

Environmental Impact Statement Preparation Notice

MAUI RESEARCH & TECHNOLOGY PARK MASTER PLAN UPDATE PART 5

Applicant:

Maui R&T Partners, LLC
1300 North Holopono, Suite 201
Kihei, Hawaii 96753

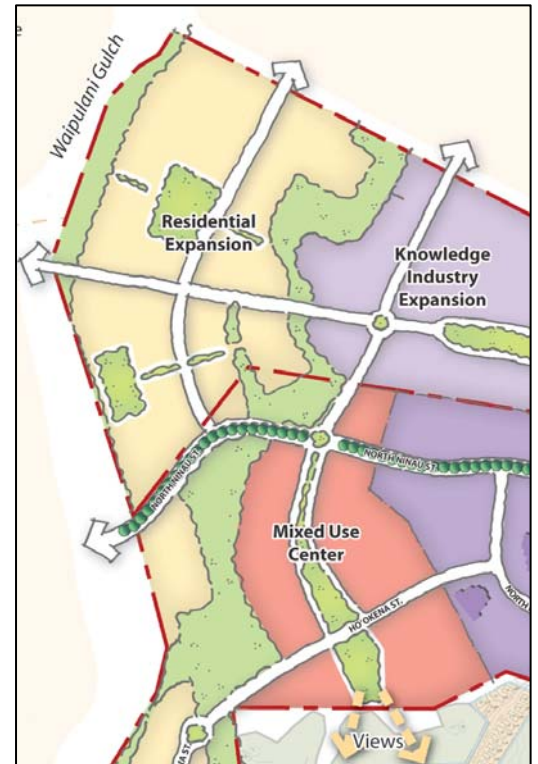
Prepared by:

Chris Hart & Partners, Inc.
115 North Market Street
Wailuku, Hawaii 96793-1717

Accepting Authority:

Land Use Commission
Department of Business,
Economic Development &
Tourism
State of Hawaii

May 2010



Appendix - E
Cultural Impact Assessment

Maui Research and Technology Park

FINAL REPORT

TMK: 2-2-24-1, 2, 3, 4, 5, 6, 7, 8, 9, 14, 15,16, 17, 54 (por.) for the lands of Maui Research and Technology Park located above Honoapi'ilani Highway on Lipoa Avenue. The present surrounding land uses are: BioTech, Maui Tech Center and offices, Monsanto Research and Supply and pastureland.

Prepared for:

Pacific Rim Land, Inc.

Maui Research & Technology Park

John Maloney

P.O. Box 220

Kihei, Maui, HI 96753

Prepared by:

Hana Pono, LLC

2275 Apala Place

Maui, Hawai'i 96708

Keli'i Tau'ā & Kimokeo Kapahulehua

Ph & Fax: (808) 573-1643

Kimokeo Cell: (808) 276-7219



Table of Contents

| | |
|--|-----|
| Scope | 2 |
| Introduction | 4 |
| Maui's Five Centers of Population | 5 |
| Kahakuloa and Nā Wai Ehā | 5 |
| Olowalu through Lahaina | 6 |
| Ke'anae through Hana..... | 6 |
| Kula to 'Ulupalakua..... | 6 |
| Eras 1 & 2: Pre-contact Migration – 0 to 1100AD | 8 |
| Era 3: Early Tahitian Migration – 1100 to 1400AD | 10 |
| Era 4: The fourth period dates from 1400 through 1600 AD. | 13 |
| Era 5: Chiefly rule of the Ahupua'a – 1600 to 1778 | 16 |
| Kamehameha III (Kauikea'ōuli) & the Great Mahele | 18 |
| Wai and Waiwai..... | 19 |
| The Hawaiian Paniolo | 21 |
| Quiet Ka-Ono-Ulu Ranch..... | 25 |
| Use of the 'Āina..... | 26 |
| Planting Brings Makani, Ua, Ānuenuē | 27 |
| 'Āina Momona | 28 |
| Bibliography | 30 |
| Appendix A: Hawaiian Name Places for Hospital Ahupua'a..... | 32 |
| Appendix B: Native and Polynesian plants for Maui County | 33 |
| Interview: Douglas Wayne “Butch” Akina..... | 36 |
| Interview: Michael J. Boteilho..... | 62 |
| Interview: Mary Carvalho..... | 78 |
| Interview: Papa Chang..... | 87 |
| Interview: Bonnie Herbert | 107 |
| Interview: Hamby Kahawai | 113 |
| Interview: Kevin Mahealani Kai'okamalie..... | 118 |
| Interview: Paula Kalanikau..... | 133 |
| Interview: Robert Pahia | 143 |
| Interview: Henry Rice..... | 152 |
| Interview: Henry Silva..... | 165 |

Scope

The scope of this project will basically be to compile various historical, cultural and topographical accounts and facts of the ahupua'as Waiohuli and Wailuku / Kula District where our project for Maui Research and Technology Park (MR&TP) sits. Presently, Lipoa Parkway is the roadway off the main Honoapi'ilani Highway which leads mauka (upland) towards the MR&TP.

In the introductory section of this report, we will briefly explore the possible reasons for the native Hawaiians to limit their settlement in these two ahupua'as. Several archaeological surveys have been done for these two areas and the reporting is consistent that this barren zone, in which the subject parcel is situated, was definitely a transitional area. Looking at the accompanying map, it shows that the existing gulches did not start directly from the top of Haleakalā. The path the water carved to reach the ocean was relatively shallow compared to other gulches indicating limited water flow through the targeted ahupua'a. Although the land was relatively flat and readily accessible, the lack of water was the most important reason the land area did not attract large group of residents to build expansive communities like the other four districts on Maui. In later years, the topography of this land area served very well for farming even with limited water and especially ranching.

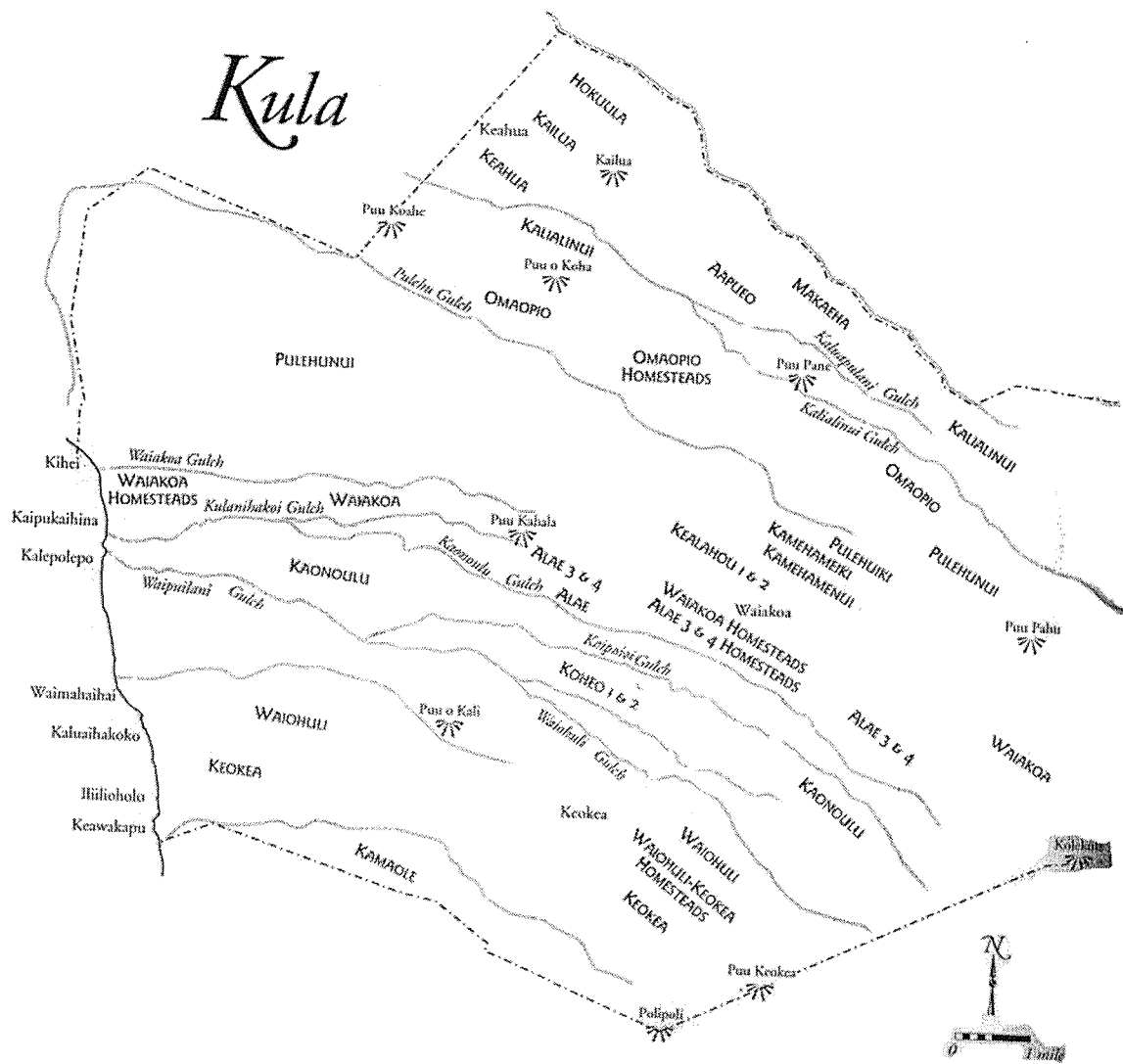


Figure 1: Gulches of Kula

By looking on the map in the area of our research, Waipū'ilani Gulch is one of the few gulches that have subsidiary streams flowing into one main stream by the time it reaches the ocean taking much of its loose lepo (top soil) and 'opala (rubbish) to wash out into the ocean. This might be one of the reasons that the fishpond at the ocean tip of Kihei was called Kalepolepo (Much dirt). As a guideline in ancient times, no water meant no permanent settlement. Those who tried to settle faced harsh living conditions in windy, hot and dry conditions.

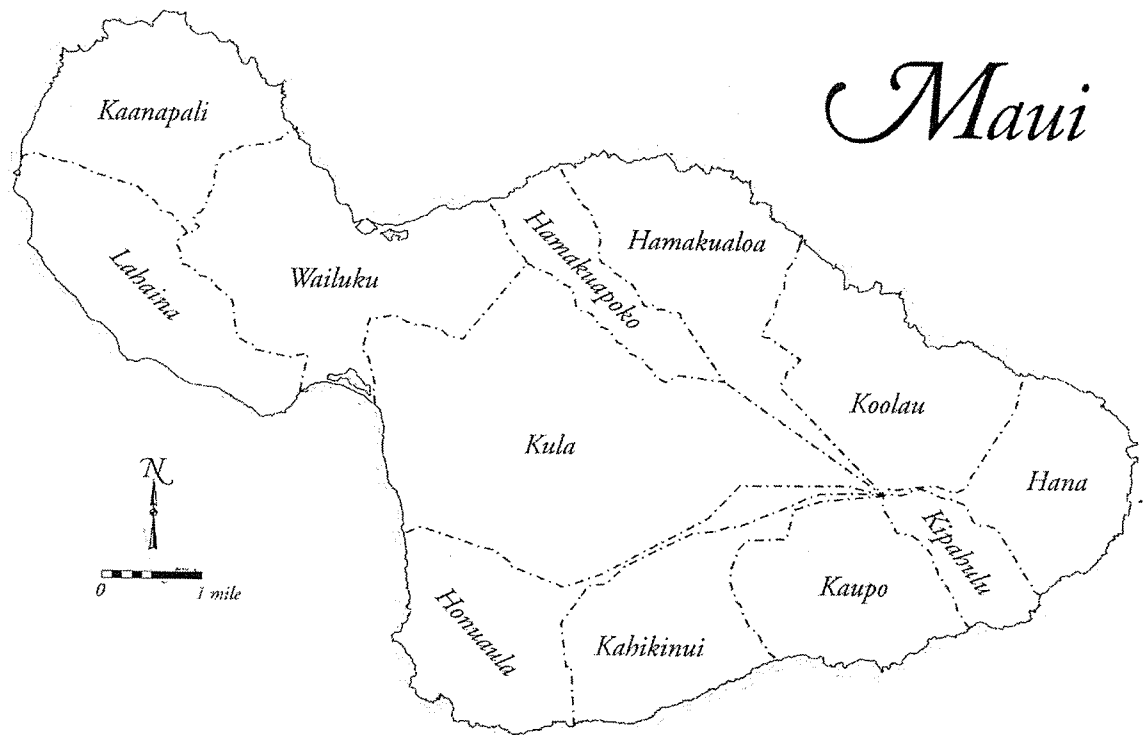


Figure 2: The 12 Mokus of Maui

Introduction

Hana Pono under contract to John Maloney of Pacific Rim Land, Inc. has conducted a Cultural Impact Assessment (CIA) for (MDA) proposed project for the lands of MR&TP spreading out from the ahupua'a of Waiohuli to the ahupua'a of Wailuku/Kula. The closest road access presently to this project area is through Lipoa Parkway in Kihei, Maui.

The CIA was conducted according with the State of Hawai'i Office of Environmental Quality Control (OEQC) Guidelines for Assessing Cultural Impacts {1997} and includes oral interviews with knowledgeable consultants of Kihei, Wailea and Makena and its surrounding areas as well as archival research.

The location of our study, MR&TP, is in the kona (hot, dry) area of Maui along the trail of the Northeast trade winds kicking up regularly from distant North Maliko to Kahului gaining momentum as it winds through the funnel embankment of Ka Mauna Kahalawai and Haleakalā until it touched all the significant landmarks south passing through the 'āina (land) on its way to visit the other side of the Pacific Ocean. An extended amount of cultural background

will be provided to explain the low density of people occupying this area on the island of Maui especially in the proposed area of development.

Maui's Five Centers of Population

Kahakuloa and Nā Wai Ehā

Maui entertained five centers of population starting with Kahakuloa, an isolated valley on the northwest coast of West Maui deeply rooted in the staple lo'i kalo (wet taro plant). The next location was at the southeast and east part of West Maui, known in present day as Wailuku and Kahului. The area housed four deep valley streams which watered four areas of taro land spreading fanwise to seaward: Nā Wai 'Ehā (The Four Waters) were famed in song and story—Waikapu, Wailuku, Waiehu and Waihe'e. Eventually as we move to the modern era, sugar cane took over the former taro lands and the same waterways that were once used to irrigate the taro. The name song for the area is provided below.

SONG: INIKI MĀLIE –Gentle Pinches

The winds & waters of Nā-wai-'ehā

| | |
|-----------------------------------|--------------------------------|
| <u>Wai-kapū</u> makani kokololio | Skin-stinging wind |
| Makani houhou 'ili | Waikapū, wind in gusts |
| 'Inikiniki mālie | Gently pinching |
| <u>Wai-luku</u> makani lawe mālie | Wai-luku, wind becoming gentle |
| Makani houhou 'ili | |
| 'Inikiniki mālie | |
| <u>Wai-ehu</u> makani hō'eha 'ili | Wai-ehu, wind paining skin |
| Makani houhou 'ili | |
| 'Inikiniki mālie | |
| <u>Wai-he'e</u> makani kili'o'opu | Wai-he'e, wind graceful |
| Makani houhou 'ili | |
| 'Inikiniki mālie | |
| Ha'ina mai ana kapuana | Thus ends the story |
| Makani houhou 'ili | Skin-stinging wind |
| 'Inikiniki mālie | Gently pinching |

(Elbert and Mahoe, 56)

In the middle of Nā Wai 'Ehā is the sacred valley of 'Īao where chiefs and chiefess's, after living their earthly lives, requested that they be secretly laid to rest. This area funnels moisture-laden clouds onto Pu'u Kukui which sits above Mauna Kahalawai (West Maui Mountains) making it the second wettest spot in the Hawaiian Islands with 400 inches of rain a year falling on the peak. (Roelofs, 12)

Olowalu through Lahaina

Another populated area was at the southwest coast of west Maui beginning at Olowalu and continuing through Launiupoko, Laupakanui, Waiane'e and Lahaina and on to the small terraced valleys of Honokowai and Honokohau where taro lands were irrigated from streams out of the West Maui mountains. Lahaina, flanked by excellent fishing grounds, was the primary seat of the chiefs of West Maui.

Ke'anae through Hana

The northeast flank of the great dome of Haleakalā roughly opposite the more sheltered shore line of Mākena are the two adjacent areas of Ke'anae and Wailuanui which comprise the next chief center on the rugged east coast. It supported intensive and extensive wet-taro cultivation. Further eastward down the coastline is the isolated but popular town of Hana. It is a region famous in legend and history although it was supported chiefly by fields of mulched (dry) taro cultivation and sweet potato, the small steep-valley called Wailua being almost the only area of wet taro nearby. The popularity of this district was based upon the relationship of neighboring Hawai'i island and its close proximity.

Kula to 'Ulupalakua

The last major district on the south coast of East Maui, from Kula to 'Ulupalakua, was a consistently dry and lava-strewn country. Included in this area was the now popular Mākena and Ke'oneo'io which is noted for good fishing, calm sandy shores and pleasingly warm weather and sunshine. These favorable conditions attracted temporary settlers to live next to the shorelines and close inland. There were some patches of dry land taro but there was a notable area for 'uala (sweet potato) which combined with the fishing, must have supported a sizable but transient population.

The explanation of the last district is about the same with the land area of our report on Waiohuli and Wailuku/Kula since it is in close proximity north of

Mākena. Clearly the arid country below the west and south slopes of Haleakalā, including Kula, Honua'ula, Kahikinui, and Kaupo were dependent on sweet potato. In Fornander, Volume 6, he describes the planting of sweet potato in the dryer sections of Kula:

Planting in rocky places was called makaili. There was very little soil proper, the greater portions [of the field] being gravel, with rocks all around. There were also large holes resembling banana holes. Upon the sprouting of the potato vines gravel and stones are piled up and around them, and by the time the hole was covered thick with leaves, the potatoes were large and grooved. (pg. 164)



Hawaiian sweet-potato field, Honua'ula, Maui, in 1934.

**Figure 3: Sweet-potato field, 1934.
(Handy and Handy, 509)**

The nature of the common Hawaiian was a bit kolohe (rascal) as demonstrated in the following Hawaiian saying of sweet potato in Kula and a beautiful young lady of Keanae.

O ka wai kau no ia o Keanae; o ka 'ulei ho'owali 'uala ia o Kula.

"It is the 'ulei digging stick for the potato [patch] of Kula." A

handsome young man of Kula and a beautiful young woman of Ke'anae, on Maui, were attracted to each other. She boasted of her own womanly perfection by referring to her body as the pool on heights of Ke'anae. Not to be outdone, he looked down and boasted of his manhood as the digging stick of Kula. (Pukui 2447)

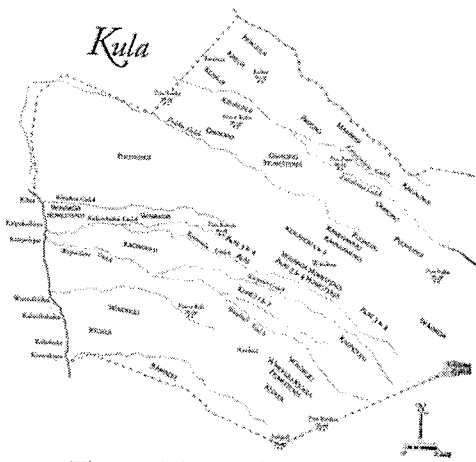


Figure 4: Map of Kula Gulches

By the brief explanation of the five large settlement districts of Maui, the reader of this report can draw their own conclusions that the ancient settlers were attracted to the lands that could provide their wet taro crops with a constant flow of water. Although the area of research carries the prefix "wai" meaning water as in Waiohuli (Water that turns) and Wailuku/Kula, (Water that destroys - in Kula), the flow of water in this area has never made any significant impact to create a fertile land base. These dry conditions

left this section of land with a few settlers in the middle section of the ahupua'a in ancient times.

To follow the evolution of the islands, its people, and the land area we are researching, Hana Pono, LLC will now provide an overview of Hawai'i from pre-contact Migration to chiefly rule of the ahupua'a (1600 -1778) leading to the changing tide from Captain Cook's discovery to current times. Periodic historical data of Maui will be included when it deems appropriate and relevant to our report. By understanding the different significant time periods in Hawaiian history, you, the reader, will be better equipped to make a personal decision regarding our findings.

Eras 1 & 2: Pre-contact Migration – 0 to 1100AD

After the mythical creation of the islands was completed, pre-contact migratory periods in five distinct eras started in the year 0 to 600 A.D. Migrations from Polynesia, particularly the Marquesas, continued through the second era. Between 600 and 1100 A.D. the population in the Hawaiian islands primarily expanded from natural internal growth on all of the islands. Through the course of this period the inhabitants of the Hawaiian islands grew to share common ancestors and a common heritage. More significantly, the separation from their home base allowed the early arrivals to develop a Hawaiian culture and language uniquely adapted to the islands of Hawai'i which was distinct from that of other Polynesian peoples. (Fornander, 222).

During these periods, the social system was communal and organized around subsistence production to sustain 'ohana (large extended families). Hawaiian

spiritual beliefs and customs focused on maintaining harmonious and nurturing relationships to the various life forces, elements and beings of nature. Ancestral spirits were honored as deities known more commonly as 'aumakua. Land and natural resources were not privately owned; rather, the Hawaiian people maintained a communal stewardship over the land, ocean and other natural resources of the islands. The kupuna (elders) provided leadership and guidance to the makua (adults) who performed most of the daily productive work of fishing, cultivation, and gathering. Between the islands of Hawai'i there was some variation of language dialect and names for plants, animals, rains and winds. As an example, the residents of Ni'ihau used T's in place of K's in their language and still do today. There were also variations in physical structures, subsistence techniques and art forms. Origin myths varied according to the particular migration and genealogical line from which families descended. The prominence of akua (gods) and kupuna (elders) also varied by island. For example the volcanic deity Pele was more prominent in Puna and Ka'u. Many of Pele's followers believed her to have been a mortal person and her family believes that she still lives on today especially on the island of Hawai'i. Qualitatively, the language, culture, social system and spiritual beliefs and customs were common among all the inhabitants of the islands. Oral traditions indicate frequent transmigration and even intermarriage among families from the different islands in the Hawaiian Chain. During this era, there was continuous peace as described in this chant. (Bishop Museum)

Mālie Maui ke Waiho Mai la from the Bishop Museum Library

| | |
|--------------------------------|--|
| Mālie o Maui | Maui is peaceful |
| Ke waiho mai la Kaihuakala | Situated next to rough seas |
| 'O Kaihuakala Mokuhanō kai uka | Kaihalulu is inland |
| Kaihalulu i ke alo Kauiki | And Kaihalulu on the face of Kauiki |
| Hii Kauiki ia Mokuhanō | Kauiki guards over Mokuhanō |
| Hii Mokuhanō ia Keanini | Mokuhanō attends to Keanini |
| Hii Waikoloa i ka ili'ili | Waikoloa cares for the pebbled beach |
| Hone ana ia Kapueokahi | Which softly embraces Kapueokahi |
| O Honua'ula mauka | Honua'ula is inland |
| O Kauliuli makai | Kauliuli is seaward |
| Pau Pe'ape'a i Keahi | Pe'ape'a is destroyed by fire (The border ends at keahi) |

No ka hee-palaha
Moku i ka ohe la ea la e

Because it's slipping away
Severed by the sacred knife

The above chant describes the gentle calmness of the early settlers to these islands especially Maui. The title of the chant, "Mālie o Maui" means "the peacefulness of Maui." I can recall growing up in the bottom edge of Kula where we could look down to Kahului as well as Kihei, Kaho'olawe and Makena. As I woke up daily with my dad at sunrise, he would look makai (towards the ocean) and if it was so, he would automatically say, "Mālie i ke kai (The sea is calm)." As in the tradition, dad passed on to me and I passed on to my son Hōkūloa.

Era 3: Early Tahitian Migration – 1100 to 1400AD

This third period, between 1100 and 1400 A.D., marks the era of the long voyages between Hawai'i and Tahiti and the introduction of major changes in the social system of the Hawaiian people's nation. The chants, myths and legends record the voyages of great Polynesian chiefs and priests, such as the high priest Pa'ao, the ali'inui (Head Chief) Mo'ikeha and his sons Kiha and La'amaikahiki, and high chief Hawai'iloa. Traditional chants and myths describe how these new Polynesian chiefs and their sons and daughters gradually appropriated the rule over the land from the original inhabitants through intermarriage, battles and ritual sacrifices. The high priest Pa'ao introduced a new religious system that used human sacrifices, feathered images, and enclosed heiau to facilitate their sacred religious practices among the priests. The migration coincided also with a period of rapid internal population growth. Remnant structures and artifacts dating to this time suggest that previously uninhabited leeward areas were settled during this period.

Honua'ula is an ancient name that was introduced to Hawai'i by Chief Mō'ikeha of Tahiti. The reason Chief Mō'ikeha decided to depart from Tahiti was to separate himself from his lover Lu'ukia who originally came from Hawai'i with her husband Olopana. Lu'ukia had created turmoil in Mō'ikeha's life and therefore the Chief felt that his separation from her would heal his wounds. (Sterling, 214)

Chief Mō'ikeha's departure was not simply moving to another section of his island and beloved home of Lanikeha. Instead, he ordered Mo'okini, his kahuna nui (influential priest) to prepare their large wa'a kaulua (double-hull canoe) to set sail to the distant land of Hawai'i. On this voyage, he would take his foster son Kamahualele to help him on this voyage. Mō'ikeha also took his sisters

Makapu'u and Makaa'oa, and his two younger brothers, Kumukahi and Ha'eha'e. At this time, Kamahualele was inspired to provide a definition of the character of a kanaka maoli (indigenous Hawaiian) in the following chant.

From David Malo's "Hawaiian Antiquities" (p. 222) we can see that Hawaiians of ancient times were equally connected to their genealogical lines and the islands they called home.

| | |
|---|--|
| Eia Hawai'i | Here is Hawai'i |
| He moku | An island |
| He kanaka | A man |
| He kanaka Hawai'i e | A Hawaiian man |
| He kanaka Hawai'i | A man of Hawai'i |
| He kama na Kahiki | A child of Kahiki |
| He pua ali'i mai Kapa'ahu | A favorite chief from Kapa'ahu |
| Mai Moa'ulanui'ākea Kanaloa | From Moa'ulanui'ākea Kanaloa |
| He mo'opuna nā Kahiko lāua o Kapulanakehau e | A grandchild for Kahiko and Kapulanakehau |

The translation of this chant describes a Hawaiian person as Hawai'i, an island, a man, a Hawaiian man, a man of Hawai'i and a child of Kahiki. This information is important in as much as Polynesians of ancient times identified themselves with their protocol genealogical chant in their first meeting.

On his inaugural sail, Chief Mō'ikeha stops at the first landfall at South Point, Hawai'i. There, the Kalae family on Mō'ikeha's first migratory journey asks the Chief if they could reside there. He grants them permission and today, one of South Point's community names is the town of Kalae.

After Kalae, the remaining families on the wa'a kaulua (double-hull vessel) followed in line by requesting to get off as they came to a place in the Hawaiian Islands that attracted them. The Chief sailed north to drop the Hilo family at the town of Hilo. He took kahuna nui (powerful priest) Mo'okini up along the North-western part of the island to Kawaihae where the famous Mo'okini Heiau was eventually built after his popular priest.

From north Kohala, Hawai'i, Chief Mō'ikeha could clearly see the beauty of Haleakalā which enticed him to set sail and island hop from Kawaihae onto the deep rough channel of 'Alenuihāhā to Hana, Maui. There, the Hana family asked and were granted permission to reside at Hana. After, he sailed around the Kaupo coastline until he arrived at Honua'ula.

The Honua'ula family was granted permission to take up residence there. Still to this day Maui is the home for some of Honua'ula and Mō'ikeha descendants. The rest of the voyagers along with the Chief Mō'ikeha sailed on to Lahaina, then Moloka'i, O'ahu and eventually Kaua'i where he decided to take up permanent residency. It is not clearly known how widespread the Honua'ula 'ohana (family) infiltrated on the island of Maui since he continued his sail North, but till this day the Mō'ikeha family, descendants of the Chief still reside in Kihei just below the MR & TP.

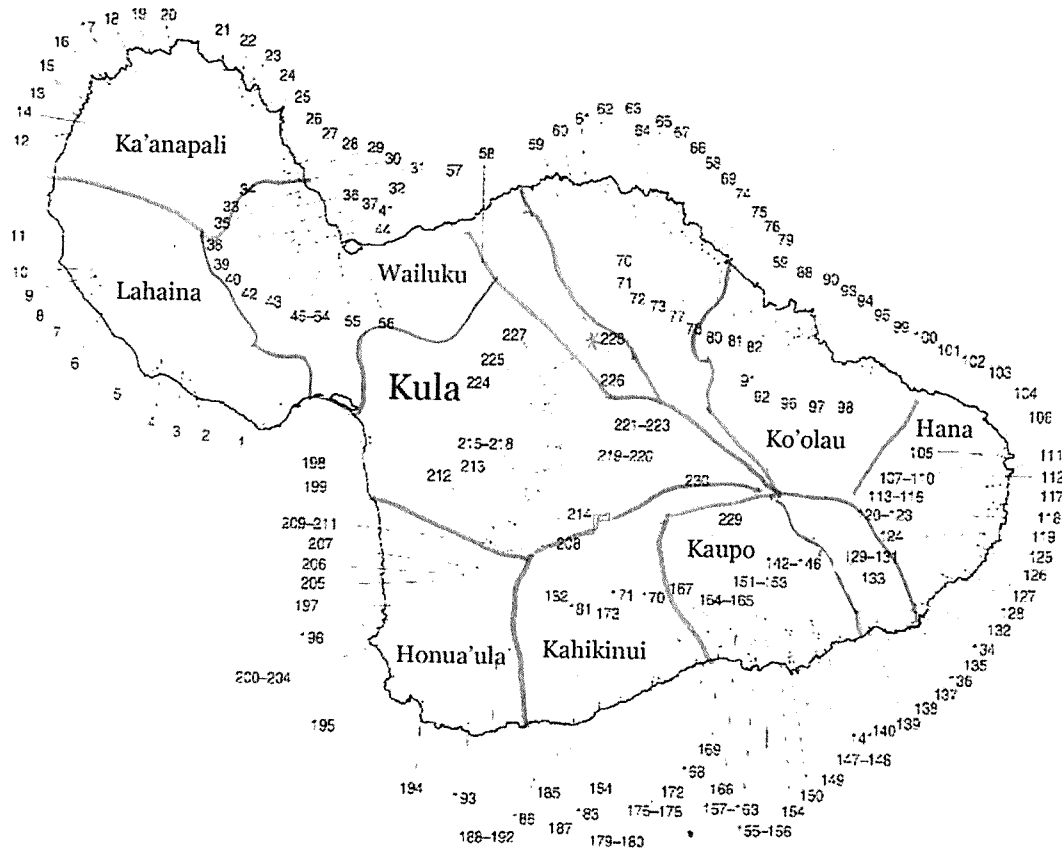


Figure 5: Map of Heiaus in Maui

Returning to Pa'ao and looking at the heiau map, we see that he changes the entire nature of the Hawaiian people with his religion and practices. Rock formations start to surface around the islands in different configurations to serve as heiau (temples) for the priests in the community. Some heiau were very elaborate stone structures while others were simple earth terraces. The wooden and feather-like images along with the pohaku (stone) images sometimes found on the heiau spring up island-wide representing Pa'ao's religious beliefs and war like attitude which contributed to a new ruling class and a working class found in the Hawaiian feudal society.

Fortunately, the land of Waiohuli and Wailuku, Kula did not attract the ali'i with the same mind-set such as Pa'ao. As shown on the heiau map, very few heiau were built on our designated ahupua'a study especially of the luakini (sacrificial) type. Several large and elaborate heiau were built on Maui at the five centers such as Pihana and Haleki'i at Wai'ehu and Pi'ilanihale heiau in Hana. The Haleki'i heiau was used for the sacrificing of the females and Pihana for the male chiefs of the enemies. Here, Kamehameha the Great after the victorious Battle of Kepaniwai in 'Iao conducted the last sacrificial ceremony of the Maui Chiefess Poloahilani in 1790 (Roelofs, 16). The number of heiau found in the different districts was a good indicator of the size of a community that lived in the area.

Era 4: The fourth period dates from 1400 through 1600 AD.

Voyaging between Hawai'i and Tahiti ended. The external influences of the migrating Polynesian chiefs along with internal developments within the culture resulted in sophisticated innovations in cultivation, irrigation, aquaculture, and fishing. These innovations were applied in the construction of major fishponds, irrigation systems, and field cultivation systems. Such advances resulted in the production of a food surplus which sustained the developing stratification of Hawaiian society into three basic classes, ali'i (the chiefs), kahuna (the priests), and maka'ainana (the commoners). Oral traditions relate stories of warring chiefs, battles, and conquest resulting in the emergence of the great ruling chiefs who controlled entire islands, rather than portions of islands. These ruling chiefs organized great public work projects which are still evident today. For example, 'Umi-A-Liloa constructed taro terraces, irrigation systems, and heiau throughout Hawai'i island, including the Pu'uhonua at Kealakekua. King Pi'ilani on the other hand was the only island king inspired to construct the King's Highway that passed through Waiohuli and Wailuku, Kula as it encircled the entire island of Maui.

The first builders of the famous Maui fishpond Ko'ie'ie were the legendary menehunes who built it overnight. Later, in the 1500's, king 'Umi-A-Liloa had the wall rebuilt. The Ko'ie'ie fishpond in Kihei was eventually renamed Kalepolepo either because of the kicking up of the dirt by all the people and/or the afternoon winds that blew the dust through the area.

Another popular mo'olelo (story) that touches Kihei and Kula through chant in this era has to do with a father/son connection whose names are Paka'a and Kua Paka'a.

Kua Paka'a received the gift of learning all the wind chants for the archipelago of Hawai'i nei. Below is the wind chant that describes the wind originating from the island of Hawai'i traveling through the southern coastline of Maui until it passes Honua'ula then moves mauka (upward) towards Wailuku, Kula and Waiohuli:

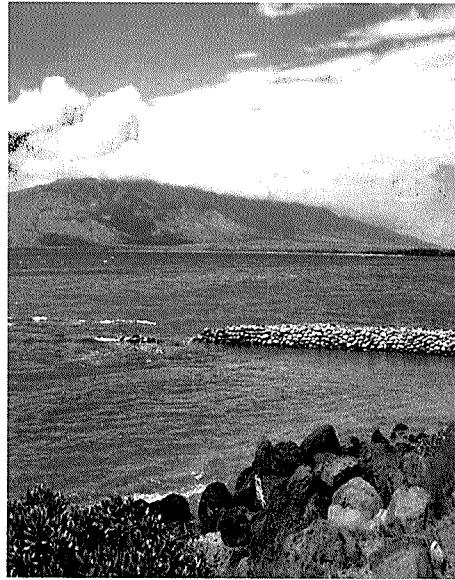


Figure 6: Picture of current day Ko'ie'ie Fish Pond

Ka Mele Makani a Kua-Paka'a (Upcountry winds of Maui), (Fornander, 97-100).

| | |
|--|---|
| <p>Aia la, aia la, ke kau mai la ke ao makani, O Kapali ale ko Hilo makani, He Pakiele o Waiakea, He makani ko Hana he Ai-maunu, He Kaomi, he Kapae. He Ho'olua, he Lau'awa'awa, He Apiolopaowa, he Halemau'u, He Ku, he Kona, He Kohola-pehu ko Kipahulu, Kohala-lele iho no ilaila, Ai loli ko Kaupo, He Moa'e ko Kahikinui, He Papa ko Honua'ula,</p> | <p>There! There they are! The wind blown clouds are appearing Hilo's wind is Kapali ale Waiakea's is Pakiele Hana's wind is 'Ai-Maunu(bait eating) Kaomi, Kapae Ho'olua, Lau'awa'awa Apiolopaowa, Halemau'u Ku and Kona Kipahulu's wind is Kohola-pehu Kohala-lele blows there also 'Ai-loli wind belongs to Kaupo Kahikinui possesses Moa'e Honua'ula proudly hails the low blowing wind, Papa</p> |
|--|---|

He Nā'ulu a'e i Kanaloa,

Hina ka hau i ka uka o Kula,

Ko laila makani no ia,

Ke noke ami la i ke pili,

Ulalena i Pi'iholo,

'Ūkiu ko Makawao,

Ka Ua Pu'ukoa i Kokomo,

Towards Kanaloa blows the showery
sea breeze, Nā'ulu

Hau blows steadily in the Kula
uplands.

This wind blows there

Persistently whirls the pili grass

Ulalena is at Pi'iholo

The 'Ūkiu wind belongs to Makawao

The Pu'ukoa rain is at Kokomo

Although the common people provided food, bark cloth, and household implements to the chiefs, Hawaiian society remained predominantly a subsistence agricultural economy. There is no evidence of a money system or commodity production. A system of barter in essential goods between fishermen, mountain dwellers, and taro cultivators existed within the framework of the extended family unit called 'ohana. In general, this exchange within the 'ohana functioned primarily to facilitate the sharing of what had been produced upon the 'ili (extensive land grant) that the 'ohana held and worked upon in common.

Within the 'ohana unit there was constant sharing and exchange of foods, utilitarian articles and services. It was not an organized barter system but a voluntary (though decidedly obligatory) giving. 'Ohana living inland raised taro, bananas, wauke (for tapa, or bark cloth making) and olona (for its fiber). The inlanders had need of gourds, coconuts and marine foods; they would take a gift to some 'ohana living near the shore and in return would receive fish or whatever was needed. When the fishermen needed poi or 'awa they took fish, squid or lobster upland to a household known to have taro, and would return with his kalo (taro) or pa'i'ai (hard poi, the steamed and pounded taro corm)... In other words, it was the 'ohana that constituted the community within which the economic life moved.

Cultivation of taro and fishing were the centerpieces of the material culture. The system of irrigation, fishing and aquaculture was highly developed and produced a surplus that sustained a relatively developed and unified social structure that was embraced throughout the whole archipelago. All the basic necessities came from plants. Even fishing relied on plants; the canoe was made from a hardwood tree; the net was woven out of olona or some other vine; spears were carved out of a hardwood tree; ropes were woven from the coconut husk or a vine; the sails were usually made of lauhala (pandanus leaves). Hawaiians

could not have survived without plants, and Hawaiians were expert planters and cultivators.

Sam Po was one of the major native consultants for the book "Sites of Maui" authored by Elspeth P. Sterling. Throughout the "Site of Maui", Kupuna Po shared ideas relating to Hawaiian mauka-makai use of the ahupua'a in Wailuku, Kula and Honua'ula of south east Maui. He said that the planting cycle was dependent upon the variations in rainfall according to elevation and seasons. He went on to say that planting in the uplands were done year round since there was rain daily. However, in the lowlands, planting was done when the rains came. Kupuna Po said that he had seen entire families with lauhala baskets carry lepo (dirt) from mauka (upland) to makai (lowland) one month before the rains came to put in the lava holes. Hawaiian watermelon, ipu ooloo, ipu nuhou-lani, pumpkin, and Poha or Ipu 'ala matured in about six months and were consumed while the families enjoyed the lowland plantings and fresh fishes from the sea.

Era 5: Chiefly rule of the Ahupua'a – 1600 to 1778

In the fifth period, during the century preceding the opening of Hawai'i to European contact in 1778, the Hawaiian economy expanded to support a population between 400,000 and 800,000 people. The social system consisted of the 'ohana who lived and worked upon communally held portions of land called 'ili within the ahupua'a natural resource system. These families-- the building blocks of the Hawaiian social system--were ruled over by the stewards of the land, the chiefs along with their retainers and priests. The history books are filled with tales of battles among the chiefs from all islands.

In Honua'ula, high chief Kahekili gave permission to a chief named Ku-Keawe to run pigs in the upland. This chief abused his power and was killed with his body placed propped up facing the sea as an example to others who might consider abusing their powers.

Even during this period of chiefly rule, land in Hawai'i was still not privately owned. The chiefly class which provided stewardship over the land divided and re-divided control over the districts of the islands among themselves through war and succession. A single chief could control a major section of an island, a whole island or several islands depending upon his military power. Up until the time of Kamehameha I, however, no one chief was ever paramount over all the islands.

During the time of Captain Cook's first visit, King Kalani'opu'u and uncle of Kamehameha the Great ruled Hawai'i island and King Kahekili of the Valley Isle controlled Maui as well as Moloka'i, Lāna'i, Kaho'olawe, Kaua'i and Ni'ihau.

The chief divided his landholdings among lesser ranking chiefs who were called konohiki. The konohiki functioned as supervisors on behalf of the chief over the people that lived on the lands and cultivated them. The tenure of a konohiki was dependent upon his benefactor, the chief. Konohiki were often related to the chief and were allocated land in recognition of loyal or outstanding service to him. However, unlike elsewhere in Polynesia, the konohiki were rarely related to the maka'ainana or commoners on the land under his supervision. Thus, the konohiki represented the collective interest of the ali'i class over the maka'ainana as well as the individual interest of his patron chief.

The lands allocated to the konohiki were called ahupua'a. Ahupua'a boundaries coincided with the geographic features of a valley. They usually ran from the mountain to the ocean, were watered by a stream, and were bounded on both sides by mountain ridges. It afforded the 'ohana who lived in the ahupua'a access to the basic necessities of life-- marine foods from ocean reefs and streams, low lying wetlands for taro, fresh water, timber, and medicinal plants from the forest. The use rights of the konohiki included fishing rights over shoreline fishponds and reefs.

The konohiki supervised all productive communal labor within the ahupua'a month-to-month and season-to-season. He collected the annual tribute and determined if it was sufficient in relation to the productivity of the land. He regulated the use of land and ocean resources, administering the kānāwai (law) applying to the use of irrigated water as well as to fishing rights in the ocean. The konohiki was responsible for organizing communal labor for public works projects such as roads, fishponds, and irrigation systems.

The ahupua'a of the konohiki was further divided into strips of land called 'ili which were allocated to the maka'ainana (commoner Hawaiians). These land grants were given to specific extended family units of maka'ainana called 'ohana. The 'ili either extended continuously from the mountain to the ocean or was comprised of separate plots of land located in each of the distinct resource zones of the ahupua'a. In this way an 'ohana was provided access to all of the resources necessary for survival (Handy, Handy & Pukui, 49).

In Sterling's "Sites of Maui", he introduces the guardian shark Ka'ala-miki-hau of South Maui in this short chant: (p. 10)

'O Hi'u noho i Keanae

Hi'u resided in Keanae

| | |
|---|---|
| Keli'i hue wa'a noho i Hana | Keli'i hue wa'a lived in Hana |
| Puhi noho i Kipahulu | Puhi was stationed at Kipahulu |
| Ka'ala noho i Honua'ula | Ka'ala-miki-hau guarded Honua'ula |
| Kamohoali'i ke ali'i nui a puni o Maui | King Kamohoali'i watched over all Maui |

Included in the guardianship of Maui is the mele inoa (name) chant for Ka'ala-miki-hau who served the people of South Maui as their aumakua (ancestral god).

| | |
|------------------------|---------------------------------|
| Eia ka 'ai | Here is the food |
| Eia ka i'a | Here is the fish |
| Eia ke kapa | Here is the kapa |
| Nou e Ka'ala-miki-hau | For you Ka'ala-miki-hau |
| Nana ia'u kau pulapula | Look upon me your devotee |
| I mahi'ai | That I can cultivate the ground |
| I lawai'a | That I may fish |
| Kuku kapa | And beat the kapa |
| A e ola ia'u, Kanui | Grant life to me, Kanui. |

Kamehameha III (Kauikea'ōuli) & the Great Mahele

Up until the rule of King Kamehameha III (Kauikea'ōuli) 1848, the Hawaiian people's fundamental conception of property and law was based on water rights rather than land use and possession. Actually there was no conception of ownership of water and land, but only the use of water and land.

These fundamental concepts made drastic changes by King Kamehameha III with the implementation of the Great Mahele (division of land) between the king and the ali'i (chiefs) and konohiki (headman of an ahupua'a) and the kuleana 'aina (owned land) to the hoa'aina (tenants) of the ahupua'a. The King came under pressure from foreigners who were used to owning land in fee simple title in their homelands, and he desired to free his lands from the burden of being considered public domain, and as such, subjected to the danger of confiscation in the event of the Hawaiian Islands were to be seized by a foreign power. He also wanted to enjoy complete control of his property.

Wai and Waiwai

"Uwe ka lani, ola ka honua – When it rains, the earth lives." The popular 'ōlelo no'eau (Hawaiian saying) did not have major impact in the targeted area of our research but when it did rain, it flooded the lower areas of Kihei, Wailea, Honua'ula and Makena leaving many wetland areas still existing today. Kupuna Mary Cravalho has had many life stories living in the lowlands of Kihei next to the fishponds of Kalepolepo. She tells of an incident when it rained throughout the night while she and her husband quietly slept. She turned to her husband and said, " 'I smell mountain ferns.' then went back to sleep." When they awoke the next day, they found the water up to the front door with all the Kula vegetables surrounding their water filled yard decorated with mountain ferns.

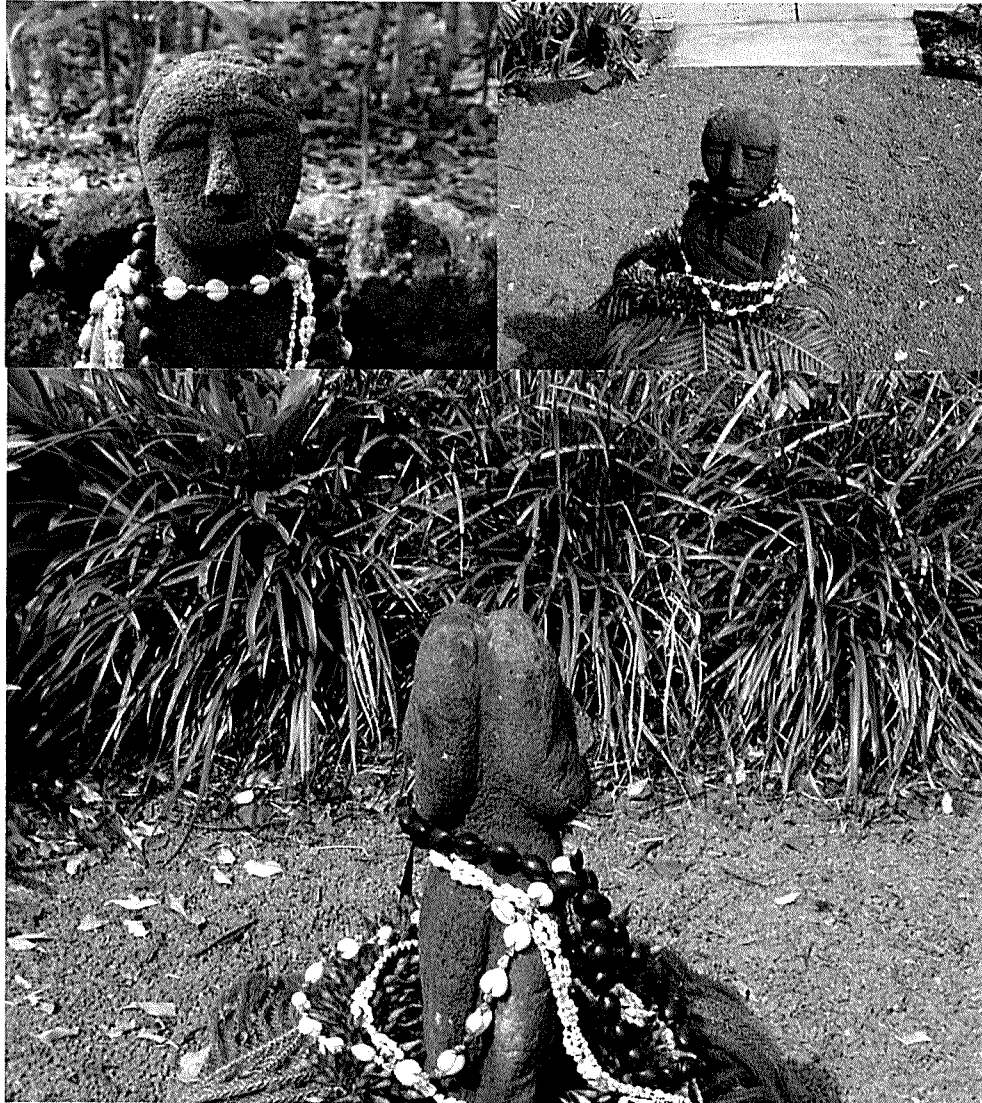


Figure 7: Lono Ki'i (Lono image) Water Goddess

Wai (water) duplicates to waiwai (wealth). The thinking behind this is that when a person has a lot of water, they are truly wealthy. In real life, we are continuously brought to the realization that water is the key element in developing new communities while sustaining the old. In 1869, Samuel Alexander and Henry Baldwin formed (A & B) Alexander and Baldwin to grow sugar and East Maui Irrigation Company (EMI) to irrigate the crops. The partners in 1876 first formed the Hāmākua Ditch Company and completed the construction in 1878. During the ensuing decade Alexander and Baldwin's plantation was incorporated as the Pā'ia Plantation and included Hāli'imaile Plantation (Grove Ranch), East Maui Plantation, and Seaside Farm. The two partners gained control of Hawaiian Commercial and Sugar Company (HC&S) in October 1898 and immediately started building the Lowrie Ditch also known as the Lowrie Canal which started in the rain forest of Kailua in the Makawao District. The ditches two main sources were a reservoir at Pāpa'a'ea and the Kailua Stream.

Maui Agricultural Company was formed in 1921 by the merging of seven small East Maui plantations: Ha'ikū Sugar Company, Pā'ia Plantation, Kailua Plantation, Kula Plantation, Makawao Plantation, Pūlehu Plantation, and Kālialinui Plantation. HC&S, anchored in Pu'unēnē, and Maui Agricultural Company based in Pā'ia merged in 1948, at which time Alexander & Baldwin owned about 35 percent of the stock of each of the companies. This merger consolidated all of A&B's sugar plantations on Maui under HC&S. In 1962, HC&S merged with and became a division of Alexander & Baldwin, and EMI became a subsidiary of A&B.

It is said that EMI is the largest water company in the United States perhaps in the world. Luckily for Maui county residents, EMI supplies between 850 million and 1 billion gallons of water per year for domestic purposes.

Our research area did not entertain the two commercial crops, sugar cane and pineapple but it provided open grazing territory for an entire new industry called cattle ranching. It covered all the open arid lands from the tip of Makawao into Kula, Ulupalakua, Kanaio, Kahikinui, Nu'u, Kaupo and Hana. The industry brought a new lifestyle to the island people but in some areas it devastated the lands because the horses and cattle ate the existing vegetation all the way to the ground.

The Hawaiian Paniolo

Captain Cook's arrival as well as Captain Vancouver with the animals that they brought changed the complexity of the Hawaiian Islands and how the land would be used.

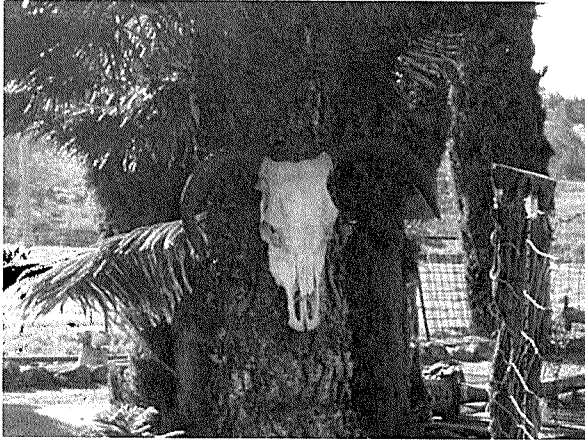


Figure 8: Picture of cattle skull mounted on tree.

(cattle) he had left on the island. Kamehameha the Great put a ten year kapu (taboo) on the pipi to let them breed and increase. As we have found out, thousands of cattle later swarmed over the valleys, slopes and dale in this region bearing testimony to the land's rich natural pasturage. The pleasant cool climate and rich pastureland suited the pipi (cows) very well to the point that it became a very lucrative business for those who were interested in raising cattle.

The cattle increased rapidly growing wild and causing havoc to the islanders tearing up their banana and taro patches, eating the leaves and branches of the valuable koa trees, running and ransacking villages, and overall causing major damage. Many visitors to the islands were attacked and many hurt.

One notorious instance concerned the world renowned botanist, David Douglas, for whom the Douglas fir was named. The wild cattle were so hazardous to approach that the hunters turned to digging deep pits to trap the beasts. David Douglas' mutilated body was found in such a pit in the Waimea area of Hawai'i in 1834.

Kamehameha the Great was given two pua'a pepeiao hao (pigs with iron ears- cows) by Captain George Vancouver in 1793 at Kawaihae, Hawai'i. Captain Vancouver's first visit had been with Captain Cook in 1778, he returned in 1793 and again in 1794 where he had decided that Waimea, Hawai'i was an excellent area for the propagation of the pipi

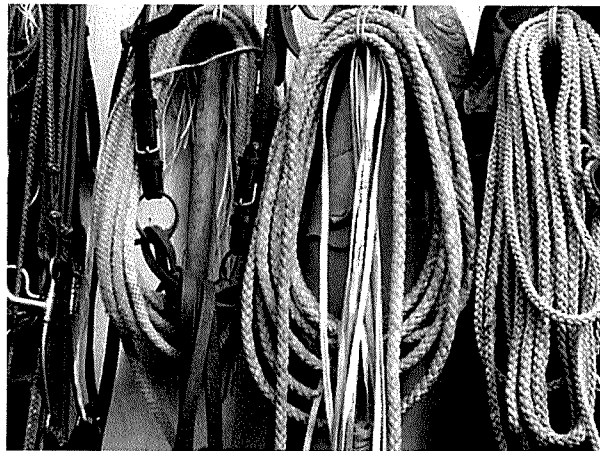


Figure 9: Picture of hand-braided ropes

Although there were lio (horses) in the islands during that time, no one here had any idea on how to herd cattle. Captain Cleveland in 1803 brought several lio over and let them loose in the islands. The Spanish-Mexican vaqueros were imported from California for the specific purpose of working with the Hawaiians and teaching them how to handle the great herds of wild cattle and horses that roamed the 'āina (land) of Hawai'i nei.



Figure 10: Picture of a cow standing in Kiawe forest.

From this humble beginnings came the paniolo (Hawaiian cowboy) learning the art of horsemanship since a successful cattle person needed to catch, brake-in and train his horse and move on to the task of roping a cow, branding, herding and even building enclosed stone wall and barbed wire fences to keep the pipi contained.

On August 22, 1908, the paniolos took their cowboyship on the road to Cheyenne, Wyoming entering the National Frontier Day events rodeo competition. There, Ikua Purdy after roping his steer in fifty-six seconds flat captured the World's Championship steer-roping contest. What made Paniolo Purdy's feat particularly outstanding was the fact that he performed it aboard an unfamiliar horse; the mount had been supplied by the mainland's rodeo association. Thus, Ulupalakua, Maui became well-known with the Purdy name hanging on the wall till today.

Archie Ka'aua, too, scintillated for Hawai'i by coming in second in time to Purdy, and Jack Low placed sixth. All this competition had been against the best in the United States and it brought more than a little repute to Hawai'i. Before the Championships, people on the mainland hadn't even known there were any cowboys or cattle herds in the isle of the sea or even the existence and location of Hawai'i. It was a great feat for the island paniolo as they returned with their trophies and justifiable pride.

This mele (song) found in Nā Mele o Hawai'i Nei entitled "Hawaiian Rough Riders" honors Ikua Purdy & Archie Ka'aua along with Jack Low. The term "Rough Riders" referred to President Theodore Roosevelt's cavalry regiment in the Spanish-American War.

Rough Riders

Kilakila nā rough riders
Me ka ua Kīpu'upu'u
Me ka nani a'o Pu'u-o-ka-lani
Me ka hae o ka lanakila

Hui

Hu'i e, hu'i 'eha
Hu'i konikoni i ka pu'uwai
Hu'i e, hu'i 'eha
Hu'i konikoni i ka pu'uwai

'Akahi ho'i au a 'ike maka
Na rough riders hele 'ekahi
Inu ana i ka wai aniani
E ma'ū i ka pu'u ke moni

Hanohano wale nā cowboy,
He maku'u noho i ka lio,
Hālena pono 'oe i ke kaula 'ili
I ka lawe o ka pipi 'āhiu

Kaulana Ikuwā me Ka'aua
Nā 'eu'eu kīpuka 'ili
Eia mai nā paniolo pipi
Me ka nani o ku'u home

Magnificent rough riders
and Waimea's cold rain
with its beauty of Pu'u-o-ka-lani
and the flag of victory

Chorus

Aches, aches and pains
Aches throbbing the heart
Aches, aches and pains
Aches throbbing the heart

Never have I seen
Such champion rough riders
Drinking sparkling waters
To wet the throat when swallowed

Wonderful cowboys,
Pommel saddle on the horses
Pulling taut the lasso
Bringing in the wild cattle

Famous are Ikuwā and Ka'aua
Spirited lassoers
Here come the cowboys
The glory of my home.

(Elbert and Mahoe, 42-43)

The victory and pride that these paniolo brought back to the islands still linger among the old as well as the new. After returning, the Purdy family moved to Ulupalakua Ranch on Maui where he brought the paniolo skills, experience and excitement and continued the legacy he established as the best paniolo in the whole world.

"Evidence of cattle on Maui is noted as far back as 1806 when Amasa Delano, in his Narrative of Voyages and Travels (Boston, 1817) told of his sailing to Lahaina. He reported: 'They had recently brought to this island, one of the bulls that Captain Vancouver landed at Owhyee (Hawaii). He had made very great destruction amongst their sugar canes and gardens, breaking into them and their cane patches and tearing them to pieces with his horns and digging them up with his feet. He would run after and frighten the natives and appeared to have disposition to do all the mischief he could, so much so that he was a pretty unwelcome guest among them.' "(Brennan, 97)

There are no larger or more famous ranches on Maui than Haleakalā Ranch and Ulupalakua Ranch. Many tales have been told about the trails and pastureland of these territories. Carved in its legacy is this popular song composed by John Pi'ilani Watkins that is sung and danced regularly by the kama'āina (old timers) and mālihini (newcomers) describing Ulupalakua, Maui's home of the Paniolo.

Ulupalakua

Kaulana mai nei, a o Ulupalakua
 He iniki niki ahiahi,
 Ka home a o Paniolo

Famous is Ulupalakua
 With its chilling evening breeze
 The home of the Paniolo

He wehi e ku'u lei, a o Ulupalakua
 Onaona me ka awapuhi
 He beauty ma'oli nō

Adorned with my lei @ Ulupalakua
 embraced with the fragrance of ginger
 with much beauty

Hā'ina mai kapuana a o Ulupalakua
 He iniki niki ahiahi,
 Ka home a o Paniolo

Thus ends my story
 with its chilling evening breeze
 The home of the Paniolo

(John Pi'ilani Watkins)

Maui's Haleakalā Ranch, the Ulupalakua Ranch, and several others have, over the years, been great spawning ground for top paniolos who ride their ranges the way the original ones rode theirs on the Big Isle. Like the Lindsey and Purdy men who

have ridden the plains and mountains of Hawaii for well over a century, the Maui paniolos, too, have worked their huge acreages with the selfsame dedication, and have absorbed the Polynesian environment into their blood streams. (Brennan, 98)

Over on the small island of Lanai, too, is a cattle operation; nothing, of course, comparable with that found on either the Big Isle or on Maui. Today Lanai is owned by the Dole Pineapple Corporation, but before the days of pineapple take-over, the whole island amounted to one single cattle ranch, operated by lone white man and his Hawaiian cowboys. (Brennan, 100)

Hawaii's paniolo of the past created and molded a routine that became a one-of-a-kind lifestyle. Long and hard days and cold and wet nights with only pipi kaula (Hawaiian dried salt meat) to eat were the activities of a dedicated



Figure 11: Picture of cattle skull on rocks

paniolo. As the torch-driven sun nestled down along the western sky and the mahealani (full moon) began its rise to the pinnacle of Haleakalā, the evening makani (breeze) blew in the soothing sounds of the paniolo's ki ho'alu (Hawaiian style) guitar playing calming him and his pipi down for the night.

Quiet Ka-Ono-Ulu Ranch

While the bigger ranches of Haleakalā and Ulupalakua were stealing the thunder, the Ka-ono-ulu Ranch quietly carried on raising their cattle on their ahupua'a stretching from upper Kula down to the popular ocean-side of Kalepolepo in Kihei. After years of raising cattle, the Rice family, owners of the cattle ranch, diversified into pig farming down in Kihei at the Maui Lu Hotel area. Also, farming became another area of diversification with a lavender farm, a hydroponics lettuce farm and a section filled with crops such as corn, strawberries, zucchinis and onions. Our informant and CEO of the ranch, Henry F. Rice, spoke of the lifestyle as he grew up on the ranch riding on his horse from

Kula all the way to Kalepolepo Fish Pond. While riding up and down, he recognized old stone walls, holding pens for their animals and old camp sites. Research from other sources such as the Archaeology of Kula, Maui along with the Archaeological Inventory Survey of Waiohuli and Wailuku/Kula point out other findings such as ahu(s) (boundary markers or temporary worshipping sites) and cave dwellings. That would be the same or similar description of the area of our study since Ulupalakua Ranch stretched out from Kula all the way down to the ocean and the ahupua'a was deep in cattle ranching like Ka-ono-ulu Ranch.

Use of the 'Āina

Consultant Hamby Kahawai described her father to have had many occupations but one term new to our ears was that he was a logger. Upon questioning her about what her father logged anticipating that it would be koa (acacia) or ili'ahi (sandalwood), to our surprise she mentioned kiawe (algaroba). Why not I ask myself? Waiohuli and Wailuku/Kula have been literally overrun by the kiawe forest replacing the Hawaiian forest trees such as the koa, sandalwood, kukui, Hala, Wiliwili, 'ākia, 'āla'a and many others.

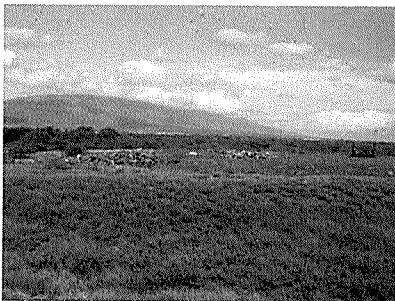


Figure 12: Picture of surrounding area around present day Maui Research and Technology Park.

Mr. John Akina logged these trees to sell to ranchers for poles to build their barbed wire fences. The wood was logged to make charcoal. I have overheard locals say they would never barbeque their food on any other charcoal except kiawe. Youngsters would spend after school and summer time hours to collect the seeds which were sold to pig farmers and others who cooked the seed

to feed their animals. During times of famine, the locals have also eaten the seeds, a legume which is sweet to the taste.

The kiawe, a legume, was imported from Peru in 1828 to Hawai'i by missionaries who first planted it in downtown Honolulu next to the Catholic Church. The conditions

in Hawai'i are so attractive to this tree that it presently grows on every island especially in hot and dry areas of the islands like our designated area of study.



Figure 13: Picture of Kiawe

Above the area where the hospital will be built all the way up to Kula, Ulupalakua and Kanaio, the kiawe grows so profusely on these lands that one could call the area the kiawe forest.

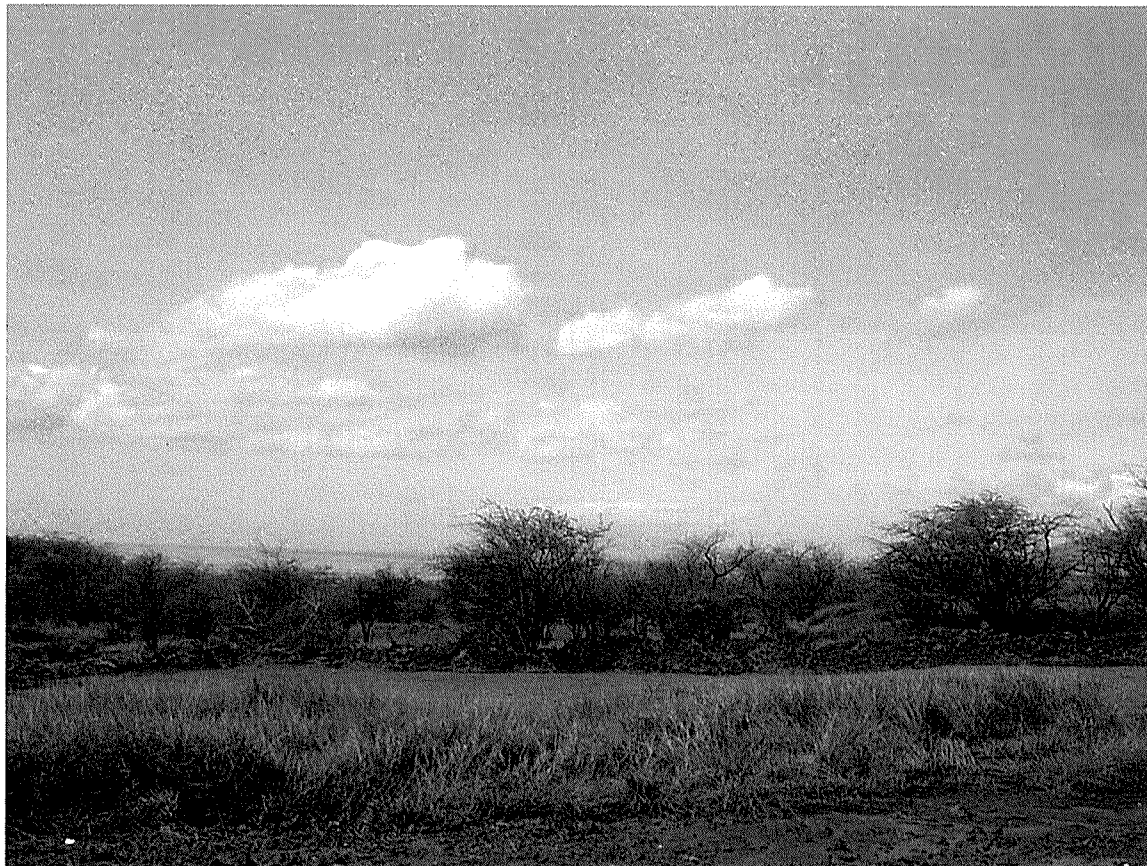


Figure 14: Land area around proposed Malulani Hospital site

Planting Brings Makani, Ua, Ānuenuē



Figure 15: Picture Ua and Ānuenuē

In ancient times, kupuna said, "Ke kanu nei au, aia ia 'oe ka ulu meaning simply, I plant and the growth is yours". This saying by our wise ancestors point out that they knew the effects of planting upon the makani (wind), ua (rain), and the blessings of the ānuenuē (rainbow).

In Kamakau's "Ruling Chiefs of Hawai'i", he tells of the of humble beginning of Maui's famous and legendary chief Kiha-a-Pi'ilani and wife who lived on the charity of others in the boundaries of Honua'ula with the papa

winds and Kula winds at a place named Ke'eke'e. Later, they depart from Honua'ula with the inviting kehau winds of Kula and met the 'Ūkiukiu winds of Makawao along with the Ualena winds of Pi'iholo. During the time of their visit the area was addressing a serious famine so they resorted to living on the laulele, pualele, popolo and other weeds.

One night, Kiha-a-Pi'ilani went to clear a patch of ferns to plant sweet potatoes from slips he had collected from Hāmākuapoko and Hāli'imaile. As he traveled through these areas, the sunshine beat down on his back and intense heat reflected from the 'ulei vines. Meanwhile, one kupuna (elder) remarked to another, "There must be a chief near by for this is the first time that a rainbow is spread before the trees" (Kamakau, 24). Even today, we are regularly blessed by the rainbow of Kiha-a-Pi'ilani spreading over the skyline of Makawao pouring bucketfuls of rain from ka lani (the heaven).

The kupuna had discovered the chief's secret identity. He now felt prompted to rush back to Kula so he could plant his huli (sweet potato shoots). As soon as he had completed the planting, a rain shower fell, blessing the land that was once in draught. The lines in Hawaiian below speak of the people of Kula being a highly unusual people.

| | |
|-------------------------------------|--|
| He 'āina o Kula ua kaulana | Kula is a land that is famous |
| mai nā ali'i Kahiko | from the days of the ancient chiefs |
| he 'āina i piha ka e'epa | a land full of peculiarities |
| kau na nahi i ka pikopiko i ka he'e | for the scaling of the suckers of the octopus. |

Sterling p. 243

'Āina Momona

The people of old referred to ahupua'a with fishponds as fat lands known as 'āina momona. The idea of calling land fat alluded to the ahupua'a being rich with fish that could conveniently serve the ruling chief and his people with necessary protein from his personal ancient ice box.

This idea can continue into the fact that Hawai'i as a whole is truly paradise and Maui can accept the adage that it is "No ka 'oi" meaning the best, as proclaimed by people of old. The round-a-bout way of describing our report on Wailuku, Kula and Waiohuli is a device to showcase the entire island of Maui providing a glimpse of our precious island while leading to this following summary which is based on the principles taught to me by my elders. The one

principle that stands out when I think of the land we are reporting on is that it has the foundation of beauty, grace and charm and the time of its recognition will surface as time goes on. It already hosts many quality organizations. Maui has always attracted newcomers from all over the world and the different ahupua'a has had its strong attractive points. It is now time for the quiet land of Waiohuli and Wailuku, Kula to take its place in Maui's great legacy by hosting the next heiau of healing (hale ola – house of healing) with the projected new Malulani Hospital.

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Pahia, Bobbie. 2006

Rice, Henry Fred. 2006

Silva, Henry. 2006

Vaught, Alexa. 2006

Appendix A: Hawaiian Name Places for Hospital Ahupua'a

| Makai-(Ocean) | From Kihei to Keawekapu |
|----------------------|--|
| Kihei- | Shawl |
| Ka-ipu-kai-hina | Hina's meat dish |
| Kalepolepo | The dirt |
| Wai-māha'īha'ī | Broken water |
| Ka-lua-i-hākōkō | The pit for wrestling; name of a chief |
| 'Ili'ili-o-holo | Traveling pebbles |
| Keawakapu | Sacred harbor |
| Mawaena- | (In-between) |
| Pulehunui | Large Pulehu;broil |
| Wai-a-koa | Water used by warrior |
| Waiakoa Gulch | |
| Waiakoa Homesteads | |
| Kū-lani-hāko'i Gulch | Agitated heaven that stands |
| Ka-'ono-'ulu | Desire for breadfruit |
| Waipu'ilani Gulch | Watersprout |
| Pu'u-o-Kali | Hill of waiting |
| Wai-o-huli | Water of change |
| Kē-ō-kea | The white sand |
| Kama'ole | Childless |
| Mauka- | Uplands |
| Pu'u Kahala | The pandanus hill |
| 'Alae 3 & 4 | |
| 'Alae | Mudhen |
| Ka-'ono-'ulu Gulch | The breadfruit Gulch |
| Kaipoiioi Gulch | |
| Kōheo | To show off or to twirl |
| Wai-o-huli Gulch | Water of change |
| Kē-ō-kea | The white sand |
| Polipoli | Rounded |
| Kolekole | Raw |

Native and Polynesian plants for Maui County Information gathered from the Maui County Department of Water Supply

Type: F=Fern Tr=Tree G=Grass V=Vine Gr=Ground Cover Sh=Shrub P=Palm S=Sedge

| Type | Scientific Name | Common Name | Height | Spread | Elevation | Water Req. |
|-------|---|--------------------------------|--------|--------|---------------|---------------|
| F | <i>Psilotum nudum</i> | Moa, moa kula | 1' | 1' | Sea to 3,000' | Dry to Wet |
| F | <i>Sadleria cyatheoides</i> | 'ama'u, ama'uma'u | | | | |
| G | <i>Colubrina asiatica</i> | 'anapanapa | 3' | 10' | Sea to 1,000' | Dry to Wet |
| G | <i>Eragrostis monticola</i> | Kalamalo | 1' | 2' | Sea to 3,000' | Dry to Medium |
| G | <i>Eragrostis variabilis</i> | 'emo-loa | 1' | 2' | Sea to 3,000' | Dry to Medium |
| G | <i>Fimbristylis cymosa</i> ssp. <i>Spathacea</i> | Mau'uaki'aki fimbriatylis | .5' | 1' | Sea to 1,000' | Dry to Medium |
| G | <i>Boerhavia repens</i> | Alena | .5' | 4' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Chamaesyce celastroides</i> var. <i>laehiensis</i> | 'akoko | 2' | 3' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Cressa truxillensis</i> | Cressa | .5' | 1' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Heliotropium anomalum</i> var. <i>argenteum</i> | Hinahina ku kahakai | 1' | 2' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Ipomoea tuboides</i> | Hawaiian moon flower, uala | 1' | 10' | Sea to 3,000' | Dry to Medium |
| Gr | <i>Jacquemontia ovalifolia</i> ssp. <i>Sandwicensis</i> | Pa'u o hi'iaka | .5' | 6' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Lipochaeta integrifolia</i> | Nehe | 1' | 5' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Peperomia leptostachya</i> | 'ala'ala-wai-nui | 1' | 1' | Sea to 3,000' | Dry to Medium |
| Gr | <i>Plumbago zeylanica</i> | 'ilie'e | 1' | | | |
| Gr | <i>Sesuvium portulacastrum</i> | 'akulikuli, sea-purslane | .5' | 3' | Sea to 1,000' | Dry to Wet |
| Gr | <i>Sida fallax</i> | 'ilima | .5' | 3' | Sea to 1,000' | Dry to Medium |
| Gr | <i>Tephrosia purpurea</i> var. <i>purpurea</i> | 'auhuhu | 2' | 2' | Sea to 1,000' | Dry to Medium |
| Gr-Sh | <i>Hibiscus calyphyllus</i> | Ma'o hau hele, Rock's hibiscus | 3' | 2' | Sea to 3,000' | Dry to Medium |
| Gr-Sh | <i>Lipochaeta rockii</i> | Nehe | 2' | 2' | Sea to 3,000' | Dry to Medium |

| Type | Scientific Name | Common Name | Height | Spread | Elevation | Water Req. |
|-------|---|--------------------------|----------|---------|------------------|---------------|
| Gr-Sh | <i>Lipochaeta succulenta</i> | Nehe | 2' | 5' | Sea to 1,000' | Dry to Wet |
| Gr-Sh | <i>Lycium sandwicense</i> | 'ohelo-kai, 'ae'ae | 2' | 2' | Sea to 1,000' | Dry to Medium |
| P | <i>Cocos nucifera</i> | Coconut, niu | 100' | 30' | Sea to 1,000' | Dry to Wet |
| P | <i>Pritchardia arecina</i> | Lo'ulu, hawane | 40' | 10' | 1,000 to 3,000' | Dry to Wet |
| P | <i>Pritchardia forbesiana</i> | Lo'ulu | 15' | | | |
| P | <i>Pritchardia hillebrandii</i> | Lo'ulu, fan palm | 25' | 15' | Sea to 1,000' | Dry to Wet |
| S | <i>Mariscus javanicus</i> | March cypress, 'ahu'awa | .5' | .5' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Argemone glauca</i> var. <i>decipiens</i> | Pua kala | 3' | 2' | Sea to 3,000' | Dry to Medium |
| Sh | <i>Bidens mauiensis</i> | Ko'oko'olau | 1' | 3' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Bidens menziesii</i> ssp. <i>Menziesii</i> | Ko'oko'olau | 1' | 3' | | |
| Sh | <i>Bidens micrantha</i> ssp. <i>Micrantha</i> | Ko'oko'olau | 1' | 3' | | |
| Sh | <i>Chenopodium oahuense</i> | 'aheahea, 'aweoweo | 6' | | Sea to higher | Dry to Medium |
| Sh | <i>Dianella sandwicensis</i> | 'uki | 2' | 2' | 1,000' to higher | Dry to Medium |
| Sh | <i>Gossypium tomentosum</i> | Mao, Hawaiian cotton | 5' | 8' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Hedyotis</i> spp. | Au, pilo | 3' | 2' | 1,000' to 3,000' | Dry to Wet |
| Sh | <i>Lipochaeta lamarum</i> | Nehe | 3' | 3' | Sea to 3,000' | Dry to Medium |
| Sh | <i>Osteomeles anthyllidifolia</i> | 'ulei, eluehe | 4' | 6' | Sea to 3,000' | Dry to Medium |
| Sh | <i>Scaevola sericea</i> | Naupaka, naupaka-kahakai | 6' | 8' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Senna gaudichaudii</i> | Kolomana | 5' | 5' | Sea to 3,000' | Dry to Medium |
| Sh | <i>Solanum nelsonii</i> | 'akia, beach solanum | 3' | 3' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Styphelia tamelameiae</i> | Pukiawe | 6' | 6' | 1,000' to higher | Dry to Medium |
| Sh | <i>Vitex rotundifolia</i> | Pohinahina | 3' | 4' | Sea to 1,000' | Dry to Medium |
| Sh | <i>Wikstroemia uva-ursi</i> kauaiensis kauaiensis | 'akia, Molokai osmanthus | | | | |
| Sh-Tr | <i>Broussonetia papyrifera</i> | Wauke, paper mulberry | 8' | 6' | Sea to 1,000' | Dry to Medium |
| Sh-Tr | <i>Myoporium sandwicense</i> | Naio, false sandalwood | 10' | 10' | Sea to higher | Dry to Medium |
| Sh-Tr | <i>Nototrichium sandwicense</i> | Kulu'i | 8' | 8' | Sea to 3,000' | Dry to Medium |
| Sh-Tr | <i>Dodonaea viscosa</i> | 'a'ali'i | 6' | 8' | Sea to higher | Dry to Medium |
| Tr | <i>Acacia koa</i> | Koa | 50'-100' | 40'-80' | 1,500' to 4,000' | Dry to Medium |

| Type | Scientific Name | Common Name | Height | Spread | Elevation | Water Req. |
|------|--|------------------------------|--------|--------|------------------|---------------|
| Tr | <i>Aleurites moluccana</i> | Candlenut, kukui | 50' | 50' | Sea to 3,000' | Medium to Wet |
| Tr | <i>Calophyllum inophyllum</i> | Kamani, Alexandrian laurel | 60' | 40' | Sea to 3,000' | Medium to Wet |
| Tr | <i>Canthium odoratum</i> | Alahe'e, 'ohe'e, walahe'e | 12' | 8' | Sea to 3,000' | Dry to Medium |
| Tr | <i>Cordia subcordata</i> | Kou | 30' | 25' | Sea to 1,000' | Dry to Wet |
| Tr | <i>Diospyros sandwicensis</i> | Lama | 12' | 15' | Sea to 3,000' | Dry to Medium |
| Tr | <i>Erythrina sandwicensis</i> | Wiliwili | 20' | 20' | Sea to 1,000' | Dry |
| Tr | <i>Metrosideros polymorpha</i> var. <i>macrophylla</i> | Ohia lehua | 25' | 25' | Sea to 1,000' | Dry to Wet |
| Tr | <i>Morinda citrifolia</i> | Indian mulberry, noni | 20' | 15' | Sea to 1,000' | Dry to Wet |
| Tr | <i>Nesoluma polynesicum</i> | Keahi | 15' | 15' | Sea to 3,000' | Dry |
| Tr | <i>Nestegis sandwicensis</i> | Olopua | 15' | 15' | 1,000' to 3,000' | Dry to Medium |
| Tr | <i>Pandanus tectorius</i> | Hala, puhala (halelist) | 35' | 25' | Sea to 1,000' | Dry to Wet |
| Tr | <i>Pleomele auwahiensis</i> | Halapepe | 20' | | | |
| Tr | <i>Rauvolfia sandwicensis</i> | Hao | 20' | 15' | Sea to 3,000' | Dry to Medium |
| Tr | <i>Reynoldsia sandwicensis</i> | 'ohe makai | 20' | 20' | 1,000' to 3,000' | Dry |
| Tr | <i>Santalum ellipticum</i> | Coastal sandalwood, 'ili-ahi | 8' | 8' | Sea to 3,000' | Dry to Medium |
| Tr | <i>Sophora chrysophylla</i> | Mamane | 15' | 15' | 1,000' to 3,000' | Medium |
| Tr | <i>Thespesia populnea</i> | Milo | 30' | 30' | Sea to 3,000' | Dry to Wet |
| V | <i>Alyxia oliviformis</i> | Maile | Vine | | Sea to 6,000' | Medium to Wet |

Agreement to Participate

Ala Sandow A. AKIWA, understand that Kimokeo Kapahulehua and Keli'i Tau'a, independent investigators contracted by WCPT/GW Land Associates LLC will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the lands of Honua'ula Ahupua'a, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: _____

Name Mrs. Sandra Akina

Investigators:

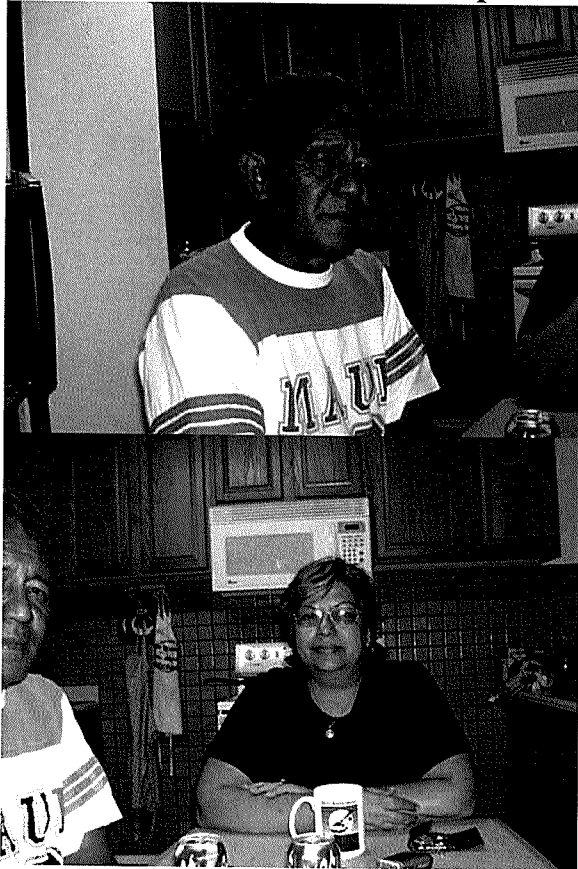
Date _____

Name [Signature]

MAHALO NUI LOA.

Interview: Douglas Wayne “Butch” Akina

By Keli’i Tau’ā/ Kimokeo Kapahulehua



KT- Keli’i Tau’ā

C- Consultant

W- Wife of consultant (Mrs. Sandy Akina)

KT- So, mahalo for allowing me to come talk story, your full name.

C- Douglas Wayne Akina.

KT- No more Hawaiian name?

C- No more, Butch. My nickname Butch, everybody know me like that.

KT- Yeah, and when were you Grand Marshall? What was that? Kamehameha Day Parade?

C- No, Kihei.

KT- For what event?

C- For Kihei Community.

KT- Community, wow. So, Butch how old are you now?

C- Sixty three. Just made sixty three.

KT- And we’re feeling the pains yeah of sixty three.

C- Yeah.

KT- But congratulations I heard you got some wonderful contracts, your business is expanding.

C- Yeah.

KT- More headaches but of course.

C- More headaches and the people not like, the workers not like they used to be. Today everybody is..

KT- Not committed.

C- No, they not committed.

KT- Yeah, money first and even then sometimes they don't show up.

C- The more money you pay, same thing. Doesn't matter it seems like only people want to work for money, not for the enjoyment of the job.

KT- The joy of working.

C- Joy of working is changing, the world is changing.

KT- Yup. Um, I don't know if your wife showed you the article I wrote about your father. I delivered, you remember when I used to come visit you guys? Um, but he, as you know was born on Kahoolawe.

C- My grandfather was foreman over there.

KT- On Kahoolawe?

C- Yeah, that's why they was there.

KT- Foreman for what?

C- The ranch.

KT- Ah, so how much do you remember of that?

C- I wasn't born there.

KT- I know but dad or mom them.

C- Well, my dad used to tell me.

KT- Yeah, what did he tell you?

C- How my grandfather was outlaw.

KT- Outlaw?

C- He was a smart little pake.

KT- So when you speak of Chinatown, which Chinatown?

C- In Kula.

KT- Wow, all the way up there! How they got em up there?

C- The Chinese like the opium so we used to take 'em up there for the Chinese. Us boys call

that was the reason.

KT- Yeah, um how did they get 'em up there though?

C- Kaluhi, he bring 'em up and he get good horses.

KT- Ok, rode horses all the way up.

C- Yeah, and then the cop trying to catch 'em but his horses faster than the cop!

(laughter)

KT- So the cops.

C- That's what my dad told me, I'm just repeating.

KT- So the cops um, were riding on...just like cops and robbers on horses.

C- Yeah and then he jump on his canoe, they cannot catch him. He was a gambler too.

KT- So you think your father picked up some characteristics from tutu man?

C- Oh yeah, you always get that little lean.

KT- How many in your father's family?

C- There was only three brothers that I know.

KT- And you were the youngest?

C- No, his side, our side.

KT- So was John, your father's name was Alex.

C- Alex and Frank.

KT- Frank yeah, and then your father's children was. Where were you in the....

C- I was the last.

KT- You're the last.

C- I just lost my last brother.

KT- How old was he?

C- Sixty seven. All my brother's died, I'm the only one left. I still got four sisters left.

KT- So, is that to say the females....

C- Now, now all the females going like overrun me I have no chance.

KT- But dad left the business over to you.

C- I bought that school bus business over there. The tourist one I made. I went build that one up. I had to fight Robert's, Grayline. Took me six years about three hundred thousand dollars to get the license.

KT- But now you're the biggest.

C- No, in Maui maybe. For one small, in the price like me, them all around. But in Maui.....

KT- You got the most people.

C- Well...up and down. But my class is the better class. You know I cater to people; I don't herd them like cattles.

KT- Ok.

C- You know, then school buses. We was thinking about the school buses. That's why I came home for to run the school bus. Then Robert's went under beat us way the hell down to nothing just to throw us out to their control. Then Kamehameha School called if want to go back in and get into school bus they want me to run this school bus system. So I tried it, I did and then Robert's came in and under bid me. Well, they lasted one year and Kamehameha School threw them out because their service was terrible. They just want to cut you down and boss all the small guys around. That's how I started school bus again. State they can have 'em and sell 'em. They all bunch of hypocrites.

KT- You're the one working with them so you know.

C- Oh yeah like before they, you only allowed to own fifty percent in one island. When Robert's took over they was ninety percent! How the hell that happened. Right? How that happened? Politics all that bullshit. Paying, paying, paying. And then now it's coming to the point where Robert's under bid they losing money so bad. So now they going get the State. I know they going get 'em. Now the State going suffer. Instead they leave how things was, you know, everybody takes their districts and do your thing. But you know money talks bullshit walks right.

KT- So, you said you came back. Where were you before?

C- California. I was working for this company. I was the foreman up there.

KT- Doing what?

C- Spices. Making black pepper, making spices for Kentucky Fried Chicken and right, I busted lot of records into making spices.

KT- So, you already had your family up there? Sandy and....

C- No, this is my second wife, Sandy. I had another wife up there.

KT- So what made you go up there? Work?

C- Well, there was no job when I graduated in sixty-two.

KT- From where?

C- Hawaii.

KT- What school?

C- Um, Saint Anthony. I went to a private school. Then I had a job actually after I graduated I went to the post office in Honolulu into maintenance. Then I waited, waited about two weeks, nothing happened. I had my sister and brother up the mainland, oh come up. So I sold my car, bought a ticket, just then here comes the government, "you got the job." I look at the ticket and I look at that going to the mainland I said, "ah hell I'm young the hell with it. I'm going." Take the chance. That's how I went up the mainland. I wasn't planning on the mainland, I see how different nationality operated you know. After I saw that they ain't no better than me because I didn't know any better. That's how I started.

KT- For how many years?

C- I stayed up there about.... Sixty three I left here I came back 1970. But I learned plenty you know.

KT- What State were you in?

C- California, Anaheim. It was nice those days up there but not anymore.

KT- So, coming back to Hawaii you can remember your childhood days? What did you do for fun?

C- Fun, you had to create you own.

KT- Like what?

C- Well, I had a lot of nieces and nephews, I was the boss. Since I was the youngest of the whole family and they was almost same age like me. We made cowboy games and I was the boss. If I go smoke or do anything you gotta have one cigarette or whatever they give you so they can tell on me.

KT- So dad was really into fishing.

C- Yeah, he was. That's when I was young. And he always had school buses, but you know just for Kihei was small. I guess he saw in the future that it would be the future. So he kept that and run, run, run. Get bigger and bigger and I had my two brothers over here and they didn't want to run 'em so he call me up in the mainland. In fact before that I went up he went call me in the mainland he going buy buses in Chicago if I can help him go bring the buses home. What the hell, I never did drive one school bus in my life. So I went down the motor vehicle and I went try get a license. They told me you can't get a license you need a bus and everything. The guy told me what the hell just drive 'em go for it. And I never drive a school bus I chance 'em and I went. But I knew the mainland, I knew how to travel 'cause I been up there long enough and I knew it. You knew I knew the maps so my dad would depend on me to navigate how they going get back to California or Chicago. That's how I did.

KT- Wow, you had guts just to do that.

C- I did anything, I wasn't scared of nothing.

KT- So, um.

C- I started my own business up there too. After I quit the spice company I run my own business.

KT- What kind?

C- Ah, mobile home. Wipe 'em, wash 'em. Do all maintenance everything I had my own.

KT- So where did you pick up those skills?

C- I find people and people tell me, friends, "eh, why don't you quit this company and go with me." "Doing what?" "We go clean over here." "Oh yeah, let's go." I never even tell my wife, I went. I'm the type that would do anything. I not scared of nothing. You gotta chance 'em in life, right?

KT- So was dad a philosopher? Did he spend time with you guys to kind of..

C- I was, when I was young I was always with my father. I mean to me he was my idol. But I watch him what he do and everything I watch, I watching all his mistake. But those days when you young you cannot tell your father you wrong.

KT- As an example.

C- Like you know when we saw that some methods can do 'em faster this way. Why you do 'em this way? You don't know what you're talking about you young punk you get outta here. So, but you watch and you learn so I don't say nothing. One day I went end up with em on the fishing thing. In fact I never want to. My oldest brother died and my second brother took over, then my second brother told me, "You gotta take over because this is my last day. I never going come back." We was my house we was partying, singing songs all night long and singing, "I ain't coming back no more." Fine over there playing over my house. I was supposed to go fishing with them I told them I not going fishing. By that afternoon I had the bad news the crash and I didn't want to. Then my other brother came from the mainland said, "Who the heck going run this business again? Gotta keep up the name." I said, "I don't wanna." No, no, no. So, ok. "You sure you going stay work, now don't lie to me." You know he come from the mainland he been up the mainland all his life mostly. Yeah, we started all right. I learned I had to go learn how to fly. I was a pilot, learn how to patch net, I knew how to do the rest but I didn't know how to patch net. I had to learn how to do all that. And my dad was still living so he kinda teaching me, you know. And my dad wanted me to get back because he wanted the name, he didn't wanna quit fishing. To me it was a hard job. But I went notarize them and I saw too much laws of the State came. You can't come down the beach, all this blah. You can't do this, you can't do that. I was arrested in Lanai for throwing in the place. I don't see no signs over there. They arrest me I said, "You no think I really..." I take 'em I fight em in court and won. But you know, just trying to make a living. Why cannot fish over there? Why, you tell me why? Because why? Resort coming, you want only haole boys, you don't want no locals around here? What the hell. So I went and went and I see they close out more place and more place and more place I say I quit. That's not the first time they arrest me down there. But I don't stop it. But, when you throw out the current can move your nets into the zone they're not supposed to be. I can't help it the current moves there. I lost about 20 thousand dollars, I gotta pull my nets out. And then I say, I think it's time to quit. I ain't going fight the government. Why should I fight the government. I mean they just going beat you, they get more money than me. More better I just quit. And I sold my fish only to the public, never to the market. The market never like give me my price. So if they not going give me my price, why should I

sell them to you? I might as well give 'em to the people for cheap, dollar pound and that's it! Right? I did good for the people. Except you know, the market want to control the price. But you no take 'em all and you going control. What I going do with the rest? What I going do with the rest. I might as well take out all the twenty thousand tons I catch, ten tons whatever. Why not give 'em to the people for a good price and I still make money. That's why when I see all that coming up, politics, closing here, closing there, can't go here, can't go there. Time to quit, right? Can't fight City Hall. Right, can you fight City Hall? Just like right now they like close all the lay nets. Just like right now they like close all the lay nets why they don't make say lay nets, home use only and don't give this bull where, one hour, half an hour you gotta go check your net. You going jump in the water every night check your net? Something wrong with your head, right? And you don't lay net in the day, you lay net in the night. You going jump in the water? Are you going jump in the water? What the hell wrong with this people? What's wrong, where's our culture? I can say they stop commercial on laying too much nets. Home use, never. If you get two piece net you want to go catch some fish for your family, don't give me this law you gotta jump in the water every half an hour. And that damn turtle, the turtle all getting sick. They better stop that. They gotta control. And these damn haoles come over here they tell you, "You know Hawaiians used to control nature." What the hell the damn turtle all get lumps on the head because before get a lot of food, limu, that's what the turtle eat. There's no more already. That's why all the sharks coming in, you know that? That's their favorite food. Because the turtle hungry and it's so much they cannot handle already. They wonder why everybody get bitten by the shark. Oh that right the damn turtle, who making might of the turtle? The damn tour boats. That, we go turtle land all this pollution. And what's happening? You're disturbing the nature of the whole system. Not controlling 'em, home use right? The Hawaiian's like eat one turtle why not they go get one turtle. I not going commercial. We used to commercial turtle when we was by the by the government. My father used to catch that, I see 'em. Today that turtle around, ok go ahead let em go. And all the sharks come in and you go swim, they going get you. You know what I mean? Close the beach, close everything. They let nature alone, they be better off. You gotta control things. I can say a lot of things, yeah. Commercial ok, fine. But you cannot be stupid. Still, but where the culture? I get net and maybe I like go out there catch some fish, I never jump in the water every half an hour check my damn net, that's stupid. Right? That's not one fisherman, these guys don't know anything about fishing. If anybody fishing to protect the ocean it's me. I know how to conserve them. You know what I mean? Akule, if you like salmon it's spawn, it come big school you can never get rid of 'em. And I can see the net can hurt the grounds and all that. If it's done too much. But the Hawaiian's never did do that. They just go catch what they want to eat, right? That's conservative, but you get this other nets that come in filipino's other's start learning. They go out there and start catching for sell. Hawaiians go catch for the family. Now if you could stop that. Bad enough they're already homeless. Now you starving everything right? Why you gotta do that for, right? Stop the commercial. Akule, no worry because it's like a salmon. They spawn summer then they going come, there's so much out there. And Akule is not a shallow water fish, it's not. It's a deep water fish. But they gotta come in for spawn. And when they spawn they make millions and millions, you know what I mean, so you cannot hurt that one. That's like a salmon, right.

KT- So, when you used to go catch them it was almost like a cycle then?

C- It is a cycle. It's Salmon, same principle. We know its summertime is the best time. Wintertime come they gone because they spawn. Summertime all the babies come in they grow up big, fat. Now they come in to schools getting ready for spawn.

KT- So, when you're not fishing before? What did you go and do?

C- You gotta do, you know, whatever side job you can. You know what I mean?

KT- Oh, so ok. So you add.

C- Or you go lay net for go feed the family. You know you just for you go kaukau fish. That's why the went stop lay net, a fishermen need this, he need this, he need this. He not a cattle so you take your fish you exchange with the rancher and he give you meat and you give him fish. That's how the system works, right?

KT- Yep.

C- Right, it's no money. Nobody get money, you exchange, you exchange right? Or maybe I need carpenter job at my house, well you give the carpenter fish. He don't know to fish, so you give him fish, he help you fix your house. See, it's an exchange. But the haole boys come around here or who the hell that damn stupid state, or DLNR, whatever making all this law. Can't catch the turtle, or you can't do this. What you going do with the turtle, let em... there's no food, there's no food, there's no seaweeds out there. They went wipe 'em out, because too damn much, no control. Right? That's what the haoles say, 'endangered species.' You tell me there's when the damn thing sticking their head all around in the ocean. You told me that's endangered? You know what is endangered? The Hawaiians are endanger. If they don't have food, they don't have what they get, they all going die. That is endangered. What about all the Hawaiian's let 'em all die so they can steal all the land. In fact they like steal the ocean now. Let's put it this way. How come I no can fish over there but the haole can go there, can go snorkeling and make money. How come the Hawaiian's no can go fish over there? And you get some Hawaiian place down Makena only certain Hawaiians can go fish. What the hell that kind law? I don't understand that.

KT- So you guys used to, what kind of airplanes you used to fly?

C- I had two airplanes. And hangers everything, it was a big business.

KT- Where did you fly out of?

C- Only Maui.

KT- No, but.....

C-Oh, Kahului. Before we used to land over here you know the old way that. They just built that army place.

KT- Mokulele Highway.

C- They just built that arm place, used to be a big hanger over there. That's where we used to park our plane, my brother's side. My brother was the main pilot he went school and then I had to go school.

KT- So, during the fishing season, you guys, if the Akule schools was Kahului side you guys go that side.

C- We go, yeah.

KT- You just run your boats, launch out there.

C- All on trailers see we put them all on trailers yeah. Everything was on trailer. Trailer we had big, my brother had a sanpan, was alright but a lot of high maintenance yeah. I had everything. I had plenty skips. Six boats and well equip, plenty equipment. I don't

see anybody was built the way I was built today. I was better than my brother, better than my father, I was more modern. But I just couldn't take the, 'closing over here, closing over there.' That's where the breeds go every year certain spots they were spawning, always ate. We knew every spot, the fish don't go anyplace they only go to certain spot. What the hell you close 'em for? And then they close 'em but everybody snorkel! And who's making money out of that? Oh you can't fish there but they allow snorkeling the tour boats can go but nobody can go, only haole boys make money. Just pull the Hawaiians ah, "no, no, no, no. Close, close, close, close." That's not right that's so bull. That's why I quit fishing. Over in Lanai they arrest me with the gun, on the boat! On my skiff now, I no even have one damn ID. On the skiff and they knew I was coming, somebody went go squeal. I gotta admit I knew was closed. I knew couldn't be there, but I don't see no sign in the ocean so what the hell I go for it. I tell you the truth I knew, but that's not the point. The point is why should you bring a gun to me on the....and they was watching me surround when my plane, my pilot was over there in Lanai waiting for go up. The cops was there everybody was there, why he never stop me now. Why he waited till I throw my net, right? Why, why you wanted to excite me with guns to our head?! And jump on my boat? You have no right to jump on my boat. That's communist. Why they never stop me? I fought them in court!

KT- What year was that?

C- In the eighties. In the eighties, in the eighties. When I was strong, I had a big boat take me over there, I knew. But that's not the point. There's no sign there's nothing. The sign is on the land, but we're not on the land right? But the police department was there, everybody knew the D&L was there. Why you never stop me and tell me if you throw your net I'm gonna arrest you? They let me do everything, they all sit there. I saw the damn skiff out there, I saw 'em. So I went they like confiscate everything, with the gun! From that day on I say I think this is the end of my era, as if, right? We took 'em court. But they only fight me little bit because after they was wrong because they knew. Why you never stop me, right? I no see sign in the ocean. They supposed to put sign in the ocean. I mean they made this damn laws, Hawaiians is pau already. Might as well give the damn nation go bury themselves and forget about it. It's true, that's why I'm tired of doing this, I'm tired of this bull. Damn Lingle like take this damn man away. And Lingle fighting me in court, because this is a residential. Since we were here there was no law, there was no damn code when we built over here and we run all this business here. We live Kihei all our damn life. All of a sudden, they come over here, "oh, you no can do this."

And he get free land everything, not free land, we paid for this damn thing. We build every damn thing. There was no code on what this land is. There was nobody. When we lived Kihei there was nothing! Nothing! And when I was young, Kihei was only Akina's. That's all had. We used to own almost the whole damn Kihei. Now all that and then that damn Lingle I tell her shove it. Tell her I said what the hell give the money back to the people. Don't give the money back. Fix the schools! Help the Hawaiians, do something! Tired of this bull. You know what I mean? I'm tired! I'm a business man, I'm not stupid. I mean if everybody listen to her the only reason she get one Hawaiian next to her is because you need the damn Hawaiian votes, that's all she needs. That's true. We've been here all our life, even when I went to the planning committee stating should've put this automatic to commercial. How come they changed this they go make

this no zoning, right. All our life we live here. All of a sudden, oh this all residential now. What I supposed to do? Right? Oh, you gotta get out of here, we changed the law. Who is the people? Who is the government tell you get the hell. Eh, cost me, how much that went cost me? Shoot cost about 200 thousand to fight the case! At least 30 thousand I know to fight the case. Or else I gotta get out of here, and where the hell I'm going? There's another Hawaiian down to the grave again. What happened? Eh, I've been through a lot of courts and everything. Just to get one license. Bum bye make two of us, cost me 300 thousand dollars to fight Robert's and all these guys. Where's the poor Hawaiians? I thought the Hawaiian's, I thought the Hawaiians, you know get some rights. We have no rights, shoot we no belong here. I get more work in the damn California, I think.

KT- So when your dad was living you guys used to go all the way down Makena pick up kids? Or did they have to walk in somewhere over here?

C- Oh, Makena hardly anyone. Mostly we pick up the whole Kihei.

KT- Just Kihei?

C- Well, way back you know you talking about banana wagons. You're talking way the hell back. Actually if you talk school buses from my dad's time to me continue, looking pretty close to ninety years. Eighty eight is guaranteed!

W- Nineteen twenty eight.

C- Yeah, till me still running. And then you get these jackasses that on island that never did do transportation school bus. And they come here just to throw you out so they can control 'em, just beat through them cheap, it's impossible to make money. Now they suffering.

W- Yeah, nineteen seventy there were forty one contractors in the seventies. Now there's only ten.

KT- Forty one...

W- Contractors within the State of Hawaii. On Maui, Maui had um I think about thirteen or fourteen.

C- No, more that much.

W- No had, had. Now it's only three.

C- Not our area, our area was only about four.

W- When we bought it, yeah.

C- Was only about four.

W- But when your dad was....

C- See the law was in Hawaii a contractor can own only work fifty percent of one island.

W- But we took over, yeah.

C- No, that was the law from when I was in. When my dad was in a contractor can only own fifty percent of one island, one county. Like Lanai, and Lanai and Maui all same company. You can only own fifty percent. When Robert came in he end up ninety percent. I ask him how come is that? Well, well, well, well, well..... (laughing) Forget it, they all bunch of crooks. You can tell 'em I say too, I don't care.

KT- So Sandy, you're not from this island but.

W- No I am from this island. I'm from Waihe'e. Waihe'e valley.

KT- Oh you are?

C- Taro patch country.

KT- So when you look at getting involved with Butch you knew that his family was literally the family of South Maui?

W- Oh yeah, when we grew up um...

C- Everybody thought we owned the whole Kihei.

W- Yeah, um when we used to come down to the beach on weekends I always thought that beach, Kamaole I was Akina's beach. Because I always saw all their skiffs, the nets all laid out there. So we never went swimming there we always went down further. But I always thought that that was Akina beach. I was surprised to find out it was Kamaole I.

KT- Is that where your father built, he had a bar 'eh?

C- Yeah.

KT- Right there?

C- No we had what you call Seaside Tavern. There was a war, during the war, we had a camp right next to us. Ten thousand troops right around us. Nobody could come in, we could come in, we owned it.

KT- So during the war your dad's fishing business was still going on?

C- Oh strong boy he had to go catch turtle for the government for feed 'em. Big kind turtles, three hundred pounds you know that.

KT- And you went out with them?

C- I was young so my dad tell me.

KT- You had any idea on how they prepared it to eat?

C- Oh that's good meat boy that's steak.

KT- Steaks? Like how we eat?

C- Oh yeah! That's better than the cow. Or make good hekka, soup and you know the oil from the turtle we used to boil and save the oil. If you get burned, put that on you, never get scar.

KT- Really yeah.

C- Never scar. We had 'em by the gallon, somebody stole 'em all. Like it would never scar, you get a burn you put that turtle oil on you, you never scar. Sting like hell!

KT- Our people learn a lot on survival.

C- Yeah, but he wasn't, my dad that's all he did was fisherman really. He brought all of us up all eight kids. Of course he had a bar and all this but it's like a Seaside Tavern. I was young boy. I was born in forty three after war, but my dad used to tell me, you know. I remember money, you know in the closet like, you know like we never know what was the value of money. We just go grab 'em put 'em in our pocket, what's that we going do with 'em, everything free. Stole there, candy there you know everything's free right? So value we never know, I was young though. But after the was then times came hard because the government not around.

KT- So what kind of families, you remember, used to live in Kihei when you were growing up?

C- Umm, never have too much really.

KT- Was the Plunkett's here? Was the Moikeha's here?

C- Yeah But the Plunkett's was here when had the, the plantation time. You know when? You know I go Suda Store, this used to be A&B and in the back over there is the camp, the sugar camp. And had a theater, open air theater you gotta...

KT- Drive in?

C- No you walked in but it's open air. You know ten cent and certain times you take canned goods it's all free. That's all, I remember that. And you sit next to the Filipino's they smoke Tascani no more the mosquito. (laughter) You sit next to them, they no understand what you talking about that's alright. Open air theater, yeah, in the back of Suda Store. Used to be not Suda Store, plenty people owned that before Suda but A&B used to own that used to be like a two story bedroom. In fact you know how Hali'imaile, the General Store that's how used to look like. If you look at that, look like that. I remember, I was young kid you know. But I remember a lot of stuff cause I was kinda always nosy looking around what else to do. You gotta remember you know, I'm the youngest of all. The whole family so I just remember things but I remember.

KT- Of the boys, who was the teacher in the family?

C- My oldest brother used to be just like my father.

KT- John.

C- No, oh the oldest boy Frank. He was the contractor. In fact he was one of the biggest contractor in Maui. Heavy equipment.

KT- What was his company name?

C- I don't know, I guess maybe Akina Contractor's, I don't know. And my other uncle he was kinda fishing and doing odds and ends job. My old man was strictly fishing and school bus. But my uncle Frank was actually the top man. He was big in construction.

W- But your dad was doing the fishing and he was doing the wood.

C- Wood, you know those days, survival right. For the government, he used to fly for the government everything right, that was those days but my uncle Frank actually was heavy equipment contractor. In fact when I was fourteen years old I used to drive the truck, construction. Big truck, no need any kind license no matter.

W- You folks owned Seaside Tavern before you sold it to Aunty Becky.

C- Yeah during the war, during the war. We lease 'em, we owned all the land, when we sold the land, everything gone. We leased 'em

KT- So when you said you owned all the land, can you give me an idea from where to where?

C- Oh Kamaole I we owned eleven acres then we owned all the way up eleven more acres.

W- Fourteen acres.

C- We owned the land all around the place.

W- Twenty eight acres my father-in-law had in that area.

C- We owned plenty land, you. Way up there, way up here.

W- By St. Theresa's somewhere they had property over there too.

C- My uncle them owned more land, they owned plenty.

W- And where Billy lives too, right? Your father bought that place right?

C- We owned land all around Akina's used to own 'em all. Nobody want to live Kihei, hardly any people. There was no sign, street name; you gotta know all the green house, the white house, that's all you know.

W- In fact when we grew up we used to call the Kihei people kiawe beans.

C- Cause we eat kiawe beans too! You ever eat kiawe beans? You gotta get the one in the sun, just like jelly beans we call them, go eat.

KT- Dry?

C- Yeah, good eats. Yeah the one in the sun you pick, sweet. The cow can eat 'em, you can eat 'em. Those days was starvation. (laughing) Was hard days but was good days, good days. We had no white man around telling on you. In fact white man was all Wailuku, Kahului, Makawao, Kula and all of that. Everybody scared. Till I went mainland and said this damn white man ain't better than me son of a bitch still in the sewer too I say to 'em right. And I learn right. They wasn't any better than me, in fact I was better where I was, we had a better life, cleaner life. Today, forget it.

KT- So, you never spent any time on Kaho'olawe with dad?

C- Oh I used to roam, I used to roam that island when it was illegal I was on the whole island. I know every part of that island, I know everything. We used to go hunting, fishing, I got caught lot's of times there.

KT- Before they started bombing it.

C- Yeah, we was on there when they was bombing. (laughing) No, when they was bombing we was there, but during the weekdays they don't bomb they let you know they not bombing. We used to go there no bother the government, the federal never bother. It's when the damn State took it over. No can go over there, what the hell's the difference, right? Now open days you can go, same federal, why the hell can't do any day. Then the Hawaiians come, oh preserving the fish. What preserving the fish? Not preserving the fish.

KT- What kind of fishes you used to catch over there?

C- Whoa, there's a lot of fish. Any kind you like. Anything you know.

W- Like what?

C- Holehole, moi, marlin, anything. Anything you want. Ulua's rubbish, that's a rubbish fish. Anything you name it. Opihi, you sit on the rock, you don't go da kine struggle looking under the hole. You sit on the stone and you eat. But we only go over there and get what we need for our luau's and that's it, we go home. The Hawaiian, they know how to preserve you know, they don't wipe 'em out. We don't sell that kind stuff, we just go for the..our own use. I'm a commercial fisherman. I don't go out there kill the ocean, I know how to preserve.

KT- Did dad talk to you guys about taking care of the land?

C- Oh yeah. He would always say, why go kill 'em.

KT- Never used to have as many goats when you were growing up, I mean deer.

C- No, that deer never come till later.

W- That was introduced by our neighbor.....

C- No way, no way. It was introduced by the State. He was only one game warden that's all. He ain't never introduce. They brought only four I think, yeah. Actually, it was involved with the ranch. The ranch was looking for the future. That's why you got, one day the deer comes you get one on the land you going charge for hunting. It's all tricky they ain't stupid. You think the ranch like the damn thing on their land going eat all the grass? But they was thinking, what is the future, right? What the sense, you no can hunt on the land. Nobody own the land, who own the land? The ranch, where was the damn deer? On the ranch, right? So maybe one day we go make money we go charge people come hunting in my land. You ever thought of that? Who own the land? The Hawaiians own nothing, who owns us. They went buy the ranch how long, the ranch get cattle the deer going eat all his grass. So why the hell you all that? No, that's what it is. Eh, you think I was born yesterday? You think I stupid? That's why you gotta think

right? What you think, what the Hawaiians went go put 'em over there? No way, correct. The ranch went go put this. So one day they can charge people for go on their land. Today, same thing; you like go on my land, oh you going get permission, maybe I charge you. You look today, all the ranch no more cattle over there, you see any cattle? But their land, they still paying the cheap tax, right? The same as us. The sugar cane, now they selling all their damn land, making big money. Why they no get rat for all that taxes, the back tax like. They selling all the land, Hawaiian's lose all their land because the government come in and "oh, you get our land, we charge you all tax." The Hawaiian's no can afford the tax, all gone!

W- That was my father's situation. He couldn't afford the tax so they was gonna change.

C- Too much land we own, so they push you right. They force you in the back door. The haole's from the mainland or whoever like the land raising the tax. No can afford, he no work for nobody he had nothing. Gotta sell land over there because my father was sick, he had cancer. Couldn't afford the doctor's so we had to sell the land for pay the bill.

What you going do? What you going do? No more insurance.

W- So he sold it to.....

C- Was bought by the Canadian. My father no work for nobody, I mean there was nothing in Maui, right? Really there was nothing. In the sixties, nothing. There was no job that's why everybody had to leave. You know the part of the problem is the taxes got to him. They don't give you because you live there all your life and then they tell you, "oh no need worry about the tax." No you pay your taxes or you going lose your land. And who the hell, who's the big boss? All the haoles in the back, they like grab all this. They see the future, so that's why the Hawaiian's lose every damn thing, and it's still going on today just like this land. Same principle what went happen to us. Oh, we change the zoning, you don't belong here because that's not a business zone. This is residential, how the, I was here before that damn residential came up. So I had to fight 'em in court now it costs me money. Lucky I had a little bit money. But that's why no can make money because every time I fight 'em in court, fighting in court. I getting tired of fighting, next time I'm out of money shot everybody be a renegade like Ben That's true, right? You only can push one Hawaiian in one corner so long. That's true, you want to know the truth, how I feel I tell you how I feel. I mean I help, I do this I help out a lot of families this damn jobs. And teach 'em not only you know. I teach 'em culture, I teach every damn thing. You know what I mean, haole's come in run the damn business now these boats own all these tours coming in these big boats came in, they own 'em all. They the owners. Not local people no more own tour companies. I think the last is, Robert's the last but he's going down the drain too. It's all these mainland people coming in taking all this damn bull. What you going do? You can't do nothing, right?

KT- We gotta educate our people.

C- How can they all....

KT- Fight 'em in the court.

C- If only the Hawaiian's get together and stick to one nation. Not one group here, one group there, one group here. No can. I'll tell you a good one. I was on the board Kahoolawe, right? When they first started. I went in the.... So we was sitting on this table, all us guys. So they ask everybody what we going do with Kahoolawe?

Everybody come, well...we go and only Hawaiian's can go over there. Fine with me. So they came ask me. I said you know what we should do? We go put one gambling casino

on Kahoolawe and then that's where the Hawaiian's going get some money, right? Make more sense right? Cause how the Hawaiian's going get over there? They don't own no boats, you going swim? Canoe? I don't think so. They fired my ass off the board. Never did call me back, fine with me. I don't care because I hate meetings anyways. What would you decide? I mean if you get a something, somehow you gotta create money right? Right? And if the Hawaiian's can make the gambling like the Indians you can create enough money so the Hawaiian's get power. Money talks, bulls** walks I going guarantee that, right? They fired me off the board. Never even tell me nothing, never call me back. Ever since then. Lot of them don't even know my father was born over there that's what they knew about Kahoolawe. And they never been on the island. I've been on the island before they was born. Ask my wife, I used to take her over there pitch dark I used to take her over there, two o'clock in the morning. "Where you going?" "I going Kahoolawe. I going go pitch 'em. I going park in there go sleep. Then tomorrow I going bag up fish I going home." They think I crazy! I go right in the bay, pitch dark you no can see nothing I know where to go because I've been there lot of times. And we would go over there just fish enough to go home, then we go home. Opihi, anything, but those days are gone. Forget it. Whose running that? The Hawaiian's or the State? That island right now? Who own it? I thought the Hawaiians own it but the Hawaiians' got no say. Forget about it. I tell you Hawaiian's if they don't shape up now, no can. Kihei, forget it you don't see one Hawaiian walk on the road no more. If you do they all dope up or some damn thing wrong with 'em or they homeless. Why? They did it themselves, they fight each other. Forget it, right? They don't get together, be organized right. Tell you right. Tell you straight I don't care, jeez!

KT- You know like the high top out there that didn't bring it back.

C- I don't care, tell Mr. X that I said too, I no care.

KT- Nah, we don't need to say that.

C- No, one time he asked for help I gave 'em all free. Then my mother in law all them wanted to go see, they had all the Hawaiian performance. I short ticket, two tickets. My father in law just like go hear music, they old people. Oh, no I no can give you that. I said, "what do you mean Mr. X? That's for your da kine, your ohana. You mean they gotta pay? And I give you everything free, go pick up all the musicians, send all my buses down there." Cannot? I don't think so. You think that's right? You know Mr. X he passed all the land you no his big mouth oh the Hawaiian's no can here. But you give him one piece of property ah, he go pass.

KT- Sandy what is this?

W- Oh I wrote the script for that when we had our family reunion. It's about the family.

KT- So, can I look and?

W- That's for you to, yeah. To, you can have, you can have it and make copies.

KT- Mahalo.

W- I had a professional come in and do the editing and taking the...I wrote the script out and he went to different places as I wrote it and he read off my script and put it together for me.

KT- Great. You got a hard copy of that script?

W- Volumes and volumes. We went through, it's binders and binders it took me a long time to write it and it's down below.

KT- Excited to look at it.

C- I don't know. I feel sorry for the Hawaiian's and how they fighting and all this kind. I don't know. Like, what I no can understand too, get the Hawaiian homeland. This Hawaiian go inside there he get one, then pretty soon where the hell he went? He went go sell 'em to somebody. That's not things to be sold. If you don't want to do nothing with 'em give 'em to the next guy and he buy it. Ha? That's not right that. That whole system's getting screwed up. You know what I mean? You cannot go start selling or trading. And if the guy get big land all around get house everything give the first guy no more nothing. He get the first choice, right? Give him one chance. Not the kind guy get everything already. I mean they get the system wrong, they gotta check background or look at this. No, no. The next guy get 'em. And this guy get a land over here, Hawaiian land, he still get his house over here, right? Now he go rent house. What about the guy no more nothing? How come he no more the first choice? That's what I don't like about this system. I don't think that's right. And you cannot tell 'em if you don't tell you gotta tell 'em go right back into the pot. No more such a thing as selling, right?

KT- I was surprised when I heard that that's what they were doing.

W- We know people that had three properties.

C- I know a guy don't even get Hawaiian blood get 'em!

W- They sell it. They sold the first.

C- I know guys no more Hawaiian blood. See how crooked coming. The Hawaiian's their way, I mean. That's why sometimes I like nothing to do with it, you know. I get 67 percent Hawaiian but I just don't agree with that. Give the guy that need it first. If you got a home everything fine. But don't go keep your home and then go Hawaiian land and still own over here, right? Or if you get one, give 'em for your kids, now that's different, right? Blood line, right? But that's not right that. That's getting greedy that's what you call that right. Playing politics inside that system. That's what it is.

W- And then you have the old people that still on the list quite a way back and never get there yet.

C- That's wrong that. That's why I stay away from the Hawaiians. They call me. No, no, I don't want nothing to do with it. I no bother no more. You know what I mean? I was kine arrested but I pau. I don't think that's right what they're doing.

KT- On the maps I saw what they call this side Waiakoa Homestead. Are you familiar with that?

C- I don't know.

W- Kula one.

C- Oh, Kula one that's the place yeah, nice over there. In fact my grandmother, my grandfather is Thompson. My grandmother the one own all the land from, after you pass Kula, all the way down to Wailea, she own all that, my grandmother. Thompson, was German but my grandmother went own all the land from the King. From the, all the way up there all the way down to Kihei. You know Thompson Ranch? That's my grandfather. But in order to get the land you gotta be my grandmother right? Had the Hawaiian blood.

KT- Still in the family.

C- All gone.

KT- All gone.

C- All gone.

W- She was um, what did she do for the king? The queen.

C- That side I don't know too much. I know my grandmother, how you going get the land those days with the king? You gotta be the Hawaiian, my grandmother the one own all that. See, the Thompson get five wives. We come from the first one. The first generation I come from. My mother was a first generation, Thompson side. Dunno all the history. What going do? Right, we're sorry, me I getting old already. Just gotta do what I gotta do, survive my family and that's all I can do.

KT- So what he just said is in here? The Thompson connection.

W- This is the Akina side.

C- Thompson is my side. That's my mother's side.

KT- So you got all the pictures of his brother's and uncles?

W- As much as, some of it. I don't really remember it was I did that in 1997.

C- That was our first...

W- Our first reunion.

C- We were going mostly all lost already. We just lost my brother about a month ago.

KT- Natural causes of death or?

C- Heart attack.

KT- Heart attack.

C- My oldest brother died in the car. My other brother died in the airplane. Terrible kine accidents.

W- Your dad died of diabetes.

KT- Really?

C- He was eighty two. He was good shape, I don't know why never catch diabetes long time ago.

W- Well, they knew he had diabetes but he had cancer of the colon so they did the chemo they had to stop the diabetic medication.

C- Came worse.

W- So then when he was cured of the cancer then the diabetes came. And they were supposed to amputate his leg but then...

C- I think that was better because I don't think my father like be in one wheelchair, he was too hyper.

W- He was a strong man. Very proud man.

C- Brain strong till the day he died. My mother died when I was young. I was only like about sixteen. Was hard on me.

KT- So dad brought you guys up then, yeah?

C- Not really. Only me and him left. Everybody was gone already. I had my oldest brother around too he was just like my father, my oldest brother. And when I get mad with my parents I run too. They all come up there, if not my oldest brother come. I was the rascal one, I always moving. Like when my father them fight, you know how brother's fight right? Me I go over there ah, it's like nothing. I didn't care, that's not even my problem. I go my uncle's house, I visit 'em all, I no care. Right? That's the way I was, right?

KT- So you were saying there were family feuds?

C- Oh yeah, always one. Three brothers.

W- There were three brother, yeah. Was Frank, the oldest was Frank then John then Alec.

KT- So there were feuds?

C- Yeah but little while, then pau, come back. I remember like New Year's everybody get around and all the fun, party make one. The party last for weeks. One family going make, that's one week. The other one make one week. The other one make, one week and never end. But I was youngest but I always observe things. I watch, even today in life. They tell me how come you know? I say you gotta look then you see things. Always look then you learn, right? Never close your eyes, right? Till you go sleep.

W- What was that incident at Suda Store, Akina's fight and the feuding?

C- Yeah, my brother losing. My oldest brother losing, this guy like bust up my brother, the other one come around. My father come, I was young though, that was before my time. Family always fight each other but they forget about it. One thing with this family, they'll fight but they'll forget about it. Never last forever. Those days no more nothing for do anyway what else you do? No more TV, right? What else for do, right? You gotta think it's that way right? No more TV, you know how bad boys right? Yeah that was their enjoyment, what the hell. Nothing else for do, it's all family anyways they not bothering nobody else. But nobody better come in Kihei and play with us. Oh boy, that's it. Everybody join, they join. Ha? Cannot come you know like Makawao, Lahaina or whatever. You no come Kihei, you don't ever enter. That's how those days used to be. Then they joined back again. You know we fight each other but the one's outside come that's haole's for you. Those was old days right? What the hell there's no TV no more nothing, that's something. You can't be happy forever, right? Big families, my house had kids sixteen kids. Two sides, we was the smallest only eight! The other side sixteen. Right? And they all big, you know? It was a hard life, I mean it was a fun life but it was hard. The old man's icebox never very much food or get fish, you can only eat fish so long, right? But we survive 'em right? I think was, sometimes I look back it was better days. You thought it was hard but survival. I was young boy. I'm the youngest in the whole Akina family, I'm the youngest. I mean all my uncle's all their kids, everybody I'm the youngest. My father the youngest, I'm the youngest. You know out of the whole clan, you know the whole family, I'm the youngest. Still surviving and I'm the only one still doing business with the name. That's why I picked the name to keep the name going, right? If I go, I don't know who going take over.

KT- You no more sons?

C- I get one but....my daughter maybe. My son is too playboy.

KT- He married?

C- No. Playboy you know.

KT- How old is he?

C- Twenty eight.

KT- And your daughter how old is she?

C- Thirty. That one work hard.

KT- She come and work with the.

C- She's the General Manager. She asked me one day, "Dad, why can't I be the General Manager?" "You want to be the General Manager, take 'em!" She's doing a good job, hell of a good job. I kinda semi retired because I let her run 'em. Give her a chance. I'm in the back, she asks me questions do 'em this way. I kinda stay away.

KT- What's her name?

C- Cassie.

KT- and what's your son's name?

C- Douglas, same as me. Douglas. He still playboy, never grow up yet. I get one other girl but she's in some foreign country someplace I don't know. I get the grandkids, my grandkids I take care one.

KT- The girl?

C- Yeah.

KT- That's Hawaiian way, yeah?

C- What you going do, throw 'em around? Get two. But one my other nephew took 'em. They adopted 'em. This one I found the father, not bad he call every time check. He cannot handle so she stay with me.

KT- Well, Butch I appreciate your time for talk story. Can I take your picture before I go? Just right here. OK.

C- Yeah. I had a hard life.

KT- Sounds exciting.

C- I love to invent things. I'm the type that I gotta do better than the next guy. In fact I was the one really made the tour company shape up. When they came in I bought tour buses that nobody had in Hawaii. They thought I was stupid cause the buses get video inside, TV, karaoke. They thought I was nuts. Today what? Everybody gotta do that, right? Yeah you ask my wife. When I first started tour, I came in with the best equipment ever had in Hawaii.

W- Right, right.

C- Big shows in Honolulu, the best everything had. They thought I was nuts, today what, everybody gotta do?

KT- So your husband had a vision.

W- Yeah, he's a visionary. That's what he is; he's always ahead of his time.

C- I gotta tell you one thing. My wife went help me plenty. She learned plenty and she did help out. Only true love stuff, yeah. She's a good woman.

KT- I'm glad to hear you say it.

C- I hardly say it anymore. It's true though, my wife is good. She thought I was nuts sometimes but not really.

C- Pick up and let go the rest.

W- So what we did was we called, um...Ulupalakua.

C- They all came help us, they always come help us.

W- We told them bring whatever you have.

C- People came from Hana. I give away over three tons to them, they don't know what to do with it.

W- Whatever they could load in their truck, they brought.

C- Then I let 'em go the rest. Give 'em back, you know give 'em back. I never kill 'em, make sure my bag is, I let 'em go. I let 'em go. I get enough fish already and what I going tell. Day and a half was sold.

W- Then we came home, by the time we got home was like four o'clock in the morning. And that's from all day and all night and then coming home. And I thought oh my goodness I gotta go teach because I was a teacher. I didn't have substitute plans so I had to go teach, so what am I going to go do with all this fish? I gotta sell the fish. I had peddlers, my bus drivers that would want extra money. Frank them would want extra

money. And I would have them buy it from me and then they could sell it. No more than dollar, whatever price I set they had to stay there.

C- Dollar quarter you go, if I sell dollar you sell dollar quarter.

W- Yeah, if I sell seventy five cents, you can charge dollar. You cannot make too high because it's not right for the people right? And so I'm sitting in the, full of scales, in the bathtub I said what am I going to do with all this fish? So I called the three stations, I used to always advertise with the Filipino's yeah because they love the fish. Three stations and then I said ok I gotta go to school so I went to get my kids ready to go to school. And he drove bus and then in the afternoon I went running down I said oh you pick up the kids and I'm going to go into town because that's where we had the whole thing situated in town at one of our bus driver's property. And I said I'm going to go help her and he said help her? Help her what? I said sell all that fish because we had tons we had about 10 thousand pounds we brought out. And so he says, "there's no fish left." And I said, "Are you kidding?" No, people had like, it was like a circus they said. It was around that Mokapu, Mokuahu, I forget what street. But anyway um people were lined up. Even the mayor's wife was there.

KT- Who was the mayor then?

W- Hannibal Tavares. And lined up.

KT- Japanese?

W- Yeah Japanese and Filipino's.

KT- No but the mayor's wife was Japanese right?

W- Was Japanese yeah, loved that fish. And they just, it was all gone by the time school ended at two o'clock.

KT- What year around was that?

W- Had to be in the eighties. Yeah, had to be in the eighties, late seventies, early eighties.

KT- So you guys were really busy yeah?

W- Oh yeah. You know at one time we ran five businesses.

KT- What were they?

W- We had um, rooter service. He was the first one to have to do rooter service on Maui, before Roto Rooter even came. And then we had um cesspool pumping. And the bus business we ran for my father-in-law. And he used to blow wells, he had um these wells that he had to blow for people when they would get clogged.

C- Oh yeah I never tell you how many businesses I used to own too yeah?

W- I said five, right.

C- And that was all same time.

W- Yeah, and the fishing and then I was doing real estate on weekends. And I was teaching.

C- I was the first guy brought Roto Rooter in, in Hawaii. Maui, I mean.

W- It wasn't Roto Rooter, it was Maui Roto Rooter.

C- But same principle but I name 'em different. In fact Roto Rooter like sue me because my name was too close to them. So I had to name 'em, what I went name 'em, Maui Rooter? I had to change the name, they tell me that or I going sue you so I change the name.

W- We had to change the advertisement too because the....

C- Change advertisement, what I had? Pumping.

W- You had pumping, you had cesspool, you had Rotor service, you had the blowing the well and the fishing. And we were running the business for dad, school buses. And then I was doing real estate on weekends and on top of that I was teaching! (laughing)

KT- So what made you guys do this?

C- At that time I had nothing to do.

W- Survival. We just had that energy before, you know. We were very young, we were young and we knew we had to make it.

C- I was in my thirties. I'm the type that will go for it. Nobody teach me, they teach me little bit. After that I do it my own.

KT- So after how many years, you retired from school teaching?

W- Um, I started in '69 and then I went to the mainland and then I came back in '71, no '70 and then I started teaching again, yeah. I retired actually after vice principal at Maui High School and that was in '95 I retired with enough years of service and you can, I have 22 years accredited of full service. But that's because I took like part time work. You know I do part time teaching so I could run the business, the businesses with him so I could help him.

C- The reason why I went into pumping, I tell you why. This one guy, he did all the pumping. So I told him one day, "Eh, give me your card. I got a lot of jobs for you." To drain, I know the cesspool whatever need 'em. He look at me and he walk away. Eh! Ok, come home tell my wife I'm going to be a pump business. And I did it! He take one week, I took one day and finish the job. That's how. I threw him out of that business. I ask him I get a lot of jobs give him customers I can tell 'em call you, he walked away! Oh no! After all that I going into pumping. (laughing) And I went go see this guy he get building this, he get big tanker, I like 4000 gallons. I like this I like that. "Eh, you sure?" "No worry." Ok no more afraid. And what he do throw 'em water everything. I didn't want 'em all I ask him I just get job for you. That's all I said and he just walk away!

W- We even sold fishing nets, we went to town.

C- Oh yeah, plus I had, I build nets, I build everything. I sell 'em. I had a big business going on, on the cart everybody.

W- We could get free yeah? Our nets, we brought extra and then we put the....

C- Back then was too expensive so I went Taiwan buy all my nets for all my fishing. I tell, eh I going buy 'em might as well build all the net, build everything.

W- And then we would sell it to the people.

C- And then I tell people I sell regular net and I had longer net and better price. Geez, I made a killing. Pretty soon I get tired you know. I get tired of business, ah I give this up.

KT- Bored.

C- Bored! I had everybody come over here all these guys, you like drink? Yeah come over here drink maybe. Oh, we go make lead. Eh, they like that they had fun. Of course I teach 'em right? I teach 'em how to make net, they all learn. I think my wife did.

W- It was, yeah he taught us. All my kids, we make um the nets and he would tell us, ok.

KT- You had a system.

W- He would say I pay you at the end of the summer so you have money for school clothes. Crazy we would have to whistle, we never got our money. That ok we all had fun.

C- What they learned?

W- It's like the fishing too, was like a family thing because this kitchen was built for that. For their fishing.

C- That's how this kitchen was built.

W- Because I had to cook and I have huge pots. I had to cook pots and pots and pots of food and I had to take all the beer and all the fish you know in the back of my, my I had a station wagon that was like should be for a taxi.

C- I bought her that station wagon because we had a Mustang. That damn Mustang ain't worth shoot, I go turn 'em in brand new. I said I should've keep 'em worth a lot of money. Ah, turn 'em in go buy the station wagon so we can make use of all that.
(laughing)

W- So I would see the kids out of the tuna boat, yeah? So we pack up. I couldn't go down to the beach with less than seven cases of beer. And all this food and all the fishermen.

C- That's all my kids always with us on the beach.

W- Yeah, who would all come with their family, and they knew they he was going to be there.

C- All his family and his kids all come. We would stay overnight, two days, three days. Sometimes one week and all the family come and everybody, right?

W-They're families were there.

C- And you know all those kids small and then but all taken care of right?

W- And everybody had to work when you get there because you had to haul fish, you know.

Everybody had to work, we had to haul the tadai's hundred pounds we have to carry. And those days, you had to lift it up and give it to the guys and dump it into the big containers with ice yeah.

C- And all my equipment was A-1 shape. I had mechanics take care of everything. Painting, all nice, we not going on the beach look like one junk. Everything was look nice. Painted all scrape up.

W- And then we would come home and then it was up to me, what I going do with this fish right? And these guys all too much you know and everything so I had to call for ice. And I would have to drive the truck. I tell him, "you take home the kids." I just take my oldest daughter, that was his oldest daughter from his first marriage.

C- Was steel covered.

W- Yeah, I would take my oldest daughter and we'd go, we would drive up to Wailuku and they would open the plant for me. The ice, for the ice, block ice. They load it for me in the back of the truck, come back here my daughter and I, two o'clock in the morning we were loading ice into the big truck to save the fish because these guys were all...

C-What do you mean? Had the Bank of Hawaii manager deliver ice for me.

W- Yeah, he was our ice man. We used to have all kinds of people come.

C- The bankers deliver ice to me that's his job. Sleen my car was.

W- Alvin, Alvin Nishihara.

C- And he go on the boat too! His job.

W- And he loved that! He enjoyed it you know it's so different from what he had, the pressure of the bank, right? Come out and do physical labor.

C- Had all these business guys used to come, run with me. All business guys come help me.

W- And everybody get paid with fish. Take home fish.

C- Well, that's better than money, no tax. And when I give fish, I give fish. People would come help on the beach if I see one old people over there on the beach, I tell 'em take this and go give to that old people. If I see old people at the beach, you know Hawaiian's like that sitting around, go take this fish and go give them. Because they get too much pride I know that. Take 'em, give 'em.

W- I couldn't sell. If we caught less I couldn't sell. That we would have to give.

C- I would give away.

W- All of that give away. That was my father, my father in law always told me that Akule, Akule, that kind of fish you have to take care.

C- It has ears.

W- Yeah it has ears to hear and you must take care and you always give, you always give you don't just keep you know. And we learned that and we did well.

C- Lot of old people I see them around. I know they hungry they like eat fish but get too much pride. And whoever working with me, eh go over there take this fish, maybe take twenty pounds, go give that to the lady over there. I think maybe that's Pele or something. Go give 'em anyways.

KT- Clear that up with me again. If you don't keep, catch a thousand pounds.

W- No if we, if we.

C- One ton.

W- Yeah, we had to catch, for me to sell it has to be over two thousand pound before he would allow me to sell. If less than it's all give away.

C- Cause I get all my fisherman, I get all my friends. That's all give away. I won't sell anything. If I catch two thousand pounds to us that's bad, bad, bad. I rather give 'em away. I lost anyways so what's the difference, might as well give 'em away. If you going lose might as well lose all the way. I give 'em all away.

W- Well, it's always taught, his dad said you gotta give.

C- No, I always give. No matter I catch 30 tons or whatever, but it doesn't matter it's. I already lost money on two thousand pounds so not going help me anymore, might as well give 'em all away so people still come back and help me.

KT- So, um dad said that's the Hawaiian principle or just an Akina principle?

C- No that's my principle.

W- Oh no for the.....

C- No, no this one. You give away this one ton it's my principle, I was the one say.

W- I don't know where dad got that from but he always told us....

C- No but give 'em one ton not from my father. My principle is if we catch less than one ton, it's all giveaway. I don't care what. Because I already lost money, I know that. So what the hell, it ain't going help me, give 'em away. But I get more in return than I could sell 'em, right. Because I cannot make money on dollar a pound on two thousand pounds. That's only two dollars out. Everytime go out cost me four five thousand. The best way you give 'em away, when you catch big that's how you come out make 'em. So, better to give 'em away.

KT- Most of the time you used to catch big though.

C- Oh yeah, I catch twenty, thirty, forty tons. Ten tons, our average. I make my own. Those days everything cheap, yeah? I had mechanics for my plane, wash my plane

everything. Pop the plane yeah they take care our mechanics car, they wash the car. They all fish with me. Everybody had their own job, everybody had their own job.

KT- So, dad never used to go fly to see the fish.

C- No, no, no.

KT- Who went train you, your brother?

C- I went school.

KT- To see the fish from the....

C- Oh, I would just go with my brother. I knew already. I just go with my brother. When I was young everyday I go with my brother. I was young, sick. I come down puke and ew sh**, I don't want this sh**. (laughing) But when I took over he said, "Well who going fly the plane?" I guess I'll do it and then I went learned how to fly, buy my own plane, buy everything.

KT- You guys are the last Hawaiian entrepreneurs. I mean the volume of business....

C- I get a lot more ideas I like do but I too old already. See my son was up to grade I would do it. I get lotta more years, I don't think so. I tell you what I going come, you like know? Hmm? One professional gambler (laughing) That is my dream and I can do it.

KT- Yes, if you can make the money.

C- No, not greedy just make enough to make a living, not to come millionaire. That's impossible but to make a good living and have a good time that's my dream.

KT- You gotta take care health first, though.

C- Oh yeah, I take care my health. Either one doesn't matter, you know what I mean? I no kid you. Just because I say gambling you know not out there but I know slot machines. That's where the money is. No, you don't get greedy, you not going come rich. No way! But, you going have fun, win and you going to make enough. Like you make enough I talking about six thousand a month, that's good enough. Right?

W- He studies it like everything else.

C- I study and I study everything and read, I read books. Any book, I read 'em. Anything I want to do with my life, I going to study and I'm going to read about it and I'm going to do. That's my dream, that's my last dream. No hard work right, it's only brains. I'm gonna beat the damn system that's my dream. And then I going write a book.

W- So he has a computer and plays, you know the disk and he plays it. Two o'clock in the morning he's up.

C- Practice it.

W- Practicing. He finds a method, a system that he tries and he flies off to Vegas or Reno and tries his system. Oh, didn't work, back to the drawing board.

C- Back to the drawing board. But I get fun with it anyway.

W- So it's not just gambling just to gamble.

C- No, gambling it's not the gambling.

W- No it's to beat the system.

C- It's not the gambling. The gambling, I hate gambling, but I'm a challenger, let's put it that way. I'm a challenger. Any human thing made, it can be beat. Hmm, if you're smart enough. You know you just gotta be spunky enough to beat 'em right? Right? Anything human beings make they think they can't figure out but, you know if you think about it anything human makes can be beat. Hmm, true 'eh? So that's my challenge in

life, I mean that's a hard one but that's the kind I like. But one good thing about it is it's not hard work. You just using up here and doing things; practicing, practicing, practicing. But it keeps my mind going right?

W- I told him it's fine with me as long as you don't the company money, you use your own money.

C- No I don't touch that. I don't touch no company money, right?

W- Yep.

C- I don't take money. I never touch company money to gamble, hmm. I not greedy, I just go in there. All I want is to hit, make six thousand or break even or make money. That's all I want. I don't want the guys go, I don't want the twenty million. You keep the damn thing. I don't even want the jackpot on the damn machine. All I want is the two hundred, hundred dollar, fifty dollar, that's where you're making money, right? And you're having fun, right? Why be greedy. Just like when I used to sell fish. I could've sell 'em for two dollars a pound, make big bucks. For what? What I going do it for? I want to help the people, I want to do this, I want to do that right? When I made enough money for me to experience and enjoy my life I didn't care. I made lot of people happy, right? Then I'm happy.

W- Even when he did his Rooter service. My sister in law Mele was his accountant, right? She'd say, "ok when you come home empty your pockets." Ok. "What? You don't have any money?" "Oh no, I did." This was when it first started out, people really didn't know about it. And he would go to these home and would had poor Hawaiian's.

C- I sit on the porch, like this sitting there. They get the money here, plenty kids around, ah sh**. I look at the money, I take enough for one six pack, here that's enough.

(laughing)

W- Yeah, that's what he would do because he would feel sorry, yeah. And his sister said, "how you expect to make money in this business you just getting enough for a six pack of beer? Gotta pay for the bills."

C-I survived. Somehow God bless me, right. I never was greedy. I seen too much people you know poor and the rich, that's the worst one! Whoa I see poor people, I look you know and their kids. I walk in the house I can see everything. I see on the table they get the money ready. Not the rich, oh they going try to chew you down. The poor always get the money. I can see they get hard time already. I looking around, I tell 'em, ah only need one six pack enough to go store buy beer and the rest is for them. No worry about it. (laughing) I can't help it. I just can't help it. I'm not selfish but I work late but what I going do? Can't help it. I used to go a lot of people. If fact when I went quit, people was still calling me. I wish you was back in. We getting ripped off.

W- We didn't quit, we sold the business.

C- Yeah, but they getting rip off, same thing.

W- And we told the guy, see I was flying back and forth with my teaching profession. I met these, at a party, I overheard these people talking about Rotor Rooter wanting to come to Maui. But they couldn't come to Maui.

C- They had 'em in the phone book!

W- Because they couldn't come to Maui because there was one company there, I didn't say was my husband's and my company, that were the prices were so inexpensive that they couldn't make money if they came here. So when we sold the business to his friend

we told him, he told him don't raise your prices too much because you'll volume in the whole island.

C- You going invite 'em in. I had 'em controlled the whole island.

W- You'll get volume but if you raise your price, Rotor Rooter is trying to come in. They're in the phone book already but they haven't been able to come in because the prices were at a point where they weren't going to make money. No, he didn't listen. They raised his prices and they came right in and then everybody came in and then he closed up. He ended up, he ended closing up.

C- I used to go all the way Hana help 'em.

W- Yes, we'd go all the way to Hana.

C- Had this one guy I went go do. Twenty years he suffer on this one line so the plumber's going do 'em. Going cost him 20 thousand dollars, twenty grand. So he call me up he just happened to see in the paper or whatever, he was this teacher from Baldwin High School. Forge his name already. So I went over there he ask how much going cost to clean this drain, I mean twenty years and.

W- Les Skillings.....

C- No was one Hawaiian, Kamai....

W- Oh, Kamahiwa.

KT- Oh, Hinano.

W- Hinano.

C- Yeah him! He call me, how much cost me? I said, "twenty nine dollars." I look 'em right. So I went in there, five minutes he was done, open. He was so happy tell me, "you stay over here, don't go, don't go no place." "Where you going?" "No you stay here." I sit down write the bill. He went down the store, he bought pupu, beer. Eh, lucky I never have one other job I got so drunk over there. (laughing) He was so happy! Cost him 20 thousand dollars, the plumber wanted to charge him to fix that one line. And he suffered for 20 years. I did it in five minutes, twenty nine dollars. I said how many people I help like that.

W- That was Mrs. Kamehiwa's husband. Yeah, the principle at Kihei School.

C- Yeah? He was so happy I never seen one somebody so.

W- What's her name? Andre...

KT- Yeah, Andrea.

C- I did it in less than five minutes and was going cost him twenty grand. You know how much people I went help rotor rooter and save their life. How many people I went help in Maui. When I went quit, man, people was still calling me. They can't beat you. I was honest, ha? I was there I finish the damn job, I no care how much went cost me.

Because I really wanted to find out what's wrong, the more you learn right? It wasn't the money, it was the knowledge right? The more I learn the more I come better, right.

Money wasn't everything to me but knowledge, right. Just like I tell all these young kids today what, when you go school, the school pay you or you pay the school? (laughing)

Right? Listen, but not only listen pick up things and learn, learn, learn, right. Do your own experiment, right? Do 'em because this guy taught me....no, no, no he only giving you one fundamental, right. The rest is up to you boy. Right, you have to, you have to. You cannot, if somebody teach you that no mean that's all you going learn. You gotta learn by yourself too.

W- All your family members were entrepreneurs right? Your father, your uncles and then your sisters.

C- Everybody run their own business.

W- All of them.

C- Only me the one, the youngest and went come up this big. That's why when I named my company I wanted to keep 'em for all my family. My uncle's and the whole Akina, that's why it's named Akina. I wanted that name, I'm the youngest so I keep up that time, right? And I'm the last one doing it.

KT- So how many buses you guys have with education, school buses?

C- Oh we get school buses, all the equipment there's about fifty or sixty.

W- Fifty, about fifty increment we have.

C- Had more and I kinda going down, I don't want too much because I getting too old.

W- Hard to find drivers.

KT- Really.

W- We're looking for an accountant if you know anybody who's an accountant.

Someone to work in our office here.

KT- Question so is it certified kind?

Interview: Michael J. Boteilho
By Keli'i Tau'a and Kimokeo Kapahulehua
January 7, 2006



Interviewers= KT/KK and Consultant=C

C: Whatever I know is more Chinese than Hawaiian.

KK: We going to show you some Chinese things.

KT: So you get the background on what we're doing.

C: Had this other boy before, Keoni Fairbanks, he had to come. What happened to Keoni?

KT: He's still at Hawaiian Homes.

KK: He's the one used to be at Kaho'olawe? Yeah, he moved to Hawaiian Homes.

KT: So, this is Pulehu right here, yeah? So when we look at land we look at what's on there. So I'm shooting from across the valley. Here's all the stone wall. Right here are gullies, so I ask myself what were they thinking they make all up here, but no can get down inside. In fact the picture. So we look at the picture and it looks like the Garden of Eden and we look at this and we encourage people to beautify. Again here's all the petroglyphs along the wall yeah. So, we walked up the street that's Pulehu stream the one we went. Here's more petroglyphs not the same that one is just over there. But fast forward we ran across this guy here.

KK: Talking about more Chinese.

C: Right.

KT: This one of a kind find. In the whole state of Hawaii, because everywhere I went that had petroglyphs, Big Island, you know they get choke pictures. No more this. This is Japanese.

C: Japanese? Whoa.

KT: Chinese characters but Japanese because what this reads is this character here is Dai nihon, and over here is ito. So my students still haven't been able to translate so I might have to walk an older person up there. But what they interpreted was, and when I saw this and he and I were up in a river bed. They used to bring the Iliahi, the sandalwood, down through the riverbed get them down Makena to ship to China, right?

C: And then the thing is, they going stop write their names. Same like today.
KT: Right! Yeah.
C: They going stop. I was here. They going carve in the table.
KT: Right, no difference, because that's all they had.
KT: You're full name please.
C: Michael J. Boteilho.
KT: Where were you raised?
C: Up Kula, born and raised up here.
KT: Where you went school?
C: Kealahou.
KT: And then?
C: Kula Elementary.
KT: And then?
C: Maui High. Then in the Navy.
KT: And then when you came back, what did you see for the future for you?
C: Livestock, raising cattle, that's about all.
KT: Which is what you're doing now.
C: Not now, it's not feasible now.
KT: Ok, talk about that feasibility.
C: You cannot find land to raise cattle.
KT: Ok.
C: All the land we used to run cattle get houses on top.
KT: Which was where?
C: Like Kula 200, Kula Glen.
KT: So you guys were leasing the land. When you say you guys that's your dad.
C: My dad, my dad. And then you know feed gets expensive. Everybody rather eat mainland meat than local meat. All the local markets shut down. We used to supply like Azeka's, AhFook's, Ooka's. We supply them lot of local beef but they all closed down. Then you get all the mainland chains coming in they bring in all their beef.
KT: So, I see all this fun stuff hanging over here.
C: That's tools that we used to use before on the ranch. Go help a few friends that run cattle nowadays that's about all. But before three days a week we were on horseback working cattle.
KT: So today what are you doing?
C: Working for the water dept.
KT: As we sit here I have something in mind. I just going throw it out, not relative to this, but Kimokeo can you see my teaching students getting paid to have them have exposure to all of this. Every one of these things that I see here has a story.
C: Everything has a story but today's cowboy is they read one book two days, they one cowboy.
KT: Like everything.
C: Yeah, you know before most cowboys was like cattle, born on the ranch. So that's how you follow everybody. Now today, look all the ranchers today. They bring managers all with degrees. No common sense about the 'aina, how the land drought's. Then they try bring in mainland ways of running animals here. Mainland run their way,

we run our way. Two different type. You can come from Makawao to Kula there's a big difference on the type of grass that you have.

KT: So talk about that grass, what is the difference?

C: Food runs on the grass, but you get down Haiku you get more rain there so your grass not as strong. Mostly your minerals run down to the ground. Where up here you don't have as much rain the grass is more potent. I used to put ten in there I butcher them and they probably go about 450 pounds, 500. Ten same steers same breed ate Makena.

Butcher same time those go about 700 pounds, they're much different.

KK: The protein, the enrichment.

C: Right. From Pukalani up this way is way better country. If we had the rainfall this would be an ideal place for raise cattle. Look right now the drought we have.

KK: When the last rainfall we had over here?

C: I forget. Probably a couple months ago. But the thing is you get one rain you need the follow up, yeah.

KK: No come back yet. Get one rain never help, one rain is like no rain.

C: Yep, one rain come up get everything started.

KK: And then make yet.

C: So you need the follow up one more rain and one more rain. Then now even if we do get the rain, days short cold, the grass no grow like it really should.

KK: The cattle you guys used to have over here, what kind cattle was that?

C: We used to use a lot of cross cattle. They were more hearty cattle they could handle droughts, more tough. Today everything is certified Angus.

KK: Yeah, the fashion now.

C: Yeah but you know certified Angus is a name of a brand of beef. No mean it's Angus, only Angus cattle. Lot of people think it's only Angus, which is not only Angus.

KK: Well, they change that now because they're not only looking at the real way. They just looking at what is cheaper and more marketable since the public knows more Angus they going buy more Angus.

C: Just ways of selling. You know it's a way of selling your beef.

KK: This cross bread you talking about where did you guys get it from?

C: We bought it from the mainland, lot of ranches had lots at one time because they could handle droughts. And they were more tough cattle, but then the market changed you know. They like their nice steaks so they start bringing in different like Angus was good beef cattle. Was a tougher animal where they could handle the drought.

KK: More tolerant.

C: More tolerant to the area.

KT: Mike this does not have any relevance but what is you ethnicity?

C: Pure Portugese.

KT: Pure Portugese. So the Boteliho line is pure.

C: Pretty much. I have probably about 3rd or 4th generation, pure. But then my kids already all mix.

KT: So you can trace back to where, where did they come from?

C: From what I hear Portugal. And then my grandparents was born here then my parents and then me.

KT: So why did your great-great grandparents come?

C: I have no idea. I guess everybody wanted to see the other side of the world or something.

KT: Well, coming to Hawaii in that early age was either for working or being luna. Portugese used to be luna, Portugese-German. You don't have trace back to anyplace?

C: Never did.

KT: I'll talk to Antone about helping you out. So, fast forward here Mike. As we showed you the pictures, if we go across where is the Ag park compared to here?

C: Pretty much same elevation.

KT: In alignment.

C: Straight across, below here.

KT: We have the key to go onto this property.

C: Haleakala, right below here. Cause you can go down here and come back to that park get one road. You know when you come up the Ag park get the road right before you turn into the Ag park. Right below that on the right get one corral.

KT: Right that's where we went.

C: Ok, if you go in there you come over you can come up this road. That's what they call Waihono that area, small Waihono. You come inside there, you cross you come over then going get one corral here. If you turn right going below the corral you can come up Kihei Heights.

KT: Remember that.

C: If you turn left you going come back up to this road right here.

KT: So, you familiar with the area that we're talking about?

C: Yeah, I used to hunt in there. Wasn't that pineapple something at one time.

KT: That's what I'm trying- it's still pineapple but not as full.

C: But I think we used to come way this side too?

KT: Yeah!

C: Cause if you look the trees no more that real big trees. But as far as when I was one kid till now Haleakala always run cattle in there.

KT: Right, ok. Now, I interviewed Kauai yesterday.

C: What Kauai is that?

KT: Thomas.

C: Oh, Thomas, yeah.

KT: His whole family line was cowboys, right?

C: Right, like us.

KT: So, he said they used to herd the cattle down to Makena landing and some others yeah.

C: Right.

KT: Now as a cowboy where would you herd if you were raising over here during the old days? All the way down to Ma'alaea, or Kihei? Kihei had one ramp right that they used to..

C: Well depends how far back you looking. Because probably in the...

KT: Let's go as far back as you can think that had cattle.

C: Now when you say as far back, as far as what I seen or what I heard.

KT: What you heard.

C: Well, if you look the movies they take the cattle Makena landing and ship out. But did you know at one time this island had over 36 slaughter houses for butcher cattle?

KT: No, give me some locations.

C: Right Oma'opio. On top Boteliho had one. Go more down Costa had one. You go further down had one. Rubello had one. And I think one more Sakagawa had one. Five.

KT: That's David?

C: Right by David's house get one slaughter house.

KK: Down there where he was talking about that's the original slaughter house.

C: Ok, right there that is five. Now you come up going down Kula, Pulehu the old road right on the right, one more there. That's six. Then Pukalani, Makawao, what's that Maha road where the chicken farm stay? Ok as soon as you turn up Makawao you go there.

KT: Makani Road.

C: Makani, ok. Go down little ways turn left, right inside the slaughter house there. Go more over Perriera had slaughter houses. Everybody had slaughter houses. Makena had slaughter house. Kihei had 2 slaughter house. Right across Kale Makai had slaughter house right there.

KT: But that's for the convenience of the guys raising the cattle right.

KK: Not so much convenience they must have had the acreage for the land.

C: Well, that was, had everybody up Kula. Right now this island lucky if we have 25% of cattle that used to have on this island. We no more cattle. Everybody in Kula had cow, milk and cow always few head of cattle. Even the farmers used to raise cows. Feed them all the opala grass like that. But today you don't have that kind of stuff. But the inspector told me we had 36 slaughter houses at one time in operation on this island. But me I know was the fancy kind, I never have ice box. We butcher you take down. You no hear anybody get E-coli and all that kind.

KK: Right around this area we're looking at about 8-10 yeah?

C: What slaughter house?

KK: Yeah.

C: From Oma'opio I would say 5 then you come up the camps get six. Had one right here, then seven. Ulupalakua Ranch had one, eight.

KT: Right here.

C: The next one Pulehu road, eight. On top there when you go China town on the right. Jane had one for kill chickens. You know had lot of slaughter houses here. And lot of oh, Makani road, where the chicken farm stay. The green one that one was a big slaughter house from Likoi. Was one big slaughter house.

KK: Now they have their own up by Makawao.

C: Right now only get DeCoite and Nakasone that's the only two on the island. Haiku had McGrath used to kill rabbits or the cannery. Had a lot of slaughter house. Hana ranch had slaughter house, pretty much everywhere had.

KK: You know you call this Waiakoa gulch? When you guys come through here what do you guys call it? Waiakoa gulch?

C: Over here? No one different name um Kulalooa gulch I think.

KT: So we went down here, going back, and we saw a heiau but you know any other Hawaiian stuff on the land?

KK: That's the corner, on the top going on the side get all this black rock going up. It's not like a flat heiau, it's just pile of rocks.

C: But what is the, how can you identify one heiau? Just by how the rocks pile up?

KT: Well, one of them is passed down the stories, word of mouth. Family to family.

KK: Obvious one would be having a stack really nice, neatly like a certain height. Most of them have a height of about 5-6 feet.

C: And every one at Iao, that's a grave.

KK: Not necessarily, it can be like an altar like a church and it serves like a purpose of a person or the purpose of a God, serve the purpose of an area.

KT: Let me clarify that. Heiau's were not connected to burials see, misconception. Heiau's were place of worship but the reason why you can find graves close to it is because in ancient times they weren't designated graves. Where you die that's where they put you in. That's why today some people, "oh my gosh, what is this over here?" They never take the bodies to a designated place they would call it graves.

KK: Just before the missionary times yeah. When the missionaries came, like my grandma she's Portugese so the Catholic they all had their graveyard by one church.

C: But as far as way back that one tape that they brought out that had pretty much tell us a lot of stories of the old cowboys.

KT: What tape was that?

C: Paniolo.

KT: It's entitled "Paniolo?"

C: You ever seen that tape?

KT: No.

C: I might have it, I'll try go get it later on. But that gave us the whole break down.

KT: Historically.

C: That was a real good tape. Lot of old timers and a lot of old timers around and when you know that wasn't on the tape. But from what I see around here, mostly I find Chinese stuff.

KT: Ok, as an example.

C: For example couple days I was up the ranch I find this spurs. And you know this not from no big bugga.

KK: Oh, it's a small guy.

C: You know this wasn't no Hawaiian or no Podagee, no, but that's one old spur.

KK: Where you find this?

C: Up above the pasture I just was walking down.

KK: Now they get more mercy on the animal so they no make the spike so long yeah.

C: I get some with spike. Depends on the animals. Spur's you not gonna abuse it you just kinda wake up call. You know like anything people abuse some stuff, but this person not one abuser.

KT: You mentioning a lot of in the cattle people. Was there any connotation among different owners, different workers?

C: No, pretty much.

KT: They all got along.

C: We had less people on the island and more beef and everybody could sell their beef.

KT: So the main thing was that you could take to market and make everybody happy.

C: Was pretty stable because you never have an abundance or surplus of beef. Everybody got rid their beef. But now it's a different ball game that this Maui cattle man started up. But that's only a few ranchers it's not everybody involved.

KK: Oh for their meat?

C: Yeah, I don't know. Those things that we did they're trying to do. You had Sakagawa, Nobriga, ourself we used to supply local market. Willie Jacinto, Joe Santos. They all used to supply local markets and what not.

KT: Willie Jacinto was always a cattle man.

C: Yep, Willie taught cattlemen.

KT: And he's still doing it.

C: Still doing it and he's probably 70 something still going. Another good cattleman Bill Evey

KK: Oh, yeah Bill Evey, where is he now?

C: Somewhere Haiku I think Bill lives. But you know had plenty other good ones. Jacinto, my dad you know they raise cattle they supply them, market.

KK: You know when we go through here, look like had one big fire.

C: Down here? Early or lately?

KT: Recently you know all the Kiawe down and stuff.

KK: No stay all charcoal.

C: Every now and then would get fire close to the power line sometimes box like that.

KK: Oh, but it never come up this far?

C: No, no come this far.

KK: And look like they had a water line going through this area where that water came from?

C: Where is this now? Haleakala take their own water down for the cattle. They have to get their own water. Their water go down to Kihei.

KT: So, they drill their own?

C: No, no county water. But their pipes went down that's why you see lot of water tanks down there what not.

KT: So before I forget, so what is your attitude about where Maui is going?

C: I think Maui is "Goodbye, Hawaii!" You know how they say. Right now I think we're the minority. What I predicted 10 years ago it's Maui going to pay a big result, and it's coming to that real fast. Real, real fast. Us local guys what ours kids going get? If we don't have nothing they sure not going to get nothing. Look affordable housing, what costs today. It's not going to get any better. Look our land tax they trying to squeeze us out. We live here we have to pay high taxes. This other guy come buy next to us he pay high price, let him pay the high tax. Why should? When we sell then the next guy pay the high tax. We never buy our land high so why should we pay the high tax?

KK: Yeah I agree with that.

KT: It's something that we got to do politically to move it so we don't get screwed.

C: But we're outnumbered put it that way. We're outnumbered.

KK: How long you been on this land?

C: Over here. This land right across here was from my grand-dad from my mom's side. This one we had to buy to get right of way to get into that land. So to get to that land we had to buy this for get that right of way. Okay, after we buy this then all these haole guys build up here. All of a sudden there's a right of way up here. Thirty-fifth in the back access. But when we wanted couldn't. But this other people come, they find em. The state don't want to own it, the county don't want to own it but on the map shows that the right of way is there.

KK: How many kids you get now?

C: One boy one girl.

KK: And where are they at now?

C: They living up Kula.

KK: They got their own place?

C: Yeah, they live up Kula. My son about 30 my daughter 20 something. She's going to MCC.

KT: So, you're brother's they were all desirous to continue being cowboys.

C: No, I guess by the time, I figure my grandpa cowboy, my dad cowboy. My dad had 5 boys I guess all would be cowboys but never have cowboy job so I pretty much the only one that kinda stayed in there. The rest turn to truck driving that kind of stuff yeah. So I'm the only still cowboy on a part time base.

KK: So you know on the property we seen a lot of panini yeah. Not so much cattle so look like all the panini growing wild like one grass you know. Before the panini get people they would be using them, yeah.

C: Before had two types of cactus. Had the red and the white. The red from Pukalani to Kaupo, you couldn't see nothing. And animals thrive on that. Never need water, get fat. I guess these people couldn't catch all that cattle, missionary type guys the big ranchers so they brought this bug. So the bug ate all the good panini. That's all food. And now get nothing else for eat so the bug eating the white one. So pretty soon no more panini. But panini had trees you could ride the horse underneath.

KK: Wow.

C: It wasn't like what you see now. Was big things. Just past Kula glen there was all cactus when we had all that. And had cattle inside there, big trees, cut trail with the paiola. That's what you do, you cut you do underneath with the horse.

KT: Paiola is.. this is paiola.

KK: That's one old one they don't make this anymore.

C: You make this. Sometimes you get rough cattle you like cut the horn you use this side.

KK: Oh, you saw them.

C: Yeah, and then this side for cut trails. That cactus was a real good feed for animals. Pig, Kamaole how much pig had, Tavares ranch like that. Used to have pig drives, not only cattle drive, pig drive. Take down to the pier. Before my wife's grandfather he used to tell me he was small boy used to go with the meal and one horn he blow and feed corn to the pigs. And then when come more huge they make one heard then take them down to the beach. But you never see that anymore.

KT: Goats.

KK: You raising the goat?

C: Yeah, that's the only one you can afford to raise.

KK: But they sell yeah?

C: Yeah, goat is one pretty hot item right now. Thank god we get Filipino's who buy the goat.

KK: They come up here buy them?

C: Yeah and then I raise them and I have one middle man, George, come and then he re-sell it.

KK: Which George Tam is that the one that used to have the boat?

C: Yeah, Dolly. So he come get them from me and then he re-sell. I just raise them. So around about 60-70 nannies.

KT: Yesterday, Thomas told me that in different areas that you're familiar with there used to be different places where water used to collect. Where it used to create natural pools.

KK: For the Hawaiians?

C: Around here no more. But you know if you go- that's why I keep coming back to Chinese you find a lot of cisterns where have Chinese houses up here.

KT: Oh, they made it.

C: So, that's the only ones I know of, old cisterns run off on the house, yeah. In fact a lot of the old houses all had cisterns before. So that shows we had better rainfall before too. Then another place get dams in the gulches, but that is all man made get cement. Like dams to hold back the water, that is all man made. As far as natural kind you know depends on the year. You know if get plenty rain get few ponds water.

KT: So, VonTempsky exactly where is that?

C: That's from Bill Leavy right up to the mountain. Yeah, but then they keep selling yeah. Start from down here by the post office. Makai that then go right back up past the petting zoo, above there go way up you can see one big patch pine trees, it goes above that too. It's one long strip yeah. Think get about 3000 acres above the road and downside maybe 1500. But VonTempsky used to lease a lot of his land the farmers was using all that makai land, that was all farm land. And then what the farmers wouldn't use, Haleakala ranch was using. But now they have some kind hunting deals down there.

KK: With the hunting?

C: I guess one of the daughters married some guy that turned a lot of the land for hunting now. Private hunting.

KT: For what kind of game?

C: I think deer and he bring in different stuff and guys pay to go shoot. And then if get too much grass then somebody put cattle in.

KT: So as far as you know the use of this property we are talking about. Back in the old days Hawaiian only used to put little kind. There really wasn't any kind of settlement right there. Only in the riverbeds like the petroglyphs indicate and was kind of ongoing yeah, moving through. So there wasn't really any kind of settlement type of vegetation of plants, right?

C: I would think so.

KT: So the first....did plantation come before cattle? Cause right now get pineapple.

C: Right.

KT: Not everything, you know get pineapple. So that was, did sugar cane come on the land? How far up sugar cane came?

C: I cannot tell you that. I would think pretty high up.

KT: How close from here?

C: I don't know if it was sugar cane or pineapple but this land I think was farmed before it was ranched. Because you look the size of the Kiawe trees.

KK: Small.

C: So that shows you had some kind of farm up there either sugar cane or pineapple. I would think more pineapple. But then you look the white country, Kipahulu, had sugar cane. Hana had sugar cane but they had enough rainfall.

KT: But sugar cane was a staple product of ancient time.

C: Right.

KT: The difference is they commercialize it so that now you plant to harvest. So, what I'm trying to find is the history of the usage of the land. Some of the things that you guys did yeah, were just for cattlemen that us guys who no raise cattle who are not around cattle. What are some of the unique things that you can recall. You know fond memories.

C: Well, before every time one ranch would have branding everybody go help. Always help each other. Maybe this week we go Haiku help Jacinta's. Next week Jacinto come up help us, following week we go do somebody else's job. Always weekends we, families would go.

KT: Ok, when you would go outside of the work that you did what else is expected when you go. The whole families come, you bring food.

C: Yeah, pretty much one big potluck. Or the ranch that's hosting the brand, he make the food then next time the other guys doing it, he make the food.

KT: So Mike, in other words was work but was play. Was fun.

C: To a point.

KT: HA! Work is never play but you love the work so.

C: The thing is everybody think cowboy is only ride horse. Cowboy is everything. You gotta do everything from carpenter, mechanic, you know plumber. It's not only ride horses. You gotta know how to pick one sick animal, how to doctor that sick animal, you know. But everybody think ah, they buy cowboy boots cowboy hat they one cowboy. No. It's something you learn.

KK: So, did you guys use any of the plants on the land for the animals to cure the sickness. Or was it purely medication that you would learn already where you would get it.

C: Well, was more commercial medicine. But then one good medicine we used to help cattle plenty was Koa, haole Koa. Haole Koa is high in vitamin A, which was good for their eyes.

KT: So what, you would use the seeds?

C: No the animals eat that.

KT: The leaves.

C: Yup. But then you but haole Koa horses eat too much haole Koa they spilling the beans they come like us, all the tail fall down! It comes short because high in protein. But that was good feed for cattle. Even for fattening cattle, very good. Except the fat comes yellow and people no like the yellow fat. Before people like yellow fat.

KK: Oh yeah, they fry 'em.

C: Today they tell you no eat fat. Before you like fat. But without fat the meat no more taste. But the Koa would make the fat kinda yellow like that. Now everything they want grain fed.

KK: The pineapple brand, molasses, corn.

C: Yeah, but right now we don't have even that so even the pineapple we cannot get for them so they're feeding different feeds that they bring from the mainland but cost money for bring it all in. Cost a lot of money. Everything cost money.

KK: Never used to be though.

C: Well, for example in the 70's we were selling beef probably was getting \$5 a pound, carcass. Gas was 55 cents a gallon. To butcher that steer was 27 bucks. Feed was a lot cheaper. Today we pay \$80 to butcher a steer. Gas is what \$2 a gallon and they still getting the dollar something little over a pound.

KK: The rancher.

C: So, does that make sense?

KT: Yeah.

C: When you can sell that same calf today, get \$400 they keeping them up to a certain age for get the same \$400. Probably 7-8 month old calf you can get \$400 today. They keeping em up to 18 months to get the \$400. Cause there's a lot of buyers here that are buying cattle. Like right from the cows they buy the calves.

KT: Mike, what are some things that you guys used to do that you don't see happening anymore? Unique things to the paniolo.

C: Oh, family parties. Before always had after Thanksgiving every weekend you had one party to go. Not today. Gatherings go down the beach once and a while all the families. Go down the beach, stuff like that.

KT: What about rodeos?

C: I was never into rodeos. My brother's was into rodeos I was never because your rodeo cowboy and you regular cowboy is two different cowboys.

KT: One is show and one is work.

C: And I guess they only get on limit for where they're at. We work different, we had to yeah. They going for fun. But that's pretty much two different cowboys. Rodeo cowboy and regular cowboy.

KK: You know on this land look like the Kiawe tree young so they never have too much Kiawe around. I know that my dad when he was a cowboy he used to use the Kiawe beans for feed the animals.

C: Real good feed.

KK: So where would you guys get your Kiawe beans then?

C: Before when our increment first came up after dream season. We used to buy lot of Kiawe beans from the Filipino's. Was maybe couple cents a pound. But in those days was big money. We used to feed cattle with that, horses, rabbit. Everything eat Kiawe beans. Kiawe beans was real good feed.

KK: Where do they put them, in the huluhulu bag?

C: Yeah we used to take the bag, active feed bags we would give to them and they would pick and then we would buy the feed back, the Kiawe. That was real good feed. Even we used to chew them. Sweet! Try get one real nice Kiawe bean and chew on it, it's sweet. Plenty people used to use Kiawe bean to feed. But today everybody lazy.

KK: So you were talking about the family the cowboys so would you guys ever cross each other's land. Would you take you horse 6-7 hours that way to Makena side and they would come this side or round up. How would you guys go? You guys trail them or you ride to the round up?

C: Some places we ride on the road. We even used to drive on the road by Kula 200 we used to ride up.

KK: So most of these roads were already cattle driven.

C: Even Hana we used to drive cattle from Hamoa to Makalai.

KK: Yeah, I see the guys in Kaupo they still using the road about 6-9 months ago I see guys driving cattle on the road.

C: But like before the big ranchers- Ulupalakua, Haleakala, they were to themselves they were never involved. We were the small potato ranchers next to them. So they never bother too much with us. So we never enter their property. We ranch around them or like I say we would go through the road but never through their property.

KK: Was there at one time on this land when you guys cowboys big pilikea amongst each other or everybody knew their territory and knew the rules and understanding?

C: I guess they had honor among each other.

KK: Honor yeah?

C: They never was fighting people. They had respect before. That's one of the things nobody get respect.

KK: But there was one thing that everybody had to go to. They didn't do it on their own. So, who shoe your horse? Did you shoe your own horse or did you go to a horseshoe man?

C: I had different guys used to come shoe horse had like this guy Tony Spange to shoe our horses. Henry Silva used to shoe horses. Plenty cowboys used to come shoe horses. Side money, to shoe a horse was like \$4.

KK: \$4.00 a horse?

C: Yeah, today I think it's \$50-60 to shoe a horse. Then some ranchers do their own.

C: Get Carly Chung. Carly's a good shoer Henry's still shoeing but he's getting old like the rest of us.

KK: Henry???

C: Henry Silva. He long time horseman, cowboy. Get lot of horseshoer's today.

KK: You know any of the guys used to work on Koomoa ranch, was this Koomoa ranch originally?

C: This side. That was when had Earnest Martin he was like the manager before. He was there a long time. Henry Kikiwi. Jimmy Miguel. Wilford Souza worked there for a while.

KK: These guys are sill around. Kikiwi around though yeah?

C: No. Wilford Souza still around. He's a old time cowboy too. Wilford Souza.

KT: Martin Kikiwi passed away?

C: No Henry Kikiwi. Yeah, no make me scared, I just was talking to Martin.

KT: He around 50-60's.

C: Martin? Yeah, Martin was Ulupalakua Ranch. This is Ka'ono'ulu ranch. And had a lot of cowboys there.

KK: So the big ranches was like, Haleakala, Ka'ono'ulu, Ulupalakua, Rice.

C: That's about it. Hana. And way back we had like Gold Ranch. That was HC&S had their own ranch, Gold Ranch. That was big ranch. Lahaina had Pioneer Mill, had their own ranch. But those ranches all shut down yeah. But the big ranchers were pretty much to themselves and the other ranchers, like I said we used to go work with each other's animals. Help out.

KK: So, Kumu asked you the question, what year were you born.

C: 1951.

KT: Lot of accumulated knowledge through experience.

C: That's why I say cowboy was through experience not through book. You know today is degree's no common sense, no experience.

KT: What would you advise young people if they said they're interested in getting into this area, learn about it.

C: Learn is fine, just to get the feel. But as far as to be, I wouldn't recommend it. There's no future.

KK: All the ranchers now using motorbikes for round up. Like Ulupalakua I see them use their big tire motorbikes.

C: The motorbikes are good. But there's still places you need horses, the motorbikes cannot go.

KK: They're never going to go where the horse can go.

C: Yeah, and the motorbike cannot hold one calf when you branding. Lot of people finding that out.

KK: I think when they change their styles, finding out what you say. A lot of them don't have the feel and the common sense. The big thing for me with my dad was the spirit being high in the cowboy. Feed em, clothe em. You cannot overwork them because you have long ways for go. A lot of things about going from Mauka to Makai people don't realize that once you hook up the horse we going be going for couple days not 2 hours. Just to go Makena going take 6-7 hours.

C: Yeah, but you know before the animals were tough. Your horses could handle. Today's horses cannot handle.

KK: Their blood change like our blood. From your father to you to you to your kids. We talk about our kids. But the environment change and the type of lifestyle change so it's not applicable anymore.

C: That's why you look today, the horses, the men before uses all dogs. Top working animals. Wasn't the best looking but they knew their job. But today you have to have this kind dog for work cattle, this kind horse for work cattle. Before you ride anything the job is what made the animal or the man. Doing it that's what made everything.

KK: My dad is from Niihau so I'm on my way to go there in June. But I can relay to my friends about you about a real cowboy. When I went to Niihau they know that I was the haole Hawaiian. Because my hands was all smooth and those guys over there like you with all the dirty jacket. They not going to wash their clothes everyday.

C: Once you ruin the jacket you kill the feel from the jacket.

KK: So they keep the mana in the lepo and they just use their jacket and they use the same jacket.

C: You know this jacket was like canvas. Every time wash come soft,

KK: We appreciate your time Michael. I think the important part about people like you who still around maybe not so much people to apply what you did, but at least they can learn what was before. It's up to them to carry on the important things. Like you like us open space is always a deal so we're hoping that they're going to do that here.

C: I hope so too. I think I'm the only person who has 11-13 acres here. Everybody is 2 acre lots.

KK: Small yeah.

C: But sooner or later they're going to grumble my goats making noise, my chicken making noise.

KK: You seen this morning in the newspaper, yeah?

C: I never see yet.

KK: Front page that the next time they meet they are going to talk about the peacocks and the chickens. No can be in residential area.

C: But like all these people come to Kula for country. What is country?

KK: Yeah, animal.

C: Animals.

KK: They don't hear this dog barking or the chicken coo in any country anymore. Better you have dogs animal and chicken crowing and goats running around. Whether they're tame or wild it's a healthy life.

C: What they rather have one goat next to them making noise or one house next to them making noise?

KK: Yeah, especially with a jukebox.

C: One of my crimes is to sell em all. You know, pack 'em, pack 'em, pack 'em. They cut like bologna and eat that. But today poi no make the skin.

KT & KK: No.

C: Even for find sour poi today hard. No more sour poi.

KK: No, they make em too watery.

C: Before the poi you eat, you come back the can full again. Now no more that kind poi.

KT: Mike, we really appreciate you taking time out.

C: I don't know if I'm helping any or what.

KT: Of course, tremendous.

C: You know like over here. (walking) From this branch go down see that's why the bottom get one small hog wire go way down go over I think you met that other guy across the big gulch raise cattle. Come up. Before this was all panini. And from what I heard the old man Rice you to raise pigs inside here. And then he come get the babies and leave all the mother's down here. They used to raise our pigs in here.

KK: Oski Rice?

C: The father.

KK: Oski's father?

C: Yeah, used to run all pigs in here. This here was all cactus way back.

KK: So you're saying that one of the roads come right up here.

C: This one right here you go right down you going hit that road. You stay on that road you keep going down, going down. You going come to one corral. By that corral you turn right get one gate you open, you going come out that side corral.

C: Like the guy Oma'opio he raising for milk, different kind goat.

KK: The one all stringy yeah?

C: That can be all right, but more slow growing yeah.

KT: Describe the horses again.

C: We're talking about the Hawaiian horse, which to me kinda resembles some of the Mustangs. They're small but they can handle, they're tough. But today everybody looking for tapered horses. Quarter horses, thoroughbred, registered horses.

KK: Get more value yeah?

KT: And they work the ranch.

C: Actually for cowboy horse you need one more with heart than with breed. The thing work. Same like one man, you need one with the heart more than muscles or anything else.

KK: I see right here you get, is that a lungong tree, or lychee?
C: Lychee.
KK: So the Chinese people went put that?
C: I put that.
KK: Oh, you put that. But up here did you see these trees before on the land.
C: No. But they say this house had, but I think it's too dry up here.
KK: Right, but look like this one growing healthy.
C: Yeah but never going get one lychee. They say you gotta lick 'em yeah?
KK: Oh, I see over there get the milk can over there. So that's the milk can from the...
C: That's old kind they make them like that more round. But nowadays they make em ugly they paint them yeah.
C: I like how natural the frost is like that.
KT: How far back they used to use that?
C: Oh, up to probably.
KK: Sixties, seventies. Sixties we used to have the milk wagon. Haleakala still had the milk wagon carrying that.
C: Before they used to deliver milk house to house.
KT: How come you get all these cows here? You collect them?
C: Whenever I go pasture I come home and put them around. Then once and a while guys come they like they take them home.
KK: Well, that's good memories of the past yeah? You not going find plenty of them anymore.
C: Like I said, now I stay with the water works not with so much cows.
KK: You still with the county water works?
C: Yeah, I just started. No more job home so, keep me out of trouble.
KT: So who owns all of this?
C: That's all my stuff.
KK: For working animals.
C: My trailer stay down my mom's place for our cattle like that.
KK: You gotta come with the land or else you cannot get to the place. When I was with my dad, nobody get on the truck unless it's a working day. We never used to jump on the truck for ride around.
C: You know that's the thing with new trucks today the price on the truck. Before truck was strictly for working. Today they buy one four wheel drive Dooley for go down store for go buy one loaf bread, huh? And they pay fifty thousand for the truck.
KK: Everything is a work animal.
C: But truck was strictly for work, not for da kine, holoholo.
KK: Solar panel over there?
C: Get lights come on by the statue at night time.
C: Yeah.
KK: Was you went put em in.
C: Yeah was not too long it's only about little over a month, just coming out.
KK: Where's it from, Waikamoi?
C: Yeah. Was on the side. Small kine though.
KT: The hybrid kind cactus.
C: Makuli kind cactus. Thing old.

KK: Old that thing. They used to have this in the land. This the one that cut the water inside?

C: No that one cactus. I forget the name of this one.

KK: They used to get the one that cut water.

C: Yeah they take the water outside

KK: Even the kids not going know that stuff cause no more already.

C: See over there is my smoke house, we went smoke meat like that.

KK: This one Kupuna ti leaf yeah?

C: Supposed to cut 'em, too tall. No can reach.

KK: Eat laulau.

C: Every time come night the wind over here. Too tall.

KK: So the wind you know the wind that comes over here. You know the Hawaiians had a special name.

KT: Is that for milk?

C: That's for cream that, cream kind.

KK: The thick one Kumu.

C: The makai one is the milk.

KK: They also had the cheese one yeah?

C: Yeah they get different kind.

KK: Who's house that, that your guys one?

C: That's my house but I rent em out yeah when I need help.

KK: That's your family in there?

C: Our friends. And then I get one bunk house that's what I live in.

KT: So Mike, what I'm going to do is transcribe what we talked about. Bring 'em to you, show you what we going submit. Those who trust us they just sign off on it and you'll get it.

C: This what, not going be on TV.

KK: This not going be public.

C: Bum by they, you know the friend how come you no tell my name and all that.

Agreement to Participate

I, Mary C. Cravalho understand that Kimokeo Kapahulehua and Keli'i Tau'a, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: 11/24/06

Name Mary C. Cravalho

Investigators:

Date 11/24/06

Name Keli'i Tau'a

MAHALO NUI LOA.

Interview: Mary Carvalho

By Keli'i Tau'a/ Kimokeo Kapahulehua

October 5, 2006



KT- Keli'i Tau'a

C- Consultant

KT- So once more, your name is?

C- Mary Cabral Carvalho

KT- And you were born in?

C- Nahiku, Maui.

KT- Nahiku?

C- Nahiku, upper Nahiku.

KT- So you went to school in Hana?

C- Hana School, Kaeleku School and then Hana School.

KT- So when did you move in the area of Kihei?

C- In 1949.

KT- 1949, what made you move there?

C- In 1949 we moved to Kihei.

KT- Why did you move there?

C- Well, because at the time the plantation, they formed the Union and where I formally lived in Puunene Plantation (my husband worked for the company) and then they started charging us house rent so we decided we might as well buy our own home rather than pay them rent. So we moved to Kihei. Land was real cheap at the time. (laughing)

KT- How much did it cost?

C- It cost us a thousand dollars for half an acre and it was close to the beach.

KT- Exactly where was it?

C- On, where, next to where Maui Sunset is now.

KT- So the house is not there anymore?

C- It is, oh yeah! We lived in it for twenty years and my parents lived with me. Then my father had a stroke but our house was off the ground so it was hard for him. So then we

moved to Uilani Street and we built a home on the ground, you know level ground, because of my father. And we lived there on Uilani Street since 1969 and still there, my house is still there. But the other home is still there, yeah we sold that.

KT- So you and your husband moved from Puunene to buy cheap land but you just mentioned mom and dad; what were they doing?

C- They were retired. My mom and dad...

KT- What did they do?

C- My father was a forest ranger for Hana district and Marian Cabral. And when he retired he wasn't well so they moved (they used to live out in Hana) and then they moved in with us. My father was 80 years old when he had a stroke and it was hard for him to get around and all. We had a ramp but still it was hard. And they used to have tidal wave-1960 all those tidal waves. So we had to evacuate because we were close to the beach so we decided we better get something else. We moved to; Francis Akina opened up a subdivision.

KT- Where was that?

C- On Uilani Street, close to his home Francis Akina used to live. Uilani Street is between the Baptist Church and Kalama Park.

KT- Okay.

C- The fire station, I would say. So we built our home there and- but before we built our home my mother died so only my father moved with us.

KT- So how old was mom when she died?

C- My mother was eighty-two.

KT- So your family-well before I continue; How old are you?

C- Oh, I'm 88 years old.

KT- So your family is known to live a long life.

C- Yeah, my father was 90 close to 91 when he passed away.

KT- Wow.

C- And now I have a sister that lives up Iao, she's 97. And one here is Kahului she's 94.

KT- And did they all live in Kihei for a while?

C- No, they never did, no. The one up Iao lived Waiehu and then she moved to Iao and then the one in-Ali lives here in Kahului and she used to live in Kahului; her husband was Bill Helm, the old timers, the Helm family.

KT- So, Mary living in-so how old were you when you were in Kihei in 1949 that would be?

C- I wasn't even fifty then, so yeah I've been in Kihei for most of my life in Kihei, really.

KT- So you've seen a lot of changes.

C- Oh yes. When we moved to Kihei the road was only until Kalama Park.

KT- But people were living in Makena?

C- Yeah, was a dirt road, yeah.

KT- So there was access but it was only dirt road. What was there in Kihei that you can remember? What kind of stores?

C- They had only the A&B Store, afterwards was Suda Store.

KT- So where Suda is, is where A&B was?

C- Yes. And then they had the little post office next to it. Johnny Ventura was the manager of the store at the time and he opened up- the little post office right next to the

store. And he was Post Master and manager of the store and I used to work out of that post office. I would deliver mail; I was the first mail carrier.

KT- Really? Can you remember how many houses you would deliver to?

C- Well we, actually Johnny I remember going with Johnny begging people to have rural route; home delivery and we had thirty five people on the route at the time.

KT- Okay.

C- Yeah and I used to deliver mail; we get through real early and all. And then my daughter worked there, Jeri Serrao she worked in the post office. Then afterwards they moved to the big one where she is. She worked there and she retired out of the Kihei Post Office.

KT- Oh, wow. So what vehicle did you ride to deliver?

C- We had to use our own car. In those days we used our own car.

KT- So what kind of car were you driving?

C- I had my husband, we had a 1951 Chevrolet and we had to... And then afterwards when they first started Maui Meadows up and down those hills. Oh, he had to- good thing my husband was a mechanic he used to fix brakes almost every, at least every other week he had to fix the brakes, yeah.

KT- So was it dirt road going up Maui Meadows?

C- No part, it was already partly paved; yeah most of it was paved. That was way, years afterwards of course.

KT- So the time that they built Maui Meadows, that was really the first kind of development of Kihei.

C- Yeah, well, the first development I would say was Maui Lu.

KT- Oh, that's right.

C- Yeah, Maui Lu was the first that started condominiums, yeah and uh. Yeah, when Maui Lu first started they um...

KT- So, um there was only South Kihei Road for you to drive on to deliver your mail.

C- Yeah, um hmm..

KT- So, was there a Lipoa Street?

C- Yes, they had Lipoa.

KT- Was there a Honoapiilani Highway then?

C- No. The Honoapiilani was, no.

KT- The up mauka.

C- Yeah, the Piilani Highway, yeah what they call the Piilani Highway. No, no, there was no such, even when I gave up delivering mail; No there wasn't Piilani Highway.

KT- When did you retire?

C- Uh, I was age fifty-six. I didn't exactly retire because afterwards I became only a sub carrier because the route grew too much and it was too much for me.

KT- But by then they hired some other people right? Paula said she used to go too.

C- Oh yeah, Paula yeah and Paula used to go and then afterwards then they had two carriers. Two different carriers and I used to substitute like Christmas time when they needed extra help. Yeah, and then when other carriers would go on vacation I used to work- take their place because I was no, I was never a regular carrier.

KT- So, Mary since the post office was located on South Kihei right at Suda Store as we know it; you had to travel all the way and your farthest route out was Maui Meadows.

C- Maui Meadows, yeah.

KT- So the area that we are researching is in between your route which is presently Maui Tech where they are interested in putting in a full hospital in South Maui. Can you recall what happened during rainy season? Talk story about that.

C- Well, one experience I had when we were still living still on Ewa Road near Maui Sunset, one experience I had, it had happened we were flooded and my father was with me and he had another slight stroke and I couldn't get him out, out of Kihei; and luckily there was a woman that was a nurse and she came, she was able to get to my house to tend to him. Yeah, and several times we were just stranded in Kihei. Even now, in case we have heavy rains, right there the junction by Suda Store you wouldn't be able to because I saw where cars were washed into the ocean there. Right there by that junction there. So, of course we could, like now with Piilani Highway we could if you could get up to Piilani Highway. Like where I live now they didn't have opening to get up to Piilani Highway we had to down the South Kihei Road in order to get out of south Kihei.

KT- So one more time, I'm not really sure so I want you to say it one more time. Your house is exactly where in Kihei?

C- It's um, between the Baptist Church of South Kihei Baptist Church and the Fire Station where the library is.

KT- So right now that's Kalama Street?

C- No, I live on... As you're going toward Kalama Park I live on the left of- yeah you have to make a left turn on Uilani Street toward Welakahao, you know where? Okay, now if in case we, they just opened up the road from where I am, I have to go up and get across Welakahao in order to get up on Piilani Highway.

KT- So, down there....

C- I live just four houses off Kihei- South Kihei Road and sometimes before they didn't have the traffic light and now that; it used to take sometimes I get out to get to the main South Kihei Road and it would take me 20-25 minutes before I was able to get out of, to get on the highway but now at least they have the traffic light so that gives me a little more leeway. That's why I usually go south- I mean go north instead of South. Yeah like I go shopping more that way and good thing they have the Kaiser Clinic, you know, north of my way because it's easier to get that way then, you know.

KT- So, the area that you're describing where you live, you were surrounded by what they call wetlands.

C- Yes, uh huh, Azeka's- close to Azeka's Shopping Mall.

KT- All wetlands.

C- Yeah, uh huh and the Miranda's property was considered wetlands, yeah.

KT- So you've seen a lot of change?

C- Oh yes. (laughing)

KT- In your opinion, is it a good or bad change?

C- It's hard to say. Well, my children were brought up, you know, there and they didn't like the changes because the beaches were all freed. They'd go camping whenever they felt like it and, yeah, there was... so my children don't like it. (laughing) They all moved away and I still have one son in Kihei and uh, as far as he is concerned (he's 51 years old) and as far as he's concerned he doesn't like the change. But, it's created jobs it did a lot of, you know, you have to look at those things. It created jobs for our kids and so...

KT- So your husband was associated with the plantation?

C- Yes, he worked for HC&S.

KT- So, he started with them from Hana or he came here?

C- No, my husband was from Kula. He's a Kula- his nephew is Elmer Carvalho. He worked for HC&S and we lived in Puunene the first 10 years.

KT- So, where did you folks meet?

C- Um, through his nephew (laughing) and we met at the party, yeah I was still out in Hana, living out in Nahiku.

KT- So when you folks first got married you folks lived in Puunene.

C- Yeah because my sister and then Bill Helm, my sisters husband's worked for the Sugar Company so.

KT- Can you describe Puunene?

C- I didn't like it because up in Nahiku the homes were far apart. You know it rained, it was so clean there and when I first moved they still had the train tracks and they used to haul the cane by train and the dust- oh it was! I just didn't like it, and then the homes, you know everybody- the homes were so close to each other and; no I didn't really like it.

KT- Plantation homes?

C- Yeah, plantation homes but we had a lot of benefits though because we had free housing, free lights and free doctors. Everything was there, when the Union organized in '46 they did start charging us house rent and lights and, you know so it was a different world to live in after that.

KT- So how far did the train tracks run?

C- All the way down to Kihei because they had sugar cane down, yeah, Kihei.

KT- Maui Tech Park, did it go that far?

C- No, I don't think so; I'm not too sure. I think it only went as far because there was a camp- camp four I think they called it...

KT- Mokulele Highway.

C- Right above where the Suda Store, around that area I would say the train tracks were because the Pires used to live, Victor Pires used to live over there near the store and he; yeah I think the train tracks ran until there. And they used to haul cane from there and we lived close to the train tracks.

KT- So you didn't work for the plantation but did you have an opportunity to ride the train?

C- I did ask- well, no. Not the sugar train, I rode the train that used to go to Maui High School.

KT- Passenger train.

C- Yeah, uh huh. I rode that after they- just before they closed up. The train used to take people up to Maui High School and my sister used to go to Maui High but I rode it after, after- just before they closed the whole thing, yeah. They gave up that, but I didn't.

KT- What was your husband's responsibility with the plantation?

C- He was a tractor operator and when the war broke out they took him as a worker to build the airport. At the airport as a tractor operator he plowed up all the area to build that bunker's because they closed the road, in fact, to go to Kihei. But we were still living in Puunene at the time but he was, went to work as a tractor operator at the...

KT- So he's responsible for building the bunkers?

C- Bunker's yeah! Well, he actually helped build the airfield.

KT- Which is on Mokulele Highway? Yeah, nobody can remember that because they all who lived then passed away.

C- Oh no, no. I got on a plane ride from there to Honolulu after there, was still during the war.

KT- What airlines was flying out of there, can you remember?

C- I think it was Hawaiian and I'm quite sure it was Hawaiian. Yeah because I remember; anyways I'm sure was Hawaiian Airlines, I'm sure it was.

KT- When I was a child I can remember flying out of there too. So, it was a great life?

C- Yeah, oh yeah. Yeah we went to Honolulu because one of my sister's lived in Honolulu. In fact, she lived- her back yard was Hickham Air Force Base and when they attacked Pearl Harbor she was right there. I mean she saw the whole thing. In fact her husband still lives here in Puunene too- I mean in Hale Mahaolu. Yeah, he's 95.

KT- By the way, what nationality are you?

C- Portugese.

KT- And your husband was?

C- Portugese.

KT- Pure?

C- Pure, yep.

KT- So Elmer Carvalho is pure Portugese?

C- Yes.

KT- Who was his- what was his mother's maiden name?

C- His mother's maiden name was Pierres. She was Pierres.

KT- Do you folks keep in contact at all?

C- Oh yeah, um hmm, we do. Well, they're all gone now.

KT- But, do you periodically talk to Elmer?

C- Yeah, I do.

KT- How old is he now?

C- I think 80- he's in his early eighties because he was, you know. I'm quite sure he's about 82, I would say.

KT- Would you consider calling him and telling him I want to interview him?

C- I would.

KT- Okay, I'll leave you my number later but let's get back to you. So, did you go- did you folks go down to the ocean?

C- Oh yes. Right there in front of my first house the children used to play on that; because they had a reef outside, the one they're trying to rebuild, and we used to go when low tide we'd go right out to the reef and get shells and all kinds of things.

KT- Did you folks eat things from the ocean?

C- Oh, yeah. Squid and I had a friend, Ludy Perreira, he used to live next door to us and he used to go squidding and he taught my oldest boy how to squid, how to pop the squid. Oh yeah, I love squid and then we used to always get ogo (limu) yeah, a lot of ogo, I love ogo.

KT- Yeah, so the area that you lived in was really wealthy with ocean things?

C- Oh yes. The reef had a lot of shells. I still have some of the shells, those coral shells. Yeah we still have.

KT- Down close to your area, one of the fishpond names is Kalepolepo.

C- Yeah, I lived right there. In fact our area is considered Kalepolepo, yeah.

KT- Now, do you, do you think and it's possible I was just writing some stuff last night and I said-Can you remember during the rainy season that all of the top soil from Kula come down and change all the water?

C- Well, when we first moved to Kihei in January of '49, was rainy season. I remember we were there- maybe about 2 weeks in about the middle of January I would say. I remember one night it rained in Kihei, wasn't that bad, but toward morning I told my husband, I said, "I hear water running through our yard." And he said, "never mind and go to sleep." And I remember I kept saying I said, "I hear water running." I told him, "I smell mountain fern." 'Cause being brought up, you know in Nahiku, I said, "I smell mountain fern." He said, "You crazy!" And finally I got the flashlight and I went out (I couldn't stand it) I went out and sure enough water was running. Good thing our house was; well the old lady, Alec Akina told us that to make sure build our house off the ground. And sure enough was good thing, our house was about 2 feet off the ground. And sure enough water was running right through our yard and the next day we went out and there was panini's and vegetables from Omaopio (laughing) in our yard and yeah, I experienced that. And then another time; and then before my mother died (she died in '76) yeah, that time too that we had heavy rain and we had, they said was 7 inches up in Kula and that rain, all that our whole yard was all flooded again. Then after that I know we were in our new house now and I'm not sure what year that was but we had flood in. And my brother was living on; he had a Quonset hut where McDonald's is right now. He lived in a Quonset hut and the thing- and they had to, the army had to go rescue him and the children and they came to stay with me out of that. But we've had a lot of other experiences, a lot of flooding. I think in 1980 they had one. I know my son-in-law was in the police department and he got flooded. He got called and he couldn't even get out of Kihei. He couldn't even go to work that day.

KT- One of the causes was because it was all wetlands.

C- Yeah and they didn't have the outlets like they do now. Even now, you know right next to St. Theresa's Church they have all those lilies growing there? That is a bad place. I don't see why they don't take out all those lilies because if in case we have any heavy rains, those homes along the, you know-South Kihei Road, they used to get all flooded. And now they'll get all flooded again.

KT- So all the years you were there, it still hasn't changed?

C- No as far as the lowlands; No, I don't think so. They said they detoured the water. There used to be a ditch along Miranda's property and then would go into the ocean to that area near St. Theresa's Church and but they've covered that ditch so I don't know where that water will be going.

KT- So the bridges that they built to go under the road is not sufficient?

C- No I don't think so. I don't think it is you know. I know when I was delivering mail up by, um...what was that place called now; I know they have a ditch or just before Keonekai we used to go there. The road, they didn't even have Keonekai at the time, but we would go up there and we would go down low (they have culverts now there) but one time I couldn't deliver the mail because that place was flooded. But still they have the culverts but if we have heavy, heavy rain I don't think they'll be able to. And then I saw by Hale Kai; no Kihei Akahi where they built- Henry Miranda was there and they had just, they built housing in there and they just built the housing and the road. They just raised the road but the whole road was washed out completely. You couldn't get beyond;

this is where the police substation is, it's on Kamaole, by Kamaole II, yeah. They, you couldn't get across there, the whole road was washed out and that's why I say.... And then now they built that place by Kanani, Kanani. They built some homes down in that hollow. I don't know how they allowed them to build that because that area always flooded. That's right by Charlie Young's bridge, yeah beyond Charlie because that....

KT- You know that's interesting; My associate Bully Kapahulehua, I don't know if you know him but we just went and took some pictures of some petroglyph's (you know those writings on the wall).

C- Yeah petroglyph's, uh huh.

KT- Right in that area and as you were living in Kihei, were there any Hawaiian stories or any Hawaiian things that you can recall that was there where we're talking about where the hospital will be built?

C- Where are they planning? It's on Piilani, yeah?

KT- Yeah, right by the Maui Computer Tech; Mauka over there.

C- Yeah well, that's up high.

KT- Yeah but the water, the road comes out through Lipoa so while I was saying yeah that all of the school flooded on big rains and so...

C- Oh yeah Lipoa used to be really flooded because the church, the Catholic Church, they were just building the second Catholic Church, the one that they use as a hall now.

KT- Right.

C- And the water went right into that church. That's why the present one they built it high up on a hill but that area was awful. Lipoa used to flood really bad.

KT- So can you recall anything up there?

C- Up that side, no.

KT- Any Hawaiian temples that somebody told you about?

C- I don't know too much about up there really; I wouldn't uh...

KT- Of course, like you said, cars never passed so unless you cowboy you wouldn't be riding around there.

C- Yeah, uh huh. Like now, I belong to the Kihei Senior Citizens, of course the bus goes because even Maui Meadows has- has really grown. But, no.

KT- When does the Senior Citizen's meet down here?

C- On Tuesday's and Friday's.

KT- Where do they meet?

C- They meet at the Community Center.

KT- What time?

C- From 9am to 11am.

KT- Community Center.

C- Yeah up by where the swimming pool is.

KT- So, since you live here you don't go to the meetings anymore?

C- No, well I don't. I'm just temporary. I'm anxious to go back because I had a fall and Dr. just don't want me to be left alone. So, my son is in San Jose California and he came and then, well he's old enough to retire and so he's going to claim his Social Security and he's coming back to live with me so I'll go back to my house. Oh, yeah.

KT- No place like home, right? Anything else you want to say?

C- You know who you could, if you want to interview anybody else that lives- is Eleanor but she was Xavier but she is Gomes. She lives on Ewa Place in Kihei.

KT- How old is she?

C- Oh, in her eighties, yeah and they actually moved to Kihei before I did. Yeah, Joe Xavier

KT- Is she healthy?

C- Oh, yeah. Oh, yeah.

KT- Do you keep in contact with her? So if you don't mind contacting her, I'll leave you my number and then let me know what, you know.

C- Yeah, because she and her husband still lives there and then her father. Because they moved to- they're the one's who moved to Kihei after because he used to work for HC&S too.

KT- And her father was there before they moved there?

C-Before, yes; Joe Xavier moved.

KT- And how's the father's health, good?

C- Oh, no he passed away; only Eleanor and Val-Val's home.

KT- If you don't mind if you can call her and call Elmer Carvalho, I would love to interview them.

C- Okay, sure. Yeah Eleanor lives right in Kihei.

KT- Okay well, let me end this here.

Agreement to Participate

I, Edward Y Cheng Jr., understand that Kimokeo Kaphulehua and Keli'i Tau'a, independent investigators contracted by WCPT/GW Land Associates LLC will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the lands of Honua'ula Ahupua'a, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: 6/5/06

Name

Edward Y Cheng Jr.

Investigators:

Date 5/5/06

Name

Kimokeo Kaphulehua

MAHALO NUI LOA.

Interview: Papa Chang

By Keli'i Tau'ā/ Kimokeo Kapahulehua



KT- Keli'i Tau'ā

KK- Kimokeo Kapahulehua

C- Consultant

W- Wife of consultant (Mama Chang)

KK- Papapauka... There's Mala Wharf, right there we was over there.

C- It was by Maui Prince Hotel, yeah?

KK- Mmhmm.

C- But from this map, smaller maps come. If you read over here that's two one yeah?

KK- Yeah. There's the edge of the lava flow.

C- And it doesn't clearly say Honua'ula but Honua'ula comprises most of this area. Yeah, but then you look at the like area seven. Map seven, right here. This map just to give you an idea. So you take map 2 one which gives you the names, that's one of the few maps that has all the old Hawaiian names yet, you know. And some of the old Hawaiian, you see this that's all Mahele's property that. A lot of it's been erased and changed..

KK- But you know these these guys they had um they in Hawaiian. The bureau conveyance they never transfer em because they was too lazy and they get 'em in records.

C- Sometimes they better off to leave it that way. Somebody translate it, they change the meaning yeah?

KK- Yeah they do.

C- Cause no more Hawaiian meaning. Hawaiian words are so clean by itself, yeah. They don't have legal terminology for so many stuffs.

KK- No more. No it's pretty much a spiritual culture terminology. And it's for the people over there, yeah. It wasn't given for the people everywhere. That's why everybody was indifferent in the ahupua'a. Then they can tell you who you are, what you are because they know your ano(nature)already.

C- Ok, you look at this map this is the old Ulupalakua Road that used to come to Makena. Makena landing is over here, yeah? We're over here, you see that lot right there, that's our place.

KK- Like this kind lots, Keauhou.

C- Yeah, but there's two Keauhou. There's this one and I guess this is the ahupua'a. But anyway then if you want to look at tax key seven, this area, that's what this map is. Just to give you an idea of what references you might be using, or we might be talking about. So this is map seven. See this is my lot right here.

KK- Wow. What's that in the front? The State?

C- In front here? It's now State. Ulupalakua was claiming it.

KK- Oh, multiple claim.

C- This is one long darn story. You know, Ulupalakua sold this property and sold Makena Landing which is all this stuff over here they sold it to my great grandfather. Kukahiko. John Kukahiko that's the one buried down here by the Kukahiko house. You know the big grave? This was John and Kamaka.

KK- By the beach?

C- Yeah, on the beach. He was the one that bought this place in 1883. This place and this place. And then later on he bought some stuff back here. But then this lot and that lot he bought from McKee's daughter.

KK- Oh, the original people.

C- Yeah but the story with McKee's daughter, McKee had a daughter and son. He passes away, he gives the property to daughter and son. The daughter, one of the daughters, well the daughter marries a Raymond who eventually buys Ulupalakua. Raymond passes away, she becomes the owner of Ulupalakua Ranch by herself.

KK- McKee.

C- McKee. And then later on it's transferred to uh, I think Baldwin at that time. The Baldwin's wasn't the original owners. And when you start looking at who owned Ulupalakua Ranch before McKee, now before McKee is before Mahele, you know. Cause Mahele's start in 1840's yeah? We bought this in 1883 had passed away before that.

KK- Forty three years later.

C- Yeah.

KK- Wow, that's not too far away, forty three years. From Mahele to....

C- The story goes that much of the land that McKee bought, now we talking about approximately 20 plus thousand acres to 30 thousand acres. Much of that land that he bought was leased to McKee, not sold to him.

KK- By the Hawaiian's.

C- Uh, no from Kalākaua. This is before Mahele now. Oh, ok Kalākaua's the one that give to Mahele.(correction-Mahele from King Kamehameha III) So he leases 'em when you go start tracing records it's hard to find how all property all got transferred to this one man. But somewhere along the line you'll hear of Talbert Wilcox. Yeah, Talbert and Wilcox were people that bought property to farm. The original farmer down here was one haole named Nolan. And then he joined Wilcox. Wilcox or Talbert I'm not sure which I forgot. I used to know.

KK- This Wilcox is the one same....

C- But Nolan sells his interest so now Talbert joins Wilcox. So when you look at a lot of these maps, these maps were done by Talbert and Wilcox to claim the property that they thought they bought, or they thought they lease, and etc.

KK- They make their own map.

C- Yeah, you gotta realize that a lot of this stuff that you see over here that's all been subdivided at one time by Mahele. And now comes one guy and he buys the majority of this property under one name. But he gotta go and keep these titles clear yeah? And back in the old days during my father's time you pay the tax for seven years, you're the owner. You no need put notice in the newspaper.

KK- Automatic. They take away.

C- Yeah, yeah. You can become the claim owner. The quiet title process is changed. Anyway, come back to this story we were talking about when my father, my great grandfather buys this piece and this piece in Makena landing which is. Which, when you look at the map, it's this piece and that piece. And you question is, who own this? When we go try trace the owners. See what happened was my father thought, he always thought that Baldwin never own next door. This was way back after WWII. You know from Keawakapu all the way till this lot they went subdivide it and so had half acre lots all that stuff was sold long time ago. Had owner's already. So they took this land along the beach, and at that point in time Ulupalakua came through and they went stake this property, our property. What they sold to us they come through one stake to sell, to make a long story short. But this used to be the old Makena Road that came through here.

KK- Through the Prince Hotel?

C- That's all part of it down there.

KK- Down by the beach yeah?

C-Yeah.

KK- Right over there come down through you?

C- Yeah.

KK- That one come through, you know that Angus lot?

C- By the hill yeah, yeah.

KK- The road come through there, that paved part?

C- Yeah, that's the old road, this is the old road, a part of it down there. You see Uncle Charlie's place over there? That's the old road. Now that old road we call is, is not the old government road. It's the World War II road.

KK- Oh the military road.

C- Yeah. Because if you read, you read some other stuff about this the old government road was in here. You gotta remember that Maui had a road completely circling the island.

KK- On the ocean side. The Kahakai Trail.

C- That's right. That's the one we call the government road but it was built by uh, well they named the road now.

KK- Well you know it's funny because when we stay Kipahulu, this um this guy Teddy his mother's mother they had this property on the road. They show the road and the lighthouse, and Hana Ranch took 'em. Like Ulupalakua you know they call like how you state it.

C- Well, you hear the story about the road in front of Prince Hotel, the one go past the church and dead end then circles around. And what's now an old road that they kept as a walkway, etc. That's part of the old King's Hwy, the old road, ok.

KK- Yeah.

C- When the urbanized Makena area, the County and I guess in conjunction with the State, went take that road and swap for the new road. Now comes Dana Hall and Leslie Kuloloio and my father and George Perreira claiming that they don't own the road. It's the old King's highway and nobody owns it except you know from the old days. It's a traditional road, leave it alone. You don't have the right to change.

KK- Hui O Makena.

C- Yeah, Hui Ala Nui Makena.

KK- Wow.

KT- So, what came from that? They won the claim?

KK- No they never win.

C- They settled it by leaving that area open but not for commercial traffic. But that road is still, it's a walk path, it's a pathway now and it dead ends on both sides. And then that George Ferriera got a big settlement. Hui Ala Nui O Makena got I think, two or four acres, above the golf course. Three acres. George Ferriera.

KK- Because we went to see Hui Ala Nui O Makena when we were starting up, they said was supposed to be for cultural yeah? And we like go over there with the canoe's, they said no, not for you guys. And the we went go see Roy Figueroa and he said, "oh I cannot discuss that." So, was me and Jimmy Ross because we wanted to go for the keiki.

C- Yeah I think Hui Ala Nui O Makena has the place of what it is to be used for and how it is to be used which is according to what I understand is a cultural thing. But, I don't think 500 thousand is enough money to do what they had intended to do twenty years ago. You know, dollars have changed yeah?

KK- Well, they're doing the same thing as Olowalu now, taking on King's trail. The County taking on King's trail and surrendering that for something with them so. Aunty Patty just called me yesterday and I said I dunno you gotta get.

W- On the King's trail?

KK- I don't know some road that belongs to the Hawaiian or city land and then the county went swap with them or something just recently. They still doing that today. They doing the same thing down at Haiku on Holokai Road. Holokai Road was a King's trail along the ocean and they kinda gave it to the subdivision, the county. You know what I mean? And people fighting over there because the owner's stopping the fishermen from going inside. And they been using that trail for years.

KT- So the Ku'ula next door, by the hotel.

C- Yeah.

KT- You guys ever relate to that?

C- Which one?

KT- When you walking down the path to the ocean.

W- Kukahiko, you mean by the graveside?

KT- It's just sitting over there by itself, going through the hotel, what is that hotel.

C- The Prince Hotel?

KT- No, no, no.

KK- Makena Surf.

KT- Makena Surf.

W- Oh, the little cove there.

KT- Get the Ku'ula right there. Any of the family ever use that over there? It a fishing shrine, they got it locked down.

C- Yeah, yeah. We used several things. One they got a canoe hale the other is the fishing shrine. I not sure what the proper Hawaiian terminology was, but back in the old days when they, before they start closing that area it had stone wall built around it. It wasn't very large maybe it was you know.

KK- This hale's over here it's all separate hailes for your brothers and your sisters. Kukahiko one is everybody?

C- No. It's not everybody. This place my father bought from the Kukahiko's. The place that's down there that we had built, that I had built for the Kukahiko's. I was the President at that time for the Kukahiko Corp., the remaining heirs in the Kukahiko Estate that still had Kukahiko property. See most of the Kukahiko property owner's sold their shares. They sold their share to Jimmy Campbell, and the houses that you see up above Makena Landing and all those houses that you see before the Kukahiko house, except for the Lu'uwai house, was all sold to Jimmy Campbell. Kukahiko got two lots out of that place. Two of which we sold and we built this place down here. But the remaining owners incorporated it because they didn't have a large enough share to have one legal lot. And there was some sixty owners at the point this property was finally awarded to the Kukahiko Corp. There was sixty owners. Now there's a lot more because there's more keiki's yeah. Cause that stuff was awarded back in 1974. Well this one here, this was my father's property that he had trusted to his kids. And what we intend to do is to have a family subdivision here.

KK- That's nice, probably going be only the local family left around here.

C- Yeah. But one of the blessings that we had is my father, the State changed his taxes. Excuse me, changed the zoning, this place was all ag. The State came through and they said, "on the water side it's rural. On this side it's agriculture." And then his taxes went up as a result of the change makai side of the road to be rural. Of the old road, this road here. So, he went to court, at first he went challenge the taxes, they wouldn't allow it so he went to court. The court gave him ag dedication, which I still use. So I pay for where the house sets but all the rest of the stuff is ag. So I hardly pay any taxes, I don't pay the taxes like the Kukahiko's pay.

KK- Awesome!

C- So as long as I do some kind of nursery and some kind of ag, which we intend to do, our family subdivision going be, we'll build on the ocean side and the side mauka on the road will remain ag.

KK- What's the ag right here with all the trees?

C- Yeah.

KK- Those trees was always there long time I remember now bigger the trees.

C- Yeah, well had papaya here before. Before that my dad raised alfalfa. there's a well down there. Built by one of my dad's brother's in 1920.

KT- Still get water.

C- Oh yeah, yeah. The water's not as good anymore, they dug too many wells above us and I, no what I think what happened was if you dig a well too deep you hit the fresh water and then you think you going dig a little more and you going hit more fresh water.

Sometime you hit the salt water. And once that salt water mixes with the fresh water everything down below gets mixed. And I think that's what happened. The water used to be colder, not as salty.

KK- Too many guys digging. They splitting 'em up maybe.

KT- For the record can you give me your full name.

C- Edward Quai Ying Chang Jr.

KK-Quai Ying Chang?

C- My father's name father was Quai Ying Chang.

KT- Try spell.

C- YING CHANG.

KT- I don't know if Kimokeo told you, our kuleana is um, we're going to have this transcribed come back to you have you look it over make sure everything ok and submit it as part of our work. I'm going to make sure we got everything.

KK- Oh that's Stan Garcia's place? They going subdivide? They doing it already?

C- They're in the process.

KK- I seen 'em at the church. Because this place over here stay.....

C- I mean you got, you got a heiau in there yeah.

KK- Yeah get, eh? Right in front the house?

C- Behind. Well, next to him, next to him the Garcia's is David Lono's place, yeah. Old David Lono. And had one old house with the swings in there long time ago you remember? It's torn down now.

KK- Had all ducks and animals all running through there?

C- Yeah, that was George Ferriera's place that he got from one of his aunt's, or our aunt's, Mary. So there were two plots in there in front which Farrington them bought already.

KK- They went subdivide already.

C- No they bought. And now they're going to put, uh I don't know 4 houses or was it 2 houses. Four houses wasn't it. And then Sam Garcia's bought the church from that, yeah?

KK- That one they went go get the meter before the lot to divide it because you can do that. So they got their meter before get the lot subdivided. They get all the meter. Then the question was brought up how come you guys get the meter you know you never even sub.

C- Who is this, Sam? Or Farrington?

KK- No, Farrington. Going get all the water meter for that lot.

C- Yeah because what Farrington does is he builds individual houses but he condominiumized the area so that by condominiumizes the area he can get lots to supply each building. Not lots, meters, to supply each building. It's a State process.

KK- It maximizes the lot.

C- Yeah, yeah. This Makena place over here you look all individual houses but they condominiumize. The house owner owns the property the building sits on but everything else is condominiumized.

KK- But the one next to Kukahiko they only going build one house, eh, those people. They went make one lot on there.

KT- So how old are you now?

C- I'm seventy four.

KK- Whoa, young man. And you, mama?

C- Yeah.

W- I'll be seventy three this month.

KT- And you lived here all your life?

C- Uh, no. No, I moved here about age four or five I'm not sure. I can't even remember that young.

KT- Where were you born?

C- I was born in Wailuku. My dad, my dad worked for Kahului Railroad way back then. Then he got tired of working till somebody else came back and started farming. That's about 1937, I think. All my brother's and sister's were raised down here from kid time but I wasn't raised here till about four or five years old.

KK- But Norma Lei went go Kentucky.

KT- Who were your neighbors?

C- Mostly family, the neighbors uh, we came down Ulupalakua Road yeah.

KT- So give us some names.

C- Uh, well there's my great-great grandmother which was a Haihai and then her sister Moloa, who lived down Makena landing. And later on the World War II came they throw all those houses down and then John Lu'uwai came down. John is Boogie Lu'uwai's father. And then across the bay there was Piho's, the Piho's lives now where Dogul lives, you know where Dogul Milney just before the church.

KK- Oh yeah on the top the hill.

C- Yeah and then where Eardmen lives now, Eardmen's house is, that's the place they call Apuakehau where the Hau tree is. And that, that island out there that I don't know it's referred to as my father them referred to Dickson island but I think at one time it was owned by a guy named Pikanela. Pikanela was the Chiefs down here, the Ali'i Chiefs down here Makena area for that Hau.

KT- Doesn't sound Hawaiian but.

C- That's a funny kind Hawaiian name and he's recorded as Pikanela, yeah. And Boogie said you know that word means something but we forgot already yeah.

KK- In front there get one fish pond?

C- Between that island and Erdman's road or Eardman's house there's a fish pond, yeah.

KK- Get one fish pond yeah over there. Cause get on the map all the fish ponds, yeah.

C- This is that island I'm talking about, this is where Eardman is right. No, no wrong side, wrong side, this is the church yeah? Uh, the fish pond is right in here, right in here, right in this general area. If you look it's got all kinds of rocks, low tide.

KK- This is where we went with the canoe for the funeral?

W- That's right.

KK- That's why I asked you about that, because that day I seen all the rocks in here. Was so clear the bay, you know. It goes round and round you know everytime I go around looking oh what is this.

C- Small kid we used to go down there you know with the kind bag pole has uh, net has two poles. Throw stone make lot of noise. Everyday get Weke inside, sometime get Pananuu inside.

KT- Even today?

C- Yeah!

KK- But the State own that.

C- But it's not as good because the inlet has been ruined, yeah. You said the State owns that?

KK- Who owns this?

C- I think it's all privately owned.

KK- They should redo that wall.

C- Yeah.

KK- Get one nice fish pond by the church.

W-Used to have clams through here, I know we used to see clam shells.

C- Still get clams down there.

KT- So where did you go to school.

C-I went to school at Ulupalakua.

KT- Wow.

C- Yeah, up the hill. My father and mother used to drive, see they had a bus contract from the County and drove all the kids that lived down here up to Ulupalakua then went up to Kanai pick up those kids and brought 'em to Ulupalakua. And then the afternoon they took 'em home.

KK- Where is the school over there?

C- Ulupalakua, uh before the Catholic Church, next to the old Congregational Church.

Uh, you know where the baseball park is?

KT- Yeah.

C- Uh, you go and then there's a baseball park go down and then there's a bunch of houses and then you see one, is that church still or just the site there? But there used to be a camp retreat. It's all overgrown you can't even tell there was anything there. That camp retreat is right next to where the church used to be. And then you go further past it's all empty grounds, yeah. You go further past it's where the Catholic Church is.

KT- From kindergarten through eighth grade?

C- Uh yeah but only three rooms. Was first grade to eighth grade; never had kindergarten when I was young.

KT- How many kids were going?

C- Let me make a guess. My graduating class was six people.

KT- Who was the teacher?

C- So, uh the teacher I had was the principle who was Furokawa. My mother was a teacher for a while, and Furokawa's wife.

KT- Was she a college graduate, you mother?

C- Uh, no my mother was not.

KT- Just high school.

C- But the other two teacher's were college graduates.

KK- Had one school by Keokea too, yeah?

C- Yeah.

KK- Right here by the gas station below.

C- Yeah, yeah.

KT- So you guys had that bus service going that way and Akina's going that way because Akina's serviced Maui High and Baldwin.

C- But you gotta remember we never had road between here and Kihei, you know.

KT- Right, right.

KK- All separated.

KT- Never came through.

C- This road over here was built during World War II by the army.

KK- So you guys only can go up you guys no could go this way through the trail?

C- Yeah.

KT- So if you came to end of Kihei Road you guys had to walk in over here? Or you never did come this way?

C- We very seldom went that way, there was no need to. You know, over here when we were kid time if we went that way was probably to go fishing or to go store. During my father's kid time, see my father, my grandfather had a store in Makena.

KT- What was the name of the store?

C- Uh, Chang Store.

KT- What was the merchandise?

C- Was a General Store, yeah mostly food stuff, yeah.

KK- And how you guys went get your guys stuff? You guys go up this road?

C- Ulupalakua, order from wherever.

KK- But no more boat come inside deliver nothing?

C- Back then they did, yeah, there was some delivery yeah. You gotta remember that this harbor was in before Kahului Harbor was.

KK- This was after this.

C- Makena, yeah. Makena actually had two harbors, they had one by the church. And then later on when Talbot and Wilcox built Makena landing, Makena landing was known as Talbot's Bay. Talbot's Wharf, that's where they shipped all their stuff from, you probably heard some history where they were raising sweet potatoes down here and selling it to the gold rush days. That was part of the Talbot and Wilcox thing.

KK- Oh, out of here?

C- Out of here. They brought in animals and shipped animals from here. Ulupalakua used to be sugar cane.

KT- Wow.

C- Way back, you know, way before I was born.

KK- Because they used to store the sweet potato underneath the ground yeah, before the ship come? Or in the like, Makena Golf Course they show like all the little imu like that look like they store things before.

C- There's plenty, there's plenty stone wall that's closed off you notice? No more opening like some walls had? And then look like one plot where the stone is loose that they keep stacking 'em up to, uh somebody claimed that that was used to store potatoes.

KK- To keep 'em cool.

C- Yeah, you know, rock wall and I think they probably had something on top to shade it, you know.

KK- The sweet potato was a Hawaiian sweet potato or something else?

C- Not sure.

KK- They talk a lot about the sweet potato up here.

C- But the success was probably with the Hawaiian sweet potato. You can't come down here and experiment with that success.

KT- So how did the people survive around here? Your father was an entrepreneur building a store?

C- Other than my farm and a few other people that, most of the people had back yard stuff, chickens and pigs. My father little bit more serious, he had plenty pigs. At one point in time before World War II he had over a thousand pigs. Then World War II came we had to cut back because we couldn't get commercial feed. We cut back to about 400. But the rest of the people, a lot of them lived off the land and fished. This place had plenty fish before. Was easy to fish.

KK- I remember coming down here in the sixties hunting down here somewhere with the truck. Like passing stone walls, all dirt road.

W- Right down here.

KK- There we go night dive.

W- The road was right here in front this house.

C- I remember kid time we used to see schools of Manini and big Uhu traveling with them in this kind of water. And you see 'em outside all you gotta do is wait a couple days at the right tide, they come right inside. And you could reach 'em with the throw net.

KK- Manini was big.

C- And we go hukilau, we gotta let some fish go 'cause no more place for put 'em.

KK- I seen the Manini when I first came down here was like this big. You hit 'em though spear would fall down with 'em.

C- Yeah, yeah.

KK- When we came down here before, night dive, yeah daytime too we see the queen all the time. Now I never see the queen, the golden Manini. Never ever see 'em.

C- Yeah. We used to go fish once and a while in the evening when we get plenty company, we just paipai maybe the paipai net is only like forty feet.

KK- What about the Opelu? Pleny Opleu out here.

C- Opelu was more on Molokini.

KK- Nobody go with the canoe out there?

C- Uh, one of my, one of my great grand uncle's did.

KK- He went go with the canoe?

C- Yeah, Kawakani. He was the one that went out there.

KK- Koa canoe?

C- No. I think was the, was the, when I was born they had plenty red wood type canoes, yeah.

KK- Because the one guy we talked to, the podagee, what his name?

KT- Mike. Mike Boteilho.

KK- We talk about a cowboy up here, they talk about finding canoes up there.

C- Hmm.

KK- Because I know Keala went find one canoe someplace around this, around the Pimoe, Pimoe area in one cave the found one remnant and how the thing was lashed. So they took the picture and try to recopy the lashing. Was able to do that.

KT- So what inspired you guys to build such a big house at a later part of your life?

C- We had planned to build that house sixteen years ago but I got side tracked with a lot of other stuffs.

W- Clearing off this land the title.....

C- One is if you remember Angus used to live down there, right? And I wanted to make sure we had clear title to what we owned before my father passed away. My father

owned 95 percent of this place. The other five percent which is about an acre of land was owned by 51 people, Angus was one of 'em. So, it's not only Angus that we had problems with other people would say, "if Angus can do that, where can I go?" So we went to court, we partitioned our share from everybody else.

KK- You partitioned your share, what is that? You take 'em away.

C- No. We own 95 percent of this lot but we don't know where so we went to the court and made claims of where we think we should be, ok? And what, what the fortunate thing Angus had already built, bigger than a quarter acre place over here. So we said let them have that, we'll take the rest. So that's how we partitioned the 51 people from us. And the fifty one people, majority of them wanted to sell. They didn't want to incorporate, they didn't want to do nothing, they just wanted the money so.

KK- They sold.

C- They sold.

W- Took us 13 years in court.

KK- To partition?

W- That's why we're late in building this. And at the end of the 13 years the Kukahiko's had the land issue.

C- It's not that simple. You don't just go to court because it's the land issue, you go through all the rightful owner kind stuff and how you arrive at that we did it basically by genealogy. We all came from the same family. Old man Kukahiko bought this place, he had ten children. And he deeded it to ten children and one grandson.

KK- Who was the grandson?

C- Uh, John Kukahiko. He used to live Kihei, was the daughter of, son of Kukahiko's daughter.

KK- So Earl Kukahiko fought for Earl, not down this side...

C- But he's from this guy. Earl Kukahiko is from Mahele, John Kukahiko had a son named Mahele. Earl Kukahiko's father went by Mahele more than Kukahiko when he was younger. That was the style in the old days, yeah? You Lu'uwai, you Mahele, you Mooloa, hardly ever carry the last name.

KK- Yeah, parts of the thing.

C- Yeah. And wasn't until we started had to do birth certificate and everything we start putting a real name. My mother's uh, my mother's father bought the Mahele land in Molokai. The only thing the deed said is Kamai. And I'm sitting here wondering, how I going prove that Kamai is my grandfather? (laughing) That's true story, I mean when he signed it only Kamai! But the family knows Kamai to be Able Kamai Laumanu, which is my mother's father. And then his brother buys same thing, an adjoining piece of land, Kumahale, they call 'em Waiweia, that's it. That's the only name on top the deed. Waiweia. And then there's a book, you know the Indye?. Have you folks seen the book the Indice? The Indice has all the breakdown is a like a Reader's Digest version a shortcut version of all the breakdown of all the land awarded during the Mahele. And most of them are first names. The one's that no more first name happens to be haoles that were given lanyed from chief's or kings. Because they used to use first name, last name, etc. Us, we not used to. My father, my father's father comes here and he marries one Hawaiian. Tutu Aihai's daughter right, which is the Kukahiko. They call him A'ana, they give him one pake, one Hawaiian name right away. He's not known as Ying Chang. We know him as Ying Chang, but the Hawaiian's all call him A'ana.

KK- Oh they give 'em, they talk to him Hawaiian, yeah.

KT- Were you raised here too?

W- I was raised here. I was raised in Wailuku, Omaopio and um during the War years in Waiakoa.

W- Yes, went to Waiakoa because my parents felt it was the safest place instead of Wailuku in case they came they would be up in the mountain. So went up in the mountain, my parent's was farmers so we went up there.

KK- Where's that Waiakoa? The ahupua'a Waiakoa, Kula.

W- Right below the Elementary School, where the Post Office is, in that area?

KT- Now Haleakala Waldorf.

W- Yeah, that's Waiakoa.

KK- Oh, the old man was telling us used to get slaughter house up there. Pig house, rabbit house, chicken house, cattle you know. Slaughter house.

C- Ulupalakua had a big slaughter house. In fact slaughter house used to be down here, Makena Landing. First it was in Kana'ena. Then he moved out to someplace in between, uh, what the hell's the name of that place. Uh, Kana'ena. Kana'ena is just before the lava flow stops where all those people go snorkel diving, that small bay is called Kana'ena, yeah. And then it moved to Makena Landing. And then I think it attracting too many sharks, about that time they stop putting in the wharf for ship stuff yeah. And the way they used to ship pipi was they put 'em in the cow pen. And the cow pen is that, you know where the restroom is? You see that area is stonewalled, yeah? The stone wall used to be that high. They chased the pipi inside and then they chased 'em out to the beach, outside get launches, they strap 'em one cow to each side and drive 'em out strap 'em in the heel lift 'em and put 'em in the boat. Yeah.

KT- You actually, you saw it?

C- I saw it, yeah.

KT- So the cows swim themselves?

C- Yeah cause I was old then. By 1988 I was sixty years old, so from about then I started knowing already. You know but about three, four years old, I no remember nothing.

KK- They swim right through the wave come up, if rough and all. If the boat come inside rough, they swim the cattle right through the row. The thing swim.

C- They just hook 'em right around the head and they drag 'em out with the launch, motorized launch.

KK- The one they get out there they gotta carry 'em by the stomach, no more dock. The same what is in there now. And when I went look the cattle seen them the first time the guys drag 'em...whoa the bugga swim! And like you said the shark, the thing stay attracting sharks because the slaughter house stay around.

C- Was there yeah.

KK- Funny where they get the cattle, they going make one slaughter house.

C- Yeah, but Ulupalakua had a large slaughter house. They had tanning operation and everything, you know for the hide.

W- Keli'i, you see the gentleman over there?

KT- Yeah.

W- He's eighty five, his name is Charlie Aki and he's probably the oldest living paniolo for the ranch today.

C- He work Kaupo Ranch.

KT- Is he ohana or just friends.

W- The wife was ohana.

C- The wife was ohana to us.

KK- He working contractor?

W- No he's just, he works for our contractor. He's non labor, you know he just likes working. He doesn't want to stay home and do nothing.

KK- He stay down here early, last time I came here was...

W- Yeah, he works full eight hours. He doesn't stop he just works. Only stop he did was lunch break, that's how much...

KT- Where he live?

C- He lives uh, homestead in Waiehu.

KK- Waiehu Kou.

KT- How does he come, car?

KK- He drive his own, he get his own truck. He get one white truck.

W- He still can ride a horse yet.

KK- When he come here, early.

W- He still does some, when the lunch have round up, he still goes.

KK- He's Aki, last name?

W- He's actually Kahaleauki, yeah?

KT- I saw a name, Kahaleauki somewhere over here, right here, Kahaleauki.

C- I tell you one story. Charlie and I are talking. I always knew Charlie as Charlie Aki but his legal name is Kahaleauki. Kahaleauki.

KK- Ceclia Kahaleauki.

C- Yeah, yeah. Anyway, I said "Aki, how come Aki?" He said, "Oh, um my father part Pake." I said, "Oh, yeah." He said, "yeah, my father from China." And you know the reason why I ask is almost all the people that got "Ah" something is part Pake, almost all of them.

KK- I show you the map Honokahau get Ah Sing, the whoe balance get all the Pake's and then get the Hawaiian connection, right. But like you said get the Pake. And he is a Pake, like all those, all the Chun family, the Keahi family, they all Pake.

KK- The name is from Kahikinui where the Tahitians went arrive, Tahitinui. You know Kahikinui, that's where the name come from, from Kealahahiki go right to Kahikinui.

C- That's how you going justify it for him anyway right! (laughing)

KT- What can you recall that you liked to leave. As I said we going transcribe this, we going bring you a copy for the family, put the pictures in. What would you like your family to know? Your offspring, you know, that might be significant.

C- Oh you know one of the things I think we losing track is the places, the names of the places over here has changed. Now I agree, I tell my family. But it's names of places is almost something you gotta live there to know the point, the fishing hole, the bays that are named separately, you know as you go along this place. I was probably taught a lot more names than I can't really remember. You know I didn't live here all the time, I don't use the names all the time. So the consequence, I would like to see the names of places change. Like, one of the things I hate to see Palauea become part of Makena. Palauea to me is Palauea. You know there's some key places on Maui.

KT- Let's look at so I can relate to what you talking about. So right there in between....

C- See Palauea's way down here yeah.

KT- Right.

C- This is Pu'u'ola'i

KT- So what you would like to see is keeping the ili's like it used to be instead of adopting what the people are doing with it for their convenience?

C- Yeah, right. At least keep some of the major, you know Palauea is a pretty big sand stretch. No go change the name to whatever they want to call it.

KT- So, as we looking at this map here, anything significant happen here that you'd like to relate?

C- About four to five years old. Went to Ulupalakua School. When I graduated Ulupalakua I went to Lahainaluna. When I graduated Lahainaluna, this was 1949, I went to the mainland to school named then I went in the army and that's where I met my wife. I got out of the army, went back to school, went to work.

KT- What was her maiden name?

C- Laureen Sakugawa.

KT- Sakugawa, okay.

C- Yeah, she's a Maui girl, but I lived in the mainland for 39 years. I was gone between the years 1949 and 1988.

KT- So, question. That life, you think, gave you the edge now as a Hawaiian, in Hawaii?

C- Well, you know my parent's were, were they wouldn't sit still for unfairness. My mother always thought that many Hawaiian's got cheated because they were, they lacked the energy to challenge certain things. My father was the same way, you know and I was brought up that way and my going to the mainland perhaps made me keener about certain things.

KT- What did you do up there?

C- I worked for a company named Leber Brother, you know I started as a chemist and then went up to manufacturing and...

KT- How did you get the expertise, Military?

C- From working.

KT- To be into that occupation that you got.

C- That field? Oh, from my college, yeah because I got a degree in Biological Science. You know my minor is in Plant Pathology actually. And I went graduate school at Southern California, you know.

KT- How many children you have?

C- I have five children. One son and four daughters.

KT- What do they do?

C- Well, they're all married now, except my son. Um my daughter's, believe it or not, all graduated from University of Hawaii. They started elsewhere, they started. Momi didn't, she graduated from California, but she went to University of Hawaii for a while. But they all started different places. One started in Los Angeles State, the other one started Indiana State. Another one started Indiana University, another started in Missouri, yeah. And those, the three oldest ones came home to Honolulu and graduated from UH. The youngest one however went back to the mainland to finish.

KT- So what kind of field of work are they in?

W- You know our oldest, Keiki Kawaiiaiea, you know her? That's the only one that's in the Hawaiian movement.

C- She's in Hawaiiiana, she basically does Hawaiian curriculum, yeah. And my second daughter's a school teacher. My third daughter, what she got two degrees? She's in art but she's basically a home wife. And my youngest daughter is a house wife now. She just gave birth.

KT- None of them are asking that they want to come home.

C- Well, four of the girls live in the island. Three of the girls live in the island, one lived in the mainland. Two live in Honolulu and one live in Big Island, the oldest one lives in Big Island. And they're a little too young to retire so.

W- has three and then the oldest one by the way graduated with her degree in teaching Hawaiiiana. She teaches at Nawahi, she's a school teacher there.

C- In fact she went to the first class of...

W- Immersion school.

C- First immersion school in Honolulu.

KT- Oh really?

W- She was the graduated out of the University with a degree in actually in Hawaiian teaching Hawaiian. She's a school teacher. She's the first one of the Hawaiian immersion kids to graduate out of college, so we're very proud of that girl. And she's teaching there you know in Nawahi and enjoying it. And she enjoyed and she's working right now on her Master's.

C- My oldest daughter used to go stay with relatives like my mother and father speak fluent Hawaiian. So my relatives in...

KT- Your mother and father? You father was Chinese you said, right?

C- No my father's only quarter Chinese, half Chinese rather.

KT- Your grandfather was pure Chinese?

C- My grandfather's pure Chinese.

KT- Ok, but did he learn? Do you know if he learned Hawaiian?

C- You know I don't know. He must have learned a few words, you know. All the people he dealt with at the store were Hawaiians. There were no other Pake's here except him.

W- Well you grandmother spoke a lot of Hawaiian.

C- Yeah my grandma spoke, his wife spoke fluent Hawaiian of course.

W- She must have.

KT- It's the principle of immersion, living right?

C- Exactly, he was immersed!

W- You remember in the class what you told us one day? You got kind of frustrated with all of us trying to learn Hawaiiiana?

KT- I cannot remember anything!

W- You got up and you said, listen you said, "don't be afraid to speak what you're learning now because you'll never learn to speak Hawaiian unless you speak it." And you told us and discussed Oleo in Hawaii. You don't remember that? You don't remember that right? And that influenced a lot of them, our haole ones, started to speak Hawaiian. Better than us.

KT- One of the most challenging things for me is, you remember me, yeah? Come one I mean how many people I meet right? You remember what I said? Just like you telling me.....

W- Gee! We were with Hokulani at that time, she was one of the first kids in the immersion program learning. Kupuna's, Tutu's coming in ... I haven't forgotten you, yeah. Gosh, you were the only male at that time, you were the first male, oh other than Boogie. You and Boogie, you remember that? You and Boogie were the only male that came.

KT- Yeah. So most of your children you had on the mainland or you had???

C-All my children was born in the mainland.

KT- All?

C- All of them yeah.

W- But our oldest daughter she was akamai. To learn Hawaiian she went to the Kupuna's, she went to the tutu's. She came to Makena, she went to Molokai during her spring break you know and things like that to go learn the language. And that's how she, and then she tutored a girl from Ni'ihau. You know, English and she would tutor her in Hawaiian.

C- Ni'ihau dialect.

W- Yeah, so that's how she picked it up really fast. So she was very smart but she was really into it. That's what she decided she was going to do for her life career.

KT- Lot of the kupuna's are, really made an imprint in my mind. Loud and clear you said the problems with us Hawaiians is we want to be jack of all trades and master them yeah. So I cut back half, so I just focused on...and even now I'm coming back again so I'm really getting back to my language and trying to satisfy the hula area. And to make impact in trying to retain what you guys are telling me about these culture things. In fact the guy that I'm recommending you guys call, I'm turning over my history on Maui and History of Hawaii class to him to sit in for a semester. I want a break but by me doing what I'm doing, this is another reason. It works together, you know because coming to meet you folks I learn new things.

W- What's your reason for doing what you're doing with Kimokeo, working with developers?

KT- If we cannot come out, don't do this, who will do it? Haole? They won't put in the true and the Kupuna will not talk to them. So they won't be putting in what really used to be like. So what kind of impact are they going to make? If we are true to what we say to you folks then you going to see it in the report. And that's my take on this. You know I look at what can I give back? Kupuna have given me so much, the Aina has given me so much, now's my chance.

W- Do you get, you know because you're doing this kind of stuff, I'm just curious because you're doing this kind of stuff. Do you ever get feedback where our locals are saying you're working with the developers, you're working with...they don't know the true meaning of what you're doing and they say they don't realize that the reason you're doing this is so that you get the true feeling, the true value of the aina to the developers.

KT- You guys follow; you guys take Maui News?

W- Yeah.

KT- You guys follow the Oluwalu thing, okay?

W- Yes, I have been, yes.

KT- Okay. So Kimokeo and I walked into the local boys because the local boys who were leading that presentation are canoe people We never know, we just do it. Kimokeo

and I you know, we don't ask for permission anymore. We just do and later on people going to say wow those guys really were on it, they were sincere. Here is their works. W- I ask you that question because for so long Ed and I have been sort of activists too, yeah. I don't like that word too much but there was a reason for us doing that. We've always been very particular about Makena, yeah. And there's certain things we have been and we did that because we felt that we had to do that for our kids, yeah. And then of course when we get different kind of throw backs from some the local you know but that was just kind of thrown out the window. But you get it both but for us, for him, Makena is such a passion for him that I'm, I fell like it's important. Like we support Makena. And people don't understand really why we support Makena. There's a reason for us doing what we're doing. We want to make sure that things are all right the way it should be, you know. But we think, but people don't understand that. But that's why I ask you because it's a hard place to be. It's really hard.

C- You go up there and Makena is asking, Makena Resort is asking for rezoning parcels, roughly 100 acres. And uh, you know they're the only developer along this coast that doesn't use coastal waters for development. The shorelines are free; you can still roam in and out of that place. You know the stuff in front of the church they never owned, you know they owned stuff behind the church. They're very community oriented even as slow as we are but the people that speak against development think I'm a developer, I'm not. I'm listening to this developer because I don't trust the other developers. You know that's all that's there.

KT- Kimokeo got me involved with them too. When the lead archaeologist found out that the father and I worked Hokule'a, he said I want to meet Keli'I because he knew the connection. And so he's been telling developers that he's working with me. You guys gotta use these guys, they're sincere guys.

W- He's so akamai about archaeology and his father is too. And that's why I admire, I really admire.

KT- And he's sincere, that's important.

W- He's really sincere.

KT- He tells it like it is.

W- Yeah, we have found that out and it's a hard place to be, because you're now with Charlie and I can understand why you're doing this because you really don't want just anybody to do that. It's important. And I wish local's would understand that.

KT- They eventually will but at this point in time, it takes time. Our people are really, you know, they ku'i first before they listen. And that's why they all in back of the bus.

C- And there's some truth to what some of the locals say. You know they used to come down here and all open space and I said to them, "you didn't feel you were trespassing then, but you feel you're trespassing now?" I said, "You're doing the same thing then. I said the difference is you might have behaved differently." You know you pick up you're opala (rubbish) after you left, you know you kept the place clean. You didn't come down here and dump your cats and dogs and your rubbish and all your old junk. I said people do that here, you know. It wasn't uncommon to find this lot, when the road was going through, with old engines. Rubbish people just dump out of the car, you know stuff like that. Guess who's picking it up? Another local, now why are they doing that?

KT- It's still happening today?

W- Yup, it's still happening.

C- Yup.

Kt- I keep asking myself, I mean where are they? Where is their brain? I mean what's making them do it? Every time I tell myself I run 'em, write editorials and say when they do that, they're not only defacing but they're also abusing their right as a local. They're abusing their local gods because eh, who going have to live in a cesspool? So, and it's not only local, however you know locals participate in it.

C- Back in the old days you didn't have a whole bunch of people. We've owned this place since the 1940's. You know and before that is was still family property, my great grandfather bought it. And even as a kid in the 40's and the 30's hardly anybody came down here. But when the road's came then a lot of people came. And the island people they were much more humble, "oh can I stay over here?" They asked. You know it's such a nice thing to have a local say, "Uncle Eddie, can I park over here and go down there?" Oh, yes! But no, you find that the other people they come here and they say, "Oh, you not supposed to build a house over here. This supposed to be open land, blah, blah, blah." I says when do you start paying the taxes over here? You know 'cause taxes were always the principle ownership around this place. But the thing that's really changed is may people bring liability concerns. And the liability concerns makes all the residents really a lot more cautious of what they're allowing to go on. You know, so. Where before as a kid, we never worried about it. But our old folks kept us straight. You don't do this, you don't do that, you know. You stay out of the water from certain kind water. You always have somebody with you.

W- You know a lot of the responsibility, the things the Hawaiian's, were losing. They didn't keep up with their responsibility and nowadays they want to ku'i first, you know. And it's sad and it's sad. It seems like they're strong people yet they needed leadership to tell them you have to do this, you have to do that. They need to learn to do it themselves. And I hope the new generations are learning this.

C- I have a really mixed feeling on how the Hawaiian's get blamed. A lot of the Hawaiian's they can stand around and look and watch what's going on and compare it to yesterday versus today are not really the property owners so therefore cannot really speak. You know, where before as a kid the people I knew were all property owners. They lived here, they paid the taxes. Now they have left they've sold their property, you know transplanted by people that don't own property. They use the place, I don't mean they misuse it but the fact is they don't have the same passion for the place therefore don't treat it likely, you know. And that's what I see. Once your main space leaves, if you don't get good replacements, it's going to change.

KT- So right there is developed. That where Angus used to be.

C- Right.

Kt- What is coming up over there?

C- Ah, oh that? The pipes and so forth. Angus lives further down you can't see where the house was but Angus lived, you know where the parkinglot is? He lived right next to that, yeah. That development is something I have to do because when I...in the process of settling my court case I rezoned the property so that I could sell a smaller lot. Then I had to subdivide it. I had to actually subdivide away from this tax fee what it is I'm going to sell. And in the process of subdivision the County requires certain improvements. One is I had to put a swail that took care of the drainage that came through this property. The other is I have to put in a 12 inch water line fronting the

property, at my cost. And they called me a developer. And all I'm trying to do is save family land.

KT- How it's worked again. We gotta be training young kids to do research so they turn it back.

W- That's right, that's right.

KT- Yeah, because..

W- You know what? These kids coming up I tell them if you haven't made a choice yet but you love land go be archaeologist. Go be archaeologist because I don't want archaeologist come from the mainland to do archaeology work here. I'd like to see our locals do our work.

KT- That's why I have a nineteen year old I've been trying to. And Aki wants to train him but young boy right? Rather surf than be with Uncle Kimokeo and me so what can I say?

W- But I wish our kids would kinda look down that way.

KT- I hear you, yeah. Lawyers, you know, all the key positions that can help prevent further taking of all our things that we value.

C- You know when I was a kid I couldn't do anything unless I did my work first. I had to do the housework, the farmwork, before they let me go out. And then they gave me freedom to do that. But they always knew where I was you know.

W- But today is different, today get cars today. They hele on now.

C- Well kids live at home but they don't have responsibility as a family and I don't understand that. You know, I still feel responsible for my family. And for my father and mother's way of how they brought us up, how I think was a notion of theirs to begin with. You think our kids think like me, or like us? I think, yeah to a large extent they do. But I can point to families that didn't make any kind of an effort that way. And I think maybe it's brought up in this big city syndrome, you know. They got all the kinds of activities they belong to different kind clubs and different kind training.

W- You Kula? How come I didn't know you went out there?

KT- Seventh grade I went out to Kamehameha.

W- Oh, I see that's why, you went to Kamehameha.

C- So what year did you graduate Kamehameha?

KT- Sixty, so Hoku Padilla came later.

W- Did you know Hoku them?

KT- Uh, no later.

W- She's a remarkable woman.

KT- Kamehameha is a good foundation for our children. I don't know how Maui Campus going to fair because my daughter is going to graduate from Oahu

C- All day students?

KT- Maybe from Molokai and Lanai.

C- Cause I told her I went to Lahainaluna and boarding school at the age you go through those four years you know from 13 to whatever.

KT- So what year was that?

C- Forty five to forty nine.

KT- When did Earl Kukahiko go through?

C- Uh, he graduated '51, I think.

KT- Oh, wow.

C- He was at school while I was there. I think he was a sophomore when I was a senior.
KT- Cause we research Kahoma. And you know like I'm saying we just getting into this so. The other thing I haven't answered you is, I didn't know but what's happening now is two more things; it gives me access to talk story with you folks, more intimately than I would and the second it gives us the keys to go into these areas that we wouldn't be able to go into. Like we research Kula 1800 which is the across, the farm county over there coming down Pulehu.

C- Oh, Omapio area.

KT- Omapio, okay. It helped me determine because I knew King Kekaulike had petroglyphs. I knew another one had petroglyphs. We went to an area. No so my final report was we came to a bed of petroglyphs from here to that coconut tree. At the end was a big pohaku like this with Kanji writing's on. But the final report I wrote that there were pockets throughout all the beds coming down. Because after interviewing the different peoples up in Kula they told us where they had petroglyphs on different streams, there was an indication that the families would be bringing stuff down, stopping point. To document you know, writing story about their lives. So, I would've never known that everyone of them had. So it's become very rewarding personally to take this. And Kimokeo, you know, I told Kimokeo if I going do this with him, he go get the contracts. I'll be the writer. I'll do research and stuff and it's working out good. So now he wants to expand to Big Island because he has some contacts. And Kauai is his home island so we already went Kauai look at what we would want to participate in. But anyway, thank you guys so much for your time.

W- Thank you for the information.

Agreement to Participate

I, Benny Herbert, understand that Kimokeo Kapahulehua and Keli'i Tau'a, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: 11/24/16

Name Benny Herbert

Investigators:

Date _____

Name John Panin

MAHALO NUI LOA.

Interview: Bonnie Herbert

By Keli'i Tau'a/ Kimokeo Kapahulehua

October 20, 2006



KT- Keli'i Tau'a

C- Consultant

H- Hamby Kahawai (mother)

KT- So, Bonnie, we're going to pick up where mom left off. You're now employed at?

C- Kamali'i Elementary School.

KT- Which is further down the road than where this will be built mauka; pending it's built. However, Lipoa is where the water runs down and gets into Kihei School. Does it get into yours?

C- No.

KT- Yeah, because you're a little higher, yeah. I'm not going to quote who told me what you know but share what you know about Kihei.

C- Well, my grandfather, John (her dad John Akina) was born in 1900 and he was born on the island of Kahoolawe. And the reason why I bring that up is because the Akina's were not in Kihei in the 1900's because my grandmother didn't receive land until maybe ten- fifteen years later and that land was here on Maui. And so my grandfather, Auhana which we mentioned earlier, was raising cattle for-what ranch was that? On Kahoolawe, he was raising cattle on Kahoolawe. My grandfather and Alex Akina, which is Aunty Minnie's father; they were born on Kahoolawe. So, what I know is after that. So, as far as Kihei before the 1900's, I don't know. So anyways, they came over to Kihei and in about the 1920 census, my grandfather John Akina, would do his, they would do business here right where we are right now at Kalepolepo there was a village and it was like the hub of Kihei. So, Kalepolepo (which was the Koa House which we are in right now) they had the Koa House where my grandfather did a lot of business, they did a lot of trading.

KT- So, was that where the Pacific Whale Foundation?

C- The Whale Sanctuary?

KT- Yeah. So, they told you about the Koa House, or you witnessed it as Koa House yet? You were young enough you paid attention that's the Koa House.

C- Yeah, and through research; through genealogy research where we were trying to find my mother's grandmother. We were trying to look for Luka Kalua'u and we found here through the land deed when her grandfather died. That's how we know that she had the two brothers, Apele and Ho'opii. And she carried the Kalua'u name. So when they came here about 1920, Kalepolepo, this village was going and then it wasn't until after this village started, then they had the plantation put into place. And the rest of the store is; the store and the post office she was talking about; in the back there was the whole plantation camp like. Panio Salbedo, which was a long time Kihei family, he was born in that Kihei camp.

KT- Pure Filipino?

C- Pure Filipino, and he tells about the different areas; his sister is still living. They all passed away, he only has one sister, and I don't know her first name but she's Mrs. Maeda. She lives right across the street from me so she tells me a lot of things about the Kihei Camp and you know as we was researching for our family name. So well, getting back to the point where my mother said the two brothers were asked to come down to survey the land; the rumor you was telling me about the different homestead.

KT- Right.

C- So, the homestead was the Waiohuli Homestead. And Waiohuli Homestead is where I live; Keala Place, Waimaihai.

KT- I cannot understand you say where you live because you tell me you are at Maalaea?

C- No, I live on Keala Place in Kihei.

KT- Oh, okay.

C- Okay, so anyways I live in Kihei. I live behind Foodland on Keala Place which is one of the flood places because the water's diverted. The water is diverted away from where this project is on the golf course. It comes around the golf course and then comes by- you know Douglas "Butch" Akina's place?

KT- Right, Peterson.

C- No, I mean my cousin Butchie-his real name is Douglas. Anyway, Butchie; the water comes underneath the highway (they diverted the water under the highway) away from the golf course and so it comes by his place on Alahele and then comes through Keala Place and then goes down to Kalama Park where there's the bridge (the old part of the park) that's how the water is diverted away from that area when my father built the highway. The reason why I brought up my grandfather and how they came to survey the land and where the water was, they noticed that Kaonoulu was where the water came down. And that's why, I guess, it populated first. According to the census records the village isn't called Kihei Village or Waiolohui Homestead; it's called Kalepolepo Village. And so, after the 1920's, I guess 1930's (you were born 1937?) you can tell that there's a long span of years that my mother wouldn't have contact with her grandparents and her ohana, yeah. They all died. So, any other questions?

KT- Where you're working; How many years you been there?

C- This year going be fifteen years.

KT- Wow.

C- In the Hawaiian Studies Kupuna....

KT- At Kamali'i?

C- I was at Kihei School for 10 years and then Kamali'i just celebrated their ten years being in Kihei. So I moved from Kihei School, which was at 10 years, and I served 5 years at Kamali'i.

KT- So, are you aware that the street on Keonekai and coming back a little north that they found some petroglyphs down in the community? Kimokeo and I went to fetch one of the last remaining but there was a whole flood of petroglyphs and the development company continued to pursue it and bulldozer it. The next day the guy was bulldozing.

C- Oh. Was it in Keonekai by where the storm drain is?

KT- I didn't notate the exact roads. Kimokeo just drove it in and we went down and he went down in the riverbed to get the petroglyphs.

C- Oh yeah, that's by the storm drain.

KT- But, these two books that I pulled out will indicate and demonstrate (if you thumb through it real quick, that one in particular) you'll see that for the most part a whole bunch of these riverbeds were- still have their ancient petroglyphs. So it's not unusual for this one to be found, but so low. Because of the kind of petroglyphs that were found, just from me being in the culture, I'm seeing that because they were so close to the ocean, they didn't spend that much time to do their art work as much as they did mauka like in this area. Whatever riverbeds we found, we've gone through all of them and they're pretty much everyone, holds some petroglyphs. But, so- In your area (for both of you) can you remember Hawaiian families that used to live, or might still be living (outside of your ohana cause I got Waitecha and as you can see quite a few).

H- The one that I know is the Kukahiko's. They were one of the Hawaiian families. The other one....

C- Kenolio's.

H- And then the other one would be Julia Saffery, yeah. But she passed on.

KT- She moved Oluwalu, yeah?

H- No she died, she died. She used to live right down here, or right up here, no right down. But what that Street next to Nama'o....

C- They live right on South Kihei Road.

H- That was another Hawaiian family. The Kua'ana family; the son that's still living is William- no I'm sorry, his children. And he lives up in Maui Meadows.

KT- How old would he be?

H- He would be about my age, yeah.

KT- Is he retired or is he still working?

H- He's retired, he's retired from contract construction.

KT- William Kua'ana.

H- William Kua'ana is his father and they were one. And then they had the um....what was the one married to Peggy, what's the last name?

C- Ka'ake?

H- Our cousin, what's her last name?

C- Hamili; she's a judge, yeah?

H- She became a judge but she was an attorney. She was here practicing law. Her dad came here and who else? I'm visioning all the way going down to Kihei.

KT- I'll keep you visualizing and maybe you can create some more. Bonnie being in the system that long, doesn't it motivate you to get a higher degree so that you can accomplish other things?

C- Yes, I've thought about it. It's going to be very diversified.

H- And her, she has so much talent.

C- Probably not. Probably not go back to school, maybe just...

KT- It's not necessary but it is very influential for your ancestry where they can look at somebody they can focus on and say, "I want to be like." And they move towards it, yeah.

H- Can I say something? She shared something with me this morning that I was so overwhelmed, so impressed. I told her that the talent she has; she knows her words, she knows how to reach people, she knows how to get their train of thoughts to where she wants them to be- in righteousness of course. And she was doing a job for my, I'm just going to say it, for a company (I won't say the name of the company) and she was on what is called a collection agent who would go and collect all the funds that they had put into the jar. And I was amazed that she had that talent. And I said she should go into a collecting agency company.

KT- Starting her own.

H- On her own and work for all these people who cannot collect from other companies. You know, I learned one thing in construction; when we bought our first machine, the advice we had is if you take your machine up to work and you're not going to get paid, take your machine home and go to bed. That was the soundest advice that we had. You don't want to go there and put all your hard work and then not get paid. And this is what she has been doing. I mean the respond was, how did you do it Bonnie? How did you do it? How did you get them to respond? And that's the talent she has. I was so amazed, and then I was thinking I would even help her but I got little bit money....

KT- Let me come back to the.... We can talk about that some more down...

C- I just love to see what makes people happy, what works with them. So, because I work with children and I use a lot of methods in my teaching; and I've developed some teaching methods that a lot of the teachers use in their classroom especially for our Hawaiian kids. If there's a Hawaiian child in that class, I will give more than a hundred percent. And I hate to say it, but if there's no Hawaiians in the class I just go with whatever needs to go. But if there's a Hawaiian child in the class, I make sure that he knows that he/she is valued and this is their culture. So, it works for me.

KT- So in the same way with these activities here; Our Hawaiian people going read this. This is their culture. This is what it was. This is what it is. This is what it can continue with all of your folks' mo'olelo.

C- I do have a mo'olelo because before they built the Kihei School here we went to the old Kihei School here where my mom attended (over here in South Kihei Road) used to be the Kihei Center; that was the school. So that was back in '79. We didn't move into the school till maybe about '80. When did we move there?

H-We came back in '78, oh yeah '76 the school...

C- So about '78-'79 is when the Kihei School was built. And before that, my cousins who lived- the Achuna family- we're from the Auhana family, that's one side and this Achuna family is from another son, so that's why you have Auhana and you have Achuna. And the Achuna's used to live all over there like Auntie Maile Pohala, she was

actually Maile Mossman. She was the daughter of Agnus Akina. Agnus Akina lived, you know where....

H- Right across St. Theresa's Church.

C- What's that restaurant across St. Theresa's? Marco's Restaurant. Okay, right across Marco's Restaurant my aunty Agnes used to live right there. And then next to Theresa was Gladys Smith. Aunty Abby's still living. And what they would do (now this is just from their, I never seen them do this they told us the story at our family reunion) all back in that area where Kihei School is, there were graves. Now of course, when they were developing it they found graves; but past that was all the Kiawe trees that she was talking about. My Uncle Alex and his family they would go and pick, you know the Kiawe beans, and they would sell it to the boats of whatever.

H- The dairy, Haleakala Dairy.

C- So, of all the stories, that's the only Mo'olelo we have of that area. So I told my mom that when we come we'll tell you that story. But probably Aunty Abby will be able to- she's how old now?

KT- What streets are those?

C- Lipoa Street.

KT- Are they healthy enough to talk story?

C- Maybe their children will if they meet with the children.

KT- How old are they?

C- The children?

KT- No.

C- Aunty Abby?

H- Oh, Aunty Abby is way older; I think she's in her 80's. I think once she starts relating to you, I think she will really be able to tell you about the story there. I'm so thankful that you got all us.

C- Aunty Abby is, really, the oldest of all the Akina's right now living on Maui. She is the oldest. Because right now she has a sister but the sister kinda goes in and out of Hale Makua, Aunty Lilian. She lives right across from First Hawaiian Bank, there's that one house. They're the only Akina's (well, they're Salbedo's) but they're the only Akina's that actually own the property that was originally given from Kalua'u to my grandmother to her youngest son. And then after Achuna, who's their mother?

H- Aunty Lilian is Eugenea.

C- So, it goes William Kalua'u, Luka Kalua'u, Achuna, then Eugenea, then it went to Lilian because it was five generations that property they have across the Texaco or Shell. That's the property that they still own, well besides Uncle Butchie them. Uncle Butchie them, that's not the original property. The property they have was Kamaole II.

KT- So Bonnie, I got a question. Would you consider talking to them and see what they say about me coming to interview them?

C- I don't see why they don't....

KT- Well, some just don't want to and that's okay too.

C- I can ask them and call you up and let you know.

H- You live here?

KT- This is my wife's condo and I'm still going through with my upside house. Another, Aunty Paula Kalanikau shared with me that Papa Kealakeau in Kihei, some of the

teachers called that there were some spirit's hana'ino the kids over there. Can you tell us more about it?

C- Kupuna Ka'alakea?

KT- About the idea of spirits being at Kihei School.

C- At Kihei School?

KT- What did you hear or what did you experience?

C- I guess because it's our family land, I guess nothing never really occurred but I've had some teachers that wouldn't be able to teach in their class because of the spirits. But, Kupuna Ka'alakea would come; because he was a kupuna there, you were there when Kupuna Ka'alakea was there, yeah?

H- Yeah but I never experienced any of those.

C- Then when I came in, it was his last two years working for the school because he was getting too old and it was far and it was too hot. He had to drive, he couldn't drive anymore, that was another big reason. But he would come in and he would bless, so as long as Kupuna Ka'alakea was there, didn't have any pilikia. He was a Mormon, yeah?

KT- This is what comes out of this kind of thing but we're never aware; we're never aware that things are what it is.

H- When I came off my mission, my second mission, into my own home; I experienced the spirits in my house and I made it a matter of prayer and I figured I could call on my Heavenly Father the power given to come and remove it.

KT- So what house, in Waimea?

H- In Waimea and I pleaded, I cried everything and right after I got through, my whole being; I was just so calm and felt peace. And whatever spirit was in my house opened the door, went out and closed the door and never no more it happened. Shortly thereafter the Spirit told me, I was ready to go to church one morning and the Spirit said to me: If you want to go to the Celestial Kingdom, (these are the exact words) stay on that straight and narrow path. And that's how I guide my life, yeah. I can sense things that are very uncomfortable, you know, and I walk away because it's not my area, yeah. But that was one time I really called on Him. I called my Heavenly Father the heavens and it opened the door and it shut it. So I shared it first with my daughter-in-law and she told me and she said, "Mom surely..." I teach Gospel Essentials in the Church and that's why I told my daughter I can't stay here. I go to the temple they open Tuesdays and Thursdays; I go every Tuesday and Thursday. It's possible, our ward goes on Friday and if I have someone else to go with me on Friday (cause I don't want to go by myself, there's wild boars and all that on the road sometimes) and so they have this sister that works and the only days she can go is Thursdays and Fridays and she comes and she picks me up and we go.

KT- Anything else you want to say about what I'm interviewing you about?

H- You know I think my daughter really did a good job in covering the genealogy of my family, I am very impressed. It saddens me that my family sold all the property and not keep in so that they could hand it down to their children.

Agreement to Participate

I, Hamby Kahawai, understand that Kimokeo Kapahulehua and Keli'i Tau'a, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

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Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: 12/24/06

Name Hamby Kahawai

Investigators:

Date _____

Name Keli'i Tau'a

MAHALO NUI LOA.

Interview: Hamby Kahawai

By Keli'i Tau'a/ Kimokeo Kapahulehua

October 20, 2006



Interviewer= KT and Consultant= C

KT- So we're sitting here at Koa Resort on October 20 with Hamby Kahawai and her daughter Bonnie and they've been invited to come and participate and to share what they know about an area that they were raised (or lived) for a while as part of the report for the proposal to build Malulani Hospital next to Maui Tech Park. So, out of respect I'll go to mom first. Hamby, how old are you?

C- Sixty-nine, I'm sixty-nine years old.

KT- And can you give me your brief genealogy where I said Kahawai name which is your late husband.

C- Yes.

KT- But you personally were born Hamby?

C- Hamby Onauna Akina.

KT- Akina, so you're one of Richard's sisters?

C- I am the youngest daughter of John ohana.

KT- Oh, John, so big ohana. Where did you go to school?

C- I went to Kihei School, which is right about here, it was just the Kihei grade school.

KT- On South Kihei Road; and then where did you go after?

C- Then I attended St. Anthony Girls High School, it was then an all girls school but now I understand it's co-educational.

KT- During the time that you resided here, did mom and dad encourage you to learn about your culture or your family or things that are now lacking and now everybody wants to learn about?

C- Well, when I was growing up, I guess in the process of time our lifestyle was very Westernized, and English was of the essence because we never spoke Hawaiian; we were not allowed to even know the language, the Hawaiian language. We needed to know the English language and one purpose that we would be able to survive with this English

language to be educated, to go on to college and go into a field, whether it be nursing, lawyer, architect, whatever it may be that our lives would be better or the generation that is ahead of us.

KT- Exactly where was your house located where you grew up?

C- It was on South Kihei Road, 1764 South Kihei Road.

KT- What were the landmarks close to that?

C- Um..

KT- Maybe now, what is the landmark?

C- It's where, across- Kukui Mall, right across Kukui Mall coming back up to South Kihei Road.

KT- So, no house, no family there anymore?

C- No, everything is sold.

KT- What did your dad do?

C- My dad was a commercial fisherman. He was also a logger. He was also a mason and right during his retiring years he built several homes for rent.

KT- That's right, he was a developer himself.

C- Not only my dad but my father also had two brothers: Frank Akina and Alexander Akina. And they were, all three of them, were self-employed. My uncle Frank was a contractor and my uncle Alex was into the touring business and into the busing system. He also had a restaurant and that was our lifestyle.

KT- So, was it a fun life growing up?

C- Very much so. My parents and my uncles are hard working people. Self-sustaining, self-reliant, took care of their family and gave them all the education possible for them to have a better life.

KT- Describe logger, what does logger?

C- Okay, a logger is where my father (you would say a woodcutter) that he would go and do; you see this area was once with Kiawe trees, the Kiawe trees are also known as the Algarobia trees. And why I say logger, my father used to cut the posts for the Hana Ranch (twelve feet I think it was) and it was my job, after my father got it all set with the Hana Ranch would come down with the big loggin truck and pick it up. My job was to count every log that got into the truck and I would report that to my dad so that he could make the billing and give the purchasing order to the employer that pays for the Hana Ranch.

KT- Was the Kiawe original Hawaiian plant when our Hawaiians came to the islands?

C- Well, I don't know too much of the history of where the Kiawe tree came from, but I know that it was here when I was growing up. Whether it came during the time of the Hawaiians or whoever discovered the- I guess the Hawaiians discovered the islands, and I think they have brought all of these things to the islands. I don't think it was naturally grown here because they found that the Algarobia tree, as far as my knowledge is concerned, came from Africa. So, that's the only origin that I know about that tree. I never did the research, I wish I did.

KT- So, right now Kukui Mall surrounding you, was it wetlands?

C- Well, the history in regards to that question was; my grandfather who was Auhana Akina and my grand-uncle who was Auchuna Akina came, they were one of the first pioneers to come into Kihei and one of their purposes that they came here was to learn of the, when the rain came, how the water came down from the ocean. And they would be

the one's that would say- everyone has a different name and different gulch and when it rains they would follow the flow of water and how much damage it did, what eroded the land. And that was their primary purpose and they started to have families out here.

KT- There were different names for different gulches?

C- I think so. I'm positive; each one has to have a name, just like children. You know.....

KT- Yeah but did they create the names or was it- according to the maps that I looked at there was a Waiohuli Gulch, there was a Waiokoa and.....

C- That is correct.

KT- So, what you're saying is they just followed the existing names.

C- I'm not sure if they gave it the names or if the names was already situated on the lands, that I have no knowledge of. But I knew each one had a name and they had to follow through and watch the water fall, watch the water going through and how much erosion.

KT- So, since you lived back there, what can you remember that was built around you today? Kihei is becoming a very, it's growing. They say one of the fastest communities in Hawaii but when you were growing here, didn't the road end somewhere going south towards Makena?

C- That is correct.

KT- Where did it end?

C- Makena Road went as far as the end of- Auhana Street, that was the end and then the road from there on was just, we would call a dirt road or rocky road all the way down to Keonio'io But the road ended there.

KT- So what is the background of Auhana? It sounds Hawaiian but it's not Hawaiian, yeah?

C- Well, my understanding for the meaning of Auhana is: Hana is work and Au is like an electricity that continued to work. I guess it's part Chinese and part Hawaiian because Au is Chinese. But I guess my great grandmother Kalua'u had given my grandfather that name, Auhana. I guess they were a working family. The knowledge that I have of my great grandfather, William Kalua'u he was also a fisherman, a great fisherman because he had so many canoes. I mean, during that time it was by canoes and he had plenty nets and I think he had a vast ownership of land. And he had three children and one of them was Luca Kalua'u or Lucy Kalua'u was the only daughter then he had two sons; Apele and Achuna, I'm sorry Apele and Hoopii and they were the three children that they had.

KT- So, can you spell that last name so that we can transcribe it correctly?

C- Kalua'u: K-a-l-a'u, according to the records.

KT- Did any of your Kupuna tell you any significant Hawaiian sites of people that resided here in ancient times?

C- You know, I'm really sad to say but when I was growing up both my grandfather and grandmother died. My grandfather died in 1932, my grandmother died in 1936, I was born in 1937 so I never had no connection with any of my grandparents; both on my mom's and my father's side and I'm really sad. So now that I'm a grandma and a great-grandma, I want to share all the things that I know growing up with my grandchildren and great-grandchildren.

KT- So, this is part of it, after we transcribe it you guys will get a copy. You can give that to your grandchildren and your ohana.

C- Oh, thank you. But, only the stories that my father; after we got through dinner around the dinner table then my father would share many stories with us about his growing up. Where he went to school...

KT- So, where did he go to school?

C- He went to school at St. Anthony's. I was impressed and because when I was doing the biology class and I was in the class and my father explained everything and I looked and him and I said, "What school did you go to?" and he said, "St. Anthony." You know, I was so impressed and he talked about where they lived in Wailuku and how they owned a store there. I guess my grandfather, Ah Sing Ah Chong, owned a store there in Wailuku and that's how they got to go to school. And then my grandfather was working at the hospital, it was called Maluhia Hospital and that's where they have the-what you call that, Makua....

KT- Hale Makua.

C- Hale Makua, yeah. Well, that was once a hospital and my father, my grandfather worked there in the pharmacy. So, he knew a lot about- he knowledge of the medical technology because when he moved his family here, if anyone got a cut of something, he would know how to nurse it. If they had a high fever he would take them down to the beach and put them in the water and the fever would come down. You know, there was no prescription at that time; they used everything that was natural in nature.

KT- So if we move up to the site, according to the map I showed you, is there anything significant that you think might be important for the reader to get from what you say?

C- Well, in this particular area, this map that you have here, I don't remember ever even entering that part of this property.

KT- There wasn't a road that goes all the way up there?

C- I don't even remember if there was a road. All I know is that, I think if I'm correct, Ulupalakua Ranch used to own this because this was a cattle range that I recall. There was all this cattle in this area. I don't know what they called it during that time but there was certain cattles that was here and grazing the land and then the cattle would move to the other area. That's all I know about this property that the proposal for the hospital is to be on.

KT- So, historically as you were growing up, did you witness or experience the trains coming down to, all the way to South Kihei, Maui. Did they come to Suda Store?

C- No, I don't even remember the train. I think by the time I grew up, I think they did away with that. The only thing that was there where Suda Store was the old Kihei Store, it was called, I think Alexander and Baldwin. I think they were the owners and the purpose for that store there was to service all of the plantation homes that was in that vicinity at that time.

KT- So, what was in that small Suda Store complex; outside of a store.

C- Okay, there was a general post office that was included in there. The mail would come there, I even remember our box number- 555. That's so neat you brought this up. I remember climbing up the hill. The store wasn't down because this was a flood zone area. So, the store was built very high, you had to walk up the stairs and then it went there and then there was this big building. And they had not only food supplies, they had material, pots, pans, anything that was general merchandise for people that would need all of these utensils and so forth. But that was the post office. And when I was growing up the Post Master was Mr. Ventura. And he lives right up here, I know his home was

right up there and Mrs. Ajirogi was the Assistant Post Mistress, at that time because they both were there when we went and got the mail. And that was a flood zone area, right in that area because that- the flood zone would come in that area. In fact, all the areas down where I was living, that was also a flood zone area until they had put that main highway- running that main highway- well my husband worked on it, so that's why I had a little knowledge of it. And they did it where they diverted all of these, they channel it into one area. So, the areas that would be free down in that area, the ones that would always be flooded, would be Welakahau, Keala Street, those were the two and up at Suda. They were the heavy flood zones. But in this area, I don't- I think that they diverted it. I'm not too sure, looking at this map, it looks like it's very well balanced to build anything there. KT- So keep your thoughts on what you've shared so far and if you want to share anything else later on, I going divert my questions to your daughter.

Interview: Kevin Mahealani Kai'okamalie

By Keli'i Tau'ā/ Kimokeo Kapahulehua



KT- Keli'i Tau'ā

KK- Kimokeo Kapahulehua

C- Consultant

KT- So, Mahealani, your full name?

C- Kevin Mahealani Kai'okamalie.

KT- Where were you raised?

C- Um, I was born in Keokea, raised in Honua'ula and various other places on Maui.

KT- For all the Kupuna we talk to, not too many are familiar with Honua'ula because the name wasn't used before. Compared to, you're in fact, out of the nine Kupuna we talked to already, only you use the name due to the fact that you were born and raised there.

C- Hmm.

KT- What about your Ohana, your family, did they use that name?

C- Yeah used extensively in my family.

KT- So, can you give outside of your family name, some other families that did they live there around there with you? Who are some of your relatives that could have grown up over there? Any at all?

C- Many, yeah.

KT- Like who?

C- Well, my father was a Kai'okamalie, the Kai'okamalie's were here long before the sugar, long before the white man. We can trace our, my father's side, you know family tree genealogy whatever you want to call it, at least seven generations in that one particular area. Honua'ula which encompasses Keokea to Kanaio and all the ahupua'a's in between which is Paiahu, Papa'anui and so on. But I, and my mother was a Purdy so along with the Purdy's came other names.

C- This is my great grandfather, yeah.

KT- Wow. So the entire family were cowboys?

C- Generationally I guess you could say that there were members of my father's family and my mother's family also they chose other professions. Such as back spin, working for the mill, going where the money was at the time, yeah. At the turn of the century.

KT- What mill are you talking about?

C- Pardon?

KT- What mill are you talking about?

C- Uh, at that time I believe HC&S, Pu'unene.

KT- Where was it located?

C- Pu'unene and Sprecklesville.

KT- Was there a mill in Ulupalakua?

C- Yes. The history thereof, which I'm semi familiar with, since I lived in the mill at one time or resided in the mill.

KT- But you never see it actively being used?

C- No. That was way before my time, way before my father's time. Probably before my grandfather's time, so I don't know any family member's have anything to do with the mill. Probably sold 'em by then because of it's prevalence in the area.

KT- So did you folks own land in Honua'ula?

C- Ah, yes my family still does. .

KT- Um, now and before, how did they use the land? Ranching, farming, anything....

C- Oh, to my knowledge yeah some farming, ranching also. Yeah, my father raised cattle, my grandfather raised their own cattle aside from the ranch. Yes, farming definitely there's evidence of that.

KT- I don't know if you recall the first time I ever met you?

C- I think Kahikinui I bet.

KT- Yes, yes, so that leads us to having a great desire to talk story with you. You're a man of the aina and the la'au, the kanu. Of utmost importance we wanted to hear from you on the plants you're familiar with in the ahupua'a of Honua'ula and the plants there.

C- is there a specific ahupua'a that, that you're looking into?

KT- Well, our assignment is Honua'ula but...

C- Ah, we no more enough time for talk about all the plant of Honua'ula.

KT- Right, so the one's that you are most familiar, the one's that might be endangered that this company should really consider looking at to see what kind of preservation they needed.

C- That would, oh boy. Honua'ula is, in my opinion, one of the larger moku's around Maui and well, I shouldn't say that. It was one of the most undisturbed moku's on the island of Maui and it would take some kind of a classification in breaking down the lands in an effort to understand it's biological significance, importance, it's value. So that would encompass the low lands so on and so forth.

KT- So the moku in general, is there...

C- Probably there is more endangered species than any other one particular land track that I'm familiar with.

KT- Really? More than Kanaio, Ulupalakua?

C- Kanaio is a part of Honua'ula.

KT- Oh, ok. It's the same passion you and I talked about when we were walking Kahikinui and so forth.

C- Yeah you know, Kahikinui, well Kahikinui is Kahikinui.

KT- Right. Honua'ula, yep.

C- Kahikinui is something else. Biologically it's probably one of the most restorable land tracks probably in the entire state. It harbors a lot, Kahikinui. Honua'ula, Honua'ula

on the other hand has been more utilized by modern man, thus creating probably the innovation of a lot of it's resources but there's still a lot of microhabitats here and there. Botanically, ethno-botanically.

KT- How young were you to realize that it was important, or very important to learn about native species, our plants?

C- Twelve, thirteen, eleven, twelve, thirteen, somewhere around there.

KT- Somebody turn you on or just you?

C- Um, I guess my eldest brother sorta brought up the fact that my family was knowledgeable in, members of our family in the past, was very knowledgeable about Hawaii's natural history thus creating an interest in me at that age and at that time. I think we were hunting and when he shared this knowledge of our Kupuna.

KT- So as a young boy, what kind of hunting were you doing?

C- At that time goats. There was a lot of goats everywhere at that time.

KT- With guns or with bow and arrows?

C- Ah, both. I think I had a rifle and at that, on that day, and I think my brother was carrying a bow.

KT- No deer at that time?

C- Uh, I wasn't familiar....this wasn't, yeah this was in the seventies so the deer wasn't as prevalent as it is now. I mean even in the late sixties, there's very little evidence of uh, I mean of course the deer was here for fourteen years already. In 1969 was introduced in '59, Mayor Pueokahi, on Maui. So took a while for them to become prevalent probably not until the eighties, you know.

KT- If you can recall now, some people might be reading this document, or listening to this. If we put it on audio, who have no inkling of the lifestyle of a young Hawaiian man on the aina, would it be possible for you to be out there with your brother's or yourself, or maybe your brother because you mentioned it. Or your father and you folks walking on the land, hunting and while you're walking, dad or brother says, "Oh look at that plant." Or, "Look at that plant." Is that how you pretty much learned that because while you were, you just walked it and you saw it and they talked about it.

C- Yeah, pretty much. I guess I remember you know, my eldest brother, my father died when I was young. So my eldest brother pointed out something, um I can't remember what it was at this time but, yeah, eventually I became very interested in the plants of Hawaii in an effort again to identify with who I was or who I am still.

KT- For young people it's challenging to get turned on to plants cause plants no talk back, they don't..

C- Yeah, I noticed.

KT- There's not a two way communication that human beings tend to draw towards. So, so, I'm trying to get into what was the communication with you? What did you hear, see, feel, touch?

C- All of that. I heard, I saw and I felt something.

KT- Describe, describe that.

C- Oh, just when I'm...

KT- Take a plant.

C- I mean, I don't know, you know growing up, you know there were people paddling canoe, there were you know, there were other Hawaiian's dancing hula. Um, when I was growing up there was no Hawaiian speaking Olelo Hawaii but I remember, you know,

extensively paddling canoe and dancing hula and that was the two Hawaiian activities. And though I appreciated those acts of Hawaiianess I was, I was....

KT- You weren't drawn to it?

C- Um, I was but yet felt there was more. You know at the time growing up as a child in the seventies, um this the only Hawaiian things that you were exposed to; paddling canoe and dancing the hula.

KT- Yup.

C- You know, and I knew there had to be something more. Um, and then there was a lot of talk about the (farmer) mahi'ai, you know and taro. And then both, you gotta manage our land, our aina. I went look, wait a minute. I only see X amount of Kalo on this land, you know what is the rest of it made up of? And thus that peaked my curiosity I think trying to identify with this word called Hawaiian and being Hawaiian because I wasn't being, I probably was. You know being raised Hawaiian but just didn't know it at the time because we take all that we have and grow up with as youths, probably take it for granted. You know and probably don't appreciate it until we start to, our minds start to, you know not wander but our minds start to think about who we are and what we are and where we going be, you know in this thing called life. And for me that was around the ages between eleven and thirteen when I started to think about things on my own without being guided. So, you know and walking through places you know, such as Makena um lower Kanaio, you know with my fishing net, I can remember that not going to school. You know cutting out of school just to go throw net. I remember leaving bottles of water, and was glass bottles, back then shoyu bottles, filling 'em up with water leaving 'em here and there. You know one day just tripping around knowing that we going come back to this place. Or the next day, you know to fish or whatever, depending on what we were doing if we could get a ride that far. You know, we 'eh go fill up bottles with water, you know. But yeah, through walking the land, starting to notice you know the changes in vegetation, the more.... the less people you saw, the more vegetation there was so it started to peak my curiosity, you know and fishing the lowlands and hunting the Maui 'āina and the mauka lands, um you know you notice things like this once a man or a person I should say, starts to think about you know him or herself. You know as a human being, you start to develop interests in life and for me that began between the ages of 11 and 13. But I found time to come to what we called is the city at that time we make mischief too but you know, I never forgot our roots and then later on took it to another level as far as interests were concerned. I lost interest, it became my responsibility, or I felt it to be my responsibility to understand all there is to know about Hawaii's natural history, including it's scientific significance in the populace. I think it's an important part, a very important part of our culture. Probably the most important part of our culture aside from your 'ōlelo because in my heart I believe, you know the simple fact that over ninety percent of the time things in Hawaii are endemic, meaning found no where else in the world. It is my opinion that it is Hawaii's natural history, or it's biology that redefine the Polynesian and made him a Hawaiian so that's just my personal opinion. Others see differently, some others feel nothing when it comes to Hawaii's biology. Feel nothing, know nothing, and choose to know nothing. But it's, I feel it's changing, especially in the last ten, twelve, fifteen years. Unreal, I could count on half a hand the amount of native Hawaiians that knew more than three native Hawaiian plants. Now, now it's countless the amount of native Hawaiians that have, you know that are now interested.

KT- You have pioneered the area and that's what I was going to lead towards. In your opinion, outside of you, on this island, who are the more knowledgeable Kupuna, Makua, down the spectrum of really know about, you know the natural history, you know the plant.

C- Interesting question because um, you know at the time when I desired to understand more about Hawaii's natural history or it's biology, um I found that there was no Hawaiian's that I could turn to.

KT- No one right, no one.

C- Yeah, there was no one, at that time. At that single...

KT- On this island?

C- Yeah, on this island. Um, and then later I, you know not that much later I met a man named Rene Silva. After going to, after visiting some agencies, you know with my curiosity of things that I wasn't familiar with; um some individuals referred me to Rene Silva. I don't know why, they just noticed I was Hawaiian, I guess. And every time I walked into an agency, be it the Department of Land and Natural Resources, uh The Department of Agriculture, they you know, they found it quite peculiar that you know, here was this twenty something male Hawaiian interested in things that most twenty something people period were not interested in. Um, and it peaked their interest, I don't know, sometimes fear I guess. Sometimes I would come straight out of the mountain and I, you know, hadn't showered for four or five days, you know, at a time. And I don't know if you seen a man who came out of the mountain after four or five days, he sometimes look pretty scary! So, at times you know with experiencing anxiety, you know in an effort to understand what I had in my hand or had collected. I would go into the mountain for days at a time for the specific purpose to just collect vouches of things that I wasn't familiar with.

KT- Like, as an example...

C- Like, as an example?

KT- One excursion, you came back, what was in your hands?

C- What was in my hands? Oh, the list is endless but I remember one trip that I took and went into a few gulches in the Kahikinui area and let's see, one, two, three, three of the plants that I had collected had not been seen in decades. And in one case they thought to have been extirpated, at least from the island of Maui, a Hawaiian fern that doesn't have a Hawaiian name. Well, not doesn't have, we don't know the Hawaiian name anymore, that's how rare it is, that plant's the Molokai named after the island of Molokai which is the only place they thought had to have existed at that time. Um, referred to by Hawaiians to the entire genus. Um, a lot of the species in the family were referred to as Ha or Haha hadn't been seen in a couple decades, I guess. a native tree fern, not be confused with the hapu because this fern actually grew on a tree. And the one that I collected was growing on a Koa tree. Um, I knew by it's looks that it was a Waiwaiole but it looked different from the one I seen growing on the ground. The one that was growing in this tree, definitely was different. In my opinion in speciation, uh probably the genera was the same, which it was but I knew it was a different species from that, from the common Waiwaiole I see growing on the ground. So, I collected that. Um, those are the three of note on one particular trip but you know, I'd gather all kinds of stuff like Maua and various species of um even whoa there was even a curious Akala that I collected. Come to find out it was a rare variety of Akala. You know I noticed

there was some physical differences in it's appearance and so I collected it and I believe it was Fern Duvall that I first ran into. He's an ornithologist with the State of Hawaii, or at that time he was a ornithologist, I don't know what he does now, something different. But anyway, he said, "wow, this is..." ah I can't remember at that time, I have it written down, though. I haven't been doing well in the last couple years, physically so I'm a little rusty.

KT- So, Mahealani, you had looked in books about these plants before you went. So when you went and you looked, you compared what you saw in books and pictures and then realized then that was the kind of plant that you just referred to.

C- Yeah, yeah. Well, you not used to being able to identify families and genera, yeah. Definitely, but then it comes down, come in, I think five categories in a family you have a genus, you have a species, you have a sub species, and then you have varieties. So, so the first two parts were somewhat visible, you know right off the bat, you know. The family and genus, but oh boy, when you get into species, sub species and varieties, it's a very, very interesting world. And the great part about these scientific classifications is the ancient Hawaiian's did it too. You know they have more names for Ohi'a's then science does. You know, so they noticed, they noticed these slight or miniscule differences in these plants that grew in Papa'anui from the one that grew in Kanaio, from the one that grew in Hawai'i, from the one that grew in , from the one that grew in Kanahena. You know, despite it being the same plant, it had differences and the ancient Hawaiian noticed these differences. And when I found that out, I went like, "Wow!" You know, we are as brilliant now and yesterday as the scientists' think they are today. Or claim that they are today by, you know the only difference is we didn't have the means to document it in writing. Only in 'olelo and unfortunately through the genocidal acts of a foreign country, that knowledge was lost.

KT- And, are you, you went through the different ili's, or lele's, or moku's where each of the plant was located. Can you give name of the one that was at Makena and Kanaio because you trace a genealogical sequence of these plants were the same but little different. Maybe in color, maybe in size, maybe what was hanging on it. Like for example as you pointed out; Ohi'a, a wide perspective of Ohi'a pua ahihi was generic to Makiki on Oahu but still a lehua. And right up in Ulupalakua they had, right in front of the store was Lehua Melemele or they might have had another name. So, are you, did you make the comparison as such that the one you found in Ulupalakua had a name and you went to Kanaio, had the other name?

C- Um, unfortunately in most instances um, in most instances, not all in most instances those differences were recognized only in scientific terms and not in 'olelo. But, um I've tried to come up with some Hawaiian terminology for plant differences and I'm finding it quite difficult with the exception of the, the Ohi'a. You know the many names for the Ohi'a, Lehua Mamo, Lehua Ke'oke'o. Um, Ohi'a Ha just some differentiating in color and some differation in their actual physical appearance. Oh, you know Maile is a good one, you know there's the mountain, there's two mountain Maile, you know one is called Maile, one is called Maile Lau'i which is a tiny leaf now, not a small leaf. Maile, but an actual tiny leaf, you know Maile so that's one example. Like I said unfortunately, you know the changes that took place you know, particularly in the last hundred years. You know, which in the millennium of time, is a very, very short time. Very short, it's a snap of a finger, a hundred years. It's amazing the knowledge that, that was, I hate to say lost.

KT- Not lost.

C- You know it's not lost, you know that's the wrong term.

KT- It's there for people like you and others you might have privy to groom. I'm only saying this from personal experience from where I was and where I am. By having people say, "oh, no it's not there, it's lost" and then diving into it and getting it. So, it's there but it's going to come to people like you and others, those that you train and so forth. Because they'll bring in a different spirit and they'll be able to connect to that spirit.

C- I agree, and I agree and it's no longer a hope because it's already happening, you know. Um, you know fortunately people like Rene Silva that have been able to influence the Makua to, to at least have a common knowledge of Hawaii's botanical treasures. Maui is a botanical treasure and I see it every day now, you know, driving through neighborhoods. You know it's not something I saw as a youth, or even as a young adult. Native Hawaiian plants being grown by everyday native Hawaiians, even non-Hawaiians. And you see it in people's yard's now, you know, Hawaiian plants. It's about time. I remember a conversation that I was having with Arthur Mederios.

KT- Now here's another individual.

C- We have, I was, I think in my early twenties when I met him. He actually flied me down. I was on my motorbike at that time. But anyway, I became friends with Arthur Mederios after a first confrontational meeting, I think. You know being a Hawaiian from Honua'ula and you know, my family, you know coming from the Big Island and moving from the Kipahulu area until finally settling in Ulupalakua. Um, you know, I grew up in a manner that you were supposed to be responsible, you know as a native Hawaiian. As a male in particular, you know, that was influenced partly by my eldest brother, by my uncles. You know how to be, and thus, I developed a personality. And out of that personality was born an attitude, you know I saw mistreating the land. And unfortunately those people were of a different shade of skin from me. So there I developed a, and when somebody of a different shade of skin possess more knowledge than you do and is checking upon your backyard, I going take offense! You know I started to hear about this guy named Art Mederios. Everywhere I turned because of my interest in Hawaii's natural history, particularly in Honua'ula and Kahikinui. Apparently when I was walking around in the one area this guy named Art Mederios is walking around in another area.

KT- But close by.

C- But close by, I never met him so, um.... So I guess there was this brief one or two year period where he and I kept hearing about one another and you know they're saying, "eh, there's this Hawaiian guy." I said, "what?" "You know there's this young Hawaiian guy I mean, you know that we haven't seen in a long time." So I guess that was what he had heard about me and every time I ask someone that I thought had vast knowledge or broader knowledge of Hawaii's native plants than I did, his name kept popping up. Whether it was Richard Nakagawa or Rene Souza, or Bob Hobdy, or who was at the nature conservancy at that time, more haoles but yeah Mark Deflin he say hey, I go anywhere. Because you know, I don't consider myself to be a prejudice but since so great wherever I can gain knowledge of things Hawaiian, not just plants, I going ask. Regardless and I going, you know, you gotta have a degree of respect for these non-Hawaiian's that treasure our culture, that respect our culture. Unfortunately, most of them don't, you know, the vast. But you know to those native Hawaiians that were very

helpful in helping me, you know, God bless them because I wouldn't have been able to do the work with the youth of Hawaii. With the youth of Maui, you know that I did without their respect for our culture because they're instantly, you know, boom, they dig in my background. They just said, "wow, you're a native Hawaiian who care, unbelievable, you know. Here we are to help you." So, I guess they were frustrated as I was at that time that there were no native Hawaiian's actively pursuing ways to preserve this very vital part of our culture.

KT- As far as you know Rene is not Hawaiian?

C- He is Hawaiian.

KT- Yeah, he is because he is Lopaka Aiwahi's uncle.

C- Yes he is.

KT- Yup. So, you got all this knowledge growing up but you were collecting that knowledge through brother and dad unbeknownst that this was valuable information.

C- Valuable, I don't know valuable. Cause I don't know. I think that's an understatement.

KT- That's why we're here talking because we put, we try to define value, you just spoke it in terms of now all these, pardon me, outsiders who come and build, see the value of native plants in their back yard. That's the value. What native plant's does for our aina, that's the value. Because native plants that can survive on our aina, makes the aina ulu or grow. If you bring in as we know, all these other species that become endangerous to the environment, it wipes out the whole community of plants and eventually us as an example. Like the Miconia can be very destructive so native plants, knowledge of it, valuable. From my eyes.

C- Invaluable. Um, response to that, yeah you know, as strong as some people, I don't know. I just chose. I believe all native Hawaiian's growing up at the time I did, had difficulty identifying what being a native Hawaiian was. I was interested in all kinds of things but I kept noticing this pull, and I believe that pull was spiritual. I believe it has something to do with the fact that my father loved and respected. It was a difficult time, the cowboy time, especially with the great cowboys, and I consider my father my grandfather to be great cowboys. Cowboys not supposed to go play with plants. (laughing) You know the wahine's went go play with plants but you know the stories I hear from Dr. Fleming's daughter and my aunt's.

KT- Who was... Who was your aunt?

C- Oh, Vivian, Dolly Kai'okamalie, my father's younger sister. She's the only one in our family that actually had first hand account of the love that my father and my grandfather had for native plants. Not aloud but.

KT- She's still living?

C- Yeah she's still living.

KT- That's who we gotta get to.

C- Okay. But yeah, she was, I was already head, you know up to my nose in, for lack of a better term, loving the 'aina already when she shared her stories with me. Of course I knew my grandfather because the scientist had already told me about my grandfather. Wow! You know, everywhere I would go they would ask.

KT- Oh my gosh, Mahealani! Your grandfather is in the books that I have been reading. I only see his name now. I can bring you references. That's the man.

C- Everywhere I would go they would ask me the question, 'Who is William Kai'okamalie to you?' and I says, 'My father.' And they would look at me like I'm lying and I remember one person saying, 'Oh, you're too young.' It might have been Dr. Lyons from, not Dr. Lyons, not Machelic, that was the shell guy. Oh, God, I remember Par telling me that they arrested this guy in Hawaii for trespassing and he died a few years back and I met him like three times. But I remember him asking me who William Kai'okamalie was. He was the botanist at Lyons Arboretum, damn he's one of my hero's and I can't remember his name right now. But anyway, he had asked me and I told him he was my father and he looked at me and he said, 'You're too young.' You know, real stand offish like, don't lie to me, kinda. The way of speaking to me he said, 'You're too young.' I said, 'Oh, my grandfather's name was also Kai'okamalie.' And he looked at me. I had just given a talk, in fact, on Kahikinui on the area at a conservation conference and he looked at me and there was a tear that started coming down this man's eyes. You know that was the most touching experience but everywhere I would go, oh God, Dr.Lameru, very, very interesting man. I didn't know him very well but during the times that I had the privilege to be in his presence was, it's unbelievable. You know when, you know us native Hawaiian's we all love our culture, we all love who we are. We all now have a profound respect for who we are, you know this sense of being proud of who we are. But to see non- Hawaiians, you know to have that same passion, whoa, it's an incredible thing. You know, and it cause me to have a more profound respect for other cultures as opposed to just diving into ours. I read a lot about the Mayan's and various other Indian cultures but the Mayan's in particular peaked my interest because they were ahead of their time. It was an incredible thing. You know, I likened the way...boy you know, we have over two thousand names flowering plants in Hawaii. Our culture, our culture now, is less than two thousand years old. (laughing) That's an incredible feat in my opinion to give names to over two thousand species and varieties of flowering plants, ferns and grasses. Boy were you, that's the amazing thing I recognize you know, in my personal pursuit to understand hopefully all I can, or all there is about Hawaii's natural history, about it's botanical treasures, from the Hawaiian perspective and from a scientific perspective is. You know that's gotta be one of the wonders of the world, you know, the fact that we went name over two thousand plants, being one of the youngest cultures in the world. You know, a mere sixteen hundred years old, you know the Hawaiian, the native Hawaiian. The biological significance of where we are in relationship to the development of a culture in a mere fourteen or fifteen hundred years before Captain Cook came and developing a cultural system of living, breathing, surviving. You know I think it was an incredible thing and everything you look at, you know, our culture involves a plant or more. Everything, from the hula; there's twelve hula plants. From building a canoe; from the hull to the, from one end to the other of a wa'a. You know, one plant of another, one tree or another, you know was implemented. You know everything we did, you know every day survival depended on our surroundings. And the fact again that over ninety percent of the flowering plants in Hawaii are endemic, boy. To me it is the most vital part of our culture, aside from our ability to communicate with one another is our plants. And here in the new millennium... Honestly I never thought, the way I was going, I never thought my body was going to survive this long, and I'm a young man. It's just I dove hard and I feel very fortunate to be alive, actually despite being in my early forties. I don't know, I feel lucky

to be alive to see, not the renaissance, but that's the wrong word. The revolving of the native Hawaiian and the acknowledgement of our plants, in my lifetime is a blessing. I remember trying to impose upon other native Hawaiian's how important the plants are. They acknowledge that, yet desired not to know anything more than that. And now today, these young Hawaiians, and you especially these young Hawaiians, the University of Hawaii studying to become land managers in an effort to manage our resources. Boom! It just happened man, in like fifteen years, in like twelve or fifteen years. From not even being acknowledged as a vital, vital meaning present day, part of our culture. All we know was maile, go get a maile go dance the hula. You know we get bougainvillea's and plumeria's on our po'o, that's always the wrong plants. But more and more I feel very blessed because I thought this day would never come, not in my lifetime. You know, even native Hawaiians would recognize how vital our non managed lands are, for lack of a better term. Kalo, the hula and the canoe paddling, people acknowledge the fact that these resources are still all around us, you know. I don't care where you are on the island of Maui, you park someplace. I don't care where you are, within five miles, within a five mile radius of any point on the island of Maui, I can take you to an endangered species. Any point, any point on this island, I can take you to an endangered species. In other words, present day, it's a part of our future. It's not a part of our past, brah, it's a part of our future and we should be doing everything we can to preserve every ounce. Not just because you know, get ilima lands on West Maui we going denude all the ilima lands despite it's commonality in the biological community. That doesn't make it ok to destroy it. To build, you know, public's it's inevitable. Inevitable, what is inevitability? You know when you're dealing with the people's and it's not just about plants, the things I do with my life, in my life in the community. You know, it' isn't just about plants, it isn't just about a family thing, it's about all of us. I believe this desire is an unselfish one and those people that surround me, or I've surrounded myself with, you know we just want to be able to preserve it long enough for the next generation of native Hawaiians, or whomever, to come up with better solutions. Because modern day man brings with him the ability to wipe out everything that defines people of culture, yeah so all people of culture we need to. Not just native Hawaiian's but all people of culture. Americans, they have no culture, so they can't, they don't get it. They can't fathom the significance and the importance of one plant. I would stand in front of that dozer for one plant because it's not about one plant. If there's only one population, there's another population of Maheapilo down the road braddah. But we're not talking about that population of Maheapilo's down the road, we're talking about this one. That's just me, you know. I live in a development, you know I exist in a development, you know with my sore back I have right now and right now all I have is my books and my field notes for now, until I, I hope I become healthy again. But that's how important it is, the native plants of Maui, the native plants of Hawaii. It defines us as a peoples.

KT- In your neighborhood of Honua'ula, if you can recall when you were growing up, the most significant plants that were there when you were growing up that you've seen and that you'd like to see forever that you don't see too many other places but it's there. Especially in the area we're talking about.

C- Yeah, you know, the funniest thing is um, just in my lifetime things have changed. Land has evolved into something that is, something very un-Hawaiian. The pasture

lands, just in my short lifetime, I've seen tracts of land, I mean the Uluhe plant, when I was ten years old, through the Kahikinui forest was incredible. Now you cannot find Uluhe, it's a very common fern, very, very. The most common fern, Uluhe. If you drive around east Maui, on the windward side of east Maui, man I remember Kahikinui, man. Gee, I couldn't make my way through it, it would terrify me to see Uluhe because I knew I had to get from point A to point B. The only way to point B was through the Uluhe. Now you cannot find Uluhe on the ridges, only in the gulches. So, just in my short lifetime... So you know that's one because I was terrified, I was petrified of the conditions because I was too small, other plants of interest of course.

KT- What wiped them out? And now that you say, I can see it in my mind's eye,

C- Yeah, well the introduction of ungulates, you know way back when from Vancouver's time, you know, all the way up to the present and the management and or the lack thereof of, of these ungulates or these hoofed animals is what's cause the denudation of habitat. Yeah, pigs, goats, in particular, pigs and goats in particular. Um, and of course cattle. Us descendants from the Paniolo we like to think that they were always managed but till this very day we still have wild holoholoa(animals) on the island of Maui. And when I say wild, yeah. If you stumble upon one, you know, you may get hurt.

KT- Yep.

C- If they see you from afar, they will run. But if you stumble upon one of these animals, and I speak from personal experience, dodging, you know, dodging a twelve hundred pound hoofed animal behind the, wasn't a tree, oh boy. You know, a twelve hundred pound animal in the forest, uneven terrain, he has the advantage. So, till today we still have these hoofed animals. Hopefully they're more managed. You know there are spikes in their population growth and right now we're experiencing a spike. Nearly a two thousand one. Five, six in particular the pigs and goats. You know we've noticed a spike in their population growth, despite it being that, I don't know, some say it's because other lands are being more managed today. We're seeing spikes in other areas. So if that's the case, then it's a good thing, but other significant plants was the Mamane tree growing up. Um, I remember the Oheohina, there's an Ohimauka and an Oheohina, Ohimakai. But they were statues' trees, I remember, so yeah, there wasn't that much because they was used for the Ohia. You know and my father's later day life the mamane firewood, you know for make imu. You know most people think Kiawe was always here. Kiawe is an introduction. It's an interesting story. They say the father or the grandfather or the great-grandfather of all the Kiawe trees in the State of Hawaii, well, what some people refer to as the State of Hawaii, comes from that one tree in Thompson Square in Oahu.

KT- Wow.

C- I find that story too interesting to not believe because it's an example of how non-native plants, when arriving here without their natural enemies to keep them in balance can do. You look much of the kiawe on our leeward east Maui, it's kiawe. I mean if you ever have an opportunity to take a helicopter ride from Kahului Airport going Mauka, above Omaopio, or getting into the Omaopio and the Pulehu area, going straight across to Makena, the dominant species is Kiawe. The dominant.

KT- Tree, yeah.

C- Yeah, you know, biology. You know seems monotypic, when you get into the microhabitats and then you start to see the Wiliwili lands with the Keahi trees and the

Lama trees and the tiny plants like the Nehe and all that stuff. But just like the people of Hawaii.

KT- All those plants you just mentioned are all found in Honua'ula?

C- Yeah. Yeah.

KC- Yes, all of them. The Keahi, the Lama, Iliahi and I can go on and on right off the top of my head I can probably name fifty trees, just trees that existed in Honua'ula.

KT- But they're overrun by Kiawe.

C- They're dominated by Kiawe.

KT- Yup.

C- And it's up to us, you know, it's up to us. I think, you know for me personally, much of the battle, much of the battle in this...I wouldn't say gone, I just not healthy, that's all. Fortunately, you know through working with people like Rene Silva, Anna Palamino, Art Mederios was able to, oh boy that's the man, have been able to influence the significance and the importance of Hawaii's native plants. You know, introducing them back to the native Hawaiian. It's encouraging to see keiki blurting out names of Hawaiian plants. Unreal! It's a great thing.

KT- Where did you see that?

C- Um, where did, right while being employed on the Ranch and welcoming Maui's youth to come and see native Hawaiian plants. That's remarkable to see that how much percentage of these young Hawaiian kids already knew. Yeah, and being involved in other facets of the Hawaiian culture, just going on eco hikes, I guess. I hate to use the archaeological. Just going up on looking for cultural sites, you know, with groups of people and seeing their kids. 'Oh, Papa look, Akoko. Oh, Papa look, the Ilima. Oh, Papa Amai'opio. You know, and you didn't see that just ten years, twelve years ago, never. You would never see that so, in a short amount of time, for some reason, you know, like I said earlier. I thought this day would never come. I used to cry in the mountain. I'm a big boy, I used to cry in the mountain. You know, when are we going to get it? I remember trying to solicit funding from the United States Fish and Wildlife Service and taking them on a field trip in Kahikinui and despite them willing to give the funding, they weren't getting it. You know, it wasn't about the money, the field trip wasn't about the money, it was a portion of the field trip. The purpose of the field trip was to show them and inform them that there are native Hawaiian's out there that cared. Whose sole life passion was to hold on, to preserve these very, very rare habitats. The habitats in particular more so than the individual species, what was happening to our native eco systems. The habitat destruction caused the dissipation in speciation or biodiversity and I knew it was so important. I don't care if you get one hundred endangered species. If you don't have a habitat for those endangered species to exist in, you have no plant. That plant will cease to exist, inevitably. Maybe not today, maybe not tomorrow, maybe not next week, inevitably it will die. The purpose of the field trip was to inform them that there a group of, at least one group, of native Hawaiians that got it, that knew it. But, come to find out, they're the one's that didn't get it. You know, it was the experts. And their frivolous mannerisms, you know, in a very spiritual place, you know. I remember it was around Thanksgiving because they were talking about turkey and sh** and I couldn't help but walk off from the loop and... What gulch was it? I think it was an off gulch. Was it Kamaole? Must have been Kamaole, I remember going into Kamaole Gulch and just visualizing the faces of my eldest brother, my father

and this vision I have of Akua. I was saying 'Bless them.' You know, I was angry, so angry I wanted cry. So angry I did cry. I don't know, it's hard to find anger and hate when you're in such a spiritual place. And I saw that and that moment changed me forever as a person. You know, I not going lie. I grew up angry. Very angry. Um, but that moment with the non- Hawaiian, the Hawaiian and the scientist, you know, in a very spiritual place, it changed my life forever. At first I was angry. I had visions in my mind of beating them right then and there. You know, visions, actual visions of beating 'em and I walked off. I realized they was funding for us, in these people that I wanted to beat. And after walking into Kamaole Gulch I realized, wow, you cannot blame somebody. You know there are other facets of life that I'm ignorant in, you know, so forgive them for their ignorance. For they not know who or what we are. I thought they would. They were the one's actually pushing for the funding; all we had to do was come up with the plan and another plan to execute the plan. You know, that's all we had to do. And in our minds at the time, you know, it was the activities. Management activities were fairly simple. Very, very difficult but in theory, simple. It changed my entire life right there. Right then and there I knew how important it was to get out and share whatever knowledge I had with whoever would listen. That one moment changed my life and that's what begun this process of physically, actually going out. You know at the time I didn't know how to do it, going out and soliciting groups of people to come to my backyard and share with them. You know, I look at that mountain as a part of me. In particular the leeward side because it's been so, what's that term? Not ignored.

KT- Passed over. Passed over.

C- Yeah, they say that land was destroyed you know. So they were telling me in the early days, you know, when I was going asking, you know. Just naively walking into agencies saying, 'You think you guys get some money so we can protect this stuff?' No, that's not the place to spend money at the time. Restoration was not, was not in anybody's vocabulary. You know at that time was a funny thing. 'Restoration? No we don't have money for restoration. We live in the real world.' You know that twelve, fifteen year journey, these last twelve of fifteen years was an incredible one. All kinds of money going into every island on the leeward side, you know today. And it's just, I like to believe despite...there are other projects going on, you know, on the Big Island. But nothing like what was happening here on Maui. You know the support of the community at whole. Even the non-Hawaiian community, we have work parties, work days. More non-Hawaiian's than Hawaiian's showed up for these work parties. And these work parties consisted of humping Keawe posts over lava fields, you know, to go protect individual populations of things we felt important. Never mind what science says. This is what we viewed to be important. Science not going help us. We went out and we raised our own money to buy fencing material to protect our cultural resources from further denudation by animals and loss of habitat. And now you go, you know despite it being small areas, you should see it from an airplane now. Last time I flew to the Big Island, I was flying back, you could see the work. You could actually physically see from the air, you know, the work that's been done in the last fifteen years. And I like to think it's happening on all the Hawaiian Islands because of what took place here on Maui. And that's how special we are on Maui. And that's how special undeveloped places, such as Honua'ula, Kahikinui, Kaupo are. Very, very vital to the survival of our culture and us as a people's.

KT- We've been spending a lot of time on plants. But in terms of cultural significance in Honua'ula, what areas or, items, or sites, are very valuable to you?

C- The funny part is, we were just working in a corral couple months back. Same corral, same proximity. Same corral that my father worked in, that my grandfather worked in, my great grandfather worked in. I know this because I have actual pictures of this actual corral that my father worked in, my grandfather worked in and my great grandfather worked in. Just a couple months ago, literally in fact. Wendell Wong looks down from his horse and goes, "Hey, what is this?" (laughing) The Ulumaika right there. Hunting... Oh, where was this place, Kanaena. We call it Kauai pasture. We was hunting this place called Kanaena. Walked over this stone wall to go retrieve one deer. Go down, cut the deer, walking 'em back up, climbing over the same stone wall, the exact same place. In the wall lies a poi pounder and this is just nine months ago, one year ago. Cultural significance? Hmm... cultural significance, culturally.

KT- They all are one.

C- Yeah, you know, culturally, you know, period. Places like Honua'ula, you know in my opinion, gotta stop already. You know I've seen plans to develop much of what's left of Makena. I've seen plans drawn up by the land owner's. Three of 'em. This was by accident. You know, I don't know. Development, in my opinion, should be concentrated in areas where we're not going futher in desecration of our culture. In the tracks of land, you know, open to such things. You know if it's inevitable, you know, get cane fields that's all being, you know. But places like Honua'ula. You know despite it being extensively. You know, the cultural significance of land such as Honua'ula, Kahikinui and Kaupo. There's not many places where you can just walk and see... I don't want to say the past, because people say the past is the past. That's not what I said, that's in the past. Seeing me, seeing who I am, you know. And that identification is very important to my future, I feel, because it defines who I am. Integrity, you know, as man. I see hard work in the cultural side. Ask anybody's working, they going tell you that's one of the hardest people I've ever been around. See, it's not just our past, it defines who we are. And you know, define our future as a people. That's how important places like Honua'ula is for our keiki. There's places like Honua'ula, Kahikinui and Kaupo that's still harbor our history. Our natural history. Our cultural history. Those places should be preserved inevitably, for that simple reason. Because these are the last Hawaiian places, Honua'ula, Kahikinui, Kaupo. In my opinion the most, again I don't like this term, for the lack of a better term, these three moku, in my opinion, are the most culturally significant. Culturally valuable. And it's not just because of the cultural sites that exist there but the botanical treasures. And it separated us, the plants separated us and it allowed us to have a culture. It's the plants in my opinion. Again, you know, we're trying to talk about culture but that is the culture. The plants, it is the most vital part of our culture. It defined us, it separated us. Not just the miles of separation between continents or other land masses.

KT- I must tell you Mahealani that this information is very valuable. You present cherishable memories of Honua'ula because you present detail information. So very valuable, this information that hopefully people that we're doing this for will really look at your words. Really, seriously what they're proposal. That's why Kimokeo and I go at this with passion because we're collecting vital data to assist in the preservation as much as we can.

C- Yeah, there's no, I mean, lot of things have been documented. I mean places like Honua'ula, I mean just... If you were to be dropped, you know aerially, anywhere in Honua'ula, it's a hop, skip and a jump to the nearest cultural site or something significant. Significant in Hawaii. Literally anywhere in Honua'ula, Kahikinui and Kaupo a cultural site, a rare plant or significant plant. It doesn't have to be rare, you know, a plant significant to our culture, a cultural site. I mean the fact that we're finding Ulumaika in one cattle pen that's been used for at least four generations, for at least four generations, Ulumaika stay popping out of the ground! You know, slingstone, brah, slingstones was another, in this corral. Thousands, and thousands, and thousands of head of cattle were processed through this pen, brah, and we're still finding. I know 'cause we're finding part of our culture. You know, it doesn't seem like much but try think of that one. One cattle pen, brah. Imagine what's outside of that cattle pen in these less disturbed tracks of land, Ulumaika. I mean finding one poi pounder in the year 2004 or 2005 in one stone wall, that's cool brah. That's cool. Most people may not be able to appreciate little things like this. You might have to be Hawaiian to have that appreciation.

KT- And then like you said, even now, some non-Hawaiian's have a greater appreciation than Hawaiian's for those kinds of finds. Those who have been schooled in the importance of our culture.

C- Yeah people, fortunately, people are people. I don't know. We, yeah. A lot of non-Hawaiian's out there that actually deserve to be respected and appreciated. You know, that brings us back to a whole nother....

KT- But I've been keeping you here sitting in this position, I know it's uncomfortable. So, you want to say any last words in respect to this?

C- Um, no, just again to reiterate how significant. I don't care if the property is dominated in the Kiawe trees. You know, the fact that they, certain lands in Honua'ula are dominated by Kiawe trees, you know. It doesn't take a whole lot of effort. All you need to do is look around and you going see. You going see the Native Hawaiian right there. You know, whether it be in a cultural site, a plant, a heiau. Yeah, you know, places like Honua'ula, Kahikinui, Kaupo, again should be taken out of the development realm. Just because it's the last Hawaiian places on the island of Maui, in my opinion. Whatever development is there hey, you know, it's there. But enough already. I'm not against development. No, I am against development but now they put up all these buzz words now: culturally, sensitively, ah. I don't know, I don't know what that means. Developing it, there is no sensitivity in that. You know? Just, just think again, look again. And you know when it comes to places like Honua'ula, Kaupo and Kahikinui, we need a place to take our kids to show 'em our culture. Gotta draw one line somewhere, take it's time. Not here, there. This here, pfffh. You know we deserve it as a peoples, so. Nothing like da kine brah, being on the land and talking about that land. Boy I miss the mountain.

KT- So the real dilemma is how do we do it.

C- Yeah it is. Oh boy, that's why I went change jobs, to hopefully become a part of a change.

Agreement to Participate

I, Shela Kalanikou understand that Kimokeo Kapahulehua and Keli'i Tau'ā, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: _____

Name Shela Kalanikou

Investigators:

Date 11/24/04

Name Kimokeo Kapahulehua

MAHALO NUI LOA.

Interview: Paula Kalanikau

By Keli'i Tau'a/ Kimokeo Kapahulehua

September 20, 2006



KT- Keli'i Tau'a

C- Consultant

KT- Okay, so I'm sitting here with?

C- Paula Kalanikau

KT- Any Hawaiian name?

C- Kapela-Kapela is my Hawaiian name.

KT- Presently, how old are you?

C- I'm sixty-eight years old right now.

KT- You resided in the area in Kihei?

C- Yes, we moved to Kihei in the early sixties, so it's going to be forty years now.

KT- You've seen a lot of change?

C- Oh, Brother Tau'a! Many changes, definitely many changes.

KT- Some good, some bad.

C- Some for the good, most for the bad.

KT- So, cite some good things you see have happened.

C- Well, you know, I was a school health aide at the Kihei Elementary School years ago back in 1970. The enrollment at that time was only about 180 students and the move took place back in eighty-two. The current Kihei Elementary School now mainly because of the growth and the flood and Tsunami area where they were then located so it was a need for them to be moved for the safety of the children as well as the community in the area. So, that's a progress-that's one progress I see that's tremendous. The growth; now it's 2006 from 1960 the 1960's, we never had, we had a little post office by the old Suda Store, which was originally owned by A&B (and I believe it still does, not sure if it was bought out).

KT- So one of the buildings there was a post office?

C- Yes and our postmaster at that time was John Ventura (who has since passed away a long time ago) and he was then our postmaster. There was John Ventura, his wife Clara

and Ben Torres-all of which today are deceased. There was another clerk which was Jerri Serrao who was also a clerk there at the time. She was a Carvalho, Mary Carvalho's daughter.

KT- She's still living today?

C- Jerry Serrao and the husband is now living (Joe) who is a retired policeman living in Hilo. They moved to Joe's hometown where he was raised. However, Mary Carvalho, I understand is still living in the island in Kihei.

KT- So, was Mary's family a long time resident in this area of Kihei?

C- Mary, I believe, is one of the original Kupuna's. I believe she was here before I even got here. They lived on Ewa street, I believe, right across Waipulani and Ewa Street and if I'm not mistaken she's still there. They just celebrated her birthday about two months ago.

KT- How old would she be?

C- Eighty, I believe. I think they said was eightieth birthday- and I missed that darn it.

KT- So her name- her name is Mary Carvalho?

C- Mary Carvalho, yeah. She was also a part-time delivery service person that delivered for the post office in between when they were short handed. And to my dismay I became one of the employee for the post office too! (laughter) So that was kinda fun because I learned from Ben Torres, from John and Clara Ventura, the Ralph's, and whatever people there was here. We delivered like- 8:30 we left the post office- before noon we were back because there wasn't that many homes. Miyamoto's used to live way down by Wailea- well Wailea didn't exist at the time, it was only Kiawe. We had Mana Kai wasn't even there, was only Kiawe's. Then across the Miyamoto's and a few houses, and that's about it. We did our route and we were back. There was Ilikai was kinda brand new, yeah? And Kimoke Apartments, but there was so few that when you did your delivery you were back before lunch. Today delivery is lunch time; they're still delivering at my house. (laughter) So that was one progress: the school, the post office (which has since moved to Azeka One Phase one and that's big progress or I'll say tremendous- along with the growth must have something new). Another thing that I find tremendous is Azeka one and two phase which we was ma'a with the, or used to, with the old Azeka Store. When we first moved here had only one little building with these little butcher shops and they didn't have gas today, gas pump like they do then, we used to go pump our own gas then go back inside pay for it- or pay for it then go back outside and then pump our own. There was one, only one! One of those stands, and the same for Suda Store- they had only one little stand where you pump your own and pay for it and move on. And Bill Azeka and his wife, you know, had this little market which we really enjoyed because momma and papa store you get to know everybody. The aloha is so tremendous. You know, it was just so close, we were just so close knitted community. That's another growth. The Azeka Place, the Post Office, the fire- we never had a fire department in Kihei. At the time Wailuku Fire or Kahului Fire Station used to come down. And so many times the old folks would say, "Oh by the time they come to Kihei there will be only ashes remain."

KT- So when you really think about it all through those years, can you remember any major disasters? Maybe people were more careful then. Nowadays I hear the siren going up and down.

C- Well, no not then. You know, we only had one way in and one way out. There's no traffic like we have today, up there Piilani like we had only this one little road down South Kihei. In and out if we had a bad storm- let's say if we had a Kona storm, up the mountains rain, the water come down through the river by Suda and it overflows, big time. And that maybe it's once every ten-fifteen years that does happen really bad, maybe sometimes sooner. And if that happens and the water flows over that little ridge; we can't go in or out. So don't plan to go out or in.

KT- Where is this again?

C-By Suda Store the little gully over there.

KT- Oh, okay- Waiohuli.

C- Cannot go in or out so don't try. The only disaster found out back then (and I think was in the seventies) we lost a car, the car was swept over that little bridge and out into that little water out there from the storm. But, and then we had Kihei, Suda- Suda Suda Store used to really catch it because the flood really come down heavy. I think a flood was one of the major issues for Kihei then and still is. It's just not really controlled and many of us realize that we're in a flood indented area but I don't see that much progress except for the highway. Now you have a way in and out in case of a disaster.

KT- So, we're talking about first....

C- The bridge by Suda, Waiiokea or Waiakea.

KT- Suda Store where Upcountry is Waiohuli.

C- This is Kaonoulu back here, back- where's, this is Waikolani, you have another map? Waiakea Gulch I think it is. You know Upcountry they have that Waiakea?

KT- Right.

C- The gulch come right down by Suda, that's the one that flood.

KT- Okay so what I wanted to establish is: that was the gateway into Kihei. Suda Store was a landmark where people would come in; either off Maalaea or across Puunene. Now, at Puunene during the years you were here there was a local airport was there.

C- There was the- that was a Navel Air Station.

KT- But Kahului Airport didn't come into existence until later.

C- Yeah not till, well, they have the old Kahului Airport but not- yeah they was in Kahului but they wasn't as established as this. It was a really small airport.

KT- So, Paula as you- right now as you're riding from Puunene Post Office, coming across to Suda Store you see all these brick buildings.

C- Coming across now. (laughing)

KT- Those brick buildings originated from the World War.

C- At Suda Store- across Suda Store?

KT- The Highway from Puunene all the way to Suda Store...

C- Oh, yeah they have bunkers out in the field there.

KT- They're bunkers from 1942.

C- During the war, yeah they are.

KT- So if we come right in front of Suda Store there's kind of a breakwater, small...

C- River.

KT- Small stone wall going out, did that have to do with the military?

C- This is by Suda Store- that little? Yeah, they had to do some adjustment there because of the flood. I believe by the Corp of Engineers at the time.

KT- Okay, that is a very significant spot for your late husband today because there's a canoe club that he was responsible to start.

C- Um, that was back in 1972.

KT- 1972, did it originate right there and never moved? Or...

C- It never moved, um... what happened was a number of men got together and decided that; Brother George Perriera, there was Brother George Kaanana, Kuana, had many more in the neighborhood and my father-in-law, Ben Aviera . They talked about the culture, the Hawaiian culture, and canoe, and the youth in the vicinity because there was not enough going on for the youth. And perhaps that would bring the community and their families together, if they started something like that. So, they put all their heads together and decided they were going to give it a try. And so back then they formed the club; got their board of director's; got their bylaws established; did fundraiser's; got permission from the County, did this, did that, had to do everything right. And then they had a luau over there. They kalua pig, consecrated the grounds, blessed it and they had a kau kau and they all invited the community.

KT- Was that a little, it's not a hotel....

C- Sugar Beach?

KT- All of those buildings there, was it there when the canoe club started?

C- When they first started it was there.

KT- The whole, all of those buildings were there?

C- Those buildings were there and amazingly enough, you know, with so many hau trees and Kiawe trees at the time that you really couldn't see the buildings then.

KT- So the city and county willed the land to your husband and these other men.

C- Well, it was a lease at the time. I'm not sure whether they had willed it to the club.

But that was... a lot of things had happened down the years. There were other new members, new board, and they were trying to get the piece from the County, actually, to maintain it and get it from the County.

KT- So, if we start from there and we come down from South Kihei Road; there were a lot of wetlands and they still exist, some wetlands.

C- Yeah, there is. Kealia is one of 'em, we all know that Kealia Pond is definitely and it's already under the Federal Government to maintain it as such. We also have one that, and I'm surprised, (I'm not sure what they're going to do with that) just before the Whale Center here, it's a wetland there.

KT- Right.

C- And even mauka of the highway the wetlands.

KT- So let's keep traveling down South Kihei Road because right here at Koa Resort and Koa Lagoon. It's called Lagoon because it was wetland and there's still some.

C- Makai here, where you live, it's a wetland. That's where it is, the Whale.....

KT- The Whale Sanctuary is there but it's still right there and if we go further down on the left hand side by the new Safeway, coming down, there's some wetlands there.

C- By Longs, behind Longs it's all wetlands. As a matter a fact, Brother Tau'a, that's all wetlands. Where Longs is, is wetlands. Those all had been filled in.

KT- So the Catholic Church, wetlands? Was it filled to build the church or was it wetlands?

C- That was wetlands that I can recall and then there was a small church there, this is a new church. That's all area over there is all wetlands. The water goes out to the ocean.

KT- Go down to Kalama Park; at Kalama Park does the wetlands stop?

C- No, there's wetlands if you notice by; there's that cross thing. I'm trying to think, between the old Kalama and the new Kalama Park.

KT- Okay.

C- There's some wetlands still over there but he, I think a lot of them had been covered since.

KT- So what I wanted to reveal in this report; that from Kealia, from Maalaea all the way to Kalama Park or maybe a little further, was wetlands.

C- You see, um, I'm taking myself back yeah. Yeah because even by Azeka Store-going down, makai side by the church and further there was all wetlands. That was filled, even mauka.

KT- So there might be a break, even after Kalama, but we know that if we go further down into Pu'u-o-la'i was all wetlands. So, many people who come to Maui today would not have been able to visualize that; in fact if they buy property close to the beach they might be sitting on wetlands. You know their house might be on wetlands.

C- Right.

KT- So, in establishing that, we come back to where we are doing the research. And it's above, interestingly, where you were working quite a bit of your life at the school.

C- Oh yes, at the new Kihei school, at the Lokelani Intermediate, yeah.

KT- Because what we're researching is for the Maui Research and Technological Park. So we did mention again that periodically there was water that came down and threatened where you folks were at the school? Below....

C- Yes, we had run off, we did.

KT- What street is that on?

C- Lipoa; and the residents actually, on that street, used to always complain to the County because the water always runs into their home.

KT- So as you and I can see it right now, outside of the first building for the Maui Tech Park, there wasn't anything else up there?

C- No.

KT- Because there was pasture land, ranch land.

C- Mmmhmm, there was, that's right.

KT- Ulupalakua and...

C- Remember though, there is a gulch that come from up there, that come down. That's why when they built the school there was much discussion to where the water was flowing because the river was running pretty close to the school.

KT- So, if we go all the way down to the ocean; Where about's was the water ending up?

C- Okay, the water was ending up by down Lipoa across, by Star Market and even on the street and of overflow across the street. Because they had nowhere to go, no drainage, so when they built the school's they definitely had to build this tremendous drainage to allow some relief. And now, still when it rains, the water still runs down towards; some of the flow runs down that Lipoa Street.

KT- So, one of the concerns of the local people is to have access. It's called gathering rights; either mauka or makai. Were the school students ever taken on excursions mauka of the school? Was there any reasons for them to go up and look at the native plants and stuff that were there?

C- Not to my knowledge. Not to my knowledge.

KT- Do you know if there are any native plants up there that would be used?

C- Well, no I don't know, because they had cattle's before and they still do. So if there was any, I don't know if there's any surviving.

KT- Kimokeo and I had privilege to research what is called Kula 1800 which gave us access onto private ownership of land. So we were able to walk some of the riverbeds from Haleakala down and to our surprise every one of them have petroglyphs.

C- I'm not surprised. I'm not surprised. Right on the side of Lokelani Intermediate School, oh I'd say back in the late 70's early 80's, Brother Ka'alakea (David Ka'alakea) walked the side of that premises upon the property of the Lokelani Intermediate School cause they were having lots of problems with the school. When I say problems they were....

KT- Spiritual problems.

C- Spiritual problems, yeah. So, I don't know if he ever shared that but we walked together with the principle.

KT- Who was the principle at the time?

C- At the time was Marion Muller.

KT- Okay.

C- And he told me go with him, and I did. And he told me, he wala'au to me, that the side there is their walk.

KT- Is the path that they walk

C- Is the path.

KT- So, can you remember if it was going mauka-makai or Makena to Wailuku.

C- Well, at the time he pointed from mauka-makai. Maukakamakai, he said go down. And I believe this is where the pilikia was yeah because the school is pretty much in the path. But there was blessings, there were several blessings on the school and he did the final one that day of the walk. So we know that much but this is probably why you see a lot of petroglyph too yeah.

KT- Well, the; from small kid time, since I'm a Kula born, I was aware because I've walked some of the ravine's and I saw the petroglyphs. But because I've accumulated more knowledge now I know that our Kupuna used to use the riverbeds to bring logs down; either for canoes or the iliahi, the Sandalwood, to bring down to the area of Suda Store or Makena Landing to ship away.

C- Yeah, that's how my papa used to do when they used to go get bamboo it was usually through the riverbed.

KT- That would be the most logical and lighter way of bringing it down. Any family stories that can connect to the area that we're talking about? What's your opinion, as an example, of this Malulani Hospital that they want to build here?

C- Well, with the growth, you know in Maui, and in the Kihei area; I think a good cause. There'd be challenges. If they could get the staff to fill all these positions for that hospital, I think it's good. I think there's a misunderstanding who the hospital's for. Because they were saying it's only the rich get's in. But that's not what I understand from what I read. The misconception there or miscommunication; and I think because this is in the making it's gonna take a while. In the meantime Kihei is growing; Kahului and Wailuku is growing; I feel there will be a need on the way, yeah.

KT- Your mo'opuna, your keiki will need a place to go.

C- They will be needing, so I'm thinking about them more than myself.

KT- So the mayor made a statement on a presentation recently. He said, "The good thing about Oahu is if I sick I can go St. Francis, you know I can, there's ton's of hospitals." If you sick here, where you go? Only one and that's limiting the community. And the fastest growing area's on this island is right here where we are.

C- Yes, we're growing leaps and bounds and we're talking about, you know (and I think you read about it with KCA, which I'm a member of) is talking about supporting the high school that they want to put here also. And that too, is overdue. You know, our children here, our kamali'i's in order to participate in high school activities they have to stay there after school. They have to find their means of getting back home and it's a big sacrifice on the family who works one-two jobs and try to make arrangements for them. So by the time all of these are through, hopefully shortly in due time, they will be able to have their own high school and their own activities there.

KT- The area where we're talking about, are there any cultural things you can think of that you'd like to bring up? Like, I have the documents that there were several heiau's within this area.

C- I believe there is a small one near the school, not very far. So I'm thinking there's possibly some more up there, which we should look into. And I know that there usually is archaeology studies and that should be our primary and foremost.

KT- All of these, these three are archaeological studies from different companies in different times. So now, the important part to this whole thing is the cultural part, which you are sharing because what you have been telling me already is not found in archaeological reports.

C- Oh, okay.

KT- You know the water and how it affects the community and stuff, it's very valuable.

C- You know when I go to the meetings at KCA, their concern to (in Kihei too) in general is the flood; the flood indented area. We know that we have all the gulches: Waiohuli, Ka'onoulu, Keokea, Kamaole; they all flow down to Kihei. As you build, as you build- there's more water coming down. So in their master plan, I'm not at liberty to say that they're not studying that (I'm sure they are) but how are they going to divert some of these concerns, is my concern.

KT- When your husband was alive, or even now, does your family go down holoholo to gather?

C- The kahakai You know, when we first moved down here, oh we loved it because the water was so pristine! The limu was so plentiful.

KT- What kind of limu?

C- All kinds-limu kohu (Well, limu kohu was not as much here as I'm sure in Paia, we used to get some out of Paia.), but lipoa, the waiwaiole, and ogo (was one of the most common one's you could find here), and even the elelee. You outside the old Kihei School, up there on the papa, all nice and clean. My papa used to enjoy coming up from the Big Island and be able to see it there-so clean, right from the water. No more sand, was so wonderful. Then you go down behind, now they call St. Theresa, same thing; plenty limu, same kind limu and the elelee back there was so clean. My papa brought something to my attention, that I didn't realize that he always told us that about Waipio Valley. He said, "You know where this is river rock? This is river water coming down." I say, "How can you tell daddy?" He says, "Because spring water, I know this is spring water." And he said, "Where water like this runs, the moi comes." I said, "Is that right!"

He says, "Well, baby I told you that when we were in Waipio. What's the matter with you, you forget?" (laughing) He scold me and then I thought, oh yes I should've remembered that because he used to always tell us that about Waipio Valley. So he said there's plenty Moi out here. As I look back today and I think about that; I think where is it today? Our water is polluted.

KT- Yep.

C- Our limu is polluted. They're going to say, they go pick today plenty young families bring their whole she bang- there's limits in what they can take now. But there's very little left now. You go in the ocean; I think some people they go and throw cloths, or something because the limu come all white. So, just the other day we were down the beach comparing to what was then and now. And even my kamali'i's now (they're all grown they have their own families) they says, "Oh mama! This place is such a mess compared to before." And that little park that we call Mai Po'ino 'Oe Park was such a lovely beach. We used to go; when I come home work from the hospital over the weekend, Saturday's, everybody pau make their job, everything pau- bring ukana down the beach we go down there spend the morning with our people, our children and my kane. And was beautiful, I used to just marvel and enjoy that ocean. Today, I have to look around because the water is so polluted I'm afraid that there's something there I cannot see. (laughing)

KT- That's where my wife went to go swim in the ocean.

C- They think today that it's pretty; I think it was prettier years before.

KT- Oh, yeah.

C- There's no comparison whatever. That's the original Hawai'i, Kihei that I see when I first moved here.

KT- So, very important point you make there because that's what I wanted to bring out: the relationship of mauka-makai and what our people expected to get. And so in future development we need to take a look at what we do so that we can try to re-pick what we still have and try to get it to (for lack of a better word) rebirthing the limu's and bringing back the Moi.

C- Yes, well, we do have an environmental problem, we know that, and we have all this run off from the cow courses, from the boats. It's interesting how they plan to alleviate that-if it's going to help our ocean-at all. Because I was told that the boats have to be out there, if there's any discharge, I don't know how many miles out there but my understanding and maybe they do research in there; my understanding is no matter how far out you go, the current will bring it in.

KT- Kimokeo just made mention that the past vice-president is going to be here October 1st to talk about green-building green houses where everything will be broken down within one's home so that there won't be solid waste being disposed. Everything goes back to the ground.

C- Well, you know what was? When we were kamalii, we never throw anything in the ocean-in You know our-everything that we cleaned in the garden was never thrown away. It was used for fertilizer; we use compost, compost, compost. When we took out of the ocean, whatever we took, we made sure we didn't leave any opala back there. We clean our mess. My concern is how we going to clean the mess today that's over there. We try to do it on our community day work but our limu is coming on the sand and staying there. Is it the current or what? Because the limu it comes and stays, never used

to be before. What is it that's causing it? What is it? The limu never stayed, when the current go back down, the place was always clean. Now it's no more, the limu all come opala over there. Is it the time?

KT- What they're putting in the, what they're building is affecting the currents that changes the cycle of the-the movement of the limu. So that's one of the conferences that I was involved in and Kimokeo on how and what can we do to make those changes.

C- Because it's hauna and I know that the neighbor takes a lot of them right here across the street from Koa Lagoon. He comes down here with his machine to scoop it up and take it to compost it. But that's only there. And these people here hired him to do that.

KT- So it's a political thing that has to be passed. Well, you're pointing out what used to happen in Kahului Harbor which they went and got those machines and...

C- A lot of that. Even before we did, Kahului had that-for many years-had that problem. We didn't have that, now we do! Now we do big time.

KT- What do you think of the fish pond being rebuilt through Kimokeo?

C- I like that. I like that. I think the restoration is a good thing for our fish pond because it is a fish pond that needed to be revitalized and rebuilt and I think they did a good job. They work hard.

KT- It's still ongoing but..

C- Yeah, and that's not the only fish pond. There's several more down the way by the VFW Hall out there.

KT- You know the names of them?

C- A'ole. But Kimokeo said that they gotta work on that on the way later on. It just has to take time and grants.

KT- So this one her is not kalepolepo. Kalepolepo is a major big name that was here but the one that they're working on now it just slipped my mind.

C- The one they just pau?

KT- The one right next to that pink ah....

C- Yeah, I know which one you talking about. The park is right there, Kalepolepo Park.

KT- Right by VFW. So it fits into what you and I just went through in wetlands that our people had built resources among the ocean side.

C- Yes, they did and that's where their livelihood was. And should still continue to be, we're losing all that you know? We lost- I shouldn't say we losing, we lost because we don't have any fishponds. We don't have the wetlands that they once had.

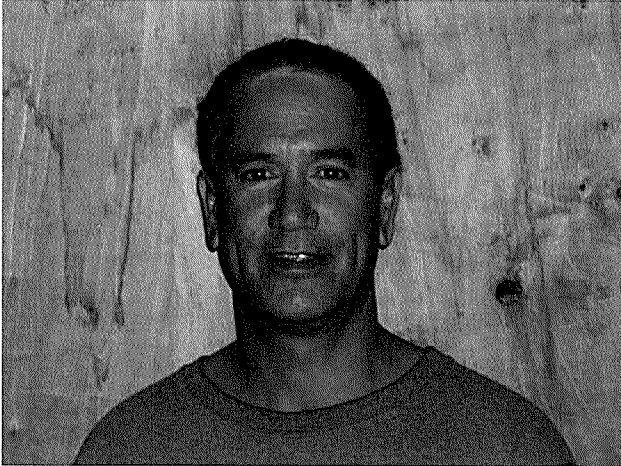
KT- I think, you know, presently it's not just a Hawaiian thing but many of the Caucasians have more passion to retain some of these Hawaiian cultural things than the Hawaiian's themselves.

C- Oh I think definitely, I do.

KT- So it behooves the kind of passion we have to try to keep influencing.

C- I think a lot of our Hawaiian people are concerned about what was and is but they come to some point where, Brother Tau'a, they feel that nobody's doing anything about it. Or no sense talk because talk is only cheap, cannot do nothing without... But I think talking to some of our po'e (people); a lot of them kinda give up. Like oh, nothing's being done, they're not going to do anything about it. That kind of attitude they have, you know, and that's sad but unfortunately that's some of the attitude I get and they don't want to get involved, but plenty waha.

Interview: Robert Pahia
By Keli'i Tau'a and Kimokeo Kapahulehua
January 18, 2006



Interviewers= KT/KK and Consultant=C

KT: So, I'm sitting here with Mr....

C: Robert Pahia

KT: You have a middle name?

C: Robert "Hale" Pahia

KT: Hale like Hale

C: Hale like the Hale

KT: Who gave you that name?

C: My mom gave me that name because she thought that the name Hale, she meant to name me after my uncle Harry. And believing the word Hale was actually Harry but I believe that name was given to me probably not from her but spiritually from someone else because they said that your name takes on your personality and I've always had that personality of always welcoming people into our home.

KT: On your hand give me how old you are. Fifty, wow. I thought you were younger than that, maika'i. So, just to jump right on why Kimokeo and I wanted to talk to you and that is, we are cultural assessors for the land across the Ag park. They want to build Ag subdivision. So when you enter off Pulehu Road off the opposite side. Presently it's Haleakala Ranch. You have any ideas about stuff that were there before?

C: I have no idea what was there before.

KT: Okay, this is why we really wanted to talk to you. Cultural assessor gathers information and then makes an intellectual, a spiritual wherever the cultural assessor is. Our thought was we're looking at what was there before. How did this survive if there were any communities within the area. In other words, what was happening on that area. So we transpose to Ag and our thought is you're one of the premiere kalo growers. I

don't know how that happened. You want to tell us how you got into kalo because the first time I knew you, you weren't a kalo man.

C: You know, I grew up on the island of Oahu in the area of Kahalu'u and many of my friends were involved in growing kalo. It was grown all around where I lived in Kahalu'u and there was no attachment to me at the time but it was just always around me. And my friends were all taro farmers but I never got into it. And then when I moved to Maui and I was working down at the low elevation site near on Hansen Road, we had a project over there and....

KT: When you say we, who?

C: The University of Hawaii.

KT: Okay.

C: So the expansion agent Ted Hori started, he thought it was a crop that we should look into so he started growing a couple of different varieties of taro. And then my friend from Oahu flew in and he started planting kalo seeds in me. His name is Keoki Fukumitsu.

KT: Was he your childhood friend?

C: He's a childhood friend, we grew up together and he was one of the taro farmers that I mentioned. So he started getting me interested because he started naming and teaching me about different Hawaiian taro's. And from that point on because of the interest I had shown in the taro my farm manager assigned me to the taro projects along side with the plant pathologist Dr. John Cho. So, when I was working with the University of Hawaii that was my kuleana. And that's where I had garnered all my knowledge about kalo but it was just a natural attraction for me to grow it and started off growing it on a small piece of land up in Kula, at a calabash auntie's house. And then I learned the need for more property when you're growing kalo because of the abundance of oha. Then I, and all of this, my wife and I, my daughter, we were growing the taro on the side while I was working for the University of Hawaii. And every year our taro fields got bigger and bigger and at the same time though I'm still working on the taro projects with Dr. Cho learning more about taro and Hawaiian taro's. Because I was involved in the University system and working with all this taro and different people I met a lot of different people who were involved. I just took a special interest into the Hawaiian varieties. The reason being well, they were Hawaiian and I found out that at one time we had over 300 varieties and right now there's only 80 at the most that are still alive today. So I took it upon myself to make this my kuleana in perpetuating all the different Hawaiian varieties. Not only that but teaching people the correct names and how to identify it. And because I was working with the UH and doing all this taro research work and on my own growing my own taro and growing all the different varieties, I got to eat all these taro's. I got to identify all these taro's, so therefore I had a greater insight and knowledge of the different varieties, where it grew best, under what kind of conditions, etc. Then I moved to a ten acre parcel where my wife and my daughter, we farmed the taro and....

KT: Where was that?

C: This was down at Pulehu. And then we moved to the Kula Ag park to a 30 acre parcel where Juanita and I farmed, we opened up 15 acres of it. And all this time I'm learning more and more. And from there I ended up going down near the airport area got some land from HC&S to farm down there then I ended up in Maliko farming kalo out there. But my expertise really is in dry land taro. Growing wet land taro's a little

different. I wouldn't say that I have, I would be an expert in that field but I have knowledge that can help a lot of the wet land growers. Yeah. So, since I moved up here I've been focusing on building my house and I just grow taro to eat at home and what I've done now because I'm not doing it on a large scale. What I do is I act as a consultant to help others start up taro farms so they don't have to reinvent the wheel and I can save them a lot of time. Anyway, like I said that's my little kuleana in this whole cultural renaissance. You know it's to teach people different types of taro's that the Hawaiian had. Our people had and to learn how to identify taro's and teach them, especially in the dryer land area how to grow it and grow it well. I've learned through trial and error.

KT: Let me ask you some questions. To bring out the reason why we're talking story. So, you were right across where we are researching which is called Kula 1800. And from what you just said, what are the optimal kalo plants that would do great in that area?

C: It's interesting because that piece of property right across Kula Ag park there is a band of land that goes from Ulupalakua all the way over, right on that same elevation it goes all the way over all the way down to Haiku area. I would say it stops by Pukalani and the reason why I say that because of the difference of rainfall. So, therefore changing the soil makeup.

KT: So it was in the same alignment as Kula Ag where you were that goes to Kula 1800. All the way to Ulupalakua.

C: Yup.

KT: So what did you find? I mean outside of the rainfall. So, what do you think our Kupuna put in that. You think, number one. Do you think they were aware of that?

C: Aware of the band?

KT: Yeah.

C: Yeah, I'm sure they were.

KT: What indicates that you think they did know that?

C: Well, because of some research and I've read books about how our Kupuna farmed. They farmed in every type of conditions there are. Down from the a'a the pahoehoe to the swampy area's all the way up to the mountains. So they just were akamai, they would have planted everywhere and if I grew it there with the little knowledge I have and I found out how well it does in this band, I know they planted over there.

KT: So, Kimokeo and I had privy to walk where you did. And we concur that you really had a prolific amount of the different varieties that you did. Can you name some of them?

C: Oh, yeah I can name them all, but there's about five or....

KT: Do you have a list?

C: Yeah I do.

KT: A hard copy?

C: Yeah.

KT: Can we get a copy so that we don't have to go over that right now on this.

C: Sure, I can give you a copy.

KT: Can I walk away with it tonight and then make a copy?

C: Sure.

KT: So, as you said, trial and error. Fifteen acres is a lot of acreage to plant kalo. And all you had 30 acres but you put 15 of them in kalo.

C: Yup, yup. And we would plant half acre at a time, my wife and I and my daughter.

KT: Describe the planting of it.

C: Well.

KT: Did you follow moon calendar?

C: Well, because it was very difficult to follow the moon calendar because of the lack of time I had and during the harvest you had a whole lot of huli of oha that you don't want to waste so I can't be waiting for the new moon or the next moon because then I would waste the huli. So I just. It was beneficial because I planted just throughout the whole year so I got to see the difference when you don't plant with the moon, with the new moon, and it makes a big difference. So yeah it was beneficial in that regard because I could see the difference.

KT: But at least you were aware that that was really true that our Kupuna followed relentlessly moon calendar.

C: Because I got to plant on the different moon's I got to see the yield's on the different varieties and the different times. So yeah, big time, definitely.

KT: In terms of size. In terms of amounts?

C: It's in terms of size, I mean they had it down so wired, it's in terms of size and in terms of oha throws.

KT: What about taste?

C: Even in terms of taste, just the overall the whole aspect of it. Our Kupuna's just had it down wired. Now that I don't grow on such a large scale I plant strictly by the moon.

KT: So, what time of year you found to be the optimum time to plant?

C: Optimum time is if you want to plant your huli optimum time would be in late winter or early spring. Late winter or early spring. The reason for that is by the time you plant it takes about 2 months for it to get a good start and then if you time it, it will go right into spring where you have the long day period. Therefore you have greater growth. More growing time. But, there's so much.

KT: Many of my Kupuna, including my 'ohana always encouraged me to talk to my plants. Did you ever get into the habit of that?

C: All the time! The plants talk to us.

KT: Describe that, describe for those who don't understand it.

C: You know I always talk about, people talk about aloha 'aina and malama 'aina and when you malama the plants they dance for you. And then they make music. It's truly one of the aspects of really hearing the heartbeat of our 'aina. I mean, it's awesome. We always talk to them. We sing to them, we play music. They talk back to us and it's just a very, very spiritual thing. We work really hard. And then we go lie under the big makua kalo's in the shade and rest and we just, uh, give us a good rest. We just love to watch them dance 'cause they would dance in the wind for us. And when it rains we would go under the makua plants and take shelter. It's just something that I wish everybody could experience.

KT: Have you told this to anybody else?

C: I've told it to a few people. Those...I tell it to people who I know can appreciate it because there's a difference if I told someone who really doesn't have an appreciation for it. It wouldn't have that impact. Where as you can feel it from the person who would appreciate it. But, anybody who grows the kalo, they will know what I mean.

KT: I interviewed Lynn Mateaki and she was sharing with me that many of the farmers there that when no rain they don't plant. They let their land go fallow. But you said that you plant all year round. So you didn't follow rain cycle?

C: No, I planted year round.

KT: What was the mentality of that? Is your mana'o saying no need rain? Describe.

C: No, rain is an important ingredient, an important component. And the reason being especially in this belt. There's a lot of, there's more beneficial points to growing in this belt versus non beneficial. Now, being that it's in a dry area with not too much rainfall, it's very warm, cold nights, very warm days. It's very beneficial because we never have the problems that people who grow in the wetlands have. Because they have a lot of rainfall, they have the Phytophthora leaf blight, the fungus. Okay now, that's a major problem for the growers today, I mean, throughout the state. If you grow in like Hanalei anyplace that's wet, Keanae they have a big problem with it. So we never had that problem. However, on the flip side of that because they have the rain, they don't have the problems with the aphids, or the thrips or the mites. Yet, we do on our side. So, we would watch the weather. Especially during the summer months when there was a lot of heat what I would do was I would watch. Because I know that's when the high population of pests come in, I would watch they would come in on the perimeter of the patch. And then what I would do is I would set up an overhead and I would simulate rainfall, because when you have rainfall the aphids don't come, the thrips don't come and the mites don't come. So I feel in my opinion that it's more beneficial growing in a dryer area because you can simulate rainfall. Yeah you gotta deal with weeds but it's better that you don't lose a crop and you still can control the pests.

KT: Did you create that approach? Or was it someone....

C: No, I created that approach.

KT: That's a wonderful approach.

C: It's just through trial and error. And I would talk with people in the wetland and they told me we don't have problems like that unless they have a drought.

KT: Wow. What would you like young people to know about what you've learned concerning kalo or other plants?

C: I would like young people to know, number one: That our Kupuna took growing taro to another level.

KT: Describe that.

C: And the reason why I say that because I was fortunate enough to eat over 2000 varieties of taro. I've tasted taro from Tahiti, Samoa, Tonga, Vanuatu, Tonga from Nepal from Africa. So I've tried a lot of taro's and when you eat the Hawaiian taro's there's no comparison. So what they did was see back in the day.

KT: You need to come back and describe that statement, no comparison.

C: In regards to viscosity. See there's a way we classify taro when we have taste testing. The Hawaiian taro's the taste, the texture, the aroma everything. I mean everything about it is just at a way higher....

KT: That you weren't able to find any other.

C: I couldn't and I ate plenty taro from all over this world and it didn't even come close. And I got to pass that on to the researchers because they wouldn't eat the taro's so they would be guessing on what they should. You know like John Cho what he breeds with you know he doesn't eat the taro so I gave him a lot of insight you know what his

breeding program and what not. Also, I want people to know to learn the different families of Hawaiian taros, learn how to identify it so when they pass it on they can pass on the correct information. Because what's been happening in the past, a lot of people are spreading taro around but they're giving them different names. So, you know that's very common. But if they know how to identify it and we have a standard for them to measure against then they can confirm it for their own selves. And I feel that Hawaiian people need to know this and it's a shame because when I go to like old time farmers, Kupuna's like that you know. And I understand why. You know they have knowledge of maybe 2 or 3 taro's but I understand why because everybody, the Hawaiian people, they would grow a lot of different varieties of taro in a suggested area and then just pick up which one did well there and they stick with that. And that's why for example, Oluwalu the grew the Kumelele, that's popular over there. Hana they grew the Haupū. In different area's they grew the specific types of taros.

KT: What was popular in Kula?

C: In Kula it was the Ohe'. The Ohe taro because it was very resilient against the cold. However, because I had the chance to grow it all different elevations I find that the Maui Lehua, the Lehua Maoli, the Ele paio and I'm growing like about 18 different varieties now out here just to see which one adapts better. And I found that probably the best taro to grow in my opinion is the Lehua variety. Because it seems to do well down in the low regions as well as up in the high region. As well it does well in the wet areas, although it's susceptible to the leaf blight like almost every other taro. But, I find it does well. I find in Kula the Lehua does well and it makes good poi as well as good table taro.

KT: The uh, Hanalei poi, what kind of poi are they using?

C: Well they try to get as much Lehua as they can but it's very difficult because there's such a high demand amongst the other millers. So, they definitely tried to use strictly a Lehua variety. Whether the Lehua Maoli, Lehua Palai'i, or the Maui Lehua they call it Kauai Lehua. You know different Lehua's. However, you see the difference between Hanalei poi's and the rest of the poi's is the way they handle it. It's the way they prepare it to making poi. What they do is that they remove the skin prior to cooking, so after it's cooked there's no handling, less bacteria on the poi. So after it's cooked it goes, directly after it's grinded, it goes directly to a container and from there directly into refrigeration. So you have no chance of it fermenting at all and you have no bacteria in it. That's why a lot of people say that. Some people say they like it because it stays fresh a long time. But then you find the Kupuna they don't like it because it doesn't sour. Now like my other friend in Kauai, Makoale, he grows it the old. He's a miller, he mills it the old way. He says his customers they want it to sour. So you know depending on your customers.

KT: So, somebody told me that Hanalei poi they put flour into. That's not the case?

C: No, that's not ok. What they do is if they can't get enough Lehua they blend it. They blend it with either a Moi or even some Palauan varieties.

KT: Just to stretch their product, huh?

C: Just to create a greater mass.

KT: You left what you were doing due to the end of a contract or you just wanted to move on to something else or?

C: Well, I've always wanted to do something to leave for my children to pick up. We were doing it and it was my wife and I and Kiana my youngest girl. It's very hard work and I got discouraged to tell you the truth. We had the market, I mean, what I did was I

didn't go out and find the market. I created the market. I created my own market. And what I did was because nobody was growing the different varieties of Hawaiian taros, I started growing the different Hawaiian taros. And, what I was going to do was grow these different varieties of Hawaiian taro, get it out there on the market, give people a chance to learn about it for one thing. And then give them a chance to taste different poi's. And what happened was it just my partnership with this guy in Kula fell through and we worked very hard to get it to a place where now I can get it to a market. I mean I couldn't supply the demand here on Maui, let alone Oahu. But I was just getting there; you know getting enough acreage to supply it. And what happened was just you know people get greedy.

KT: So the, where you were at the Ag park, everything was grubbed before you planted. You just didn't take the land and started planting. In other words the preparation or the soil gotta be at the point.

C: Well, this parcel that I was farming on, it was farmed before with onions and different veg crops. So when I came in with the taro, it grew very well because it was like first time growing a different crop in the soil, so it did very well. I did fertilize, and in regards to fertilizing- I'm not all against synthetic fertilizers but I do believe in an integrated approach. Like for example; if you're going to use a synthetic fertilizer okay to grow your crop, well now you gotta grow your soil. In other words you gotta go put back green manure crops in there, plow it in, you gotta build your soil so you can build up the beneficial microorganisms. Because synthetic fertilizers kill it. So it depends on how you deal with your soil. Because if you don't take care of your soil, and that's what's happening with a lot of the taro farmers. They not taking care of their soil. Now if you look at it the way our Kupuna's did it, they always did that. They would always grow the soil. Then grow the plant, and they would only plant in a specific plot at the very most 2 times. Because when you plant it the second time you're not going to get as great a yield. Because of course your nutrients have become less.

KT: So the University is going through this patent controversy. What's your take on that?

C: Well, what they're trying to do is patent the hybrids. I know one has been patented. He bred what you call the Palehua. It had pretty good results and I'm sure this is the one's they're trying to patent. Across, it's what we call number six and number nine varieties but what it is, is a brother and sister. The parents being a Lehua Maoli cross with a Niue Waula. That variety coming from the island of Niue. The variety is, the number six is very good although it has a high oxalis which makes it a little itchy. However it's a good yielder and it's not resistant to the leaf blight but it's highly tolerant. Which is very beneficial to all the people who grow in wetland because they're getting wiped out. As far as it being patented I believe that the real reason that they want to patent it is to try and create more money to put more monies into the research for, to help the farmers. My, the way I feel about it is, I feel it's a good thing. You know I just talked to Pomaikai about this. But anyway I think it's a good thing and the reason being is because if we don't try and get some kind of hybrid out there, we're going to lose the industry. Okay, then people think, well the guy's only in it for commercial reasons. Well, maybe he is in it for commercial reasons but what about the end user, the consumer. What kind of prices is he going to pay. I mean it's already ridiculous. If we don't have some kind of plant out there that can produce a yield, the industry is going to

do down. I mean rapidly because I mean I've been in fields, I've been on fields in Kauai, Keanae and Wailua and it's terrible. I mean the plants are...it's just taking a beating. It's like letting our people out there go and then a disease comes in, they get sick and we don't create some kind of inoculants. So, as far as that going out in the field and people growing it, I think it's a good idea. As far as the patent, I wouldn't worry about it. The reason being because once you get a couple plants it compounds it's oha in a dramatic way where you don't even.... I mean, yeah you supposed to pay maybe one cents or two cents. I think Hawaiians should be exempt from any type of residual type of payment for what do you call that...or royalty. I mean I feel Hawaiian's should be. Because they used our variety anyway to cross it.

KT: What you think on GMO?

C: Okay, you know GMO in a broad space, I think it's dangerous. I know the University had to take a stance, a pro stance on it and you know they say that it has to go through so much tests with the EPA and this and that to even get into any type of GMO production. You have to have all these permits by the food and drug administration, the EPA and this and that. However, as we know in past nothing is a certainty. So, as far as a GMO product being produced and the pollen somehow getting in the air and maybe somehow inoculating another type of plant, uh, who's to say. It's just like, the way I see it, it's just like medicine that comes out in pill form and they give it to people for so many years and then they find out it's no good. Well, remember now from the start the food and drug said it was safe and so did the EPA, but they didn't find out till five years later that it was detrimental to the human body. Now on that take, that's the same thing that could happen with GMO altered plants. I'm not worried about the taro. The reason being. The reason being I'm not worried about the taro, number one ok; how different varieties came about in Hawaii is because long ago we had fly that pollinated the various taro's. However, that fly is now extinct. That's why if you understand how a taro plant, the flowering, it self's itself. In other words it's a female and a male but they both mature at different times. And you don't have the fly to transmit the pollen. Therefore only man can transmit it. So in that regard, I'm not worried about it pollinating our Hawaiian taro's. But, I don't think, as far as taro, I don't think we need to go that way. Dr. Cho's not going that way. I know because I've worked with him side by side, I know what he's doing. And what they do is, he uses GMO technology and what we do is.... For example I'll tell you. We go down to Fiji, we find this one taro. We found that it is totally resistant to the leaf blithe. So then what they do is they take tissue analysis and then they analyze it genetically, they look for specific markers in these varieties that are resistant. And then they try and find other taro plants that are resistant. And I mean resistant, not tolerant. And they try and look for other markers in here so they're try and identify which markers are they looking for and what they do is they'll take this plant and they'll breed it into another Hawaiian plant. When the babies come out, then they analyze this. They look to see if those markers are in there. What it does, it saves them time in hybridizing, in breeding. They're not genetically manipulating it but through hybridization they're manipulating it. Through natural process, really.

KT: So, what are some of the plants, the taro plants, you would suggest be considered in that area then?

C: Well, like I tell everybody. Number one, why are you growing it? I think you gotta answer that question first. Are you growing it commercially? Are you growing it for your family? You know that depends. Because then there's different growing techniques if you want to grow it for your family versus commercially. And it depends what is this for. Is it for poi? Is it for Kulolo? Is it just for table taro? So that has, those questions have to be answered before I would suggest a taro. Now, because of the consumers.....ahh, I guess I could say ignorance of the different varieties out there and the different tastes. They're prone to lean to what they have known which is the red poi. Which is the Lehua variety, which does very well in that area. I, if I was to grow taro in that area again, I would grow Lehua. The reason being because the people who like to make Kulolo they want a red taro. The people who want to make poi want a red taro. The people who like table taro, they like the Lehua. And it makes good leaf for laulau's. So I would grow that variety if I was to grow any variety. And there's the old saying "Huli, is power." And you know what, that is true. Because I've run into so much people always looking huli. And if you don't have the amount of Huli, you know if you only got 10 then you only can sell....But if you have 10 thousand then you know. But you gotta start somewhere. And you know what's the saddest thing Kumu? Is these people that call me up every single year from Keanae and Wailua. And I mean every year they ask me for Huli. And I tell them every year, "What happened to the ten thousand I gave you last year? What happened to it?" They tell me, "well, uh.." Well, it's the same old story. Because they don't take care their land, their 'aina, it doesn't take care of their plants. So that's why they have either weak huli or sick huli. But I tell them, "You guys have to dedicate couple patches for just huli. You just dry land it. Because then you're not going have, well you may have the leaf blithe problem but you won't have the pocket rot." But at least when you dry land it, the huli, the oha comes out healthier. Why I don't know but I just know it is. And that's why they kept on calling me because I would grow it from the dry land and it would be huge. So when you got a bigger huli and you put it in the ground, it's easier for it to take. It's easier for it to grow and everything.

KT: Now I have something to show you.....pictures.....

Agreement to Participate

I, Henry F Rice, understand that Kimokeo Kapahulehua and Keli'i Tau'ä, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.
Must be edited.

Consultant:

Date: 11-27-06

Name 

Investigators:

Date _____

Name _____

MAHALO NUI LOA.

Interview: Henry F. Rice

By Keli'i Tau'ā/ Kimokeo Kapahulehua

November 2, 2006



Interviewer= KT- Keli'i Tau'ā and Consultant=C

KT- Cultural assessment comes through the Governor's office, back a couple of Governor's, who saw the concern of many of the cultural sites being lost by development; bulldozing and so forth. So, what they put, not into law, but they put a statement within the developing process that the developing company's need to consider having a cultural assessment done on their property. Because, if it was found that there were some major sites on their property and they didn't follow the process, then they could be sued big time and that's why this activity has come to for. My partner and I, who your son-in-law knows very well because of our assistance in blessing his property that they're developing, and because we're locals, we're Hawaiian, we grew on the land it was recommended why don't we go do it then to have mainlander's come in and do something just because they know how to write. So, that's the idea of it so we're just rookies. We're just about one year young in doing this and I thoroughly enjoy because my lifetime has been always in Hawaiian Cultural things and my education is leaning toward the culture so having the opportunity to walk the land, and like I said, today I have privy to talking to somebody who was raised on Kaono'ulu Ranch, which I never was aware of. I knew all, you know, like I said I knew where your family house was and Kikiwi's because this was my stomping grounds but nothing about the Ranch. So that is my- can you give me background of you first, age, just personal stuff that I can document? Oh, by the way, before you start what we're going to do is whatever you say, we'll transcribe, bring it back and you will look it over and edit. And if you approve then we'll submit it as part of our report.

C- No problem.

KT- So, with that in mind.

C- Well, like yourself I was born in the Kula hospital too, about 68 years ago.

KT- How many sibilings?

C- We have a son and a daughter and three grandchildren.

KT- But, your brothers and sisters.

C- I have one brother that lives on the Big Island, Hawaii.

KT- That's the one that's really been shooting stuff like in Hawaiian rights and so forth, is he the one?

C- No, I think that's the wrong way to put it. He's probably as Hawaiian as I am and you are and he did not believe that OHA Trustee's should only be elected by Hawaiians blood only. He felt that anybody who was born and raised in Hawaii, grew up as an American citizen, should have the right to vote for an OHA Trustee.

KT- So that's what's happening in this upcoming election.

C- Yeah. He's not shooting barbs at Hawaiians, it's just the opposite.

KT- See, misunderstanding of communication.

C- I think so.

KT- Yeah, so when my partner says we're going to interview you I thought, 'is that the family?' I knew the family and went ohh; it was a challenge to get out of my ignorance and my shell and see that it is beyond as you described doing my homework to find out why the statement was made.

C- I think, and he's a very good studier of Hawaiian language and if you understand what OHA stands for to the Hawaiians and the Hawaiian people here, you'll see that what he did was according to OHA language.

KT- Now that you tell me that, if you can give me his phone number I want to call him and tell him how I felt before and how I feel now, just from your explanation. My relationship with Doug ...

C- His- he's got a ranch on the Big Island.

KT- In the Waimea area?

C- The Waimea area and he probably can best be reached on his cell phone because he's probably on top of his horse.

KT- And he's your elder brother?

C- Yes, he's an older brother.

KT- And he's Oskie?

C- No, Oskie is our father, Oskie Rice is our father. His name is Freddy Rice.

KT- Freddy, okay, so both of you grew up on the ranch?

C- That's correct, yes.

KT- And dad was into ranching?

C- Uh, yes, actually my grandfather, which was Harold W. Rice, he purchased the whole ahupua'a of Kaonoulu from mountain to ocean from the Cornwell family.

KT- What year was this?

C- About 1915.

KT- During the World War.

C- Yeah, and I can show you on a map here.

KT- May I take pictures as you show me things?

C- This is the, you can get a feel, this was the original ahupua'a here when the top of the mountain going down into the ocean including the fish pond over here.

KT- Which is Kalepolepo.

C- That's correct. And it also included the Alae 1 and 2 and Koheo 1 and 2.

KT- Can you put your hand on where it starts again?

C- From here to the top of the mountain to the ocean. So, that and the ranch has stayed pretty much in tact in the family. My father, which is Oskie Rice, carried on after- actually my father and my uncle Garfield King purchased the ranch from my grandfather and brought it into a corporation. In the early 80's the ranch became a family limited partnership and from there I've run the operations.

KT- So, before I get too far into it, your full name is?

C- Henry F. Rice.

KT- What does the F stand for?

C- Flower.

KT- Who gave you the name mom or dad?

C- Both of them gave me my name.

KT- Why did they look at you as being a flower? Because I, you know as a student of Hawaiian culture I understand kaona, hidden meaning, what were they?

C- Flower is my mother's maiden name.

KT- No relevance if you don't know the background and you're going to say, "What's this male having a name of flower?" Okay, so you are how old?

C- Sixty-eight.

KT- So, you're my Kupuna. So, growing up in a family with a ranch, it's almost like growing up on a horse.

C- Yeah.

KT- So you're first moving transportation was like mom putting you on the horse your dad had simply put it.

C- Yeah, we rode a lot.

KT- So, did it become your passion or it was work?

C- It's a passion. It's a way of life. It's a quality of life.

KT- At its highest peak, how many cowboys did you folks hire?

C- At its highest peak, I would say there may have been 30 or more.

KT- Because of the expanse of area, not the entire area was pasture? Of course you could be grazing through the entire ahupua'a but...

C- I think the majority of the ahupua'a was in grazing but since then we've diversified a little. Down in the area that you're interested in, at one time we had a small piggery and a small farm there where the Maui Lu Hotel is.

KT- What was the farming in?

C- We tried everything from cucumbers to melons. Since then the ranch has three farms now but they're up here in the Kula area where farming had prevailed years before it became grazing land.

KT- So what are the crops up here?

C- Uh, well, we have a lavender farm up on our ranch which is Ali'i Changs and he runs that. And we have a hydroponics lettuce farm right below his lavender farm. And then we have a pretty large farming operation right below the Kula Rice Park where we grow corn, strawberries, zucchinis, onions; that's primarily what we grow there.

KT- And you oversee that?

C- That is run by a family that's farmed up here in Kula, they do the farming there.

KT- How many employees do they have?

C- I'm not sure how many he has but most of them are contracts that help on the farm but this has nothing to do with the area you're interested in.

KT- Yeah, but as I said my report will probably cover all the way up here because of how it affects.

C- Sure, well I can see your reasoning because our forefathers before us did the farming up here and the fishing down there and the lands in between were really traveled.

KT- Right. Now, so you've pretty much have ridden your entire ahupua'a; you yourself.

C- Yes.

KT- During the course of riding that area, did you see any cultural significant places that have been documented on the national sites that should be set up?

C- I don't know whether there are any significant that are on the national sites but, you know, if you travel the land, you know it, you'll see where old stone walls, when they were built and you'll see what we call holding pens where obviously as they traveled between the highlands to the lowlands, they were camp sites, they kept animals caves.

KT- Yeah, I was just telling your son-in-law that it's ironic that we've had the opportunity to do this because we did for Charlie Jenks, it was called Kula 1800 I think you folks have some land...

C- Right adjacent to it, yes.

KT- So I was amazed at the petroglyphs that were found and I'm a student of Japanese culture too so in taking pictures of the petroglyphs in close proximity was this Japanese writing which translated with a name, I think it was Ito, which means Big Japan. And the name, but I was amazed and so getting back to being a cultural person of course our forefathers ran the logs down whether it was Koa or Iliahi to get to the ocean to ship and so forth. So, historically it's exciting to be there and looking at all of it.

C- Were those petroglyphs on movable stones?

KT- Well, it was along the revine and in shallow caves, just along the cliff side.

C- We see from time to time petroglyphs but they're on movable stones. Hawaiians before me tell me they're mostly where maybe the family rested while the man went down to catch the fish and he or she just doodled on the stones. Funny thing is, though, they used them also as they're markers facing where the best fishing was so that when they came down the following year they would see their marked stones. And if you walked the direct line to what it was facing it was pretty good throw-netting.

KT- So, as far as the ocean is concerned, you folks had access to the whole thing; were you active in fishing and things too or you just focused on being with the land?

C- No, our family, well our family's always been active in fishing too but not so much off of our land. By the time we were aware of, say the fishpond down at the bottom, it had pretty much deteriorated.

KT- Right.

C- But from listening to our older cowboys when they had the cowboy camp down more in the middle of the ranch, they would go down there and actively take care of the fishpond and fish in it, but those days are before my time.

KT- What did the camp consist of?

C- Just houses and stables and pens.

KT- Just living quarters.

C- Yeah, and working areas.

KT- So, did you folks ever diversify into other kinds of animals outside of pipi?

C- Pigs, we did a lot of pig raising at one time.

KT- Whereabouts did that happen, up here?

C- First big pig operation was down where the Maui Lu Hotel is. Then we moved the piggery up to Makawao, we have quite a number of acres in Makawao; above Makawao.

KT- All right, even now?

C- Yes. Not pigs, but pasture lands.

KT- So, can you share some of the stories some of the cowboys used to talk about that intrigued you or made an imprint in the life before your adult life. Anything significant that would contribute to the reader of this report that we're seeing a significance of these kinds of things.

C- Well, I guess as far as the land or the stewardship of the land, I think our family is- Whenever you raise animals off of the land, you begin to understand that it's the land that's the asset and you take care of the land and the grasses; New grasses, cultivating some of the old grasses. The

animal is only the end product of how good you take care of the land and so I think when you listen to older people and our older cowboys, they had a great respect about that.

KT- But they didn't do anything about it, right?

C- No, they depended on nature and the rains like what is happening right now. But where they saw better grasses, they would bring in and seed our lands with the better grasses. And so you have a lot of diversity of good grasses that can withstand drought better and flourish a lot better during the rainy season. And that always impressed us as we were growing up.

KT- Well, personally, again being a student, I'm just enthralled of what our forefathers knew how they took care of what you're saying. And so that phrase that became more predominant during the preoccupying of Kahoolawe, which is Malama ka 'Aina, just is exactly what they were doing before that phrase came up but Kahoolawe they brought it up more.

C- Sure, oh yeah.

KT- So, even presently now, how many cowboys do you have employed?

C- Actually under the Ranch we have three. The rest are outside the employment of the ranch.

KT- How does that work?

C- Other people come in and, say like our farming operations, they're the employees of the farmer who's doing the farming.

KT- Okay.

C- It's very expensive to have a lot of employees today.

KT- Right. Where do you market your products?

C- The farming operations, everything is marketed on Maui; everything is locally. The hydroponics lettuce is a great demand for the visitor industry and now we're beginning to find out the local markets are really liking it. And of course the corn and the onions and the strawberries are all locally sold. Our cattle operation, all our beef, is shipped to the mainland after we wean them off the mothers; they're sent to the mainland for pastures there and then eventually the distribution of the beef on the mainland. Very little is marketed locally. I should also say the ranch also has a land company, which is another source of its income.

KT- You said Kaono'ulu Ranch is a Corporation.

C- Now it's a family limited partnership. It went from a proprietorship to a corporation to a family limited partnership.

KT- I was just thinking of all the diversification if you were making a decision for everything that goes on, it would be challenging to keep in order.

C- Well, I think the challenge today is the stewardship of the land and keeping the land from one generation, moving it to another generation to another generation without having it split up.

KT- Did you go away to college?

C- Yes, I went to grade school here on Maui.

KT- Kealahou?

C- No, I went to Kaunoa School.

KT- Where is Kaunoa?

C- Well, Kaunoa now is a Senior Citizen center.

KT- Oh, down there, okay.

C- My family says I started out there and I'll probably end up there.

KT- I don't know if that's a good or bad thing.

C- Then I went to Oahu for High School.

C- And then I went to the mainland for college and then came back to Hawaii.

KT- What did you study when you went to college?

C- I majored in animal husbandry and business financing.

KT- What school was that?

C- Colorado.

KT- Colorado State?

C- Yeah, Colorado State.

KT- So the intent of studying that is because you grew up in the, of course the interest that you would come back and continue your work.

C- Yeah but it's a nice compliment when you say you really didn't know where Kaonoulu was because we are a very low key family.

KT- Well, I'm embarrassed.

C- Don't be, it's a compliment.

KT- Well, my peers look at me that I should know these different life activities on this island but when I first was told it, where is that? So, yes, evidently you folks kept it very low key under the shelf there, type of operation. But what is shocking is for your finger to go from where it started all the way down there. You never looked at other ranching companies as competition?

C- No. No because they were all family.

KT- Erdman's?

C- Well, before the Erdman's it was the Baldwin's. They were on that side and of course the Baldwin's had Haleakala Ranch on that side; two different brother's but my grandmother was a Baldwin too. She was their sister.

KT- Ohh, is Rice a missionary family?

C- Yeah. Predominantly grew up on the island of Kauai but my grandfather came over here to work where he met his bride, Mrs. Baldwin, Charlotte Baldwin.

KT- Indirectly the Baldwin's have a big influence with my genealogical line. As you grew up and watched Maui evolve into what we are today, what are some of the precious things you would hope that we would continue retaining and use it?

C- Well, I think you'll appreciate it because you're a study of Hawaiian culture and Hawaiiana. We sometimes use the phrase "The aloha spirit" loosely but in the true meaning of it I think that's the precious thing we should never lose between two individuals. I think the years ahead are going to have big challenges with respect to that kind of spirit being retained and I think it's the people, the Hawaiians (us who were born and raised here) it's our obligation to make sure that the spirit is not lost. So that's a big challenge. The other challenge you're going to be facing is the natural resources of these islands. Those are big challenges ahead.

KT- Right. So, how many of the events of yesteryear can you recall now? Just a couple of Sunday's ago we had a major activity that shook up the entire archipelago but can you go back further? Can you remember the tidal wave?

C- Oh sure, I think all of us, at least that are my age, remember the 1946 tidal wave.

KT- Where were you?

C- I was riding down on the school bus from Makawao to Paia. (Laughing) So the police officer stopped the bus and said that the school had been washed down so we all cheered. We didn't have to go to school. (Laughter)

KT- Was it the same Paia School?

C- Kaunoa School, yeah. But then you know, afterwards going around with our father and seeing how devastated the area was; I mean huge buildings being moved, you just, you know as small children, you couldn't imagine that the ocean had that much power. It certainly gave us a lot of respect for the ocean.

KT- So on your ahupua'a, no particular damage?

C- A little, like the fishpond and then it came in a little on the piggery operation but that side of the island didn't get as hard hit as our north shore did. It seemed like, I know the old Kihei Pier but it was already old.

KT- Where was that exactly, Kihei Pier?

C- Right across from Suda Store.

KT- Suda Store, okay; where the canoe club is.

C- Right, right.

KT- So, you folks used to go down there and jump off and play in that particular area?

C- Yeah.

KT- What can you recall was shipped in there?

C- Actually I can't recall anything being shipped in there because by then Maalaea Harbor was operating and I only remember that old Kihei Pier being used by the military from time to time. But I don't ever remember any commerce shipping being done out of there.

KT- Because you folks had animals, you could be mobile riding around a large area. A lot of the Hawaiian families tell me during their childhood their neighborhoods were far so whenever they got together they had to make up their own games and so did you see your family creating anything?

C- I'm not sure creating anything but, yeah you had to make up your own games, right. Yeah we made up our own games.

KT- Like what?

C- Sometimes we would go to the movies and see a cowboy movie and so we had imitate cowboys and Indians riding the horses all over the ranch. But then a lot of times you did a lot of roping and things of that nature.

KT- A cowboy is a little different from other families I see because you got to work with animals. So, did your brother also go to college?

C- Oh yes.

KT- What was his field of study?

C- Same as mine. He majored in agriculture.

KT- Same college?

C- No, no he went first to New Mexico Military Institute and then he went to Cornell and majored in agriculture. He came back to Maui, worked for a short time on Grove Ranch.

KT- Grove Ranch, now you gotta describe, that's a new name for me.

C- Grove Ranch was part of HC&S.

KT- Oh, okay.

C- The lands that they didn't have in sugar cane, they raised cattle.

KT- Where was that located?

C- Below Makawao was their camp. And then he went to the Big Island and he managed Kahuku Ranch for many years and then for a brief period Freddy did commercial fishing, charter fishing outside of Kona.

KT- Is he younger or older than you?

C- He is older. And then after that he came back to the land and has been cattle ranching ever since.

KT- I think that it might be true that if it's in your skin you'll always get back to that.

C- I think so, I think so, yeah.

KT- So even today you folks...

C- He would be an interesting person for you to meet some day. He's a very astute in his Hawaiian language.

KT- What made him interested in diving into the Hawaiian language and culture?

C- I think being raised around the Kikiwi's, the Aweloa's, the Earnest Morten's; they all spoke Hawaiian.

KT- Yeah. So, even those families that you mentioned, their offspring continued being cowboys?

C- Yes, one of our cowboys, Ricky Kikiwi, is a third generation. His grandfather, which is right above your head, is Hua Kikiwi and his father was foreman over at Ulupalakua Ranch, Merton Kikiwi.

KT- Merton was his father?

C- Mmmhmm. Merton grew up on this ranch too. The person just to the left of Hua in the cowboy hat, right there right ahead of you by the door, that's Harry Aweloa who was at one time the (in his retired years) was the pastor down at the Makena Church where Reverend Alike is now. That's me riding a bull.

KT- Where was this located?

C- Makawao.

KT- Where the...

C-Arena is now.

KT- And this was?

C- Wiliki; Wiliki Poepoe

KT- And?

C- That's Oskie Rice.

KT- Who is this here?

C- That's my brother Freddy Rice. He's still a very good roper. Over there in the corner is probably our most famous person, Earnest Morten.

KT- Right here?

C- Big family up in Kula.

KT- Describe him when you use the words famous. Why do you say that?

C- He's famous in my mind. (Laughing)

KT- Describe it from your perspective; to you why is he?

C- Well, he was foreman of this ranch for over fifty years. Born and raised up here in Kula; went to Lahainaluna where he boarded. In those days when you went to Lahainaluna, you stayed in Lahaina. He came back, here's another picture of him right there, he was a very, very, very strong personality. He could do everything. He knew how to work with rawhide better than anybody I ever knew. We never had to call a veterinarian because he was a doctor in his own right.

KT- Which he just developed out of interest?

C- Uh huh.

KT- Nobody taught him?

C- Right. That's my old saddle; Hawaiian tree saddle. I had a replica of that tree made out of fiberglass and covered the same way and it's a lot lighter to saddle. As you get older those old saddles get heavier and heavier. So I had a lighter one made but covered the same way with the wilia moku and everything on top.

KT- And who made the ropes for you?

C- I have a rope from Earnest Morten and Henry Silva; the two skin ropes I really have, yeah. That particular rawhide rope is not a Hawaiian weave. It's a Spanish-Mexican Vaqueros weave.

KT- So it's not locally made?

C- That on there is not locally made.

KT- This one?

C- Yeah. The crack whip is locally made, everything else is locally made- I have that raw hide rope because it probably was the old, old way that raw hide ropes were made here in Hawaii.

But, in later years the Hawaiian raw hide ropes that were made were a little thicker in order to handle the roping of wild cattle.

KT- Did you ever see it snap?

C- Oh, I've seen it snap.

KT- Really?

C- Once actually, but I think it was more my error than the rope's error.

KT- When I watched Henry putting it together; nothing can break it so it's a surprise for you to say that.

C- Well, mine was my error why it snapped. I had it on a sharp edge pulling it, pulling a steer onto a truck; that was my fault. Those raw hide ropes would never break with an animal.

KT- So it kind of got caught rather than...

C- Yeah. What are we taking a picture of?

KT- The skull.

C- Oh, yeah. That too is a pretty heavy instrument, the yoke. That's what they lead the wild bulls down the mountain with. You'd have an oxen on one yoke and you'd have the wild bull on the other yoke and the oxen leads the bull down the mountain.

KT- So, that whole idea had to be, was it developed locally or did somebody go learn it from elsewhere?

C- Well, the Vaqueros really came over and taught the Hawaiian's how to work the cattle.

KT- You think this was part of the teachings?

C- Yeah.

KT- Who, can you recall, who commissioned the Espanols to come and do this teaching to the Hawaiians?

C- Kamehameha.

KT- Thanks for helping me with that.

C- Vancouver brought the first cattle here, you know, and then they grew and then they got wild, too much in numbers and so...

KT- Just like the deer, you got any comments about what's happening with the flocks of deer? They're roaming your whole property.

C- Yeah, they are, they are. I don't see that much devastation by the deer so I'm not as concerned as other people are. Hunting keeps the numbers down. I think where the concern is, is down in Wailea where the deer goes and eats somebody's roses but on the Ranch I'm not too concerned. They're kinda nice to see once in a while.

KT- They're really getting, for lack of a better word, domesticated because we were driving to South Malu'aka researching writing for Dowling Company on the old Makena School and I swear 40 of them came across the road. We had to stop while they were crossing so I'm sure you have those large herds on your property.

C- Yeah, we have some.

KT- Any other wild animals on your property at this time? Not too many pigs are there?

C- Not that much but we have a few wild pigs. They mainly stay up in the waddle forest. We have a few down here but below the Kula Highway we have a few but that's it, deer and pigs. There are no wild goats anymore.

KT- Why is that?

C- I think they got hunted out.

KT- In your ahupua'a? I still see they're existing in...

C- Oh, over in Kipahulu and Kanaio; beyond Kanaio and into Kahikinui and Manawainui and over in Nu'u and yeah they're still over there.

KT- I guess the land is a little wilder than over here.

C- A little more arid on the bottom but if you go mauka of Kanaio and you go in the mauka section of that side of the island it's pretty nice I think.

KT- So get back to your childhood days; did dad personally work with you folks of cowboy or just called the cowboy and said, "Hey teach my son, do this."

C- Oh no, my father worked with us every day; he was on the ranch every day.

KT- What was his major focus, cowboy, or ranching?

C- He was a cowboy. And a rancher.

KT- Born cowboy or became cowboy?

C- Born cowboy.

KT- Not in Hawaii?

C- My father was born in Hawaii.

KT- Started in Hawaii? Passed down from his father?

C- My grandfather had purchased the ranch. My father was a very, very young person so he grew up on the ranch. I have a picture of him somewhere; oh it's in my house. So he was very much a cowboy.

KT- As you pointed out, since it's a family limited ownership now, are you encouraging those in the family to carry on whatever it necessitates?

C- Oh, yeah.

KT- Well, it's so diversified, there's much interest in areas people could cover.

C- Oh no, our next generation is very interested in the ranch. So yes, we're very lucky. The next generation is a very large group and so we have many, many smart people that are ready to keep the stewardship of the land in tact.

KT- Ah, wonderful. So, on the bottom side, it basically was sold off like Maui Lu?

C- Ah yes, that was that beginning of what we call our Land Company. A lot of the properties down there have been sold and then we repurchased properties, commercial properties, on the mainland. So we have a Land Company with commercial properties on the mainland.

KT- So, Doug and your daughter had to go buy their piece of land what they're developing next to the Tech Park.

C- Yeah that really is a group out of Minneapolis where Doug is from and Doug's brother-in-law is part of the group that's developing that. And of course because Doug lives here on Maui, he helps coordinate the Minneapolis office with the Hawaii office. My daughter is in real estate business herself.

KT- So it worked out well for them too...

C- So she's helping in the sale of those housing lots. I believe she's coordinating the selling of the lots. But she works for an independent realty firm.

KT- You keep mentioning your brother but you never took interest in the language per say?

C- I have a very keen interest in the language but I'm certainly not as fluent as my brother is.

KT- And he got it just by hanging around the cowboys?

C- Well, I think he worked at it in his later years; studied it. I think we all had it when we were young, just being around the cowboys, but that's cowboy Hawaiian language.

KT- Which is a whole culture in itself.

C- Oh yes, true.

KT- People who never get close to any of the people that work with cattle never get to realize the culture that is developed within the cowboys itself.

C- Yeah.

KT- No sugar cane on your property?

C- No. No sugar cane on our property.

KT- In fact, no pineapple; they stopped as they came close to you.

C- Right.

KT- And from your land going makai, it basically was exclusive ranching.

C- Yeah.

KT- Modern day uses.

C- Right.

KT- So we would never have seen any need for railroads to come onto your property?

C- No.

KT- All that part of Hawaii, Maui development stopped right at- so none of those business that had been prevalent on the opposite side of the land, there wasn't any need for those vehicles like the trains?

C- Right.

KT- They came out to Puunene pretty close to Suda Store and stopped right there.

C- Yeah, right.

KT- So, in some ways was it a victory that you stopped all of this?

C- No. You know I think your fertile lands got the sugar cane and the pineapple. Your non-fertile-arid lands, you'll find mostly in ranching.

KT- Well, that's what they say about Hawaiian Homelands; wasn't in the fertile areas they got. They saying all the junk land was thrown to the Hawaiians.

C- Where the Hawaiian Homelands are now, I would say from the topography standpoint, very hard to farm; but from fertile lands, it is very, very fertile. Some of our best pastures were over in their Koheo section, in their Waihuli section; probably the best soil, very strong soil. So, those homesteaders, especially in the Waihuli area and Koheo and Paupena in the Paupena sections where the homes are now are some very strong soils. We had great pastures over there. It's just rocky so it was very hard to bring into large farming but for small farming they're going to be very, very well off.

KT- Just a couple of months or two ago I...

C- I would also add, as you are a student of Hawaiian culture, just walking those lands over there (especially the Paupena area and the Waihuli area) you will find a lot of Hawaiiana sites. I hope they keep them.

KT- Well, that's the intent. If you were to make a comparison there's no way close to your folks' ahupua'a in terms of cultural sites?

C- I would say it would appear to me that there was a heavier population in the Keokea, Waihuli and Paupena area than there was in this particular area; just from riding it. I don't know why, I would think the only reason I can see is that the land is so strong over there.

KT- So it's kinda ironic that the agriculture is done over there rather than over here.

C- Uh, because of the water being brought over from the Hana area over into the central valley, the strong soil and more level land; to have a large farming operation over in the rocky area and steep, pretty hard. So topography, I think, played a big role in your farming; the sugar cane and pineapple over there versus over here.

KT- As I drive the Waiohuli Homesteads I do recognize the face value just driving through the neighborhood, wow how beautiful; things area growing, just flourishing.

C- Yeah.

KT- So you just gave the key why.

C- So, I would turn around your statement and say I think the kingdom was pretty smart in giving the Hawaiians some strong properties.

KT- Well, it wasn't my statement. I'm just repeating what those have privy to... Well, Kahikinui is pretty rugged area, that's homestead land. I think, well you've had some cowboys by the name of....

C- In ten or fifteen minutes I'm going to have to go to another meeting. I didn't know it was going to be this long.

KT- Okay, so, let's look at summarizing then. If you had a wand, what would you like to see retained?

C- Me personally? Two stronger knees probably.

KT- Okay, going to what we're talking about in terms of the land and the islands; how we're affecting the people outside of the aloha.

C- Oh, that's a hard question. I don't know if I have an answer to that one. I think it's only natural that you wish things were slower like they used to be but then on the other hand I think that's only a natural feeling for a person as he gets older. I think the younger people want to see the growth and the opportunities and you have to understand that and respect that also. So, if I had a magic wand I don't know what I would do. That's a tough question.

KT- From an outsider looking at what you've experienced in life, I'm in admiration that you had the opportunity to do all the things that you've done.

C- Oh I'm a very lucky person, yes. Yeah, I think quite frankly anybody who is born and raised in Hawaii is a very lucky person.

KT- I want to take that idea because many are looking at themselves and they are saddened at life's challenges.

C- All you have to do is look around and see how beautiful this place is.

KT- But you can make a comparison. They don't know that. Well, I don't want you to have to rush to the next meeting. I certainly appreciate you taking the time.

C- Well, it's been a pleasure. Now do you and a partner and you have a business that you're doing this?

KT- I will give you a card.

C- You do have a card. Can I take off this microphone?

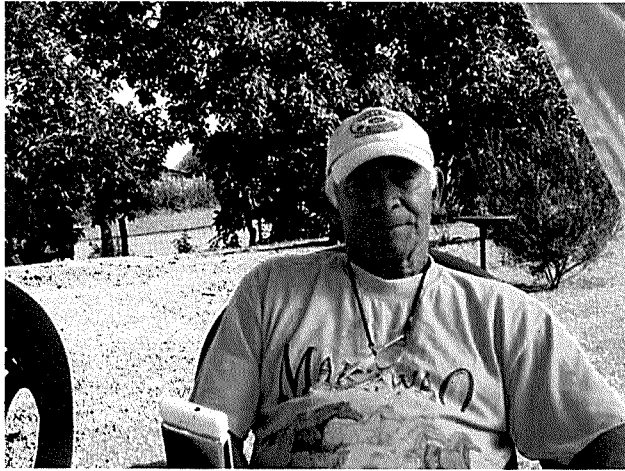
KT- Yes you can.

C- Oh good.

Interview: Henry Silva

By Keli'i Tau'a and Kimokeo Kapahulehua

January 7, 2006



Interviewers= KT/KK Consultant=C and Jody Silva (daughter) =J

KT: So can you give me your full name.

C: Henry Silva

KT: How old are you?

C: Seventy

KT: We're sitting, in what is this place called?

C: Waiakoa

KT: You grew up here?

C: No, I grew up in Makawao.

KT: How long have you been living here?

C: Too long! Ah, forty five years.

KT: Forty five years. And you raised your lovely daughter and the rest of your children?

C: My son is older, she's younger. She's the spoiled one.

KT: They usually are, the girls.

C: Yeah, they're spoiled.

KT: Yeah, your dad, never spank. They know how to take everything. Where did you go to school?

C: Makawao Elementary.

KT: And then?

C: Then from there went to Hamakuapoko High School. And then...

KT: Which was, Maui High?

C: Yeah, Maui High. And then from there I went to MCC became a carpenter by trade.

KT: Oh, all that time your parents or your family was into Paniolo?

C: No my dad worked for the federal government. In the Haleakala National park. My brother Tony worked there too, my brother-in law Mike Pszyk, and my brother-in law Lionel Amoral and my brother-in law Lawrence Diego they all worked up there.

KT: Ok.

C: But I worked as a carpenter. We worked in Lahainaluna. We build our auto shop, machine shop, cafeteria there with Yoshimuri Contractor and Kinka Yamamoto. I don't know if you ever heard that name?

KT: Heard the name, yeah.

C: Heard the name. Yes both. So we were working there. I work with my brother-in law, Lawrence and that time we didn't have cars yet. You know, that I would drive. I got started driving when I was only 27 years old. Just little bit before that so then we got the license. Before you had to be 21 years of age, now they get 15 years they crackin' em up all over the road.

KT: Even before that!

C: So we had to catch ride you know.

KT: Yeah, yeah, yeah.

C: Then we would go down to Yoshimuri contractors and they would put us just like in the big cattle truck, like the old HC&S before had all the seats. And they would load us like that and we would go Lahaina on the old road now, you know, go like that. Take about one hour from Kahului you know, to go there and work.

KT: And yet, we still complaining.

C: Yeah! And then after that we go through to the Lahaina side I came to Wailuku Elementary and I work in Wailuku Elementary with Kika Yamamoto and Yoshimuri together the both of them I guess.

KT: So how did you get interested in cowboy stuff?

C: I always was interested in cowboy stuff but my mom and dad didn't want me to become a cowboy. And it's really hard for change, you know. See my dad never drove a car and my mom in their life. We all rode horse, all my sisters and us boys, we all rode horse. So after that we got through with Wailuku Elementary, I went too, I don't know if you know CK's, Tasty Crust, and Hale Lava.

KT: Yes, yes.

C: I worked on those buildings there. And then I came into Maui Land and Pine and I worked Maui Land and Pine and at times I worked in the field as planting pineapple.

KT: How old were you then?

C: I was about twenty three, twenty two around there. After I got into the pineapple and I did horse shoeing all my years, right to now and I still do a lot of horse shoeing. Mrs. Richard Baldwin took me from Maui Pine and called me if I would go and shoe horses in Honolulu. At that time was just when I was going get into Maui Pine real steady see. So I go down and the last time I went down was the same way, she took me out for about three months or so and I would go down and shoe horses. Honolulu for polo and then we start up here in Maui first and then we went Honolulu. Ok, I running my mouth- he went down, that's fine. And then we went down to Sprecklesville and we would ride the horses, those days you would ride the horses to the polo fields. I used to ride from Kapiolani Stable to the stadium for play polo.

KT: Wow!

C: Yeah, and we would ride from the barge up to Waikiki only had houses on the right side if coming up, going down only on the left side. This side of Waikiki was all swamps like Kanaha pond, yeah.

KT: So, let's fast forward, come back to Maui. What were you doing in that same kind of farm work stuff on cowboys that you can relate to?

C: So then after Maui Pine the Union came in and they said they was going get rid of the last hired employees hired on Maui Land and Pine. That time was called Haleakala Pine, I think it was yeah. And then from there I said well shucks they gonna throw us out I going get this job so I got this job from Elmer Carvalho as working in Maui Factors Ranch. And then from there I worked for them fifteen years on top Maalaea mountain and I worked on Kahikinui and then I quit them.

KT: What were you doing out there?

C: Any kind of job, fix fence, cowboy, rope, horse shoeing everything.

KT: Wow. While you were out there um, any things Hawaiian that you can relate to us.

C: Yeah, well I had a old friend Jim Hapakuka from Ulupalakua Ranch. I gave him a lot of hides. He was a real good hide braider, the same thing that I do. He always told me this story that he and his dad used to tell. The dad used to tell him have a canoe on the cliffs of the ocean, a big long canoe. And uh, when they would go fishing they would have another canoe way up almost on the-well that time was trails, no was roads up there now have the car road, but way up far up on the horse trail. So in the years I was working cattle and on the ranch there I found that canoe. But Jim always told me had one in the ocean but I never, me I'm not an ocean man. I like ground underneath, I no like water. Water is only to drink and take a shower, other than that that tub gotta be open. So I found a canoe on the top not far from the road. Almost perfect, I have the pictures. So I had this friend of mine and Steven Perreria was our boss and Steven tell go get that bull go rope that wild bull because we brought em down from the mountain to the road, no let em go back up you know. So, this friend of mine, Alan Silva he used to work for the fire department, in fact he had one uncle Ren Silva.

KT: Yeah.

C: Ok, that's his nephew and we worked together. He was a good cowboy that bugga. And we was chasing this dumb bull, him and I and my horse went jump this round hole about this big, he jumped the hole that's why I told Alan. "I going go rope the bull and then you come back help me. But you go push stones around that hole because the hole you know just on the ground." The bull had jump over and I came with the horse. Lucky the horse watching, we had good horses too. So I went there I rope the bull then he came by me, oh, he couldn't talk. He couldn't talk, I say, "what's the matter with you?" So he jump down he tie the bull on the tree. Come back to me all pale. I say "what's the matter?" "There, right there, I see one canoe in one hole." I tell, "no way!" He tell me, "yeah come, come, come." So we go back. From on top we look like that, yeah can see in em. Just one piece maybe about that much of the canoe yeah. So I think she was small yeah. He was just about to get married to this lady. So, ok we decided oh, make lunch everything we go walk down from the road cause cannot go the truck there with stones and all that. So we walk down and we got to the canoe and we took pictures and all that and we kept it, we no tell nobody cause we no want them go fool around the canoe. So after all those years went by never went back more there but I can go back there now I know the spot. And, we found the canoe we took pictures we kept our mouth shut we no

tell nobody because we never want people go mess up the canoe. Cause you know how people is, they going try bring 'em outside and all that. Was, eh, was one long canoe you know might be from here to the corner from the house. Was big!

KT: You went down there?

C: I carry her on top here, the shoulder yeah, she was small. And, uh, so we took pictures and all and after about a year after that you know that always kept in my mind you know that Jim told me get one canoe in the ocean cliff. So I was crazy guy and my wife's uncle Steven and my father-in-law we was all crazy anyway. We drove these big bunch of goates and they went down and they saw one and they go down but. So my father went get the idea we join two ropes and I go down on the rope and he hold me by the stomach so I went down and I was scared you know going down. But all of a sudden I started going down the darn cliff yeah, just like noose like this here! The ocean down and I cannot swim. That's why I don't like the ocean.

KT: And you still went go!

C: I went down on the rope like that and we caught about fifteen or twenty goats over there. And then I jerked the rope and my father pull me up with the horse. When I went down the goats was, had the canoe. This is down by the ocean. It's about maybe about a mile different Jim would tell me they would carry the canoe and they would stand one on top the other on the cliff and they would pass, that's what his father would tell him, my friend Jim told me. And they would pass the canoe down then they would put the two canoes together and they would go fishing for the whole village.

KT: Wow.

C: They would never put the other canoe because with one canoe no could go. So had to get the two canoes.

KT: One side of the canoe.

C: Yeah, so just like one catamaran.

KT: Oh, so double hull then?

C: Yeah, that's what he tell me that his father used to tell him. See so I found that canoe too but I kept my mouth shut.

KT: Unbelievable for a portagee to keep the mouth shut.

C: I seen bodies lined up like that in caves. We used to sleep go down fishing. We used to sleep one place down by the ocean, nice place all the gravel you know. Never dawn on me and there were nice stone walls all around, you know. Maybe about that high. So he come here he come I took his uncle go show him the canoe. And then I told him this right here that's where get the other one on the cliff. And then as we went down we go sleep down there and here we put all our pop tents. And he say "oh, this is one Hawaiian grave." I say "this the best place for sleep everybody else scared come here." Ha! And we used to sleep over there all the time. Make right there on this place we go inside there was so nice the wall was about that high all around you know. So the wind no hit too much and we would put our pop tent and sleep, and when Alan come he tell me, "eh, that's one Hawaiian grave I not going sleep there." I tell him "well, you like go outside, you go outside. I sleeping right here." I quit that ranch and I always used to go fishing and sleep there.

KT: What kind of fishing?

C: I used to catch Moi a lot of Moi at the time. And Menpachi and Kupipi and Moana, Popa'a.

KT: So the regular shore fish?

C: Yeah, shoreline.

KT: Not Ulua.

C: Dry kind stone place where no can be too much big ones you know, cause I not going too far or close. Gotta get the long bamboo.

KT: I appreciate you honoring those discoveries. Of course you know the canoes that were placed down there that were in the caves upside usually used to be the coffins of our people, yeah.

C: And the cave was long you know you could go quite a ways in but had nothing. I thought might have had, get lot of petroglyph's back there. Not far from the road you can only walk from me to there and the petroglyphs on the old horse trails.

KT: This is Kahikinui?

C: Yeah, Kahikinui.

KT: This is all in Pulehu.

C: Yeah, Pulehu gulch.

KT: This one is a Haole artist

C: Plenty of this here that people went and scratched all around on some of them.

KT: Yeah, yeah.

C: I just started working Haleakala Ranch and I was "what is that darn writing." It never dawned on me because I never seen them elsewhere. After I got that always I watching, all over the place you see them.

KT: These haoles they beautified the place. Not everybody, but this is like the Garden of Eden. Look at all the colors, in all the petroglyphs on here. But it's an artist that lives on the top. So I took Kimokeo them including mine, so all the petroglyphs are along the wall. So where you saw it's the same kind of place that the rocks were this tall?

C: No, no right on the horse trail.

KT: Low kind.

C: Right on the horse trail over here where you go what's it called Twin bridges? They get one name for that. Right on the horse trail had the rock there and get some big brown rocks.

J: Almost to Waiopai.

C: This side of Waiopai. Plenty of people call that place you can go right down the ocean, called Pidgeon Pali. They get some Hawaiian name.

KT: Had different names. I used to be down there quite often, almost every weekend.

C: Over there get one hole with the windmill inside. You ever seen that hole with the banana trees inside?

KT: No.

C: You went pass right by the rock hole like that you can see the banana trees.

KT: Then it's through a river bed?

C: Yeah, it's like one pahoehoe? The kind bath right. We've been

J: And there's one by Kamehameha schools, petroglyphs right there.

KT: By Kamehameha schools.

C: Right inside the house where you were telling, that's where you get those pictures, yeah.

KT: This one is by 76 and then you go down you pass the Pulehu road going down, so it's down there.

J: By Kula glen, this one's Kula glen side. The one's we thinking of is more Kamehameha schools side.

C: By Hawaiian homes. Right there Kamehameha schools from Kamehameha school you coming up right in that big gulch.

KT: So we going up this way, we pass King Kekaulike, Kamehameha on the right.

C: You gotta go down through the pineapple field you know can go on highway.

KT: Kamehameha is on the right hand side.

C: Coming up.

KT: Pass the school?

C: Right straight line with the school on the opposite side of the school.

KT: Go Makai in the gully?

C: All in that gulch stay full right there.

KT: You know, maybe twenty years ago I was asked to go bless some petroglyphs right next to Kekaulike, the gully right there. Because Keola the canoe builder out of Lahaina they wanted me to go do a ceremony there. From that and my travels throughout the state of Hawaii I looked at why and where did our people put these petroglyphs. And for the most part every gully had petroglyphs. Every gully. And the reason for that is that they brought the Koa logs mauka. They have to take them down to Makena or to Kahului. So they went through the river beds and camp overnight.

C: Couple of days, carry that heavy bugga! Get wash get water.

KT: So they spend time drawing. Now Kimokeo is standing next to Pulehu again this is a very unusual one same thing. Oriental characters. It's one of a kind cause I've been throughout the stat studying petroglyphs and stuff. Never found this kind. So when I looked at it I went, "what, gosh." So it's a riverbed that. Maybe from here to those trees. This is all the petroglyphs and caves that we took leading to this. So when I saw and I put it all together I went of course. The orientals was brought in not only through Koa logs but Iliahi, sandalwood. Because they had to get it down to Makena or to Lahaina to ship to China. So that's why they drew this Chinese character. So I took this in. I teach at Maui Community College, Japanese students were sat down. I interviewed ten students and I said, "what is this thing." So they wrote, everybody consistent everybody wrote this line means. Dai ni hon which means big Japan. They couldn't get this one I gotta take to one of the older Japanese and see if they can get this. This one here is Ito. But this is close by to all these petroglyphs which is the whole bed of, the whole riverbed.

C: Yeah, I know Pūlehu, plenty over here too. Right there tell you get plenty too. And then we get one way up on the ranch. Just like the mans, little bit more different. Steven Boteliho, he the first guy told me that. "Henry no look like one petroglyph?" So I'm passing on the horse caught my eye one time, but I never pay attention. But then had little bit more writing but just on one rock. Right where the honeybee stay. Right there get petroglyphs way up kind of way up now, it's above, oh about half way up Haleakala Ranch on that side.

J: That one, didn't Gerard say looks like the, wasn't he saying looks like one pregnant lady on something, yeah with that one.

C: Steven Boteliho tell me the same thing and she gave birth over there that's when right over there had like old Hawaiian houses.

KT: So bring me close to where that would be.

C: It's not too far from here it's maybe about 2 miles, 2 and a half miles, you gotta go up to the gulch on the car or horse to find it. We pass we have a tractor road that pass right there that's how I seen it.

J: That would be. That house that's closest to the Cameron house. It's probably closest to that, up on this Kekaulike Highway, up here.

C: Cause no more no other houses. This side Carter. Well actually Carter is closer than Cameron. Cause from Carter you just cut right over.

KT: But private land yeah?

C: Ranch land. Even the one down by King K, I can take you there. I get all the keys from the ranch. You can see them.

J: Now when you walk right up to them, I tell em high, high, very high.

KT: As I sit here in my mind you know it tells me how rich this island is. Unbelievable.

C: You just think how much time it took to cut that with one stone. Unless they had some kind of iron tool. But I doubt with rock.

KT: Stone on stone.

C: Yeah, and for cut you know and that damn rock is smooth hard rocks like that, yeah?

KT: That's truly possessing Mana, understanding Mana. Specifically we are, in behalf of this land group. Studying for, they want to put in agricultural subdivisions over here. That's one. This is Pulehu. This is right across the Ag park right in that area. Kimokeo and I ran across a pretty good sized Heiau. Maybe from here to your trees. You know the formation of the rocks.

C: Yeah, not too far from the main road yeah.

KT: No, that one is way inside of Pulehu.

C: Get inside Waiakoa pasture, I think so get one over there. But in this side Pulehu get too where they get all the rocks yet just like they made garden or something. They all line up like that in one big square.

KT: Yup.

C: And right over there on the other side, I'm not sure now if it's on that side or the other side Waiakoa side where get one well that Maui Land and Pine drilled. Get water over there.

KT: Right now I'm just transcribing the interview with Thomas.

C: This piece here all going sell? Because Maui Land & Pine own all that this side of Pulehu road down. Haleakala Ranch own certain portion and according to what Harold told me, Mr. Richard Baldwin, that anytime they bought land and they borrowed so much money from Maui Land & Pine he wouldn't take back in money he would take in land. So that's how he get pieces of land there you know more on the low side where pineapple could grow. Interesting though, yeah.

J: This area where they want to develop, you're looking to find out if there is anything more...

KT: Well as you can see on the other map that I showed you, right there is why we're doing what we're doing. But going back to the original reason to have cultural assessments is not only to look at where they want to propose and get permission but the surrounding area. So in my write up I'll be covering Kula, Kahikinu you know all Upcountry the entire ahupua'a and how they all fit together.

C: King K that side King K you go inside that gulch it's loaded. And I didn't go below the waterfall because right there is a big waterfall but I go all up and down there. You

know look in there because we ride horse all inside that gulch. Then sometimes when the grass really big instead of ride horse we would walk foot.

KT: You never think take camera?

C: No, I'm not a photographer. I'd like to see the thing leave 'em there, don't touch it. I don't like now guys, you go take guys and then afterwards they go there they going scrape them. I hate that!

KT: Right, we don't want that. So, you know, as I'm talking to you in my mind I'm saying, and you know because I've been exposed to it. What can I personally do to have that remain like it is instead of having people like what you just described.

C: The thing is the boundaries over there is right down the center of the gulch. See so the guy that own the land from there to there, you no can tell him, he own that you know. Cause right here in Pulehu right here down here by King K the boundary right down the center of the gulch. But we had the fence on the side because you know, no can fix fence inside of all the stone you know all the pohaku. So we used to have them on the side of the gulch.

KT: By the way, what kind of horses were you guys riding?

C: I already had plenty thoroughbred, mostly thoroughbred horses when I first started Haleakala Ranch. Mostly thoroughbred then the quarter horses used to come more and more. Right now very little thoroughbred, mostly all quarter horses.

KT: Some of the horses had to adapt to the environment.

C: Yeah, mostly mares that they breed and they brought. Like Kaono'ulu Ranch bought a stallion his name was Jimmy, I think and then Dwight Baldwin bought a quarter horse stallion and then from then on they started to breed. And then Mrs. Richard Baldwin brought an Arab, which they had all thoroughbred stallions Makawao and all the studs that they bred too. Then she bought an Arab and then when racing got through they started to breed Arab's. It was good cattle horses, they all, you know it's the work you give them and the patience. You can train any kind of horse to work cattle.

KT: What is the Paniolo lifestyle that makes Paniolo unique?

C: Well in those old days was hard because you had no car. Everything was done either horse, donkey, or mule.

J: And sun up to sun down.

C: Sun up to sun down from dark to dark you work. There was no such thing.

KT: She got that so you must have said that, yeah?

J: I lived that! He's gone it's dark, he comes home it's dark.

C: I come home 9 or 10 o'clock night time 12 o'clock come home.

KT: Is that to say all of it was put in work or you spend time playing around and stuff.

C: Working.

KT: Ah, so work consisted of building fences...

C: Mostly we work with cattle and we working cattle plenty time, you know we driving one big area and we get 5-600 head and you try separate the cows with the small babies we let 'em go cause you get a lot of bulls a lot of steer that you going take out, you know. So that kind time when take. Even car lights we would take you know with the car lights so you could see. With full moon was good you can work with a moon. You work plenty with a moon.

KT: So, you just said it, you were able to learn the cycles of the moon?

C: Yeah.

KT: So outside of the times that is became full moon and the cycle is. That's all moon's getting big, right after mahelani then it dwindles little bit. So did you folks follow moon calendar for fishing too?

C: Yeah, my dad did when I was young, though. We would go get the opihi because then the full moon the water everything come more malia, yeah? You know you go. Me I'm not ocean, like I said I never was. My brother's all yeah, me I never cared for the water. To shower and that's about the best I like 'em.

KT: So what about you Jody?

J: I can swim but I rather be on the horse. I like my mountain.

C: I like the mountain too.

KT: Upcountry people tend to be like that. I'm guilty of that, if I didn't go Kamehameha my 7th grade year I wouldn't have learned the water. So, I guess that's how we grow up in the environment that we lived in, yeah. So small kid time outside of your regular work. What was unique about living in this neighborhood.

C: Here?

KT: Well, I mean Kula, Makawao.

C: Well, I got married to a Kula woman so then I had no choice.

KT: What was her name?

C: Judy Perreira.

KT: So your ethnicity is full, part?

J: Pure portagee. As much as we know.

KT: So how far back do you trace your genealogy?

J: Well, his mother came from Portugal.

C: My mother came direct from Portugal. My grand-dad my great-grand-dad came from Portugal. And then my dad, you know. I don't remember my grand-dad alive he passed away already. I remember my grandmother.

KT: When did he come?

C: Gee, I have no idea. You get a Portugese book in there. I cannot tell I know my mom came she was 8 years old. I don't know about my grand-dad, or my great-grand dad I don't know. I know came three boys and as far as we knew, my grand-dad lived over here in Kokomo. And then one was in Lahaina and the one in Lahaina that we knew about as far as we know he was never married. But we don't know if he had any children, you know what I mean. But, uh, he live in Lahaina. And then all the years, you know that's the only family we had. And then I had this friend Don Silva from Parker Ranch calling wanted if I would give him lesson on raw hide saddles and the braiding of the Hawaiian saddles and all that. So I said "Sure, why should I die and take it with me?" I learn from old Portugese cowboys.

KT: You have it in there?

C: Yeah.

KT: Can we watch it later and take pictures while you're describing it?

C: Yeah.

KT: Have you done that?

J: I can but it's hard work, hard on the hands.

KT: Done that in terms as far as documenting what I just asked.

J: No actually.

KT: I'll present it to you.

J: He actually has gone to the Smithsonian, 16 years ago and he went up. He was with the Culture of the Arts with Hawaii.

C: There was an old Hawaiian festival up there at that time.

J: Yeah, the State had a program where they would have him have a student, like an intern and they would teach you know to...

C: Teach guys braiding.

J: Yeah, to keep it alive.

KT: Who was it?

C: Craig Moore was one of them and had this guy from Honolulu, I think what was his name now? He could never learn, though. He was a good welder and all.

J: But he's taught nephews, my brother knows, he's got many other people.

KT: Some have it, some don't.

C: Yeah, and the thing it is, he found one other guy that might be one better student than him that would learn. Like Craig Moore was a good braider. A haole boy, he was really good at it. But he don't use it anymore. Now he's in Australia, just call me last night. Oh, New Zealand. Called me, we had a talk yesterday, oh about 20 minutes on the phone. And it's a funny thing. I have a friend of my Glen Souza used to work Hawaiian Air. He's related I think to that family. And he do real nice braiding. And now I have a young boy that started on the ranch, BJ Cabanting. Yeah, I think his dad works for Good Fellow Brothers, welder and oil and maintenance of the tractor and stuff. And he braided him a nice rope and then I have this crazy Chinese friend of mine now, Cully Chun, I don't know if you ever heard the name.

KT: Heard the name.

C: He used to work fire dept. and he get into, he braid him a nice rope. And he braid a couple pair reins already. And we just go through one, I think was Tuesday or Wednesday, and uh, he braiding them. So I never call em yet, I was going call him a while ago but I was busy braiding too so.

KT: So, it's an activity that you love doing just like some people love to sew lei's.

C: Yeah, it's like how before you go Ching store you bought all that making pheasant leis yeah. All pau, you no see that. Like I said I kept up this thing from 12-13 years old, I never stop.

KT: That's why you're the master. It's a challenge to convince young people to stick in something that they love and develop it so that they become masters.

C: So get one man right now, a good friend of mine, he's really good at it. He make bull whip, he make reigns, he make raw hide ropes. Now he's more into the raw hide ropes because he's selling them some \$700 and \$500. I created hundreds of them but I never sold one rope. That's all I did.

KT: Well, as earlier said, a lot of people only see the money in that.

C: I'm grateful quite a few honest men to earn a market. Plus the man show me plenty ride always you know. Because I used to go every night and then sometimes we would get together and we would all go fishing Kaholo Ranch with Steven and we would go down and he would tell, "this is one right a way, this is one right of way." I found out was up the mountain then the ocean we knew all the right of ways. All horse back, we used to go all horseback when I first got married.

KT: Right a ways, explain right a ways.

C: Hard for find em, because nowadays you take over here before right when you live down Pukalani Hwy. As soon as you get to the pineapple field, Pukalani Highway now not the new road now. Ok, so there had one right a way right straight to Makena right over, right up catch that King's trail you can come up ride right back.

J: So meaning that no one can fence it off or restrict you from going.

C: No, they made those houses Wailea and all. Those houses is on top the right of ways. They have no respect for the right of ways.

KT: I heard King's trail mentioned. Try describe as clearly as you can where would that be?

C: Actually if you go on Makena, you know Makena that road. You walk right on that road, it's about that wide. You can see some place go down the gulch and they set stone, plenty place wash out from the gulch because the people would use them. Like we used to, anytime would broke the Hawaiian's would fix. And that's the road, King's trail go all the way right to where I tell you the pidgin Pali, kinda dangerous gulch to cross right there, but you can still see 'em. I used to cross 'em on the cowboy horse. And you can go right through to Kaupo. And the other trail is up. You go up by Kanaio Church, the Hawaiian church. That's where the road used to go. And then used to come down and go right between that red hill. Right between, I don't know if you ever went there go right on top red hill, take you right to the horse trail. And over here get Davis, yeah Davis had one house. And in fact after you pass, you go over go in get couple houses right there. You see that small board gate, that's one right of way right down to the ocean, for go down to Pakau'i. I drive cattle all on that trails. All that Hawaiian homes back there I no think get one Hawaiian can fool me.

KT: You know Mr. Silva as we age, being where we are and here is your daughter and son. What do you think we can do to assist things left behind for them? You know this King's trail. The appreciation is not, you know, oh so what. But when you look at developing such a manner, progression, construction I mean the whole island. No machines, hand job, you know. How much work that was.

C: That's why I said that, we're supposed to preserve that. Even the people that go there, they brokin' em and bulldozing them.

KT: That's why we doing what we doing, this kind of work.

C: Yeah, they not worried about that, they worried about where they going put their house. And nowadays they no go with one hand or one pick or one shovel. They go with one bulldozer they scrape em off.

KT: How close up can you identify coming across?

C: Oh, some places is, you know because the ocean get all kind waves, eh? So the trails some places is come, come straight right. Close to water, mostly. And some go kinda little up.

KT: So no come mauka over here.

C: Nah.

KT: We follow Maalaea go Lahaina come around Kahakuloa come back.

C: The up trail from Kaupo used to come up to Kula here. Right straight through Kula.

KT: So you telling me had two?

C: Yeah, had one right on top and one below. Because right now you going on the road to Kaupo. You go there you can see the right of way yet on the right side of the road. Some places go below. Right there you get the petroglyph go below. And you get the

other one on the same piece land, right next to the ocean. Not far maybe about, maybe from here 808. I tell you pidgin Pali get one road there and one road on top here. They only about that wide, you can see them, real plain. Plenty get stones, guys travel night time maybe you can. Well, those days no more light. Plenty of them had kukui oil. I remember that was our time we used to burn the thing for light in the house. When we was even a young kid. Then afterwards came the lantern. But before that my mom guys, that's how only had light. And when come dark you go sleep and when get up come daytime you get up for work.

KT: By Ag park coming across again on the map where it shows, do you know if they had sugar cane coming all the way up there? Cause right now they have pineapple.

C: Sugar cane I no remember, but according to my wife's uncle and my father-in-law tell me they had pineapple on that area's there. Even over here down Kamaole over here. See all those big pines those that's all pineapple over there. That's what the old guys tell me. As far as our time was down this side.

KT: Jody when you go to work, what road were you using, Pulehu?

J: No, I use the highway.

KT: Why is that?

J: I take my daughter to school in Wailuku. And not good on the brakes.

KT: But as far as time, if you went through there is it fast there?

J: About the same, not too much difference.

C: You see before here they had Makena road go right down to Chang's place.

KT: Ulupalakua.

C: That was one road, I don't know why the county never pave the road. That's only what they had to do.

KT: They said insurance.

C: Yeah but they would pay the county. Why the heck we get our state for, get the insurance out of the state. What do you think?

KT: I agree. I just responding.

C: Would take her 20 minutes she would be down there.

J: So that area, where they're planning to develop, that is all pasture land right now. Across Ag park. And you used to.. you used to deal with cattle you used to drive cattle through there.

C: We still get cattle there.

J: Did you notice lots of other, besides petroglyphs, did you notice heiau's, did you notice anything else?

C: Funny where the rock wall stay, they never did plant over there look like, you know. I don't know if sand born or what you know because they never did plow. Above pineapple. And you know when I went there was all Keawe trees all covered and then all of a sudden they start put pineapple again. Cause pineapple was doing good they plant more area and more area. Just like you go down here right after Waikoa pasture from there down Maui Land & Pine own that right down to Kihei. Used to be called Big Waikoa. And that I think is 500-600 acres, that's a big area. And that come right up to the pineapple, that's all the same piece. Land here it's all go like this yeah. All go right from the top of the mountain it's Pulehu. I go shoe horse they give me this Pulehu address. Just go right down go all like this, this whole island it's right down to the ocean. Go behind, right across. It's an interesting thing, you know, I rode a lot all over

this God darn place in our days. We never have no cars, all rode horse. Rode from Olinda we rode all the way go to the forest go to Keanae visit a Chinese friend my dad had in Keanae. And then we would go sometime overnight. We would do fishing, catch fisha and all. The old man was a good fisherman, he was one cowboy go ranch inside Keanae side all in that mountains. Was hell of a cowboy.

KT: You guys would ride across?

C: Ride right through the forest yeah! From our house Olinda, went right through the forest go catch the Hanamanu gulch, the gulch on top is only one small little hollow. You know, then you get the new trail go like that you go right down to where we used to hook up fish. I forget the name...Puulau gap or something. Come right out to there and go to our friend's place. Down Keanae. Then we would ride home, we come home cause get plenty fish yeah. They put the fish all inside limu. So no spoil they touch the horse, because the horse come hot yeah. Then they put limu all inside like that. Get plenty limu against the horse and the fish all covered with limu. Forget that kind plenty. Nowadays you no even can see that big green limu all on top the stone.

KT: The green one?

C: Yeah, the kelp size. Thick yeah, so that bugga, just like she keep draining.

KT: See, this information?

J: Yeah, noboby know.

KT: Yeah and it's so precious.

C: Yeah we come I ride from Olinda then my dad go fishing down Makena and all. We come with one old Hawaiian guy. Andrew Puahi. He was a Kaupo man. He and my dad was really good friends. Big man, strong! Strong man, Andrew, and he had one son he was my classmate, Andrew Jr.

KT: What did he do?

C: Cowboy, he was horse shoer, he was a good horse shoer. Big man though. John Kahananui, Joe Poaipuni, all those guys. I work little while with them, I never work with Andrew Pohai, he died already. He was my dad's age yeah. But I work with Joe Poaipuni. John Kahananui I used to sharp his saw's, carpenter saw's. Nice Hawaiian man. John had little bit Chinese in him, though. But Joe Poaipuni was pure Hawaiian. In fact I still go shoe his horses. Old, old horses already getting hard time for hold the legs but we go shoe them.

KT: What made you go into horseshoeing? That's an art now. What made you go into that?

C: I love horses.

J: You had an uncle that taught you how?

C: Yeah, I had a cousin.

KT: What's the name?

C: Blacksmith in the days you know they get the touch yeah. Used to make wagon wheels and all my cousin Joe Freitas, but he learned from his dad, come from Portugal, yeah. And I think cousin Joe was born in Portugal, I not really sure but the rest was born in Kaupo. When he said the ship had leave Kaupo. Well Kaupo they came back this side. We work Kaupo for so many years, for I not sure now. But we used to tell they work over there plant sweet potatoes. And that's how they all plow, because wagons, eh. And they had horse and their plow for turn all these potatoes.

KT: What were they planting them for?

C: They could make a little park and put a little fence around. They get plenty Hawaiian trees that you can plant down there and would do really good.

KT: Many of the developers now, in order to get permission to develop. Have to put in, it's a requirement. Need park, need school, these big money guys. It's already in their plans.

C: Put plenty of them talk parks and all that, it's not the Hawaiian trees they put in on top. See you get the Wiliwili you get the Ohia you get the Sandalwood you get the Koa, you get the Kamani. Get plenty of the Hawaiian trees, some Hawaiian trees get trees over here that we don't even know the name even inside the mountain if you go, and even vines that crawling.

KT: If you don't know that Kimokeo is master of plants. He knows in's and out's. Yeah, he has a passion for plants. I agree.

C: That's how I feel.

KT: It's going to be in this where they can come to it and all we can do is say, this is our recommendation once we write it up.

J: I wouldn't, you know. If it's something that needs to be developed in that home for homes and such I would like to see it being not so commercial. You know more, you know keep it country.

KT: Well, this particular area, again is going to be agricultural sub.

C: They no need make 'em 1/8 acres. So you can plant some vegetables or plants or trees.

KT: But Mike pointed out something that is really preventing the mind to continue your folks line of work which is water, lack of water. Cannot make 'em yeah? Unless you have another way. You have another way on how things can continue to keep growing?

C: The only thing I would like to learn is how to swim, so then I can go in the ocean check what I can do with the ocean for take more land out of the ocean. Not going happen, yeah? Ok. No you know they always going be looking for that mighty dollar. It's an unreal thing.

KT: In the years of your life that you've been on this earth, you feel that you lived a great life?

C: Oh, I had good fun.

KT: Everything you've accomplished, you're really happy about. I love meeting artists such as you. There's a little more than just somebody off the street. I have said you know the story about carrying your fish with the limu. Any other ideas, stories you have?

C: Me with my raw hide braiding. I brought the first nylon ropes to the island. I met my friend Dutchie Shuman, Shuman Carriage. He just passed away, ok, I met him down there I met him I was shoeing horse in Kapiolani stable he came there with this nylon rope. First time I seen one nylon rope. Dutchie came asked, "oh, Henry you want to try?" Cause he was roping them and I was roping with raw hide rope yeah. So he tell me from now on I not going use the raw hide rope I going rope with this nylon rope. Ok so I was roping you know he was roping the animal the thing moved away. I tell him gee, where the heck you get this. He tell me, uh, saddle shop store in town. He tell, "I go take you. You go finish your job, us go." So he took me. I went down there I look at the ropes. I bought I think was 9 ropes and I bought the thing 2 or 3 cases horseshoe nails, cause at that time was hard time get horseshoe nails. And she gave me 10 cases of nails and I got all those nails plus what I could buy. And so I figured well, I bought that. Was

C: Was cheap the potato go mainland.

KT: Oh, yeah. Now I'm reading on the history for the gold rush they planted all those plants.

C: Even the corn. That's how the Chinese over here. We get China pasture over here that's the Chinese kind corn for go make whiskey mainland. They never like the Hawaiians make em over here, bum by the Hawaiians no work, yeah! But had some Podagee's used to make the okolehao, eh.

KT: Yup, that's how was.

C: I remember Andrew, I was maybe 10-11 years old I live in the ranch, Haleakala Ranch, because my sister just got married to one ranch boy. My older sister is a Bal. And I lived over there. I used to like hear the anvil he stay pounding pang, pang pang yeah. So I used to go down watch with him. He use to tell me sit down. Nice old man, big man! Big, big man.

KT: So he taught you?

C: He didn't teach me anything about shoeing. Just it got me for sit down, I like watch, you know the horses. He no like I sit by him my body might get step or something. My brother going get on his case yeah. Then I learn with my cousin Joe, about 12-13 years already I was starting to shoe little bit. I would go down and crank the forge you know any time you stop the cranking because you no more nothing motors. Afterwards, the ranch had one new motor the motor the motor keep turning the so we can make hot. Because it's with coal yeah? Now what I get on the truck now I just put the propane gas and I shoe with forge. It's an interesting thing. It's hard on your back, I say more in your mind yeah. Your head tell you your back sore, your back more sore.

KT: You going pass that art down to anybody?

C: Oh, no I get in fact I get one college guy Bill Johnson, he's a horse shoer right now. He's with me about 10 years right now I think. And then Glen shoed with me 13 years. Glen is good shoer, Glen Souza.

KT: So you do for the ranch?

C: Once and a while we go help them when they get hard time you know for catch up and they get plenty other jobs. So they say, "Hey, Henry come shoe." I rush right out.

KT: So your dad busy.

J: So ask us when the last time we shod our own horses?

C: About 6 months.

J: Needless to say we haven't been riding.

C: No sense shoe them no can go anywhere. Right now they hunting bird so once pau bird season we get our saddles out.

J: What they say, the mechanics car never fix. They carpenters houses never fix.

C: The cowboy get the worst horses. One friend I went give him one deer. Me and Gerard shot we went go by the road, was Kamaole house now and he tell me remember me Henry? He tell me no need deer right now. Now every time I pass I wave, different kind color guy now. He tell me he thought I got sun kissed was so black they no even see me. I laugh.

KT: So, I want to go see that over there but before I do I want to try to develop a summary of what we're talking about. If you had your way, what would you like to see happen in this area that I showed you on the map? That would be conservative enough that not interrupt the environment, you know. Your grandchildren traveling down there.

\$9.00 one rope, 40 feet. So I gave one to my cousin Raymond Freitas, I think it was 1 to my cousin Frank and I sold one to my friend. Same price, I never charge him nothing more for the rope, \$9.00. One to old man George and I think one to Jocintho's and I not sure if Steven Boteliho. And I kept the rest, you know. So then I gave one to my friend Wilfred Cambra and one to my brother-in-law Alex Vegas and I kept the rest. So I always had 2 or 3 extra. But, I still rope with my raw hide rope you go on top the mountain the nylon cannot work. The wind would blow the rope right back on you, with the wind. Even on top Kahikinui the wind blows you no can throw your rope against the wind so we would work with the raw hide rope.

KT: Wow. Did you learn about the different kinds of...

C: This bugga is only one little small piece over here was crack but the rest of the canoe was all perfect. But only small kind camera, no more the fancy kind camera those days. But we look all for petroglyph and take all inside had more petroglyph. And this all Kehekenui land. This is Alan Silva.

KT: How old would he be now?

C: Who Alan? He's quite a few years younger than I am, well he retired from the Fire Dept. but then they go by years service. Alan what you would figure, what 60?

J: I think what older than Norman?

C: I not quite sure I think they might be the same age. Cully Chun is 55.

C: I seen inside the cave had just like the roots. You know growing through the rock, I'm pretty sure that's what it was. Yeah, that's the roots coming through. See, now you get the canoe. Yeah but was almost perfect this one here, the one down the ocean but funny yeah, when Jim told me when I found 'em I see only half of the canoe. Just like somebody went take one saw and then cut 'em right down straight, straight. I guess from staying on the ocean cliff. Long the canoe was, I tell you might be from here to the corner like that, the house. Maybe a little further than that. And about that wide. Like that thick. And just like somebody went cut 'em. I guess the salt breeze come on top and you know keep on yeah.

KT: So, probably Koa yeah?

C: I think so! Because no more trees bigger than the Koa for come make like that. Over here, that's one big over here already.

KT: So, wasn't oiled or painted? Just decaying?

C: Yeah just decaying from old yeah. But the funny thing when the old man told me that I thought he kinda pulling my leg. The old man Jim. We used to butcher a lot of cattle and I used to skin and he used to love to braid ropes or whips or reins. So every now and then, we would ask. My boss, Steven Perreira, used to like that old man. Tell him, take take free. While he doing that he not making trouble. He was a good braider.

KT: So in other words the cattle you guys slaughtered you kept the skin, dried it out, then you cut it up to make the ropes.

J: The the pictures from the petroglyphs from Kamehameha schools I cannot find them, yeah, I cannot find them.

C: That's how I got interested in this darn thing. After that I always watch, just go. Get bodies over there. In fact a few months ago, no last year, my son and I was working one pasture down here, we call 'em Kekoa get the red cinder hill. He tell me, "eh dad you know that cave over there?" I tell him "yeah." He tell me, "eh, you know what get one hole there." I tell him I know the old guys tell me. I tell him I never go by. He tell me

the stones fall down. He go there 3 heads just like one here one there one like that about this area 3 heads like that. Look like the body stay like that. He tell me, "I wall em up so they no."

KT: How old is your son?

C: 43 going be 44.

KT: So he still cowboy.

C: Nah

KT: But he ride around.

C: I send him college that was the worst thing.

KT: Why is that?

C: Because maybe he could be cowboy, maybe he would be more happy then what he stay. (laughs)

J: He's not interested too much in the horses. He works for Island Movers delivery. And he has coins, he loves coins.

KT: At least you taught one of your children.

J: He's got some old Hawaiian money too.

C: Funny how things go on, yeah?

KT: Can we go look over there and take some pictures.

(walking)

KT: So every one of these you made?

C: Yep, every one of them I made.

KT: Is there a story in back of each one of these?

C: Well, this one here I call em my rubbish pile rope.

KT: Why is that?

C: Because below Kula Cemetary they had a rubbish pile. Everytime I would go there had this hide, I think that was made for a rug in the house. And I guess from staying in the house started to get all crooked as the years went by. So everytime we would go dump our rubbish, my wife and I. I would fool around the hide. So one day she told me like this, "Why everytime you come here you fool around that hide?" So I said well I take my pocketknife I cut a little strip like that about so long I pull. The thing wouldn't broke. I brought 'em home. And from all crooked I took little bit water with Hawaiian salt inside. Spread em on top, next morning came all soft. I strapped 'em up then I cut that and I braided that rope.

J: How many strands is that rope?

C: 8 strands. That's 8 strand, this is a 4 strand and maybe this is the only 6 strand rope you'll ever see in your life.

KT: It's truly and art.

C: And this here is one bull whip from old man Ernest Martin. I don't know if you know who that old man was, but this was his whip that he braided. They gave 'em to me for fix but it's so rotten I cannot do nothing with it. So I just kept 'em in memories of that old man.

J: And he braided that?

C: Yeah, he braided that. This one here I brought for fix, a friend of mine Alan was telling me he braided this whip with me. And this is all bracelet's that I braid for my girlfriends. This here was when I was up in Washington.

J: The folk art program. They sent him up to Washington?

C: Yeah, for one festival. And this is my friend Cully Chun now he was learning how he braided this. And this is all reins that I braid. See the one that I'm braiding yeah? And this is the saddle that I fix for guys. This is for my I guess my father and my grandfather's saddle.

KT: What is the material made from?

C: This is all cow hide wrap and it's braided under here. So that's how I spend my time.

KT: Wonderful.

C: Deer hide, the axis deer.

KT: You collect what people bring to you?

C: No, my son and I hunt so we shoot one I save 'em and cure the hide.

KT: Is it difficult to cure the hide?

C: No. This here. Here's all reins that I'm braiding.

J: So how long does it take for you to skin it, to stretch it, to cut it?

C: Skin em about 20 minutes, skin em out of the carcass and then I stick em about 3 days in water with lime and the hair all come out and then I take em all out. I stretch em on one piece of ply board about 4X4, you know. Then I stretch em all, nail em good and then clean all the flesh side real good and then put little bit Hawaiian pakai.

J: So in a week's time?

C: In one weeks time I got em braiding.

KT: Week's time. You don't sound like you're a man with a lot of time. So I appreciate this day that you're giving me to do this.

J: Always doing something, yeah?

C: Yup. One more rope here to start to braid.

KT: Hard work though, yeah?

C: Oh, kinda hard on your mind yeah? Plenty guys ask "your hand sore?" Sure sore.

J: Takes a lot of strength.

C: Real fun, while I'm doing this, I'm not making trouble. I'm in this garage here but I always I work here.

KT: And you standing up too, hard on your feet?

C: Well, with the horses on my back is heavier.

(laughing)

KT: Have you made one?

J: No I haven't. I think I made a ring once. Small little ring, really hard on the hands.

KT: Where did you go to school?

J: Here. St. Anthony and then I went to Oahu for 5 years did some business school and some beauty school.

KT: Did you know Antoinette Souza?

J: She's a little older than I am but yes, actually I think she's my brother's classmate.

KT: So you were Antone's classmate? Her brother.

J: He's 2 years older than me.

KT: I'm impressed.

C: Sometime you have time I show you those petroglyph's down there.

KT: I appreciate that. I'm going to find the time, make the time.

C: Well, if you let me know when you can.

KT: I gotta write down your phone number.

C: I'm sure Kimoeko would say how much we appreciate this.

J: I think he enjoys this, really he loves to share whatever, he has enjoyed this.

C: Then I can show you, you might even pick up something over there that I never pick up down there in the stone yeah?

Interview: Alexa Vaught
By Keli'i Tau'a/ Kimokeo Kapahulehua
October 20, 2006



KT- Keli'i Tau'a
C- Consultant

KT- It's starting to record Alexa. First thing; you gotta speak up, number one. Number two: start with who you are your genealogy line (as much as you can).

C- Oh, okay. My full name is Alexa Odell Aheong Puaala Keaunui Vaught. I was born in Oahu and raised on Maui; when I was about a week old or two my grandma brought me home.

KT- Okay those Hawaiian names you might have to spell; so after Alexa.

C- O-d-e-l-l; A-h-e-o-n-g; P-u-a-a-l-a, K-e-a-u-n-u-i; my last name is V-a-u-g-h-t. I was born on Oahu, down in Kaka'ako and my grandma brought me home when I was about two weeks old and I was raised by my grandmother and grandfather. My grandma was Agnes Kane; actually she was Agnes Akeo and married to Moke Kane from Kauai. My grandfather Moke Kane passed away the year before I was born. My grandma remarried and married a man named Sam Paona from Lahaina. I don't know a lot about my grandfather that raised me except that they lived above the mill in Lahaina and he and he had two sisters. He helped, (after his brother-in-law passed away), Mary Levi, he helped his sister raise her children and my great grandfather was a Chinese man from China who married my great-grandmother who was Hawaiian from Lana'i and that's really all I know about them. My grandma came from a very big family. There were about 13 children, I think.

KT- Was she a Maui family?

C- She actually originated from Lanai; and then when she married my grandfather Moke Kane who came from Kauai with the Gays (the same family with the Gay, Robinson Sinclair, Gay and Robinson). One of my grandfather's auntie's married a Gay and so when the Gay's came to Lanai to get into ranching business and pineapple, the brought along my grandfather, Moke Kane. And as far as we know they were from Wainiha area in Kauai. I don't know that family because when I was born my grandpa was gone. So that family, I don't know. I know my grandmother had lots of children. She was a very prominent person in Lahaina. When she married Moke Kane they moved to Lahaina and

Agreement to Participate

I, Alexa Vaughn, understand that Kimokeo Kapahulehua and Keli'i Tau'ā, independent investigators contracted by Pacific Rim Land Incorporated will be conducting oral history interviews with individuals (kupuna/makua) knowledgeable about the land area currently the Maui Research and Technology Park in Kihei, Maui. The oral history interviews are being conducted in order to collect information on possible pre-historic and or historical cultural resources associated with these lands, as well as traditional cultural practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say about any of these lands. I also understand that if I don't return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the CIS/A report. I also understand that I will still have the opportunity to make revisions during the report review process.

Please check the bottom:

I am willing to participate

I am willing to participate under certain conditions.

Consultant:

Date: 11/26/06

Name Alexa Vaughn

Investigators:

Date _____

Name _____

MAHALO NUI LOA.

that's where she raised her children. My grandmother was very involved with (at that time) Waine'e Church and we were raised in the Waine'e Church. She was all things that you can think of. She was president of the Ahahui Kaahumanu; she was part of the Kamehameha Lodge because of my grandfather. So I basically was raised in Lahaina. My dad on the other hand, was from Hau'ula. He was a Keaunui; his grandparents lived up in Kahana Valley. They were farmers, they took care of all the taro, they had taro lands up in Kahana Valley. They lived (from where we understood my aunty telling us the history) they lived kind of in a commune where my great-grandfather was like the Konohiki for that family. They got together and they ate together, they did things together and because he was a Konohiki if you had a misunderstanding or you had an argument with somebody and if he would say one word; and he would say, "Okī" and that was pau; everything was finished. Then they moved, my grandparents, moved their family to Honolulu because my grandmother was ill and the closest place to the hospital was to move away from Kahana Valley. So they moved to Honolulu. My dad was a Stevedore; he started Stevedore when he was very young. He went into what started first as McCabe and Hamilton and eventually was bought out by the Matson Navigation. So, he was just a Stevedore worker and my dad passed away in 1987. In 1979, I had said to my dad, "you know dad, if I walk down the road and there was a first cousin that approached me on the Keaunui side I don't even think I would recognize them and I wouldn't even know that was my family." And I said, "I know all of my grandma's side, my mother's side. My aunts, my first cousins, my second cousins, but I don't know your side." And so, my dad got on the phone and called my aunt and they decided that they needed to get together and share and meet (for me at least) to meet my aunts and my uncles; my dad's brothers. He had only one sister and he had two brothers left. And so, with that in mind, they decided to do a research on their genealogy. And so, they did, they started that and they started prior to that and I think the benefits of the Mormon Church is that they do a lot of genealogy, they keep a lot of paperwork. And so, because our great-great-grandfather was a minister for the Mormon Church, there were lots of records that they could look at; and on the Keaunui side and of course it goes all the way back. The story I got was that there were three brothers and Kea'aunui was responsible for the Wainae, Wailua area; Komohonua was responsible for the Ko'olau side of Oahu; and Muliali'i was responsible for the Honolulu side. My genealogy wasn't important until I started teaching Hawaiian Studies.

KT- Because?

C- In teaching Hawaiian Studies for the Dept of Education in the Kupuna program. Because it was a mandated program in 1979 and by the time it started it got moving, I think, by 1978 the program started and it was a mandated program that children from K-6 should have Hawaiian Studies or should have Kupuna in the school. And it started as a Kupuna thing where they hired the Kupuna who were at home and who had all this wealth of information as grandparents. And so, the program started. And it started and there are still a few more Kupuna that started then. Especially I have one on Molokai; Aunty Eliza started out when they first opened the program. I went into the program because I love children and I didn't enjoy working at a hotel, I worked in a fine jewelry store, but I wanted connection with children because I teach hula. But I went ahead and I did get involved with the Hawaiian Studies program. So I studied the Hawaiian Studies program in 1982 at Kahului School. Growing up I hated to read and when I started in

Hawaiian Studies program I started to learn about the history of Hawaii and I was shocked because when we went to school we didn't learn about history; we didn't learn about Hawaiian history. And I was, I thought, when I was reading Hawaiian history and I'm thinking, how wonderful, look at us, we have history and we've been studying American History. What are we doing studying American history when we can study our own. And so, it was just something that I got involved in and I started to do research and one day I was reading a book and I came across a name that was familiar to me; I saw a name Maweke and I thought, "I heard that name, why do I know that name?" And so, it got me starting to read and I read a lot of things, especially Hawaiian history, very, very important to me. (laughing) So, it was very interesting and it still is and it's more so when I was actually teaching with the children. History was the thing that I really enjoyed. I mean, you know, the Hawaiian Studies program was you shared your history, you shared music, you shared the dance, you shared the culture, but most importantly you shared values.

KT- Right there, let me pop a couple of questions first. How old are you?

C- Sixty-five.

KT- What motivated you to get into hula and then eventually teach?

C- Oh, I was as a young girl I attended King Kamehameha III School in Lahaina and in my third grade year they had, in that whole school, there were three Hawaiian teachers-four, I'm sorry four Hawaiian teachers that I remember.

KT- Do you remember their names?

C- Yes, Sam Mo'okini; Annie Greg; Winifred Sandborn; and Emma Sharpe. And Aunty Emma had put in a notice through the school daily bulletin through school that she was going to start hula. And, I was in the third grade then, I was in Mrs. Sandburn's class, I was very excited so I went home and I said to my grandfather and I said, "I'm going to take hula." And my grandfather said to me, "I don't have money for you to go take hula." And I said to him, "I think I can work something out." And he laughed at me. So, on the first day I went to class and I signed my name and Aunty Emma said, "Who are you?" And I told her and she said, "Who are your parents?" And I said, "My parents live in Honolulu but I live with my grandpa, they take care of me, my grandma and grandpa." "Well, who are they?" And I said, "Oh, Agnes and Sam Pauna." And she said, "Oh, that's my husband's ohana." And I said, "Aunty Emma I really want to learn how to dance but my grandpa said I don't have any money." And she said to me, "you know Alexa if you want to dance, all I want you to do is when we come to class, would you help me move the chairs?" Because we were dancing hula in a nursery, a preschool, she said, "Help me move the chairs on the side. Dust the floor with a dust mop and then after hula help me put things back." So I said, "Okay, I will do that." And so, being in the third grade that was my job; so every Tuesday I hurried down there and waited for her and she would drive some of the kids over but I was too excited, I would walk over. And it wasn't that far, it was like from Kamehameha III School to Campbell Park and I went over, waited for her, soon as she opened the door I did all my job and then I waited until it was my class. Well, I loved hula and she saw that I did and she noticed that I really did and pretty soon I was helping children to do their kaholo steps.

KT- Younger than you?

C- Younger than me. And as the years went by she started up an entertaining group called the Emma Sharpe Entertainers and then she brought in Kupuna and one of them

was my grandmother who was already seventy years old. And then she brought in boys; one of my brothers (my brother that's a year older than me). And so we had a group of children and high school girls and then we had the young men and then we had the kupuna. So, with that, hula became my life and I have to say it was not only my grandparents but with Auntie Emma taking me under her wing and teaching me the things that I might not have gotten; such as how to act when you go out into public. I spent a lot of time on weekends in her home. When I was a Sophomore in high school she decided that I could be her alaka'i. So, on Fridays she would come up to Lahainaluna High School, right after, to pick me up and we came to Wailuku. Auntie Emma taught at the, I guess it was called the community chess building in Wailuku. She would take the little children and I would take the older one's that had had hula already; took them in another room and I taught them classes and she taught me what songs to teach them. And then, the following year we came down to Kihei and we taught at, what at that time was called Auntie Nani's. It's across Kalama Park and it was in a Quonset hut. Auntie Nani started a restaurant there; last name Auntie Nani Kupihea and Red Kupihea. Uncle Red was the manager of Snow White Laundry. And Auntie always wanted a restaurant and they had this Quonset hut and she served Hawaiian food; lau lau and poi and so forth. There was a small house on their property. There were two houses, one for them and there was another house. And she was somehow related to Auntie Emma, and so Auntie Nanai said, "why don't you come down to Kihei and teach? I have a house that you can teach at, and you know we don't have that many children." And so, we came to Kihei. After we finished in Wailuku, around six o'clock, we would come down to Kihei and the first class started at seven and then we would teach until about nine. And I remember one girl and she- her dad was the man that started the corn farm, Ben Miyahira was the last name. And it was really great and Auntie Emma also later on had a house down in Kihei and we would go down to the house after we got through dinner and then spent the night and then later on Auntie Nani said, "don't even go there, why don't you just stay here." And so, on Friday nights we would stay in Kihei with Auntie Nani and then got up early and we were on the road by quarter after seven to go back into Wailuku to go back and teach from eight o'clock until noon. She would do her classes and I would do the other classes and I think back and I remember Auntie Nina Maxwell in Auntie Emma's classes. We also had Mary Kanaha and her two daughters; Patty and Pricilla. They were somehow Auntie Mary's husband was related to Uncle David. And so, these were the ladies that we got together and they were part of the Emma Sharpe's Entertainers. And when they opened Maui Palms Hotel, we had the Sunday night shows at Maui Palms. And it was really strange because, not strange, it was just different today and I look at it and I think, "wasn't that great?" we didn't get paid and it didn't matter and we looked forward to it to going there and entertain. And it was just to go out and just dance. And when we got through dancing we always went up to Tasty Crust and had dinner and then came home.

KT- How many of you?

C- There were normally two cars; Auntie Emma had two station wagons. So, there were four girls.

KT- Can you remember some of their names?

C- Oh Yes. From the Wailuku side we had the three Kanaha girls. And then we had from Lahaina was myself, Masa Medieros (she was Masa Pam Long), Alice Aki Shimamura, Ella Cosma (I can't remember her maiden name), and basically- there was

another girl-Patty Wong, from Wailuku, that came and we entertained. And then we had my brother Kk and then we had Alike Ross, Bill Labote, and then I had an uncle, his name was Keoki Levi and he was older than the rest of the younger people in there. And he was the life of the party, he loved music, he was a very, very big man; he was at least 6'4" and he was about 300 lbs. And when he laughed, you couldn't help but laugh, he was so funny; and he loved to dance, he had a beautiful voice, he would sing and eventually in one of our shows there was a movie actor named John Hall (he did movies underwater and so forth) he came to Maui and he met up with my uncle and he decided my uncle should go home with him. So, my uncle moved to the mainland for a couple of years and then came back home. But, in entertaining, when we started to get paid Auntie Emma said, "Okay you're all going to get paid well." You know a dollar a night entertainment and we all laughed because by the time we left Tasty Crust we probably paid about 5 dollars. But it didn't matter; we did what we wanted to do because the group that I danced with, we all enjoyed dancing. So, it didn't matter, so what was five dollars a week? That was dinner and that was fun.

KT- So how were you then?

C- I was just starting high school.

KT- Such a young age, you were alaka'i.

C- Yes.

KT- Let me steer something here. From all that you said getting into; to you what is Kumu Hula?

C- It's someone who not only enjoys the teaching. To me it's how I look at children, how I can malama the children and share the knowledge that I have, not only the dance part but the values; How to be a good person; A good person in a sense where the values that you learn in hula because you don't always get it in school.

KT- How can you relate being educated in Hula from Kupuna to why we're sitting here which is an interview that has to do with the 'aina that possibly might open up to build a hospital? Is there any connection to what you learned and what you'd like to share about this valuable land that we're talking about? And maybe you can start off with what we talked about, which we don't have on the recording yet, which is going way back in the 12th Century with Mo'ikeha make that connection. Because it comes up where we're talking about is close to Honua'ula. So what is the connection? What is the family tie for, which is more valuable?

C- Well, because I was not physically in that line because I was in Maui, but reading and asking questions, a lot of things my family didn't tell me on my dad's side I have learned through reading the book. And the values that they had and what they did and how they helped people. On my thing, that's what I like doing. I like to help people in whatever way; whether it's children, whether it's newcomers, that is my thing. And wanting to know about Honoa'ula, kind of, I can see a tie that I have with Honoa'ula. I've been trying to learn about Honoa'ula. And then what we're talking about with the new hospital, I'm thinking, you know that's kind of a very important thing that we need to have a feeling. I know there's a lot of controversy about- there's a huki huki between Kihei and Lahaina and I'm saying, you know it is very important, number one, to have another hospital. And you know, thinking, what would have happened, you know, if the earthquake was a big thing and the hospital, something happened to it. What would happen to people down here that would have gotten sick? So we do need a hospital. I can see we do have an

opportunity for somebody to come in and build the hospital that is not going to cost the taxpayers any money. I think that it should be done. I think that Maui Medical Hospital should at least (or whoever is making the decision) should open his mind and say, "hey, maybe they're it." Okay. I've also heard people in Lahaina say, "You know what we need the hospital, so give it to us." Okay, but here's somebody that's started this hospital on his own and he's gone out to them saying, why can't they do it on themselves? I think they can with the amount of people they have there. It's just that maybe somebody didn't think about it, or they don't want to put the money out. Okay. For me, let's do it. And with more people, or more developments happening here, we need something.

KT- So, we're going to trace that but lay down your connection; what you read with Mo'ikeha. So that's the cultural part that we want to provide on the value of this area we're talking about. True ancient times because Mo'ikeha, they noted I think came in about 1200 A.D.

C- Its, well, I'm still not all really thinking about that. The name came up and I thought, wait a minute, because they talked about when Mo'ikeha came up different people were dropped off in different areas. And I was trying to find out about Honua'ula; how did this, who was dropped off with anybody and where. I guess what they were trying to do, and I love it for it, is that dropping off the family because everybody in the canoe were family; either a brother, sister, cousin whatever was family. So, to plant these people on these different places and to start something, okay, now I'm not familiar with that-with this area, but I'm assuming that they got it going. They built this place and what did they do? They built it for people. And what am I doing? In my things, to me it's almost the same thing. I'm taking people, or I'm taking children, and then trying to teach them how valuable it is. How valuable, first of all, you are. You're very special. Look back into your genealogy, if you can find any, and then take it on and try. Try and do something. And for me to come from that line and to think, "Look what they've started." How can you continue to do this? How can you share it? Not only basically with other people, but maybe my family understands. This is you, this is who you are and where you came from, this is what they did. You need to continue. You need to pass it on. You need to share what the knowledge that you know. Why did they come? They came okay. So, they built this place and they did well. You know, even when he went to wherever he went they just didn't go in and just lay; they worked at it. Um, the good example is when they went to Waipio and it was nothing and they built it into something. And that would be, I'm assuming would have been the same thing here, what they did because along the way that they went and dropped off different people. I know that two sisters were dropped off in Makapu'u; that was one of the sisters. I mean, that is a place of importance to them; Kahana Valley because of the family. And so, my going back to that and coming up too, I say, "wow, they knew what they were doing. How do I make myself as part of that? What do I do? How can I do?" And just by finding out more information and sharing it and teaching whatever people.

KT- Well, I'd like to think that by just you and I sitting here and providing this, which will be presented to the public, whoever wants to read as well, will take that information and continue focusing in on getting what your ultimate goal would be which is really finding the answers to what was left here for us. So, how many years have you lived in Kihei?

C- Thirty- five.

KT- So, thirty-five is seventy?

C- 1971, Yes.

KT- So, today is October 20th and we just experienced an earthquake on the weekend and flooding from the tide, and ironically, your house was flooded.

C- Just my garage and my patio, right.

KT- But, this sense then how it is from the time you arrived.

C- Yes.

KT- The water does roll down.

C- Yes, we've lived on Ohukai Road for thirty-five years. Before we bought our house there was a big, major flood after a big heavy rain and the people on the mauka side of us had experienced flooding. And after that, we've had three flooding and most of it happened when they put the new highway up, the road. And under the road they have a big pipe and the water came down the road and flooded our house went right through the whole house and whatever. It was a job that they realized that they didn't do well; County came in did whatever. They protected us and they put a berm on it and somehow when they came to resurface the road they took the berm off so the water kept coming back. Lately, except for this, and the only reason that we could've prevented it was because we weren't home and unfortunately we weren't. So, it didn't do any damage except put mud in my garage. It would never have been a problem except when you're away. We were away for about 2 ½ weeks. With all the burning of the sugar cane and they must have wind because when our neighbor came over the drainage was covered with leaves and stuff and that was the problem. The water was draining properly but it couldn't go down the drain. So, if we were home, it would not have been a problem because we would have seen what was wrong and we would have kept the patio swept up like I normally do every week. I clean up the patio, there's no rubbish in there and stuff. It's just for 2 ½ weeks all the trash settled in there. So, it wasn't anything because like I said, if we were home it would not have been a problem and fortunately we had good neighbors and he went over and saw it and took care of it but didn't realize that it had gone into the garage.

KT- But being here for over thirty years from the entire strip of South Kihei; you've seen flooding areas, you've seen non-passable roadways. The more the buildings are put up, it behooves the developers to really look at the master plan and how to remedy these floods.

C- Yes, and I think like anything else, you would know where the water flows. You know, and you can tell. I mean- we on Ohukai Road, if it rains in Kihei it's not a problem. If it rains up in Kula it's not a problem because the water comes out and that's when we have a problem, basically. The normal rain in Kihei is not as bad, you know, because it's not coming down. The water's going down its normal drain or whatever. The County has gone in, and we've been after the County to fix the drainage and so forth. I had discovered that they were going to resurface the road; talked to my husband and he went to talk to the engineer and he said, "you know, we live on this side and we're catching all the water; you better rethink it." And they did. They did something so the water goes now down into the drain. But, it's only when we find out (and my son had said to me when he called) he said, "Mom, they had big rain up in Kula. Real heavy, ask Uncle Tom to go to the house." And that's where that water came from because that drainage comes down and I think there is like a small little kahawai, the water's coming from Kula, and then it shoots down in there. The drain pipe is like a big thing and it's

aiming right at the road so there's no way it is going anywhere else; it'll come right down the road. And so, when it rains there, Yes, and so many places (and I haven't been on that road) but like now we have the new highway. I remember when we first moved in and to get to cross when you pass Suda Store and you're going to go over that small bridge. I mean, there were times you couldn't go over. I mean, I know I did and after I did I thought I was dumb because I was on a Volkswagen and I went through and the water was really high. And then I thought, you know, I could have floated down in the ocean. You know, you don't even think about that. But with this new road now it makes it now where you don't have to. And it's like they say, only when it rains heavy up there do they have that kind of water problems. When we moved in our house we were told, in fact it must have been about two or three years after we moved in our house, and one of my uncles came by and he said, "I didn't know you lived here? Do you realize that I had to come over here and my job was to fill up this property?" And I said, "What are you talking about?" He said, "I had to bring in big boulders to put in. The property was below the road." And I went, "Really!" Then I said, "Is that right. When we had put in our yard, we ran into rocks but it wasn't rocks, it was boulders. We had taken out big boulders and moved it across the street. I mean they were humongous. And he said, "You know, that was my job. I didn't know you..." I said, "We didn't know anything." He said, "Yes underneath here you're sitting on big boulders." I thought, "My goodness." Then all my next door neighbors found out; they wanted to dig up some things and so they couldn't because had big boulders. We did what we could. Took out most of the big boulders and then put soil on it.

KT- So, to start with; up until the stoplight over there or just before that used to have sugar cane and mauka of Honoapiilani Highway was our cattle. There were ranches by Kaono'ulu, Ulupalakua; had different names. In the gulches that water came down from, in the report that we were able to have privy to go on this private land; almost every one of them (at least four of them) we found petroglyphs. Now, next to the new Elementary School...

C- Kamali'i.

KT- Keonekai then coming this way; there used to be, you didn't follow the story of makai of Honoapi'ilani had a discovery of a whole flock of petroglyphs. The developer let somebody go in with the bulldozer and moved it and the next day... So, we only got one existing picture that I haven't developed yet to show the importance of waterways to bring down iliahi, bring down koa to makai. Therefore, our people used to stay in specific areas. If you open up the Kula one right here and just turn to where there are pictures you'll see that...

C- Did you do all of these?

KT- Look how interesting that one is; Japanese characters, it's the same riverbed...

C- Is that Japanese or Chinese?

KT- Well, it's Chinese characters but Japanese exclamation. The writing on the left means Ito, which is the person's name. The one on the right is Diniho which means "Big Japan" and the one in the middle I have it written somewhere. But, it's been a wonderful journey that Kimokeo and I are taking in being able to walk this land because it's not privy to maka'ainana you know. So these reports, which will be after the developers present it to the Maui Planning Commission, will be available to the public.

C- So this is what you've been doing?

KT- This is basically what this interview is about; utilizing whatever information comes from the interviews.

C- You know, it's so- well, and I'm partly wrong on that, because I was born and raised in Lahaina I most familiar with Lahaina. We lived, and I don't know if you're familiar with Hale Aloha? Okay, my grandmother was the caretaker of that and that's where I was raised. And so, then I left, when I got married we moved up to Haiku and then Olinda. So we were away, we were Upcountry for about ten years until we moved down here. So, all of the history that I knew was only of Lahaina. And of course when I went home one day and then I'm now back at our church, I discovered that our Hale Aloha was sold. Our property was sold. I about had a heart attack, how terrible! And it was sold and now I know that the County has it. But to me it was a part of our life. And now I'm back at our church, I've been there for a number of years, and all the things that we had before; our church we had lots of property. We don't anymore, we just have one more piece of property and I think how shameful that it happened. But, you know, it's who was the head of the church and what they felt they needed and so forth; but it's sad and I only know of that. I know a lot of history of Lahaina about the Kaua'ula wind and I was involved when it was my grandmother and all that kind of stuff. Coming into Kihei, when we moved to Kihei, I had to go to work because we bought a house. So, basically all I did was go to work and come home and not really learn about it. And it's only been recently, when my cousin passed away a couple of years ago, she gave me a book; Fornander's book on the Polynesian coming to Hawaii. Before she did she told me that she had this book and I looked at the book and I said, "Oh, I'd like to have one." So I came home and talked to the librarian at the school and she said okay and she looked and inquired into buying one of them. Well, it was out of print and the one that they had was \$900.00 and I said, "Forget it." Well, before my cousin passed away, she handed me the book and she said, "This is for you. Please read the book and then pass it on to your daughter and then pass it on to your granddaughter." And so I said, "Oh, wonderful!" And so it's only because I got that book and I started reading and I'm going, "whoa, we were somebody. Our ohana was somebody." And what did they do and in fact I was just going over some stories that my aunty had written and cousins that had written for our 20th family reunion about how they were raised and stories and I'm saying, "you know, I need to do something." And so, I had just gone to a workshop in Honolulu before I went to the mainland and the Hawaiian Studies have a place based sessions where we go to the school and we try to teach the children about the school, number one and then about their place, you know, which was very, very interesting. And so, I automatically, not here in Kihei, I should be doing that, but automatically my thinking went back to Lahaina. And so I started and she said the idea was to start writing things about what you remembered and when you grew up. And so, I got really excited and while I was on the mainland and every chance I had, I was on the computer writing stories about what I remembered. And, I was talking to my son about it and I said, "You know, this is what I've been doing." He said, "Oh mom, that's really good." And I said, "You know, why don't you start writing? You grew up in Olinda, you really didn't know Olinda because we moved down when you were about 3 years old." And I said, "What do you remember about Kihei?" "Well, I remember this and this and that." I said, "You know what? Why don't you start writing about it so your children will know what Kihei was when you grew up because it isn't anymore?" And he said, "That's right." He almost broke my heart when

he said, "you know mom, you know when everybody's moving over here and there's no property and it's hard to get." He said, "Granted I have a house, I have my own place, I'm doing well. Sometimes I feel I just want to get up and move." And I said, "You know, that means you're leaving your island. You're going to go and you're going to think it's a good idea but then you're going to be lost because, you know, as a Hawaiian for some reason we're connected to the land." And I said, "Why make something better outside of Hawaii when you can do it here?" And he said, "You know you are right but sometimes...." I said, "Forget about people coming in and having gated property. Think of you, what do you want to do? What do you want to do? Where do you want your kids to go? How do you want your kids to be when they grow up? Do they want to be part of this land? Then you need to teach them. Say, 'this is where I grew up, this is what happens, I'm going to do this so you folks can have this but you have to learn how to carry it on and pass it on.' See son, you know more about Kihei. I worked so all I did was go to work, some home, go to work at the office and then teach hula at night and that kind of thing so I was all involved with that." But I said, "Now it's different. The job that I have now, I'm a lot more free so I'm now thinking I should have done this, I should have done that, but do it now. Learn about what area that you're living in." And it's only been- when I was in the mainland I was writing the stories about Lahaina I said to myself, "I don't know anything about Kihei." I really don't. Except I know about the fishpond and I know that it's not only there; there's lots of fishponds in Kihei. You know, did you know this? Did you know that? You know and it was only well, we went down here- what is her name, the Hawaiian girl that is down here used to be with the fishpond?
KT- Joann Olivera's niece.

C- Yes. And through them and through Kimokeo we learned about that and we were going to do another one and we were going to do it eventually through the Akina family; Bonnie is setting it up so that we will learn. And I said, "I want to learn more, I want to know more about this place. All I know is where I live because I've been working." Now I don't work as much, I'm thinking while I was on the mainland, I should come home and I should learn more and then you called me to tell me to do stuff like this. I want to know more about Kihei. I never learned. I never knew anything. People were always busy but a lot of them are not busy anymore and we have the time.

KT- What you're saying is important for young people to get. How old is your son?

C- Thirty-eight.

KT- So, it's not unusual for young people like him (maybe younger, maybe a little older) to have these feelings because it seems like other people are making decisions for us but we're letting it happen. So, like you said, it is how I feel and Kimokeo and many of us who are taking a positive, not a physical, approach but an intellectual positive approach to not only holding on but doing something.

C- Yes, and it's important that we do that, it really is important; we need to do that. And you know, I don't want to see my grandchildren moving off island. You know, they're all going to a good school now, they're very, very young and as much as I can I try to teach them different things; values, I teach them what I grew up in. When I grew up I learned a lot of things from my grandmother, values that were very important. Um, and so, you know we have a way to better ourselves and to help one another. So I found out that I learned more from my grandmother so when I do things, I do things from what I had learned from my grandmother and I've taught my children the same values I learned.

I was very hard and you probably came from the same kind of things I did when I was brought up; you were to be seen and not heard. You had no choice, you were just given things and you did it, there was nothing wrong with it; that's the way you grew up. But, I married a haole and my kids did not like the way I did things. When I moved into Kihei I was labeled as the meanest lady in the neighborhood with my kids.

KT- By your kids?

C- Not from my kids, the neighborhood kids because I was very strict with my kids. If I was not at home and they came home from school they had to stay in the house, do their chores. The only reason I did not want them to go out and play is that if they got into an accident there was no adult around. So, I was the meanest lady and it didn't matter. When my daughter became- was ten years old- she said to my husband, "I hate mom because she lives in another world. She's not in our world." And so my husband said we better sit down and have a conversation. I was very upset. If I could have I probably would have hung her on the tree, I was so mad. How dare you, tell me your mom, about that. So we sat down and I was very upset and my daughter said, "Mom, we're not in Tutu's world, we're in a different world." I said, "What is your problem?" She said, "Every time we ask you for something we don't finish our sentence and your answer is no." And so my husband said, "You know, if we don't resolve this, the kids are going to hate you forever. The kids will get in trouble or they'll leave you, whatever." And I was very upset and then I said, "Okay, I'll make a deal. I will try real, real hard. I will try to look what is happening in today's world and not look the way I was brought up. I will work hard at it and I will try to see how I can make things easy. I cannot do it overnight and there is no way I can do it in six months. It's going to take me a long time because I was brainwashed the other way." And so the kids said, "Okay, we'll go with you that way." I said, "You gotta be patient and I have to be patient." And so for three years we worked at it and I can turn around and I can say to myself how lucky I am because my daughter is more haole thinking, in a sense where the new technology coming up, she is very involved in that kind of stuff. So, her mouth is faster and so she just stays the way she is; and that's okay. On the other hand my son is very Hawaiian and he's like I am. You don't get involved into anything unless you can see the outcome. And we both think that way. I had to say to him, "You cannot think like me because this is a different world. In my world it was okay but with today's technology with everything, the ideas of people it's very different. You have to look ahead and see how you can handle it."

KT- Even though that situation exists the Hawaiian values of ancient times have become more valuable than we gave respect to before.

C- That is so true and it continues. I see that now and I say to myself, "I'm so glad my daughter opened her mouth." If she didn't, I don't know where I would be, really. She made me see the idea to take all your Hawaiian-ness and then you look at the other side- you look at the American side and you take the good part of it but you keep what you learned in your Hawaiian. I see that in the way my kids are today. I see my son training my grandchildren and I do the same thing. Think Hawaiian; the values are important. And today, people respect him and his family because of his ideals and his upbringing and how he is. He doesn't jump at people or whatever; try to work it out. "Well, this is the way I would do it." You know that kind of thing whereas other people will get upset. There are a lot of young families that are always saying to him, "You know, I don't know what it is but you kinda bring all of us together and your kids are very well behaved and

your kids teach us things that we have not learned from our parents.” And so, I see that happening and so I know for what I have learned I have taught and they’re learning and they’re teaching. Same with me; we’re not only teaching ourselves, we’re teaching anyone that comes in contact with us. You know Hawaiian style you have to be careful of what you say about other people. You know, it’s not nice; not even kidding, it’s not nice. My husband sometimes has a habit of just saying things in fun but not realizing that it’s not always funny. Gotta be very careful and it’s something that they have a hard time because they’re not taught that way. We think before we open our mouths. I say, “You know one of the worst things I was taught, my grandma said to me, ‘Be careful of what you say because you cannot take it back.’ You cannot do that.” You know? And it’s something that you know, when we think about it, that’s true. You know its how you’re thinking.

KT- We’re reaching 10:45 and I know you gotta be going out, leaving pretty soon so; In reflecting whether you know, or historically looking at it, there has been major change in this the ahupua’a of Honoaula. The area that we’re investigating really comes under the ahupua’a of Kula which includes Waiohuli, Kaonoulu. So, as a person working in Hawaiian Studies in the DOE, you folks have had experts come and talk about plants. You as a Kumu Hula know that value of plants. Are there any things that have made an impression upon you of the plants that exist in this area that we’re talking about?

C- No, only from what Kimokeo had said to me a long time ago. I guess when he first got involved with Honoaula about all the different plants that they had in there. I don’t see a lot of Hawaiian plants at all.

KT- You know the name Mahealani Kaloku’okamaile? See this picture, he’s in that one right there.

C- Did you do this? Did you folks do this?

KT- Yes, this is our work. This is his philosophy: He said anybody can drop him anywhere on any island in Hawaii and he can point out the indigenous plants of Hawaii. The point being it still exists but it behooves us to learn what it is.

C- Yes.

KT- So, I think one of the grants that should be developed is utilize his passion. You know he’s doing construction work building houses and his bosses are saying, “Eh, you don’t belong doing this. You belong talking about who you are and what you know.” So, I agree. I mean, here is a young man in his 40’s. Do you know Renee Silva?

C- No.

KT- These are the names you should keep. The name Silva. Now, I just assisted in Mahealani in the protocol in doing a blessing for the KIRK Kahoolawe group. The weekend before the earthquake, the Saturday before the earthquake, and their goal was to go into Kula and do protocol to send the rains to Kahoolawe because it’s getting dry; and the rest is history. You can take it for what it’s worth. Whatever they did, did it have effect or what? But, this man, as a Hawaiian, is one of the brightest, passionate, I mean.... I cannot let these books out yet because they haven’t been presented but I would love to run a copy. I might have a black and white copy if you want to take a copy.

C- You know my grandfather... See, what is his name? Elden, Elden Levi is an entertainer and his grandfather's name was Levi Ka’iaokamalie. They dropped the Kai’iaokamalie and he went by the name Levi. When Elden got married, Elden shocked everybody in the whole church when the minister said, “I would like to present you to

Mr. and Mrs. Elden Ka'iaokamalie." My uncle's son (who was the Elden) dropped, changed his name without his father knowing. They were just totally shocked and father was hurt and then afterwards they said, "Why you hurt? He's brining the name back, that's what it was." So that's how my tie in; in fact Hamby's niece, I heard that somebody hit and run they had a funeral tonight, there was that Arcangel boy 25-26 years old was hit by a car (hit and run) and they're having the funeral today and tomorrow. It's his grandmother who should have been a Ka'iaokamalie instead of Levi and they all come from up that area. And so, as a child my grandma used to take me up to Kanaio and it was all the same family and I didn't realize that they lived up there. Somebody said, "You used to go up there?" and I said, "Yes. It was near the main road and then we went there and the lady's name (all I knew) her name was Aunty Mileka and she lived right on there on the main road going into Kanaio before you go into Kaupo. And we went up there at least two three times a year and it was a family thing. And I go, "I remember that." And so, one of the boys that works with Hawaiian Studies is Russell Ka'iaokamalie and he's at Makawao School.

KT- I wonder if that's the brother?

C- I was just wondering, Yes.

KT- How old would he be?

C- Russell? Maybe in his late 30's if anything early 40's.

KT- Did he work on the Mo'olele, do you know?

C- I think he's involved with Kahoolawe also. His wife is now a school teacher at Kamehameha Schools.

KT- Might be the younger brother.

C- Could be, Yes; But that's interesting that you're talking about they went over to Kahoolawe last weekend and my sister happened to be on that. KBH went over to paint the barracks and they didn't pau and so she was telling me- Actually she's my half sister. We both have the same mother but we were raised; she came back, my mom had her, when she was born my mother couldn't take care of her. My grandma brought her home, I was in the fourth grade, I raised my sister. And we got married and my grandpa said, "I'm going to go pretty soon, you need to take care of the children." I had my sister and a cousin living at home and after my grandfather passed away I took my sister. My cousin couldn't go with me and then my husband said, "I don't like this idea of us taking care of her and somebody pick her up and take her." So we adopted her. But she had an experience on Kahoolawe. And she said that the morning they were out doing the rising of the sun and she said just before they did a presentation of- they had taken a coconut and she said the earthquake started. And she said it was unbelievable! Everybody had to go back to the barracks and everything and they had a ho'oponopono because they didn't understand. She said, "You know what? I wasn't being negative." But she said, "I was thinking, did I cause that? And all of a sudden maybe the way we were thinking caused it." And I said, "Well, you know, did you guys talk about it?" And she said, "Yes we did." My problem, Keli'i is that I was raised with Emma Sharpe as the Kumu Hula or as a student, whatever, I learned a lot from her. I never- Aunty Emma was not a chanter. She taught us the traditional; Kalakaua, Ae ala o Pele, that kind of stuff. She was afraid at that time to teach us something that maybe we could not handle. And so therefore, she was more of an Auana then she was Kahiko. And so, my knowledge, every chance I get to go to whatever workshop I can, I want to learn because I never learn. And I want more

so now to learn the different protocols and the different oli's. I have a granddaughter who went to, she's at St. Anthony's and she's very young, she's only seven years old. But last year she was six years old; she went to Kamehameha School for summer program. I don't know who was up there that taught them to dance, to sing and taught them oli. This is my gifted child, this little one. She came home and she did oli for me. I had chicken skin, I sat down and I thought, "Wow, I need to do something with this child." She's a tomboy but when she dances hula there is no tomboy in that girl but she loves, I've been trying to teach her to do simple chants to pa'i the ipu and do things like this because I find that she is probably the most gifted one than my other two. They all dance hula but this one is very, very special. To pick up an oli and to sound, and she was only six years old and to come out with it; I was very impressed. I was very impressed with this child and I thought, "Okay grandma you don't know anything about things like that, the kahiko stuff. We need to get somebody to do something with her." And that kid will take-she is a learner; she's a child that you don't need to tell her what to do. She will walk in my house and she'll say, "Grandma your house is messy." And I could have dishes in my sink and she will just go right over there and she will start and she will look around, you know. Or if somebody walks in, or they come to my house; I have company they don't even know and she's the one that walks in and she says hello and she gives them a hug. You know, that kind of thing that is normal for me to do. And I'm seeing that and I'm saying, "Well, at least I'll have somebody that will pass it on." And you know, it's sometimes it's nice to have children that are very akamai but that's all they are and they have no common sense. And I have my oldest granddaughter and my daughter are both like that. But this child, I swear she is very gifted. She is as bright as can be. She is very loving and caring. She's just taken all of her- what she knows- I'm saying her Hawaiian blood and she's found all the things she can do and she does it. I mean way beyond me and I'm thinking, "Whoa, that one's going to take care of my halau. That one is going to carry on what I had and be even more better than I am." And I said, "I need to help that child. I need to expose her to the things that I know she can do." I mean a fabulous basketball player, a softball player, a soccer player, hula dancer; I mean everything. I mean, hey I can do auana, that's my thing you know, but it's more, you know; and how lucky. So I'm looking around and I'm saying, "You know I gotta send this kid someplace, she wants to learn you teach her." You know, to give a child a knife and tell her to cut onions, it's unheard of for a six year old; not this one. Show her how to be careful and everything and she can do it. That's almost scary, you know, to have that.

KT- Today we're more with it but me out of it, looking at it; the world is changing so quickly that the people are changing and periodically there will be such children and I'm glad you have one. But, two things I want to say. Number one, what came out of your mouth at the early stages of this interview saying that you're a non-reader; I'm a non-reader. I always looked at. Okay, I tell my children, "I don't like to read. But your dad is holding a doctorate degree. And why is that? Because I found what I'm passionate in doing and that's how you gotta enter your life." So my son went to MCC, quit both semesters, then he went back for the third time and I don't know what he's doing now because I kept trying to coach him to take the classes you love first. But he went the opposite way. See, no listen. But that becomes a challenge when they want to be

independent and not use the advice of the makua or their kupuna. It creates some challenges for them. He will succeed but why go the hard way?

C- Yes, go around first, Yes.

KT- Yes; Here's the path, go through the path and create more just like your creative child here. You show 'em how and she just go.

C- Yes.

KT- And that's how they need to be.

C- I think my son, my son is the- he's East Maui Irrigation Vice President and he works with all the Hawaiian boys out in Hana. He went to college for communications and came home and applied at A&B only to find himself working out in the fields. And the idea behind that was, "Mark, you have communication skills. You need to communicate to this- we brought somebody from the mainland, they don't know how to communicate with the people in the field." So he went and he was very good at it and it was strange because he's married to a Filipino. He knows more Filipino than his wife does because when she came here (they moved to America for a new life) the mother said to the little girl, "You gotta learn English, you not going to learn Filipino." So, and which is okay. But then when he went to work to Kailua and they were still kind of, you know, haole boy, you know, he doesn't know us local people and then they found out he does. And then they go, "Boy, how you know all this local stuff?" And he says, "My mother's Hawaiian. I'm Hawaiian." "You're Hawaiian?" He said, "Yes, I don't look like it but I am." And so, he works with them and he said, "Once they found out that I wasn't really a haole, I can work with them, they can work with me and I can..." He said, "What I'm trying to do is I'm trying to help educate them." But they're finding that, going to work is a good thing. Hey, I can be somebody. Hey, look at me, I'm better now. And he said, "That's how you do it." And I said, "Well, you have a gift to do that." Both my children have a gift of sharing their culture; taking what they've learned, taking their, all the values that they've learned (well not so much the Hawaiian cause they know that) he said, "Mom, they're changed now. They're very proud of themselves. They feel like they're somebody now." And he says, "I don't ride 'em. He said, "That's not my thing and when they do a good job you guys say thank you, you know." They said, "What is wrong in saying thank you because without them, I wouldn't have the work done." So, it's become a normal thing for him. My daughter is the same way; she pick up people and she teach them, she train. No, the way I learned it at home, we do it like this and don't be nasty because you know, she's the boss and whatever. You know, don't do that to people, that's not right, you know, that kind of stuff. So they learn those things but to pass it on! And then I'm finding that the grandkids have learned those things and I'm saying, "How lucky." So, I know they know. I know they have the values which are important and I'm happy for that. So, I in turn, whoever is in contact with me, they're going to have to learn from me. And a lot of friends that we have from the mainland come back year after year and I, "Oh, we're going to a party." And they, you know, "Let's not do this." You know and they say, "Eh, stop and think. If it was you, what would you want them to do?" And those are the just the simple values. But they're not trained. They don't do things automatically.

KT- Here's something you posses that was passed on to me early by Hoku Padilla and when I moved back to Maui she made this prolific statement that I agree uipon. She said, "The culture has been carried on by hula halau's and coming close." And the reason why

I embrace Kimokeo's friendship, he asked of me if I would help him when he was the President of Kihei Canoe club. That's how we became close which has lead to ceremonies here and there; but, when you really think about it, that's true. However, other areas had come from it, but those two things are the foundation.

C- I've had hula kids for so long and you know, I don't even think about it but parents do say (and look at it and I don't think it's true) but they say, "You know Auntie, you not only taught the kids hula, you taught them values; you taught them how important they were and that they should think about other people too. And for what they've learned in hula class that they should share with other people." And you know, our kids have gone away to school to the mainland and I still work with the kids who go off to school; they'll call home and they'll talk to their parents and their parents will tell me, "Auntie I gotta make 15 hula skirts." "Oh, Yes I'll be alright, I'll make it." The kids are going to have it, that's fine, no problem. But these are not Hawaiian kids. These are other nationalities and I'm saying, "Am I doing that? Am I actually doing that?" And if I am, then I'm glad I am. It's not only my grandchildren. And my goal everyday ever since I got into Hawaiian Studies class in teaching, if I can go to school and make one child happy at the end, I'm doing okay. You know, if I can give them a squeeze and they say, "I love you." That's my day so I can do that.

KT- Was it by accident you got recruited, or you just....

C- No, I wanted to do it. I mean, I was working at a fine jewelry store at one of the hotels down in Wailea and I went (in fact was Intercon) and I was- a new lady had come aboard to take over and she was on my case and she said, "I don't want you to be particular about everything in the store. I want you to sell." And I said, "Well, I can sell but I'm a very fussy person about jewelry and stuff and I'm fussy about bookwork and stuff." She said, "Well, I don't need that." So she made me upset. So, I had called DOE and I had talked to Ron Okamura and I said, "I understand you have a Kupuna program. I don't know anything about it, can we talk story?" And he said Yes so I went up and he said, "You know by the way (and this was like on a Thursday) by the way next week Monday we have a two week workshop on Maui. Kamehameha School is coming over and training teachers and Kupuna and if you're interested you can go to that." And I said, "Well, I don't know. I'll think about it." So I called my husband and I said "We need to talk." We went to lunch and I told him about the program and my husband's way of thinking was money because we had both built KNUI Radio Station and I had worked with the radio station and I was still doing stuff at the radio station and I was doing my job and teaching hula and I told him. You know I said it sounded like a real good thing I really want to get involved in. He said, "How much money are you going to make?" And I said, "Eight dollars and hour." And he said, "Is that all?" And you know, we had just bought our house and stuff and I was very disappointed. So, I got out of the car and he came out and he said, "You know what, take the job." And I said, "What changed your mind?" He said, "All this time you were talking to me about what the Kupuna has to do and stuff, you face just lit up." He said, "Take the job." So I went back to work on Friday and the lady was still on my case because she was a new manager. And she said, "Now I want this and this and this." And I said, "Oh, you know what? I'm turning in my resignation. Sunday is my last day." She said, "What did you say?" She says, "Do you have a job?" I says, "No." She said, "Then why you leaving?" I says, "Maybe you would find somebody else better than me." She said, "Well, who's going to do my

books?" I said, "I don't know but I'm leaving, I'm sorry I will stay until Sunday." She said, "That means I have to come back again." I said, "That's not my problem, that's yours." So on Sunday was my last day and I went to the meeting and I didn't know anything and I got in there and I thought, "My goodness, is this us." And for two weeks, it was just a wonderful program.

KT- Do you remember who came over?

C- It was the two ladies from Kamehameha School; Maheanlani something. Pescaia and somebody else from Kamehameha School.

KT- Little older then, Pescaia.

C-Yes. And so, I got involved in that and you know, I was so lolo because I didn't know anything and that was during the summer. Kekealani had just become the new po'o for that position. So, I went in and I checked in and I got involved and I thought, 'wow'. From that I was so excited, for two weeks, I couldn't wait to go to class. It was like, years later, it was almost like I was involved with Aunty Kanakaole; when she came to teach it was something like that. They kept saying, "You know what, it's nothing that you gotta learn. Stop and think; how were you brought up? What kind of values did you learn? That's what we want, it's got nothing to do with reading the book. This book here shows you, gives you ideas if you're looking for something on the wa'a or something, it tells you. That's all. It's what you grew up with and I said, "really." And they said, "Yes." And I went to school, I didn't start work until February of the following year. I was terrified and she said, "just remember; just go down." So, I went in told the teachers this was my first time, "You're going to learn and I'm going to learn." And then as I was teaching, I go, "Whoa, that's right, that's what I learned at home." So it became very easy.

KT- Do you know, what is his name from the Carvalho family?

C- Yeay, Ka'aehui? No.

KT- Relative to Ka'aehui, what was his name. Anyway I turned over my cultural classes at MCC to him. Oh, Hinano Rodriguez; they're ohana. But Hinano was a professor at UH when I used to go. When I was working on my doctorate he was a teacher so I used to go sit in his language classes. He emailed MCC, he said, "You know, I'm pretty good at the Lahaina ahupua'a but the Eastern side I'm not too good." So they kicked it to me to respond to him. So I called him up and I said, "Hinano, this is how you approach this." Because he was thinking he was falling short of what the job required. I said, "Hinano, you know, you've been there in the classroom. You know 90 percent or more are po'e haole. Just by that fact, you know you know more than them. So because you know more than them, you can work with them because you know more than them."

C- That's true. And you know, my biggest thing is there was a teacher and I was teaching her class (it was a sixth grade class, I think) and we were talking about sugar cane and there was a word that I used; oh, the word "hapai" and I was telling the kids what hapai was and I was showing you know, so that they would understand. And the teacher said, "excuse me Kupuna, that is not Hawaiian, that is Japanese." I went, "No, I think you're mistaken." She said, "Nope, that's what we use in our house." I said, "Oh, your father work in the sugar plantation?" She said, "Yes." And I said, "Your father would come home and say 'I tired today, I had to hapai ko.?'?" She said, "Yes." And I said, "It's Hawaiian. Your father was learning the Hawaiian." "No I grew up with that, that's Japanese." I said, "No, that's Hawaiian." And so I'm saying, you know, people

don't realize and that's what we do. It's our nature, we just throwing the Hawaiian words and so it becomes part of their culture and they think it's theirs, you know; which I think is great. But teaching Hawaiian Studies really, really- I don't really enjoy my job right now.

KT- Which is?

C- I'm like the resource teacher going and...

KT- For the DOE?

C- Yes. Kind of keeping tabs with the school. I have a good relationship with all the principals, all the sasa's. I don't have problems and they like to work with me but I miss the teaching. So, whenever I go to a school and the Makua is not there or the Kupuna, I jump in there. I just get involved in there and I teach and then of course I do a mistake because then they say, "Will you be our Kupuna?" "No, I'm sorry I cannot." (laughing) But I really enjoy it and I do that with the kids at hula, I teach them values and stuff.

KT- Every school has a Makua or Kupuna?

C- Not all, I'm looking for people. I need one at Iao and there's couple of; well, Lihikai needs somebody. It's very difficult to find because they like the pay, the pay is good now it's 20 dollars something, 22 dollars or something like that.

KT- My question, just like Mahealani; I made a statement, in there I left in the interview was, oh and even my transcriber who worked on this she said, "Wow, he-by this report (which I'm going to find a copy for you)..." By what she read of his work prevented her from away.

C- Really?

KT- That's how powerful. He's only in stories but he was grounded at a small keiki time. I was in Kahikinui doing a ceremony in the 80's; you familiar with Kahikinui?

C- Yes.

KT- You know, there's that hill that is the Luala'inua and the Kahikinui ohana had a house on the right hand side for the people go plan and so forth. So, I was there and so you can visualize. I was there looking up the road and I see this movement coming down the road. And I know, I mean this is from Kanaio. Where this guy coming from? And Kimokeo is like him. Kimokeo goes up and down the mountain by himself. These are the kinds of guys that I'm so appreciative...

C- He looks like Russell. Next time I talk to Russell; he looks like Russell.

KT- So I told him, "What, why are you so passionate?" Well, you know we're doing this with developers but the way he looks at it, you know, developers say, "Bulldoze, no more any culturally significant things." And what they're referring to is no more heiau's and no more stone walls and stuff. But his mana'o is 'eh, as a cowboy right in the corral I look down at my horse and there is a ko'i or an ad (you know the front part of it) what is that if that's not cultural." And generations have used this corral but that ko'i was for me to pick up to come to come to the realization.

C- Well, this has been very, very wonderful.

KT- Likewise. Let me go look for that report. So the process is I'm going to transcribe, come back to you to let you look at it to approve and then we'll have your signature and then submit it.

C- Okay. Wow, that's a lot of work!