when it gets dry. But if they're going to give us a third pipe from the top of the pond, when the pond goes low three pipes aren't going to get anything out of nothing.

KM: It's interesting because in the few times that I've been out there, I've been out there like you said in the drought period where you can see trickle, only a trickle of water out of the two pipes. In fact only one pipe had water. When get plenty water it's ooshing out right but just what you said when it drops down if there's not rain for maybe a week or something, hardly no more water.

LS: That's right.

KM: So that's an important point. The pipe can't come out of the top, it's got to be down right or an opening down so that the water is always coming out. Three hundred thousand gallons of water, is that enough if you get...

LS: No.

KM: It's because there are still so many people taking water out that don't have...

LS: Right. And it's still not enough of a flow to keep the water cool and keep the stream first. Maybe years ago, there were only fifteen families on the river.

KM: Yes.

LS: But those fifteen families would take the water and give it back.

KM: That's right.

LS: Now the fifty families that move in take the water but they don't give the water back to the stream.

KM: That's right.

LS: They take it they store it in their tanks you know when their tanks go low they fill it back up and nothing goes back into the streams.

KM: And this, aunty Beatrice and aunty Marjorie, this is what you see then?

BK/MW: Yes.

KM: Too many people now taking water?

MW: Yes. Like with us, the water comes into the house and goes back into the river.

KM: That's right, and that's the old style right. When you work 'auwai, and they just like you said the 'ohana they would come together. Everyone would work together but they draw the water out it irrigates the field or it takes care of the home needs, but then the stream was replenished because the 'auwai would take it down.

MW: Right.

KM: Okay, that's the old style.

BK: And that was an every day affair, the water was not stopped. The water, it goes to her place comes from the 'auwai just up where I live.

KM: 'Ae, yes.

BK: The water goes down there, used to take care of those taro patches down there where all the lo'i are.

KM: 'Ae.

BK: And yet the water would go back into the stream, never stop.

LS: That's the sad part too, because now that we have very little water, and when we take water now the part of the stream that is surrounding our properties doesn't get any water so our own ponds don't have water because we need it for our own domestic use. And then it goes back to the stream after us [chuckles] too neighbors so... It's one or the other thing. Do we want water in our stream or do we want water for our homes. Right now we do use the water domestically.

KM: Yeah.

LS: And which is a crime too because with *leptospirosis* in there you would think they would think that health wise they would want to give us better water that we bathe in and wash our dishes in and irrigate in.

KM: That's a time bomb waiting to...

LS: Exactly.

KM: If the 'ohana are bathing in this water...and that's how simple it could be, you go outside you scratch yourself, and come home 'au'au, if the water doesn't have a substantial flow.

BK: You going have infection.

LS: It becomes contaminated.

KM: *Ma'i*. Are you folks living down there? You're living down there now is that right.

BK: Yeah, we are, all of us.

KM: You're living down there now too?

MW: Yes.

KM: Hmm. [pauses] It's an interesting thing, the environment has changed, the weather patterns have changed.

BK: Yeah, they changed.

KM: Less water, more people have moved in from away, taking more water.

LS: More people come to use the ponds too.

KM: That's right, oh for real.

LS: That also brings up the water temperature. We're in the guide books there's more than just one pond that people come swimming in.

KM: Oh, yes I saw that. There are certain areas they gave these cute little names they give this Sweetheart Pond or something like that right?

LS: Right.

KM: Down there, and you go...so that's all that Honopou Stream that comes down to you folks?

Group: Uh-hmm.

LS: And there's more people that live up above the highway too, that live on Honopou Stream.

KM: That's right. Is it hard to get down to your folks place?

LS: No. Getting too easy as a matter of fact more people come.

Group: [laughing]

KM: Yeah.

LS: Even the dog catcher come.

KM: *'Auwē!*

BK: And the policeman comes.

WV: Fire truck not yet, but they watch us from the hill.

KM: So, aunty Marjorie to you, like your cousin you want to see more water flow through the stream here?

MW: Exactly.

KM: When we were talking you know we'd mentioned like you know this water and that water is life.

MW: Life!

KM: No water, hard to live.

MW: Yeah, that's our life.

KM: Yeah, *wai o ke ola*. [thinking] Are there things, is there some other stuff that we should try to talk about?

LS: Mind drew a blank for a little bit [chuckles].

KM: But you know I think we've covered some basic points that at least demonstrate the change that has occurred. And it's good that you can bounce around and think about when it was. That's important also.

LS: There's at least a couple acres, taro patch land, *lo'i* are still there. Right now nothing's really in them. We just have tiny gardens and things.

KM: These are your folks *'āina*?

LS: Yes.

KM: Who are the *'ohana* that would be...in your mind if you think about it of the *kama'āina* families. Who would be growing taro down there if there was more water?

LS: Us.

KM: You folks.

BK: Us and the people above us.

LS: Yeah, the Magliatos.

KM: Okay.

LS: Who also has a double edged sword because she's a Rosa they have property, they grow taro, but he works for EMI.

KM: Yes.

LS: And he was told that if your wife speaks up, "you may loose your job."

KM: *'Auwē!*

LS: That's what I heard. It's only hearsay.

BK: That's what happened to Jackie.

LS: Aunty Jackie Honoka'upu?

BK: She works for EMI and her husband works for EMI so there's some things she got to watch out. I know that.

LS: She'd like to, but she's got to make a living, she got to eat, she got to feed her kids, her grandchildren. She has mortgages and... It's not that easy.

KM: I think this is good though, you know, we talked. As I said we're gathering together some of these *mo'olelo* so we can demonstrate in a formal way how the land was used, how it's changed and what you would like to see to try and *ho'ōla hou*, to give it life again.

WV: I remember seeing these humongous taro leaves. Looking out into the *lo'i* all you see is the big huge taro leaf. You don't see the body but you see the leaf [chuckling].

Group: [chuckling – agreeing]

KM: It's so beautiful isn't it, *kapalili*, how it just quivers.

BK: Yeah.

LS: And when it rains.

WV: I used to sit on the side and watch my grandfather.

BK: My brothers were naughty, and when my father would come home from work, he'd go around and look, and some of his lumbers were cut. They were making four wheel carts, soon as they hear my dad....zoom, they were gone. Where were they, in the *lo'i*.

KM: [chuckles] Hiding?

BK: Under the taro [chuckling].

KM: Oh amazing.

LS: Hiding under the leaf, aunty?

BK: Yeah. And you know they get in there, they jump. Because if they walking in, directly in... the mud.

KM: He can see.

BK: Yeah. They would jump as far as they can and stay there. The leaves were so huge, the leaves were so huge [gestures – growing overhead].

Group: [chuckling]

KM: That's an interesting thing too because you mentioned earlier, because now there's been some rain yeah...?

BK: We used to have that kind *pūpū lo'i* too.

KM: You did, the *pūpū lo'i*.

BK: We lived, I know I lived on it.

KM: Yeah. Did you hear the name *pūpū lolola kahawai*?

BK: No.

KM: But you called it *pūpū lo'i*?

BK: Yeah. Because they were in the *lo'i*.

KM: That's right. There's a, you talk about how beautiful it is to see the *lau kalo*, the *lū'au* how it would quiver in the wind like that, or the rain in the *piko* like that. [Aunty Beatrice] You mentioned how beautiful...you loved to hear today, because the rain is flowing the *kahawai* is going and you...what, nice to hear the sound?

BK: Oh yes, yes!

KM: Yes, beautiful to hear the streams?
BK: Some people from out here when they go in there and they sleep, they cannot sleep.
LS: Too quiet.
BK: They're afraid that the water going wash them away, you know.
KM: Nice to hear the stream now because the rain has been coming some yeah?
BK: Yes it is. I always go down the *kahawai* and just sit and just watch the water.
KM: *Nānea*.
BK: And when the water is low I want to just cry. Where's the water? Because the water is so low.
KM: Yeah.
BK: But you can see the water drop, you know.
KM: You can?
BK: Yeah. You watch the water on the rock.
KM: Even in a days, a few hours time I guess when the rain is *pau*, the sun comes out, it starts to dry. You can actually see?
BK: Can see.
KM: Within a couple of hours I guess, that the water line where it was now, lower?
BK: Yes.
KM: Wow, that's amazing!
LS: You can imagine them kind of slowly turning the wheels, closing the gate till the water goes.
KM: It's all automated, plenty of it is automated.
LS: Some of it is automated how they can tell, gauge the water.
KM: Yeah, that's right.
LS: A lot of it still they have to go out there and change it.
KM: Yeah. I think Honopou section has one...
LS: Yeah, it has a house there, it's a gauge house.
KM: Yeah. That's interesting too.
LS: Because they still have to come out and manually flop those gates down.
KM: Amazing!
LS: Until somebody goes over there and steals their solar panels.
Group: [laughing]
KM: That's what I heard, so no can work.

LS: Twice up there, wasn't us. But it was twice.
BK: Two times.
LS: It wasn't the *kama'āina* that did it either [chuckling].
WV: Always the first one's to blame.
LS: That's right.
BK: Because we notice you go up the road, you come down the road you look and it's there. Go up the road, you go for weeks you look again, it's not there.
KM: Oh someone get electricity now.
Group: [laughing]
BK: On EMI.
KM: Can watch TV at least, I guess.
LS: No microwave.
KM: *Mahalo!* May I get, what's the best mailing address and if I can get a phone number.
LS: Sure, I'll write that down for you.
KM: *Mahalo*, thank you. . . [end of interview]

Joseph C. Rosa, Jr.
(with Nālani Rosa-Magliato)
East Maui Oral History
Interview
(Waipi‘o-Honopou
Vicinity, Hāmākua Loa,)
November 8, 2001
with Kepā Maly

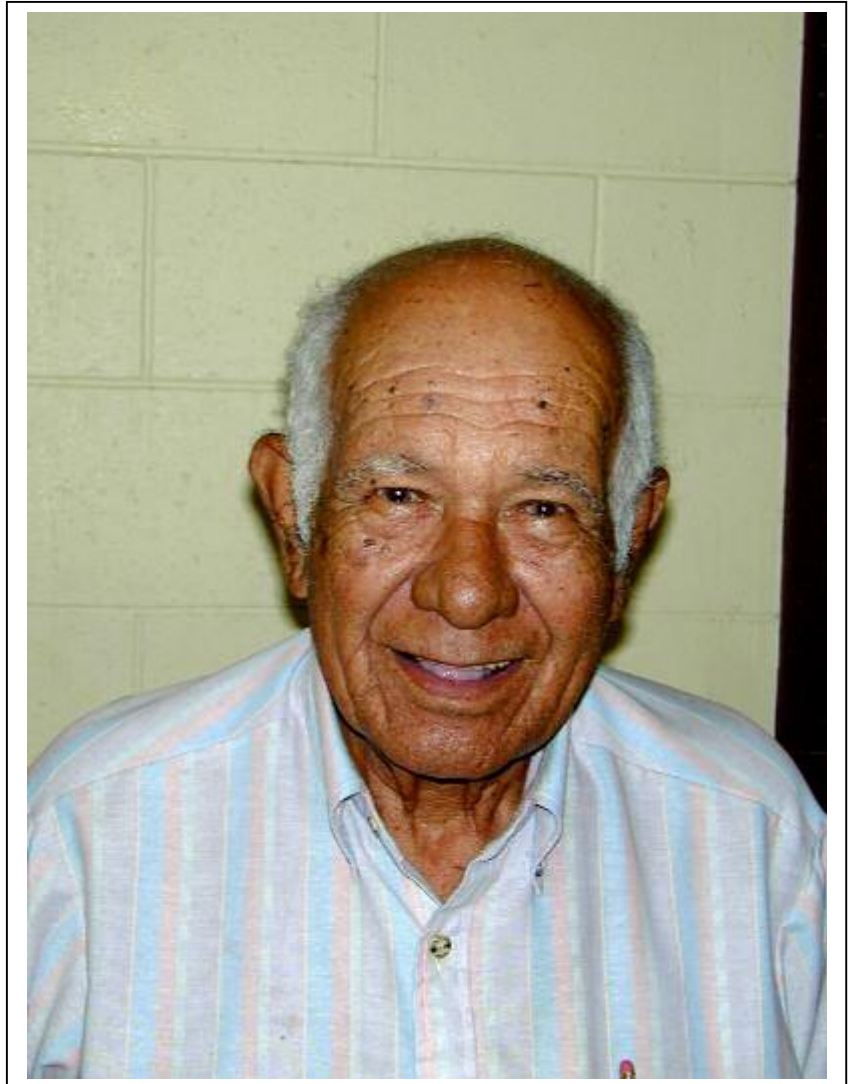
Kupuna Joseph C. Rosa, Jr. was born at Hōlawā in 1916. His mother was pure Hawaiian and tied to native families of the Halehaku vicinity. Kupuna Rosa’s father was pure Puerto Rican, but he settled into Hawaiian life in the Huelo area as a *paniolo*, and maintained herds of cattle on lands of the former Huelo Sugar Plantation (the lands situated *makai* of the old Highway). The elder Mr. Rosa and his wife purchased a portion of the Honopou lands of the Kepani Royal Patent Grant, and Kupuna Rosa’s earliest recollections include journeys from Hōlawā to Honopou, where the family kept a small home, and about 12 *lo‘i kalo*.

Kupuna Rosa is a gifted and animated story teller, with good recollection of places, practices, and events that have occurred

on the land and in the stream conditions over the last 80-plus years. During the interview, he was joined by his daughter, Nālani Magliato, who with her husband and family still work the *lo‘i kalo* and lands which Kupuna Rosa describes in the interview.

The interview was conducted in Hawaiian and English, and the narratives are given verbatim. Kupuna Joseph C. Rosa, Jr., granted his personal release of interview record to Maly on November 19, 2001.

In this interview, Kupuna Rosa describes historic residency, and native practices and customs associated with land and water use in the Waipi‘o-Honopou vicinity. His recollections and observations include, but are not limited to the following points:



Joseph C. Rosa Jr. (KPA Photo No. 2193)

Summary of Selected Topics

Page

The *kula* lands of the Waipi‘o-Honopou vicinity, below the old road to Hāna (formerly a part of the old Huelo Plantation), were used for grazing cattle; irrigated taro lands were situated near the *kahawai*. 416

Family raised *kalo*; the stream of Honopou flowed everyday from the uplands to the sea. The water was (and remains) of great importance to the families of the land; it gave them their lives and livelihood. 419

Describes the nature of the *lo‘i*, *‘auwai*, and kinds of *kalo* raised by the family from the 1920s; and access to the land. 421

‘Auwai and *lo‘i* (including *kuāuna* –pond walls) are basically the same ones that were on the lands from the old days. Describes the dimensions of the *‘auwai*, its relationship to the *kahawai* (stream), and operation of the system... Recalled that in ca. 1929-1930, there was a severe storm, that cut the stream bed lower than the *‘auwai*; as a result, his father made a dam pond which caught water to throw into the *‘auwai*. Though rebuilt, the same *kūmano* (dam) is used by the family to this day. 422

He has taught his children about the land, *lo‘i*, *‘auwai*, and *kahawai*; his daughter Nālani and her *‘ohana* continue to work the land as he did from his youth... The *lo‘i* were planted in cycles, and the land allowed to rest; mulching was also used to enrich the land. During his youth all of the families worked together, and the product of that labor, whether from land or the ocean was shared among the families. 424

There was an abundance of *‘ōpae*, *hīhīwai*, and *‘o‘opu* in the Honopou Stream during his youth, and through Nālani’s youth (found even the vicinity of their *lo‘i*). 426

When he was young some of the *pa‘akai* (salt) used by his family was still made by native families of the Kīhei side, and traded for goods from the Hāmākua side. 426

It is his observation that the water flowing in the *kahawai* is the same today as when he was young; he and Nālani both note that people above them use the water in ways that are damaging to the system (putting soaps and oils into the water, through their various uses). Nālani notes that the water is not as cold as it was, because of changes in the flow volume and source, and this is problematic for taro growers. 428

‘Alaea gathered for medicinal purposes from the *‘ili* of Kāpala‘alaea, in Halehaku. 432

Describes customs associated with gathering *limu*, fish, and other resources – one took carefully, respectfully, and with prayer; taking only what was needed. 433

While the water still flows, more could be used. The stream landscape has changed as well, and some families cannot get the water from the same areas they used to. When he was young, the families all worked the *kahawai*, to maintain the *kūmano* (dams), overgrowth, and keep the flow steady. 435

Lo‘i and *kuāuna* on their land, are from the old days – built before Kupuna Rosa’s time; family always maintains them. It is the way of life. Periodic flooding of streams when EMI throws water out of the ditches, causes erosion and damages the *lo‘i*. 437

Discusses the practice and belief that if you “Care for the land, the land will care for you.” *Wai* (water) is of great importance and value for the people and the land – “*Wai o ke ola!*” (Water is life!) 439

Describes life on the land – and fishing when he was a youth; traveled with his mother, and fished various locations along the coast. The land and ocean, and their hard work sustained them; they bought only a few items, and mostly fed themselves by their own work and care of the land. 440

Interview Transcript

KM: It’s November 8th, 2001 and the time is just about ten fifteen. *Kūkū, mahalo nui i ko ho‘okipa ia‘u, a hau‘oli kēia hui hou ‘ana.*

JR: *Mahalo nui iā ‘oe, kou hele mai ‘ana.*

KM: *Mahalo. A me Nālani.*

JR: Uh-hmm.

KM: *E kolekole ‘ana kāua e pili ‘ana kou wā li‘il‘ii, kou mana‘o o ka ‘āina, ka mea au i hana ai. Nā mea like ‘ole. And kūkū, e kala mai ia‘u. Maopopo ‘oe, ‘ano hemeheha wau ma ka ‘ōlelo, but hiki iā kāua... Inā makemake ‘oe e kama‘ilio Hawai‘i, Hawai‘i. Haole, haole.*

JR: *Kāhi manawa nō ho‘i, kama‘ilio Hawai‘i, kāhi manawa no, kama‘ilio haole.*

KM: *Mahalo. Kūkū, ‘o wai kou inoa piha, a makahiki a me ka lā ‘oe i hānau ai?*

JR: *Ko‘u inoa o Joseph Clifford Rosa, Junior. Ka makahiki ka‘u i hānau ai, ‘umi kumaīwa-‘umi kumaōno. Ka makahiki kēlā, Apelila ‘umi-kumaōno, ka lā o ku‘u hānau ‘ana.*

KM: *‘Ae. Kou makahiki, o nineteen?*

JR: Nineteen-sixteen.

KM: *Aloha no, mahalo ke Akua. I hea ‘oe i hānau ai?*

JR: *Hānau ‘ia wau i Huelo, Hōlawa.*

KM: *‘Ae. Makai?*

JR: *Makai.*

KM: Okay, we’re looking at a couple of maps here *Tūtū*, this map is from 1881, Number 862 [Huelo Plantation Map], showing the Huelo, Honokalā, Honopou area. Now earlier, you were describing this area and *tita* was just pointing out. What area about do you think you were born, if this is the old mill.

JR: I was just above the old mill.

KM: Ahh.

JR: Just above the old mill.

KM: Who's 'āina was that?

JR: At that time, as I remember, where the mill was located, it belonged to Charlie Kiakona.

KM: Kiakona, 'ae.

JR: Yeah, Charlie Kiakona. He was the owner of that property to my knowledge. I was born just above the area where the mill is. Say maybe about a quarter-mile above, that way.

KM: Okay. So the old road...and you said even this road, you kind of recognized yeah?

JR: I do, yeah I remember.

KM: So you were *hānau*...it's really Honokala or is it...?

JR: No, not Honokalā [as pronounced], Hōlawā.

KM: Hōlawā, okay.

JR: Honokalā was I think a little bit further up.

KM: Up, okay. Good, good. Who was your father and your mother? Who were your parents?

JR: My father was Joe C. Rosa. My mother was Kame'e 'Aula.

KM: Kame'e 'Aula?

JR: Kame'e 'Aula. My grandfather was 'Ukiki 'Aula, he originated from Moloka'i.

KM: 'Oia? And your papa?

JR: My father came from Puerto Rico.

KM: Oh, I see. *He hapa Hawai'i 'oe?*

JR: Yes, *hapa*.

KM: *Ma ka 'ao'ao o kou makuakāne, a'ale?*

JR: *A'ale, he Pokoliko. He paniolo 'oia.*

KM: *O paniolo!*

JR: *Hānau ai 'oia i Pokoliko.*

KM: Hmm. *I hea 'oia i paniolo ai?*

[The *kula* lands of the Waipi'o-Honopou vicinity, below the old road to Hāna (formerly a part of the old Huelo Plantation), were used for grazing cattle; irrigated taro lands were situated near the *kahawai*.]

JR: *Kona makuakāne me makuahine, he paniolo.*

KM: 'Ae, *i hea? Haleakala Ranch, o makai nei?*

JR: No, no [points to lands of Waipi'o-Honopou vicinity on Register map 862].

KM: Oh down here. *Ua alualu a hānai pipi lākou ma kēia 'ao'ao makai?*

JR: Yes. *Ma ka 'ao'ao o Honopou, Huelo, Waipi'o.*

KM: 'Ae. So on the *kula* lands below the old road?

JR: Below the old road, that's it, below the Hāna Highway.

KM: 'Ae. And mama was 'Aula?

JR: Yes.

KM: *No Moloka'i 'oia?*

JR: No, *ku'u kupuna, Ukiki Aula, no Molokai. Ku'u makuahine, hānau 'oia i Halehaku.*

KM: 'Ae.

JR: *Ka makuahine o Pahu... [thinking] poina au ka inoa... 'auwē nō ho'i e! Pahunui ka makuahine.*

KM: Hmm. *Kama'āina lākou no kēlā 'āina, Halehaku?*

JR: Yeah, *Halehaku no kēlā wā. Lākou i noho ai i Halehaku. Hānau ku'u makuahine i kēlā 'āina o Halehaku.*

KM: 'Ae. *A he kama'āina 'oe...and kēia manawa loa 'āina Honopou. Pehea 'oe loa kēlā 'āina, he 'āina kupuna?*

JR: *Na ko'u makuakāne i kū'ai kēlā 'āina, no kekāhi wahine i noho ai i Honolulu. [thinking] Poina au i kēlā inoa. [thinking] Kū'ai 'oia i kēlā 'āina, a nāna nō i hā'awi mai kēlā 'āina ia'u.*

KM: *Maika'i!*

JR: *A hā'awi au kēlā 'āina i ku'u kaikamahine.*

KM: *O Nālani.*

JR: *Nālani.*

KM: And Nālani your last name?

NM: Naihe-Magliato.

KM: Magliato. But also Naihe?

NM: Naihe of Hāna.

KM: Hmm.

NM: My dad.

KM: Okay. [speaking to Kupuna Rosa] So the sugar was *pau* when you were young?

JR: Yes, it was *pau*.

KM: *Pau* already.

JR: Was *pau* already but the relics were there, the ruins were there.

KM: Yes, yes. You had mentioned that much of this 'āina in your recollection from when you were young all the way even to Hanawī there was sugar in various locations.

JR: Sugar, sugar all the way.

KM: In those days, was that sugar irrigated or was the natural weather enough?
JR: I believe it was a natural weather. The sugar was harvested and the ships came in from off the Honopou Bay.
KM: 'Ae.
NM: The harbor, this is the... [pointing to location on Register Map 862]
KM: Here's Honopou and there's the old landing here.
JR: Yeah.
KM: That would be below your folks 'āina right?
JR: Right, below and that's where the sugar was loaded on to the ships. The big ship was anchored out here [pointing to outer bay on map].
KM: 'Ae.
JR: And according to my mom and dad the smaller ships came in, there was a boom there, I remember the boom in the concrete over there [pointing to area of wharf]. And it was loaded on to the smaller boats, and the boats take it out to the mother ship.
KM: Hmm. But in your childhood that was *pau* already?
JR: Yes, it was gone when I got there, only the boom was there.
KM: You heard, and you saw the boom like that?
JR: Yeah. I saw the boom, I saw the boilers that was there.
KM: Very interesting how things changed over the generations also.
JR: Very much.
KM: Land use like that. Were there still Hawaiian families living down in this area then, when you were young?
JR: There were hardly any families, most of the time they lived in the area where there's a little valley. You know where they can plant something, have some water.
KM: Yes.
JR: The Kepanis, the Lokanas.
NM: You could count them on your fingers.
KM: Kepani, Lokana?
JR: Lokana, the Smythes.
KM: 'Ae. Was Smythe and Kiakona *pili*?
JR: *Pili, pili*. The Smythe lady was the mother of the Kiakona girls.
KM: 'Ae, okay. When you met my wife when we met in... [April 24th 2001]
JR: Kailua.

KM: Yes, in April at Kailua, you remember my wife was Pomroy girl, the Kaiapa side, yeah?

JR: Yeah.

KM: Kaiapa, Kiakona.

JR: Kiakona.

KM: Wong Soong them, they all *pili*. Hubbell, Plunkett, Tau‘ā.

JR: Plunkett and Tau‘ā, all.

KM: You remember those ‘*ohana*?

JR: I do, I do. The Plunketts, I remember them well, and Pomroy I remember her well.

KM: Violet?

JR: Yeah Violet, she was a school teacher.

KM: Yes.

JR: I remember her well.

KM: At Huelo?

JR: At Huelo and then at Pe‘ahi.

KM: Pe‘ahi. Yes, yes.

JR: I remember all that.

KM: Wonderful. [pauses] So, the ‘*ohana* that were down here as you mentioned Lokana, Kepani. Your genealogy then—I understand when you said Aula them—your genealogy isn’t actually direct to Kepani is that correct?

JR: No, its side.

KM: By the side and *kū‘ai ka ‘āina mai kekāhi*?

JR: A ‘*oia*.

KM: I see, okay. So your ‘*āina* when we were looking at this Register Map 862 and then HTS Map 1011, it shows the ‘*āina* and I’m sorry I’ll turn this around so it’s on the right side. This harbor, now remember we said here’s Piohia’s ‘*āina*?

JR: Uh-hmm.

KM: Let me just get where I am. Piohia is right over here, okay. Kepani get ‘*āina* right up above here.

JR: Right, right.

[Family raised *kalo*; the stream of Honopou flowed everyday from the uplands to the sea. The water was (and remains) of great importance to the families of the land; it gave them their lives and livelihood.]

KM: Is that where you folks have taro land?

JR: Yeah, across.

KM: Across, okay.

JR: The *kahawai*, Kepani is one side and we are on the other side.

KM: And that *kahawai* is Honopou?

JR: Honopou.

KM: Okay. *Kūkū i kou wā li‘ili‘i, ka wai, kahe mai uka a i kahakai?*

JR: *Mai i uka, kahe i kahakai.*

KM: *Kahe mau ka wai?*

JR: *Kahe mau ka wai i nā la a pau.*

KM: *I nā la a pau.*

JR: Yes.

KM: *Mea nui kēlā?*

JR: *Mea nui kēlā wai, no ka mea, ‘oia no ka mea no ka lo‘i kalo.*

KM: *‘Ae, no ka lo‘i kalo. Mamua, i kou wā li‘ili‘i, kanu kalo? Mau lo‘i kalo a ‘oukou?*

JR: *Ko mākou mea ‘ai ‘ia! Ka lo‘i kalo, kanu mākou ke kalo. Ku‘i mākou i ke kalo hana i ka poi. ‘Oia no ko mākou mea ‘ai.*

KM: *‘Ae, ko ‘oukou ola.*

JR: *Ko kākou ola ana.*

KM: *‘Ae. A i ku‘u komo ana mai i loko o kou hale, iho ana ka ua. Ua ‘ōlelo ‘oe, “Ka ua, he mea no ke ola, wai ola.”*

JR: *Ka mea ola. “Uwē ka lani, ola ka honua.”*

KM: *‘Ae, na‘auao. Na‘auao nā kupuna.*

JR: Uh-hmm.

KM: *“Uwē ka lani, ho‘ōla ka honua.”*

JR: *A ‘oia!*

KM: *So mea nui ka wai iā ‘oukou?*

JR: *Mea nui ka wai. Ina malo‘o ka ‘āina, a‘ole ‘oe hiki ke kanu i nā mea ‘ai.*

KM: *‘Ae, pololei ‘oe. Now, e kala mai ia‘u, namu haole ana wau...*

JR: Alright.

KM: When you folks lived down here then, did you have a house down by your *lo‘i*?

JR: Yes. we had a little house.

KM: You did, okay. You folks would go down there, your whole living, your food source came from this land?

JR: From the land.

KM: And the water flowed all the time?

JR: All the time.

NM: Fish in the pond, the taro, the vegetables everything was, “Live off the land.”

- JR: See (when I was growing up), we had a home on Hōlawā side and we come there for the weekend, work in the taro patch, the *po'e kamali'i*. Mama and daddy would come during the week.
- KM: I see.
[Describes the nature of the *lo'i*, *'auwai*, and kinds of *kalo* raised by the family from the 1920s; and access to the land.]
- JR: During the weekend we'd come over there and live there in our little house. Then after Sunday evening, we'd go back home.
- KM: 'Ae. How did you folks travel, you walk feet or...?
- JR: Walk and horses. We had horses, we had mules, we had donkeys.
- KM: So, there were designated *alahahele* like that?
- JR: *Alahahele, ala li'ili'i*.
- KM: 'Ae, *ala li'ili'i*.
- JR: From Hōlawā we come across, come to the Hōlawā Stream and then up on the hill and down the other side.
- KM: Yes, yes wonderful. Now, *kūkū* and because Nālani had just mentioned when that stream was flowing so you had water for your *lo'i*. About how many *lo'i* do you think you had?
- JR: We had... [thinking]
- NM: At that time all, it was about a dozen all together.
- JR: [thinking] We had one, two, three, four, five, six, seven, eight, nine, about a dozen.
- KM: Okay.
- JR: One dozen.
- KM: Now your *lo'i*, what types of taro were you planting?
- JR: We planted...at the beginning we planted all different kinds of *huli*, we planted all different kinds. Then my father concentrated on *moi*. We planted a lot of *moi*. Of course we had some other kinds, *papapueo*, *pala'i'i*, *papapueo*, and then *'ūhāpua'a*, *mana*.
- KM: 'Ūhā...?
- JR: 'Ūhāpua'a, that's the *mana*. 'Ūhāpua'a, that's what we used to call 'em. Maybe there are other people who call them other names.
- KM: *Hoihoi loa!*
- JR: Then we had the *pala'i'i* and *kāi* which is the hard taro to pound.
- KM: Yes *'ūlika*?

- JR: 'Ūlika, that's hard to pound, most time you pound it, if you kind of lazy, you going *pūpu'u ka 'ai* [chuckling]!
- KM: [chuckles] Yes.
- JR: We...at the later part, we planted *lehua*.
- KM: 'Ae.
- JR: That's what is going now, *lehua*.
- KM: And some of those *kalo* were longer growing periods yeah?
- JR: Yeah.
- KM: The *lehua*?
- JR: Shorter.
- KM: Shorter so it was...?
- NM: Nine to twelve months.
- KM: Yes.
- JR: And what you call the other one the white taro now.
- NM: *Moi*?
- JR: No *moi* is the...
- KM: *Ha'akea*?
- JR: *Ha'akea*, that's the shorter one. The taro is a little more soft, not as firm. But the *lū'au* and *hāhā* is terrific. Beautiful, good *lū'au* and *hāhā*, *piko* and *ha'akea*. That's what we planted.
- KM: Yes. Did you...were these all old *lo'i* or did you have to build up *kuāuna* again like that?
- JR: No, the *lo'i* were there.
- KM: Were there, yes.
- ['Auwai and lo'i (including kuāuna –pond walls) are basically the same ones that were on the lands from the old days. Describes the dimensions of the 'auwai, its relationship to the kahawai (stream), and operation of the system.
- Recalled that in ca. 1929-1930, there was a severe storm, that cut the stream bed lower than the 'auwai; as a result, his father made a dam pond which caught water to throw into the 'auwai. Though rebuilt, the same kūmano (dam) is used by the family to this day.]
- JR: And the *auwai* was there, only we improved it little bit here and there. But the main *auwai* was there all the time and that was done before our time. Far before our time.
- KM: Yes, *mamua loa*. Now the 'auwai it connects with Honopou Stream?
- JR: With Honopou Stream.
- KM: *Mauka* of you folks, or off to the side?

JR: [thinking] *Mauka, mauka.*

KM: *Mauka* yeah. The ‘*auwai* when you were young about how wide was the ‘*auwai*?

JR: You mean the *kahawai* or the ‘*auwai*?

KM: *Auwai.*

JR: The ‘*auwai*. The ‘*auwai* was about three feet.

KM: Three feet. And the depth?

JR: The depth maybe about two feet.

KM: Okay. And did you folks have *kūmano* or gates like that that you’ve?

JR: Only one gate.

NM: Had a dam.

JR: Just one gate just below our dam.

KM: I see.

JR: During the rainy period...

NM: We could control the water.

JR: ...the stream runs, so much water so we have that little gate there to throw off.

KM: Too control?

JR: To control the water flow. And then during the very heavy rain we closed it up so it would throw the water away .

KM: Yes, so it would stay down the stream?

JR: Yeah.

KM: Now, and *kala mai* I’m just thinking of some important things that we should know about. Your ‘*auwai*, from the *kahawai* to your *lo‘i* about how long. You said it was maybe three feet wide, maybe two feet deep. About how long was the run?

JR: Well, I tell you the run is, right now, it’s about, from the *kahawai* to the first patch?

KM: Yes.

JR: It’s about 300 feet. [thinking] I think about 300 feet.

KM: Yes.

JR: You see that *kahawai* was so good that we never needed to do anything to have the water come into the ditch (‘*auwai*); from the *kahawai* to the ditch. But we had a storm some years back when I was maybe about thirteen, fourteen years old [ca. 1929-1930]. We had a big storm and the water came down so strong. It dug that river down so deep, and water couldn’t get up to our ditch. So my dad went there day in and day out, and built a dam. Rock after rock after rock...

NM: Is it down below the pond?

JR: No...our dam.

NM: Oh, the upper section.

JR: He built that up rock by rock.

KM: This dam is in Honopou Stream?

JR: Right now.

NM: Yeah.

KM: Yes, And so he built that up to have the water *ho‘opiha kēlā...*

JR: *Ho‘opihapiha, a laila, kahe i loko o ka ‘auwai.*

KM: *‘Ae, i loko o ka ‘auwai. He ‘ekolu haneli kapua‘i paha, mai ke kahawai a i ka lo‘i mua?*

JR: *A ‘oia!*

KM: *A holo kēia wai i loko o ka ‘auwai, ho‘opiha i ka lo‘i?*

JR: Uh-hmm.

KM: *Ho‘opiha i ka lo‘i e ae?*

JR: Uh-hmm.

KM: All the way down, all of your...even today, your *lo‘i*?

JR: Yeah.

KM: And then what, does the *‘auwai hoi paha ka wai i loko o ke kahawai*?

JR: Yeah, yeah.

KM: From below?

JR: Yeah. *A hui hou i loko o ke kahawai.*

KM: *‘Oia ka mea ma‘amau a nā Hawai‘i? Halihali ka wai, lawe ka wai mai ke kahawai, a hoi hou...?*

JR: *Hoi hou i loko o ke kahawai.*

KM: *‘Oia ka mea ma‘amau?*

JR: *A ‘oia, ‘oia ka mea ma‘amau.*

[He has taught his children about the land, *lo‘i*, *‘auwai*, and *kahawai*; his daughter Nālani and her *‘ohana* continue to work the land as he did from his youth.

The *lo‘i* were planted in cycles, and the land allowed to rest; mulching is also used to enrich the land. During his youth all of the families worked together, and the product of that labor, whether from land or the ocean was shared among the families.]

KM: *Na‘auao nā kupuna i ka hana, a ua ao ‘oe i kou po‘e keiki?*

JR: *O, ua ao wau. Kāhi nei, me kona kāne, kana ‘ohana keiki, keiki kāne, hiki iāia, ke kanu i ka ‘ai.*

- KM: *Maika 'i! I kou kanu ana o ka 'ai, ma mua a paha i kēia manawa, ua wae paha 'oe i kekāhi lo 'i a kanu i kekāhi manawa? Ho 'omaha kekāhi and hana hoi kekāhi?*
- JR: *A 'oia!*
- KM: *So you folks did, ho 'omaha ka 'āina?*
- JR: *Yeah. Ho 'omaha ka 'āina. No ka mea a 'ole hiki iā mākou ke 'ai pau loa. No ka mea, pōpō ana ka 'ai!*
- KM: *'Ae, popopo ana!*
- JR: *Kanu kekāhi a ho 'omaha kekāhi.*
- KM: *'Ae. A he mea nui kēlā no ka 'āina. No ka mea, inā e ho 'omaha ka 'āina, hiki iāia ke ho 'omomona hou e?*
- JR: *A 'oia!*
- KM: *Ua kīpulu, mulch paha oukou i loko...?*
- JR: *'Ae. Ulu ka honohono, ulu nā me nahelehele a pau, a ho 'ohuli hou, hiki 'oe ke kanu hou.*
- KM: *'Ae.*
- JR: *Nui loa kēlā 'ai no ko mākou 'ohana, akā, mau 'ohana kēlā i loko, noho nei i ko kākou wahi, a 'ole 'ai. Kena mai lākou huki 'ai a kākou, ho 'iho 'i no lākou, 'ai la.*
- KM: *I kou wā li 'ili 'i?*
- JR: *Yes.*
- KM: *So launa pū nā 'ohana?*
- JR: *Launa pū!*
- KM: *Pehea kou mana 'o, i kēlā mau la, inā hana ana kekāhi 'ohana, kōkua nā 'ohana a pau?*
- JR: *Laulima! Laulima ka hana ana.*
- KM: *'Oia!*
- JR: *Kanu lākou i ka 'uala, laulima mākou. Ho 'omaema 'e kēlā 'āina, kanu mākou i ka 'uala, laulima.*
- KM: *Hana 'auwai, kōkua?*
- JR: *Kōkua i nā mea a pau, laulima.*
- KM: *Mea nui kēlā. I kēia manawa, pehea laulima lākou?*
- JR: *Mea, Kepani, hele mai 'oia lawai 'a i ka pō i luna o ka canoe. Lākou kā 'ili i 'a. Lo 'a ka i 'a, ka 'āweoweo... [chuckles] Nui ka 'āweoweo, hoi mai [gestures giving out fish to each individual] Eia kāu, eia kāu, eia kāu, hā 'awi i nā mea a pau.*
- KM: *Māhele 'ia ka i 'a.*
- JR: *Māhele pono, māhele pono, 'ae. Ku 'u makuakāne, inā pepehi 'oia i ka pipi, māhele nō. 'Oki 'oki ka pipi, no kēia 'ohana, no kēlā 'ohana kēia, 'ai like mākou.*

- KM: Hmm, maika 'i kēlā 'ano noho 'ana.
- JR: Maika 'i kēlā mau lā.
- KM: Pehea, o ka 'āweoweo paha, ka i 'a o Honopou?
- JR: 'Āweoweo, 'ū'ū, nā 'ano like 'ole.
- KM: 'Ae.
- JR: I ka lā, a 'ole hiki 'oe ke lo 'a ka 'ū'ū. I ka pō.
[There was an abundance of 'ōpae, hihīwai, and 'o'opu in the Honopou Stream during his youth, and through Nālani's youth (found even the vicinity of their lo 'i).]
- KM: 'Ae. Pehea, ma loko o ke kahawai... Now Nālani said even you folks have a pond below, or near. Were there fish 'o'opu paha, 'ōpae in the streams like that?
- NM: Lots. Goldfish, fresh water 'ōpihi.
- KM: The hihīwai, yes.
- JR: When I was growing up that kahawai had a lot of hihīwai and lot of 'ōpae.
- KM: 'Ōpae kahawai?
- JR: 'Ōpae kahawai.
- NM: And big one's.
- KM: 'Ōpae kala 'ole kind.
- JR: 'Ōpae kahawai me ka 'ōpae 'oeha 'a.
- KM: A, 'oeha 'a.
- JR: Kāhi manawa, hele wau me ku'u makuahine, ke upena 'ōpae, hele māua, ka 'ōpae. [gestures scooping up 'ōpae with net, and placing them in a bag.] Ka 'ōpae a māhuahua ka 'ōpae, ho 'iho 'i i kauhale a kōpī a miko. Mea 'ai nō mākou.
- KM: Hmm. No hea mai ko 'oukou pa 'akai?
[When he was young some of the pa 'akai (salt) used by his family was still made by native families of the Kīhei side, and traded for goods from the Hāmākua side.]
- JR: O kū'ai mākou kēlā pa 'akai, a kāhi manawa, hele mai kēia po 'e mai Kīhei mai, a kālewa 'ana lākou i ka pa 'akai. Kālewa ana i ka pa 'akai.
- KM: 'Ae, no ka mea ma kēia 'ao 'ao...
- JR: A 'ole hiki.
- KM: A, wai e?
- JR: Nui ka wai, ua, a 'ole hiki ke pa 'a ke kai.
- KM: 'Ae. Kālewa ka po 'e mai Kīhei?
- JR: Poe mai Kīhei, a no lākou ka pa 'akai maika 'i. Komo i loko o ka eke huluhulu, eke kukae nalo.
- KM: 'Ae.

JR: *Kū'ai mākou kēlā.*

KM: *A kuapo oukou?*

JR: *Kuapo. Ai pa'a paha, poi paha.*

KM: *Hmm. Kuapo no ka pa'akai, me nā mea o kēlā 'ao'ao?*

JR: *Na mea o Kīhei. A'ole lākou lo'a ka lo'i kalo. Yeah.*

KM: *Hmm. Maika'i kēlā 'ano nohona e?*

JR: *Yeah, maika'i, maika'i. Hele lākou kau iluna o ka lio, kālewa mai kēlā pa'akai.*

KM: *Mai Kīhei mai?*

JR: *Mai Kīhei mai.*

KM: *O lō'ihī.*

JR: *Hele mai i ko mākou hale, hiamoe. Kakahiaka nui, ho'i lākou.*

KM: *'Ae. And kūkū, ua hele 'oe 'ohi 'ōpae, ka 'ōpae, hīhīwai, 'o'opu paha?*

JR: *'O'opu.*

KM: *Mai ke kahawai?*

JR: *Mai kēlā kahawai a hele i uka. Nunui ka 'o'opu [gestures 12 inches long]. 'O'opu nākea.*

KM: *Oh, one foot kind, almost?*

JR: *Oh yes.*

NM: *Yes.*

JR: *Nākea, nui a hewahewa. Kāhi manawa hele mākou, hāhā wale no [gestures catching them in his hand].*

NM: *The prawns, the biggest one twenty-three inches. Remember we took pictures. five-gallon buckets in no time.*

JR: *Hīhīwai, i ka pō, hele mākou i ka pō.*

KM: *Hāhā hīhīwai!*

JR: *Hāhā ka hīhīwai. Nui ka hīhīwai. I'a haole, goldfish, nā mea 'ula'ula, mea ke'oke'o, me kalakoa, nui. Hele mākou me ka 'ohe. Ka wā mākou 'u'uku, paeāea mākou, ho'ihō'i mai me kēlā i'a haole, o 'o'opu. Ho'omaika'i mai ko'u makuahine i kēlā 'o'opu me kēlā i'a haole, komo iloko o ka lā'ī, lāwalu. Mea 'ai no mākou.*

KM: *Kēlā i'a kula, the gold fish, 'ono?*

JR: *Ono!*

KM: *Ano like me ka 'o'opu paha?*

JR: *Like me ka 'o'opu. No ka mea hoi 'oe i kauhale, kopi 'oe a miko, a pau ka waliwali. a kūkulu 'oe loko o ka wai a manalo, ka wā komo 'oe i loko o ka lā'ī a lāwalu 'oe.*

- KM: *Pehea, ka 'o'opu, moa all the time or 'ai maka kekāhi?*
- JR: *A'ole mākou...kekāhi 'ohana, i noho 'ai i Waipi'o. Ka makuahine, kēlā i'a haole, me ka 'o'opu, 'ai maka 'ia. Ma ko'u hale, a'ole.*
- KM: *Hmm. Ho'oma'ema'e, kōpī, a lāwalu?*
- JR: *Yeah, ho'oma'ema'e, kōpī, a lomilomi 'oe a pau ka waliwali, kūkulu 'oe i loko o ka wai, a nā mananalo, a komo i ka lā'i a lāwalu. Mea 'ono kēlā!*
- KM: *Hmm.*
- JR: *Ka 'ōpae o kēia manawa, a'ohe 'ōpae o laila. Pau ka 'ōpae. No ka mea, lawe mai kēia po'e haole, bull frogs a kēia 'ōpae lolo nei, 'ōpae nui. 'Ai kēlā 'ōpae i ko mākou hīhīwai, i'a haole, 'o'opu.*
- KM: *Pau?*
- JR: *Pau wale no! A'ole i'a haole i kēia manawa.*
- KM: *So nā i'a haole a me nā i'a maoli, pau i ka 'ai 'ia?*
- JR: *Pau!*
- KM: *I ke kahawai?*
- JR: *I ke kahawai!*
- [It is his observation that the water flowing in the *kahawai* is the same today as when he was young; he and Nālani both note that people above them use the water in ways that are damaging to the system (putting soaps and oils into the water, through their various uses). Nālani notes that the water is not as cold as it was, because of changes in the flow volume and source, and this is problematic for taro growers.]
- KM: *Pehea, ka wai o kēia manawa, like me ka wai o mamua?*
- JR: *Like no. Ua like no a like.*
- KM: *'Oia?*
- JR: *Yeah.*
- KM: *Loa ka wai i loko o ke kahawai? Kūkū, namu haole ana wau. The water today is...?*
- JR: *Is as it was.*
- KM: *Even when you were young?*
- JR: *Right.*
- KM: *Oh.*
- NM: *The flow or the temperature?*
- JR: *The only thing right now, the people who have some residences, that live above us, they do the laundry in the *kahawai* you know, and who knows what.*
- NM: *You can see the oil in the taro patch (*lo'i*), you can smell the soap.*

JR: So we don't drink it anymore.

NM: Yeah.

JR: I used to drink it, just take the taro leaf, cut off the taro leaf wrap it around and make a cup.

KM: *Apu?*

NM: Yeah.

JR: Drink.

KM: Now, when you were young did anyone ever get sick drinking that water?

JR: Nobody, we were all healthy.

NM: No.

KM: How about, you know now they go in, get *kāki'o* and all kind *pilikia*.

JR: *Kaki'o yeah kaki'o.*

KM: When you were young?

JR: No more.

KM: No more *ma'i* like that.

JR: *A'ale ma'i. Ho'okāpulu lākou i ke kahawai i kēia manawa.*

KM: And I'm sorry now, I want to be clear on this. So, Honopou Stream, yeah?

JR: Yeah.

KM: The water that flows today is like, the flow is what you remember?

JR: The flow.

NM: Dad, have you been there lately? Have you seen the last six months dad? You know we used to have at least a foot and a half. Dad, now we have two inches of water.

JR: Well, that's...

NM: And we still dig up by the dam for the thing to go through, the water is warm, it's not like how it used to. The taro used to grow big because the temperature was cold and there was a constant flow, but because of all the dams and the pools that people dam up, the water doesn't go back and they put things in.

JR: The water should flow at all times.

KM: It should flow yes, and when it's cool water the *kalo*, good?

NM: Yeah.

JR: Very good.

KM: If the water comes warm or the flow slows down?

NM: It like stunts it.

JR: Yeah.

KM: In fact you can see it even in the sugar fields.

NM: We have pictures of huge taros compared to now.

JR: You need good circulation.

KM: Yes, yes. But, you think that the bullfrog and maybe some of these *‘ōpae haole paha* yeah.

NM: And the king fisher what you call them?

JR: The *auku‘u*, that been there many years.

KM: The *auku‘u* is native, but the white ones, not.

NM: When you see only the head, the shrimp gone.

JR: No problem, *auku‘u* only eat what’s left over, no problem.

NM/KM: [chuckling]

JR: But I tell you the frog, when I was a little boy we used to go out at night and get the big one.

KM: Yeah.

JR: We *kaha* the *ōpū*. The *i‘a haole* all inside the *ōpū*, that’s why we know, the bullfrog ate the goldfish.

KM: Wow, so you’d see ‘em inside.

JR: Inside. We were young kid I was about maybe ten, twelve, fifteen years old. Get the bullfrog skin ‘em up and we *pūlehu* that bugga.

KM: *Pūlehu*.

JR: You couldn’t bring ‘em home.

KM: [chuckles]

JR: Because mother would not allow that frog in the house. Down at the *kahawai* we’d make a fire, we *pūlehu* that, take a little salt down you know, nobody see.

KM: *‘Ono?*

JR: *‘Ono.*

NM: Tastes like chicken.

JR: At that time you know kids, everything *‘ono*.

NM: I would not eat it until I was like... Then, oh good... (then they tell me) “you ate frog!” Never again [chuckling].

JR: You couldn’t bring ‘em home but down the *kahawai* we ate ‘em.

KM: Was good.

JR: Then we cut up the *ōpū*, get *‘ōpae* and get goldfish inside the *ōpū*, so we know that frog was eating our goldfish.

KM: It’s interesting though because you see then, there are changes that have occurred in the land. It’s not like how it was when you were young.

JR: Very true, very true.

KM: I think this story that you're sharing, this history about before everyone used... The word you used was *laulima*, everyone came together to help.

JR: Everyone.

KM: One family is doing something, everyone helps.

NM: *Kōkua*, everybody, now no more.

JR: From our *kahawai*, Honopou to Hōlawā. Family living in Hōlawā we go there *kōkua* too. Mostly was potato.

KM: 'Uala or...?

JR: 'Uala.

KM: What types of 'uala were you folks...?

JR: Well, darn if I know, today there's some yellow or purple whatever it is. Those what we had were all white. No purple and no yellow.

KM: I hear some names like *huamoa*.

JR: Yeah, there was *huamoa*.

KM: And *hi'iaka paha*.

JR: Yeah, plenty all different Hawaiian names.

KM: All different kind. How about did you folks raise some Hawaiian *kō* also, the native sugar canes?

JR: Yeah, we had the red ones, of course *uahiapele*, and we had *kenikeni*, we had *kō kea*. *Kō kea* was the best one we liked.

KM: Oh yeah.

JR: Yeah, *palupalu* you can break 'em everything broke off. Nice, 'ono, juicy. And we had some more...

NM: Their toothbrush [chuckling].

JR: *Pilimai*, I think we had some *pilimai* and some *pua'ole*.

KM: 'Ae.

JR: Some cane that grows, and no bloom.

KM: No *pua*, no blossom. Oh, interesting.

JR: We had all that kind of cane, planted all on our land. And we had...we used to cut the cane up and we lie down and chew 'em and the juices come out while we was lying down.

KM: [chuckles]

JR: 'Ono, 'ono, 'ono.

KM: 'Ono.

JR: Yeah. That was our candy.

KM: Did your mama them, did some of them use it for *lā'au* at all?

JR: *Ke 'aha*, oh yeah. I know mama used to take some I don't know what type it was, but she used to take I think was the [thinking] not the *kō kea* but I think was the I forgot... [thinking]

KM: *Uahiapele?*

JR: I think it was the *uahiapele*.

KM: Do you remember the name *manu lele*?

JR: *Manu lele, manu lele*, yes.

KM: *Manu lele*, that's the reddish and the striped?

JR: Right, the striped one.

KM: Yeah, okay.

JR: *Manu lele* and that *uahiapele*, mama used to pound 'em and make the juices and that was for medication.

KM: That's right when they *'apu*.
[*'Alaea* gathered for medicinal purposes from the 'ili of Kāpala'alaea, in Halehaku.]

JR: *'Apu, 'apu*. Because my brother had asthma, and mother used to make *'apu* with the *lepo 'alaea*.

KM: *No hea mai ka 'alaea?*

JR: No Huelo no, *Kāpala'alaea*.

KM: *Kāpala'alaea. He 'āina kēlā.*

JR: *Hele ku'u makuahine 'eli'eli i ka lepo a ho'i i kauhale.*

KM: Interesting. And there's this old place name called *Kāpala'alaea*.

JR: Yeah, *Kāpala'alaea*.

KM: *A 'oia ke kumu o ka 'alaea?*

JR: *'Oia ke kumu o ka 'alaea.*

KM: And *kāpala* is to dab [gestures with fingers].

JR: Yeah to make red.

KM: That's right yeah [chuckles].

JR: Mother used to take it home and she used to get the *imu* stone and then get it nice and hot and she would put a pot over that rock and with the coconut oil which she puts into it. I remember the coconut oil, *lepo 'alaea* and the cane juice.

KM: *Wai kō?*

JR: *Wai kō* and then she mix 'em up, let it cool off that's what she give my brother.

KM: *A pehea kou* brother?

- JR: *Maika‘i nō! Ho‘okāhi pule, pau.*
 [Describes customs associated with gathering *limu*, fish, and other resources – one took carefully, respectfully, and with prayer; taking only what was needed.]
- KM: Oh, *maika‘i*. You know were there, you were talking also about out in the ocean the fish and things like that and then in the *kahawai*. You know there are *limu kai* and *limu kahawai*.
- JR: *Limu ‘ele‘ele.*
- KM: ‘Ae. Did you folks ‘*ohi* kinds of *limu* from the stream before?
- JR: No, no.
- KM: Not even for medicine?
- JR: The only one we ‘*ohi* is down by the *muliwai*, way down. That’s where we get the *limu ‘ele‘ele*.
- KM: ‘*Ano lō‘ihi, like me ka lauoho?*
- JR: *Lō‘ihi. Wahi o ka wai ho‘ohui me ke kai. ‘Oia ka limu ‘ele‘ele.*
- KM: So you folks would gather *limu ‘ele‘ele*?
- JR: *Limu ‘ele‘ele.*
- KM: Were there other *limu* out along the *lae kahakai* too?
- JR: Oh yeah, all different kind yeah.
- KM: And still yet today?
- JR: Till today.
- NM: Yes.
- JR: All different kind *limu*. Only *manauea* no was out there, *manauea* we never had.
- KM: That’s different...
- JR: Yeah, different area.
- KM: Needs *one* like that too, nice out on the *papa*.
- JR: *One*, needs a lot of *one*. The other kind *limu* we had most all of them. *Limu kohu*, plenty. All by the *kahawai*, you know where the *kahawai* come down to the ocean?
- KM: Yes.
- JR: The *limu kohu* grow over there you look ‘em [gestures with hand], it goes back and forth, swaying.
- KM: *Lahilahi*, beautiful!
- JR: But, *ho‘i mai ka nalu*, all *moku*.
- KM: But that’s how then *ulu hou*.
- JR: *Ulu hou! Kēlā ‘ano limu, ‘ako ‘oe, a‘ole ‘oe ‘oki. ‘Ako, ‘ako.*

KM: *'Oia ka mea ma'amau. Ka 'oki, ai'ole huki...*

JR: *Pau, pau, pau! 'Ako.*

KM: *A pono iā 'oe e a'o i kou po'e mo'opuna.*

JR: *Yeah.*

KM: *No ka mea, i kēia mau lā hele kekāhi kanaka, 'ohi a nui, 'ohi hewa nō ho'i!*

JR: *Yeah.*

KM: *Pau ka pono, a'ole lo'a ka 'ōpihi, ka wana, limu, ka i'a, pau!*

JR: *Pau. Mai ka 'u'uku a ka mea nui, lawe a pau.*

KM: *I kou wā li'ili'i...?*

JR: *Aole, lawa no kēia [gestures, enough to fill his cupped hands]. Ku'u makuahine hele no ku'i 'ōpihi, piha ka 'eke, lawa no 'ia. Ho'iho'i 'oia, 'oki, 'ihi, kohe no a pau, ho'omikomiko 'ai no. Ko mākou mea 'ai.*

KM: *Pehea, i kēlā mau lā li'ili'i, ua lohe paha 'oe i kou makuahine, ai 'ole kekāhi kupuna... Ua noi mua lākou mamua o ka 'ohi 'ana?*

JR: *Mamua o ka 'ohi 'ana. Mai 'oe 'ai nā mea 'oe...i 'ōpihi, ka 'oukou 'ohi 'ana i ka 'ōpihi. Ka wā 'oukou ku'i 'ana i ka 'ōpihi, a'ole 'oe 'ai i ka 'ōpihi. Mamua o kou hele 'ana, 'oe no'ono'o no 'oe ke Akua, no ke kia'i mai iā 'oukou ka wā 'oukou e ku'i ai kēia 'ōpihi.*

KM: *Hmm, 'oia ka mea nui.*

JR: *Hālawai 'oia, hele lāko.*

KM: *Pehea kou ho'i 'ana i ka lo'i, pule paha lākou?*

JR: *Pule, 'oia no mamua o ke kanu 'ana o ka 'ai. No'ono'o 'oe i ke Akua, e ho'oulu mai i kēia mea 'ai.*

KM: *'Ae, a ulu ka 'ai?*

JR: *Ulu ka 'ai, yeah.*

NM: *Maybe next time when the weather is better I'll take you down to the taro patches.*

KM: *Would be good.*

NM: *You can see for yourself.*

KM: *Would be wonderful.*

NM: *It's beautiful down there.*

JR: *Before my parents do anything, they always stop and say a few words before them, they do it.*

KM: *And you carry that on?*

JR: *I carry that on.*

KM: *And Nālani, do you folks think like how daddy was saying that you always you mahalo.*

NM: No matter where you go you take, you always give something back.

JR: *Nāna no i kia'i mai iā 'oe, a pau. Inā a'ole kia'i 'ana 'oe, pilikia 'ana 'oe.*

KM: 'Ae.

JR: *Ulia!*

KM: 'Ae, ulia. 'Oia ka pilikia o ko mākou keiki i kēia mau lā, a'ole lākou i ho'omana'o.

JR: *Ho'omana'o.*

KM: *Ola nā mea a pau. Inā pōina...*

JR: *Pilikia 'ana 'oe.*

KM: Hmm. *Hau'oli kēia hui 'ana.*

JR: *Yeah, mea maika'i, nā 'oukou e mamake e noi ai mai ia'u.*

KM: *Mahalo!* Well, may we just on one thing further too, and thank you I realize we're just scratching the surface, but it's so deep the things, these *mo'olelo*. Do you think that... You folks are still growing taro. Now Nālani, and your *kāne* (husband), your *kāne* is *haole*, come from the mainland right, or something?

NM: Oh yes.

KM: But he loves...he works the land with you folks.

JR: He's there whenever he can.

NM: He had to prove to him that he could do it otherwise we wouldn't have gotten it.

JR: And her son, planting the taro too.

NM: Now, my children I teach them what I've learned.

[While the water still flows, more could be used. The stream landscape has changed as well, and some families cannot get the water from the same areas they used to. When he was young, the families all worked the kahawai, to maintain the kūmano (dams), overgrowth, and keep the flow steady.]

KM: So Nālani, do you have enough water today?

NM: I can't complain we have water, we could use more, but we do have water. We do have water.

KM: Yes. As long as you take care. Now this was very interesting though you said you were about maybe thirteen, fourteen years old so this is maybe 1929, 1930 had this big 'ino, the kahawai changed?

JR: Yes.

KM: What you folks did was you build *kūmano*?

JR: *Kūmano.*

KM: So you make the dam?

JR: You make a dam, yeah.

KM: You folks, your father went stone by stone?
 JR: Stone by stone.
 NM: The whole wall, I'll show you next time.
 KM: I'd love to see it.
 JR: Stone by stone, and you know the Kepanis had their water source further up from us.
 KM: Yes.
 JR: They can't no more because that *kahawai* went deeper.
 NM: There's not enough for them to...
 JR: Now the land is up and the river is down.
 KM: Even if they were to build one *kūmano*, one dam, no can?
 JR: Yeah, hard, hard.
 NM: Even the underground spring water used to flow and it's not.
 KM: So drying up?
 NM: It's close yeah.
 JR: With a little drought will hinder all that.
 KM: Yes, that's right.
 NM: And three years ago we had a big storm that took all our taro everything right through.
 KM: 'Auwē!
 NM: All that dam, *Tūtū* man all gone we had to start all over again.
 KM: Now see, this is an interesting thing, today when has storm if it's spread far out... Before did you folks take care of the *kahawai* even further up above the river place. To open up?
 JR: All, all, always.
 KM: Always. So, you folks as a family and as neighbors?
 JR: And the 'ohana. Everybody.
 NM: Everybody would come help us when they need help all of us go help.
 JR: Some times a tree falls into the river, we cut it up with the axe. No more chain saw. We carry all that out put 'em all on the side, leave the waterway clear.
 KM: That's right. And when you do that, when get big water it doesn't build up and wash everything out.
 JR: It doesn't, no it just clear out the way.
 KM: That's an important thing, you know.

- NM: The water now when they have big water you could walk in front the wall and walk it. Up ‘Īao and in other one’s you have a second to get out and leave everything because that water rushes down, there’s a difference between up there and that side.
- KM: So when you clean the river, you take care — *mālama ka ‘āina, a mālama ka ‘āina iā ‘oe.*
- [Lo‘i and kuāuna on their land, are from the old days – built before Kupuna Rosa’s time; family always maintains them. It is the way of life. Periodic flooding of streams when EMI throws water out of the ditches, causes erosion and damages the lo‘i.]
- JR: *Mālama, a ‘oia!* You see another problem is when we have a lot of rain, East Maui Irrigation releases all the water from way up, they don’t put ‘em in... the reservoirs are all full.
- KM: No more reservoir enough, right?
- JR: The reservoirs are full, they let the water come down and then all that water from wherever it is comes down to that one river and...
- NM: It goes over the bridge and you’re stuck.
- KM: And that’s a problem.
- JR: That’s a problem.
- KM: Because they are not allowing the flow, there’s not a continuous...
- JR: Flow.
- KM: Yes. And so suddenly you release one big water, it’s going to roar down.
- JR: If they take care of that portion, send that water down to the plantation reservoirs all over maybe it’s better but they let it go down. They call it in water meter here, the readings here, open that ditch, open that one, close that one water all...
- KM: That’s *pilikia*.
- JR: That’s a *pilikia*.
- KM: And then kind of kill fight yeah, if you go you make your *kuāuna*...
- JR: The *kuāuna*, that’s the main thing.
- KM: And then if all of that is washed out, oh!
- JR: For you, *hana nui kēlā!*
- KM: Your *kuāuna*, are they *pōhaku* inside or *lepo*?
- JR: *Pōhaku* with *lepo*.
- KM: *Pōhaku me lepo*, ‘*ae*.
- JR: *Pōhaku* with *lepo*.
- KM: These *po‘e lo‘i, kuāuna, nā ka po‘e kahiko?*

- JR: *‘Ae ka po‘e kahiko i hana ai, a mākou, ho‘oponopono i nā wā a pau. Kāhi i hiolo, a ho‘oponopono hou.*
- KM: *I nā wā a pau e?*
- JR: *I nā wā a pau!*
- KM: *Mea nui, a‘ole hiki iā ‘oe ke molowā?*
- JR: *Aole hiki. Inā ike ‘oe ka pilikia, ka wā kēlā ‘oe e hana ai.*
- [Discusses places names – laments that he did not hear traditions regarding the giving of place names.]
- KM: *‘Ae. Mea nui. Ua lohe paha ‘oe i kekāhi mo‘olelo e pili ‘ana ka inoa o kēia ‘āina, Honopou? He ‘aha ke mana‘o, maopopo?*
- JR: *Hono-pou, Hono means little bay. Hono-pou, ku mau...I know it’s a bay that stands upright.*
- KM: *‘Ae, pou.*
- JR: *Yeah.*
- KM: *Pehea, i kou wā li‘ili‘i, ua kolekole paha, ha‘i mo‘olelo kou kupuna i ka mo‘olelo?*
- JR: *A‘ole au i lohe kēlā.*
- KM: *Like me Honokalā?*
- JR: *‘Ae Honokalā [as pronounced].*
- KM: *But kēia Kāpala‘alaea, ke kumu, ka source nō ho‘i o ka ‘alaea?*
- JR: *‘Ae.*
- KM: *So now we know the meaning of the name. But like Huelo. Ka huelo o ‘aha, nō ho‘i?*
- JR: *[chuckling – shaking his head] Huelo, a‘ole au maopopo kēlā. Ka mana‘o o kēlā inoa, Huelo.*
- KM: *Ka inoa o kēlā Ekalesia ma Huelo, o...?*
- JR: *Kaulana-pueo.*
- KM: *‘Ae, mea huelo pueo paha? Aole maopopo?*
- JR: *Kaulana paha kēlā owl, kēlā pueo.*
- KM: *‘Ae. But a‘ole ‘oe i lohe?*
- JR: *Aole wau i lohe ka wehewehe ‘ana.*
- KM: *[pauses] Kūkū, mahalo nui iā ‘oe i kou wehe ‘ana i kēia mau mo‘olelo. Maika‘i!*
- [Gives permission to include his recollections in the study being prepared.]
- JR: *Hiki no iā ‘oe ke ho‘okomo i loko o ka puke, maika‘i.*
- KM: *Mahalo. Mea nui kēia no ka ho‘omau ‘ana o ka mea ma‘amau a ‘oukou, nā Hawai‘i.*

- JR: Yes.
- [Discusses the practice and belief that if you “Care for the land, the land will care for you.” *Wai* (water) is of great importance and value for the people and the land – “*Wai o ke ola!*” (Water is life!)]
- KM: *Mālama i ka ‘āina...*
- JR: *Na ka ‘āina i mālama iā ‘oe.*
- KM: *‘Ae. A he mea nui ka wai, wai o ke ola?*
- JR: *Wai o ke ola. Wai, waiwai nui! Wai, nā mea a pau, ka wai, waiwai no kēlā!*
- KM: *‘Ae, lo ‘a ka wai, ola!*
- JR: *Wai ola, wai o ke ola!*
- KM: *Mahalo nui, hau‘oli kēia.*
- JR: *‘Ae.*
- KM: Hmm. These maps here, go all the way from Nāhiku, all of Ko‘olau come out to the Hāmākua Poko section. You’ll enjoy some of these you going see the...
- JR: When I have time I’ll sit down and I’ll go over.
- KM: What I’ll do is, this transcript, I’m going to take it home, I’ll transcribe it and I’m going to send it back to you. . . Again, like we said, this is to bring some of these *kama‘āina* recollections forward so that we can insure that people understand how you work the land and what you folks did and how it’s important.
- [When he was young, the *kula* lands of the Waipi‘o-Honopou vicinity were all clear of vegetation – a remnant of the early plantation and ranching activities.]
- JR: You know back then when we started this side, there were times that we needed wood to *ho‘ā imu*, to cook our taro and stuff like that. There was no wood around.
- KM: For real?
- JR: Yeah, because pineapple was all over, they cut down all the guavas they plowed here they plowed there, no more trees. We used to go down the *kahakai* with our animals put the wood into the *‘eke huluhulu*.
- KM: ‘Ae, driftwood like.
- JR: Yeah. Go down the *kahawai*, Hōlawa pick all the driftwood. *Ho‘okomo iloko o ka ‘eke huluhulu, kau i luna o ke kēkake. Kēkake me kēlā noho āmana* [gestures – crossing his fingers]. See, the donkeys we had the *noho āmana*, the wooden saddles, *noho āmana*. On the mule, then we load it up our *‘eke huluhulu* with the wood on top, on the *kēkake* and with the *hoki*. Then *ho‘iho‘i i kauhale, ho‘ā imu*.
- KM: So all *makai* of the highway out in that *‘āina* where you folks are, was all open land?
- JR: All open land today it’s nothing but *nahelehele*, all big trees and that berries you know.
- KM: Yes and it’s all *malihini* stuff not old Hawaiian stuff.

JR: No, no.

NM: [has to leave, says goodbye]

KM: *Mahalo...* That's what you folks had to do because there was no wood for you folks.
[Describes life on the land – and fishing when he was a youth; traveled with his mother, and fished various locations along the coast. The land and ocean, and their hard work sustained them; they bought only a few items, and mostly fed themselves by their own work and care of the land.]

JR: No, no wood, it was all chopped down, the growers planted all the...

KM: Was that from the highway down?

JR: From the highway down.

KM: Were there still *pipi* all out on that 'āina?

JR: *Pipi*, my dad had a lot of cattle, plenty cattle. We never used to buy meat all we did was buy sugar. *Pipi*, then we get the taro, we get the fish, sometime we get plenty fish, we *kaula*'i. And then get the meat and we used to keep our pigs, we had lot of pigs. Not that much, but for the house use, the *kale* 'ai, you know from the taro?

KM: 'Ae.

JR: That's for the pig. And then we cook the *honohono*, and we put the tallow, fat from our steers that we kill. *Ho'ohui me ka honohono*, and we feed our pigs. And the taro, some of the taro *popo*, that goes for the pigs. And we planted a lot of *he*'i, papayas. I had papaya trees there that *kukapaila* then we feed the ducks, we had ducks inside the pen, all put in the pen. Cannot let 'em go into the taro patch, all in the pen. With the roofing iron as a fence, no had wire, the chicken fence [chuckling].

KM: No had wire. Had *piula* though [chuckles].

JR: Then we take the *he*'i, we feed the ducks. The ducks were so good, fat from just eating the *honohono* and the what you call the *kale* 'ai. While we were cooking our taro for the *poi*, mother usually had one *kini winihā* square can used to be for kerosene. They put the *haka* underneath, steamed that duck in there. When the duck *mo*'a, *helele*'i ka *iwi*! [chuckling]

KM: [chuckling]

JR: Then we eat that for our lunch with our *poi*.

KM: *Kou po'e pua'a, ai ma ka pā holoholona, ai'ole ma ke kula wale no?*

JR: No, *ka pua, i loko o ka pā pua'a*.

KM: Hmm.

JR: *A'ole hiki no ke ho'oku'u, no ka mea nui no ka 'ilio.*

KM: *Pehea, mamua, 'ai paha ka 'ilio?* [chuckling]

JR: [chuckling] *A'ole mākou 'ai. Ku'u makuakāne, a'ole 'oia 'ai i ka i'a maka.*

KM: *O, aloha!*

JR: *A'ole 'oia hiki ke 'ai i ka 'ake. Na mākou wale no ka mea 'ai 'ake. Ka i'a wale no 'oia i 'ai, he 'ō'io. 'Ō'io, 'oia ka 'ono 'oia. Na mea 'oko'a, a'ole 'oia mamake ai.*

KM: *Ka 'ō'io, mai kahakai i Honopou?*

JR: *Kahakai, Honopou.*

KM: *So nui ka 'ō'io, me ka moi paha?*

JR: *Ka moi, nui ka moi. Ka 'ō'io ma ka wahi one, one kēlā wahi, hele 'oe pākākā, dunk. Pākākā. Ka moi, kēlā i'a noho ma ka wahi nalu.*

KM: *'Ae.*

JR: *Ka 'ama'ama.*

KM: *Pehea ka 'ama'ama, i loko o ka muliwai?*

JR: *Ka muliwai. Nui ka pua 'ama. Kāhi manawa, nānā 'oe, nui a hewahewa.*

KM: *'Oia, so he muliwai pili me kahakai?*

JR: *He muliwai ma Honopou. Nui! Moi li'i. Hele ana ka moi li'i, nui a hewahewa! Ki'i mākou me ka 'upena.*

KM: *'Ae.*

JR: *Kāhi manawa me ka paeāea, me ka 'upena, ka mea maika'i.*

KM: *Hmm.*

JR: *A ka 'ōhua, mai Hāwini...mane'i mai o Hāwini, he wahi ka inoa o Pōpōhilo. He kāheka nui, nui kāheka.*

[*Kēia wahi 'o Hāwini, aia makai o Honokalā.*]

KM: *'Oia?*

JR: *Kēlā wahi, nana 'oe i ke kahakai, uwē kahakai. Nānā 'oe e, mea aku ku'u makuahine, ke hānau ai ka manini. Kōko'olau, Kōko'olau, 'oia ka inoa o kēlā, nui ka uwē a ke kahakai. Nānā 'oe 'ele'ele a nui ka 'ino. A mawaena...*

KM: *He hō'ailona kēlā?*

JR: *Hō'ailona.*

KM: *A maopopo mai 'ea mai ka 'ōhua?*

JR: *'Ea mai ka 'ōhua. 'Ea mai ka 'ōhua, hele māua, o wau me ku'u makuahine, i ka wana'ao, hele i ka wana'ao.*

KM: *'Ae, mamua o ka puka 'ana o ka lā?*

JR: *Mamua o ka puka 'ana o ka lā. Malalo mai o ke kāheka, lo'a he 'eke.*

KM: *'Eke, 'ano waliwali e?*

JR: *'Ae. Nui no ka 'ōhua i loko laila. Hele māua me ka 'upena, au'a i ka 'upena, pa'a kēlā mea. Komo maloko o ke kukaenalo. 'Ekolu paha, lawa.*

KM: *Hmm.*

JR: *Ka 'ōhūa, mea 'ono kēlā.*

KM: *Hmm, a ho'i i ka hale a kōpī?*

JR: *Kōpī 'oe, a ho'omalo'o no 'oe. Gee, 'ai 'oe kēlā, mea maika'i. Yeah. Ka pa'akai wale no, hele a 'oia, miko loa.*

KM: *'Ae. Mau makahiki, a'ole 'ai i ka 'ōhūa, e?*

JR: *Yeah. Kāhi manawa ho'iho'i mai, lāwalu. Lāwalu 'oe i kēlā 'ōhūa. O nui ka 'ono!*

KM: *O ka 'ōhūa, he pua manini e?*

JR: *Pua manini kēlā. Manini, a kāhi manawa he pua no ka mamamo.*

KM: *'Oia?*

JR: *Nui, mamamo me ka manini. Yeah, ko mākou mea 'ai no 'ia. Hele ku'u makuahine, ku'i 'ōpihi, a kāhi manawa lo'a ka he'e pali, a ho'i i kauhale.*

KM: *'Ae, he'e pali, he he'e 'ano li'ili'i?*

JR: *'Ae, li'ili'i, mea paha, 'umi tumahā, 'ehā ounces, yeah.*

KM: *'Ae.*

JR: *Not even half a pound. Yeah, ho'i mākou, kōpī kēlā mea, a ka 'ala'ala nō ho'i, maika'i!*

KM: *Hmm. Maika'i ka ola 'ana mai ka 'āina me ke kai.*

JR: *Yes. Kāhi manawa hele mākou i ka ho'āla pō. I ka pō hele mākou, ka pūhi me ka 'ula. Pa'a kau, pūhi uhā a maika'i kēlā.*

KM: *'Ae, ua lohe wau.*

JR: *Pūhi uhā, ka 'ula.*

KM: *Kāmākoi, kēlā 'ano...?*

JR: *Yeah, kāmākoi. Ho'iho'i i kauhale, maika'i kēlā mea a pau! Pau ka wali, pau ka hauna, kaula'i 'oe, kupa 'oe, 'ōlani nō ho'i i ka kapuahi.*

KM: *'Ae.*

JR: *Yeah.*

KM: *Oh, mahalo, mahalo nui iā 'oe!*

JR: *Ko mākou ano noho 'ana. Noho 'oe a kua'āina. Ka mea kū'ai wale nō, kō pa'a, pa'akai, aila kupa, a hiki iā 'oe ke palai ka palaoa [chuckling].*

KM: *A nā mea a'e, na 'oukou i lo'a mai ka 'āina?*

JR: *Yeah. Poi, ka i'a, ka pipi, lawa no! Nui ka pipi kāula, nui!*

KM: *'Ae, i kou wā 'ōpio, i kou ulu 'ana, he'aha kāu hana? Lo'a 'oe i 'ōpio, teenager, a lo'a 'oe, he makua, he'aha kāu hana?*

JR: *Wā 'u'uku, pau au i ke kula a hele au i Kahului, 'imi au i ka na'auao. Kamanā ka hana. Ka hale kula kamanā. Puka au mai kēlā hale kula kamanā, alaila hele au i*

ka hana me ka po'e Kepanī. Poe Kepanī wale no ka po'e kamanā. Kāhi no po'e haole. . . Mahope lo'a wau ka hana Kālana. . .

KM: *Ua kūkulu hale 'oe?*

JR: *'Ae, a na'u no i kūkulu i kēia hale.*

KM: *O, maika'i! So 'oia kāu hana? Kāu hana mawaho, a kāu hana ma ka 'āina...?*

JR: *Kanu no nā mea 'ai, ola.*

KM: *'Ae. . . A kāu wahine, no hea mai 'oia?*

JR: *He haole, Burns. Kona makuakāne, hele mai Norway. Hele mai 'oia i ne'i nei a male 'oia i ka wahine Pukikī, a hānau ai ku'u wahine.*

KM: *O, maika'i. A 'ehia mau keiki?*

JR: *'Elima a'u keiki. 'Ehā kaikamahine, ho'okāhi keikikāne.*

KM: *'Ae. . . Mahalo nui!*

JR: *Mahalo iā 'oe, kou hele mai 'ana.*

KM: *Maika'i kou mo'olelo. . . I'll take it home to Hilo and get it typed out, and return it to you. And then we're going to bring it all together in this mo'olelo for this 'āina. For the lands all the way Ko'olau to here.*

JR: *Alright that's fine.*

KM: *Mahalo, thank you so much!*

JR: *You're very welcome, you're very welcome.*

KM: *Wonderful! . . . [end of interview]*

**BOARD OF LAND AND NATURAL RESOURCES HEARING
MAY 25, 2001 WATER LICENSE APPLICATION
EAST MAUI IRRIGATION COMPANY**

***Transcript of Hearing (Selected Speakers)
(recorded and transcribed by Kumu Pono Associates)***

The following transcript is a verbatim record of: (1) Statements by members and representatives of the Board of Land and Natural Resources and Alexander & Baldwin/East Maui Irrigation Company, regarding ditch history, the Water License Application, and the review agency process ; and (2) Testimonies from the public—with particular emphasis on Native Hawaiian tenants of affected lands—and others who did not support the application, or who raised questions and concerns regarding the nature and extent of the License.

(Note: xx and sp? used to indicate uncertain name or spelling.)

[CD # 1 of 2]

GC-A: [Chairman, Gilbert Coloma-Agaron] Let me just say how we're going to proceed. Mr. Uchida will make a presentation... We'll come back and the applicant can make a presentation. We'll take questions, then we'll open it up for comments from the public.

DU: [staff, Dean Uchida] . . . Thank you Board Members, good morning. Item B-5 is a request for a discussion of a long term disposition of the water licenses and issuance of an interim revocable permit since it is still A & B and East Maui Irrigation Company. These are for four watershed areas on Maui. If the board will recall this has been an ongoing process. Back in 1985 when all of the leases expired the Department went forward and tried to get a third year water license sold at public auction. Since 1985 we've been putting these licenses on a month to month permit and renewed annually.

The reason for the delay has been several fold, the Water Code was passed, there was some litigation involving the environmental requirements for the licenses that are being sold. There was a contested case hearing request made also. Trying to untangle all those issues caused us to continue issuing month to month revocable permits on an annual basis. Last year the Board had asked its staff to take several specific steps in trying to bring this to some kind of resolution. Today's action again is to discuss some of the long term issues, procedural issues, as well as issue some interim permits once the process has started. A & B has submitted a request earlier this month, I think May 14th was the day of the letter, requesting the long term lease and also the interim revocable permits while the lease is in process. That was one of the specific questions that was asked last year. Also, the Board had asked that the former Chair Person who is a member of the Board again, sit with some of the community members and discuss some of the long term issues and possibly address some of the specific issues to Community Groups and Special Interest Groups in the area. The other thing that the Board asked specifically was for some briefing on the appraisal process in determining what both the permit rents and the long term dispositioning might be. And fourth was to start working on the Watershed Management Plan for the area. The Watershed Management Plan we understand, has been prepared back

in '93 with the East Maui Watershed Partnership Group. Finally, we are trying to start a dialogue with the Department of Hawaiian Homelands which is one of the consultations that are required under the Statute 171-58.

Basically with A & B making their long term request we are processing the lease. There is going to be a 343 requirement, so A & B will be required to prepare the necessary environmental document, whether it be an EA or an EIS. At which point we would consult with the other agency's including Hawaiian Homelands and bring it back to the Board with somewhat of a lease package that would authorize the sale of the lease at public auction. That issue is now before the Board today, but the disposition process is subject to discussion. I think the applicant has by letter indicated their desire for long-term lease and also the interim revocable permits. We've attached their specific request in the submittal. I think it is Exhibit F; the May 14th letter from Alexander & Baldwin.

Based on that the staff is prepared to recommend that the Board authorize the issuance of a revocable permits for the four watersheds listed subject to the eleven issues that we have listed here. With that I would be happy to answer any questions that the board members might have. [begin Track 2]

GC-A: Questions?

LMc: [BLNR Member, Lynn McCrory] I need to get clear on... The reason we're not looking at issuing a long term lease at this point is because we need further consultation that DHHL?

DU: The process usually is, the Board doesn't get involved in the decision on the long term lease until all the different procedural, different process has been completed which includes the EA/EIS process. Similarly when someone requests for sale of a lease of State land at public auction, when we come to the Board we've already had the 343 compliance, we've had agency's comments, we've had pretty much draft terms and conditions of the lease. We have pre-qualifications of the perspective bidders. And then the Board would look at that and either approve or deny the request to move for that sale of lease at public auction. At this point today, we don't even have the Environmental Document so it is premature for the Board under its normal process to take any action on a request for the long-term disposition at this point.

LMc: An EIS is going to take how long?

DU: For a project of this size, it's going to take some time. I don't know exactly how long it might take.

LMc: We could be three years?

DU: Hopefully not that long.

LMc: What you're suggesting to us is that we would issue a one year revocable permit and we would probably be back in with another one year revocable permit after that if the EIS is not completed.

DU: Correct, but if the EIS is completed we may be back sooner with the request to sell the lease at public auction.

LMc: How will the EIS be completed? How will the State do that?

DU: We would act as the agency making a decision on the prep-notice and acceptability of the document. The applicant, A & B in this case, would actually prepare the EIS subject to our approval. There's a standard process you go through in the 343 – OEQC public disclosure, getting public comments from everybody in the community. Agency comments, it's all together through the EIS process. We would be the accepting authority on the EIS.

LMc: We have done direct leases before and I'm not clear on why we are looking at a Public Auction versus a Direct Lease?

DU: Good question. There's only certain types of uses and entities that are eligible for Direct Leases. Other Government Agencies get direct leases, Non-Profits get direct leases. And there are certain provisions in the statutes for specific user types that get Direct Leases. None of those qualify in this case. Our only recourse is to go through lease at public auction.

LMc: Okay, thank you.

KIn: [BLNR member, Kathryn Inouye] I'd just like to clarify and someone correct me if I'm mistaken. The item that's before us today is simply a discussion on the long-term disposition. There's no action to be taking regarding long-term disposition?

DU: That's correct.

KIn: And A & B has issued a request to the State for a long-term lease?

DU: That's correct.

KIn: Again, there is no action that's going to be processed by the Board. Pending satisfaction of Chapter 343, the EIS process. And that allows for public comment throughout that entire process?

DU: That's correct.

KIn: After the EIS is accepted, if it is accepted, it is then presented to the Board for long term disposition?

DU: Correct. The EIS is just one component of what needs to be done.

KIn: Right. And that includes the Interim in-stream standards?

DU: The Water Commissions' involvement may or may not be done or completed prior to the Board taking action. If it's not completed one of the things we're working with the Commission on is to have the lease contain language that would allow for us to proceed with the sale subject to compliance with the Commissions' rules and statutes.

KIn: Okay. So as I understand the item before us today is simply to provide an annual interim revocable permit so there is no lapse in maintenance of the system?

DU: That's correct.

KIn: Thank you.

LMc: One more question? Would you be looking at anyone who will be bidding on this process as being responsible for preparation at EIS and Public Auction?

DU: You mean if it's not the applicant that's doing the EIS right now? Our position right now is the applicant would be doing the EIS, and we would just go forward with the lease at Public Auction and not have any kind of requirement. Unless of course someone was proposing to do something that wasn't covered by the EIS. Then they would need a separate requirement for compliance. But if we're going by what is applied for A& B in this case would prepare the EIS. And we would sell the lease in Public Auction for the uses that are allowed/covered by the EIS.

LMc: At the point of the Public Auction after A & B had gone through preparing the EIS, there could be someone else who could come in and then bid on it?

DU: Could be.

LMc: [chuckles] What are we talking about at the cost for an EIS?

DU: I'm not sure how much an EIS for this project would cost.

LMc: I bet it's got commas.

Group: [laughing]

DU: Probably.

LMc: Lots of zeros and two commas is my guess.

DU: Probably more.

LMc: Three commas? No, not three, I couldn't believe. Two commas and a period. Let's just take that down a bit, and say that the EIS costs them \$10.00. Is there any way, should they not get the bid, there would be a way for them to recover this money?

DU: That question has come up, I don't think at this point we are looking at using that process. To reimburse the applicant for the cost of the EIS would be...

LMc: Could that be part of the condition at the Public Auction?

DU: It could be if the Board so chooses. I think staff has concerns about conditioning a sale of a lease with that requirement.

LMc: Concerns are?

DU: The documentation on the cost...there's no control over what the cost might be so we might get situations where people are spending money without any type of reasonable checks and balances. Is it fair to pass on those costs to any prospective bidder?

LMc: Could it be that someone actually bid on it and went over that amount...? Never mind... Okay. That's quite a leap of faith for A&B to...

DU: That's our standard process, that we use. Granted the Board does not consider projects of this magnitude all the time, but the process has been adhered to in the past.

LMc: Okay, thank you.

GC-A: Further questions?

FH: Dean, just one more, for my brain to kind of get it sorted out. This business with the commas through me. What we will be voting on today after all the discussion is four separate permits. Three to EMI for those three areas as listed in the recommendation and the A & B for the Nahiku License. Four separate, one year revocable applications. Is that correct?

DU: Four separate permits. Right.

GC-A: Any further questions? If not...We'll take a break. I think there was an interest in going into executive session as well...

LMC: There is a phrasing in here where the Attorney General has been reviewing the issue, the compliance with 343 as it relates to Water Leases and the Attorney General is going to report on that to the Board. So I'll move to go into executive session. . .

BLNR: [begin track 3 — breaks for executive session]

DU: [begin track 4] . . .We don't normally do an EA document when it is a continued use. In this case, because of the court situation, the court has also ordered that we do comply with 343. So that's why we've moved forward with an EA/EIS process.

GC-A: Any other questions? If not, is there a representative of the Applicant here?

MC: [begin Track 5] Thank you Mr. Chair, members of the board. My name is Meredith Ching and I'm a vice-president of Alexander & Baldwin. With me today are Steve Holiday, vice-president of Alexander & Baldwin and General Manager of Hawaiian Commercial and Sugar Company, and Garrett Hew, Vice-President of East Maui Irrigation Company or EMI who builds, operates and maintains the East Maui water system that is HC&S's life-line.

You've seen us before, we have come before this body annually in the past fifteen years asking for revocable permits for the right to continue to collect waters from the State's East Maui lands. This water remains essential to HC&S's future liability. This year we are before you asking not only for the annual permit but also requesting that the Board authorize the issuance of a long-term thirty year lease for these East Maui waters.

Why are we asking for a long-term lease now? HC&S is operating in a markedly different and increasingly challenging business environment. In order to have a long-term future we believe that we must diversify away from being in the commodity sugar business and insulate ourselves from the vagrancies of the commodity sugar price. Increasing efficiencies, backed by investment in new equipment and technology have gotten us through the past few decades where others have not. However, HC&S is now faced with a need to make a different kind of investment. Investments in new strategic but related ventures. Investments which by their very nature are large and carry more risk. Yet the basis for these ventures will remain in agriculture and water will remain a basic essential for our business. However, without long-term certainty about adequate and reliable

supplies of water, HC&S cannot even begin to plan to have a long-term future and that's why we're seeking a lease.

What we are asking for this morning is limited, you do not need to approve the final form of lease, you do not need to approve the upset price, you do not need to award the lease. All we ask is for you to approve the sale of a lease at Public Auction of the entire watershed with the basic conditions noted in our request.

Three of the most important positions are:

- 1) All bidders be required to prepare an Environmental Impact Statement for their proposed use;
- 2) Water must continue to be supplied to the Maui Board of Water Supply; and
- 3) The lease will be issued subject to any in-stream flow standards established in the future.

We believe these conditions fairly address the concerns that this Board, staff and other concerned groups have raised in the past.

To put our request in perspective however, it may be useful to cover a little background on the East Maui waters in the EMI Ditch System. Let me call your attention to this map of the East Maui Watershed.

[pointing out reference point on map] Just to orient you a little bit. This side is *mauka*, this is the ocean, that's toward Hāna and this is in the direction of Kahului. What this map shows is the entire length of the ditch system from its eastern most point in Nāhiku to Kamole weir, where the County of Maui takes water for Upcountry Maui and the rest of the water goes into HC&S's irrigation system and to Maui Pineapple Company. The total length of ditch is seventy-four miles and that's the blue area of the ditches. As you can see there are multiple ditches ending up in essentially four parallel ditches as you get closer to the plantation.

The total volume of water in this system ranges from a maximum capacity of 450-million gallons per day during a storm, to 10-million gallons per day in a drought. The State of Hawai'i owns all of the land that's shown in yellow. EMI and A & B own all the land showing in green and orange. As you can see the water flows into the ditch off of State land, off of A & B land, and sometimes off of both and comingling in the ditch. Approximately seventy-percent of the water we harvest from East Maui comes from State land and thirty percent from our own land, which highlights why this lease is so important to us.

You will also note from the map that the State and EMI owns much of the land that is down stream from the ditch. The EMI ditch system includes fifty miles of tunnel and twenty-four miles open ditch along with 388 intakes. The system is eighteen times the size of Waiāhole ditch in terms of capacity, and three times its length. Additionally, it winds its way through mountain and terrain that makes the Waiāhole system look almost flat in comparison.

We have eighteen full-time employees who's sole responsibility is to maintain the Ditch System. Most of them with long-time experience. EMI's annual maintenance budget is over a million and a half dollars. Maintaining the ditch is a

twenty-four hours a day job. Water flows at all times of the day, problems can occur twenty-four hours a day. It takes investment, time and experience to keep this entire system working optimally and it would not be practical to have more than one entity maintain the system. This is one unit that is needed in its entirety to continue to provide adequate supplies of water to HC&S, to Maui Pineapple Company and to the Maui Board of Water Supply for its upcountry residents, farmers and ranchers.

EMI began using the State's East Maui Waters sub, one-hundred and twenty-three years ago. When in 1878, the Commissioners of the Crown Lands issued the first lease for the East Maui Watershed, coinciding with the expansion of sugar operations in Maui Central plain. It was a thirty year lease similar to the one we request today. Allowing the plantation to have a long-term reliable source of water. Following expiration of that lease the Government continued to issue a successive long-term agreement for this water. The last long-term agreement issued by the State had a term of twenty-four years that ended in 1986.

After 1940, the Territory no longer automatically issued the lease by negotiations directly to A & B. The water lease or license instead was put up for Public Auction just as it is today. The key that enabled the Territory to take the lease to Public Auction was an agreement it reached with EMI in 1938. That 1938 Agreement is still valid and will affect anything you decide to do with the watershed today, whether you decide to issue a lease or not. Whether that lease is to EMI or to someone else. Since 1986 the State has issued only one year revocable permits, while this has worked adequately for us to continue our sugar operations. As I mentioned before, it is not a satisfactory solution from a long range planning standpoint and in light of the challenge that's facing HC&S today.

Let me talk a little about HC&S today. HC&S currently supports over 1,000 employees and 2,500 retirees with an annual payroll for Maui in excess of 30-million dollars. Each year HC&S buys more than 49-million dollars in goods and services from local vendors. Last year HC&S paid more than 5.6-million dollars in taxes to the State. HC&S keeps 37,000 acres of central Maui in lush, green, income-producing landscape. Some call this "open space." Some think that is vital to the Maui Tourism Industry. In addition HC&S is a good neighbor providing in-kind services and contributions to various community organizations and causes. HC&S also provides 8% of electricity distributed by Maui Electric Company; produced from clean, renewable resources such as hydro-power and bagass. HC&S would not be here if not for the water collected in the rivers by the East Maui Irrigation system from the East Maui Watershed.

And as mentioned previously, many other community members benefit from this water as well. EMI ditch is also the major source of water for twenty-thousand upcountry residents, farmers and ranchers; the Kula Ag-Park and Maui Pineapple Company's upcountry fields.

Let me take this opportunity to clarify however, that this East Maui water does not go to Kīhei, Waile'a and Mākena that has been repeatedly asserted.

It is no secret that HC&S uses a lot of water but we use it wisely and we take care of the resource that produces the water. EMI has long been involved in Watershed

Management activities and is today an active partner in the East Maui Watershed Partnership. Providing money and manpower to the joint effort to protect what is widely recognized as a very healthy watershed eco-system, although fragile. Part of the Partnerships' efforts involves encouragement of hunting in the area to control feral goats and pigs.

EMI maintains the over 62 miles of roads and 50 miles of trails that make the area accessible for public hunting; as well as other watershed management activities, such as fencing, monitoring and invasive species eradication. We do this because we have a business interest in the watershed and because we believe in taking care of the resource on which we are so dependant. While HC&S uses large amounts of water from East Maui it has been estimated that we only divert about 15 % of the total annual rainfall in the area. And HC&S uses this water wisely, it does not waste water. We've invested in excess of 35-million dollars to install drip irrigation throughout one hundred percent of the plantation to insure water is used efficiently. We have invested in three hydro-power plants to use the water in the ditches to make clean energy before again using the water for irrigating the fields. Still another form of reuse we practice is the recycling of our mill water which after processing the crops is filtered and applied back to the field in irrigation.

We do so because water is precious to us and in short supply. On average HC&S is a water-short plantation. Many believe that with all the water we use there must be excess, this is not true. While there are days of high rainfall when we do not need water from East Maui there are many more days when we are short of water on the plantation.

With that background let me now address our specific requests. First the request that all bidders be required to prepare an EIS for their proposed use. Since 1986 there has been a question whether an EIS was necessary for this lease. Concerned parties have repeatedly advocated that an EIS be done so that issues could be brought out and openly discussed. The condition that we are proposing should address their desires as well as clear up any questions regarding the past litigation. And it should be uniformly applied to all bidders. As the proposed uses of the lease may differ as well their respective environmental impact.

We are willing to proceed with an EIS which by all estimates will not be a minor undertaking. It will be difficult for us to justify the significant expenditure if the BLNR has not authorized issuance of a lease with a sufficiently long term. The lease also needs to recognize that the dependence of Upcountry Maui residents requirements on the East Maui water. As we have mentioned the EMI ditch is the main source of water for the Board of Water Supply in Upcountry Maui and there simply are no replacements sources for this water at this time. The Board does have a long term plan to drill more wells in East Maui however that plan is currently held up by litigation. The community must be provided for, and water must continue to be supplied to the Board of Water Supply.

Lastly, regarding the studying of in-stream-flow standards we recognize that in-stream-flow standards will be set for this East Maui streams. The statutory process for this has long been in place. We are in no way seeking to be exempt from this process, however we are advocating that the lease process proceed independently.

That the lease contain language addressing what happens once the Commission on Water Resource Management does set in-stream flow standards. A task they are diligently trying to proceed with.

To summarize, the action we are now requesting the Board to take is outlined on the last page of our May 14th letter to you. We ask you to approve today, issuance of a lease of the entire watershed subject to various conditions that will be satisfied over the next year or so or included in the lease form itself.

We estimate that it will take at least twelve months to prepare the Environmental Impact Statement. It will also take some time to develop the appropriate language for the lease and to obtain an appraisal to establish the upset bid amount.

Therefore we have included in our request a separate request for a full approval of a new one year revocable permit to allow the water to continue to be collected and provided to current users pending the sale of a lease.

We would like to take this opportunity to thank you the Board Members and everyone here in the room for your patience in listening to this presentation this morning. We thought it was important in light of the seriousness of a long-term lease. Our main message to you is simply that HC&S needs the water from the State lease to stay in business. This water lease is for agriculture use on our part. Further, these East Maui waters and the EMI system serve broader community needs. Many on Maui depend on this water directly and indirectly. Please support us in our effort to remain agriculture on Maui and to continue to be a good neighbor.

On behalf of Steve, Garret and the rest of the HC&S, EMI employees here this morning we ask you to approve our request. We'll be happy to answer any questions you might have. [begin Track 6]

GC-A: Questions? ...

LMc: Meredith you indicated that you believe that any one of the bidders for Public Auction should file an EIS. You indicated that the reasoning for that was there would be other users who would have other areas that would change what's written in the EIS. What other users would there be for this?

MC: There could be people who partition for some of the water to perhaps to leave it in the stream for biota reasons or environmental reasons and the impacts of that action would be very different from the impacts of the proposed use we have. Which is why we think that there would need to be a separate EIS's done.

LMc: The money question. Estimate of the cost of an EIS, do you have a range?

MC: We gotten proposals and one of the proposals goes up as high as two million dollars.

LMc: Hoo! Is there a low? [chuckling]

MC: I think the lowest we've current, this is verbally whereas the two-million is in writing. The lowest verbal quote we've heard is half a million.

LMc: Okay, thank you.

- GC-A: This is just to follow up you suggest that you would need an EIS or some sort of Chapter 343 compliance just to restore water to a stream?
- MC: I didn't mean to suggest that, I think Commissioner McCrory was just asking what other kind of uses there could be. Another example might be someone who just wants to use one stream or two streams as opposed to all the streams that we use.
- GC-A: I could see that if the use of the water was for some sort of commercial enterprise which is a very different kind of use than what you have right now. But just to return water to a stream, I'm not... Well, I guess that's an issue that we will have to...that will have to be resolved.
- MC: That may have been a poor choice of examples but I think that's part of the whole in-stream standard process that we understand, can take place, will take place. I'm just trying to think of another example of another use.
- LMc: Who owns the white land or white areas?
- GH: The white areas are privately owned property in the Watershed area. Maybe just to show you where the boundaries are. The ditch, water license area extends from Nāhiku and this is the boundary here Honopou. Anything beyond that point is either privately owned or A & B or EMI owned. Basically the State land ends at the Honopou boundary.
- KIn: Meredith, has A & B had a chance to review the staff report and recommendations?
- MC: Yes, we have.
- KIn: Do you realize that it does not incorporate the request from A & B to authorize the sale of a lease at Public Auction?
- MC: Yes we recognize. But, we are asking the Board to consider that action as well.
- KIn: I believe that we cannot consider that as an action because that is not what is before us today. Is that correct?
- DU: That's correct. That's not a matter on the agenda. On the discussion of long-term lease the only matter that is before the Board...
- MC: I think our understanding was that the discussion actually modifies both the discussion and revocable permits as well as the lease so that action was available on either. We understand that what the staff recommendation is. The applicant and the applicant letter is also before you. We thought the request to authorize or start the process, the lease process was also before you.
- KIn: As I view this, it's just a discussion and to modify separate actions. The Board can't give any action on it additional discussion of long-term lease today... [inaudible] ...the purpose of Chapter 92-xx.
- GC-A: I'm still kind of curious on what the Board would be doing with a long-term lease at this point. I don't see how we can authorize it without the information that would come out of the EIS process. I think, I'm not sure that...I'm not quite sure exactly what your request is at this point. The process for an Auction Lease are set

out in the Statutes 171-58. That was outlined yesterday during the briefing. A lot of those items haven't been complied with so it wouldn't even come into a Land Board until a minimal of some of those items are in place. And the staff is willing to bring it to the Board at that time. At this point also, by the time that happens I'm not sure how many of the Board members currently here would be around. I'm not sure that even if this Board right now were inclined to say "we're going to be looking to issue a long-term lease," whether that's not something that could be changed in a couple years.

MC: I think there are two reasons why we brought this request before the board now. One is, that is how the Board proceeded back in 1986, they authorized the issuance of a long-term lease, a thirty year lease then proceeded to do the EA themselves. The second reason that we brought it before the Board is because I think the difference here is you're asking us to do the EIS. And in order for us to do the EIS with that kind of magnitude and investment involved we kind of know need to know what the box is. It's very hard for me to take to management and ask them for two million dollars and they say, "For what, is the Board going to give you a long-term lease or at least put one up for auction?" And I have to say, "I don't know." Not that I know it could be five years, it could be ten years, it could be thirty years. In addition to which to do the EIS you kind of have to know what you're scoping, because the impact of a one-year lease or a five-year lease would be really different from a thirty-year lease in terms of impacts. I guess it's the chicken and the egg.

LMc: And the reason we are asking you to do the EIS is because we don't have the money?

MC: That's my understanding.

LMc: Okay.

GC-A: Any further questions for Mr. Uchida, Board? [begin Track 7 – break]

...Board member Holshuh requests that if you have a copy of what you just read, that could be submitted to staff. Let's start with Ron Sterts [sp?]

RS: Good morning my name is Ron Sterts. I'm wearing various hats today. I'm vice-president of Maui Tomorrow, I'm on the Board of Maui Meadows Neighborhood Association. Most of us citizens living here, and like everybody here I drink the same water we all drink. I've raised a family, my children are all grown. We have concerns about the future of Maui and where the waters going to come from and how it's going to be distributed. In one sense I'm representing the interest of everyone here wearing the red ti-shirts too. Because you all live here too. We all have the same concerns. I'd like not to couch this as any "we versus them," it's really an issue that affects us all. I really would like to depolarize things and not make it H C & S versus the people or the native Hawaiians, or whoever. I want to talk about common issues here. There's been the discussion of the EIS and who should pay for it and the Board has indicated that it can't afford to. The question comes up why can't it afford to. This takes us into the question of appropriate lease value, for the lease, even on the revocable permit basis. As I understand, I've reviewed the documents, under the current proposal A & B would pay a quarter of a cent for a thousand gallons basically for this water. They then resell it...the portion that they resell to the Board of Water

Supply, for between six and twelve cents a thousand gallons. That's about 2500 to 5000 percent increase in profit from that purchase sale.

It suggests to me that there's some room for movement in terms of appraisal of the value of the lease, significantly. There's been request from a community that there be a fair market appraisal of this particular...these particular leasehold interests. And I would like to support that I think that it would be everyone's benefit. Right now the way of the structuring of the law is twenty percent of the value of these leasehold permit goes to OHA and thirty percent goes to DHHL. They're both being prejudiced by an unreasonably low or apparently unreasonably low lease value being assigned to these projects.

I'd like you to encourage, first of all as Trustees of the State and of the Public Trust of Water Supply, you have the right and responsibility to protect the Trust assets and to act reasonably on behalf of the Trustor. In this particular case I'd like to suggest that more appropriate fair market value would benefit the children of DHHL people and benefit OHA. There's a question about competitive bidding for these rights. I'd like to talk about the basic structure of a committee process. Right now and for many, many years the lease hold interest had been broken into four major areas. Nāhiku, Ke'anae, Huelo and Honomanu. So large segments of property. It makes it practically impossible for any individual, riparian rights owner, any taro farmer, to bid on a whole large section. It basically limits the ability of anyone to come in and compete and bid for these because they're so wide spread. I'd like to suggest a possibility that you look at the way in which these lease interests have been broken up in large sections, and break them down to stream watershed areas; into more manageable units so that in fact people who have a direct interest in having water, such as taro farmers, can come and bid for rights to use the water, and have water be placed in their streams. I'd like to suggest, lets just think about this. Because it's not the way things have been done, but I think that...I don't know if we can continue to do things the way they have been done.

I know right now when I drive through East Maui, except when it's a downpour the streambeds are empty. When the tourist drive along the Hāna Highway, there's no waterfalls. The farmers in East Maui are all complaining bitterly that they don't have any water to run their crops. So you say, "Why is that?" Well, a basic science, when it rains, and it comes to the ground, it either runs off or seeps in to the aquifer. If you drill down into the aquifer and take water from just the aquifer, if the rains continue it will continue to replenish the aquifer. On the other hand if you take it from the surface the aquifer remains intact so there's always water for the future and then you take the surface water. But if you take it from the surface and under the ground at the same time you take away all water from being replenished. And so you're guaranteeing that we're dissipating our resources here. And our future generations will not have water to sustain life here. So my suggestion is that there's an overtaxing of our water resources in East Maui right now, and one of the reasons for the Waiāhole decision and placing responsibility on you, the Board to act in a fiduciary way, is to look afresh at these issues and make sure that the native farming rights, the natural stream flows are being protected as your highest priority.

Things have changed since almost the last year. The Waiāhole decision has major impacts on our State and how we manage to get our supplies. And your responsibility as Trustees, that's my view and it's shared by many.

This issue is six times as big as the Waiāhole decision. I think there's twenty-two million gallons coming through the Waiāhole Ditch. You were talking about somewhere near a hundred and sixty million again. So I think we need to all grab on to the magnitude of what we're working with here. . . [begin Track 8]

CC: . . .My Carl Christensen, I'm a staff attorney with the Native Hawaiian Legal Corporation. We represent *Na Moku Aupuni o Ko'olau Hui*, a Native Hawaiian Non-Profit, the people in the Ke'anae area and also several individual native Hawaiians who would be affected by these licenses, and who through us have requested a contested case hearing to challenge the legality of the proposed disposition of the revocable permits and/or subsequently a long-term lease.

I will not repeat in detail the ten page letter that I sent you. I would like to address a couple of the items that have been discussed here. With regard to Chapter 343, clearly it is inappropriate to ask applicants to prepare Chapter 343 documents when the process at least contemplates the possibility that there would be multiple applicants. If you impose a two million dollar up front fee on any perspective applicant you are guaranteeing that there will be only one applicant, first of all. Also, that pre-supposes the structure of the lease that is to be auctioned. It pre-supposes the term, it pre-supposes the units into which this large area is to be subdivided.

The...as it's been discussed, the impacts of a five-year lease are very different from the impacts of a thirty-year lease. A proper EIS should discuss those alternatives. One of the main purposes of an EIS is to discuss alternatives. And to pre-suppose that the sale, if it occurs would be structured in a way that has been the case so far, ignores the possibility of looking at alternatives which may differ substantially from the current process. It's my understanding, and correct me if I'm wrong, that the Board is reluctant to spend the money because you don't have it. Is that correct or incorrect?

BLNR: [inaudible reply]

CC: Because our office sued fifteen years ago, raising a question of "should an EIS be done?" This is not a question that has just come up. I myself have written numerous letters over the last eight or nine years to the Board raising precisely this issue. This should not be a surprise. The State is the Trustee of a tremendously valuable public asset. The State as Trustee has a duty to plan for the management of that asset. That planning costs money. Instead the State has been leasing this asset out at a rate that is so low that it could not possibly pay for the planning process to manage the asset. That in itself shows how ridiculously low the existing rental rates are.

With regards to whether Chapter 343 applies to the disposition of a short-term revocable permit. It's been, for the last fifteen years, the Boards view that it does not. We disagree with that. First of all Chapter 343 does provide an exemption process. The Board or the Department went to the Environmental Council last

year to amend it's exemption list, specifically to provide for an exemption in the circumstances of this case. The Environmental Council rejected it. DLNR proposed amendments to the exemption list were rejected by the Environmental Council last year. Furthermore, the law and the rules relating to Chapter 343 state that "Even if a project might otherwise be exempt if it takes place in a particularly sensitive environment. It is not subject to an exemption." Thirty-three thousand acres of State land, and a huge amount of State water are sufficiently sensitive in my view, that it is not appropriately exempt from the Chapter 343 process.

Furthermore, the use that is proposed is the right privilege and authority for the development diversion in use for water purposes. Development and diversion are active terms, they do not contemplate the status quo they clearly authorize increased diversions in development of water, which as testified to by one of the people who spoke to you yesterday, is in fact occurring. That EMI is increasing the efficiency of its ability to remove water from East Maui. That by itself shows that this is not simply a continuation of the status quo.

There is a real question under the McBryde case whether or not water can be transported out of watersheds at all in the absence of a water use permit. The Water Code clearly provides that you can obtain the water use permit to transport water out of watersheds. The purpose for that was to allow a process to exist that did not previously exist because of the McBryde case. The State does not have a water use permit, therefore in our opinion, the current transport for any continued transport is unlawful under the Water Code.

With regard to the rental assessment, as has been said earlier the revenues from these lands are subject to an entitlement of 20% for the Office of Hawaiian Affairs, and 30% for the Department of Hawaiian Homelands. The current appraisals before you today says effectively "the sugar and pineapple industries are in trouble, let's keep the same rates that we had before." First of all, there is no showing that the existing rates bare any relationship to economic reality. I question whether anyone could reasonably say that this huge amount of water, if you found it would be available from an alternative source for example for \$158,000.00 or whatever is the figure here. It is simply ridiculously low. Furthermore, the appraisal makes no suggestion that there could be any other use for this water other than the current use for sugar. An appraisal that fails to look at alternative uses of the property being appraised is defective. The Board as Trustees has a duty to act in a reasonable manner, and I do not believe that any reasonable Trustee could rely on so clearly defective an appraisal.

The Board apparently believes that by including certain requirements that the lease be subject to in-stream-flows, appurtenant rights, etc. That it is fulfilling its responsibility to protect those rights. I do not believe that that's correct. The Board I believe has a duty to identify the rights that are being protected and to quantify, and to specify the actions that EMI has to take to protect those interests. This is very similar to the issue in the *Ka Pa'akai* Case where the court said that "before the Land Use Commission could allow certain development it had to identify the rights that were to be protected under the permit and include provisions in the permit that would in fact protect those interests."

Here the Board is doing pretty much what it did in the 'Ewa Marina case that our office was involved in several years ago, where by failing to make findings as to the interests that were supposed to be protected, the Board in affect delegating the responsibility for that to the applicant. As to the applicant issue, which I guess goes back to Chapter 343 again, in 1985 it was the Land Board that did the Environmental Assessment. I'm not aware that in any other transaction where there has been a possibility of multiple bidders for a lease or license, or any other permit that the various applicants would be each required to prepare Chapter 343 documents. Again, that effectively eliminates the possibility of any bidders but one. Also by structuring the transaction in the way that is structured, that prevents the possibility of any other bidders. And again I suggest that no reasonable Trustee would manage Trust assets in such a way as to eliminate any possibility of there being more than one bidder for them. Thank you. And I'll answer any questions you may have.

LMc: You indicated that you felt that the appraisal was defective. Suggestions for how an appraisal could be done?

CC: One possibility would be to state in any revocable permit, if such were to be issued, that the rental, set by fair market value, subsequently when you do a real appraisal, be retroactive.

LMc: How would we do a real appraisal? Define, give me something that says again, you think this process is defective. What would be a correct process?

CC: The staff submittal discusses the efforts that the Board will be making in the future to come up with an appraisal prior to the issue of a lease. And that would include contacting experts in appraising water resources. It's going to be a very difficult process for anybody to appraise those assets. But one thing I think a reasonable Trustee would want to know is, as part of the value of the assets are how much would it cost for someone to get water from other sources for example? If the licenses, the lease ultimately was structured in smaller units it might be that there would be other water users on the island who might want to bid on say 10% of the water rather than having it one auction for the whole shebang.

LMc: Are you comfortable with what is being proposed in the staff's submittal? Into looking forward as we look towards the long-term?

CC: I'm not certainly an expert on appraisals. I assume that if the staff submittal says you are looking forward to going with a fair-market value appraisal, that that would in fact be a fair-market value appraisal based on the general professional standards in the appraising business. The current appraisal however, I have difficulty imagining that it would meet those standards. I mentioned earlier I would like to reiterate that our clients have requested the contested case hearing on this matter, and would ask that you like to respond to that.

GC-A: Further questions?

KIn: Yes. And this is with regard to your request for contested case hearing and what's before us today. What's before us today is for issuance of another annual RP. Is that what you are contesting?

CC: That's correct.

GC-A: So you're contesting continuing any transfers right now?

CC: Remember we have been raising this issue for fifteen years. In those fifteen years no one has come to us and said, "let's sit down, let's try and discuss some sort of reasonable allocation of these assets. With some substantial portion of those waters being returned to the streams."

GC-A: So, your answer is yes?

CC: Yes, my answer is yes. We are challenging any further disposition at this time.

KIn: What would you propose being done during the interim? If the RPs are not extended today, what do you propose in terms of continued maintenance of the system?

CC: The law is a very blunt instrument. I can go into court and if I prevail on behalf of my clients we can get an order from the State to stop doing something unlawful. If unlawfulness is found. I cannot ask a judge to make a wise decision as to how to allocate assets in the best manner, whatever that may be. Rather than forcing us into the litigation if the parties wanted to initiate serious discussions looking at a reasonable solution that would certainly be something to look at carefully. But in the legal sense we have made our request, we cannot fail to assert those rights without waving them.

GC-A: Your clients are the same clients that were in the Needham versus Lono [?] case?

CC: Beatrice Kekahuna is one of the plaintiffs in that case the other individuals—if I remember correctly—aren't.

GC-A: . . . You'll be around later if we do have further questions? [begin Track 9]

CC: Yes.

GC-A: Sally Raisbeck [sp.?)

SR: Thank you for coming to Maui and holding this important discussion on Maui where people who are interested can come out. I understand you have received a petition for the contested case and I believe the experts that say that you are required to stop consideration of the leases until that contested case is resolved. I would like to talk about the Public Trust doctrine. I would also like to briefly mention the "Precautionary Principle." I feel strongly that the State should do the EIS on this matter, not the applicant. And I want to talk a little about politics. To start off with the Public Trust Doctrine is that "All water in Hawai'i belongs to the people and is held in a trust for them by the State." We have not yet really comprehended the invocations of that statement. I am a citizen of Hawai'i, that makes me part owner of the water that is generated on the State lands in question here. I'm equally part-owner of any water that is generated on the A & B lands. I am equally part-owner of the water pumped from wells drilled by A & B, or wells drilled by Maui Land & Pine, or by the County or the developer Everett Dowling or the hotels in Waile'a and Mākena and Ka'anapali and Kapalua. I am part-owner of the water used in taro *lo'i* or pumped by ranches be they large or small or pumped in a Kahului resident's back yard or used in private water systems in large sub-divisions. All of that water belongs to the people of Hawaii of whom I am one. Everyone in this room red shirts, blue

shirts, Hawaiians, haoles, everyone owns the water of Hawai'i and the State holds it in trust for us. Trustees are held to a high standard of accountability. They must make every effort to preserve the assets, while meeting the needs of the beneficiaries, and while using the assets for the purposes defined for the Trust. Those purposes are spelled out in the Waiāhole decision by the Supreme Court. As we saw with the Bishop Estate dire consequences can follow when Trustees do not follow Trust guidelines in using the assets that are under their control. I hope that this contested case will work out for all of us exactly what the implications of the Public Trust Doctrine are relative to the proposed thirty-year leases.

I also want to talk about the Precautionary Principle which was another very important aspect of the Waiāhole decision. And people whom I respect have told me that they think this principle, which was strongly supported by the Supreme Court, will have an even greater affect on these leases than the Public Trust Doctrine. Precautionary Principles says "If you don't know, if you don't have scientific proof about whether it's safe to divert water you can't do it." You cannot say as the tobacco companies have said for so many years, "it hasn't been proven that smoking causes cancer." If you don't have reliable scientific studies of in-stream-flow standards that normal streamline will be preserved, you must under the law err on the side of caution. I hope the contested case will work out for all of us what the implications of this principle are for these leases.

Another point, the State has to do, the EIS for these leases, not the applicants. As a part-owner of this water that's being proposed for a lease I object strongly to having a bidder do an EIS. The heart of an Environmental Impact Statement is the consideration of various alternatives, and their environmental, economic and social policy consequences. One of the proponents of a particular course of action will not possibly give a comprehensive or fair presentation of what the real alternatives are to the current situation.

I have an alternative I wish to propose. That the County of Maui be given a license to control the water, not at public auction to determine who has the deepest pockets, but because in a democratic society, the County elected authorities are the one's who are most directly accountable to all the people who's lives are affected by this lease, and also the most directly accountable to the ultimate owners of this water which is me, everybody else in this room, everybody else in the State.

At present, EMI and A & B pay less to the State for this water; about \$160,000.00 a year for sixty billion gallons on the average. . Then the County pays A & B for five percent of the water which is about a hundred seventy-five thousand. Under my proposal the County would control the whole amount, it would provide the water A & B needs for agriculture, in exchange for sufficient money to maintain the watershed. Say it was three million dollars needed to really maintain the watershed. EMI says it's spending one and a half million now, say it was three million. Then the County could pay A & B three million dollars to maintain the watershed and they could charge EMI three million dollars. EMI and A & B would not be out any money except the hundred seventy-five thousand the County is now paying for their 5% of the water.

If...I don't know just this morning I heard that public authority don't have to do an EIS. Is that correct? Direct leases? Not... Oh it didn't have to go to public auction, that was it. The County could get a direct lease, do an EIS, and the County would have the control over the water. Nobody wants to take sugar water away from A & B, we just don't want to see them get a thirty-year lease so that then they are free to develop their lands for residential development. Which in the past has meant houses that ordinary people on Maui can't even afford.

So this way the County would get it's water free and it would have control of water it needs for domestic use. I think the other alternative that Mr. Christensen mentioned where the lease units are broken up into smaller units. I think that needs to be explored in an EIS. And the economic, social and environmental consequences of that need to be considered. A & B is not going to do an EIS that will consider those.

And if you will forgive me and I hope you won't feel affronted if I say that water is also politics. And yesterday Senator Jeffers of Vermont showed us all how extremely important the balance of power is, in politics. One lone man changing sides through control of the U.S. Senate from one party to the other with all the power of committee chairmanships and setting the agenda for the senate.

Yesterday a friend of mine, Nikil Ananda [sp?] testified to you, that he, as a resident who lives on a dry stream in East Maui, a stream that is diverted above his property. You may not know that in the election last year Nikil Ananda, who has been the voice of the Maui Green Party for many years, and who is recognized everywhere on Maui as a strong environmentalist, got 25% of the general election vote when his opponent was a popular democrat, chairman of the Maui Planning Commission, Bob Carroll, won the seat. Does this say environmentalist cannot win an election on Maui, not on their own they can't. But if you consider that in this County last election Republicans got 33% of the vote...or George Bush I should say, and old line Democrats lost some council seats with 42% of the vote. That means the environmental vote that 25% is the balance of power in elections. And that means something to the politicians in Maui.

I think you need to explore with you attorneys all the legal questions that have been raised. And I strongly feel that this water belongs to the people and the current situation is most unfair. Thank you very much.

GC-A: Any questions? Mark Andrews. [begin Track 10]

MA: . . .I'm Mark Andrews, a resident of Kula, I've been there for over fifty [?] years and at all times my water has come off the Upper Kula Line, which is the East Maui Watershed. I have farmed in the past and currently run a small nursery for non-profit purposes. It is important to me that the water continue to flow. I support East Maui Irrigation's management of that water and the continued leasing of the resource to them. In the future when you're considering longer term leases, I think this is also very important to consider due to the need for more and more investment in the resource. To me that's the most important thing, it's not really who's getting the water, it's how we invest in that resource. It's been declining, it needs help, and we need to always insure that we are providing the proper funding and activities there to insure that resource will always be there, and hopefully in the long

run increase it's output of water. So that more and more of these conflicting uses can be resolved. Thank you.

EW: . . . *Aloha*, my name is Elaine Wender I'm former chair of the Hāna Advisory Committee to the Maui Planning Commission, I'm speaking today of course as an individual. I own and occupy land in Ke'anae bordered by Waiokamilo Stream and if Garrett can help me I can show you where [GH goes to map points out location]. Right here. I haven't seen this before, what does the green [coloring on map] signify?

GH: EMI owned lands.

EW: Okay. My land and a lot of other lands there which are green would lead you to believe that EMI owns those lands entirely. That's not true most of those lands, much of those lands EMI owns, are what are called Hui lands. We have an unusual situation in the Ke'anae area where lands were never partitioned. And for instance, the parcel I am on 151 acres which was purchased from the kingdom in 1859, and has never been sub-divided. Come down through descendant's sale to hundreds of owners now. EMI does claim ownership interest in that parcel but so do many, many other people, and I'm one of them. I've been involved in water issues in Ke'anae for the past twenty years. I do want to thank you, as others have for having this meeting on Maui. Usually we don't get the opportunity as consequently it's held on another island. And also to thank you for yesterday's workshop. The feeling that I have today is that this is the end of an old cycle and the beginning of a new one. I certainly hope that that is true.

My personal knowledge of the issues related to the issues goes back to 1981 when the Ke'anae-Wailuanui Community Association, an organization which no longer exists first petitioned this Board to intervene on the applications for leases. The Board denied the request that year and a few years later other individuals petitioned to intervene on the lease application were again denied and at that point a law-suit was filed. In 1986 the First Circuit Court ruled in favor of the petitioners and instructed the Board to allow intervention. The State initially appealed but later withdrew it's appeal, and the Board published notice of the contested case in October of 1986.

Many other affected persons including myself filed to become parties even though the notice gave us only a few days to file papers. I was formally accepted of the party and attended a pre-hearing conference and the contested case was scheduled for November 12th, 1986. On November 7th, 1986 I was sent notice by Mr. Ono, who was then the chair of the Board, that the contested case had been postponed to allow for scientific studies of the water requirements of taro. That was the last communication I received. [chuckling in background] Fifteen years have past.

This contested case is still pending it seems to have disappeared from your file. Your staff submittal mentions the other lawsuit on the EIS that is a separate matter but it does not...or at least I did not see any mention of the pending contested case. Mr. Uchida did briefly mention it this morning. You cannot proceed without some solution of the still pending contested case. Which certainly I would think could be merged with the new request. But you've already got it on the record, and already have parties who have been accepted to be part of that.

The staff report does refer to the McBryde decision but it ignores it's holdings. McBryde is still good law, and under it, this Board has no authority to authorize a transfer of water across *ahupua'a* boundaries. Ignoring the needs of downstream users appurtenant and riparian water rights. Also despite lip service to the Waiāhole decision, your staff report reflects no understanding of it's application. The Trust option demands that an EIS be done before you consider dispersions, and that those Trust responsibilities be fulfilled.

East Maui presents a unique situation. No where else in Hawai'i does such an extensive ditch and tunnel system exist. Stretching from Nāhiku near Hāna to upcountry and central Maui. Every single stream which crosses the system is completely dewatered at the ditch except when we have big water and the ditch can't handle the flow. Unfortunately, EMI has very little storage so it can hardly take advantage of these times. Over 100 streams with over 388 points of diversion are affected. If you tour the ditch, which I hope you will with community representatives not just with EMI, you'll see beautiful waterfalls falling into the ditch and below the ditch what you will see is no flow at all. Nothing! EMI talks about taking 15% of the rainfall but they are taking 100% of all the water at the point where the ditch intersects the stream. There is nothing below the ditch.

Now in Ke'anae and Wailua we are very fortunate. We have springs which arise downstream of the ditch and it is these springs which irrigate the taro patches and provide water for other uses. But the flow is not sufficient and the streams are sometimes too warm or completely dry. I'm the end user on Waiokamilo Stream, I have my own water pipe line to provide domestic and irrigation waters. I had to run pipes 3,000 feet to get to a spot where I can be sure that I'll get water. This year after sixteen years in the same spot I had to move my intake further upstream so that it would work. In only four of the past seventeen years when I've been monitoring the stream, has the stream run continuously all year round. That is to say from below the ditch where the springs arise, down to the ocean. The other thirteen years had interrupted flows with many dry days. And thus, my riparian water rights have not been honored.

As you know the endemic stream species which are gathered in our community need continuous fresh water to complete their life cycle. Often this does not exist because the stream water which feeds our springs is taken. The often too warm water which is in the streams provides breeding grounds for the apple snails, a terrible pest for taro. The EMI system removes as you've heard over sixty billion gallons a year from East Maui, the largest private water delivery system in the U.S. Ninety-five percent of this water goes to sugar cane. Fifteen years ago A & B completed diversion to drip-irrigation as they testified this morning all other 37,000 acres of cane are now in drip. That saves them by their own acknowledgement approximately one-third of their water needs, and yet still they take every single drop. I would like for you to imagine just for a moment what East Maui would look like if the streams flowed free. And then try to imagine the company coming in there and trying, asking you to build the system to now exist. You would never let it happen. It's only because it's existed for so long that you're numb to the devastation that it creates.

The procedure which you presented to us in yesterday's workshop lacks logic. Before you even consider granting month to month permits you should have complete information before you. If you have a legal authority to grant these permits, which I actually doubt, you should first have in-stream-flow standards set. Then an EIS should be completed by the State. as it is the State that's proposing the leases. It makes no sense at all to allow the purchase of the lease first with the necessity, as Mr. Uchida had mentioned yesterday, but I didn't catch it today, of a buy-back clause in the lease so that if, as he stated, it turns out that it's not economically feasible after the in-stream-flow standards are set, that the purchaser of the lease can then renege on the lease. That's a backwards way of doing things.

Further, I need to know what the in-stream-flow standards will be before I or my neighbors decide whether or not we want or need to bid on the lease. Any permits should be on a stream by stream basis so that such purchase, if its necessary would be possible.

We've been waiting a long time for justice. In just the time that I've been involved a whole generation has passed. I was a young woman when I started getting involved in this now I have gray hair. Two of our former presidents of the Ke'anae-Wailuanui Community Association, who fought so hard for water rights, one of whom was a party to the Needham case he mentioned, Uncle Harry Mitchell, and Ruth Hansen, their dead. Other former Board Members Harry Mitchell, Jr., Harry Pahukoa Jr., aunty Sarah Ka'auamo, they've also passed on. I am wondering if I will see in-stream restoration in my lifetime.

Lastly, I've been asked by Gladys Kanoa who's off island today to read a brief testimony. Gladys and her husband are full-time farmers, their 'ohana farms about five and a half acres of taro in Ke'anae and Wailua, and Kūpa'u. They are also the biggest taro growers in Ke'anae and this is her brief testimony.

[reads statement of Gladys Kanoa]

To The Board of Land and Natural Resources, re: Renewal, East Maui Water Lands. As a taro farmer in Ke'anae-Wailua nui, Kūpa'u valley for twenty-two years I'm familiar with the water needs of taro farmers and subsistence gatherers. During those twenty-two years I have testified and have questioned at many public hearings and conferences, that much of the time, the farmers do not have enough water to grow healthy taro, and why can't EMI share the diverted water for this purpose. Never did I hear a willingness on EMI's part to even consider this. We are in a cycle of increasing drought periods. The river behind our house in Ke'anae has been dry 90% this year. Before this year it would go dry once every five years or so for a week or two. Now I am concerned that we won't have any water in the future for growing taro. How can this be? For over seven hundred years there was water to grow taro in Ke'anae. Today there is not enough to grow healthy taro. Instead of continuing the inequity of allowing EMI to divert every drop of water off these East Maui mountains it is time for you to be accountable to the people that live here and restore the water to the streams. Thank you...

KIn: Your name again?

EW: Elaine Wender. [clapping]

GC-A: James Chester... [begin Track 11]

JC: . . .I'm James Chester. I'm sitting back here listening to what a lot of people have to say. What I hear is it all boils down to money. I hear them talking about they want those streams to flow, hear other guys saying water for tomorrow. Well, let's think about this, the streams are flowing, where is that water going when it goes to the taro patches, where does it end up? It ends up in the ocean. That's wasted water. HC & S, they use their water to go in the mill and they re-run it back out there. . . I guess that's about it, you should consider renewing this long-term lease because...or the yearly one. In the future take this into consideration. H C & S and agriculture have their own problems. . . Let's think about Maui tomorrow. . .

GC-A: We don't want to turn this into a clap-fest, as people come up. And we'd like to give everybody the courtesy of listening to what they have to say. We would appreciate that you don't applaud. . . Moses Haia [begin Track 12]

MH: . . .My name is Moses Haia, and I'm a staff attorney with the Native Hawaiian Legal Corporation. I appear before you today on behalf of our clients Beatrice Kepani Kekahuna, Marjorie Walleth, Elizabeth Lapenia, and *Na Moku Aupuni o Ko'olau Hui*, a Native Hawaiian non-profit organization committed to the enhancement, preservation and protection of the quality of life, and 'āina for the Hawaiian descendants and/or tenants *ahupua'a* Ke'anae-Wailuanui.

For my clients this is all about the preservation of a way of life. Beatrice Kekahuna and Marjorie Walleth, the *kūpuna* of Honopou both of whom are full-blooded Hawaiians. Each of them have ownership interest in parcels of land adjacent to Honopou stream. Honopou stream is within the Huelo License area. Before Honopou stream flow reaches Beatrice and Marjorie's land, it's diverted by at least three ditches, and maybe four. Waiola [Wailoa] Ditch, the New Hāmākua Ditch, the Lowrie Ditch, and the Ha'ikū Ditch. As a result, absent ditch overflow due to heavy rain, the stream flow just above their parcels is non-existent. Since these parcels show evidence of taro *lo'i* we've been researching whether or not they are inherent of appurtenant rights. Our preliminary research suggests that, that is the case. It is those appurtenant rights do in fact attach to each of these parcels, Honopou stream diversions work a continuous abridgement and denial of these rights to those lands. Beatrice and Marjorie and their families do not now grow taro on their lands because they cannot due to the lack of sufficient stream flow in Honopou Stream. Elizabeth Lapenia is three-quarters Hawaiian. She has an ownership interest in a parcel of land adjacent to the Hanehoi, Pū'olua, also known as Huelo streams. Both are within the Huelo License area above Elizabeth's parcel. Hanehoi Steam flow is diverted by possibly four ditches, the same ones that I mentioned above.

The stream flow in Pū'olua or Huelo is taken at the Lowrie Ditch and Ha'ikū ditches. Again as a result, except for overflow, the stream flow directly above Elizabeth's parcel is essentially non-existent. Approximately two-thirds of this parcel is taro *lo'i*. appurtenant water-rights may also attach. If so, that right has been abridged by the ditch diversions. But for the seriously diminishing stream flow in Hanehoi and Pū'olua, taro would also be planted and growing in these *lo'i* that remain evident on the parcel.

Na Moku o Puni o Ko'olau Hui has as its members Hawaiian residents of the *ahupua'a* of Ke'anae-Wailuanui. This *ahupua'a* encompasses the Nāhiku, Ke'anae and Honomanu License areas. Many of its members hold interests in *kuleana* parcels with attached of appurtenant water rights. The stream flow that once fed *lo'i* on these parcels with cold clean water is now diverted by Ko'olau Ditch. The loss of stream flow has resulted in a rise in water temperature at most *lo'i*. These circumstances have made it nearly impossible for those taro farmers in the area to continue to grow taro. Beatrice, Marjorie, Elizabeth and *Na Moku* have retained the Native Hawaiian Legal Corporation to assert their property's appurtenant rights to water for taro farming.

I wanted to address one of the issues I believe that is before you, and that's whether or not a provision in a lease of this water... Attempting to take care of any and all traditional and customary rights, any inner mid-stream-flow-standards may subsequently be made by the Water Commission, is a...and an affirmation and protection of these rights through that process. Our argument is that the appurtenant rights, the State has an affirmative duty to protect. An affirmative duty suggests action rather than...and we also would argue that you do not let somebody else, for instance EMI take charge or care of those rights.

That's all I would want to say with respect to appurtenant rights. As tenants of their respective *ahupua'a* our clients also enjoy other constitutionally protected rights. The exercise of which requires sufficient stream flow. These rights include but are by no means limited to taro cultivation and gathering. Sadly, the stream flow necessary for the proper exercise of these rights is precluded by the stream diversions.

As part of its effort to protect these rights the Native Hawaiian Legal Corporation yesterday, on behalf of its clients filed with the State Commissioner and Water Resource Management petitions to amend the interim in-stream-flow standards of twenty-three streams within the four water licensed areas. The Native Hawaiian Legal Corporation will also...and I believe that Mr. Christiansen provided our basis for these pursuits. Will pursue all other appropriate administrative and judicial remedies available to protect our clients interests.

I thank you for the opportunity to testify, I also wanted to make one other point. We have written testimony from some of our clients from Ke'anae-Wailuanui, who were unable to attend this meeting. I will be submitting that to the staff. Thank you. Any questions?

GC-A: Some of the issues you raise are going to be involved in the proposed contested case and some of the other issues will be in your petition for the Water Commissioner?

MH: That's correct. With respect to the appurtenant water rights and traditional and customary practices. We're presently in the process of obtaining all documentation and evidence of those rights and practices.

GC-A: Any other questions? Make sure that those copies are submitted to staff. . . [begin Track 13]

CB: . . . My name is Charlie Belalon [sp?]. I'm a twenty-two year law enforcement and regulator veteran, a veteran of the U.S. Coastguard, five years as a police officer, twelve years as a DOCARE-DLNR officer. At present, five years coastal zone inspector for the County of Maui. More importantly I sit here before you as a descendant of more than two-hundred years of taro farmers from the Wailuanui, Ke'anae and Hāna areas, under the name of Kekumu. I plead for you to listen to my story of myself. In 1998 while walking my daughter to the altar, I was hospitalized before the reception and taken to Queen's Hospital, for I had taken ill. During my six weeks of treatment, I was told that I had contracted *milodisplacia* [sp?], a form of leukemia, and told that if I didn't have a arrow transplant and chemo, I would die in six months. During that time, I received word for the Center for Disease Control in Atlanta that I had contracted leptospirosis. . . It's from the '*iole*, the rat, the *shishi* in the water. I went get that real bad was one of the worst cases in the State.

My sickness was not cancer. During the analysis it was found that due to my favorite past time activities hunting, fishing and gathering. I had contracted leptospirosis from one of the many Maui streams that was not flowing at it's usual capacity. Although happy to learn that I had no cancer, I became intent to have those responsible for informing the public of our fresh water hazard to post signs warning the public about the risk, nothing happened.

By law streams have been potentially imposing health hazards are required to be posted. Look at Hilo, look at Honolulu. I hereby request to go on record that if the A & B conglomerates are granted the water rights against our native rights, I ask that it be duly noted that they be responsible for posting every stream affected by leptospirosis, which is required by law. So we know. Besides the degradation of culture and lifestyle and cultural rights the serious health concerns for diverting our streams dry, to a point that rats infest the dry river banks and poison our stagnant ponds. I am not proud to beg for my lifestyle, or my right to access cultural lands for my generations have sustained our families. I beg not to allow the total depletion of fresh water resources to those who use it for development. But also beg that you think not my humbleness for weakness. What ever happens during the interim EIS process what happens to the water flow? Does it flow, do they keep it until the EIS is revised? They diverted it already. That's the problem. They taking it, it's taken. They went take before they went ask. Make A & B...this is the important part and I know the brothers in the red shirts you guys know, make A & B utilize the commercial contaminated wells in central Maui first. We get choke water, we sitting on one lake...all those waters underneath those wells are contaminated from them. So why they take country water? Go clean the water up, all the wells in central Maui before you guys deplete the Maui, Ko'olau portions of Maui, and take those waters. Thank you! [clapping]

GC-A: Questions? Francis Torres [sp?].

FT: [HC & S Federal Credit Union — supports application]

GC-A: . . . Questions. . . Note, we have fifty-four people signed up. We have a request for a contested case already. We would appreciate when you come up here that you try not to repeat what other people have already said. . . Tarrol Bensol [?]

TB: . . . [Executive Director of the Maui Hotel Association – support application].
GC-A: Questions. Cheryl Manley. [begin track 14] We have a letter from the Office of Hawaiian Affairs in you files.

CM: There should be sufficient copies for all of you. *Aloha* again Board Members. The Office of Hawaiian Affairs is opposed to the Board of Land and Natural Resources issuing separate water permits to EMI and A&B. OHA has both a representative and individual interest that would be significantly affected by this Board action. Under the State Constitution OHA is charged with a responsibility to represent the interest of Hawaiians and to better the conditions of Hawaiian lands. OHA also is the designated recipient of the constitutional mandated pro-rata share of the proceeds from the public land trust. OHA objects to the approval of these water permits for the following three reasons.

First of all, DLNR has an affirmative duty to protect traditional and customary native Hawaiian rights and practices. In *Ka Pa‘akai* versus Land Use Commission the Supreme Court rule that Article 12 Section 7 on the Hawai‘i Constitution places an affirmative duty on the State and its agencies to preserve and protect TnC Hawaiian Rights.

The court provided an analytical framework to insure protection of Hawaiian customary, traditional practices, and prescribed a process by which these rights must be accommodated. In order for the Board to make a meaningful and informed decision on the pending application the Board must analyze the traditional and customary practices which are dependent on the water flowing in these streams.

The Board must utilize the criteria provided by the Supreme Court and make specific findings and conclusions warranted by the evidence. As of yet this analysis has not been done, and to proceed without it is a clear violation of State law. The only provision to protect Hawaiian Rights is the staffs recommendation that the permit include a condition that the State reserves the right to withdraw water for constitutional protected water rights and the Department of Hawaiian Homelands.

A conditional approval is not sufficient. Reserving the right to withdraw water does not discharge State’s duty to apply the necessary criteria to weigh the evidence and use it to conclusion. Nor does it adequately protect native Hawaiian rights and practices.

The second reason is, assuming, for the sake of argument, that this permit could be deemed to protect Hawaiian Rights, BLNR must ensure that Hawaiians receive fair compensation for the use of these Public Trust Lands. The State has the fiduciary obligation to require full compensation for the use of these lands. To accept anything less constitutes a serious breach of the State’s Fiduciary duty to Native Hawaiians. In the instant matter OHA and DHHL are entitled to 20 and 30% of the rent.

It is our understanding that the rents for these four permits have not increased a penny over the last six years. According to DLNR’s staff appraiser the applicant, in physical year 1999 to 2000 paid about \$5.06 per million gallons of water. That

is compared with the \$763.26 per million gallons per water that ADC users can expect to pay for Waiāhole Ditch water. The current appraisal set forth for the Board's consideration do not provide a detailed formula for determining the fair-market value of these permits. In the absence of such essential information, the BLNR's plan to move forward can only be deemed an arbitrary and capricious decision which the facts do not support.

Our third reason, which has already been addressed here, is BLNR should adhere to the mandate set forth in Chapter 343 and Chapter 171. The only thing that we would add to the discussion on Chapter 343 is that the subject property is within the conservation district and State law is clear that environmental assessment must be prepared for land located within a conservation district. So that would be our only addition to that discussion. And as no environmental review was completed to date we do not believe that action is warranted on this issue.

We have three points under Chapter 171, it's included in our letter. Just to summarize our first point is that we object to the continued use of the one year permits to effectively grant long-term use. Our second objection is regarding DLNR's obligation to notify DHHL of its intent to renew any lease of water rights, and also DLNR's responsibility to consult with DHHL, to jointly develop a reservation of water rights. In our review of the staff report we do not see indication that it's notification and consultation have occurred. Nor the permit quantify the amount of water to reserve for DHHL. That's a significant point for us. The third point under Chapter 171 is the Watershed Management Plan, which staff report indicates a preliminary plan has been completed. The plan does not meet the standard of completion mandated by law, nor does the staff report indicate that the plan is capable of being implemented.

So for all of these reasons OHA objects to any action on this at this time and we believe that the Board must apply the law and perform the required analysis.

GC-A: Questions? Thank you. [end CD # 1 – begin CD # 2]

[?]: [Ornales ?] . . .After consultation among our members, I'm here to speak in support of the request of the East Maui Irrigation Company. . . [begin Track 2]

SW: . . .My name is Stephanie Whalen, I'm the president, director of the Hawai'i Agriculture Research Center, a non-profit organization to promote and maintain the agriculture in the State. . . [begin Track 3] . . .Precautionary Principle is a very nice sounding phrase, however, if you are requiring scientific proof to prove a negative, it doesn't happen. And that basically what was presented earlier, and I just wanted to bring that up. We are a scientific organization, and that bothered me. It really is how you implement a precautionary principle, and you cannot prove a negative. And that's what we are trying to say, when you say "Prove it doesn't cause any harm." You can't prove that. . . [begin Track 4]

CM: . . .My name is *kahu* Charles Uluwehi Maxwell, and I am a life-long *kanaka maoli* from Maui. I would like to, in the future, for you to be aware Mr. Chairman, that whenever you talk about water, it's a very sacred object for Hawaiians. And we should have done the right protocol by praying and ask the Lord to protect us as we go through this. But it's halfway through now. Before I begin my testimony I would like to compliment your decision to have this meeting on Maui. But protest

the fact that this meeting is being held at this hall where workers are dependent on HC & S for their livelihood and have no choice but to come out in droves to support giving water to their company for thirty years. This meeting should have been held in Pā'ia Community Center or Ha'ikū where the source of this water comes from, or even from Ke'anae and it would be easier for the people from East Maui to attend. Let the record show though that I am in full support of the sugar plantation and pineapple fields, and we all know that the sugar industry is a dinosaurs. I am a chronic asthmatic yet, I support cane burning because if we did not have cane there would be development in its place.

[referencing historical papers, e.g., N.B. Emerson 1965]

There is an ancient chant that I'd like to tell you about the importance water. And it goes...it's translated to say —

“Where flows the water of Kāne?

This is deep in the ground, in the gushing spring.

The duct of Kāne and Loa, Kanaloa.

A well-spring of water to gush.

A water of magic power.

The water of life.

Life! O give us life!

The word for *wai*, the Hawaiian meaning means rich. To describe a rich person is “*kanaka waiwai*.” Even today, he who controls the water, controls the richest resource of the land.

Water has always been central in Hawaiian thought and ritual. As much mystical as essential. Hawaiians revered water, protected it, preserved it. Strict rules regulated its use, and kapu prevented its abuse. Each *ahupua'a* had its own system of *'auwai* that diverted water from the stream to the fields and clearings.

The *Konohiki* laid out the path of the *'auwai* and diggers worked from the destination upwards towards the stream. Each *ali'i* provided men according to the number of cultivators on each land. Water was distributed according to the number of men who built and worked on the *'auwai*. No *'auwai* was permitted to take more water than continued to flow down stream, below the dam. It was usually less, for there were those living below the stream drawing water from it. Their right had to be regarded. Dams was made up of loose rock and clods controlled the flow of the water. The height of the dam controlled the flow. If a dam drew too much water, water right holders down stream were permitted to knock it down. If it were subsequently rebuilt, down stream delegates were required to be present to see that a due proportion of the water was left in the stream.

Water rights were primarily for *lo'i kalo* (taro cultivation). Potato patches, bananas or sugar cane had no recognized claim on a water right. The cultivation these, regarded as dry land crops, was invariably during the rainy season, except in the Ko'olau or wet districts.

In ancient time, problems with the supply of water and its fair distribution were rare. Land was held in trust for all who were willing to work for it. Water was available for all who worked to get it. Water problems arose only after individuals could own land. And with the private ownership came the notion of private water rights.

The most ambitious water project was the Waiāhole Ditch. It is safe to say that ancient Hawaiians did not have the means to dig the tunnel. But if they had, they certainly would have done a better job of allocating its water. The same holds true on the outer islands where similar systems were constructed.

As *kanaka maoli*, our rights are recognized to gather by law, but this rights cannot be practiced because there is no water in the stream and therefore we cannot gather. For many years, we have been deprived of this rights. For many years, the water has been taken away, making our ability to plant taro, our staple food impossible to do. Because the users of this diverted water have been paying pennies per gallon, the Office of Hawaiian Affairs and the Hawaiian Homes Commission have been short changed in receiving the revenues they would deserve.

My suggestion to this committee is to lease the water to EMI and HC & S, yearly like you've been doing and adjust the price to fit modern times. Insert a caveat in the lease that if the sugar industry folds the lease automatically expires. Do we go back to ancient times and break down the dams that are stopping the water from flowing to the *lo'i* and to the streams as it was intended? Times have changed, this is a new millennium the information age no more secret deals in the back room. We as a people of Hawai'i are full partners at the table. Get used to it. *Mahalo!*

GC-A: Questions? . . . Mark Sheehan. . . [begin track 5]

MS: . . . Thank you for coming to Maui. I don't know who picked this venue, but I want to object to it, to the fact that it's the ILWU Hall . I appreciate that fact that so many ILWU members can come out in force. But I think, it has had an affect on the hearings here. Next time you might consider. . .the Pā'ia Community Center or some place closer to the affected areas in east Maui.

I'm always amazed that the Board of Land and Natural Resources some how does not have the resources to deal with the tasks that it is responsible for. I don't know if you can give me an explanation, but I would like to know why it is you don't have the money to conduct the Environmental Impact Statement? Can anybody explain this to me and everybody else here? Do you not go to the legislature and to the Governor?

GC-A: Mr. Sheehan, the Department has one percent of the State's budget, and that's spread across all the departments. . . We have gone to Legislature for additional funding, we haven't been that successful, compared to the other priorities in the State. . . We compete against education and other things. . . That's just the way it is. If you have other comments please.

MS: I do have other comments. . . Maybe there is some basis in which you can borrow money from State funds and do the Environmental Impact Statement, I believe that is your responsibility. And then the successful applicant at the auction can

reimburse you for the expense of the EIS. . . [discusses Waiāhole Supreme Court Decision and Precautionary Principle raised earlier] . . .[reading] This is from the Supreme Court's Decision:

Where scientific is preliminary, and not yet conclusive regarding the management of fresh water resources, which are a part of the public trust, it is prudent without precautionary principles in protecting the resource. That is where there are present or potential threats of serious damage, lack of full scientific certainty should not be a basis for postponing effective measures to prevent environmental degradations. Precautionary principle appears in diverse forms throughout the field of environmental law. . .

I'm reading further from the text.

. . . And as with any general principle, its meaning was according to the situation, could only develop over time. . . Questions involving the environment are particularly called to uncertainty, yet the statutes and common sense demand regulatory action to prevent harm. Even if the regulator is less than certain that harm is otherwise inevitable. . .

What they suggest here is that it is very important to determine the extent to which the damage to the affected areas, culturally, socially, environmentally, is. And without in-stream gauges. Without careful assessment of the impacts in these areas, and we have no idea of what the extent of it is. It is my belief that there is enough water, if the applicants would come to the table and to negotiate with the other users. There is enough water to allow for the uses of those who live along those streams and for EMI and HC & S' requirements. There is also laid out in that document, what the duties of the State as a Trustee of the State Water Resource Trust are. Which is to take the initiative to plan appropriate in-stream flows. I don't know what the relationship between the Board is and the Commission on Water Resource Management, but they have yet in ten years to have established any permanent in-stream-flows standards. And they seem to be rather than being a watch dog, a political lap dog for developers in terms of plans. They have not really taken their responsibility seriously. That's a serious concern for us.

Further more, your responsibilities are to ensure that all Trust purposes are protected to the extent feasible, and you are advised to preserve the rights of present and future generations in the waters of the State. I don't see how granting these leases, particularly long-term leases, allows you the opportunity to plan for present and future uses.

And then finally, when ruling on water, use applicants among the various recommendations, you are advised to determine any possible harm to the water body, and all alternatives available to reduce or eliminate that harm.

Consider the Cumulative impact of proposed and existing diversion, and I wonder how that will be done? But think that should be done in an Environmental Impact Statement. And you are directed to grant no vested rights to use water, to the detriment of the Public Trust Purposes.

And finally, the water use applicant's duties says that the absence of practical mitigating measures, including the use of alternative water... They are required to justify their proposed uses. How do you determine whether there are alternative sources in the water that the applicant used, besides the cheap water that they get as a result of these leases being awarded. Thank you

GC-A: Questions. . . Doug Sheehan?

DS: My name is Doug Sheehan. . . [resident of Upcountry –supports application] [begin track 6]

AL: [Anders Lyons – TNC] . . .And water quality, through the use of reasonable management practices. The hundred thousand acre East Maui Watershed is one of the most pristine native forest in the State. As a result is also the State's most productive watershed supplying sixty billion gallons of water to Maui annually. The continued participation of A & B in these programs however, depends on the continuing existence in operation, of A & B and its various components.

A & B has many components on the island of Maui all of which are necessary for the success and survival of the whole operation. EMI supplies the water which makes it possible for A C & S to grow sugar cane in central Maui. And in the process delivers water to upcountry farmers, ranchers and residents. A & B has supported and been an essential partner in alien species control efforts, erosion control, protecting forest cover, watershed monitoring, and other watershed protection efforts for decades. The on-going support that participation of A & B in East Maui's Watershed protection efforts are critical to the health and long term viability of the East Maui Watershed. A & B has been a committed partner and steward of the East Maui Watershed, and their efforts providing major contributions to the Maui community and its environment. We strongly urge you to consider the track record of watershed protection by A & B in consideration of this application. Thank you. . .

GC-A: Questions? . . .

GS: My name is Glenn Shepard, I'm a retired geologist, I'm also a member of the Maui County Watershed Advisory Committee, I'm also a stockholder in A & B. . . I hope that they will listen to a few suggestions. I'd hate like hell to see those sugar fields go. This would be terrible. I don't think they have to go. . . They are under welfare, they get a subsidy from the federal government every year for their sugar. . .sugar is not a profitable product. . . I cannot see a continuance of a contract for thirty years. These are different times than when they made those contracts years ago. And we've got to flex with the changes. . . If you have to go to that particular point of an EA or an EIS, for gosh sakes don't let them do it. Have somebody else do it. . . Having A & B do an Environmental Impact is just a little too cozy. . . Get report put out by USGS on East Maui Water. . .

GC-A: . . .James Tanaka. . .

JT: . . .If not for the Hawaiians I would not be here today [urges return of water to streams]. [begin track 7]

ES: [Elliot Crash] . . .Our part of Upcountry Kula is subject to seasonal dry spells also known as droughts. Water is an issue of an enormous importance to our residents, to our farmers. In fact in our upcountry plan water is given premier importance and in our Kula Community Association policy statement on water, we specify that agriculture and Hawaiian Homelands should have first priority for water. We recognize as many speakers before me have that our water is coming from the system that EMI is keeping up. We all appreciate the green central valley when we look down the mountain from where we live. . . [begin Track 8]

VN: [Verna Nahulu] . . .As you can see we are very, very grateful that the meeting is here instead of on us having to take the plane to another island to voice our concerns. I applaud the speakers who have so eloquently spoken today, for the necessity for keeping it at one year renewals instead of the long term. Since it's very questionable as to what's going to happen to the sugar cane industry... [begin Track 9]

MC: [Miranda Camp – Sierra Club] . . .And even before our group had promoted all policies that promote restoration and healthy stream-flow to enhance the habitat for native stream life, and for traditional use by native Hawaiians. We're deeply concerned about the proposed long term leases and their effect on Maui's future. Article 2, Section 7 of the Hawai'i State Constitution it describes that the State as the Trustee of all public resources. We ask the Board to truly examine whether their acting as responsible Trustees. In both granting the short-term leases and considering the option of long-term leases as has been said before. We think that these leases are being granted without specifically enforcing priorities as the public trust.

These priorities are traditional Hawaiian practices such as agriculture and gathering. Determining and maintaining in-stream-flow standards, promoting native stream life and domestic use by communities where these streams flow. There are several other reasons against awarding long-term leases. In the phrasing of the permits the words, the right, privilege and authority for the development, diversion and use of water are used. This development could also cover the drilling of additional wells in East Maui. And that would further affect the entire aquifer. There's no provision to prevent this at this time. There's also no overseeing agency that determines how much water the applicants actually use or need. So if there is a surplus of water will the remainder be used to make possible housing developments rather than agriculture. There's no specific provision in the wording of the leases that the water must be used for agriculture.

There is at least one pending court case as we've heard and we feel like these legal issues should be resolved before any long-term decisions are made. In conclusion, the Sierra Club Maui group is opposed to granting of any long-term leases to the East Maui water by the State as long as these issues are unresolved. Thank you...

GC-A: Questions? Are you saying that the public trust doctrine limits consideration domestic use only to the community's where streams flow?

MC: ...No, where the streams flow, those communities should seem to have first rights.

GC-A: Are you saying that's what the Waiāhole decision says?

MC: No. I didn't mention Waiāhole decision. . .

GC-A: Thank you. Jeffrey Parker.

JP: . . .My name is Jeffrey Parker, I'm a farmer, my farm is situated in one of the subject lease areas. The Huelo area. I've been farming there since 1974, and a resident since 1969. I'm also a member of the Maui County Farm Bureau and briefly served on its Legislative Committee. [opposed to application]

GC-A: . . . Ed Wendt, followed by, Beatrice Kekahuna. . . [begin Track 10]

EW: *Aloha.* . . The members of *Na Moku Aupuni o Ko'olau Hui*, consisting of 550 *kanaka maoli* descendents and/or tenants of the Ke'anae-Wailuanui *ahupua'a* request you not to grant any long-term water lease or permits for East Maui at this time. The diversions has caused extreme hardships on the taro farmers and subsistence gatherers and our very existence is being threatened. We believe more scientific data from the East Maui Watershed by USGS and other co-carried agency's should be conducted, stream by stream to determine the affects the diversions have on our fragile environment and our way of life.

The Office of Hawaiian Affairs should be involved since they have a vested interest in part of the Crown Lands in this area. Should you grant a long-term water lease to EMI, HC & S, what devastating affect will this have on our native rights and our fragile environment? Thank you.

GC-A: Questions? Beatrice Kekahuna followed by Marjorie Wallett.

AS: . . .I'm not Beatrice Kekahuna but my name is Arleen Scott [?]. I would like to leave our testimony here for my mother Marjorie Wallett and my aunt Beatrice Kekahuna. We are here to oppose the thirty-year lease. We live on Honopou Stream and we would really like to get our water back. Not just for the stream itself but also for our future right here [indicating her young daughter]. She's been in here, she's in training so if you guys are going to be on this Board for a while she is going to be coming up and speaking for us in the future. Thank you. . . [Track 11 & 12 black – begin Track 13]

LN: [Lucianne Nieh] . . .Like Trudy I serve on the Board of Ha'ikū Community Association. We've been very concerned about water issues in the previous years. I come here today because I actually live in the affected area and what I'd passed out to you is a little picture show. If you look at the pictures there they tell a story. I really want to appreciate that you come to Maui here. And i would also like to invite you if you do come again to hear more about this, that you would come nearer to East Maui, where many of the folks live who are very affected by this. That would really help.

What you see in these pictures are two areas that are affected by these leases one is Waipi'o valley where I live in the community of Huelo and this is Hāmākua Loa an area that gets quite a bit of rain. What you are looking at is pictures of our community water system which is this pipe stuck in a stream. About forty families, over a hundred people and two churches depend on that, that's their

water system. That's a pipe with a piece of screen wrapped around it and then that pipe goes over the stream and eventually comes out and folks have little pipes over, and sometimes they get giardia, especially when the stream levels are really low. That's the only choice we have. We don't have any county water. We have five streams and we have no county water. Some of our streams are not even lucky enough to run.

On the right hand side of that picture is Waipi'o iki stream which is famous for a big water fall it makes. But no more, it really hasn't run very often in the past several years, you see a little pipe stuck in it someone was trying to get some water for their taro patch that's shown in there. They have to water it with a hose and luckily they get some water from the other pipe for their hose. It's a very, very tough situation. The same thing in Wailuanui. Mr. Wendt spoke. You see on one hand there's a beautiful waterfall and that's up above the diversion and in the picture right below it it's below the diversion. No more water comes out. The fields, there's so many *lo'i* there that folks have farmed for generations, but they just had to cut back because there's not enough water to keep them all going. They can ...each family can only do a few. They just die after all their efforts. I just wanted you to have those pictures to take home because I don't know if you'll have a chance to do a field visit or anything. The story is on the land there.

When I attended the workshop yesterday and heard about all the things under discussion. I really got a sense from the power point that the State is really the Trustee of these resources. The State does believe that the resources deserve protection and deserve the kind of maintenance. What I have to say with all do respect to EMI, who I have a lot of respect for as an organization, cause we all live side by side these are my neighbors, they live in the next building over the folks that work for EMI and they're all good people. But, they don't have the personnel and no one else has the personnel or money to really maintain this watershed the way it really needs to be maintained. The alien species are just getting all over. We're going to see a big change in the next ten or fifteen years.

So I really think that we need to face the reality that right now there is no reliable way of really maintaining the watershed. The East Maui Watershed Partnership is very much concerned. At areas over three-thousand foot elevation, those are very important pristine areas. The lower watershed also gets a tremendous amount of rain and can contribute to the water productivity and it's just kind of going to hell in a hand basket. I go there all the time and I can tell you it has problems.

Nor is there a way to meet the needs of the local community that's very practical right now. People go and beg for water at any kind of hearing and nothing ever happens you've heard some of it today. I'm here representing fifty people in my neighborhood who had to work and can't come down. We just want you to know, it seems like to award thirty-year leases at this point, when we haven't really figured out a program to make this work with one-year leases, is not really right.

Just to look at the long-term, none of us really know what A & B's needs will be in thirty years. We don't know who will own A & B thirty years from now. We don't know what business they will be in, with all due respect for them I'm sure their trying their best to stay in the agricultural business. We don't know the

future and in spite of the fact that water was available to Pioneer Mill and Amfac and so forth, they had to go out of business. It wasn't a matter that they didn't have water they had water but they didn't have enough price to make the business profitable. I think it's not just a matter of if they have less water all the sugar is going to crumble. Sugar is facing dilemmas and we do all need to stick together. I'm with those other speakers.

I think is that one thing we do know is thirty years from now we're going to need a healthy watershed there. And we're going to need a lot further than thirty years because a lot of people depend on this water. The people who live there and the people who get domestic water from the County, and whoever A & B's successors are and whatever their company needs are. I really think that what we want to come away from this meeting with is a sense that the nature of use of this water may be changing. There certainly appear to be new diversions, not new ditches, the ditches are the same. There's little pipes stuck under streams and things like that, these are plastic pipes they were not installed in the 1920s when the ditches were built. These are recent things so I think it is appropriate to do an environmental impact statement because the nature of the system is changing.

I'm not a professional employee up there, that's the way it looks to me as a person who hikes in the watershed. This is not the same system that it was twenty years ago, a hundred years ago, or fifty years ago. I would hope that the mission of this Board as representatives of the State and being the Trustees of public resources is to uphold the priorities of the Public Trust. I heard that the State has had problems with funding. Personally I've sent letters to the Legislature urging a greater proportion of funding be geared towards our natural resources, and unfortunately we're the voices in the wilderness right now. Maybe a crisis needs to happen for us to be heard.

I also wonder I did some research, I found out that in 1976 there was a petition before your successors in this Board asking the Board of Land and Natural Resources — Life of the Land filed theirs — to set higher rates. Now just imagine if the State would have acted upon that there might have been funding for things like environmental impact statement now. There might have been funding to do some stream-flow standard setting because we could have hired the consultant or paid the USGS. It could have changed a lot so we really need to realize we may need another important juncture that way where decisions are being made by this Board to determine whether another twenty-five years from now we're sitting here in the same position saying well, we wish we could have been taking better care of the resource, but we didn't have any money.

We need to find a way to get that money and a realistic appraisal could be one way. You ask Mr. Christiansen how that can happen I might suggest that in recent years Ka'anapali had sold it's private water system. So there are appraisals of what that is worth. They divert several million gallons a day from the west Maui streams. There also are contractual arrangements between the Board of Water Supply of the County and Wailuku Agri-business to buy water. They pay I believe at least twelve cents per thousand gallons or something for that water. There are I think what we call comparable situations to look at that are outside of the scope of just what the staff people from this Board had looked into. It would be my hope

that and I believe many others share that when we leave this room, we leave with a community vision. We leave with an agreement that the East Maui Watershed and its people that depend on it are in need right now. We can come to that conclusion that there is a need there. And that we can also agree that this whole resource and the people who are deserving of the right to practice their lifestyle within the rural watersheds, are deserving of better protection by their Trustee, the State. And that we need to find a way to do this that involves all the stakeholders. I've heard that a lot today and I really agree with that. There are legally mandated needs, and they are not going to be met just by lawsuits or these confrontive actions. We really need to see everyone brought to the table. I hope this agency can have the auspices to ask representatives of A & B, representatives of the Ha'ikū Community Association, or the Hāna Community Association, and *Na Moku* and so forth, to sit at the same table and look at what the future holds.

I also think that you need to know that it appears that A & B is able to trade off ditch water credits for development water out of the County system from time to time. For development in the Ha'ikū area. It looks real bad to the public when this happens because the public is waiting in line for water meters and they don't get any, and A & B can get water meters because they can say, well, we'll give you some more ditch water and then you give us the water meters. There really needs to be a fairer system and if the State is the Trustee it should be involved in determining that fairness. I want to thank you very, very much.

I reiterate the fact that no one wants to see sugar cane disappear, but we're taking one company's word for that if they don't get every single drop of water they're getting now their company will disappear. I think we really need to be realistic about looking at the various sources of water that might be available to them and what they may cost, including reclaimed water from the sewage treatment that's nearby their fields. Wells and even putting pipes in the ditches that they use across their land that must have a huge trans-evaporation rate. If that water were piped it could be enough to save, to restore many of the streams in east Maui. Thank you for your time. . .

GC-A: Questions. . .

JK: . . .I'm trying to scratch out my written notes to shorten it I just want you to know that I am also a litigant, and it's been 15 long years. And I don't think that I will be living after another 15 years. . . My name is Joyce Kainoa, I am a land owner in Wailuanui, Ke'anae, Hāna, Maui. I also own land in Pelekunu, North Shore Molokai. My residence, my coordinates, longitude/ latitude 21 degrees, 10 minutes, 7 seconds north, by 156 degrees, 15 minutes and forty-five seconds, west. For the record NHLC represents me. So I'll not comment on it but I would like to add for the record clarification that Mr. Murakami is not going to be liable or more responsible for my comments. I am not his client today, I am *kanaka maoli*, a native Hawaiian. I give notice to this Board that February, 2001 the award of the Hague Tribunal validates my national status. I am a Hawaiian National, by descent. That award recognizes Hawai'i as an independent nation. . . [provides brief overview of illegal occupation by United States, and Hawaiian sovereignty] . . .The Board needs to recognize that

the under law of occupation, you are personally liable for decisions that you make that is detrimental to the future of this land.

The Hawaiian Kingdom Government shall be restored in Hawai'i with it's nationals, legislative branches and Kingdom law in the near future. . . Water is power and when you got too much power...the Board has a very kind of uncomfortable position. You have all this people here, all with the red shirts too. This looks like another Molokai hearing too. I will not be intimidated or criticized because this is my opinion. . .

. . . I live in a very remote area on the north-shore of Molokai. There is no roads, I hike eleven hours to get from one side of the island to the other. I'm a fisherman, I'm a farmer and I live a subsistence lifestyle. I fish for my survival. I live in four watershed areas for ten miles down the coast. . . I cooperate with DLNR because they are doing a job, their work. I pay for them to go in there and check out the watershed. I'm privileged to this pristine environment but I also have land in Ke'anae. When I go home to look at those rivers, for ages to watch this marvelous, outrageous I don't know engineering one of the fetes, I call it the eighth, seventh wonders of the world. You should, the Board I advise you to go up into those mountains, walk the land, look at those ditches. It catch every drop of water that's coming out of the mountain. I hear families testifying or farmers who have been planting taro, my family too, and I see that in coming back again over and over again.

You don't want to see me here and I don't want to be here. I want to just go home but I can't, I have a responsibility, I am spiritually connected to the environment. I'm a practitioner and I am responsible for anything that goes wrong. And I want you to take that into consideration. Please have a care. Please!

Like one of the testimonies that someone said earlier, "we have a lot of *aloha*." I don't have *aloha* today. You sit here you live in Hawai'i you go down to every island. We got a problem, water. So I charge you to *mālama* that source. Forget this politics, get involved, because it's your families, your children, your descendents because you still going be living here when Hawai'i becomes...when the Hawaiian Kingdom is restored, you still going live here. We're not chasing anybody out, I am not. You got to coexist with me and take care of the Hawaiians.

I do not have the ability to pack up this room with *kanaka maoli*. I didn't die on Kaho'olawe and I'm still alive here. I am considered many things and I wear many hats. I live in court, and that is not a good place to be. I envy you're your job, and I don't like your job either, because you can't satisfy all of our uses.

So Molokai is in a drought I have a water wheel, I can't run my water wheel...why? Primarily I have to take care of the land. The water is allowed to flow to the ocean. One brother perhaps, I hope I never misquote you, or misunderstand you. There is a balance of nature between the aquatic life in the stream and the ocean. Restore the watershed and you find that we have more rain. The rain comes back, fishermen more fish to fish. Hawaiians can exercise their gathering rights with caution, because they not only taking, there's also giving back.

EMI, I have families who work for EMI, many years, that their bread and butter. And I'm not at war at you, I'm going with the bigger game, the company. Look at your deeds, see how you got the land. I have land, I have my deeds to my land too. Big question, how you got it? I don't want to make enemies, I'm not prejudiced. . . I'm not going to come here 15 years, where my grandchildren say "I did this before. I don't want to do this."

I consider DLNR as the most powerful Department of the State, it controls, regulates and manages all watershed areas, statewide. And all the State lands and all the natural resources above and below. I request the restoration of streams that are part of the four leases. They should be restored, that's the first agenda, and the water flows all the way down to the ocean. That's where you begin because now you can see with your own two eyes whether or not the watershed area is able to produce, more rain or what, they take more water out. We have to share this water whether you like it or not.

We shouldn't be here fighting over water, we not fighting over water. I just saying to you the Board you got a big responsibility, and I going see you when this Kingdom is returned. You not going like what going happen. . . what I say to you it is also I'm accountable for it.

Next I request the collection of *hihīwai*, *'o'opu* and *kala'ole*, mountain *'ōpae*, indigenous to the stream. I can help you because Molokai still got 'em. I can go collect *hihīwai*, *kala'ole* and *'o'opu* and come here to Maui and all that streams that get restored I put 'em back in the streams, because that is what I do on the north shore of Molokai. Even the shoreline, there's a balance between the two. I have one and a half mile of shoreline, I take my family, I've been living there twenty-two years, I travel by boat and helicopter, I even swim to Kalaupapa. Those coast lines that I face Kalawao is my next door neighbor. I have replenished the ground, they should make it illegal for *'ōpihi* to be commercialized, just like *hihīwai*. So, we all can eat then we don't get into a problem like fighting on the ocean because Richard was taking too much.

Next, . . . I don't a meter. I request a meter in the beginning and at the end of the watershed areas that the lease is made. You got to know how much water is going in the river and how much is coming out. Does that make sense? Then we won't be here speculating, guessing how much water that the EMI is taking out. I hear a lot of water but where's the meter? I live in remote, I still haven't gotten my meter and DLNR is looking at me that I live in remote that they give me the meter to put in the river so that they can determine how much water I'm taking out. Well, if this can be applied to me, apply it to those who's going to get the lease. That's fair.

In closing, I oppose the thirty-year lease, forget about the thirty-year. Deal with the one-year. You only can handle one thing at a time, don't take too much you can't chew, you can spit it out. That's why everybody going mad with you, don't be afraid of us including me. I'm your conscience, I'll keep on come coming back over here. . . We must go back to tradition . . . You must take out the politics and say I need your help, to help me and help everybody else, even used but we can accommodate everybody, I willing to die for what I believe. Are you too? I hold

the Board responsible, liable for the decisions that you make that is detrimental to the future of this land of *Hawai'i nei*. Thank you.

GC-A: Questions? Issac Hall. . . [begin Track 15]

IH: . . .My name is Isaac Hall speaking for the Coalition to Protect East Maui Water and Maui Tomorrow. We joined in the petition to intervene and the request for contested case proceedings on legal issues, on the proposed short-term disposition and long-term disposition. And we will be submitting a timely written petition to intervene. I've submitted my letter and will not read it, the points that I've made has been made by others. I won't repeat them. I'd like to leave my text behind, and make some points others did not make.

I'm concerned, and a little bit amazed about how this got on your agenda. One half of the public apparently knew about the meeting well in advance then the other half of the public. I'm in the half of the public that didn't know about it. We heard rumblings in the community that A & B, EMI were organizing for this meeting and then we weren't able to find any documents until about May 18th, when the letter...A & B's application was released. Letter dated May 14th. I was amazed I've never been able to file an application with DLNR and get on the agenda two weeks later for anything. There is no public review of their application, no agency review of their application, and within two weeks they were on your agenda.

A & B and EMI were out in the community getting people organized. I want to congratulate all the people that are in opposition to this application because they got themselves together in one week's time, whereas A & B and EMI apparently knew about all this well in advance. . .We did pretty darn well. Good work folks.

I also would like to object to this taking place in the ILWU Hall. It's totally inappropriate to be here where William Kennison is here. Where he recused himself, I think this hall should have recused itself as well.

I'm concerned as well. I didn't appear last year when we had the annual exchange of licenses, but Native Hawaiian Legal Corp did and I did by paper, and we pretty much let the Board know we were going to oppose anymore annual exchanges of licenses. And that if it occurred again the next year we were seriously going to oppose by filing a petition to intervene and by going to court.

And we had talks with then Board Chair Tim Johns — “Look, you've got a year to get ready for this next meeting, why don't you prepare an EIS? And an outside independent appraisal, and study the affected riparian and appurtenant water rights, and also put together stream restoration programs. So when we all come together for what is now this May 25th meeting, we're all going to be in the same place.”

Well, what happened? No EIS, no EA, no outside independent appraisal, no document at all prepared by staff, on stream restoration at all. No study of riparian or appurtenant water rights that are affected, and A & B is here with the troops asking for the exchange with absolutely no documents. And we're hear and we're saying, “Look, we gave you a year.” We also said, “Work with us during this year.” And nobody worked with us during the year. So we have these people

saying, we have...we've been waiting for EMI to let the water down. EMI refuses to let any water down, so we have no choice but to ask for a contested case proceedings to have this water down.

What else happened during the course of this year? Of course, Waiāhole got decided on August 22, 2000 after our last meeting. I'm going to assume that all of you read Waiāhole, and you all know the high Trust responsibility imposed on you. And it's not...When you come to this meeting you already must know what water has to be left in the stream before we can allow any of it to be diverted.

What do we have to leave in the stream for in stream values? What do we have to leave in for riparian users? What do we have to leave in for appurtenant users before allowing any to be diverted? We're not there and that's what's forced these petitions to intervene. If we knew that, at this point and time if A & B or EMI had even bothered to work with these people who have been asking for water for fifteen years.

..

.. The extent of the dewatering, I can't emphasize how horrific, how terrible, how severe it is. Waiāhole that so disturbed the Hawai'i Supreme Court was about twenty-two million gallons a day. Board member Inouye asked the question the maximum capacity of the ditch is four-hundred million gallons a day but the average is a hundred and sixty. Waiāhole was twenty-two, the average is a hundred and sixty here. We've got streams that are diverted sometimes six times, sometimes four times. So you take a stream in some cases, the worst case, that is totally diverted once then it'll percolate out and get diverted totally again. Six times going down the mountain. And we've got a stream holding the water.

And we've got people living below some of these streams that have zero water in their streams. And it's not as if EMI ever asked them, "Is it okay with you if we close your stream? Do you mind if we take all the water out of your stream before we take it out of the watershed?" They never asked anybody. They never went to court and got a judicial determination that it was okay. . . They simply took the water and said "suffer." And it's not as if we hadn't been doing for the last fifteen years, we've been coming to you folks for the last fifteen years saying "please don't give them these leases unless you make sure that they're conditioned upon giving us the water."

Now we're here saying okay, end of it. No more water going out to HC & S and EMI until we get the amount of water we get first, and you make that determination first before you give them any.

The EA, EIS issue, the staff report says on the short-term disposition there's an exemption. I don't believe that's exempt, and I think that's been argued. I think we were entitled to an EA today, even prior to this short-term disposition. So if you took any action on the short-term disposition today without any EA, that that action would be void because of the lack of an EA. On a long-term disposition just to be really quick, that's an agency action, it's you deciding to dispose of water. You're deciding to do a long-term lease, you're deciding to sign the lease, that's an agency action. Since it's an agency action, you prepare the EIS. It's not a matter of do we have the money, don't we have the money, it's required as a matter of law. It's not a matter that bidders by the law can be the one's that you can delegate

that to them. . . I think it's pretty clear under the law that you have the duty since this is an agency action, to prepare that EIS. And it will be a better EIS if you do it. . .

[Notes he is sorry that "A false battle has been brewing here today...." also references several point raised by supporters during the day.]

. . . You have the duty to require that the water be let down. . .

GC-A: Questions? [begin Track 16]

EL: [Ed Lindsey] . . . We are a part of their family, we all live in the same boat, the middle of the Pacific Ocean. The decisions that you make, it's going to be a tough decision. You got everybody pulling you from different ways. When you make this decision go and walk the valleys. Every valley as you go along the east side, you going to see evidence of Hawaiian places. Taro patches with the 'auwai system still intact. I'm not saying take the water away from them, I'm not from HC & S, they need the water and the Kama'oma'o plains. Water is needed. HC & S provides an intrinsic infrastructure that goes beyond money. The same thing that Pioneer Mill and Amfac in Lahaina. Now that the infrastructure is gone, no green. Now you have farmers coming in they want to farm. They have to look at the infrastructure, the ditch system. It's in disrepair. The same thing is happening here. We need to maintain the infrastructure.

Now if you are the primary caretakers, the stewards of the water resources, and if you give a long-term lease, what is the natural behavior that is going to occur. If you give anybody a long leash they start to run around and do all kinds of things. So to keep an accountability, you need something where you can come in and say, this is out of line or that is out of line. When you give a long-term lease like that, yes financially it helps them. This is really not a question I feel of agriculture. This is going to go down to a question of development. Lands without water are useless. If you have water to land, and this is what we're finding out on west Maui. You have lots of buyers there but the first question comes up. "You have water for the land?" And if the answer is "No," or if the answer is "unsure." "I don't want to touch it."

Now, we are involved over in west Maui in an effort to green the area back up with native trees and so on, and different kind of agricultural products. This is just directly above Lahaina town and that belongs to Kamehameha Schools. Everybody has a stake in it. We would not like to see anything happen to HC & S. Just as the employees of HC & S would not like to see our brothers and sisters who are trying to raise *lo'i*, get stabbed in the back. We don't want them hurt. If you go down here and ask everybody and say, we don't want anybody hurt. We don't want the people from Ke'anae hurt, no. From Wailuanui hurt, no. Wailuanui, Ke'anae has been filing a case these law cases for their water since the early 1900's, I think 1906 law cases have come up. And every time the poor people who come up and file these cases, they are ignored because we don't have money. Thank goodness that OHA has the 20% from the ceded lands to fund the Native Legal Corp. With the Native Legal Corp being funded everybody is at that same level eye to eye. And the resolution to this problem is, as the song goes, "Let's talk story."

That's what has to be done. You know if you get tangled up in the legal stuff, it's forever. Why can't we just sit down and talk story.

You are important, we are important this whole island is important, let's talk story. Let's not get tangled up in legal. Otherwise you just get upsmanship. Wave after wave comes in of legal entanglement. And nobody really wins, everybody loses. Let's look for solutions, let's identify the problems. As I said, you folks have a tough job to do when you have to listen to everybody. *Mahalo*.

GC-A: Questions. . . Followed by Kristina Hemming and Lisa Kahiamoe.

KIn: . . . We did want to have this issue heard on Maui, our dilemma is that several of us are from off island, and since it's prior to a long weekend, flights are booked and we are about to loose quorum. Can we ask people who are testifying to keep it as concise as possible and if they have written testimony to submit it so we can try to resolve this item today.

NA: [Nikil Ananda (sp. ?)] Is that to the chair or to myself?

KIn: To the audience, everyone.

NA: My name is Nikil Ananda, I am a residence of Huelo, I live on...my property is located on Mokupapa Stream. So for the Board who is not from here on Maui, I point to you where the stream is in Huelo. . . I do appreciate that you came to Maui. I really appreciate the workshop that we had yesterday, that really bought me up to speed on a lot of issues that I wasn't aware of. . . I also agree that this is an inappropriate place to have this meeting. Should have had it in Ha'ikū or Ke'anae so you could see the area that we're talking about. It's a beautiful hall, but it's just an inappropriate place. So when you sit here you don't feel the same thing. I'm happy that there's not going to be a thirty-year lease, we're all sure of that. That's going to be one step in the right direction. But we are all dependent upon water. Many people have talked today that we are all in this together.

. . . No one wants to see HC & S go out of business and every time I hear these comments it also makes the hair that don't have on the front of my hair stand up. Nobody is talking about that. . . I agree with most of what was said by Isaac, and most of what was said by everybody. Everybody is dependent upon water, we want water.

My property line picture at the end of this table and picture the EMI ditch/dam is right over there where you're sitting Commissioner Inouye. And that ditch is flowing. It's a couple of feet worth of water and it flows a couple of feet worth of water twelve months out of the year. And that's the natural creek, and then the stream flows from that point on is where my property line is and it's drier than this floor, 330 days out of the year. The width of my stream is about half of this room, and it just didn't get there by accident. It got there because naturally, the stream used to flow there.

You asked earlier about having new information. I know I mentioned it yesterday some of you were not here. It was ironic that yesterday on the way to the workshop, I heard on National Public Radio talking about a lake in California. . . A lake was bled dry to bring water into Los Angeles and now their bringing the water back because they realize it was inappropriate. And that's what people who

live on the streams that are dry are saying. I'm not saying to take most of the water from EMI, and to put HC & S out of business. And every time you guys say that you know it's not true. But I'd like to see some water in my stream because that's where its natural where it should be. The allocation of water, a really good point that was brought up earlier today, about gold, and then petroleum and now water.

So you're not going to give the thirty-year lease that's sure it's inappropriate. It's probably inappropriate to give a one-year lease but that might be the mediative agreement that we allow another one-year lease. What's long overdue, when I hear people that had been talking for generations about getting water in Ke'anae and they've lived on that water. I think that is long overdue. . .that the in-stream-flow standards need to be done immediately. The EIS, it's inappropriate for HC & S or EMI to be required to do the Environmental Impact Statement. That's a State requirement. So I would strongly urge you to go back to whoever you need to for your funding and require the Governor, the Legislature to find the funds. The funds are there we all know it's a choice of where we spend the money. An EIS needs to be done, in-stream-flow standards need to be done immediately before any longer term lease. . .

. . .And the water that's being used I wonder if an amendment could be put into any more lease that's given with EMI that the water only goes to agriculture. That's what I hear a lot of you talk about your jobs will be lost, and yet I don't hear you guys coming in front of the Planning Commission and Council and saying "Don't make this develop in Spreckelsville, don't develop someplace else in Ha'ikū because it's ag-land you're taking away our jobs." I never, ever see you guys there testifying next to me when we're talking about we need the agriculture land. . .

I also serve as the Publicity Chair of the Ha'ikū Community Association and earlier the president was here. I do feel that it is important to read some points. Historically the Ha'ikū Community Association has asked the Maui County Water Board to reexamine the current method of apportioning the billions of gallons of surface water which originates on State owned watershed lands. They referred up to the State Commission on Water Resources and to your Board. These waters which are public resources in which are subject to State policies, governing local agricultural use, traditional native Hawaiian agricultural and customary use, have been consigned to a corporate entity under past and current lease procedures. Our members have voiced numerous concerns that local, riparian, agricultural, and traditional Hawaiian rights, to adequate water flows of local streams are not being met. Their only recourse to rectify the situation would be costly lawsuits and now that's where we're at.

Families in our community are accustomed to yearly mandatory water restrictions of our County water supply despite that we live in one of the rainiest populations area of Maui and I would submit that every time I listen to the radio and TV about "today is going to be sunny and hot," and I look out my window and it's pouring in Huelo. Then I know that there is plenty of water on our side of the island. And yes, it needs to be shared, But not at the expense of a stream on my property, which is bone dry.

Additionally there exists a confusing system for allocations of water meters. A & B is successful in procuring new meters for their sub-divisions, Ha'ikū Mauka, Ha'ikū Hill and Ha'ikū Makai, while other families in our community have to wait years. I think that you should be aware of that too. That again when I talk about agricultural development it is occurring in our Ha'ikū region. Citizens of the Ha'ikū area share deep concern about the water for ill-advised developments... So what the Ha'ikū Community Association has asked, is for these recommendations.

That you deny the request for an extension of the East Maui Water Leases. . . Longer term would continue unsuitable policies, while eliminating public scrutiny.

To determine a fair market value for the water withdrawals, commiserate with similar source withdrawals, County and State wide. The legislature has voted down all increases in municipal fee structures that could have funded watershed protection and restoration efforts. The fees need to be based on fair market value...

Bring in reputable outside consultants. Modern computer modeling techniques now make this possible. And instruct the State and local agencies to gather accurate data on stream flow standards of east Maui streams affected by the diversion. Based on these studies complete an independent EIS on the impacts of these stream diversions. . . [begin Track 17]

GC-A: Questions? . . . [end of hearing]

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‘Ekaha (Asplenium nidus)

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Hala (Lauhala -pandanus)

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(Including: *Uses and Flow*)

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***APPENDIX A
RELEASE OF
ORAL HISTORY INTERVIEW RECORDS***

INTERVIEW RECORDS AND RELEASE

All participants in the recorded oral history interviews conducted as a part of this study reviewed, and granted permission for release of their interview transcripts in Volume II (above). In requesting permission for release from the interview participants, Maly followed a general release of interview records form (*Figure A-1*). All of the interviewees agreed, and felt that their verbal release was all that was necessary, for release of the interviews. Dates of interviews and release are cited below:

Interviewee

Date(s) of Interview

Date of Release

James K. Hū‘eu Jr. April 11 & 25, and November 6, 2001	November 6, 2001
Stephen Cabral April 23, 2001	November 7, 2001
Mary Evanson April 24, 2001	November 19, 2001
Mina Atai April 24, 2001	November 7, 2001
Helen Nākānelua April 26, 2001	November 8, 2001
Beatrice Kekahuna and Wanda Vierra April 27, 2001 & November 7, 2001	November 20, 2001
Marjorie Kaleialoha Walleth and Lyn Scott November 7, 2001	November 20, 2001
F. Lehua Dang-Harold May 24, 2001	November 8, 2001
Helen Range-Wilhelm with Robert and Harvey Wilhelm; and Jackie & Albert Honoka‘upu	November 13, 2001 May 26, 2001
Joseph C. Rosa Jr. and Nalani Rosa-Magliato November 8, 2001	November 18, 2001

Personal Release of Oral History Interview Records

“Wai o ke Ola – He Wahi Mo‘olelo no Maui Hikina” an Oral History Study

for the Families and Lands of Hāmākua Poko, Hāmākua Loa and Ko‘olau, East Maui

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of a cultural assessment study to identify cultural and historical properties, and practices associated with the lands and waters of the Hāmākua Poko, Hāmākua Loa and Ko‘olau region on the Island of Maui. The study was conducted at the request of East Maui Irrigation Company (EMI Co.), as a part of a State Land Use planning process. The study is meant to provide readers with traditional and historical background information which may be helpful in planning for site and resource preservation, interpretation, and in formulating land use actions (with particular interest in water flow and its relationship to land use practices).

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 corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the archival/oral historical study he is preparing (KPA Report MaHikina59). This permission is granted, subject to any restrictions listed below:

- (a) The released interview transcript(s) and/or quotes from the interview(s) may be included as a part of the final report on historic and cultural sites and practices in the Maui Hikina 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, Hawai‘i 96720

Figure A-1. Personal Release of Oral History Interview Records Form

Civil No. 19-1-0019-01 (JPC)

Defendant A&B/EMI's Exhibit AB-167

FOR IDENTIFICATION _____

RECEIVED IN EVIDENCE _____

CLERK _____