

# HE WAHI MO'OLELO NO PU'U WA'AWA'A A ME NĀPU'U O NĀ KONA —

## A Collection of Cultural and Historical Accounts of Pu'u Wa'awa'a and the Nāpu'u Region — District of Kona, on the Island of Hawai'i



**Kumu Pono Associates LLC**

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

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***A Collection of Cultural and Historical Accounts  
of Pu'u Wa'awa'a and the Nāpu'u Region —  
District of Kona, on the Island of Hawai'i***

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## ***EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS***

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This study of cultural and historical resources of Pu'u Wa'awa'a in the Nāpu'u region of the Kona District on the island of Hawai'i, was conducted at the request of the United States Department of Agriculture—Institute of Pacific Islands Forestry (the Institute). The Institute proposes to have a portion of the Pu'u Wa'awa'a dryland forest designated as one of two locations that would be a part of the Hawai'i Experimental Tropical Forest (HETF) program—the other site is situated in the Laupāhoehoe region of the Hilo District, also on the island of Hawai'i.

The land division (*ahupua'a*) of Pu'u Wa'awa'a is situated along the northern slopes of Hualālai, an ancient volcano that rises to an elevation of 8,271 feet above sea level, in the Kona District on the Island of Hawai'i. Pu'u Wa'awa'a itself, takes its name from one of the noted geological features on the land, a cinder cone (*pu'u*) marked by deep furrows (*wa'awa'a*). This *pu'u* is also a significant place on the cultural landscape, named for a deified ancestor of the families of the land. Pu'u Wa'awa'a Ahupua'a extends from an area in the ocean fronting the land, across the arid lowland *kula* (plains), into an area of upper *kula* lands which are host to a unique—though diminishing—Hawaiian dryland forest (formerly the area surrounding the hill of Pu'u Wa'awa'a, and extending across the land to its upper boundary). The land division runs up the slopes of Hualālai, to an elevation of 5,762 and 5,950 feet above sea level at its' two highest corners.

In ancient times, the land of Pu'u Wa'awa'a, and its' neighbor Pu'u Anahulu were closely linked in traditions, and in supporting residents who shared familial ties with one another. The people resided in both the upland forest region, and along the coast. In the uplands to about the 3,000 foot elevation, dew-fall and occasional rains provided enough moisture to support agricultural efforts—planting fields were developed amidst the dryland forest and sheltered by the forest canopy. Along the coastal region, small settlements occurred, where fresh and brackish water could be found, and where easy access to marine fisheries was offered. In between these two residential zones, trails provided the people with access to the resources necessary for life, and a wide range of cultural features were developed. Cultural features include, but are not limited to shelters, water catchments, ceremonial sites, burials features, walls and modified caves, fissures and hillocks. In the more remote forested uplands, an area generally known as the *wao nahele* and *wao akua* (forest zone and region of the gods), people also traveled, albeit with greater care. But from these regions choice woods, birds for food, and feathers from rare birds could be collected. Indeed, the uplands of Pu'u Wa'awa'a-Pu'u Anahulu were once famed for their populations of endemic 'ō'ō (a black honey creeper which had tufts of yellow feathers used in chiefly adornments), and the 'alalā (an endemic crow). There also occurred other forms of the endemic *nēnē* (goose) than that which remains today, and sea birds which nested on the mountain lands that were collected for food. Of particular note, we also find in ancient accounts, that the *kaui* (*Colubrina oppositifolia*) forests were highly valued, with the wood being sought out for use in *heiau* (temples), in the gates of fishponds, and other specialized functions. The significance of the *kaui* forests on Pu'u Wa'awa'a is recorded in the place name Kaluakauila, near the Pu'u Wa'awa'a-Ka'ūpūlehu boundary.

The diverse and ancient forest resources and native life forms remained healthy on the land through the middle 1800s. By the 1850s, herds of feral goats and wild cattle began to make significant impacts in the region. The dry-region forests took years to mature, and the feral animals consumed everything in their path. The first formal ranching efforts on the Pu'u Wa'awa'a-Pu'u Anahulu (Nāpu'u) lands were initiated under a lease granted by Kamehameha V to three Hawaiian lessees in 1863. The lease was subsequently let out to Francis Spencer in 1865, and most of the Nāpu'u lands were controlled by him for ranching through the early 1890s. Spencer's lease ended in 1895, and portions of Pu'u Anahulu were subdivided into homesteads for native tenants, the remainder of the Nāpu'u lands were leased to the partnership of Eben Low and Robert Hind, and the Pu'u Wa'awa'a Ranch was established. By 1905 Robert Hind controlled all of the ranching interests, and the forest lands

continued a slow but steady decline. Conditions of the lease required the planting of new trees (of foreign origin), and protection (fencing) of certain sections of the forests. Though efforts were made, ranching activities, growing populations of alien species, fires, and poor management practices led to the continued decline of the flora and fauna at Pu'u Wa'awa'a.

Native traditions and historical accounts cited in this study provide readers with numerous descriptions of cultural and historical sites, accounts of traditional and customary practices on the land, and the extent of the native forest system of Nāpu'u. We also learn from the oral history interviews, that over the last 150 years, a small group of people have come to use the land, taking from it what they could get, and then moving on when it was no longer economically profitable or sustainable. Throughout those years, the native residents of Nāpu'u have struggled to remain on the land, and in their own way have done their best to care for special places and resources. Their experiences and knowledge of place, as described in the oral history interviews, provides readers with important guidance for management of the land and its resources. A partnership between the managers and participants in the HETF programs, the families of the land, the State organized Pu'u Wa'awa'a Advisory Committee, and interested parties, will help to ensure that multi-faceted goals and objectives can be achieved. Success in the HETF and State programs will occur if there is encouragement and support for the stewardship programs of the native tenants.

### ***Traditional and Kama'āina Knowledge***

The voices of our elders are among the most precious resources handed down to us from our past. While the historical and archival records help us understand how we came to be where we are today, the voices of the elders give life to the history, and demonstrate how practices and history are handed down and made. To each of the *kūpuna* who have since passed on, and to the *kama'āina* who shared their recollections and history in this study, we extend our sincerest appreciation and *aloha*—

The late, Raymond Keawe Alapa'i; Gordon Alapa'i; Howard Alapa'i; the late, Lois Alapa'i-Akao; the late, Nancy Alapa'i-Hepa; Geo. Kinoulou Kahananui, Sr.; Miki Kato; Caroline Kiniha'a Keākealani-Pereira; Robert "Sonny" Keākealani, Jr.; Shirley Kau'i Keākealani; Leina'ala Keākealani-Lightner; Luika Ka'uhane (Keākealani); Thomas Kamaki Lindsey, Jr.; Charles Mitchell and the late, Edith Kau'ihelwaleokeawaiki Ka'ilihwa Mitchell; Robert Levi Mitchell, William "Billy" Hāwawaikaleoonāmanuonākanahale Paris, Jr.; Robert Ka'iwa Punihale, Sr.; and Elizabeth "Tita" K. Ruddle-Spielman.

Also to — Ku'ulei Keākealani; Debbie Ka'iliiwai-Ray; Mahana Wilcox Gomes; Violet Ha'o-Ka'ai; Nora Ka'uhane Kealanui Ha'o; Lanihau Keākealani-Akau; Lehua Keākealani-Kihe; Lucy Keala Keākealani-Tagavilla; JK Spielman; C. Hanohano Punihale; Heather Cole; Jerry King & Conceicao Farias; and staff of the Institute of Pacific Islands Forestry — *Mahalo a nui!*

*Māua no me ka ha'aha'a — Kepā a me Onaona Maly.*

***Wahi mai nā kūpuna, "I ka lōkāhi ko kākou ola ai!"  
(Our well-being is in our unity!)***

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## **INTRODUCTION**

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The following collection of archival and oral historical-consultation records, describing the lands of Pu'u Wa'awa'a in the Nāpu'u region of North Kona on the island of Hawai'i, was compiled by *Kumu Pono Associates LLC*, at the request of the USDA Institute of Pacific Islands Forestry. The study was prepared in conjunction with a proposal to designate a section of the Hawaiian dry land forest preserve of Pu'u Wa'awa'a, as a Hawai'i Experimental Tropical Forest (HETF) site. The HETF program is a federal initiative of the United States Department of Agriculture, seeks to establish a portion of the Pu'u Wa'awa'a Forest Preserve as a research forest, a demonstration forest, and a teaching forest. It is envisioned as a place where individuals of varying research and conservation backgrounds could work towards better understanding the unique nature of Hawaiian ecosystems; develop approaches for long-term protection of Hawai'i's dryland forests; and improve our understanding of the dynamic nature of such a forest region in both its natural and cultural settings (see Governor Linda Lingle; to U.S. Secretary of Agriculture, Michael Johanns, March 1, 2006).

This study seeks to provide state and federal resource managers, and members of the community at large with access to documentation pertaining to the cultural and historical significance of the lands considered as a part of the Hawai'i Experimental Tropical Forest Program. It is hoped that such information will help all interested parties appreciate and value the traditions, customs and practices of the Hawaiian people, recognizing that their culture is an integral part of any program that might be considered in management of the forest resources.

The primary area of interest to this study is the upper region of the *ahupua'a*<sup>1</sup> of Pu'u Wa'awa'a (see area indicated in *Figure 1*). But the traditional land division included, and was managed as a larger cultural-ecological system, extending from approximately 6,000 feet above sea level to the off-shore fisheries fronting the land. As a traditional land division, Pu'u Wa'awa'a is comprised of approximately 40,000 acres with around five miles of shoreline frontage. Perhaps because of its rugged nature and limited fresh water supplies, Pu'u Wa'awa'a is often coupled with its neighbor to the north, the *ahupua'a* of Pu'u Anahulu. The natural and cultural resources of these lands, as well as the familial associations, have been shared together since the earliest of Hawaiian times, and the relationship of the native families of the land remains strong to the present day. Thus, when talking about either Pu'u Wa'awa'a or Pu'u Anahulu — collectively called "Nāpu'u"<sup>2</sup> — one will find that both lands share common threads of environment, traditions, land tenure, familial and cultural attachments. We also find that the significant changes in the landscape, as a result of western influences, span both Pu'u Wa'awa'a and Pu'u Anahulu, since for the better part of the last 150 years, they have been managed as one land unit.

This study provides readers with important historical documentation pertaining to some of the significant cultural and natural features of the landscape of the Pu'u Wa'awa'a-Nāpu'u region, and the relationship of those resources to other locales of the larger *kalana* (region) of North Kona known as Kekaha.

### **Historical and Archival Research**

The historical-archival research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the pertinent laws and guidelines are

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<sup>1</sup> *Ahupua'a* is a traditional term used to describe an ancient Hawaiian land unit (extending from sea to mountain lands), and remains the primary land unit of the modern land classification system.

<sup>2</sup> Nāpu'u (The-hills) is a general name for the hilly region of Pu'u Wa'awa'a and Pu'u Anahulu. The name also includes variations, such as Nā-pu'u-pū'alu (The-loose, crumpled, or folded-hills) or Nā-pu'u-pū'alu-kinikini (The-many-folded-hills), which describe the topography—the rolling folds of the hills.

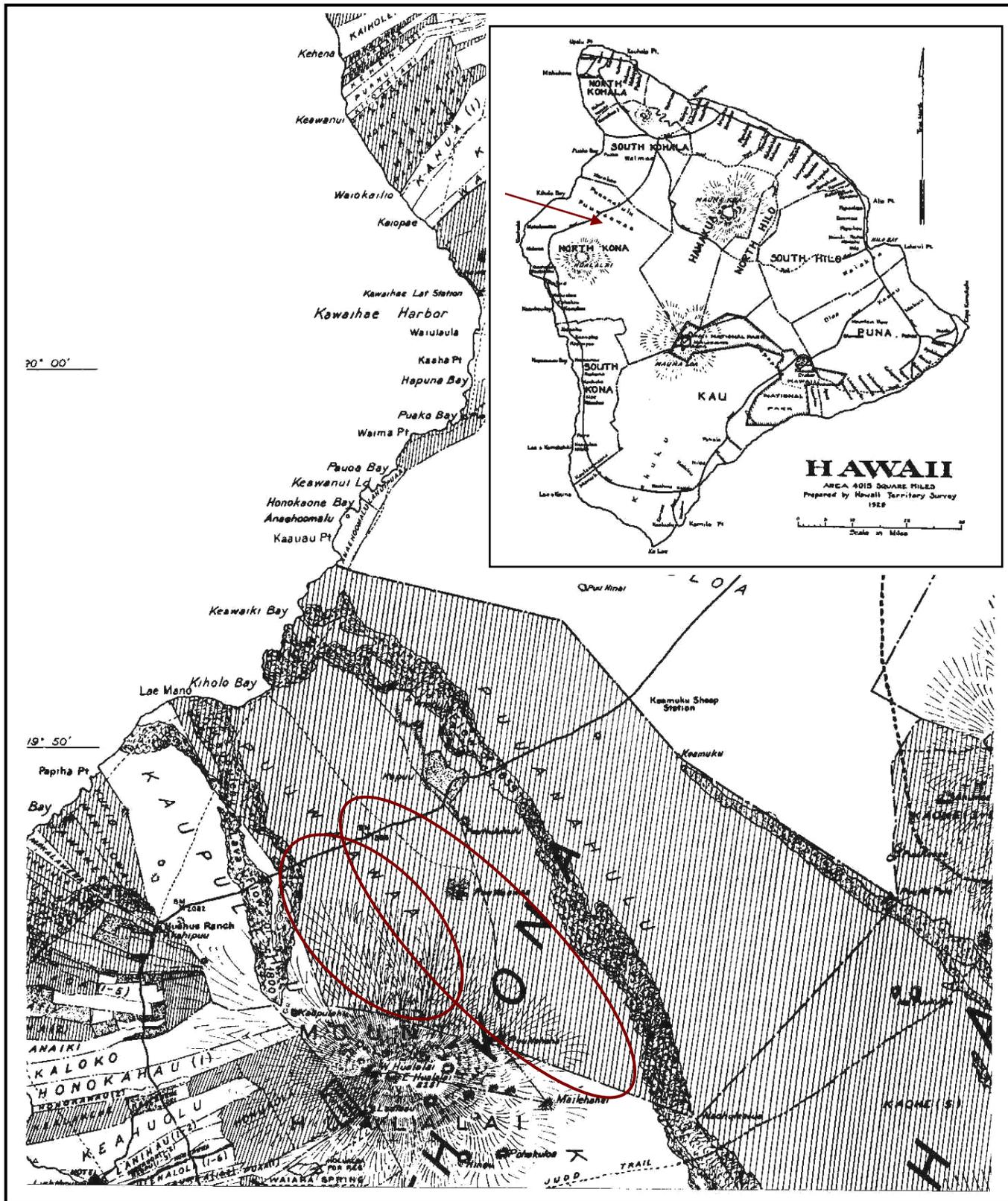


Figure 1. Ahupua'a of Pu'u Wa'awa'a and Vicinity; North Kona, Island of Hawai'i  
(Portion of HTS Map 1928; State Survey Division)

the National Historic Preservation Act (NHPA) of 1966, as amended in 1992 (36 CFR Part 800); the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statue (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of on-going cultural significance; the criteria, standards, and guidelines of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites and practices, Title 13 Sub-Title 13:275-284 (October 21, 2002); and the November 1997 guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (which also facilitate the standardized approach to compliance with Act 50 amending HRS Chapter 343; April 26, 2000).

While conducting the research, primary references included, but were not limited to—land use records, including an extensive review of Hawaiian Land Commission Award (L.C.A.) records from the *Māhele 'Āina* (Land Division) of 1848; Boundary Commission Testimonies and Survey records of the Kingdom and Territory of Hawai'i; and historical texts authored or compiled by—D. Malo (1951); J.P. I'i (1959); S. M. Kamakau (1961, 1964, 1976, and 1991); Wm. Ellis (1963); Chas. Wilkes (1845); A. Fornander (1916-1919 and 1996); G. Bowser (1880); and Handy and Handy with Pukui (1972). The study also includes several native accounts from Hawaiian language newspapers (compiled and translated from Hawaiian to English by Kepā Maly), and historical records authored by nineteenth century visitors, and residents of the region. The records also include important oral testimonies of elder *kama'āina* of the lands which make up, and surround Pu'u Wa'awa'a and the Nāpu'u region.

Historical and archival resources were located in the collections of the Hawai'i State Archives, Land Management Division, Survey Division, Natural Area Reserves office, and Bureau of Conveyances; Hawaiian Historical Society; University of Hawai'i-Hilo Mo'okini Library; private family collections; and in the collection of *Kumu Pono Associates LLC*. This information is generally cited in categories by chronological order of the period depicted in the narratives.

## ***The Pu'u Wa'awa'a Dry Land Forest Region***

The proposed Pu'u Wa'awa'a HETF study area is situated in the upper lands of the *ahupua'a*<sup>3</sup> of Pu'u Wa'awa'a. While the primary dryland forest zone is now found in region extending from around the 2,000 to 5,000 foot elevation, the proposed HETF program would partnership with the community and other agencies in research and stewardship of the larger *ahupua'a* of Pu'u Wa'awa'a. Thus, this study looks at the cultural-historical context of the *ahupua'a* of Pu'u Wa'awa'a (extending from mountain to sea), and the lands that adjoin it, being the Nāpu'u sub-district of Kekaha, North Kona.

In traditional times, the forest resources of the region were highly valued. Each part of the earth, each tree, insect, bird, breeze, and all forms of life, both animate and inanimate were considered to be alive—the *kinolau* (embodiments) of gods and creative forces of nature. The hardwoods of the forest region were used in many facets of life, ranging from ceremonial to domestic. Some birds were caught for their feathers and released, while others were trapped for food which sustained the people. The natives of the land possessed an intimate knowledge of the land and resources, and their presence is evidenced all across the *ahupua'a*. There are several well known trails that cut across the forest region, laterally along the mountain slope, and between *mauka-makai* localities. Pu'u Wa'awa'a (the land and hill of that name), Pu'u Huluhulu, Pu'u Iki, Ana o Maui, and Pu'u Nāhāhā—areas extending from the lowland forests to the upper reaches of the *ahupua'a*—were all named for deified residents of the land (*Figure 2*).

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<sup>3</sup> *Ahupua'a* – a traditional land division that extends from an area in the sea, fronting the land, to an area on the mountain. Such land divisions included all the primary environmental zones of the Hawaiian Islands, and when managed in the traditional system of religious, political and social protocols, ensured that residents had access to all the natural resources necessary to sustain life upon the land.



**Figure 2. Pu'u Wa'awa'a – Wahi Pana ma Nāpu'u o Kona  
(Pu'u Wa'awa'a – a Storied and Sacred Landscape of Nāpu'u, Kona)  
(Photo No. KPA-N4033)**

Unfortunately, by the middle 1800s, herds of feral goats and wild cattle had made significant impacts on the land. The dry-region forests took years to mature, and the feral animals consumed everything in their path. The first formal ranching efforts on the Pu'u Wa'awa'a-Pu'u Anahulu (Nāpu'u) lands were initiated under a lease granted by Kamehameha V to Hawaiian lessees in 1863. The lease was subsequently let out to Francis Spencer in 1865, and most of the Nāpu'u lands were controlled by him for ranching through the early 1890s. A portion of lower Pu'u Wa'awa'a was granted in leasehold interest to native residents at Kīhōlo. Spencer's lease ended in 1895, and portions of Pu'u Anahulu were subdivided into homesteads for native tenants, the remainder of the Nāpu'u lands were leased to the partnership of Eben Low and Robert Hind. By 1905 Robert Hind controlled all of the ranching interests, and the forest lands continued a slow but steady decline. Conditions of the lease required the planting of new trees (of foreign origin), and protection (fencing) of certain sections of the forests. Though efforts were made, ranching activities, growing populations of alien species, fires, and poor management practices led to the continued decline of the flora and fauna at Pu'u Wa'awa'a. An example of this is found in the 'alalā (the native Hawaiian crow), which was last seen around the main ranch residences of Pu'u Wa'awa'a in the early 1960s. Today, none are known to remain in the region.

### ***Caring for the Cultural Landscape of Pu'u Wa'awa'a***

In the Hawaiian mind, care for each aspect of nature—the *kinolau* (myriad body-forms) of the gods and creative forces of nature—was a way of life. This concept is still expressed by Hawaiian *kūpuna* (elders) through the present day, and passed on in many native families. In Nāpu'u, the native families of the land have remained constant—being a steady presence on the land. All others—lessees, ranchers, quarriers, researchers and conservationists, have come and gone. The land has

continued to change, and the resources diminished. In the Hawaiian cultural context, anything which damages the native nature of the land, forests, ocean, and *kinolau* therein, damages the integrity of the whole. Thus caring for, and protecting the land and ocean resources, is a way of life. As *kūpuna* across the islands express it, “Care for the land, the land cares for you.”

In the traditional context above referenced, we find that the mountain landscape, its’ native species, and the intangible components therein, are a part of a sacred Hawaiian landscape. Thus, the landscape itself is a highly valued cultural property. Its protection, and the continued exercise of traditional and customary practices in a traditional and customary manner, are mandated by native custom, and State and Federal Laws. It is important to point out that in this discussion, protection does not mean the exclusion, or extinguishing of traditional and customary practices. It simply means that such practices are done in a manner consistent with cultural subsistence, where each form of native life is treasured and protected. *Kūpuna* express this thought in the words, “*Ho’ohana aku, a ho’ōla aku!*” (Use it, and let it live!).

The families of Nāpu’u have formed an organization called “*Hui ‘Ohana Mai Pu’u Anahulu a me Pu’u Wa’awa’a.*” Their ancestors’ bones rest in the lands of Nāpu’u, and it is their goal to continue their efforts as stewards of the land, and work in partnership with all others who seek to work for the good of Nāpu’u.

### ***Recommendations for Treatment of Cultural Resources***

In regards to work which may be undertaken in the proposed Pu’u Wa’awa’a HETF, it is important that cultural resources—both tangible and intangible—be respected. For example, should fencing programs or work shelters be developed, care to ensure that cultural remains are not impacted, should be taken. It should be the goal of any undertakings to minimize the foot-print, and ensure that the landscape is left in a natural state. Fencing programs, to protect treasured natural-cultural resources from degradation by introduced animals have a long history in the region. Fencing and control of feral animals dates from the nineteenth century, and was expanded with the development of forest reserve programs in the region. Early fencing programs were at times destructive of the resources, today, programs designed to minimize the impacts should be employed. All participants in oral history interviews we have conducted over the last twelve-plus years for lands of the Nāpu’u-Kekaha region expressed the thought that care of the land, cultural resources, and forests are important.

We recommend that the HETF program managers and field crew members meet with a Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) staff person, prior to undertaking any work on fence lines or other ground altering activities. All field crew members employed on any projects in the preserve should be informed of Historic Preservation Guidelines, and made aware that if any stone features (such as walls, terraces, mounds, platforms, shelters, caves, trails or boundary *ahu*) are found, work in the area is to be modified so as to minimize impact on such features. The management staff should also monitor all clearing as it is undertaken, to ensure proper treatment of sites, should any be discovered. Should cultural sites be encountered, it is recommended that members of the Hawaiian community at Nāpu’u— *Hui ‘Ohana Mai Pu’u Anahulu a me Pu’u Wa’awa’a*—be contacted, and consultation on site treatment be undertaken along with representatives of the DLNR-SHPD.

The Hawai’i State Historic Preservation Statute ([Chapter 6E](#)), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the DLNR-SHPD for the evaluation and documentation of cultural sites should be complied with. The Hawai’i Island Representative of DLNR-SHPD should be notified of any findings, when they are made.

If inadvertently discovered, burial remains should be protected in place. Work in the immediate vicinity of the remains will be terminated, and the Hawai’i Island Representative of DLNR-SHPD will

be notified of any findings. Final disposition of remains will be determined in consultation with DLNR-SHPD, and native Hawaiian descendants of the families associated with the original inhabitants of Nāpu'u. If any burial remains should be discovered, they should be treated on a case-by-case basis in concurrence with Chapter 6E-43 (as amended by Act 306).

Finally, it is suggested here, that if funding opportunities arise, and a work-force be needed for various projects (e.g., fencing, game control, and resource monitoring, etc.), that individuals with historical ties to the Nāpu'u lands be involved in the programs. Research and stewardship programs will have greater long-term success when members of the local community are informed and active participants. Educational opportunities for local school programs will also help to inform communities of the values of the research being done, while researchers will also be exposed to traditional and historical values the community places on the natural and cultural landscape.

## **PU'U WA'AWA'A AT NĀPU'U: AN OVERVIEW OF THE CULTURAL HISTORICAL LANDSCAPE**

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This section of the study provides readers with a general overview of the Hawaiian landscape—with emphasis on the Pu'u Wa'awa'a-Nāpu'u region—including discussions on Hawaiian settlement; population expansion; and land management practices that are the basis of the sustainable relationship shared between the Hawaiian people and the land.

### ***Hawaiian Settlement***

Archaeologists and historians describe the inhabiting of these islands in the context of settlement which resulted from voyages taken across the vast open ocean, with people coming from small island groups. For many years archaeologists have proposed that early Polynesian settlement voyages between Kahiki (the ancestral homelands of the Hawaiian gods and people) and Hawai'i were underway by AD 300, with long distance voyages occurring fairly regularly through at least the thirteenth century. It has been generally reported that the sources of the early Hawaiian population—the Hawaiian “Kahiki”—were the Marquesas and Society Islands (Emory in Tatar 1982:16-18).

For generations following initial settlement, communities were clustered along the watered, windward (*ko'olau*) shores of the Hawaiian Islands. Along the *ko'olau* shores, in areas such as Waipi'o, Laupāhoehoe and Punahoa-Waiākea, streams flowed, rainfall was reliable, and agricultural production became established. The *ko'olau* region also offered sheltered bays from which deep sea fisheries could be easily accessed. Also, near-shore fisheries, enriched by nutrients carried in the fresh water flowing from the mountain streams, could be maintained in fishponds and estuarine systems. It was around these bays that clusters of houses where families lived could be found. In these early times, the residents generally engaged in subsistence practices in the forms of agriculture and fishing (Handy, Handy and Pukui 1972:287).

Over a period of several centuries, areas with the richest natural resources became populated and perhaps crowded, and by ca. 900 to 1100 AD, the population began expanding to the *kona* (leeward side) and more remote regions of the island (Cordy 2000:130). Kirch (1979) reported that by ca. AD 1200, there were small coastal settlements at various areas along the western shore line of Hawai'i—for example, the Kona lands of Makalawena, Ka'ūpūlehu, Pu'u Wa'awa'a and Pu'u Anahulu. These leeward coastal lands provided the near-shore and deep sea fishery resources necessary for the families of the larger Kona region. In this system, the near-shore communities of Kīholo at Pu'u Wa'awa'a, and Wainānāli'i and Kapalaoa at Pu'u Anahulu, shared extended familial relations with those people of the Nāpu'u uplands.

Handy, Handy and Pukui (1972) provided the following summary of residency and the cultivation of food crops in the Kekaha region:

Wherever a little soil could be heaped together along the dry lava coast of North Kona, a few sweet potatoes were planted by fishermen at such places as Honokohau, Mahai'ula, Makalawena, Kaupulehu, Kīholo, Keawaiki, and Kapalaoa. Doubtless potatoes were planted on the upland of North Kona, on the lower slopes of Hualalai toward Pu'u Wa'awa'a, up to a considerable altitude in rainy seasons... [Handy and Handy 1972:527-528]

## ***Natural Resources and Land Management in the Hawaiian Cultural System***

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on, and around them, in the context of genealogical accounts. All forms of the natural environment, from the sky and mountain peaks, to the watered valleys and lava plains, and to the shore line and ocean depths are believed to be embodiments of Hawaiian gods and deities. One Hawaiian genealogical account, records that Wākea (the expanse of the sky–father) and Papa-hānau-moku (Papa, who gave birth to the islands)—also called Haumea-nui-hānau-wāwā (Great Haumea, born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Hawai'i, the largest of the islands, was the first-born of these island children. As the Hawaiian genealogical account continues, we find that these same *akua* (gods), or creative forces of nature which gave birth to the islands, were also the parents of the first man (Hāloa), and from this ancestor all Hawaiian people are descended (David Malo, 1951; Beckwith, 1970; Pukui and Korn, 1973). It was in this context of kinship, that the ancient Hawaiians addressed their environment, and it is the basis of the Hawaiian system of land use.

In the generations that followed initial settlement, the Hawaiians developed a sophisticated system of land use and resource management. By the time 'Umi-a-Liloa rose to rule the island of Hawai'i in ca. 1525, the island (*moku-puni*) was divided into six districts or *moku-o-loko*. Kona—extending from the summit of Mauna Loa in the south, crosses the summit of Hualālai, and extends through Pu'u Wa'awa'a and Pu'u Anahulu, to a point near the shore at Keahualono and Hi'iakaika'ale'i, on the boundary with Kohala in the north—is one of those major districts (cf. Fornander 1973–Vol. II:100-102).

The large districts (*moku-o-loko*) like Kona, were further divided into sub-regions (*'okana* and *kalana*), such as Kekaha (Kekaha wai 'ole) and Nāpu'u of Northern Kona. They were also further divided into political regions and manageable units of land. These smaller divisions or units of land were tended to by the *maka'āinana* (people of the land) (see Malo 1951:63-67). Of all the land divisions, perhaps the most significant management unit in the islands was the *ahupua'a*.

*Ahupua'a* are subdivisions of land that were usually marked by altars with images or representations of a pig placed upon them, thus the name *ahu-pua'a* or pig altar. In their configuration, the *ahupua'a* may be compared to wedge-shaped pieces of land that generally radiate out from the center of the island, extending to the ocean fisheries fronting the land units. Their boundaries are generally defined by topography and geological features such as *pu'u* (hills), ridges, gullies, valleys, craters, or areas of a particular vegetation growth (see Boundary Commission testimonies in this study).

The *ahupua'a* were also divided into smaller manageable parcels of land—such as the *'ili*, *kō'ele*, *mahina 'ai*, *māla*, and *kīhāpai*)—that generally run in a *mauka-makai* orientation, and are often marked by stone wall (boundary) alignments. In these smaller land parcels the *maka'āinana* cultivated crops necessary to sustain their families, and supplied the needs of the chiefly communities they were associated with. As long as sufficient tribute was offered and *kapu* (restrictions) were observed, the common people who lived in a given *ahupua'a* had access to most of the resources from mountain slopes to the ocean. These access rights were almost uniformly tied to residency on a particular land, and earned as a result of taking responsibility for stewardship of the natural environment and supplying the needs of ones' *ali'i* (see Malo 1951:63-67 and Kamakau 1961:372-377).

Entire *ahupua'a*, or portions of the land were generally under the jurisdiction of appointed *konohiki* or subordinate chief-landlords, who answered to an *ali'i-'ai-ahupua'a* (chief who controlled the *ahupua'a* resources). The *ali'i-'ai-ahupua'a* in turn answered to an *ali'i 'ai moku* (chief who claimed the abundance of the entire district). Thus, *ahupua'a* resources supported not only the *maka'āinana* and

*‘ohana* (families) who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of strictly adhered to resource management planning. In this system, the land provided fruits, vegetables and some meat in the diet, and the ocean provided a wealth of protein resources.

## ***The Ahupua‘a of Pu‘u Wa‘awa‘a***

It is worthy to mention that Pu‘u Wa‘awa‘a is one of twenty-three ancient *ahupua‘a* within an *‘okana* (sub-district) of North Kona called Kekaha wai ‘ole (The arid region). Within Kekaha, is found the smaller sub-district of Nāpu‘u (The hills). Each of these names describe some facet of the natural environment in which we find Pu‘u Wa‘awa‘a. Traditional accounts, historical literature, and oral history narratives tell us that the *ahupua‘a* of Pu‘u Wa‘awa‘a was one of the favored lands in this region. The protected bay at Kīholo was home to a significant fishpond; there were also numerous springs and water caves. The land provided sheltered canoe landings, rich ocean and near-shore fisheries, and important salt making resources. The inland agricultural field systems and diverse forest and mountain resources, also attracted native residents to the area. Through these diverse resources, the native families were sustained on the land.

The *ahupua‘a* of Pu‘u Wa‘awa‘a crosses a number of important environmental zones. Traditionally, these zones were called “*wao*.” The *wao* included the near-shore fisheries and shoreline strand (*kahakai*) and the *kula kai-kula uka* (shoreward and inland plains). The *kula* region of Pu‘u Wa‘awa‘a-Nāpu‘u is now likened to a volcanic desert —

The lower *kula* lands receive only about 15-20 inches of rainfall annually, and it is because of their dryness, the larger region of which Pu‘u Wa‘awa‘a is a part, is known as “Kekaha.” While on the surface, there appears to be little or no potable water to be found, the very lava flows which cover the land contain many underground streams that are channeled through subterranean lava tubes.

Continuing along the *kula uka* (inland slopes), the environment changes as elevation increases. In the *wao kanaka* (region of human activities) and *wao nahele* (forest region) where rainfall increases to 30 or 40 inches annually, forest growth occurred —

This region provided native residents with shelter for residential and agricultural uses, and a wide range of natural resources which were of importance for religious, domestic, and economic purposes. In Pu‘u Wa‘awa‘a, this region is generally situated between the 1,800 to 2,400 foot elevation, and is crossed by the present-day Māmalahoa Highway (which also generally follows portions of an ancient *ala loa*, or foot trail that was part of a regional trail system).

Most notably in this area, the now endangered *kauiha* (*Colubrina oppositifolia*) forests of Pu‘u Wa‘awa‘a were highly valued, and in ancient times provided the wood resource for many fishponds, temples and other ceremonial features throughout Kona.

Continuing further inland, Pu‘u Wa‘awa‘a ends in the north, at Pu‘u Nāhāhā, at the 5,400 foot elevation. On the south, the land of Pu‘u Wa‘awa‘a ascends the slopes of Hualālai reaching approximately the 6,900 foot elevation. On this inland slope between the c. 4,000 to 7,000 foot elevation, we find the *wao ma‘ukele* (a rain forest-like environment) and the *wao akua* (literally translated as the “region or zone of deities”).

The *wao akua* is so named because of the pattern of cloud cover and precipitation which settles upon the mountain slope—this covering was interpreted as concealing from view the activities of the deity (cf. David Malo 1959:16-18; and M.K. Pukui, pers. comm. 1975).

Early native historians and old *kama'āina* to the lands of the Pu'u Wa'awa'a-Nāpu'u and the larger Kekaha region shared a deep cultural attachment with their environment—their customs, beliefs, practices, and history was place based. The ancient Hawaiians saw (as do many Hawaiians today) all things within their environment as being interrelated. That which was in the uplands shared a relationship with that which was in the lowlands, coastal region, and even in the sea. This relationship and identity with place worked in reverse as well, and the *ahupua'a* as a land unit was the thread which bound all things together in Hawaiian life.

One of the famous sayings of this land describes the sense of attachment that the native residents of the Pu'u Wa'awa'a-Nāpu'u region shared with the land. While the saying may seem simple to those who are unfamiliar with the natural environment of the region, its depth touches the heart of the Hawaiian relationship with the natural environment —

*Ola aku la ka 'āina kaha, ua pua ka lehua i ke kai* — The natives of the *Kaha* lands have life, the *lehua* blossoms are upon the sea! [John Whalley Hermosa Isaac Kihe in *Ka Hoku o Hawaii*, February 21, 1928; Maly, translator]

This saying describes the seasonal practice of natives of the region, who during the winter planting season, lived in the uplands, where they cultivated their crops under the shelter of the *lehua* trees. Then when the fishing season arrived with the warmer weather, the natives would travel to the shore, where the fishing canoe fleets could be seen floating upon the sea like *lehua* blossoms.

It was as a result of this knowledge of seasons, and the relationship between land, ocean, and community, that the residents of Pu'u Wa'awa'a and greater Kekaha region were sustained by the land.

In another early account written by Kihe (In *Ka Hoku o Hawaii*, 1914-1917), with contributions by John Wise and Steven Desha, Sr., the significance of the dry season in Kekaha and the custom of the people departing from the uplands for the coastal region is further described. Of the dry season, Kihe et al., wrote—

*... 'Oia ka wā e ne'e ana ka lā iā Kona, hele a malo'o ka 'āina i ka 'ai kupakupa 'ia e ka lā, a o nā kānaka, nā li'i o Kona, pūhe'e aku la a noho i kahakai kāhi o ka wai e ola ai nā kānaka!*

It was during the season, when the sun moved over Kona, drying and devouring the land, that the chiefs and people fled from the uplands to dwell along the shore where water could be found to give life to the people. [April 5, 1917; Maly, translator]

As recorded in oral history interviews in this study, the custom of traveling between the *mauka* and *makai* regions remained important in the lives of the families of the Pu'u Wa'awa'a-Nāpu'u region through the early 20<sup>th</sup> century. While life upon the land has changed dramatically since the 1930s, the interviews demonstrate that the native families of the area are still very “place based.” Place names, native traditions, and historic accounts of the land—connecting the uplands to the shore—are intricately bound together with the features of the landscape and environment of Pu'u Wa'awa'a.

## **MO'OLELO 'ĀINA: NATIVE TRADITIONS AND HISTORIC ACCOUNTS OF NĀPU'U AND VICINITY**

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This part of the study presents readers with a variety of *mo'olelo* or native traditions spanning many centuries (some translated from the original Hawaiian accounts by Maly). These *mo'olelo* reference the land and resources of Pu'u Wa'awa'a and the larger Nāpu'u-Kekaha region. Some of the narratives make specific references to sites, events and residents of Nāpu'u, while other accounts are part of larger traditions that are associated with regional and island-wide events. The native traditions describe customs and practices of the native people who resided on these lands, walked the trails, and who were sustained by the wealth of the land and adjacent marine fisheries. It is also appropriate to note here, that the occurrence of these traditions—many in association with place names of land divisions, cultural sites, features of the landscape, and events in the history of these lands are an indicator of the rich native history of the area.

Readers will find that most of the traditional accounts focus on lands extending from the near-shore habitation and fishery zones, to the agricultural and residential areas situated between the hills of Pu'u Anahulu and Pu'u Wa'awa'a (up to around the 2,500 foot elevation). Some of the narratives also include references to the region of the upland forests and *pu'u* (hills) of the upper *ahupua'a*.

### ***“The Legend of Kaulanapokii”***

Perhaps one of the earliest traditions which can be placed in a datable context by genealogy, and that references the Nāpu'u-Kekaha region, was collected by Abraham Fornander (1916-1917). Titled “*The Legend of Kaulanapokii*,” the *mo'olelo* speaks of traveling through the uplands, viewing Kīholo and Kapalaoa from Hu'ehu'e, and describes the practice of salt making Puakō (a practice that was also very important in the coastal lands of Pu'u Wa'awa'a). By association with Hikapōloa, chief of Kohala at the time of the events described in this story, the narrative dates back to around the thirteenth century. The narratives below, are a paraphrased summary of Fornander's texts:

Kaumalumalu was the father and Lanihau was the mother (both of these names are also the names of lands in North Kona) of ten children, five boys and five girls. When the children grew to adulthood, the eldest girl, Mailelauli'i invited her four sisters to go sight-seeing with her. The girls set out on their journey from the lowlands of Kona, and traveled to Hu'ehu'e. Looking upon the shore from Hu'ehu'e, the girls saw the beaches of Kīholo and Kapalaoa, and desired to see them up close. They then descended to the shore and visited Kīholo and Kapalaoa. From Kapalaoa, the sisters then traveled to Kalāhuipua'a where they met Puakō, a handsome man who lived in the area.

Puakō immediately fell in love with Mailelauli'i, and she consented to becoming his wife that day. The next morning, Puakō rose early and began carrying sea water to the salt ponds for making salt. Mailelauli'i's sisters did not like the thought of Puakō being a salt maker and feared that they too would be put to work at carrying water to fill the salt beds. as a result, the sisters encouraged Mailelauli'i to bid farewell to Puakō and continue on their journey further into Kohala... [Fornander 1916-1917 Vol. 4-3:560-568]

The narrative continues by describing how Mailelauli'i married the chief Hikapōloa, who by treachery, killed the brother of Mailelauli'i. In the end, Hikapōloa was killed himself, the brothers returned to life, and all the family returned to Kona, never again to sleep with another person of Kohala. (Fornander 1916-1917 Vol. 4-3:560-568)

## ***Keahualono and Kanikū: Traditions from the Reign of Lono-i-ka-makahiki***

The primary traditional narratives which describe events and the occurrence of place names, throughout the region of South Kohala date from around the middle 1600s when Lono-i-ka-makahiki—grandson of ‘Umi-a-Liloa—ruled the island of Hawai‘i (cf. Kamakau 1961; Fornander 1916-1917 Vol. 4-2:342-344, Vol. 5-2:446-451, and 1996; and Barrère 1971). In this account readers are told of battles that occurred in the region and how the altar marker near the *makai* boundary of Waikōloa-‘Anaeho‘omalua and Pu‘u Anahulu (also the South Kohala-North Kona boundary) came to be built. We also learn that the fishpond of Kīholo, situated on the shore of Pu‘u Wa‘awa‘a, was in existence in the 1600s.

During the reign of Lono-i-ka-makahiki (Lono), his elder brother Kanaloa-kua‘ana attempted to rebel and take control of Hawai‘i. The rebel forces were situated at:

...the land called Anaehoomalu, near the boundaries of Kohala and Kona. The rebel chiefs were encamped seaward of this along the shore. The next day Lono marched down and met the rebels at the place called Wailea, not far from Wainanalii, where in those days a watercourse appears to have been flowing. Lono won the battle, and the rebel chiefs fled northward with their forces... [Fornander 1996:120-121]

Following two other engagements, in which Lono’s forces were victorious, the relationship between Lono and Kanaloakua‘ana was restored, and we find them mentioned once again in traditions of the area, that occurred a few years later.

Native historian, Samuel Kamakau (1961) recorded that during the reign of Lono-i-ka-makahiki, Kamalālāwalu (the king of Maui), made plans to invade the island of Hawai‘i. Kamalālāwalu (Kama) sent spies to determine how many people lived on the island. The spies “landed at Kawaihae,” and one of them, Ka-uhi-o-ka-lani, traveled the trail between Kawaihae to Kanikū (Kamakau 1961:56). Returning to his companions, Ka-uhi-o-ka-lani reported “I went visiting from here to the lava bed and pond that lies along the length of the land.” He was told “Kaniku is the lava bed and Kiholo, the pond” (Kamakau 1961:56).

In another of Kamakau’s historical accounts readers find an interesting reference to eighteenth century events in the Kekaha region—with particular emphasis on the lands of Pu‘u Wa‘awa‘a and Ka‘ūpūlehu. When Alapa‘i-nui—ruler of Hawai‘i—died in 1754, and his son Keawe‘ōpala was chosen as his successor (Kamakau 1961:78). In the years preceding that time, the young chief Kalani‘ōpu‘u, had been challenging Alapa‘i’s rule. The challenge continued after Alapa‘i’s death, and following a short reign, Kalani‘ōpu‘u killed Keawe‘ōpala and secured his rule over Hawai‘i. Kamakau also reports that in ca. 1780, as a result of their valor and counsel Kalani‘ōpu‘u granted “estate lands” in Kekaha to the twin chiefs Kame‘eiamoku and Kamanawa (ibid.:310). Kamakau also records, that at the time of Kalani‘ōpu‘u’s death, Kame‘eiamoku was living at Ka‘ūpūlehu, and his twin, Kamanawa was living at Kīholo, Pu‘u Wa‘awa‘a (ibid.:118). Kamakau also reports that “the land of Kekaha was held by the *kahuna* [priestly] class of Ka-uahi and Nahulu” (ibid. 231); to which the twin chiefs are believed to have belonged.

## ***‘Ōmu‘o Ceremony at Luahinewai-Pu‘u Wa‘awa‘a and the Dedication of Pu‘u Koholā (ca. 1790-1791)***

In ca. 1790, Kamehameha I and his chiefs were living at Kawaihae. Following the advice of a priest from Kaua‘i, Kamehameha undertook the reconstruction of the *heiau* Pu‘u Koholā, to dedicate it as a house for his god, Kūkā‘ilimoku (Kamakau 1961:154) During this time, “thousands of people were encamped on the neighboring hillsides” (Fornander 1996:328). In ca. 1791, Kamehameha dedicated this *heiau*, and his cousin, Keōuakū‘ahu‘ula (Keōua)—a rival for supremacy on Hawai‘i—was offered

as the sacrifice. The narratives below are excerpted from Kamakau's account of the events that led up to the dedication of the *heiau*, and include references to several places along the coast, between Pu'u Wa'awa'a and Kawaihae. In order to construct the *heiau*, Kamehameha—

...summoned his counselors and younger brothers, chiefs of the family and chiefs of the guard, all the chiefs, lesser chiefs, and commoners of the whole district. Not one was allowed to be absent except for the women, because it was *tabu* to offer a woman upon the altar; a man alone could furnish such a sacrifice... When it came to the building of Pu'u-koholà no one, not even a *tabu* chief was excused from the work of carrying stone. Kamehameha himself labored with the rest. The only exception was the high *tabu* chief Ke-ali'i-maika'i [Kamehameha's younger brother]... As soon as the *heiau* was completed, just before it was declared free, Kamehameha's two counselors, Keawe-a-heulu and Kamanawa [who resided at Kiholo], were sent to fetch Keoua, ruling chief of the eastern end of the island of Hawaii... Keoua was living in Ka-'u *mauka* in Kahuku with his chiefs and the warriors of his guard. Keawe-a-heulu and his companion landed at Ka'iliki'i and began the ascent to Kahehawahawa... Close to the extreme edge of the *tabu* enclosure of Keoua's place the two...messengers rolled along in the dirt until they came to the place where Keoua was sitting, when they grasped his feet and wept... "We have come to fetch you, the son of our lord's older brother, and to take you with us to Kona to meet your younger cousin, and you two to be our chiefs and we to be your uncles. So then let war cease between you." [Kamakau 1961:154-155]

Keōua agreed to accompany his uncles, the two messengers sent by Kamehameha. Some of the party traveled by foot over-land, while Keōua and some of his trusted counselors and guards traveled with the messengers by canoe. Along the way, certain members of his party kept urging Keōua to kill Kamanawa and Keawe-a-heulu, and turn around, but the chief refused:

...They left Kailua and went as far as Luahinewai at Kekaha [in the land of Pu'u Wa'awa'a], where they landed the canoes. Keoua went to bathe, and after bathing he cut off the end of his penis (*'omu'o*), an act which believers in sorcery call "the death of Uli," and which was a certain sign that he knew he was about to die.\* There for the sixth time his counselors urged the killing of the messengers and the return by the mountains to Ka-'u, since to go to Kawaihae meant death. Keoua refused...

When all was ready, Keoua and his followers went aboard the canoes, twenty-seven in all. Keoua, with Uhai carrying the *kahili* and another chief carrying the spittoon, was on the platform (*pola*), and the paddlers took their places. Just outside of Puakō they came in sight of the plain of Kawaihae and Pu'u-koholà standing majestic. The fleet of canoes grouped in crescent formation like canoes out for flying fish. Keoua remarked to Keawe-a-heulu, "It looks stormy ashore; the storm clouds are flying!" The chief replied, "From whence can a storm come on such a pleasant day?" Again Keoua repeated, "It looks stormy ashore; the storm clouds are flying." They kept on their course until near Mailekini, when Ke'e-au-moku and some others carrying spears, muskets, and other weapons broke through the formation of the fleet, surrounded the canoes of Keoua, separating them from those of Keawe-a-heulu and his followers and calling to Kamanawa to paddle ahead. Keoua arose and called to Kamehameha, "Here I am!"

Kamehameha called back, "Stand up and come forward that we may greet each other." Keoua rose again, intending to spring ashore, when Ke'e-au-moku thrust a spear at him which Keoua dodged, snatched, and thrust back at Ke'e-au-moku, who snatched it away...Keoua and all those who were with him on the canoe were killed... By the death

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\* "The death of Uli" refers to death caused by the vengeance of the sorcerer, since Uli is the goddess worshipped by Sorcerers. The part cut off is used for the purpose of sorcery so that those who do a man to death may themselves be discovered and punished.

of Keoua Kuahu'ula and his placing in the *heiau* of Pu'u-koholà the whole island of Hawaii became Kamehameha's. [Kamakau 1961:156-157]

### ***Kekaha in the Eruptions of 1800-1801***

One of the most significant natural events on the island of Hawai'i, that occurred during the reign of Kamehameha I, was the eruption of Hualālai in 1800-1801. Hawaiian historian, S.M. Kamakau (1961) provides readers with an early written description of the eruptions and their affect on the land and impact on the people of the region between Kiholo and Kalaoa —

One of the amazing things that happened after the battle called Kaipalaoa, in the fourth year of Kamehameha's rule, was the lava flow which started at Hu'ehu'e in North Kona and flowed to Mahai'ula, Ka'upulehu, and Kiholo. The people believed that this earth-consuming flame came because of Pele's desire for *awa* fish from the fishponds of Kiholo and Ka'upulehu and *aku* fish from Ka'elehuluhulu; or because of her jealousy of Kamehameha's assuming wealth and honor for himself and giving her only those things which were worthless; or because of his refusing her the *tabu* breadfruit (*'ulu*) of Kameha'ikana<sup>4</sup> which grew in the uplands of Hu'ehu'e where the flow started... Kamehameha was in distress over the destruction of his land and the threatened wiping-out of his fishponds. None of the *kahuna*, orators, or diviners were able to check the fire with all their skill. Everything they did was in vain. Kamehameha finally sent for Pele's seer (*kaula*), named Ka-maka-o-ke-akua, and asked what he must do to appease her anger. "You must offer the proper sacrifices," said the seer. "Take and offer them," replied the chief. "Not so! Troubles and afflictions which befall the nation require that the ruling chief himself offer the propitiatory sacrifice, not a seer or a *kahuna*." "But I am afraid lest Pele kill me." "You will not be killed," the seer promised. Kamehameha made ready the sacrifice and set sail for Kekaha at Mahai'ula.

When Ka-'ahu-manu and Ka-heihei-malie heard that the chief was going to appease Pele they resolved to accompany him... Ulu-lani also went with them because some of the seers had said, "That consuming fire is a person; it is the child of Ulu-lani, Keawe-o-kahikona, who has caused the flow," and she was sent for to accompany them to Kekaha.<sup>‡</sup> Other chiefs also took the trip to see the flow extinguished. From Keahole Point the lava was to be seen flowing down like a river in a stream of fire extending from the northern edge of Hualalai westward straight toward Ka'elehuluhulu and the sweet-tasting *aku* fish of Hale'ohi'u. There was one stream whose flames shot up the highest and which was the most brilliant in the bubbling mass as it ran from place to place. "Who is that brightest flame?" Asked Ulu-lani of the seer. "That is your son," he answered. Then Ulu-lani recited a love chant composed in honor of her first-born child as his form was seen to stand before her...The flow had been destroying houses, toppling over coconut trees, filling fishponds, and causing devastation everywhere. Upon the arrival of Kamehameha and the seer and their offering of sacrifices and gifts, the flow ceased; the goddess had accepted the offering. The reasons given for the flow may be summed up as: first, Pele's wanting the *aku* of Hale'ohi'u and the *awa* fish of Kiholo; second, her anger at being denied the *'ulu* (breadfruit) of Kameha'ikana in upper Hu'ehu'e; third, her wrath because Kamehameha was devoting himself to Ka-heihei-malie and neglecting Ka-'ahu-manu. It was said that Pele herself was seen in the body of a woman leading a procession composed of a multitude of goddesses in human form dancing the *hula* and chanting... [Kamakau in *Kuokoa*, July 13-20, 1867 and 1961:184-186]

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<sup>4</sup> Kāmeha'ikana, one of the many names used for the earth-mother, goddess Haumea; symbolic of her many descendants. In her form as Kāmeha'ikana, Haumea is associated with the *'ulu* (breadfruit), also a form she took to save her husband Ku from his captors (cf. Kamakau 1991:11-13).

<sup>‡</sup> John Wise (personal communication) says, "The Hawaiians believe that the fires of Pele are dead persons who have worshipped the goddess and become transformed into the likeness of her body."

John Papa I'i, a native historian and companion of the Kamehamehas, adds to the historical record of the fishpond Pa'aiea which extended from the Mahai'ula vicinity to Kalaoa, and was destroyed by the 1801 lava flows. I'i reports that in the 1790s, as a result of his exceptional abilities at canoe racing, Kepa'alani "became a favorite of the king, and it was thus that he received [stewardship of] the whole of Puuwaawaa and the fishponds Paaiea in Makaula and Kaulana in Kekaha" (I'i 1959:132).

### ***Nāpu'u: Native Traditions from the Pen of Ka-ohu-haaheo-i-na-kuahiwi-ekolu (J.W.H.I. Kihe)***

Hawaiian traditions provide readers with documentation pertaining to land use, practices, and features of the cultural landscape, the narratives also convey values and expressions of the relationship between ancient Hawaiians and their environment. One of the most prolific native writers of the late nineteenth and early twentieth centuries, lived on the island of Hawai'i at Pu'u Anahulu. His name was John Whalley Hermosa Isaac Kihe, who also wrote under the penname Ka'ohuha'aheoinākuahiwi'ekolu (The proud mist on the three mountains).

Born in 1853, Kihe's parents came from Honokōhau and Kaloko. During his life, Kihe taught at various schools in the Kekaha region, served as legal counsel to native residents applying for homestead lands, worked as a translator on the Hawaiian Antiquities collections of A. Fornander, and was a prolific writer himself. In the later years of his life, Kihe lived at Pu'u Anahulu with his wife, Kaimu (Pu'u Anahulu Homestead Grant No. 7540), and served as the postman of Nāpu'u. Kihe is still fondly remembered by a few of the elder members of the families of the area. Kihe, who died in 1929, was also one of the primary informants to Eliza Maguire, who translated some of Kihe's writings, publishing them in abbreviated form in her book "*Kona Legends*" (1926).

During his career, Kihe collaborated with several other noted Hawaiian authors, among them were John Ka'elemakule of Mahai'ula, John Wise (who also worked with Kihe on translations of the Fornander Collection), and Reverend Steven Desha, Sr., editor of the Hawaiian newspaper, *Ka Hoku o Hawaii*. Kihe was the preeminent historian of Nāpu'u and Kekaha, and from his pen (with contributions from his peers), came a rich collection of native traditions. His narratives ranged from native traditions to historical commentary. In his traditional accounts, are found subjects of island-wide significance, and importantly for the Nāpu'u region, he provided readers with historical accounts that were place based—the native traditions of the people of Nāpu'u, the people who were most knowledgeable of the land that sustained them.

In the following section of the study, are translations (prepared by Maly) of several of Kihe's contributions to the history, documenting traditions, beliefs, customs, and practices of Nāpu'u and the Kekaha region.

### ***Ka'ao Ho'oniuia Pu'uwai No Ka-Miki (The Heart Stirring Story of Ka-Miki)***

The historical account titled "*Kaao Hooniuia Puuwai no Ka-Miki*" (The Heart Stirring Tale of Ka-Miki), was published in the Hawaiian language newspaper *Ka Hoku o Hawaii* (1914-1917). The story of Ka-Miki is a long and complex account, that was recorded for the paper by Hawaiian historians John Wise and J.W.H.I. Kihe—with contributions by local informants. While "Ka-Miki" is not an ancient account, the authors used a mixture of local stories, tales, and family traditions in association with place names to tie together fragments of site specific history that had been handed down over the generations.

The complete narratives include historical accounts for approximately 800 place names (many personified, commemorating particular individuals) of the island of Hawai'i. While the personification of all the identified individuals and their associated place names may not be entirely "ancient," the site

documentation within the “story of Ka-Miki” is of significant cultural and historical value. The narratives below (translated by Maly), are excerpted from various parts of the tradition, and provide readers with descriptions of the land, resources, areas of residence, and practices of the native residents, as handed down by *kama‘āina* (those familiar with the land) of the Nāpu‘u-Kekaha region.

The story of Ka-Miki is about two supernatural brothers, Ka-Miki (The quick, or adept one) and Maka‘iole (Rat [squinting] eyes) who traveled along the ancient *ala hele* and *ala loa* (trails and byways) that encircled the island of Hawai‘i. Born in ‘*e‘epa* (mysterious-premature) forms, Ka-Miki and Maka‘iole were the children of Pōhaku-o-Kāne and Kapa‘ihilani, *ali‘i* of the lands of Kohana-iki and Kaloko. Reared by their great grandmother, Ka-uluhe-nui-hihi-kolo-i-uka (The great entangled growth of *uluhe* fern which spreads across the uplands), the brothers were instructed in the uses of their supernatural powers. Ka-uluhe, who was also one of the manifestations of the earth-mother goddess and creative force of nature, Haumea (also called Papa), who dwelt at Kalama‘ula on the heights of Hualālai, was also a goddess of competitors. The narratives are set in the time when Pili had established himself as the sovereign chief of the Kona District (around the thirteenth century).

Following completion of their training, Ka-uluhe sent Ka-Miki and Maka‘iole on a journey around the island of Hawai‘i to challenge disreputable *‘ōlohe* (experts, skilled in all manner of fighting techniques and competing in riddling, running, leaping, fishing and debating contests, etc.) and priests whose dishonorable conduct offended the gods of ancient Hawai‘i. It was while on this journey, that the narratives pertaining to Pu‘u Anahulu came to be told. The following English translations (completed by the author of this report) are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives of the legendary account.

#### ***Traditions of Pu‘u Anahulu (Ten-day Hill) and Pu‘u Wa‘awa‘a (Furrowed Hill) Recorded in the Story of Ka-Miki***

*Pu‘u Anahulu* (Ten-day Hill <sup>5</sup>) and *Pu‘u Wa‘awa‘a* (Furrowed Hill).

Pu‘u Anahulu was named for Anahulu, the chiefess wife of Wa‘awa‘a, and mother of ‘Anaeho‘omalulu (w), Puakō (w), Pū‘āla‘a (k), and Mauiloa (a mystical child). The family came to the Kekaha region from Pū‘āla‘a, a hill near the Ka‘ū and Puna border (at ‘Āpua).

‘Anaeho‘omalulu and Puakō were exceedingly beautiful, and they went in search of suitable husbands. Both sisters moved to the Kohala sites which now bear their names. Because of their great love for ‘Anaeho‘omalulu and Puakō, Anahulu, Wa‘awa‘a, their family and attendants also moved to the Kekaha region as well [July 19, 1917]. Among the family members were:

The child *Mauiloa* (Long or distant Maui), who is described as “a mysterious mist formed child,” a child born in premature form, who had assumed a spirit body. The area which bears his name is on the northern flats below Pu‘u Anahulu [July 19 and September 13, 1917]. *Pu‘u-huluhulu* (Bristled or shaggy hill – descriptive of plant growth) was named for one of two attendants who moved with Anahulu and Wa‘awa‘a, when they left Puna. Pu‘u Huluhulu was of the *kuhikuhī pu‘eone* (seer - reader of the lay of the lands; architect) class of priests. *Pu‘u Iki* (Little hill) was named for Iki, who was a *kākā‘ōlelo* orator-counselor for the chiefess-seer Anahulu. [Kihe in *Ka Hoku o Hawaii*; September 13, 1917]

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<sup>5</sup> In another series of articles, Kihe, described planting in upland Kekaha and referenced a ten-day ceremonial time of harvesting: “As the seasons changed from the days of the moon (winter) to the days of the sun (summer), the sun dried all the surface growth, but the taro, sweet potatoes, and different plants continued to growing because there was water below the surface in the rocks of the *kīhāpai* (cultivated patches). When the sweet potatoes matured and were ready for harvest, the family returned to the uplands for ten days. They baked a pig and offered chants and prayers in *kahukahu* ceremonies of the planter” (Feb. 7, 1928). Thus, another source of the naming of Pu‘u-Anahulu may commemorate this ten-day ceremonial practice of native residents of the region.

## ***Pu'u Anahulu i ka uka 'lu'iu, kona mau Luhiehu Hihiu***

In another article series entitled *Pu'u Anahulu i ka uka 'lu'iu, kona mau Luhiehu Hihiu* (Pu'u Anahulu of the Distant Uplands, with its Uncommon Beauty), J.W.H.I. Kihe, writing under his pen name Ka'ohuha'ahoeinākuahiwi'ekolu, told readers more about Anahulu, her family, the nature of the land, and described the origins of place names and natural phenomena of the region:

*Ka-holoi-wai-a-ka-Nāulu* (The cleansing waters of the Nāulu [Southerly] showers) was an elder brother of the *makāula* (seer-priestess), Anahulu. When Anahulu and Wa'awa'a *mā* (folks) moved from Puna, to be closer to Anaeho'omalua and Puakō, Kaholoiwai followed as well. From his dwelling place at Kaho'opulu, a hill overlooking the Kawaihae region, Kaholoiwai cared for his sister, watching for her needs. When periods of dryness came upon the land, Kaholoiwai would send the *Nāulu* showers across the lands. These rains would moisten Nāpu'u, reaching up to Pu'u Wa'awa'a.

There are many wondrous things to be told about this community, from the mountain slopes to the shore which is nestled by the sea, and bathed in the ocean mists. On this land in ancient times there was once a *kapu* (restriction) that *lū'au* (taro greens) could not be eaten in the night, the greens were only eaten during the day. If the greens were eaten at night, rocks would fall and no one would know who had thrown them. There were many *heiau* here also, *heiau ho'oūlu 'ai* (temples to increase the growth of foods), and *heiau ho'oūluulu ua* (temples to increase the abundance of rainfall). There were also many *ki'o* (water pools) and *papawai* (paved ponds) in which the water was caught during times of rain. Some of the ponds were made in the fashion of *pao wai* (dug out water catchments). There was also a *kapu* regarding these ponds, it was forbidden for a woman in her *ma'i* (menstrual period), also called *waimaka o lehua* (the tear drops of the *lehua* blossoms) to step over the catchments.

If a woman did step over one of these areas or take water from the ponds, the water would dry up, and the sun would remain firmly set overhead. As a result, all the growing things would be parched, the food crops and grasses would all dry up. It was during this time that the *Makāula* and *Kāula Pele* (seers and Pele priesthood) would work their works in those days, and in that way the rains would return. This is the wondrous nature of this land of *Nā pu'u alu kinikini*.

The name of one of the *heiau* which remains to this day is Hālulu-ko'ako'a. It is a *heiau* at which the *Kāula Pele* and *Makāula* worshipped at that time. And from this *heiau* all manner of crops were encouraged to grow, covering the land. At this *heiau* could be heard the beating of drums on the nights of *Kāne* and *Lono-moe*. Another *heiau* was named Manohili, it was a *heiau* for increasing the rainfall; it was here that things pertaining to the rains would be done by our elders and ancestors who have since departed.

There are many hills which rise up here—from one side to the other, and which descend to the shore from the place which is called Anahulu, and it was at Anahulu that the old seer-woman dwelt. The land, from this area to the side of the cliffs, and down to the low lands is a broad expanse with *Nā-pu'u-alu-kinikini* (The hills of the many folds or ravines and gullies) is called Pu'u Anahulu. It is a land of much soil, with the upper portions covered with a scattering of stones.

This entire area is now divided into the homesteads. Some of the areas are planted in *kūlina* (corn) and *mau'u* (pasture grasses) which grow well. There are also many *pā pipi* (cattle walls - corrals), and it is a place where cattle and horses are grazed; and indeed the animals are well fed.

The place at which Anahulu lived carries her name to this day. Anahulu caused great fields of *‘uala* (sweet potatoes), *kalo* (taro), *kō* (sugar cane), and *mai‘a* (bananas) to be planted, indeed the fields stretched as far as the eye could see. Anahulu was also known to be a caring person who offered sanctuary to those individuals who were in need. [Kihe in *Ka Hoku o Hawaii*; “*Pu‘u Anahulu i ka uka ‘lu‘u, Kona mau Luhiehu Hihū*” – September 2<sup>nd</sup>, to October 21<sup>st</sup>, 1915]

### ***Nāpu‘u (and) Nāpu‘upū‘alu (also called Nā-pu‘u-kinikini, and Nā-pu‘u-pū‘alu-kinikini)***

*Nā-pu‘u* (The hills); *Nā-pu‘u-pū‘alu* (Interpretive translation: The crumpled/folded, or gullied hills); and *Nāpu‘u-pū‘alu-kinikini* (The multitudinous crumpled or gullied hills) are traditional names of the region in which Pu‘u Anahulu, Pu‘u Wa‘awa‘a, Pu‘u Huluhulu, and Pu‘u Iki are situated. The region was commonly known by the name Nāpu‘u until the priestess-chiefess Anahulu, her husband Wa‘awa‘a, and their family settled in the Kekaha region of Kona and Kohala. [Kihe in *Ka Hoku o Hawaii*; September 13, 1917; Maly, translator]

### ***“Na Hoonanea o ka Manawa, Kekahi mau Wahi Pana o Kekaha ma Kona”***

In the series of articles entitled “*Na Hoonanea o ka Manawa, Kekahi mau Wahi Pana o Kekaha ma Kona*” (Pleasant Passing of Time [Stories] About Some of the Famous Places of Kekaha at Kona), J.W.H.I. Kihe presented readers with detailed narratives of native traditions of Nāpu‘u and Kekaha (in *Ka Hoku o Hawaii*; Dec. 6<sup>th</sup> 1923 to Feb. 21<sup>st</sup> 1924). Kihe described some of the famous places (*wahi pana*) of the land (from mountain to sea), and how they came to be named. He also identified some of the early residents of the region, and practices associated with water catchment and agriculture in Kekaha. The translations are near verbatim renderings of Kihe’s original texts.

### ***Luahine Wai (Water of the old Woman)–***

This is a large pond near Kiholo and Laemanō, it is a famous bathing place of the chiefs of ancient times. The water there is cold, and causes the skin to tingle. Because it is so cold, it is like ice water.

It is said that there is an opening in this pond by which an old woman (*luahine*) enters. And there below the pond, are said to be laid out the bones of the chiefs of ancient times. It has even been said that the bones of Kamehameha are among those buried there. Now one cannot be certain if this is true or not, but, if someone was to enter the hidden cave, it might be known what is in the secret cave.

This pond is about five fathoms deep at its deepest point near the center of the pond. That too, is where the water is the coldest. And if you should dive in and pass this area, you will find the cold water and not be able to stay there long. You will quickly retreat and wrap yourself up with a cloth.

The one who dives into the pond at its deepest point, will also see that his/her skin will turn red like the red coral. There are also pebbles at the bottom of this pond, and it is a good thing, as you will not strike your foot upon any rocks.

This is an attractive and good pond. The only one problem is that there are no people in this quiet place. It is an unpopulated region, which is regretful for this famous bathing pond of the beloved chiefs of distant times.

The chiefs and those fearless warriors of ancient times have passed from this side of the dark waters of death, and the bathing pool of Luahine Wai remains with its' beauty, playing in the ocean mist and the gentle blowing of the breezes. This generation too, shall pass, and the next generation that follows, but Luahine Wai shall remain as it was found in the beginning.

### ***Ka Loko o Kīholo*** ***(The Pond of Kīholo at Pu'u Wa'awa'a)***

This pond was consumed by the wondrous fires of the mysterious woman of the crater of Kīlauea, Madam Pele of the mountain castle, Halema'uma'u; it was completely covered with *pāhoehoe* in 1857 [1859], and remains covered to this day.

There are many small ponds that remain from this famous pond of Kīholo. They remain as evidence to this young generation whose thoughts return to this ancient land, and the stories of Pele who directed the *pāhoehoe* lava to flow into the famous pond of Kīholo as it is now, and for all generations who will follow. [Kihe in *Ka Hoku o Hawaii*; December 6, 1923; Maly, translator]

### ***Ka Pu'u o Moemoe*** ***(The Hill of Moemoe)***

The account of the priest Moemoe, and the shark-man, 'Īwaha'ou'ou includes in it several important names of localities in the lowlands of Pu'u Wa'awa'a. Significantly, there are named caves and sites, and descriptions of cultivating practices in the uplands of Nāpu'u. The former residence of shark-man, 'Īwaha'ou'ou, situated near the Pu'u Wa'awa'a-Pu'u Anahulu boundary, overlooking the *kula* (plains) is still pointed out by elder *kama'āina* of the land. The locality bears the name, 'Īwaha'ou'ou.

*Ka Pu'u o Moemoe* is a stone outcropping from which one could look to the village at Kīholo in days gone by. On this side was the pond of Kīholo, and from this outcropping to Kīholo, it was about one mile, and to Keawaiki, almost one half a mile.

The hill is so called because of a *Makāula* (priest-seer) who guided and protected the people of the Kaha lands. Before many men and women were eaten by a shark as they swam in the ocean, or perhaps while fishing, and this became a burden for the people. This *Makāula*, Moemoe discerned the reason that so many men and women were killed by the shark. So he instructed the men to make a large *imu* (earthen oven), like none ever before made, and he had the men pile the timber high upon the *imu*. He also instructed them how to carefully capture the "man with the mouth of a shark on his back," telling them to watch that he did not break their arms when they captured him. And one thing which the priest Moemoe forcefully instructed them in while they were preparing the *imu* for the baking of the "shark man," was that they needed to be watchful, that when he had been completely cooked, that not one bit of ash or one bit of the kindling should be touched by the sea. If one ash or perhaps a bit of kindling from the *imu* was touched by the ocean, the task would not be completed, and the man with the shark's mouth on his back would live again.

It is perhaps appropriate to talk here about the deeds of this Shark who ate men. He had a human body, but on his back was the mouth of a shark, and he ate the people who went to the sea and fished at Nāpu'u. And here, we shall speak of 'Īwaha'ou'ou, the man who had the mysterious shark's body, in the uplands of Nāpu'u. There at the place called Puakō-hale, at Pu'u Anahulu, that is where the house of this shark man was. It was also there that he had his gardens of 'uala, kalo, kō, and mai'a (sweet potatoes, taro, sugar cane and bananas). Also, it was there that the trail to the shore was situated.

When the people would go to the shore, and pass close to the place where 'Īwaha'ou'ou was cultivating the land, he would call out to the people. "You are going down?" They would respond, "Yes, to swim in the sea and remove the dirt of the Nāpu'u-alu-kinikini." 'Īwaha'ou'ou would then answer, "You go down, but the shark has not yet had his morning meal. Do not pick any of the sugar cane that bears his name, 'Mai o Hu'i,' that is the firm restriction of Hu'i, of that sugar cane. It is the restricted sugar cane of this land for Hu'i, the fish which gnashes at the people of these shores on the sea of Kapa'ala."

The people did not heed the warning as they descended the cliff side to Kapa'ala which is shoreward of the cave called Ke ana o Na'alu. When the people arrived at the beach of this place, they heard a voice calling out: "The sugarcane, 'Mai o Hu'i' has been taken." The people then said among themselves "Hoo! We were told before by 'Īwaha'ou'ou not to take any of the sugarcane that was restricted to Hu'i." So the people threw away that particular type of sugarcane and departed, leaving it along the trail side at the cave called Ke ana o Na'alu.

(Here, the storyteller once again offers an explanation.) This man, 'Īwaha'ou'ou, who spoke to the people who were descending to the shore, he was also the shark who was named Hu'i, they were one and the same.

When the group of travelers passed by, descending to the shore, the shark entered into the cave and traveled to the shore, arriving at the place where the travelers were at; it was there that 'Īwaha'ou'ou called out to them as mentioned... [December 20, 1923; Maly, translator]

Recounting events that led up to Moemoe's first meeting with 'Īwaha'ou'ou, Kihe wrote:

A story about this hill is, Moemoe was a seer, of the *kāula Pele* (Pele prophet) line, and he was a runner who could run as swiftly as the whirlwind. He was very fast and well known, there was no one that could compete against Moemoe. It is for Moemoe that the hill is named and the saying is given:

*"Palakī o Moemoe<sup>6</sup>, palakī o Moemoe, auhea o Moemoe? Pane mai la ka palakī o Moemoe, 'Kalakahi—ko—ia'u—wale—ka—la'."*

("Excrement of Moemoe, excrement of Moemoe, where is Moemoe? The excrement of Moemoe answered, 'At the first of the day—I am fulfilled—only by the sun)."

That is, the transgression will not be forgiven by Moemoe, at noon, at the declining of the sun or any other time.

One time, when Moemoe arrived at the hillock and rested, he heard the roaring of voices rising from the shore. Turning and looking down, he saw that the place was filled with people, and the voices enticed the prophet to descend to them—he wondered what it was that the people were doing, causing them to call out loud on this afternoon? The people had gathered together for a contest of *kōnane* (checkers), being played before the chief Ka'uali'i and the chiefess, Welewele. Arriving there, Moemoe saw that one of the competitors was a man from the uplands of Nāpu'u, and his name was 'Īwaha'ou'ou. He was a man of a dual nature, for he had the body of a shark and the body of a man. But the people did not know the nature of this man, the people all thought that he was a regular man with a real body, not possessed of two bodies. When Moemoe entered the

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<sup>6</sup> Puku'i (1983:285 No. 2592) recorded that "Moemoe was a prophet whose excrement, when questioned, was said to reply of his whereabouts."

crowd, he immediately knew that this man was a mysterious one, the voracious shark of this place.

When Moemoe sat down among the crowd, 'Īwaha'ou'ou, quickly spoke to him, "Do you know either the game of *no'a* or *kōnane*?" Moemoe answered, "I have been instructed in those things, and taught the skills of racing, and discerning omens—whether or not it will be a stormy day or a good day, a troublesome day or a day of life—and know the features of man, the women, children, old men, and the humpbacked old women..."

...Moemoe and 'Īwaha'ou'ou exchanged subtle challenges, and agreed to compete. But first, 'Īwaha'ou'ou invited Moemoe to go with him for a swim in the sea, and then they would return and compete. Moemoe replied, "It is needful for you to go and bathe in the sea, for there is dirt all over you, covering you in layers. It is as if you slept in the dirt before descending here to the shore, the dust on you is like that of the dry field." 'Īwaha'ou'ou was outraged at these words, saying that he had slept in the dirt, and that it was set in layers upon his skin.

'Īwaha'ou'ou stood up and answered, "You wait here, and I will return, then we will compete, and I will take you up like bait for the shark." Moemoe responded, "It will be my pleasure. We two shall meet and you will see that there is no branch on which this bird (competitor) cannot land; landing on dry branches and landing on the wet branches."

Now when 'Īwaha'ou'ou departed, Moemoe remained with the gathering of people, and that was the time that he instructed them about the true nature of 'Īwaha'ou'ou... [December 27, 1923]

While 'Īwaha'ou'ou was out swimming, he killed and ate a few women, and there was much lamenting on the shore. When 'Īwaha'ou'ou returned, the men were ready to trap him. It was then that Moemoe leapt and took him, and 'Īwaha'ou'ou began thrashing about, but the people held him tightly and then bound him hand and foot. Thus, this despised man was safely held. When his shawl was removed from his back, everyone saw the open jaws of the shark, the shark's eyes, and that his flesh was like that of the *nīuhi* (great white shark).

While 'Īwaha'ou'ou was lying helplessly there, Moemoe called to all of the men and women to come and throw him upon the *imu*. The families of those who had been killed by the shark were filled with wrath for this man whom they had thought was a real man, and who had dwelt with them in the uplands of Nāpu'u... They took 'Īwaha'ou'ou and threw him upon the *imu* which was burning with a raging fire. When he fell upon the fire of the *imu*, his shark form was completely burned and turned to ashes. So died the evil one of the uplands of Nāpu'u.

If Moemoe had not come forward, as was his practice, and helped, the people would not have know that this man had the body of a shark, and that eventually no people would have remained at Nāpu'u.

In ancient times, this was a land of many people, and he [Moemoe] is the one who helped establish 'Ehu as the chief of these districts of Keawe-Nui-a-'Umi, and he is the one who established the cultivation of sweet potatoes in the uplands of Nāpu'u... [Kihe in *Ka Hoku o Hawaii*; January 3, 1924; Maly, translator]

## ***Pū'ō'a o Ka'uali'i*** **(Stone house of Ka'uali'i)**

This tradition is one of the few that provides readers of the modern day with references to the upland region of Pu'u Anahulu and upper Pu'u Wa'awa'a. In addition to the descriptions of the *'ūlei* (*Osteomeles anthyllidifolia*), *kaula* (*Colubrina oppositifolia*) and *'iliahi* (*Santalum paniculatum*) forests, and the upland trail which passed through Pu'u Wa'awa'a, we also learn of the naming of other locations such as Pu'u Nāhāhā, Kuahiku, Anahulu, and Pū'ō'a a Ka'uali'i—areas that extend from the top of the *ahupua'a* to the shore.

This was a famous *Pū'ō'a* in ancient times, for there dwelled one of the chiefs, famous in the traditions of the chiefs of those times. He was Ka'uali'i. In the tradition of this chief, it is said that he was a kind and good chief, and his people were very important to him. Inside of this *Pū'ō'a*, there were regularly pleasant gatherings with the chief and those who ate with him and his stewards. And because Ka'uali'i regularly stayed in this *Pū'ō'a* with his priests and orators and with those who discerned the nature of the land, this *Pū'ō'a* was greatly liked by the chief.

The chief remained there and was in good health, until one day when he became ill, it was an illness of diarrhea. As a result of this illness, his stewards had built a temporary shelter in which the chief could be isolated and shaded from the heat of the day while relieving himself. Now one day, while the chief was relieving himself, there arrived some mischievous men from Kona, one was named Pa'a'aina and the other was Kuahiku. While the chief was relieving himself, these two mischievous men saw the nature of the chief's illness. Seeing the men, the chief responded, "Are you two visitors?" "Yes, visitors. And here you are, a native of this land." Ka'uali'i asked, "Where do you two come from?" They responded, "We two come from Kona." Ka'uali'i then asked, "Where are your travels taking you?"

[At this point the two visitors began answering the chiefs' questions using a play on words that sounded straight forth, but were actually teasing him about his illness, the "*hī*" (diarrhea).]

One man responded, "To Hāmākua; he to Ou-hi-loa, and I to Pa'au-hi-loa." "Oh! You two are traveling a great distance. And how is the rain of Kona?" The men responded, "*Palahī-pua'a ka ua o Kona* (The rain of Kona falls like the diarrhea of a pig). It is true, the rains have made Kona reddened (inflamed)."

The chief then asked, "How about the *aku* of Kona?" They responded, "There are *aku*, caught with the lure (*hī ka pā*) and the bait carrier (*hī ka malau*). There are *aku*, caught by the large canoes and the little canoes. Greatly loved is this fish held close to the breast in the calm, on the streaked sea."

When these two mischievous men departed, the chief returned to his place and met with his stewards and orators. The stewards asked, "Who were those men standing by you?" The chief answered, "Some visitors from Kona." "What were their names, and where were they going?" The chief answered, "They told me they were going to Hāmākua, one to Ouhiloa and the other to Pa'auhiloa. I also inquired about news from Kona, and they told me that there was much rain in Kona, it fell like the diarrhea of the pig. I also asked, 'how were the *aku* of Kona?' And they told me that the *aku* were plentiful caught on the lure and with the bait carrier. That is what they told me."

The stewards and orators thought about these things that had been said to their chief—their names were Pu'u-nāhāhā and Nahu-a-Nōweo. They heard these things and told the

chief, “Hoo! These outcasts with the burning eyes (*kauwā makawela*) and marked foreheads, they were reviling you. They saw you relieving yourself, the result of your illness of loose bowels, and so they thus spoke.

Here is the hidden meaning of their words to you. They said they were going to Hāmākua, to Ou-hi-loa and Pa’au-hi-loa, because they saw you were sick and that you relieved yourself (diarrhea). So they chose their words, saying to you that they were going to Ouhiloa and Pa’auhiloa; they are small land parcels in the district of Hāmākua of the long corner (Hāmākua Kihi Loa). In saying “*Palahī pua’a ka ua o Kona, a ‘Hī’ no ka pā, hi no ka malau* (The rain of Kona is like the runny excrement of the pigs, and [the *aku*] were caught with the lure and the bait container); this was said with only one thought, it was to ridicule you, oh chief...

...Outraged, Ka’uali’i sent his runners out to try and capture the two tricksters, that they be brought back and cooked in the *imu*, as was the custom of killing people such as them, in those times. The runners departed and followed after those mischievous men of Kaloko of the bitter waters (Kaloko wai ‘awa’awa).

Now let us look at these two mischievous tricksters. They had traveled to the resting place in the uplands of Puakō; the name of this trailside resting place has been commemorated with the name Hukukae. While looking about, these two men saw the runners traveling with great speed. Pa’a’aina said to Kuahiku, “Say! These runners are seeking after us because of our words to the chief; words said with wit, but the chiefs’ orators have discerned our meaning and sent the runners to bring us back.” Kuahiku replied, “Let us not rise and run away, but let us go to them.” Pa’a’aina agreed and they went to meet the runners. When they met the runners, the runners asked “Did you not see two men on the way?” They responded, “Yes we did see two men.” “Where were they?” asked the runners. “In the uplands of Hukukae, a resting place as you ascend the trail to Uhu [in Kawaihae uka]. They were traveling with great speed along the trail and passed us by.” “Yes, those are the two that we seek, they are the two men who spoke evil words of the chief...”

The runners departed with great swiftness, and the two mischievous ones, continued on their way till they met with one of the natives of these shores, named Pōhakuahilikona. They asked Pōhakuahilikona, “Where is the trail of the Priests (*alaiki a Kahuna*)...?” [January 10, 1924]

Pōhakuahilikona replied, “It is the trail here. If you two are going to travel on it, you must walk upon the flat stones that have been set upon the ‘a’ā and dirt, in that way, you will come before Makahuna, his house is there atop the promontory, and he is the one who directs the *heiau* ceremonies at Anahulu, the Pele prophet of the uplands of Nāpu’u-alu-kinikini.”

So these two mischievous men traveled forward and Kuahiku said to Pa’a’aina, “While we walk, let us two overturn and cast aside all the stones. Then when the runners return this way seeking us, they will have to travel slowly upon the ‘a’ā. In that way, we will be freed. Pa’a’aina asked, “Who is it that you seek out as our friend in the uplands of Nāpu’u, one who will hide us from the runners?” Kuahiku told him, “It is my grandmother the seer, her name is Anahulu, and it is for that reason that I was named Kuahiku-kalapa-o-Anahulu.” As the two walked along the trail, they overturned the stones all the way to the house of Makahuna. There, they asked her where the house of Anahulu was. She directed them to the path by which they would arrive before Anahulu. Arriving there, the old woman saw them and asked, “What are your names?” Kuahiku answered, “Kuahiku-

ka-lapa-o-Anahulu.” “Ohh! So it is you, the active one of your grandmother. Come forward my grandson.” She then told them, “There are people following after you because you spoke rudely about the chief Ka’uali’i, so they seek to kill you.” The two asked her to hide them.

Anahulu commanded them to hide beneath the clumps of sugar cane leaves. So they two hid beneath the tangled mass of sugarcane. And that was when the runners then came up to Anahulu.

The runners asked Anahulu, “Did you meet with two men?” “No, none have come this way.” The runners told her that they had followed foot prints to the area, and Anahulu told them they could look around if they desired. The runners looked all around, but could find no one, so they returned to the chief and his orators empty handed.

Pu’uanōweo asked, “Where could those two men have gone, that they could not be found. We went all over and sought them out, when we found two men on the trail, we thought that they were different men because they were traveling towards Kona... (the runners described their search in Kohala, Mahiki, and Hāmākua)... When we arrived at the uplands of Nāpu’u, at the place of the old priestess, Anahulu, we then lost their footprints, and could not find them. Thus we have returned to you with nothing.”

Now, the two men joined Anahulu, she took them to her home and fed them to their satisfaction. She then cautioned them that the runners would return in search of them. When they finished eating, Anahulu then took them to the ‘ūlei forest (*ulu nahele ‘ūlei*), which grew in a great tangle. Anahulu told them, “Here is the trail for you to travel upon, it is the *ala huna* (hidden trail), the famous trail of Hīkūhia in the uplands of Nāpu’u. You may return by this trail, upon the ‘ūlei, and you will reach Kahawai which is next to Ka’ulupūlehu, and ‘Ua’u-po’o-’ole in the forest of Hīkūhia, thus, you two shall be saved. Let us go together, me in the front, and you two behind me. Where I step, you two must step, then it will be thought that it is a native of this land that travels in the uplands, searching for *‘īliahi, kauila* and such.”

Thus, Anahulu led these two mischievous men to the *ala ‘Ūlei* (‘Ūlei covered trail), and these two famous ones of Kaloko-wai-’awa’awa were able to go on their way... [Kihe in *Ka Hoku o Hawaii*; January 17, 1924]

### ***Ka Loko o Wainānālī’i*** ***(The Pond of Wainānālī’i)***

This pond was one of the great ponds of the *ahupua’a* of Pu’u Anahulu in ancient times. Today, it is a place of ‘a’ā, the lava flow that is called Kanikū. That is where the pond is covered by ‘a’ā till this day. Within the boundaries of the pond, it was like a lake, and the character of this pond was astonishing, and it was exceedingly famous.

Perhaps, if the pond had not been covered by the eruption, there might be thousands of dollars that could be made by the Government for the multitudes of fish within it. There were *awa, ‘anae, ‘ama’ama,* and *āhole* living within the pond. It is said that the width of the pond was about 1 ½ miles and its length was about 2 miles or more. There are many places that show this to be true, as the people of old have said. It is said that upon the walls (*kuapā*) of the pond, there were houses for the pond guardians, and that there were sluice gates (*mākāhā*) at various locations as well.

## ***Nā Wahi Pana o Pu‘u Anahulu*** ***(The Famous Places of Pu‘u Anahulu)***

*Pu‘u-huluhulu* (Shaggy, or bushy hill – on the boundary of Pu‘u Anahulu and Pu‘u Wa‘awa‘a). It is said that Pu‘uhuluhulu is one of the guardians of Pu‘u Anahulu, and this is why the area is called Nāpu‘u, because the hills each watch out for one another.

*Hao-nā-pā-ipu* (Scooped out of the gourd containers) was a protected area where *kalo* (taro), *‘uala* (sweet potatoes), *mai‘a* (bananas), and *kō* (sugar cane) were planted; this was a rich agricultural field. Because the crops were all placed in gourd containers when they were harvested, the area was called Hao-nā-pā-ipu by the ancient people of days gone by.

*‘Āwikiwiki-lua* (interpretive translation: *‘Āwikiwiki* pit) is a burial cave. Within this cave are the remains of some of the natives of this community who are awaiting the sounding trumpet of the angel who will awaken those individuals who are now sleeping from season to season.

[An *‘ili* by the name of *‘Awikiwiki* is identified on the flats below Kuahiku; Kūhulukū, is also said to be the name of a cave in the vicinity (cf. Register Map No. 1877; and Emerson 1883, in this study).]

*Pāhoa* (Dagger) – This place is the entry way along the cliff route which ascends the ridge to Pu‘u Anahulu. It is on the Ka‘ū side of the land towards Pu‘u Wa‘awa‘a.

*Mano-hili* (interpretive translation: Many intertwinings) is a water channel in the uplands. In ancient times, following the *Nāulu* showers, this channel was filled with water which overflowed into dug-out catchments which had been made secure by paving the catchments with stones.

*‘Āwikiwiki lua-wai* (*‘Āwikiwiki* waterhole) was paved with stones like the above catchments and it remains in place to this day.

*Maū-kī* (interpretive translation: Damp ti plants) is a catchment like *‘Āwikiwikiluwai*.

*Kuahiku-ka-lapa-o-Anahulu* (Kuahiku {Seventh} ridge of Anahulu) is the highest place on the hills of Pu‘u Anahulu, and from that ridge one may look to the shore of Kīholo, Keawaiki, Kapalaoa, *‘Anaeho‘omalua* and all the shoreline places between Ka‘ūpūlehu and Kawaihae.

## ***Kukui-o-Hakau*** ***(The Kukui tree of Hakau)***

An account of how *kukui* (*Aleurites moluccana*) trees came to grow on the lands of Pu‘u Anahulu and Pu‘u Wa‘awa‘a. The storied locality of Kukui-o-Hakau, is situated near the boundary of these two lands. Other named localities from the tradition are also shared between Pu‘u Anahulu and Pu‘u Wa‘awa‘a.

There are many *kukui* trees here, that refresh the flat lands. The story of these *kukui* trees is this. Hakau (<sup>k</sup>), was a native of the cliffs of Pu‘u Anahulu. Because he desired a beautiful woman from Hāmākua of the steep cliff side trails, he traveled to see the land of the steep trails where one dangles by a rope and the teeth gnash with fear as one is let down the cliffs... [February 14, 1924]

Arriving in Hāmākua, Hakau went to Kukuihaele and was welcomed by the natives there. Because of his exceptional skills in all manner of practices, Hakau secured a maiden as his wife and companion to live with in the land of the many hills, Nāpu‘u in the distant uplands. Now this maiden had a great desire for *kukui* nut relish, and because of this, Hakau gathered up many nuts in his gourd container and traveled with the nuts to his land at Pu‘u Anahulu. And this is how the name Kukui-haele (Traveling *kukui*) came about, because Hakau took up the nuts and traveled with them to his native home.

Upon returning to Pu‘u Anahulu with his beautiful wife, Hakau planted the first of his *kukui* trees. This tree and the place where it grew, came to be called Kukui-o-Hakau. When Hakau died, the first *kukui* tree he planted died also, but all of the *kukui* offspring grew and spread throughout the area. Places where the *kukui* trees of Hakau grew, included Nā-ahu-a-Kamali‘i, Hale-o-Niheu, and Pōhaku-o-Wai-o-ka-lani. When the rains came, and caused water to flow over the cliffs, these places became standing springs which contained water for several months

Other places where the *kukui* were planted included ‘Āhinahina, which is the flat land next to the *pāhoehoe* lava flow of Pele that closed the fishpond of Kīholo in 1859, and Ka‘ala where the cliff ends towards Kohala, and also at Pa‘akea<sup>7</sup> and Anahulu... There are also many dug-out water catchments, more than one-hundred... Among the *papawai* (paved water catchments) were Ka‘eka‘eka, Pu‘uhanalepo, Lepelao, Pīkohana-nui [Pīkohena], Pīkohana-iki, and Kūmua<sup>8</sup>... [*Ka Hoku o Hawaii*, February 21, 1924. Maly, translator].

### ***The Supernatural Dog named Anahulu***

While conducting ethnographic work in South Kona, in November 1952, Henry Kekahuna and Theodore Kelsey learned from the aged Kaua Panui, about a stone form of a dog situated at Paumoa, Keōkea (near Hōnaunau). Panui told them that the dog’s name was Anahulu, and that it had been born at Pu‘u Anahulu. The dog’s eyes opened ten days following it’s birth, and it then went to Paumoa (notes in collection of June Gutmanis).

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<sup>7</sup> The land section called Pa‘a-kea (Firm white; perhaps descriptive of a mist or cloud phenomena which is associated with the area) is an *‘ili* below the *pu‘u* which bears the name of Anahulu.

<sup>8</sup> Kūmua - has been identified by native residents, as the name of a *heiau* (Site 13162) situated on the flats below Pu‘uolili (pers comm., Leina‘ala Keākealani, Dec. 20, 1993 & oral history interviews in this study). Emerson’s field work in Nāpu‘u in 1882, identified the site name as Kumua o iwi Kau (see Emerson 1882, in this study).

## **KEKAHA AND NĀPU‘U DESCRIBED IN THE JOURNALS AND ARTICLES OF HISTORIC VISITORS (1778-1902)**

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There follow below, selected narratives recorded by early visitors to the Kekaha-Nāpu‘u region—explorers, missionaries, and local travelers—who described the landscape at the time of their visits. The earlier accounts (those of the late eighteenth and early nineteenth centuries) focus on Kawaihae and South Kohala (extending into North Kona), as Kawaihae was used as an anchorage and supply stop. The general descriptions of the small coastal villages, land use practices, and general topography may be considered applicable to those of the Pu‘u Wa‘awa‘a-Nāpu‘u region. While specific references to localities such as Kiholo and Lae Manō, are situated in Pu‘u Wa‘awa‘a.

It will be seen, that those travelers who came from afar, the foreigners, looked at the land very differently than the natives, who had developed spiritual and kinship attachments to it. The themes common to most of the narratives of the foreign visitors include descriptions of an arid and desolate land that was only sparsely inhabited by the time of recording the various accounts.

### ***North Kona (Nāpu‘u)-Kawaihae Region Viewed in 1779***

The earliest foreign description of the South Kohala region, in which Kekaha (Nāpu‘u) of North Kona was included (Beaglehole 1967:607:1 and 608:2), is found in the Journals of Captain James Cook (Beaglehole 1967). The journal entry of February 6, 1779, penned by Captain James King, describes the journey along the Kohala coast (north to south) and specifically describes Kawaihae (spelled Toe-yah-yah), and land to the south—

Although the Neern part of the bay which (the whole or part) is call'd Toe-yah-ya looks green & pleasant, yet as it is neither wooded or hardly any signs of culture, & a few houses, It has certainly some defect, & does not answer the purposes of what the natives cultivate. The s [southern – Nāpu‘u] part appeard rocky & black, & partakes more of the nature of the land about Karakakooa. [Beaglehole 1967:525]

Later, in March 1779, while sailing north from Kealakekua, the ships passed the North Kona-South Kohala shoreline. King compared the region to the arid shore of Ka‘ū, and reported that there appeared to be few residents in the area—

We now come to Ko-Harra the NW & last district. It is bounded by two tolerable high hills [thought to mean Hualālai and the Kohala Mountains], & the Coast forms a very extensive bay calld Toe Yah-Yah... In the head of the bay as far as we could judge distant the Country lookd tolerably, but the s side is partook of the same nature as Kao, & along the NE side of the bay close to which we Saild, It is very little Cultivated, & we saw but few houses; the Peoples appearance shewd that they were the lowest Class that inhabited them... [Beaglehole 1967:608]

### ***The Journal of William Ellis (1823)***

Following the death of Kamehameha I in 1819, the Hawaiian religious and political systems began undergoing radical change. Just moments after his death, Ka‘ahumanu proclaimed herself “*Kuhina nui*” (Prime Minister), and within six months the ancient *kapu* system was overthrown. Less than a year after Kamehameha’s death, Protestant missionaries arrived from America (cf. I‘i 1959, Kamakau 1961, and Fornander 1973). In 1823, British missionary William Ellis and members of the American Board of Commissioners for Foreign Missions (ABCFM) toured the island of Hawai‘i seeking out communities in which to establish church centers and schools for the Calvinist mission. Ellis’ writings (1963) generally offer readers important glimpses into the nature of native communities and history

as spoken at the time. As a part of his trip (with two visits to the Kawaihae-Kekaha region), Ellis and party visited some of the coastal communities between Kawaihae and Kailua, including Kapalaoa, Wainānālī'i, Kīholo, and Ka'ūpūlehu.

Departing from Kawaihae, Ellis traveled by canoe to Kailua, and he wrote that the sea breeze —

...carried us along a rugged and barren shore of lava towards Kairua, which is distant from Towaihae about thirty miles... In the evening we were opposite Lae Mano (Shark's Point), but strong westerly currents prevented our making much progress. [Ellis 1963:58]

While in Kailua, Ellis and his companions learned of an eruption of Hualālai which had occurred about 23 years before their visit (c. 1800-1801), and which contributed to the lava flows viewed on their canoe journey to Kailua. Ellis was told that the flows —

...inundated several villages, destroyed a number of plantations and extensive fishponds, filled up a deep bay twenty [this should perhaps be two] miles in length, and formed the present coast. An Englishman [John Young], who has resided thirty-eight years in the islands, and who witnessed the above eruption, has frequently told us he was astonished at the irresistible impetuosity of the torrent.

Stone walls, trees, and houses, all gave way before it; even large masses or rocks of ancient lava, when surrounded by the fiery stream, soon split into small fragments, and falling into the burning mass, appeared to melt again, as borne by it down the mountain's side.

Numerous offerings were presented, and many hogs thrown alive into the stream, to appease the anger of the gods, by whom they supposed it was directed, and to stay its devastating course.

All seemed unavailing, until one day the king Tamehameha went, attended by a large retinue of chiefs and priests, and, as the most valuable offering he could make, cut off part of his own hair, which was always considered sacred, and threw it into the torrent. A day or two after, the lava ceased to flow. The gods, it was thought, were satisfied... [Ellis 1963:30-31]

Following his last visit to Kawaihae, Ellis visited several of the coastal villages along the way. In Nāpu'u, Ellis stopped at Kapalaoa, Wainānālī'i, and Kīholo. At that time, Kapalaoa—situated at Pu'u Anahulu, near the boundary with Kohala—was a village of approximately 22 houses. He wrote —

About nine a.m. I stopped at Kaparaoa, a small village on the beach, containing twenty-two houses, where I found the people preparing their food for the ensuing day, on which they said the governor [Kuakini] had sent word for them to do no work, neither cook any food. When the people were collected, I addressed them, and after answering a number of inquiries respecting the manner in which they should keep the Sabbath-day, again embarked on board my canoe, and sailed to Wainanarii, where I landed, repaired to the house of Waipa, the chief, who, as soon as the object of my visit was known, directed the people to assemble at his house. At Kaparaoa I saw a number of curiously carved wooden idols, which formerly belonged to an adjacent temple. I asked the natives if they would part with any? They said, Yes; and I should have purchased one, but had no means of conveying it away, for it was an unwieldy log of heavy wood, twelve or fourteen feet long, curiously carved, in rude and frightful imitation of the human figure.

After remaining there till two p.m. I left them making preparations to keep the Sabbath-day, according to the orders they had received from the governor.

### ***Kamehameha's Fish-Pond at Kiholo<sup>9</sup>***

About four in the afternoon I landed at Kihoro, a straggling village, inhabited principally by fishermen. A number of people collected, to who I addressed a short discourse... [Ellis 1963:294] ...This village exhibits another monument of the genius of Tamehameha. A small bay, perhaps half a mile across, runs inland a considerable distance. From one side of this bay, Tamehameha built a strong stone wall, six feet high in some places, and twenty feet wide, by which he had an excellent fish-pond, not less than two miles in circumference. There were several arches in the wall, which were guarded by strong stakes driven into the ground so far apart as to admit the water of the sea; yet sufficiently close to prevent the fish from escaping. It was well stocked with fish, and water-fowl were seen swimming on its surface.

The people of this village, as well as the others through which I had passed, were preparing to keep the Sabbath, and the conversation naturally turned on the orders recently issued by the governor.

They said it was a bad thing to commit murder, infanticide, and theft, which also had been forbidden; that it would be well to abstain from these crimes; but, they said, they did not know of what advantage the *palapala* (instruction, &c.) would be.

I remained some time with them, and told them I hoped missionaries would soon come to reside permanently at Kairua, wither I advised them to repair as frequently as possible, that they might participate in the advantages of instruction—be made better acquainted with the character of the true God, and the means of seeking his favour. [Ellis 1963:296]

Departing from Kiholo, Ellis passed Laemano (Ka-lae-manō), “a point of land formed by the last eruption of the great crater on Mouna-Huārarai” (Ellis 1963:296). He also reported that he landed at the village of Ka'ūpūlehu at night, and that the residents were all asleep. Thus, from Ka'ūpūlehu, Ellis sailed directly to Kailua (Ellis 1963:296).

### ***The Journals of Lorenzo Lyons and Cochran Forbes (ca. 1835-1859)***

On July 16 1832, Lorenzo Lyons (*Makua Laiāna*), one of the most famed and beloved missionaries of all those who came to Hawai'i, replaced Reverend Dwight Baldwin as minister at Waimea, Hawai'i. Lyons' “Church Field” was centered in Waimea, at what is now the historic church 'Imiola and included both Kohala and Hāmākua (Doyle 1953:40 & 57).

Lyons described his walk on the *ala loa* (main trail) along the coast from Kohala through Pu'u Wa'awa'a, and described Kiholo Fishpond, while on his way to Kailua—

Aug. 8, 1843. Took the road from Kapalaoa to Kailua on foot. Passed the great fish pond at Kiholo, one of the artificial wonders of Hawaii; an immense work! A prodigious wall runs through a portion of the ocean, a channel for the water, etc. Half of Hawaii worked on it in the days of Kamehameha... [Doyle 1953:137]

During the time that Lyons was tending to his mission in South Kohala, Cochran Forbes (his South Kona counterpart), visited him and reports having walked to Kiholo from Kailua where he stayed a short while prior to continuing on to Wainānālī'i and Kohala. Forbes (1984) described the 1841 journey with the following narratives —

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<sup>9</sup> Based on historical accounts and Boundary Commission testimonies cited in this study, it appears that the fishpond at Kiholo was re-constructed at the order of Kamehameha I in ca. 1810-1811.

Jany. 1. On the 29<sup>th</sup> left home for Kohala... [On Dec. 31] ...had a long & tedious journey by land to Kiholo. Arrived there at dark. Our canoe with baggage had not got along in the bad sea & head wind, *mumuku* & *hoolua* blowing. Spent the night at Kiholo & preached. Next morning our canoe got along as far as Wainanalii where we took breakfast and leaving the canoe, a strong *mumuku* blowing, we came by land over the lava to Puako, arrived there about 3 oclock and encamped with Daniela (Loli) one of Bro Lyons' deacons. Here we spent the night and early this mornng. the men returned for the baggage & brought it by land as the sea is rough & strong winds blowing... [Forbes 1984:91]

On January 29, 1841, Forbes and party departed by canoe from Kawaihae returning to Kailua. Forbes mentioned Lae Manō at Pu'u Wa'awa'a, and a visit he paid to the village at Ka'ūpūlehu—

...Before noon...the wind shifted around and the sea again grew rough before we reached *Lae mano*. It was now near noon so we kept on till we reached Kaupulehu. Here we put in and found a kind reception. The old head man Kuahahela [i.e. Kuakahela] led us to a house of the Gov. well furnished with mats where we spent the remainder of the day & that night very comfortably. Poor old man he cannot renounce his tobacco pipe, it seemed almost his idol. He formerly was a priest and one of a vanquished party, by which he came near his death. He escaped only by creeping under the mats in a house while his enemies in pursuit of him passed by. He said he had no hopes for his life... [Forbes 1984:93; see also Kamakau 1968:7,15—for a detailed account of Kuakahela's role as a *kahuna*, and his narrow escape from Pu'ukoholā in ca. 1791].

### ***Lava Flow of 1859 Impacts Villages and Resources of Pu'u Anahulu-Pu'u Wa'awa'a***

One of the significant events that impacted residency in the Nāpu'u region, was the 1859 eruption of Mauna Loa. The eruption began at approximately the 10,500 foot elevation, and in eight days it reached the ocean at Pu'u Anahulu-Pu'u Wa'awa'a, destroying the community of Wainānālī'i and the great fishpond at Kiholo. In his annual Mission report for the year 1858 (L. Lyons to R. Anderson, February 1-3, 1859), Lyons described the eruption and it's destruction of the coastal villages—

...Though this report is designed for 1858 only, yet I cannot close without mentioning a wonderful volcanic eruption.

On Sabbath eve the 23<sup>rd</sup> of January we were called to gaze upon the most terrific & sublime volcanic exhibition we had ever seen. We had heard by the ear, we had seen the smoke, the reflection, & some of the fire of volcanic eruptions, but now we had the full view of the whole scene. The eruption took place on the North side of Maunaloa so near the top as to be in the region of the snow. As being the evening we could not determine the exact position. But the mountain top seemed to be in a blaze, & a flow of liquid fire passed out of the opening crater & rolled down the mountain side in a northwestward direction, lighting up the whole heavens. The light shone directly into our windows & made our rooms so light as the rays of the moon would make them.

The succeeding day was cloudy – we could not see much of the volcano, but it was possible at night & we could discern that considerable progress had been made. The fiery stream rolled on increasing in length & presenting at night an exceeding grand yet awful spectacle. The process seemed to be 5 or 6 miles per day, till the whole distance from the crater to a hill that intercepted our vision [Pu'u Ke'eke'e], became one long river of fire. On Monday morning a little over a week from the time of the eruption, the fiery stream reached the sea at Wainanalii on the border of Kona about 2 miles from the boundary of my field & and some 18 or 20 miles from our house. The whole stream cannot be far from 40 miles, more if anything. Wainanalii has a small village, but its

houses, fishponds and salt beds are now a sea of fire. The inhabitants, doubtless fled ere the fire reached them. About 3 miles inland from this place there seems to be a new eruption from an old extinct crater, but I wait further information.

Feb. 3<sup>rd</sup>. The inhabitants of the destroyed village & the isolated region above it but barely made their escape, the flowing lava came so suddenly upon them. They saved what they could & contended with the all consuming fluid as long as they could & fled. The fire flowed some distance into the sea, destroying the precious canoe landing place.

The last visitation of volcanic fires in that place is not within the memory of any now living... [ABCFM Collection, Houghton Library, Reel 808, Letter 197]

### ***Kailua to Kawaihae (1840)***

J.J. Jarves, editor of the *Polynesian*, traveled around the island of Hawai'i with members of the United States Exploring Expedition (under the command of Captain Charles Wilkes). On July 25, 1840, he provided his readers with the following brief description of his journey from Kailua to Kawaihae:

...The coast presented nothing but a dreary aspect of extinct craters, and blackened streams of lava, without vegetation. Mauna Hualalai, with its craggy peaks rose abruptly in the background, and occasionally Mauna Kea gleamed its snowy tops from out of the surrounding mist. Kawaihae is a barren, cheerless place, containing but few houses and a store, as a depot for goods for the interior. A tolerable cart road leads to Waimea; distance fourteen miles... [The *Polynesian*, July 25, 1840:26]

### ***The Wilkes Expedition (1840-41)***

In 1840-41, Charles Wilkes of the United States Exploring Expedition traveled through the Kekaha region. Wilkes' narratives offer readers a brief description of agricultural activities in coastal communities and also document the continued importance of fishing and salt making to the people who dwelt in Kekaha:

...A considerable trade is kept up between the south and north end of the district. The inhabitants of the barren portion of the latter [i.e., Kekaha] are principally occupied in fishing and the manufacture of salt, which articles are bartered with those who live in the more fertile regions of the south [i.e. Kailua-Keauhou], for food and clothing... [Wilkes 1845, 4:95-97]

The practice of inter-regional trade of salt and other articles described by Wilkes above, was based on traditional customs (cf. Malo 1951 & Kamakau 1961), and remained important to the livelihood of residents in the Nāpu'u-Kekaha region through the ca. 1930s (see oral history interviews in this study). The Wilkes account reminds us of the inter-regional relationship among *ahupua'a* in both pre- and post-contact eras.

### ***Mai Kailua a hiki i Kiholo – From Kailua to Kiholo (1875)***

In 1875, a native resident of the Kailua vicinity wrote a letter to the editor of the Hawaiian newspaper, *Kuokoa*, responding to a letter which had been previously published in the paper (written by a visitor to Kona), describing the plight of the people of the Kekaha region. It had been reported that a drought on Hawai'i was causing difficulty for crop production, and a "famine" was occurring. In the following letter, the writer, J.P. Pu'uokupa, responded to the account and described the situation as he knew from living upon the land —

...The people who live in the area around Kailua are not bothered by the famine. They all have food. There are sweet potatoes and taro. These are the foods of these lands. There are at this time, breadfruit bearing fruit at Honokohau on the side of Kailua, and at Kaloko, Kohanaiki, Ooma and the Kalaoas where lives J.P. [the author]. All of these lands are cultivated. There is land on which coffee is cultivated, where taro and sweet potatoes are cultivated, and land livestock is raised. All of us living from Kailua to Kalaoa are not in a famine, there is nothing we lack for the well being of our bodies.

Mokuola<sup>10</sup> is seen clearly upon the ocean, like the featherless back of the *'ukeke*. So it is in the uplands where one may wander gathering what is needed, as far as Kiholo which opens like the mouth of a long house into the wind. It is there that the bow of the boats may safely land upon the shore. The livelihood of the people there is fishing and the raising of livestock. The people of the uplands of Napuu are farmers, and as is the custom of those people of the backlands, they all eat in the morning and then go to work. So it is with all of the native people of these lands, they are a people that are well off...

...As was said earlier, coffee is the plant of value on this land, and so is the raising of livestock. From the payments for those products, the people are well off and they have built wooden houses. If you come here you shall see that it is true. Fish are also something which benefits the people. The people who make the *pai ai* on Maui bring it to Kona and trade it. Some people also trade their *poi* for the coffee of the natives here... [J.P. Puuokupa, in *Kuokoa* November 27, 1875. Maly, translator]

### ***Travel Along the Coastal Roads and Trails in 1880***

George Bowser, editor of "*The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide*" (1880) wrote about various statistics and places of interest around the Hawaiian Islands. In his narratives about the island of Hawai'i, Bowser described travel along the *ala nui aupuni* (government road) and smaller *ala hele* (trail system) from Puakō to Kiholo, and to the uplands of Pu'u Wa'awa'a-Ka'ūpūlehu, and on to Kailua. Excerpts from Bowers' narratives for the larger South Kohala-North Kona (Kekaha) region are included below as they may be applied to the general patterns of residency and customs of the region including the lands of Nāpu'u —

...I made my start from the house of Mr. Frank Spencer, leaving the Kohala district...Fifteen miles of a miserably rough and stony road brought me to Puako, a small village on the sea-coast, not far from the boundary between the Kohala and Kona districts. There was nothing to be seen on the way after I had got well away from Waimea except clinkers; no vegetation, except where the cactus has secured a scanty foothold. At Puako there is some relief for the eye, in the shape of a grove of cocoa-palms, which are growing quite close to the water's edge. These had been planted right amongst the lava, and where they got their sustenance from I could not imagine. They are not of any great height, running from twenty to sixty feet. There are about a dozen native huts in the place. These buildings are from twenty to forty feet long and about fifteen feet high to the ridge of the roof. They only contain a single room each, and are covered with several layers of matting.

From Puako we had a view of Mauna Hualalai, which is distant about twenty-five miles. The country all round is nothing but lava, although, near the sea, a scarcity of vegetation has established itself. On the shore, which is composed of lava-rock, there is an abundance of mussels and periwinkles, but not of a very large size. All the way from Waimea I had not seen a drop of water, but at Puako I found a fine spring of excellent

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<sup>10</sup> Moku-ola — literally: Island of life — is a poetic reference to a small island in Hilo Bay which was known as a place of sanctuary, healing, and life. By poetic inference, the Kekaha region was described as a place of life and well-being.

water. It is some ten or fifteen feet from the edge of the sea, and is called by the natives Makahiwa. The land, which gradually slopes up from the shore at Puako to Mauna-Hualalai, is almost devoid of vegetation, and in the whole district there is not a tree to be seen.

From Puako to Kalahuipuaa is about four miles. The traveler cannot mistake the road in this district, as the paths are always plainly marked. The road to Kalahuipuaa is along the sea beach, and is in good order. A few shrubs are growing along the route, but on my left I had nothing but a sea of lava. At this place [Kalahuipuaa] there are several waterholes in two small groves of cocoanut trees. There is a splendid view from here of the south side of the Island of Maui, which is something short of thirty miles away, in a crows line.

On the road to this place we passed over the scene of the lava flow of 1859, one of the grandest that has ever been seen in Hawaii. Here the lava is turned and twisted in all directions. This stream of lava reached to the sea from its source on the north flank of Maunaloa (about thirty miles distant in a straight line) in the incredibly short space of three [sic] days. One of the pieces of mischief it did was to destroy a splendid fish pond and its contents. There is still a pool of water left to mark the place where this fish pond used to be.

From Kalahuipuaa to Kiholo, my next halting place, the road leaves the sea beach and turns inland in a southerly direction. [as seen from the distance] On the way we saw the great lava flow of 1801, which burst out from the base of Mauna Hualalai, not more than six miles from the sea. There is nothing to be seen all the way but lava; lava to the right of you, lava to the left of you, lava ahead of you, lava behind you, and lava beneath you; the road for a dozen miles or more is composed of nothing but clinkers of every size. The tourist, on his way southwards, will probably keep to this inland road until it leads him upwards into woodland country, and so on to Kailua. The route I had laid out for myself involved a detour to Kiholo, which is reached by a side-track that returns towards the coast over a barren and waterless expanse of lava.

There is, indeed, no water to be had anywhere after leaving Kalahuipuaa until the traveler reaches Kiholo, nor from that place again until within a few miles of Kailua, which is the next coast town to be visited.

Kiholo is situated on a small inlet of the sea, and in its neighborhood the lava has, at some time, run right down to the sea... In the foreground the sea of dark gray lava, far off, some patches of grass which are anything but green, but which, nevertheless, supply food for numbers of goats, and in the background the fine mountain Hualalai. Around the village are a few cocoanut groves, but they are small, and the trees are of stunted growth. Accommodations can be had by any one who visits the place at the house of a native named Kauai<sup>11</sup>, who will also find plenty of grass and water for your horse. There is a splendid bathing place, and plenty of fish are to be had, and fishing for those who desire it.

From Kiholo the road southwards is rough and laborious. Perpetual travelling over lava is very hard upon our horses, and it is impossible to travel faster than the slowest walk. On the road we met with some awful chasms of unknown depth and numberless cracks and fissures in the lava. Some twelve miles from Kiholo we began to cross the western shoulder of Mauna Hualalai... [Bowser 1880:546-548]

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<sup>11</sup> Kaua'i, an elderly resident of Kiholo, was interviewed by J.S. Emerson on August 30, 1883 (Bishop Museum HEN I:473). From him, Emerson learned about several of the sites and traditions of Nāpu'u (accounts cited later with Emerson's work). Kaua'i is an elder of several participants in the oral history interviews cited in this study.

## **NĀPU‘U AND KEKAHA: NATIVE ACCOUNTS OF TRANSITIONS IN THE COMMUNITY**

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In the columns of *Ka Hoku o Hawaii*, J.W.H.I. Kihe and J. Ka‘elemakule presented readers with powerful and moving descriptions of their community—how it was and how it had changed in their life times (ca. 1860 to 1930). Excerpts from their narratives are presented below. Some of the narratives are general to Kekaha and various sites in the region, while others make specific references to the lands and/or families of Nāpu‘u. It is noted here, that based on interview records (cited in this study), nearly all of the families of Mahai‘ula, Makalawena, Kūki‘o, Ka‘ūpūlehu, Kīholo, and Kapalaoa shared a familial relationship and a common attachment to care of and use of resources throughout the region.

### **“Na Hoomanao o ka Manawa” (Recollections of Past Times)**

In 1924, while *Ka Hoku o Hawaii* was publishing a variety of traditional accounts of Kekaha, penned by J.W.H.I. Kihe (cited earlier in this study), he also submitted an article reflecting on the changes he’d seen in the days of his life. The following excerpts (translated by the present author), provide insights into the historic community of Kekaha (ca. 1860 to 1924). In the two-part series, he shared his gut feelings about the changes which had occurred in this area—the demise of the families, and the abandonment of the coastal lands of Kekaha. Kihe tells us who the families were, that lived in areas such as Kaulana, Mahai‘ula, Makalawena, Awake‘e, Kūki‘o, Ka‘ūpūlehu, Kīholo, Pu‘u Wa‘awa‘a, Pu‘u Anahulu, Keawaiki, and Kapalaoa. And it will be seen that a number of the names he mentions, are those that have been mentioned in various historical documents cited in this study:

#### **Selected References to Places and Events:**

· Honokōhau

· Hawaiian language spoken in  
the schools of Kekaha

· Kīholo

· Makalawena

· Kalaoa

· Kaloko

· Honokōhau

#### **Narrative:**

There has arisen in the mind of the author, some questions and thoughts about the nature, condition, living, traveling, and various things that bring pleasure and joy. Thinking about the various families and the many homes with their children, going to play and strengthening their bodies.

In the year 1870, when I was a young man at the age of 17 years old, I went to serve as the substitute teacher at the school of Honokōhau. I was teaching under William G. Kanaka‘ole who had suffered an illness (*ma‘i-lolo*, a stroke).

In those days at the Hawaiian Government Schools, the teachers were all Hawaiian and taught in the Hawaiian language. In those days, the students were all Hawaiian as well, and the books were in Hawaiian. The students were all Hawaiian... There were many, many Hawaiian students in the schools, no Japanese, Portuguese, or people of other nationalities. Everyone was Hawaiian or part-Hawaiian, and there were only a few part Hawaiians. The schools included the school house at Kīholo where Joseph W. Keala taught, and later J.K. Ka‘ailuwale taught there. At the school of Makalawena, J. Ka‘elemakule, Sr., who now resides in Kailua, was the teacher. At the Kalaoa School, J.U. Keawe‘ake was the teacher. There were also others here, including myself for four years, J. Kainuku, and J.H. Olohia who was the last one to teach in the Hawaiian language.

At Kaloko, Miss Ka‘aimahu‘i was the last teacher before the Kaloko school was combined as one with the Honokōhau school where W.G. Kanaka‘ole was the teacher. I taught there for two years as well... [Kihe includes additional descriptions on the schools of Kona]

- When the schools were required to stop teaching in Hawaiian, and start teaching in English, Hawaiian families and education began to deteriorate

It was when they stopped teaching in Hawaiian, and began instructing in English, that big changes began among our children. Some of them became puffed up and stopped listening to their parents. The children spoke gibberish (English) and the parents couldn't understand (*nā keiki namu*). Before that time, the Hawaiians weren't marrying too many people of other races. The children and their parents dwelt together in peace with the children and parents speaking together... [June 5, 1924]

- Honokōhau

...Now perhaps there are some who will not agree with what I am saying, but these are my true thoughts. Things which I have seen with my own eyes, and know to be true... In the year 1870 when I was substitute teaching at Honokōhau for W.G. Kanaka'ole, I taught more than 80 students. There were both boys and girls, and this school had the highest enrollment of students studying in Hawaiian at that time [in Kekaha]. And the students then were all knowledgeable, all knew how to read and write. Now the majority of those people are all dead. Of those things remembered and thought of by the people who yet remain from that time in 1870; those who are here 53 years later, we cannot forget the many families who lived in the various (*'āpana*) land sections of Kekaha.

- Most of the people of Kekaha are now dead

- Families lived in all the lands of Kekaha, from Honokōkai to Pu'u Wa'awa'a

From the lands of Honokōhau, Kaloko, Kohanaiki, the lands of 'O'oma, Kalaoa, Hale'ohi'u, Maka'ula, Kaū, Pu'ukala-'Ōhiki, Awalua, the lands of Kaulana, Mahai'ula, Makalawena, Awake'e, the lands of Kūki'o, Ka'ūpūlehu, Kīholo, Keawaiki, Kapalaoa, Pu'u Anahulu, and Pu'u Wa'awa'a. These many lands were filled with people in those days. There were men, women, and children, the houses were filled with large families. Truly there were many people [in Kekaha]. I would travel around with the young men and women in those days, and we would stay together, travel together, eat together, and spend the nights in homes filled with *aloha*.

- Honokōhau

The lands of Honokōhau were filled with people in those days, there were many women and children... Today [1924], the families are lost, the land is quiet. There are no people, only the rocks and trees remain, and only occasionally does one meet with a man today. Kaloko is like that place mentioned above, it is a land without people at this time. The men, women, and children have all passed away. The only one who remains is J.W. Ha'au, he is the only native descendant upon the land.

- Kaloko

- Kohanaiki

At Kohanaiki, there were many people on this land between 1870 and 1878. These were happy years with the families there. In those years Kaiakoili was the *haku 'āina* (land overseer)... Now the land is desolate, there are no people, the houses are quiet. Only the houses remain standing, places simply to be counted. I dwelt here with the families of these homes. Indeed it was here that I dwelt with my *kahu hānai* (guardian), the one who raised me. All these families were closely related to me by blood, while on my fathers' side, I was tied to the families of Kaloko. I am a native of these lands.

- 'O'oma, Kalaoa, Kaulana and Mahai'ula
- Mahai'ula noted for it's great fishermen (families named)

The lands of 'O'oma, and Kalaoa, and all the way to Kaulana and Mahai'ula were also places of many people in those days, but today there are no people. At Mahai'ula is where the great fishermen of that day dwelt. Among the fishermen were Po'oko'ai *mā*, Pā'ao'ao senior, Ka'ao *mā*, Kai'a *mā*, Ka'ā'ikaula *mā*, Pāhia *mā*, and John Ka'elemakule, Sr., who now dwells at Kailua.

- Ka'elemakule family members buried near their home

· Makalawena also noted for great fishermen

Ka'elemakule moved from this place [Mahai'ula] to Kailua where he prospered, but his family is buried there along that beloved shore (*kapakai aloha*). He is the only one who remains alive today... At Makalawena, there were many people, men, women, and their children. It was here that some of the great fishermen of those days lived as well. There were many people, and now, they are all gone, lost for all time.
  
- Families of Makalawena-Awake'e named

Those who have passed away are Kaha'iali'i *mā*, Mama'e *mā*, Kapehe *mā*, Kauaionu'uaniu *mā*, Hopulā'au *mā*, Kaihemakawalu *mā*, Kaomi, Keoni Aihaole *mā*, and Pahukula *mā*. They are all gone, there only remains the son-in-law of Kauaionu'uaniu, J.H. Mahikō, and Jack Punihaole, along with their children, living in the place where Kauaionu'uaniu and Ahu once lived.
  
- Kūki'o and Ka'ūpūlehu, now without people.

At Kūki'o, not one person remains alive on that land, all are gone, only the 'a'ā remains. It is the same at Ka'ūpūlehu, the old people are all gone, and it is all quiet. Before, there were many people on this land. The last of the families living upon the land were those of D.P. Kaoahu, Kaolelo, Luahine, Paapu, and the very last ones were J.K. Pu'ipu'i, and Kaailuwale who have died. Only their children and the wife remain.
  
- Kiholo once populated, now without native families.

Kiholo was a populated place before, but today, there is not one Hawaiian there, only a Japanese, who works for Robert Hind as a caretaker of the land and house. It is a place without people. It is the same at Keawaiki until Kapalaoa. At Kapalaoa, there is only one Hawaiian man, Alapa'i. But he is returning to the uplands of Pu'u Anahulu, and there remains only his son, Keawe Alapa'i. All the old natives are gone, none are alive, only Alapa'i and his family. They are the natives of Kapalaoa.
  
- It is the same at Keawaiki and Kapalaoa.
  
- Pu'u Anahulu described, and families named.

At Pu'u Anahulu there are only three old natives who remain on the land, living to this day. Most have already passed away. The true natives who are still living are D. Alapai Kahinu, Konanui, and G. Kahuilā.
  
- Pu'u Anahulu Homestead program.

This is one of the important places for the people today, because it was passed that the Government land be established as a Homestead District. And it is because of that, that the author has remained there as a tenant in the community of the mountain land.
  
- Children born to Pu'u Anahulu Homesteaders.

As a result of the Homesteads, there are many people who have taken up homes for themselves. Men and women, with their own belongings, living independently on their own. Living like this in their own homes, they cultivate their own food and such as well. There are parents, children, grandchildren, and grandparents. The homes are full and festive, and there is joy with the growing numbers of offspring.

Many children have been born to the mothers at Pu'u Anahulu — Mrs. Jas. Kilonā Alapa'i has 7 children living, and one that passed away. Mrs. Keawe Alapa'i has 5 living children in good health. Mrs. Ka'ailuwale Maka'ai has 7 living children in good health. Mrs. Keākealani has 5 living children in good health. Mrs. Mitchell has 4 living children in good health. Mrs. Kaholo has 6 children living. Mrs. Solomon Ka'ilihīwa, Jr. recently gave birth to a daughter. And Mrs. Keli'i 'Aipia has a new child...

- New school built at Pu'u Anahulu. All combined, there are 44 children, 22 girls and 22 boys... One of the beautiful things is that we have gotten a new school house in which to teach the children. There is a good teacher too, Mrs. Lily Kekuewa Smythe...
- Pu'u Wa'awa'a ranch provides families with livelihood. At Pu'u Wa'awa'a, there are no natives left, they all passed away long ago. Senator Robert Hind, with his family, are the ones that are upon the land now. He is raising livestock. Caring for the livestock is the employment of the people of this place. It is that which keeps the people secure upon this mountain land of Pu'u Anahulu, like a parent who loves her children... [June 12, 1924. Maly, translator]

### ***Recollections of Nāpu'u (1926)***

In 1926, Reverend Steven L. Desha, Sr., editor of the Hawaiian newspaper, *Ka Hoku o Hawaii*, penned a series of articles that described Kapalaoa and practices of the native families of the coastal region of Nāpu'u and Kekaha. While the article focuses on the land of Pu'u Anahulu—adjoining Pu'u Wa'awa'a—excerpts are cited here, as they provide us with a description of named localities and events in history, that share common themes with those of the land and families of Pu'u Wa'awa'a.

In the article, Reverend Desha told readers about the work of Reverend George “Holokahiki” Ka'ōnohimaka, who was the beloved elder leader of the churches of the Kekaha region of North Kona. Desha reported that it was Ka'ōnohimaka who founded the school and church at Kapalaoa (in ca. 1880), on the family land of D. Alapa'i Kahinu (Alapa'i) (*Ka Hoku o Hawaii*, August 10, 1926:3). It was while on visits to Kapalaoa, that Desha himself developed a great love for the area—in 1928 Desha purchased Kapalaoa Homestead Lot No. 39. Desha (translated by Maly), wrote:

Several weeks ago, our editor took a break and went to the shore at a place called Kapalaoa near the boundary of North Kona and South Kohala, close to the place called 'Anaeho'omalū. There are three houses at this place called Kapalaoa, they are the pandanus thatched house of D.A. Kahinu, known by the name of Alapa'i, and the house of his family, and a school house which was gotten from him when he got his 17 acre homestead lot, and the house of the late Kimo Hale (James Purdy), which his daughters now own. They are Mrs. Maka'ai of Pu'u Anahulu and Mrs. Lindsey of Waimea. It was in their home that the editor, his family, and some guests were hosted...

At the home of Kimo Hale, where his descendants reside, there is a *punawai* (spring) dug into the earth, a spring in the coral stones. The spring was made by the Hawaiians, by cooking some of the coral as in an *imu*, at the instruction of Mr. Spencer, the grandfather of Sam. M. Spencer. The spring is known by the name “Pakana.” The spring, made about fifty years ago, remains there to this day. It is from this spring that visitors obtained water while resting at the village of Kapalaoa, and through the graciousness of the family of Kimo Hale, who made the spring known to the visitors.

In the shallow waters of Kapalaoa, there are also many *ku'una 'upena* (net fishing spots), and more than enough fish may be caught in the nets, filling the fish bowls of the natives of this desirable shore. There is a boastful saying, that one “Lights the fire and is filled with joy, before going to catch the fish, which are placed jumping on the flames.” These words are not true, but are said in boast of the good fishing. [S.L. Desha, Sr. August 3, 1926]

Later, in the same series of articles, Desha wrote that by the 1870s, Reverend George P. Ka'ōnohimaka assumed pastordom for the field of Kekaha, and through his efforts, at least six churches in the Kekaha region were established. The "Statistical Table of the Hawaiian Churches for 1877" identified G.P. Ka'ōnohimaka as the Pastor of the Kekaha Church, with a total of 174 members in good standing (Hawaii State Archives, Lyons' Collection; M-96). Desha noted that the period he was writing about was the time when he was the minister of the churches at Kealakekua and Lanakila (ca. 1889):

During the tenure of Rev. G.P. Kaonohimaka as Minister of the Churches of Kekaha, he worked with true patience. He traveled the "*kihapai laula*" (broad field or expansive parish) on his donkey, keeping his work in the various sections of the field. There were times when he would begin his journey by going to the section of Nāpu'u (The Hills), that is Puuanahulu and Puuwaawaa. Then when he was done there, he would go down to Kapalaoa, at the place known as Anaehoomalu. When he was finished there, he would travel to the various places, being Keawaiki, Kiholo, Kaupulehu, Kukio, Makalawena, Mahaiula, and Honokohau and Kaloko. Kaonohimaka would then return to the uplands of Kohanaiki and Kalaoa. He would be gone for several weeks at a time till he returned once again to his home. He would sleep as a guest in the homes of the brethren.

There were many Church Elders (*Luna Ekalasia*) in these places where the people dwelt. In these various places, there were many residents, and the prayer services would be held in the homes of some of the people if there was no school house or meeting house at certain places.

It was the custom of the people he visited to give him gifts of various kinds... One time, while on one of his journeys to Nāpu'u to hold a meeting, when the gathering was over, he was given a chicken. He took the chicken, held it in his hand, and then secured it to the saddle of his very patient donkey. This was a good and patient donkey who took him every where. Holding on to his umbrella, Ka'ōnohimaka departed, to go down to Kapalaoa, and hold a meeting with the families of the shore.

Shortly after he passed the place called "Puu Anahulu," the chicken began fluttering all around, which greatly startled the donkey, and caused him to buck about. So the favorite donkey of Reverend Ka'ōnohimaka, threw him off with his umbrella, which broke. Fortunately Reverend Ka'ōnohimaka was not hurt in the fall, and the donkey did not run away, leaving him in the middle of the *pāhoehoe* fields. Instead the donkey came back and with a smile, Reverend Ka'ōnohimaka got back on and continued his journey... [Desha in *Ka Hoku o Hawaii*, August 17, 1926:3. Maly, translator]

## **PU‘U WA‘AWA‘A – NĀPU‘U REGION**

### **RESIDENCY AND LAND USE FOLLOWING 1800**

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In the preceding sections of the study, readers were provided with historical information (most from regional residents and native writers) about the lands of Nāpu‘u. In their writings we learned about native families, the range of environmental zones in which they lived and worked; resource development; land use practices; and features of the cultural landscape spanning the traditional period (the time preceding ca. 1800). This section of the study provides readers with detailed documentation—of the nineteenth and early twentieth centuries—recorded in governmental and mission station communications pertaining to lands and families of the Nāpu‘u region of Kekaha, North Kona. Communications include important records establishing land tenure, land use practices; transitions in ownership; and historic features—primarily recorded through the efforts of native residents and government surveyors.

The primary repositories of the original documentation cited below were the: Hawai‘i State Archives; Survey Division<sup>12</sup>; Land Management Division; Bureau of Conveyances; University of Hawaii-Hilo, Mo‘okini Library; and family collections. The information is generally presented in chronological order (by category), and communications translated by Maly are noted (*italics emphasis is included by the authors of this study, to note place names and features of particular interest to the study*).

### ***Population Statistics***

Based on missionary calculations (partially a result of the Ellis Tour cited above), the population on the island of Hawai‘i was estimated at 85,000 individuals in 1823 (Schmitt 1973:8). The total population of Kona in 1831 was 6,649, and in 1835, it was 5,957 individuals; a four year decline of 692 persons. In 1835, population records for the region of Kekaha (Kapalaoa to Kealakehe, including the land of Pu‘u Wa‘awa‘a), listed a population of 1,233 individuals (Schmitt 1973:31). Historical accounts of the early 1800s document a continual decline of the native population in the period from ca. 1850 to 1920.

J.W. Coulter (1931) reviewed various records that detailed population statistics and land utilization records in the Hawaiian Islands up to 1853. He chose 1853, as that was the first year that a census report, by district, for each of the islands was undertaken (Coulter 1931:3-4). On the island of Hawai‘i, Coulter reports that by 1853, the native population numbered 24,450 (cf. Armstrong, April 8, 1854).

The decline of remote area populations is partially explained by the missionary’s efforts at converting the Hawaiian people to Christianity, and encouraging them to leave remote areas (cf. Ellis 1963:296). Logically, churches were placed first in the areas of larger native communities, where chiefly support could be easily maintained. In this way, the missionaries got the most out of the limited number of ministers. Large groups of natives lived under the watchful eyes of church leaders, close to churches, and in “civilized” villages and towns. Overall, the historic records document that western residency patterns had a significant effect on Hawaiians throughout the islands. Drawing people from isolated native communities into selected village parishes and Hawaiian ports-of-call had a dramatic, and perhaps unforeseen impact on native residency patterns, health, and social and political affairs (cf. I‘i 1959, Kamakau 1961, Doyle 1953, and McEldowney 1979).

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<sup>12</sup> While various topics are presented under separate sub-titles, survey records of the Hawaiian Kingdom—primarily recorded in the field note books of J.S. Emerson (ca. 1882-1888)—include further documentation on residences, trails, schools, churches, and cultural features.

## Taxation Records: Residents of Nāpu‘u Named in 1848

The earliest government records found to date that provide us with names of native residents of Pu‘u Wa‘awa‘a, Pu‘u Anahulu and neighboring lands of Kekaha, come from Kingdom taxation journals. The “*Auhau Poalua*” (Tuesday Tax) was collected to help pay for government services—for example, public service projects such as roads, and the school programs.

The *Auhau Pō‘alua* was paid by native tenants in labor services, goods, or financial compensation. On January 1, 1849, Samuela Ha‘anio, Tax Assessor (District II, Island of Hawai‘i) submitted a report titled “*Inoa o na kanaka auhau/poalua ma Kona Akau mai Puuanahulu a Honuaino—483 kanaka*” (Names of people who come under the Poalua Tax Laws in North Kona, from Puuanahulu to Honuaino—483 people). The records identify fifteen residents in the lands of Pu‘u Anahulu and Pu‘u Wa‘awa‘a (see *Table 1*).

**Table 1. Auhau Poalua  
(Names of Tax Paying Residents-Nāpu‘u Vicinity)**

Puuanahulu	Kepookoaioku, Kuaiwa, Paka, Kaiwehena, Kuakahela, Kalawaia
Puuwaawaa	Pinamu, Palaualelo, Kauo, Napunielua, Kainoa, Kauai, Kanaina, Naaiohelo, Paaluhi
Kaupulehu	Kaihumanumanu, Kalaehoa, Wainee, Aea, Kanaina, Nauha, Wahapuu... [Hawai‘i State Archives; Series 262, Hawaii – 1849]

## The Māhele ‘Āina (Land Division) of 1848

As noted earlier, in c. 1780, Kalani‘ōpu‘u gave Kame‘eiamoku and Kamanawa various lands of the Kekaha region, as their personal properties (Kamakau 1961:147, 307). When Kamehameha I rose to power with the help of Kame‘eiamoku and Kamanawa, his “Kona uncles,” their rights to the lands were retained, and handed down to their descendants (Kamakau, 1961:175, 188 & 190).

In pre-western contact Hawai‘i, all land and natural resources were held in trust by the high chiefs (*ali‘i ‘ai ahupua‘a* or *ali‘i ‘ai moku*). The use of these lands and resources were given to the *hoa‘āina* (native tenants), at the prerogative of the *ali‘i* and their representatives or land agents (*konohiki*), who were generally lesser chiefs as well. This manner of land division was practiced throughout history to 1848, when Hawaiian land tenure was radically altered by the *Māhele ‘Āina* (Land Division). The *Māhele ‘Āina* (*Māhele*) defined the land interests of Kamehameha III (the King), the high-ranking chiefs, and the *konohiki*.

As the *Māhele* evolved, it defined the land interests of Kauikeaouli (King Kamehameha III), some 252 high-ranking *Ali‘i* and *Konohiki*, and the Government. As a result of the *Māhele*, all land in the Kingdom of Hawai‘i came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) *Konohiki* Lands. The “Enabling” or “*Kuleana Act*” of the *Māhele* (December 21, 1849) further defined the frame work by which *hoa‘āina* (native tenants) could apply for, and be granted fee-simple interest in “*Kuleana*” lands (cf. Kamakau in *Ke Au Okoa* July 8 & 15, 1869; and 1961:403-404).

The “*Kuleana Act*” laid out the frame work by which native tenants could apply for, and be granted fee-simple interest in “*Kuleana*” lands, and their rights of access and to collection of resources necessary to their life upon the land in their given *ahupua‘a*. The Act, as passed on August 6, 1850, reads:

An Act confirming certain resolutions of the King and Privy Council passed on the 21<sup>st</sup> day of December 1849, granting to the common people allodial titles for their own lands and house lots, and certain other privileges.

Be it enacted by the Nobles and Representatives of the People of the Hawaiian Islands in Legislative Council assembled;

That the following sections which were passed by the King in Privy Council on the 21<sup>st</sup> day of December A.D. 1849 when the Legislature was not in session, be, and are hereby confirmed, and that certain other provisions be inserted, as follows:

**Section 1.** Resolved. That fee simple titles, free of commutation, be and are hereby granted to all native tenants, who occupy and improve any portion of any Government land, for the land they so occupy and improve, and whose claims to said lands shall be recognized as genuine by the Land Commission; Provided, however, that the Resolution shall not extend to Konohikis or other persons having the care of Government lands or to the house lots and other lands, in which the Government have an interest, in the Districts of Honolulu, Lahaina and Hilo.

**Section 2.** By and with the consent of the King and Chiefs in Privy Council assembled, it is hereby resolved, that fee simple titles free of commutation, be and are hereby granted to all native tenants who occupy and improve any lands other than those mentioned in the preceding Resolution, held by the King or any chief or *Konohiki* for the land they so occupy and improve. Provided however, this Resolution shall not extend to house lots or other lands situated in the Districts of Honolulu, Lahaina and Hilo.

**Section 3.** Resolved that the Board of Commissioners to quiet Land titles be, and is hereby empowered to award fee simple titles in accordance with the foregoing Resolutions; to define and separate the portions belonging to different individuals; and to provide for an equitable exchange of such different portions where it can be done, so that each man's land may be by itself.

**Section 4.** Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre.

**Section 5.** In granting to the People, their House lots in fee simple, such as are separate and distinct from their cultivated lands, the amount of land in each of said House lots shall not exceed one quarter of an acre.

**Section 6.** In granting to the people their cultivated grounds, or *Kalo* lands, they shall only be entitled to what they have really cultivated, and which lie in the form of cultivated lands; and not such as the people may have cultivated in different spots, with the seeming intention of enlarging their lots; nor shall they be entitled to the waste lands.

**Section 7.** When the Landlords have taken allodial titles to their lands the people on each of their lands shall not be deprived of the right to take firewood, *aho* cord, thatch, or ti leaf from the land on which they live, for their own private use, should they need them, but they shall not have a right to take such articles to sell for profit. They shall also inform the Landlord or his agent, and proceed with his consent. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, and running water, and roads shall be free to all should they need them, on all lands granted in fee simple. Provided, that this shall not be applicable to wells and water courses which individuals have made for their own use.

Done and passed at the Council House, Honolulu this 6<sup>th</sup> day of August 1850. [copied from original hand written “Enabling Act”<sup>13</sup> – DLNR 2-4]

The lands awarded to the *hoa‘āina* (native tenants) became known as “*Kuleana* Lands.” All of the claims and awards (the Land Commission Awards or LCA) were numbered (*Helu*), and the LCA numbers (*Helu Kuleana*) remain in use today to identify the original owners of lands in Hawai‘i.

The work of the Land Commission was brought to a close on March 31, 1855. The program, directed by principles adopted on August 20, 1846, met with mixed results. In its’ statement to the King, the Commissioners to Quiet Land Titles (George M. Robertson, March 31, 1855) summarized events that had transpired during the life of the Commission:

...The first award made by the Commission was that of John Voss on the 31<sup>st</sup> March 1847.

The time originally granted to the Board for the hearing and settlement of all the land claims in the kingdom was two years, ending the fourteenth day of February, 1848.

Before the expiration of that term it became evident that a longer time would be required to perform a work... Accordingly, the Legislature on the 26<sup>th</sup> day of August 1847, passed an Act to extend the duration of the Board to the 14<sup>th</sup> of February, 1849, adding one year to the term first prescribed, not however, for the purpose of admitting fresh claims, but for the purposes of hearing, adjudicating and surveying those claims that should be presented by the 14<sup>th</sup> February, 1848. It became apparent to the Legislature of 1848 that the labors of the Land Commission had never been fully understood, nor the magnitude of the work assigned to them properly appreciated, and that it was necessary again to extend the duration of the Board. An act was accordingly passed, wisely extending the powers of the Commissioners “for such a period of time from the 14<sup>th</sup> day of February 1849, as shall be necessary for the full and faithful examination, settlement and award upon all such claims as may have been presented to said Board.” ...[T]he Board appointed a number of Sub-Commissioners in various parts of the kingdom, chiefly gentlemen connected with the American Mission, who from their intelligence, knowledge of the Hawaiian language, and well-known desire to forward any work which they believed to be for the good of the people, were better calculated than any other class of men on the islands to be useful auxiliaries to the Board at Honolulu...

...During the ten months that elapsed between the constitution of the Board and the end of the year 1846, only 371 claims were received at the office; during the year 1847 only 2,460, while 8,478 came in after the first day of January 1848. To these are to be added 2,100 claims, bearing supplementary numbers, chiefly consisting of claims which had been forwarded to the Board, but lost or destroyed on the way. In the year 1851, 105 new claims were admitted, for Kuleanas in the Fort Lands of Honolulu, by order of the Legislature. The total number of claims therefore, amounts to 13,514, of which 209 belonged to foreigners and their descendants. The original papers, as they were received at the office, were numbered and copied into the Registers of the Commission, which highly necessary part of the work entailed no small amount of labor...

...The whole number of Awards perfected by the Board up to its dissolution is 9,337, leaving an apparent balance of claims not awarded of say 4,200. Of these, at least 1,500 may be ranked as duplicates, and of the remaining 2,700 perhaps 1,500 have been rejected as bad, while of the balance some have not been prosecuted by the parties interested; many have been relinquished and given up to the Konohikis, even after surveys were procured by the Board, and hundreds of claimants have died, leaving no

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<sup>13</sup> See also *Kanawai Hoopai Karaima no ko Hawaii Pae Aina* (Penal Code) 1850.

legal representatives. It is probable also that on account of the dilatoriness of some claimants in prosecuting their rights before the Commission, there are even now, after the great length of time which has been afforded, some perfectly good claims on the Registers of the Board, the owners of which have never taken the trouble to prove them. If there are any such, they deserve no commiseration, for every pains has been taken by the Commissioners and their agents, by means of oft repeated public notices and renewed visits to the different districts of the Islands, to afford all and every one of the claimants an opportunity of securing their rights... [Minister of Interior Report, 1856:10-17]

It is estimated that the total amount of land awarded to *hoa'āina* equaled approximately 28,658 acres (cf. Kame'eiehiwa 1992:295).

### ***Disposition of Pu'u Wa'awa'a and Pu'u Anahulu in the Māhele 'Āina***

In the "*Buke Kakau Paa no ka Mahele Aina*" (Land Division Book of 1848), between Kamehameha III and his supporters, we learn of the chiefly disposition of the *ahupua'a* of Pu'u Wa'awa'a and Pu'u Anahulu. *Table 2* provides readers with a summary of the Royal claims and government disposition of Nāpu'u, and also lists the number of claims found in the records of the *Māhele 'Āina* made by native tenants.

**Table 2.**  
***Disposition of Lands in the Māhele of 1848***

<b><i>Ahupua'a</i></b>	<b><i>Māhele Claimant</i></b>	<b><i>Disposition</i></b>	<b><i>Reference</i></b>	<b><i>Kuleana Claims Registered by Native Tenants</i></b>
<b><i>Puuwaawaa</i></b>	Mikahela Kekauonohi (a granddaughter of Kamehameha I)	Relinquished to Kamehameha III (January 28 <sup>th</sup> 1848);  Retained by Kamehameha III in the Mahele (March 8 <sup>th</sup> , 1848).	<i>Buke Mahele</i> , 1848:27-28  <i>Buke Mahele</i> , 1848:178-179  (Interior Department Land File - Doc. 374 and letter of Apr. 25, 1866)	Five additional claims were recorded by native tenants for <i>kuleana</i> in Puuwaawaa. None of the claims were awarded.
<b><i>Puuanahulu</i></b>	I.A. Kuakini opio (the son of Waipa, a chief under Kamehameha I)	Relinquished to Kamehameha III (February 3 <sup>rd</sup> , 1848)  Granted by Kamehameha III to the Government on March 8 <sup>th</sup> , 1848.	<i>Buke Mahele</i> , 1848:180-181  (Interior Department Land File - Doc. 374 and letter of Apr. 25, 1866)	No native tenant claims for <i>kuleana</i> in Puuanahulu were located in the records of the Mahele Aina. Both Kuakini and Waipa filed separate claims in Puuanahulu as well.  Kuakini died in 1848, and his father pursued the claim.

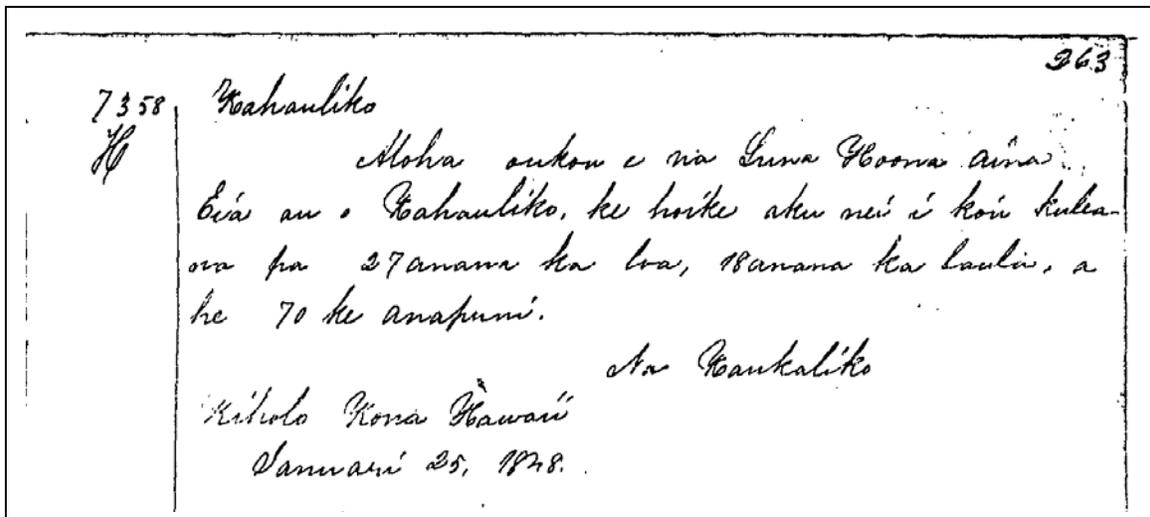
## Claims filed for Kuleana in Pu'u Wa'awa'a and Pu'u Anahulu

In addition to the claims filed by high status *Ali'i* for land rights in Pu'u Wa'awa'a and Pu'u Anahulu (Nāpu'u), claims of several native tenants and lesser chiefs were also made. The following documents are copies of the original handwritten Hawaiian records of native tenants for *kuleana* in Pu'u Wa'awa'a and Pu'u Anahulu. The only records found in more than 60,000 documents of the *Māhele* for these lands were those of the Native Register Volumes of the Land Commission. In those records were found five claims for *kuleana* at Pu'u Wa'awa'a, and two claims at Pu'u Anahulu. None of the claims were awarded. We do find important references to place names, and practices of the residents on the land, though most, if not all claims seem to be for the near-shore *kula* lands. Following the copy of each of the original documents, are translations of the accounts prepared by Maly for this study.

**Helu 7358 (Native Register 8:263)**

**Kahauliko**

**Kiholo, Puuwaawaa**



Greetings to you Commissioners Who Quiet Land Titles. Here I am, Kahauliko, telling you of my claim, a lot that is 27 fathoms long, 18 fathoms wide, and 70 in circumference.

By Kahauliko.

Kiholo, Kona, Hawaii. January 25, 1848. [Maly, translator]

Helu 7900 (Native Register 8:512)  
Kauai  
Wailoa, Puuwaawaa

7900  
7/10  
Kauai  
Kailua Feb. 11, 1848  
Aloha oukou e ma luna Iouona aiaa, ke kai aku nei  
au ia oukou i keia kuleana pahale aia makai o Puu-  
waawaa ke ahupuaa ma Wailoa, o ka loa 40 anana.  
Ke laula 22 anana, huihu 62 oia ke anapuni.  
Ma Kauai

Kailua, Feb. 11, 1848

Greetings to you, commissioners who quiet land title. I hereby tell you of my claim for a house lot, there at the shore of Puuwaawaa Ahupuaa, at Wailoa. It is 40 fathoms long, 22 fathoms wide, all together, a circumference of 62.

By Kauai. [Maly, translator]

Helu 7898 (Native Register 8:512)  
Kahinalii  
Ahualala, Puuwaawaa

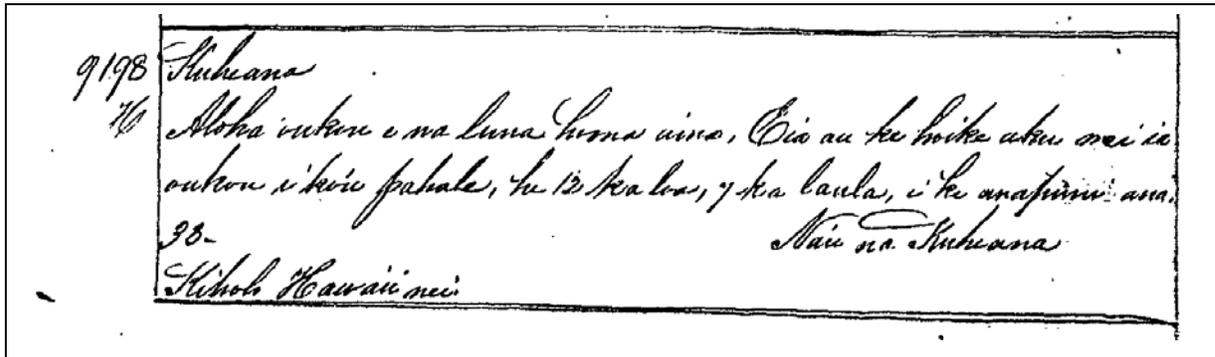
512  
7898  
7/10  
Kahinalii  
Kailua Feb. 4, 1848  
Aloha oukou e ma luna Iouona aiaa, ke kai aku nei au  
ia oukou i keia kuleana aiaa, aia ma Puuwaawaa oia  
ke ahupuaa, ke ili aiaa o Ahualala ke inoa o ma ili  
aiaa nei.  
Ma Kahinalii

Kailua Feb. 4, 1848

Greetings to you commissioners who quiet land titles. I hereby tell you of my land claim, it is there at Puuwaawaa, that is the ahupuaa. It is in the ili of Ahualala, that is the name of the ili land there.

By Kahinalii. [Maly, translator]

Helu 9198 (Native Register 8:543)  
Kuheana  
Kiholo, Puuwaawaa



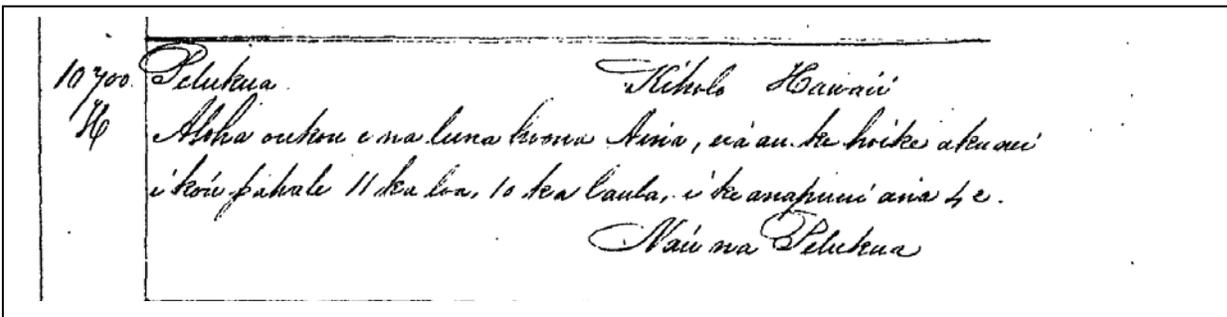
9198 Kuheana  
76 Aloha oukou e ma luna hono iina, Oia au ke hoike aku nei ia  
oukou i keio pihale, 12 ka hono, 7 ka laula, i ke anapuni ana.  
38.  
Nai na Kuheana  
Kiholo Hawaii nei

Greetings to you commissioners who quiet land titles. Here am I, describing to you, my house lot. It is 12 [fathoms] long, 7 wide, with a circumference of 38.

Done by me, Kuheana.

Kiholo, Here on Hawaii. [Maly, translator]

Helu 10700 (Native Register 8:600)  
Pelukua  
Kiholo, Puuwaawaa



10700 Pelukua  
36 Aloha oukou e ma luna hono iina, eia au ke hoike aku nei  
i keio pihale 11 ka hono, 10 ka laula, i ke anapuni ana 42.  
Nai na Pelukua  
Kiholo Hawaii

Kiholo, Hawaii

Greetings to you, the commissioners who quiet Land titles. Here I am, describing my house lot. It is 11 [fathoms] long, 10 wide, with a circumference of 42.

Done by me, Pelukua. [Maly, translator]

Helu 6230 (Native Register 5:260)  
I.A. Kuakini  
Wainanalii, Puanahulu

Honolulu Feb. 5. 1848.

6230 I.A. Kuakini

Aloha oukou na Luua hooma  
kuleana. Eia kou kuleana na ka Moku-  
puni o Hawaii na ka aina o Puanahulu  
15 Lokopaakai 3 Lokoia. 1 Moo Lau-  
hala 1 Uluuina na Wainanalii. Eia  
kou kuleana mai na Makua mai, a iau.  
hoi e noho nei.

I.A. Kuakini

Ke John A. Kuakini Mahela aina  
i Maulii Ahupuaa no Kipahulu  
Maui. E hiki ke hooma i kuleana  
S.P. Kalama  
Hale Alii Hakawolele  
February 3, 1848.

Honolulu. Feb. 5, 1848

Greetings to you Commissioners who Quiet Land Claims. Here is my claim on the island of Hawaii, in the land of Puanahulu, 15 Salt beds, 3 fishponds, 1 land section of pandanus trees, and 1 coconut grove at Wainanalii. That is my right received from my parents, and for me to reside on.

I.A. Kuakini.

For John A. Kuakini's Land Divisions, Maulii Ahupuaa at Kipahulu, Maui. Title may be given for the land.

S.P. Kalama,  
Secretary.

Hale Alii  
February 3, 1848. [Maly, translator]

10,990  
76

Wainanalii 11 Dek. 1848  
Waipa  
Aloha oukou e ma luna huna aina, ma luna huna huna o ke aupuni  
o Hawaii me William L. Lee. Eia heio heioi kuluwa aina, ke  
huna huna ma Kalaiofuu e ma ke aupuni ma. Kuu-  
pulehu, akahi, 3 Puuanahulu, 4 Kawanaui, 4 Kaulahehu, i Wa-  
makua, lilo ke aupuni i Kamehameha I, i ke hana ana ia  
Mokuohai me, Kalaiofuu ke lili, o ke Lonoaka ai ana, ma ia  
i ke hana ana. I a ia Kamehameha I ke hana ia Moku-  
ohai me, ma Lonoaka i ma i ke hana, i ma ke hana i ke  
me hana i ma ke Lonoaka, lilo i hana ke hana i ke hana,  
Kamehameha I ma ke hana, Ma ia heio ma ke hana o hana  
i ma ke hana, hana o hana ma ke hana, ma ke hana  
ma ke hana hana ke hana ma ke hana i ke hana, Ma ke ma  
ke hana Kamehameha I, i ke hana ke hana, o Kamehame-  
ha I heio, ma ke hana Kamehameha II ma Lonaaka i ke hana,  
i ke hana Kamehameha III ke hana, Ma ke ma ke hana, i ke hana

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awakohina ma ke hana, Kamehameha III ma ke hana, Ma  
ke o hana hana ke hana ma ke hana, i ke hana i ke hana  
ke hana, Kamehameha III ma ke hana, Ouan ma ke hana, ouan  
o Waipa ke hana hana i ke hana, ma ma ke hana o hana -  
hina ke hana ma ke hana. Na hana. o hana, I. hana hana  
Maia ma Waipa -

Wainanalii, Dec. 11, 1848

Greetings to you honorable commissioners who quiet land titles of the Hawaiian Kingdom. William L. Lee, here is my land claim petition. It is of old origin, from when Kaliopuu [Kalaniopuu] held the Kingdom. Kaupulehu is the first, 2<sup>nd</sup> is Puuanahulu, 3<sup>rd</sup> is Kawanui, 4<sup>th</sup> is Kaauhuhu, Hamakua is the 5<sup>th</sup>. The Kingdom became Kamehameha I's as a result of the battle at Mokuohai. When Kalaiopuu was King, Lonoakai held these five lands. When Kamehameha I won the battle at Mokuohai, Lonoakai was with him in battle. The lands all about, became Kamehameha I's. When Lonoakai died, the lands went to his son, Kuaiwa. Kamehameha was the lord. Afterwards, Kameeiamoku took Kaupulehu, and Kamanawa took Puuwaawaa. When his son, Kaenoka [sp.?] died, the land went to Kuaiwa. When the Lord, Kamehameha I died, the Kingdom became Liholihos', that is Kamehameha 2. When Kamehameha II died in London, Britain, the kingdom became that of Kamehameha III. When Kuaiwa died, the land went to Kewahookino, with Kamehameha III, the lord. Keawahookino, my father died, the land came to me, his son. Kamehameha III is the lord. I am his subject. I am Waipa, the one who tells you this, my father Keawahookino is dead. The witnesses are Kila and I, two witnesses.

Done by me, Waipa. [Maly, translator]

## ***Emergence and Decline of the Hawaiian Church and School System in Nāpu'u (ca. 1848-1910)***

Throughout the Hawaiian Islands, important communities (generally near ports and *ali'i* residences) were selected as primary church and school centers. On Hawai'i, such locations as Hilo Town; Pū'ula and 'Ōpīhikao, Puna; Wai'ōhinu, Ka'ū; Ka'awaloa and Kailua, Kona; Waimea and Iole, Kohala; and Kukuihaele, Hāmākua; served as the bases for outreach work on the island. From these centers—all under the jurisdiction of foreign missionaries—outlying churches were being established. The instruction of students (most of whom were adults in the early years), in reading, writing and other skills also fell to the missionaries and trained native teachers. By 1831, eleven hundred schools were in operation throughout the islands, with more than thirty thousand students (Kuykendall and Day 1970:79). These schools—usually associated with native churches—were organized in most populated *ahupua'a* around the island of Hawai'i, and native teachers and lay-ministers were appointed to oversee their daily activities.

By ca. 1840, most of the native residents of the Hawaiian Islands could read and write, and interest in the schools began to diminish. On October 15, 1840, Kamehameha III enacted a law that required the maintenance and local support (through Tuesday or "Poalua" taxation revenues) of the native schools in all populated areas (cf. Kuykendall and Day 1970:80 and records cited below). Records of 1848 report that in the Kekaha region there were ten church-school meeting houses.

### ***School Records (Nāpu'u, at Kekaha) 1848-1908***

The following documentation provides readers with an overview of activities undertaken, and statistics recorded in the churches and schools of the Kekaha regions, with emphasis on schools of Nāpu'u:

- Schools in 1848:

Wainānālī'i, Kalua was the teacher, with 18 students.

Kīholo, Punihaole was the teacher; with 21 students. [Hawai'i State Archives Series 262-box 2, General Reports, January-December 1848].

- The lava flow of 1859 destroyed the Pu‘uanahulu school of Wainānāli‘i. [Apparently, no records were submitted for Kīholo or Wainānāli‘i in the preceding years.]
- In 1861 Punihaole was the teacher at Kīholo. Twenty-three students were enrolled. [Hawai‘i State Archives Series 262-box 2, 1861 Reports]
- In 1865, Chas. Gulick, School Inspector conducted a detailed survey of 85 of the 94 “common schools” on the island of Hawai‘i, traveling to each district, and reporting back to the Department of Public Instruction. While important documentation was provided by Gulick, for the Kekaha region schools, he reported—

“The schools at Honokohau, Kaloko, Kalaoa, and Kīholo I did not visit at this time...” [Hawai‘i State Archives Series 262 – Folder Hawaii - 1865:32]

- The 1873 report on the schools of North Kona noted that the school at Ka‘elehuluhulu (Kaulana), had been moved to Makalawena, where 16 students were under the instruction of Kahao. No record was found for Kīholo. [Hawai‘i State Archives Series 262, 1873 Reports]

In the same year, the South Kohala District reported that there was a school at Kapalaoa<sup>14</sup>. J.W. Poai was the teacher, and there were twelve students; five boys and seven girls. The school house was a wooden building. [Hawai‘i State Archives Series 262, Box 4; 1873 Reports]

- By 1880, school reports for the District of South Kohala, began reporting on the schools at Kīholo and Puuanahulu<sup>15</sup>. Lorenzo Lyons, School Superintendent reported:

A. Kekahukula was the teacher at Puuanahulu; there were fourteen students, six boys and eight girls. The school was in good condition.

I. Kaonohi was the teacher at Kīholo; there were eight boys and three girls. The school was situated in the church. [Hawai‘i State Archives Series 262, Box 4; 1880, Reports]

There was no reference to the school at Kapalaoa. By the 1890s, E. Kamaipelekane was listed as the teacher at Kīholo. [Hawai‘i State Archives Series 262; 1893 Reports]

No records for the schools at Kapalaoa or Pu‘uanahulu were located in this period.

- On January 3, 1890, H.N. Greenwell appointed Keala school teacher at Kīholo, at 75 cents per day. [H.N. Greenwell Journals in the collection of James S. Greenwell]

<sup>14</sup> This communication appears to be the first reference to a school being established at Kapalaoa. Additional information pertaining to the establishment of the school was provided by Rev. S. Desha Sr., in his 1926 article series titled “*Ka Huaka‘i Lawai‘a i Kapalaoa*” (translated in this study).

<sup>15</sup> Field records compiled by J.S. Emerson, while conducting surveys in the region, provides specific documentation on the locations of the Pu‘u Anahulu and Kapalaoa school houses in 1882 (see Emerson in this study).

By 1898, the coastal region schools of Kekaha were in decline, and the *mauka* school at Pu'u Anahulu was replacing the Kiholo school. Oral history interviews (cited in *Volume II*) describe a process of seasonal residency—when school was in session or during droughts, families with children lived in the uplands; when school was out, or other activities called for it, the families lived at Kapalaoa, Keawaiki, Kiholo, and Ka'ūpūlehu.

On October 6<sup>th</sup>, 1898 E.H. Gibson made the following report to Dr. C.T. Rodgers of the Department of Public Instruction —

I have visited all the schools in this District – N. Kona. Two of them, Kiholo and Makalawena, are reached by a ride of three hours over *aa* and *pahoehoe*. In Kiholo there are four houses and 13 children at present. It's down on the beach. Nothing grows there but a few halas and some *hawani* [*loulou*] trees. All their food except fish is brought there. There ought not to be any school there, for people shouldn't live there. Makalawena has 9 houses and 32 children. In both places school is held in the church. At Kiholo the church is of stone, roofless & windowless. At Makalawena the church is a bare wooden shanty, 16 x 24, with a few old pews. Both teachers [not named] do as good work as could be expected of them... [State Archives, Series 261, Box 82; Public Instruction Files, October 6, 1898]

By the turn of the century, the coastal schools at Kiholo and Kapalaoa had been abandoned, and school instruction only took place at Pu'u Anahulu. Writing to Mr. Davis, Superintendent of Public Instruction, Reverend A. S. Baker reporting on the decline in the number of residents and students, noting that it had led to the abandonment of some of the facilities—

...at Makalawena and Puuanahulu the public school is held in the chapels. All these were built for chapels, and have services at stated intervals, with a possible exception at Puuanahulu. However the last has been in use as a chapel, though school has not been held there regularly I am informed. No one seems to remember for which purpose it was first built. In the past we also had stations at Kiholo and Kapalaoa, but as the inhabitants moved away, we abandoned these locations... [State Archives, Series 261, Box 82 – Public Instruction File; 1905]

In March 1908-09, Geo. F. Wright surveyed the Pu'u Anahulu School lot, in preparation for the formal transfer of the land to the Department of Public Instruction. In the survey diagram, he also located the old school house, in proximity to the newer one. On July 6, 1908, the Commissioner of Public Lands issued Land Transfer No. 12 to the Superintendent of Public Instruction, formally setting aside the new Pu'u Anahulu School Lot in C.S.F. No. 1895. The school assessors report on School Buildings (1907-1911), recorded that the school at "Puu-anahulu" consisted of "One frame building, a school and teacher's cottage combined, made of T&G with a shingle roof and one outhouse (Hawaii State Archives, Series 261 Reports).

## **KAMA‘ĀINA KNOWLEDGE OF THE LAND RECORDED IN TESTIMONIES AND LAND SURVEYS**

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The emergence of fee-simple title of lands in Hawai‘i, facilitated by the *Māhele ‘Āina*, led to a rapid growth of business interests in the Kingdom. In 1857, J.F.B. Marshall addressed the Annual Meeting of the Royal Hawaiian Agricultural Society, and reported on the increasing development of business in the islands—much of it spreading over vast tracts of land in the form of ranching and plantation development. Business ventures included cultivation of sugar and coffee; harvesting *pulu* for mattresses and pillows, and *kukui* for oil; ranching and export of hides, tallow and wool; and salt manufacture (Pacific Commercial Advertiser; November 5, 1857). Fee-simple title and emerging businesses also heightened the need to establish boundaries of the large (*ahupua‘a*) awards of land so that “private property rights” could be protected.

As a part of the *Māhele*, the Interior Department initiated a surveying program in order to facilitate the issuing of title for awards, and enable the Kingdom to establish lease and sale policies of Crown and Government lands. As seen in the preceding section, the land descriptions tended to be simple forms of recordation, only leading to more formal surveys when land awards were confirmed. Unfortunately, none of the native tenant claims in Pu‘u Wa‘awa‘a or neighboring Pu‘u Anahulu and Ka‘ūpūlehu were awarded. Thus, surveys were not initiated until the 1860s.

Pu‘u Anahulu was among the Government Lands described in the surveys of Kingdom surveyor and land agent, S.C. Wiltse. The following notes are taken from a list of Government lands on the island of Hawai‘i, which the Minister of the Interior requested a description of:

***S.C. Wiltse, Surveyor; to Minister of Interior  
September 5, 1865. Kona, Hawaii***

Government Lands in this District not sold... “Puuanahulu.”

This land extends from the sea inland about 16 miles and contains about 50,000 Ac., about ½ of which is grazing land (mostly *pili*); the other part contains very little vegetation of any kind. The last lava flow covered a considerable part of this land. It is leased to three natives for 30 years [cf. Lease No. 106 in this study]... [State Archives; Interior Department, Lands]

### ***Nāpu‘u – Pu‘u Wa‘awa‘a and Pu‘u Anahulu Described in Proceedings of the Boundary Commission***

It was not until 1873 that detailed surveys of the boundaries of Pu‘u Wa‘awa‘a and Pu‘u Anahulu began to be recorded. These detailed surveys document cultural and natural features on the land, and named localities with specific and practices. These testimonies and survey records are the single most historical narratives available, in that they provide readers with summaries of traditional knowledge of place, and identify localities ranging from the shore to the upper most boundaries of Pu‘u Wa‘awa‘a and neighboring lands.

The testimonies and surveys resulted from an Act in 1862, by which a Commission of Boundaries (the Boundary Commission) was established in the Kingdom of Hawai‘i to standardize and legally set the boundaries of all the *ahupua‘a* that had been awarded as a part of the *Māhele*. Subsequently, in 1874, the Commissioners of Boundaries was authorized to certify the boundaries for lands brought before them (W.D. Alexander in Thrum 1891:117-118). Rufus A. Lyman served as the Commissioner of Boundaries for the Third Judicial Circuit—Hawai‘i. The primary informants for the boundary

descriptions were old native residents of the areas being discussed; in this case many of the witnesses had been born in one of the lands of Nāpu‘u, or in neighboring lands of Kekaha, between the 1790s to the 1830s. Thus, the testimonies provide invaluable oral historical documentation pertaining to the area. The native witnesses usually spoke in Hawaiian, and their testimony was translated into English and transcribed as the proceedings occurred.

Readers here will note that there are often inconsistencies in spelling of many words such as place names, people names and feature types. We have also observed that often, when two of the same vowels were used by the original translator/transcriber, it indicated that he heard a lengthened pronunciation of a particular vowel. This emphasis of pronunciation is now indicated by a macron mark—for example, the Pu‘u Wa‘awa‘a place name, “*Puuoa Lonoakai*,” would be written “*Pū‘o‘a Lonoakai*”. Unfortunately, the reverse is sometimes true, as in the case of Pu‘u Wa‘awa‘a, which was consistently written “Puawaa” in the transcribed accounts.

The narratives below are excerpted from the testimonies given by native residents—or surveyors who recorded them from native guides—for the lands of Pu‘u Wa‘awa‘a and Pu‘u Anahulu, and those lands which share a common boundary with portions of them. Not all of the documentation provided by each witness, is repeated here, though primary documentation regarding *ahupua‘a* boundaries and narratives regarding native customs, practices, and cultural features are cited. Italics and square bracketing are used by the authors to highlight particular points of historical interest at Pu‘u Wa‘awa‘a, that are cited in the narratives. Most of the place names and other locations cited in the Boundary Commission records can be located on Kingdom and Territorial Survey Maps numbered 515, 1278, 1877, and 2633, dating from 1876 to 1909.

The narratives describe: trails and forest resources of Pu‘u Wa‘awa‘a; the occurrence of historical features, including residences and agricultural fields; the practice of salt making; and name many localities on the land.

## **Volume B**

### ***Puawaa (Pu‘u Wa‘awa‘a)***

***August 13, 1873***

***Aoa K. Sworn:***

*I was born at Puawaa North Kona Hawaii at the time of Keoua 1<sup>st</sup> [ca. 1791] lived there till a few months ago when I moved to the adjoining land of Puanahulu [Puuanahulu]. I am *kamaaina* and know the boundaries. Lono an older cousin of mine, now dead, pointed out the boundaries to me; as the different lands had different *Konohiki* and different *Koele* [agricultural fields] &c. The land of Puawaa is bounded on the south side by Kaupulehu and *mauka* by the same. On the North by the land of Puanahulu, and *makai* by the sea. The ancient fishing rights of the land extend out to sea.*

The boundary at sea shore between this land and Kaupulehu, is at Pohakuokahai, a rocky point in the *aa* on the lava flow of 1801; the flow from Hualalai to sea. I think it is the third point from Kiholo, in the flow as you go toward Kona. Thence the boundary between these lands runs *mauka* on *aa* to Keahupuaa, a pile of stones, a short distance *makai* of the Government road, on a spot of old lava in the new flow. Thence *mauka* to Oweowe, a hill covered with trees said hill being surrounded by the flow, the *kipuka pili* [an area of *pili* grass growth] to the south is on Kaupulehu. Thence *mauka* to *mawae* [fissure] on a narrow strip of *aa* in the middle of the flow with smaller branches of the flow on each side of this strip, thence [page 253] *mauka* to where the *aa* turns toward Kona, as you go up Hualalai; *thence the boundary follows up the East side of the flow to Puuako [Puuakowai], a water hole in the Pukiawe trees on the old trail from Kainaliu to Puanahulu above the woods.*

There the boundary of these lands turns toward Kohala, along the old trail to Waikulukulu, a cave with water dripping from the sides, a little above the woods. Thence along the trail to Punahaha, a hill with cracks running along the top; this is above the large hill at the base of Hualalai; mauka of here, it can be seen from here when the mountain is clear. This hill is the corner of Puawaa where Kaupulehu and Puanahulu unite and cut it off. From this boundary point the boundary between Puawaa and Puanahulu runs makai to lana o Maui [Ana-o-Maui], a large cave in the Pahoehoe, thence makai along the edge of the aa (the pahoehoe being on Puanahulu, to Kapohakahiuli a large cave with water in it). Thence makai and running along edge of aa, on south side of Haahaa, a place with old cultivating ground at the foot, thence to Kaluakauwila, a pali running towards the sea and along the Northern edge of the aa near the foot of the pali. Thence the boundary runs to Kukuihakau, a place where people used to live, along the edge of aa. Thence to Kalanikamoa and along an old iwi aina [boundary or planting field wall] through this place. Thence the boundary runs to Ahuakamalii; a pile of stones, built in olden times on soil. Thence along old trail to Ahinahina running through the middle of the old cultivating ground; thence makai along the road to Uliulihiaka, a Kahawai [stream channel] now covered by lava flow of 1859; thence makai on the flow of 1859 to Kuanahu, an ahua in lava; thence makai to Mimiokauahi, an ahua covered by flow of 1859. Thence makai between Puuoa Lonoakai on Puawaa, and Puuoa Kaulii on Puanahulu, now covered with lava, except small portions of the one on this land. Thence to Kalaiokekai a point on old lava, on the edge of the flow of 1859 near Keawaiki. I used to go on the mountain after sandal wood, and know these boundaries. C.X.d.

A hill called Mailihahei is the corner of Keauhou and Kaupulehu. I do not know the boundaries of Keauhou beyond this point. Keauhou does not reach Puawaa. [page 254]

**Nahinalii<sup>K</sup>. Sworn:**

I was born here [Pu'u Wa'awa'a] at the time of the building of Kiholo [ca. 1810], and lived here till 1865 when I moved to Kawaihae. Keopu an old Kamaaina, now dead, told me some of the boundaries, and afterwards I went and saw them. Pohakuokahai is the boundary on the shore, between this land and Kaupulehu. From this point the boundaries between these two lands, runs mauka to Keahukaupuaa. Paniau is the name of the place where the ahua stands, thence mauka to Oweowe; which is as far as I know the boundaries on that side.

The kamaaina of this land told me that the boundary at shore between Puawaa and Puanahulu, is between Lonokai on Puawaa and Puuokaulii on Puanahulu, they are very close to the shore.

The kamaaina of Puanahulu, told me that the boundary is at Laeokaaukai, on the Kona side of the house at Kaawaiki.

I do not know the boundaries mauka of this point, until you come to Ahuaokamalii, an ahua on the Kona side of the pali some distance from the base; from thence the boundary runs mauka to Puuloa, a pali in the woods which runs mauka toward Hualalai. Thence the boundary runs mauka to Kaluakauila, a long iwi aina [usually a boundary- or planting field-wall] through a cultivating ground.

This is as far as I know the boundaries and have not heard what the other boundaries are. Have heard that Kaupulehu cuts Puawaa off, above the woods and joins Puanahulu C.X.d. [page 255]

**Volume B:428**  
**Puawaa, No. Kona, Hawaii. June 14, 1876**

D.H. Hitchcock filed a map & notes of survey.

D.H. Hitchcock K. Sworn:

I surveyed Puawaa taking Aoa for my *Kamaaina*. I found no dispute as to boundary between Puawaa and Puanahulu. On the boundary between Kaupulehu and Puawaa there is a dispute. The witness Kahueai of Kaupulehu, I found was dead. Commencing on the beach at place called Laemano, old salt works, I took it at an old wall with sand at each side, and old salt works on the south side, and salt works some distance off on the north side. Thence, we surveyed to *Ahu* at Mawae a short distance below road, as Aoa pointed out to me. The other *kamaaina* pointed out towards Kona, taking old cultivating ground Oweowe, that Aoa said always belonged to Kaupulehu. The *Ahu* Aoa pointed out is near a cave. Thence I ran *mauka* to a point of *aa* running down into a *kipuka*, thence I ran a straight line to Puuakowai. I found the witness of Puawaa & Kaupulehu all meet at Puuakowai, but Keliihanapule's evidence cropped the land of Puawaa to Puuiki and then back to Puuakowai.

From Puuakowai I ran a straight line to *Pohakunahaha*. It is a prominent mark on the side of mountain, an old crater with three divisions in it, middle division belongs to this land. One of the other divisions belongs to Kaupulehu and another to Puanahulu.

Punihaole was with me when I surveyed Puawaa on the Puanahulu side, and said he was satisfied with the survey. He is the lessee of Puawaa. C.X.d... [page 428]

***Keliihanapule*<sup>k</sup> Sworn**  
**Testimony for the Ahupuaa of Kaupulehu [Section bounding Pu'u Wa'awa'a];**  
**at Henry Cooper's Store, Kailua (Rather a young man) (Vol. B:247-249)**

*I was born at Kiholo*, do not know when. I now live at Kohanaiki and know the land of Kaupulehu and its *makai* [shoreward] boundaries. My *Kupuna* told them to me. Bounded on the north side by Puawaa [Puuwaawaa], Kalaemano is the boundary at sea shore<sup>16</sup> between these two lands; a place where they make salt. Thence passing through the middle of Kalaemano to a *mawae* called Paaniau at the Government road. There is a pile of stones just *mauka* of the *alanui*. Thence to a *kihapai* [a dryland cultivating ground] called Hikuhia thence to Puuki, a hill where Kaupulehu joins Puanahulu [Puanahulu]. Thence along the land of Puanahulu to Puualala. Puawaa bounds it to Puuakowai, thence along Puanahulu to Ahuakamalii, a spot on the lava flow of 1859. This is as far as I know on that side... I do not know a place called Pohakuokahai. The place where they make salt at the sea shore, is on the Kona side of the lava flow; the place I call Mawae is at the Government road. The place called Puuoweoweo is on Kaupulehu, and not on the boundary at the point where the *aa* turns towards Kona, as you go up the mountain. The boundary runs straight up. I do not know a place along here called Waikulukulu or

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<sup>16</sup> Ka-lae-manō (The-shark-point) — It will be seen that the testimony of older natives of the region placed the boundary at Pōhakuokahae (“Pohakuokahai”), south of Kalaemanō. It is also worthy to note that the tradition of salt making in the vicinity has remained important over the generations. Oral history interviews identify the Kalaemanō area as one of the primary salt making places in the Kekaha region.

Also, as the name indicates, *manō* or shark(s) were associated with the area. Oral history interviewees identified the *manō* as both a god and family member. From a conversation with the chief Kaua'i (living at Kiholo), J.S. Emerson learned that “Kolo-pulepule (Spotted creeper) is the shark of the coast between Lae Mano in Puuwaawaa and Kalaoa, North Kona. February 20, 1888” (Bishop Museum - HEN I:584).

Puuhaha. Puuhaha is an *Ahua aa* [stone cairn or mound] in the middle of Kaupulehu. I do not know where Puulehu is. [page 248]

***Kahueai<sup>k</sup> Sworn. (Vol. B:249-250)***

I was born here at Kailua at the time of building the *heiau* [perhaps a reference to Keikipu'ipu'i c. 1812]. *Am a kamaaina of Kona and now live at Puawaa. Know the land of Kaupulehu, my kupuna (now dead) told me the boundaries, he was an old bird catcher.* The boundary on the Kohala side [between Ka'upulehu and Pu'u Wa'awa'a] at shore is a spot of sand called Kalomo<sup>17</sup> on the south side of Kalaemano, thence to Keanaowaea at the Government road, way towards the *aa*. Thence to Hikuha, crossing at the *aa*, thence to Oweowe, a cave. *Thence to Pualala [Puualala] a koa grove, thence to Pualalaiki [Puualalaiki] a second koa grove, there the boundary turning towards Kona runs to a crater called Pohokinikini, thence to Kalulu, a cave. Thence to Puuakowai, a water hole.* There the boundary turns towards Mauna Kea, and runs to Kolekole. Thence to Puuiki, thence to a strip of *aa* opposite a hill called Mailehahei where Keauhou cuts Kaupulehu off... [page 249]

***Keakaikawai<sup>k</sup> Sworn. (Vol. B:249-250)***

(Witness on Keauhou 2<sup>nd</sup>) [section of testimony describing *mauka* region of Pu'u Wa'awa'a-Pu'u Anahulu, Ka'upulehu and Keauhou]:

The boundary of Keauhou runs up the mountain to a cave on the side of the mountain above the woods called Waikulukulu. Thence to *Puuakowai an old water hole now filled up by cattle tramping around it. This place is the junction of the land of Kaupulehu with Keauhou...* [page 251]

***Kaupulehu***

***Volume D No. 5. June 15, 1886***

***J.M. Alexander – Sworn:***

During the year 1885, I surveyed the land of Kaupulehu, *mauka* it joins Puwaawaa. The Kamaainas, Luahine and others, shewed me the boundaries. Ikaaka of Kaupulehu kai was the guide, *makai*. Mr. Hitchcock had surveyed this land formerly, but never made a map. On our surveying tour, we often came to piles of stones which the guides said were put up by Mr. Hitchcock; one celebrated place, "Keahukaupuaa," below the Government Road, was a pile of stones, and Hitchcock's flag pole. Above that to Oweowe, Ikaaka and Luahine were the guides, and to Puluohia; they told me the boundaries went on to "Puakowai" water hole. Punihaole and Keanini – sent Keanini a guide who went with Hitchcock to point out the places, Puakowai, Puupohaku etc.

We found the water hole as was said. Keanini, Kalamakini, and some other old men at Kaupulehu kai described the *mauka* boundary to me, and sent Aalona to show me the boundary at "Mailehahee" where we found the pile and mark that Aalona said Hitchcock put up when surveying.

Kalamakini told me the boundary from [page 30] Mailehahee to East of Hualalai, and we went there, to the Government Trig. Station. At Puunahaha, Keauhou 2<sup>d</sup> joins Kaupulehu and they run along together to the top of Honuaula, the West Trig. Station, where is an iron pin in the ground, and marks on rocks. Then on to a *koa* grove, and on in woods, adjoining sundry lands. We marked all the corners of this land with large piles of stones

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<sup>17</sup> Kalomo. As noted throughout these texts, the transcriber had difficulty with the spelling of place names; Kalomo may actually have been the name "Kolomu'o" which is one of the "*wahi pana*" or storied places of Ka'upulehu; being situated on the shore formed by the 1800 lava flow.

and marked rocks. Kalamakini also went on, adjoining Kaloko, to place near Palahalaha, then to Kawaiokalaepuni, and to Pulehu. Hopulaau and son showed the rest of the boundary on to Moanuahea, and on to "Puhiapele," and on to head of Kukio 1<sup>st</sup>, survey by J. Fuller, Grant 2121 to Kukulii [sic – Pupule]. I took the boundaries as per, said Grant, from there to the sea. This is the Map and notes of survey I made. I surveyed along the sea shore, but do not give the bearings as the sea is the boundary. Some of the witnesses are too far off, or too feeble to come here today. The land is much of it lava. ... I have brought Aalona and Kalamakini as witnesses.

Kalamakini – S. I now live at Kahaluu, have lived formerly at Kaupulehu, and know that land well to Puuwaawaa. At Puakowai, I began to shew the boundary to Alexander, and on to Pohakuloa, and Mailehahae, and Pukaiki, between Honuaula and Kaupulehu, and on to "Hinakapoula," adjoining Kaloko; thence to Palahalaha, along Kaloko, then to "Waiakalaepuni," and on to Pulehu, where the Government lands end; then on to "Moanuahea," adjoining "Puukala." That was all I knew, others showed the rest.

Aalona – S. – I live at Kailua – I shewed the surveyor Alexander, the place "Mailehahee," a hill between Kaupulehu and Keauhou 2<sup>nd</sup> on the East of Kaupulehu and North of Keauhou – then to Puumauu – then to Lalakaukolo on the summit of Hualalai, then I [page 31] returned home... [page 32]

**Volume C No. 4:55-57**

**No. 160 Certificate of Boundaries of the land of Kaupulehu. District of North Kona, Island of Hawaii. Third Judicial Circuit, F.S. Lyman Esq. Commissioner; In the matter of the boundaries of the land of Kaupulehu...**

Judgment

An application to decide and certify the Boundaries of the land of Kaupulehu, District of North Kona, Island of Hawaii having been filed with me on the 13<sup>th</sup> day of May, A.D. 1886, by J.M. Alexander, for and in behalf of Mrs. Bernice Pauahi Bishop's Estate, in accordance with the provisions of an Act to facilitate the settlement of Boundaries etc., approved on the 22<sup>nd</sup> day of June, A.D. 1886; now therefore, having duly received and heard all the testimony offered in reference to the said boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the records of this matter by me kept in Book No. 5, page 30, and it appearing to my satisfaction that the true and lawful and equitable boundaries, are as follows, viz.

Beginning at the S.W. corner of Puu Waawaa at the seaward extremity of the ledge called Pohakuokahae, whence the Gov't. trig. Station on Akahipuu is S. 2°31'43"W (True) 36137 feet; thence the boundaries run by the true meridian to [page 55] corners marked by ahus over rectangles cut in rock with crosses cut on the surrounding rocks as follows...

[Coordinates cited in original description are not repeated here; only features and named localities are cited in the following notes.]

S... along Puuwaawaa to Keahukaupuaa on the West side of an "aa" flow and 440 feet below the Kiholo road...

S...16752 feet along Puuwaawaa to a "lae aa" on the West side of a lava flow in Oweowe...

N 77° 11' 11" W 32178 feet; thence

S...7423 feet along Puuwaawaa to an "aa" flow in Puluohia; thence

S...16726 feet along Puuwaawaa to the waterhole Puakowai; thence

S...8530 feet along Puuwaawaa to the knoll Pohakuloa; thence  
S...10481 feet along Puuwaawaa to the knoll Mawae; thence  
S...9290 feet along Puuwaawaa to the S.W. peak of the rent crater hill, Puu Nahaha, at  
the upper edge of the forest and at the South corner of Puuwaawaa... [end of Pu'u  
Wa'awa'a coordinates] [page 56]

### **Volume 1 No. 3**

#### **Puuanahulu**

**[Incomplete. Side note reads – “Recorded by mistake”]  
by Levi Chamberlain, Certificate not necessary. (R.A. Lyman)**

Certificate of the Boundaries of the Land of Puuanahulu, District of North Kona, Is. of  
Hawaii. Commission of Boundaries 3<sup>rd</sup> Judicial Circuit, R.A. Lyman Esq. Commissioner.

#### Judgment

...Commencing at Sea Coast at an *ahu*, line of Anaehoomalu and running to  
Keahualono.

North 79°25' East 20.00 Chains. Thence along Waikoloa, as follows:

North 89°00' East 522.00 Chains, passing Puukoa, Palihai, Hanamauloa, Kaua,  
Kahialaa, Kapalihookaakaa, to Kapukaiki —

South 47°00 East 84.00 Chains to an *ahu*...

[Coordinates cited in original description are not repeated here; only features and named  
localities are cited in the following notes.]

...South/East to Kikaha.

South/East to lava of Hanaialii.

South/East to Wawaekaa.

South/East to *Ahu*.

South/East to Keamuku.

South/East to Hewia.

South/East to *ahu*.

South/East to Kaawa.

South/East to Puukapele, on southern slope.

Thence to Kaohe.

South/West to large *ahu* on *Aa* of 1859 at place called “Naohuleelua.” Here it corners on  
Keauhou.

Thence along line of Kaupulehu to Pohakunahaha.

North 74°00' West 613 Chains.

Thence along line of Puuwaawaa.

North 11°00' West 260.00 Chains to “Ana o Maui,” a sleeping Cave.

North 31°00' West 260.00 Chains to point on “*Aa*” opposite Puuhuluhulu.

North 54 ½° West 130.00 Chains to an *ahu* on “*Aa*.”

North 29 ½° West 60.00 Chains to an *ahu* on “*Aa*.”

North 53 ½° West 13.00 Chains.

North 21°00' West 34.00 Chains to Ahuakamalii.

North 51°.37' West 129.50 Chains to an *ahu* on hill [page 272] near “flow of 1859.”

North 50°.00' West 182.80 Chains to Pond of Keawaiki on Sea Coast.

Thence along the Sea Coast.

North 54°15' East 150.00 Chains to *Ahu* at point of Commencement — and Containing  
an area of 86,945 Acres – more or less as per Map & Survey of D.H. Hitchcock.

Oct. 30, 1878. [page 273; see *Figure 3*, Register Map No. 515]



## ***Hawaiian Government Survey Records***

Also in the class of survey records, and in the case of the North Kona Lands, another significant collection of historic Government records, are the field notebooks of Kingdom Surveyor, Joseph S. Emerson. Born on O'ahu, J.S. Emerson (like his brother, Nathaniel Emerson, a compiler of Hawaiian traditions) had the ability to converse in Hawaiian, and he was greatly interested in Hawaiian beliefs, traditions, and customs. As a result of this interest, his survey notebooks record more than coordinates for developing maps. While in the field, Emerson sought out knowledgeable native residents of the lands he surveyed, as guides. Thus, while he was in the field, he also recorded their traditions of place names, residences, trails, and various features of the cultural and natural landscape (including the extent of the forest and areas impacted by grazing). Among the lands that Emerson worked in was Nāpu'u and the greater Kekaha region of North Kona and South Kohala.

Another unique facet of the Emerson field note books is that his assistant, J. Perryman, was a talented artist. While in the field, Perryman prepared detailed sketches that in the present-day, help to bring the landscape of the period to life. In a letter to W.D. Alexander, Surveyor General, Emerson described his methods and wrote that he took readings off of:

...every visible hill, cape, bay, or point of interest in the district, recording its local name, and the name of the *Ahupuaa* in which it is situated. Every item of local historical, mythological or geological interest has been carefully sought & noted. Perryman has embellished the pages of the field book with twenty four neatly executed views & sketches from the various trig stations we have occupied... [Emerson to Alexander, May 21, 1882; Hawai'i State Archives – DAGS 6, Box 1]

In his field communications (letter series to W.D. Alexander), Emerson comments on, and identifies some of his native informants and field guides. While describing the process of setting up triangulation stations from Puakō to Kaloko, Emerson reported that the “two native men are extra good. I could not have found two better men by searching the island a year.” (State Archives, HGS DAGS 6, Box 1; February 15, 1882). We learn later, that the primary native guides were Iakopa and Ka'ilihewa—*kūpuna* of the Keākealani family of Nāpu'u (State Archives, HGS DAGS 6, Box 1; May 5, and August 30, 1882).

Discussing the field books, Emerson also wrote to Alexander, reporting “I must compliment my comrade, Perryman, for his very artistic sketches in the field book of the grand mountain scenery...” (State Archives, HGS DAGS 6, Box 1; Apr. 5, 1882). Later he noted, “Perryman is just laying himself out in the matter of topography. His sketches deserve the highest praise...” (ibid.:May 5, 1882). Emerson's letter of June 7, 1882, describing the neighboring 'Akāhipu'u region, gives readers an indication of the beauty of the upland region of Kekaha —

Our animals enjoyed the richest pasture, such as they will not see again during this campaign. The country about there appears to be in its primitive freshness without the curse of cattle, horses, and goats. Pohas were very abundant and luscious... [ibid.:June 7, 1882]

Selected sketches, cited in the following section of the study, provide readers with a glimpse of the country side of Nāpu'u and vicinity, of more than 125 years ago.

***Pu'u Wa'awa'a Sites, Features and Named  
Localities Recorded in J.S. Emerson's Field Note Books***

The following documentation is excerpted from the Field Note Books of J.S. Emerson. The numbered sites and place names coincide with maps that are cited as figures in text (some documentation on sites or features beyond the Nāpu'u study area is also included here). Because the original books are in poor condition—highly acidic paper that has darkened, making the pencil written and drawn records hard to read—the copies have been carefully traced to enhance readability.

***J.S. Emerson Field Notebook Vol. 1 Reg. No. 251  
West Hawaii Primary Triangulation, Kona District  
Puu Hinai<sup>2</sup>; March 18<sup>th</sup>, 1882 [see Figure 4 for locations discussed below]***

***Site # and Comment:***

- 1 – Lae Mano.
- 2 – Hikuha. [Book 251:59]
  - Puki.
  - Kalulu.
  - Kalua Makani.
  - Mailehahae.
  - Kuainiho.
  - Puu Huluhulu.
- 1 – Puu o Lili. Jacob's [Jakopa's] house at Napuu in vicinity.
- 2 – Kuahiku.
- 3 – Pohakau. Rock on hill.
- 4 – Kumua o iwi Kau.
  - Puu Hinai Crater.
  - Puu ka Pele.
  - Kapukaiki Flag. [Book 251:63]

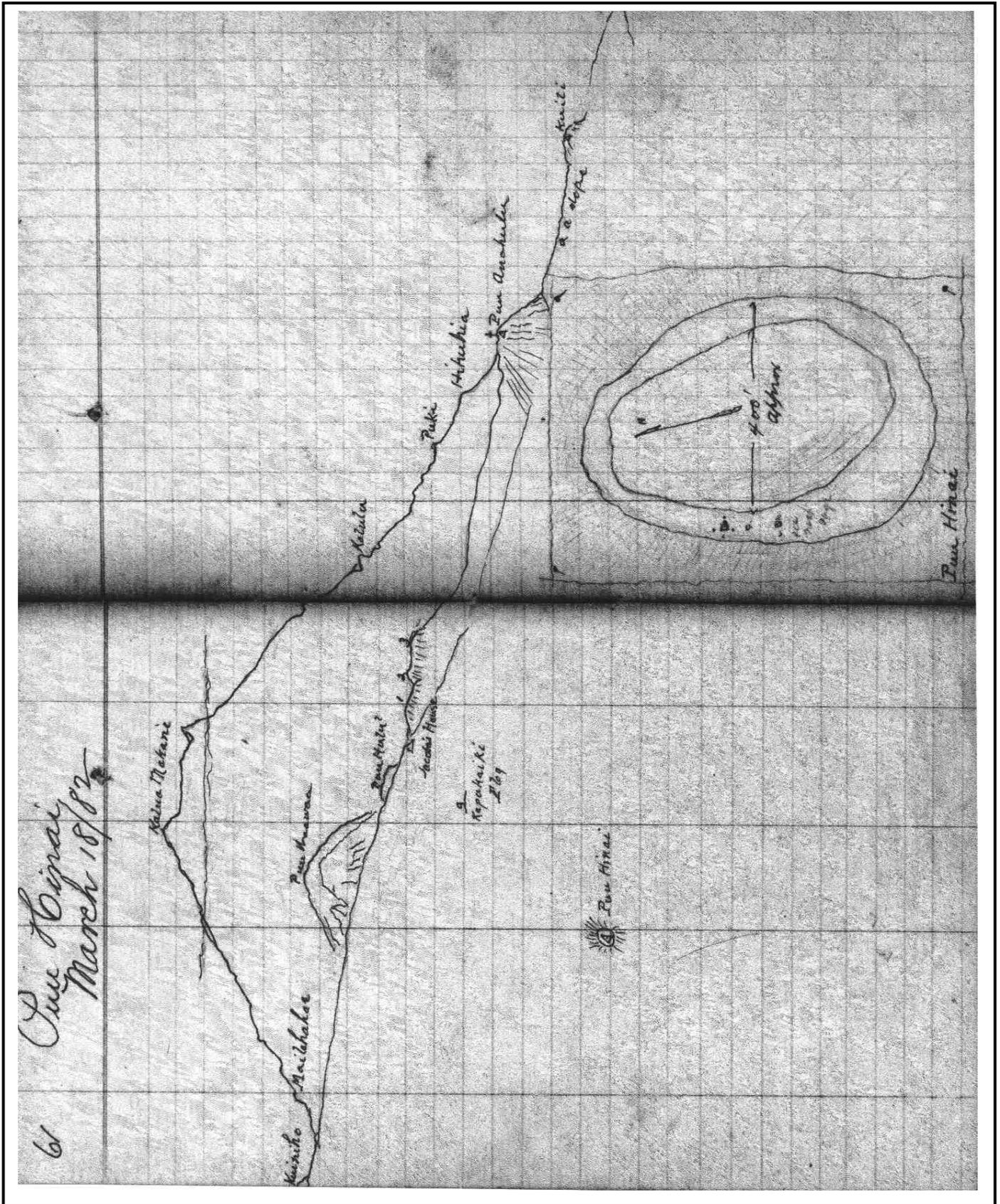


Figure 4. J.S. Emerson, Field Note Book Map – Book 251:61 (State Survey Division)

**J.S. Emerson Field Notebook Vol. 1 Reg. No. 251  
West Hawaii Primary Triangulation, Kona District  
Nohonaoahae; March 23 & 29, 1882 [see Figure 5 for locations discussed below]**

**Site # and Comment (Map Section 2):**

- 1 – Lae o Mano.
- 2 – Kiholo Bay.
- 3 – Lae Hou.
- 4 – Lae o Kaiwi.
- 5 – Keawaiki Bay.
- 6 – Lae o Leleiwi.
- 7 – Kapalaoa Sch. H.

**Site # and Comment (Map Section 1):**

- 1 – Lae o Kawaihae.
- 2 – Lae o Honokoa.
- 3 – Lae o Waiakailio.
- 4 – Lae o Puulaula.
- 5 – Lae o Waima. [Book 251:93]

**Nohonaoahae; March 29, 1882 [see Figure 6 for locations discussed below]**

**Site # and Comment:**

- 1 – Mailehahae.
- 2 – Hainoa.
- 3 – Hualalai Peak.
- 4 – Kalulu.
- 5 – Puki<sup>2</sup>.
- 6 – Puki<sup>1</sup>.
- 7 – Hikuhia. [Book 251:91]
- 8 – Puu Nahaha.
- 9 – Kahoowaha.
- 10 – Kuainiho.
- 11 – Puu Papapa.
- 12 – Warren's House.





- 13 – Puu Huluhulu.
- 14 – Puu o Lili.
- 15 – Pohakau.
- 16 – Kumua o iwi Kau. [Book 251:93]

***J.S. Emerson Field Notebook Vol. 1 Reg. No. 251  
West Hawaii Primary Triangulation, Kona District  
Sea Coast from Ahumoa (Kapalaoa Village to Kuili); April 8<sup>th</sup>, 1882  
[see Figure 7 for locations discussed below]***

***Site # and Comment:***

- 1 – Lae o ka Mano.
- 2 – Lae o ka Mano.
- 3 – Nawaikulua. Cape.
- 4 – Lae o Luahinewai. Extremity.
- 5 – Nawaikulua Beach.
- 6 – Luahinewai Beach.
- 7 – Lae Waiaelepi. Sand beach on N. side of cape and āā on S. side.
- 8 – Kapalaoa sch. House. Same number on Sect. 1 – Page 109 [Book 251:125]  
April 11<sup>th</sup>.  
Puu Ka Pele
- 1 – Kuainiho. (sight on highest point)
- 2 – Puu Huluhulu. (sight on highest point)
- 3 – End of Keamuku flow. [Book 251:127]

***J.S. Emerson Field Notebook Vol. II Reg. No. 252  
West Hawaii Primary Triangulation, Kona District  
Keamuku; April 17<sup>th</sup>, 1882 [see Figure 8 for locations discussed below]***

***Site # and Comment:***

***Puu Waawaa.***

- 1 – Muku flows.
- 2 – “ “ .
- 3 – “ “ .
- 4 – Spencer’s grass hut.  
[Francis Spencer held a ranching lease on Pu’u Anahulu in this period – see  
discussion of Ranching Leases]
- 5 – Mauna Loa.





**J.S. Emerson Field Notebook Vol. II Reg. No. 252  
West Hawaii Primary Triangulation, Kona District  
Hualalai - Keamuku; April 18<sup>th</sup>, 1882 [see Figure 9 for locations discussed below]**

**Site # and Comment:**

**Puu Waawaa.**

1 – Mailehahei.

2-8 – Unknown names

9 – Hikuhia. [Book 252:17]

April 22<sup>nd</sup>.

10 – Puu Kipahae.

11 – Hainoa.

12 – Hualalai.

13 – Kalua Makani.

14 – Puu Iki. (“*maka*” peak)

15 – Puu Iki. (highest point)

Kuahiku (highest point).

Pohakau (highest point).

Puu Kaua – “Battle hill.” [Book 252:27]

**Puu Anahulu Station. April 24, 1882**

Kamauoha’s grass house. A living house at Keawaiki bay and on the boundary line between the *ahupuaa* of P. Anahulu and P. Waawaa.

Lae o Mano. Tangent to small cape which is situated in the *ahupuaa* of Puu Waawaa.  
Kauakahialaa. Boundary point on *āā* between the *ahupuaa* of Waikoloa, Kohala and Puu Anahulu, Kona. [Book 252:33]

**Puu Waawaa [see Figure 10 for locations discussed below]**

**Site # and Comment:**

1 – Lae o Hiki.

2 – Bay.

3 – Lae Hou.

4 – Keawakeekee – tangent, canoe landing.

5 – Reef.

6 – Lake Keawaiki – fishpond, south side.

7 – Lake Keawaiki – fishpond, north side.

8 – Akinakahi.

9 – Lae o Naubaka.

10 – Kapalaoa Sch. house. Site on Center.

11 – Anaehoomalu bay.

12 – Lae Anae.

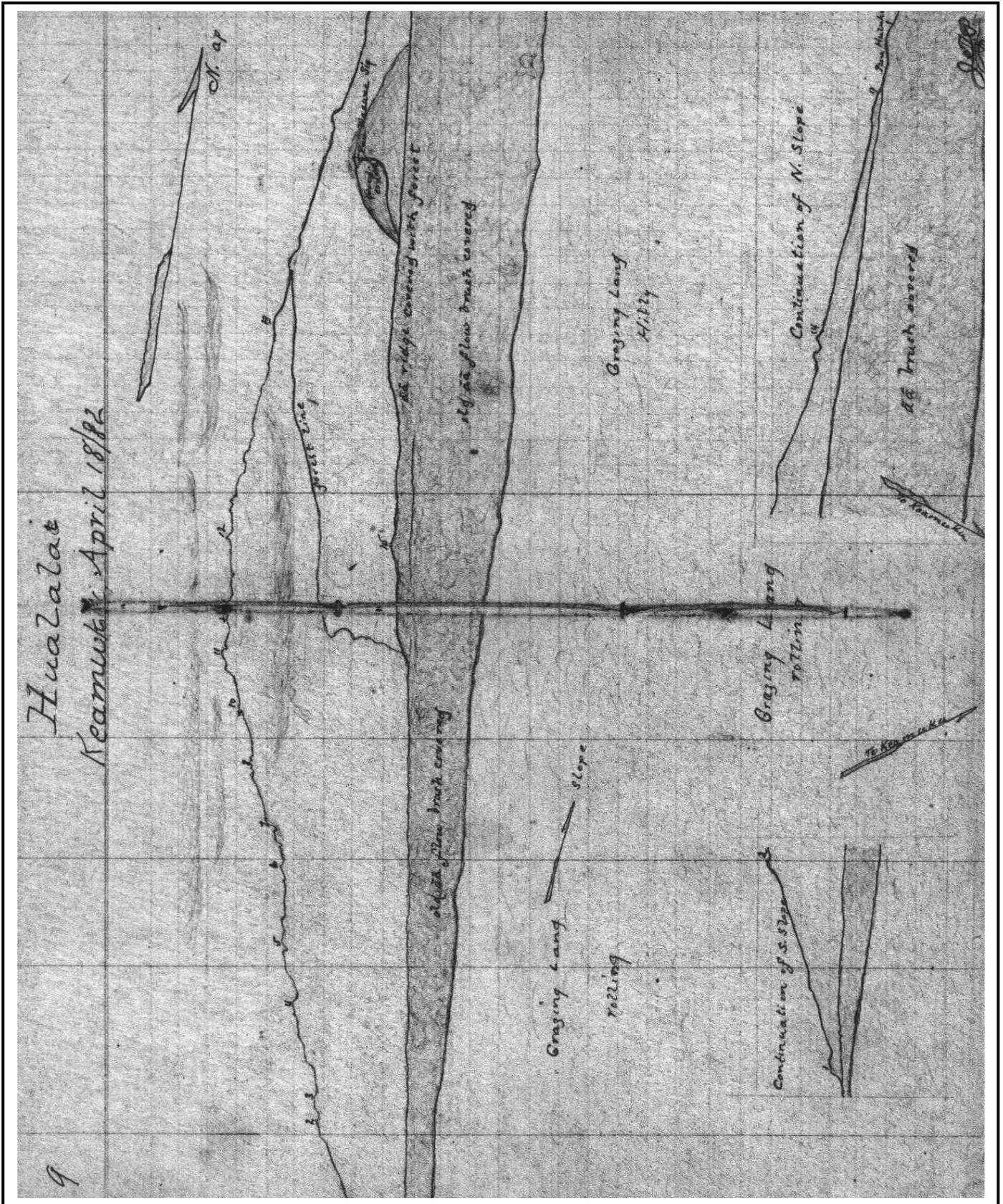


Figure 9. J.S. Emerson, Field Note Book Map – Book 252:9 (State Survey Division)

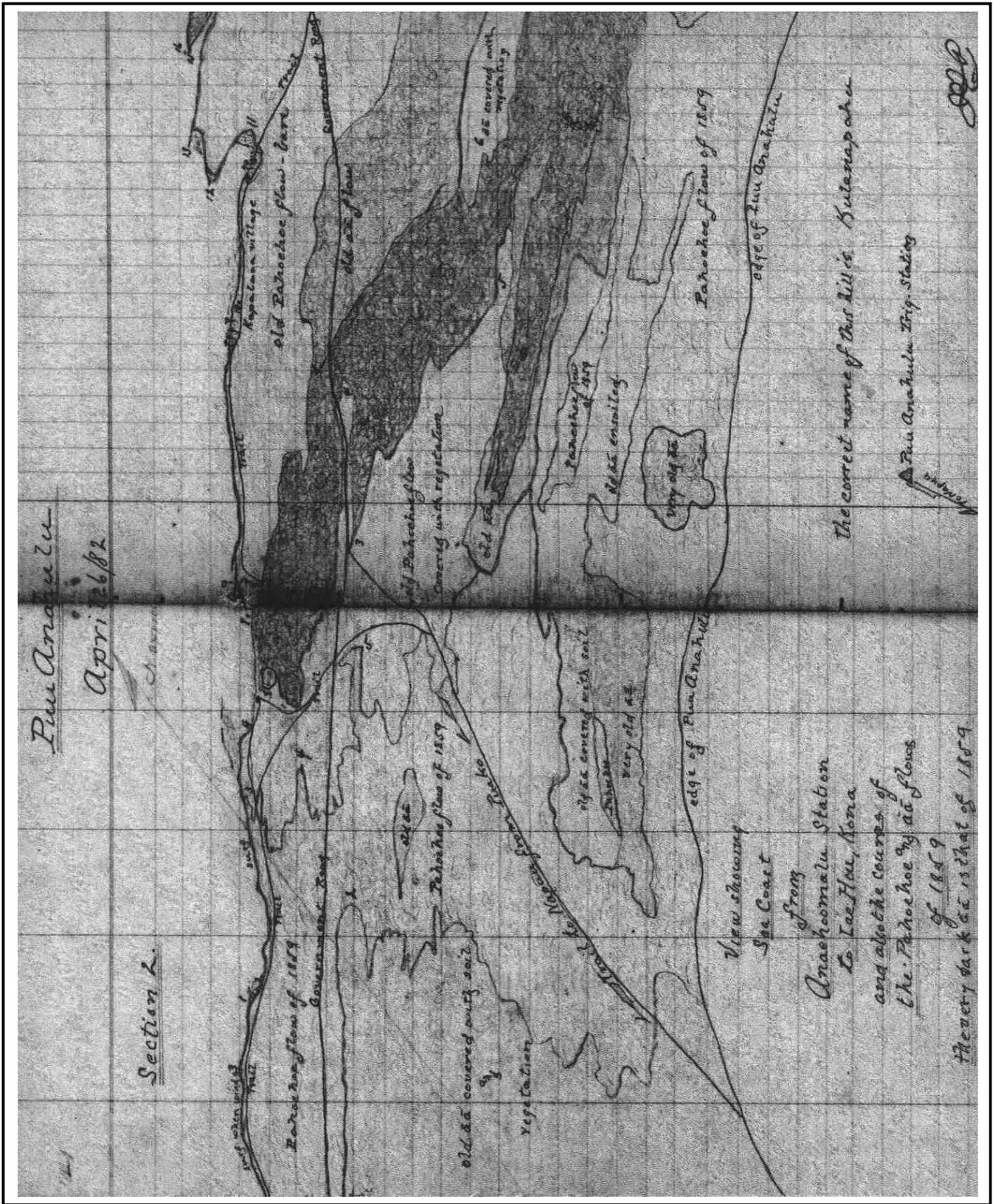


Figure 10. J.S. Emerson, Field Note Book Map – Book 252:41 (State Survey Division)

- 13 – Lae o ka Auau.
- 14 – Waiulua inlet.
- 15 – Lae o Pohakuoakaha.
- 16 – Pohakuoakaha. [Book 252:71]

**May 4<sup>th</sup>, 1882**

**Puu Waawaa**

- 1 – Tangent to āā.
- 2 – Tangent to āā.
- 3 – Tangent to āā.
- 4 – Tangent to āā.
- 5 – Tangent to āā.
- 6 – Tangent to āā.
- 7 – Tangent to āā. [Book 252:93]

**J.S. Emerson Field Notebook Vol. II Reg. No. 252  
West Hawaii Primary Triangulation, Kona District  
Puu Anahulu; April 29-30, 1882 [see Figure 11 for locations discussed below]**

**Site # and Comment:**

- 1– Lae o Kawili. In Makalawena.
- 2 – Lae o Awakee. In Kukio.
- 3 – Bay this side of cape.
- 4 – Lae o Kukio iki.
- 5 – Large rock in sea.
- 6 – Kukio iki Bay.
- 7 – Lae o Kukio nui.
- 8 – End of reef
- 9 – Kukio nui Bay.
- 10 – Kaoahu’s house in Kaupulehu Village.
- 11 – “ “ this side of house.
- 12 – Bay; tangent to head.
- 13 – Lae o Kolomuo (extremity in Kaupulehu).
- 14 – Nukumeomeo rock (opposite cape).
- 15 – Pohakuokahae. By authority of Kailihiwa – Boundary point between the ilis of Kaupulehu and Kiholo.
- 16 – small inlet.
- 17 – small cape.
- 18 – small bay.
- 19 – Lae o Nawaikulua.
- 20 – Small inlet.



- 21 – Keawawamano.
- 22 – Waiaelepi.
- 23 – *Lauhala* Grove.
- 24 – Keanini’s Grass house.
- 25 – Kauai’s Grass house.
- 26 – Kiholo meeting house. [church and school house]

***Puu Waawaa.***

- 27 – Lae o Keawaiki.
- 28 – Honuakaha.
- 29 – Lae Iiili.
- 30 – inside bay [Book 252:69-71]

While conducting the Pu’u Anahulu survey, Perryman prepared a sketch of the Nāpu’u region depicting the area from Pu’u Anahulu, upland to Pu’u Wa’awa’a and the southeastern slope of Hualālai. Though Perryman’s sketch is not keyed, it includes important visual references and is included here as *Figure 12*.

***J.S. Emerson Field Notebook Vol. II Reg. No. 252  
West Hawaii Primary Triangulation, Kona District  
Puu Waawaa; May 16<sup>th</sup>, 1882 [see Figure 13 for locations discussed below]***

***Site # and Comment:***

***Puu Waawaa.***

- 1 – Aea’s grass house. On Puu Huluhulu.
- 2 – School house, framed. On Kaipohaku.
- 3 – Jacob’s [Iakopa’s] house, grass. On Pawaa.  
Kapalaoa Sch. House.
- 4 – Puu Kuahiku. Anahulu range.
- 5 – Puu Pohakau.
- 6 – Puu o Lili.
- 7 – Kumua o iwi Kau.
- 8 – Mauiloa
- 9 – Puu Anahulu.
  - Puu Iki. In Puu Anahulu – Boundary of P.A. and Waawaa Ahupuaa, half way between this station and Puu Iki according to the “boy.”
  - Ana o Maui. In Anahulu covered with rock. [Book 252:116]

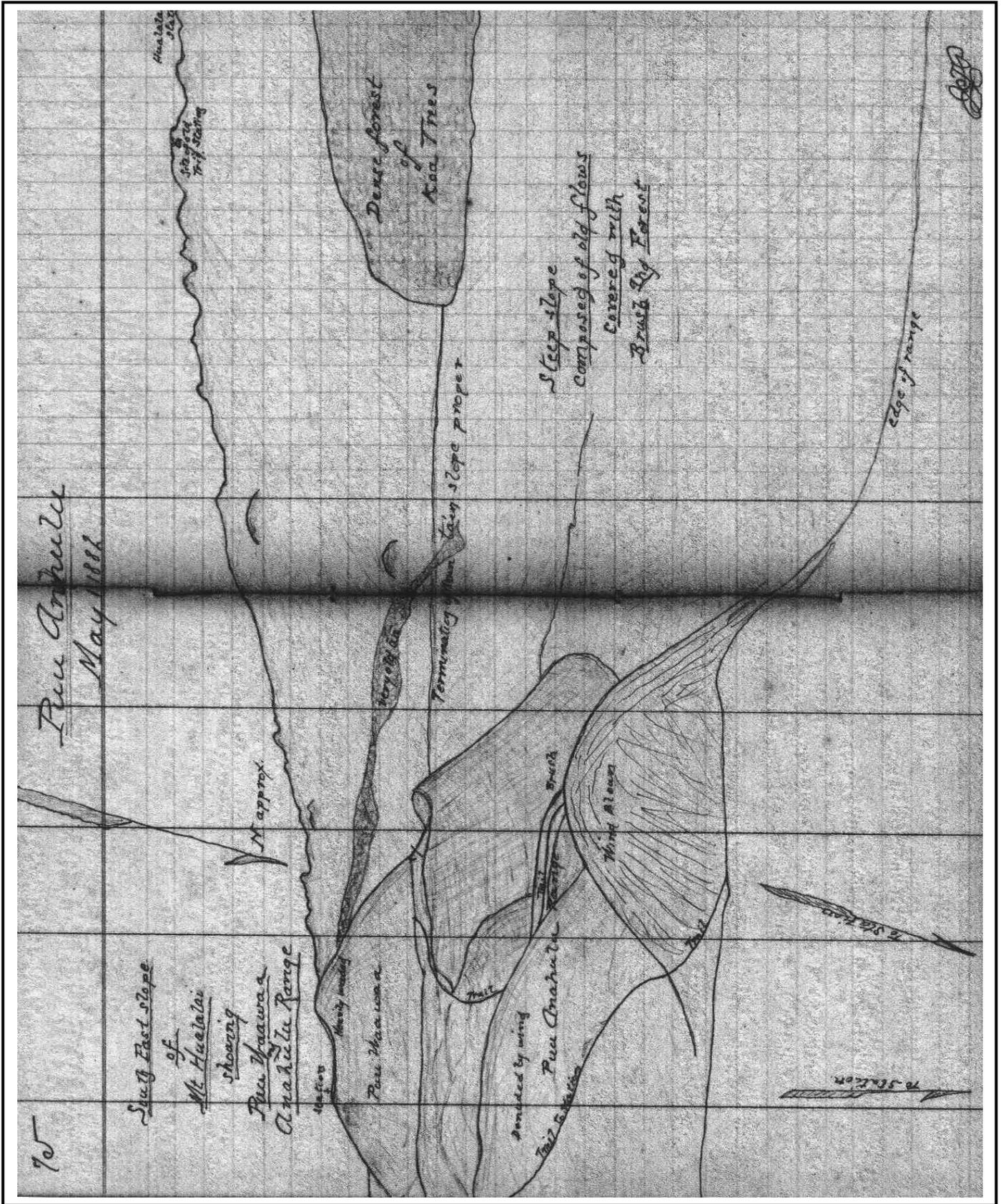


Figure 12. J.S. Emerson, Field Note Book Map – Book 252:75 (State Survey Division)



**J.S. Emerson Field Notebook Vol. II Reg. No. 252  
West Hawaii Primary Triangulation, Kona District  
Kuli Station; May 19-20, 1882 [see Figure 14 for locations discussed below]**

**Site # and Comment:**

- 34** – Keonenui Bay; long black sand beach.
- 35** – Lae o Nukumeomeo.
- 36** – Kiholo Bay; site on surf – indefinite.
- 37** – Lae Hou – extremity.
- 38** – Ohiki Bay.
- 39** – Lae o Kaiwi, needle shaped.
- 40** – Akina kahi Bay.
- 41** – Lae o Naubaka, Puu Anahulu.
- 42** – Kahamoi Bay. “Ha” = outlet to fishpond. “Moi” = a choice fish.
- 43** – Pohakuloa rock. On cape of same name, P. Anahulu.
- 44** – Lae o Pohakuloa.
- 45** – Akahukaumu. Indefinite, head of bay.  
The lighting – “Akahu” of the oven “Kaumu.”  
[now written as Akahu Kaimu]
- 46** – Lae o Leleiwi, bone cape on a/c of sharpness.
- 47** – Kapalaoa bay.  
Anaehoomalu Station
- 48** – Kuaiwa rock. Name from “Kuaiwa” chief of Anahulu Ahupuaa who in the time of Kaahumanu raised a revolt in favor of heathenism and being bound hand and foot, was thrown into the sea at Kailua.  
Lae Makaha. Outlet of fishpond [Book 252:131-132]  
Hale o Mihi rock. Mihi an ancient demigod or *Kupua*.  
Koukealii Bay, sight on surf at head.  
Lae o ka Auau. Anaehoomalu.  
Waiulua inlet, abounding in “*uluu*” fish.  
Waiulua Cape, nearly on level with sea.  
Anaehoomalu Bay. Head of bay. [Book 252:131]

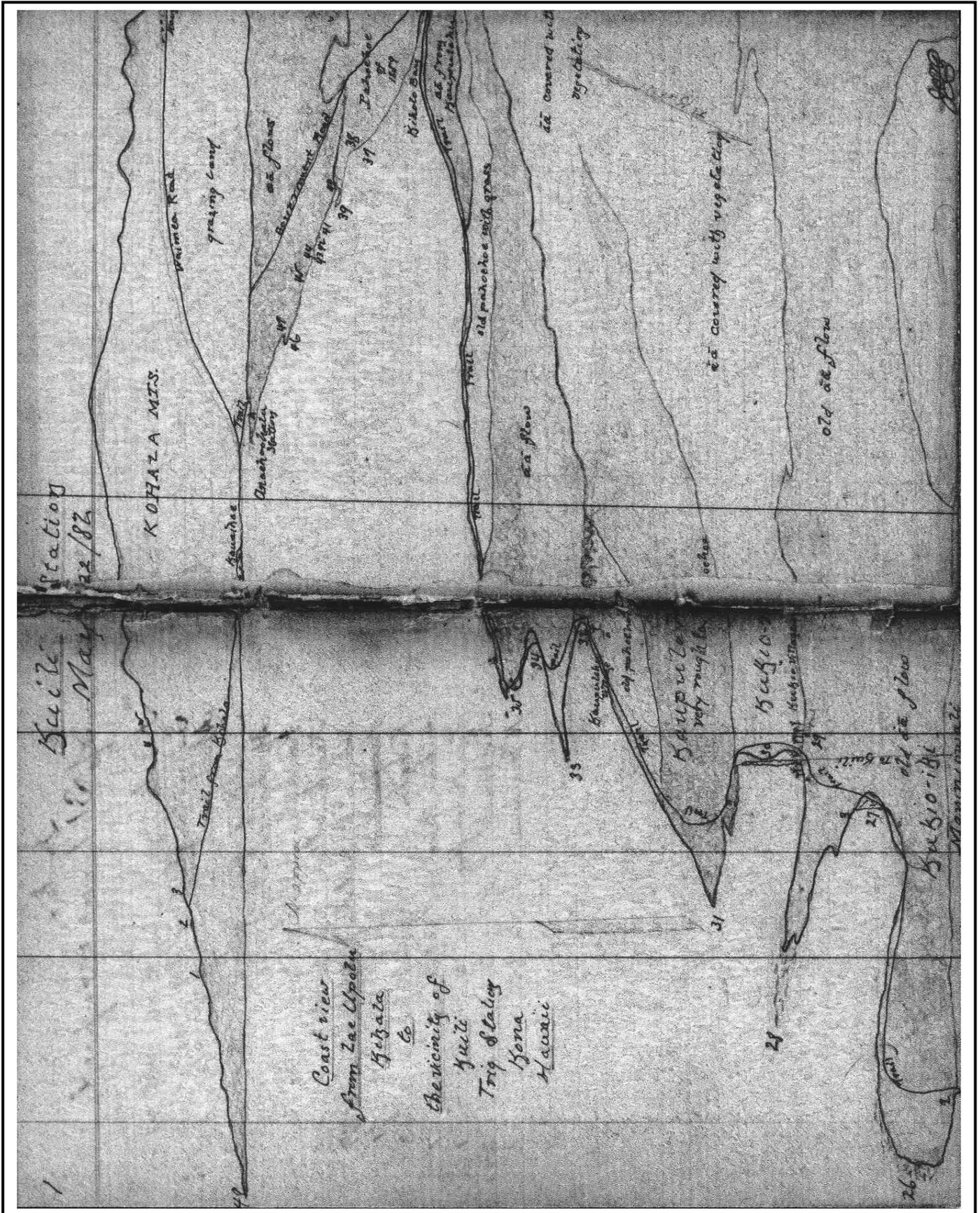


Figure 14. J.S. Emerson, Field Note Book Map – Book 253:1 (State Survey Division)

***J.S. Emerson Field Notebook Vol. 111 Reg. No. 253  
West Hawaii Primary Triangulation, Kona District  
Akahipuu; May 29, 1882 [see Figure 15 for locations discussed below]***

***Site # and Comment:***

- 1 – Kiholo meeting house. Puu Waawaa.
- 2 – Kauai's frame house. Puu Waawaa, Kiholo village.
- 3 – Keanini's frame house. Puu Waawaa, Kiholo village.
- 4 – Honuakaha Bay. Puu Waawaa.
- 5 – Keawaiki Cape. Puu Waawaa.
- 6 – Kiholo Bay. Puu Waawaa.
- 7 – Lae Iiili. Cape of lava stones.
- 8 – Inside bay.
- 9 – Lae Hou. [Book 253:39]

***Akahipuu – May 31, 1882***

- 10 – Ohiki Bay. In Puu Waawaa.
- 11 – Lae Ohiki. “
- 12 – Koholapilau bay. “
- 13 – Konalimu. “
- 14 – Keawakeekee bay. “
- 15 – Keawakeekee cape. “
- 16 – Keawaiki bay. “
- 17 – Lae Akinakahi. In Puu Waawaa.
- 18 – Akinakahi Bay. [Book 253:49]
- 19 – Lae o Naubaka. In Puu Anahulu.
- 20 – Kaluaouou Bay. “
- 21 – Lae o Namahana... “ [Book 253:51]

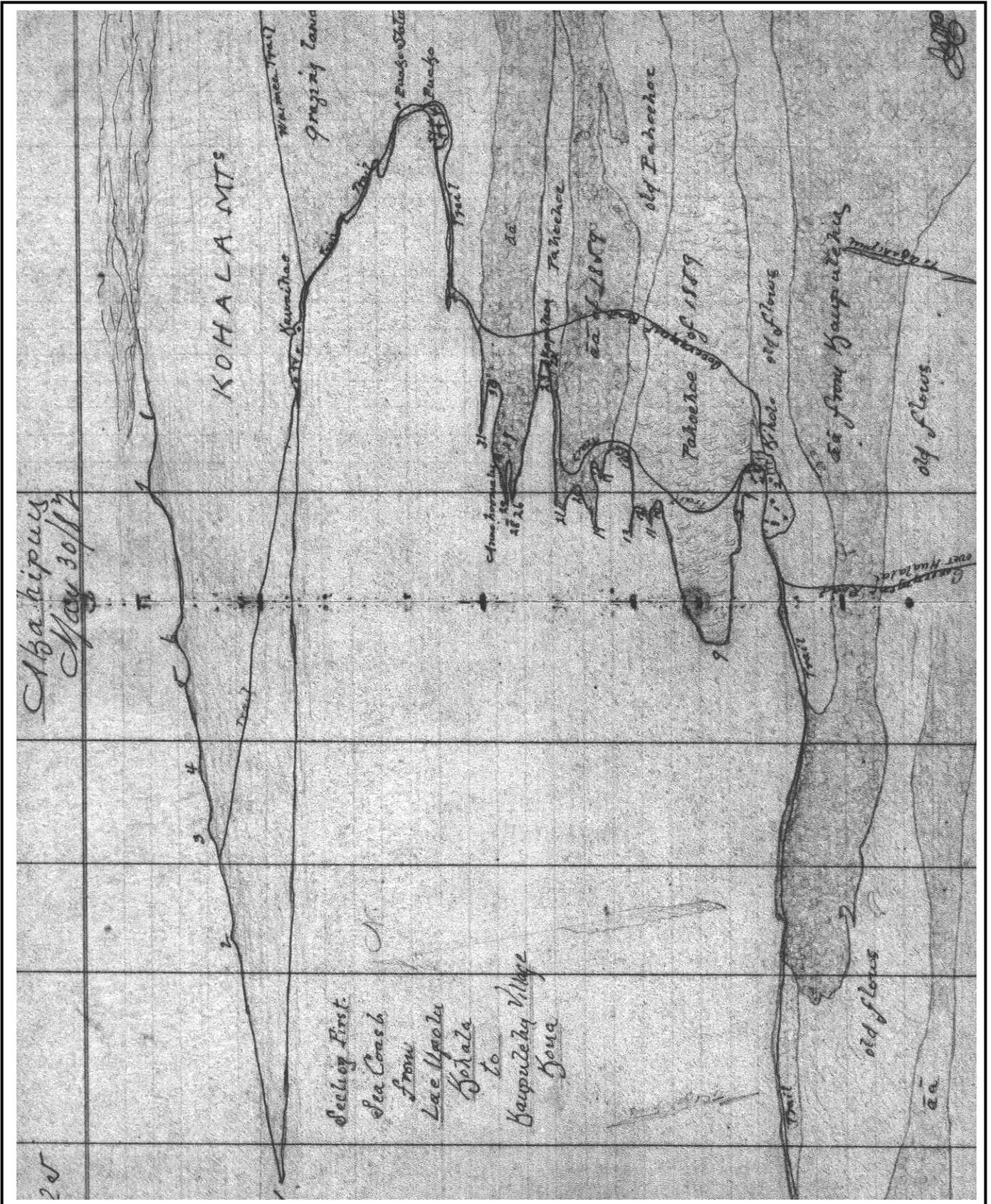


Figure 15. J.S. Emerson, Field Note Book Map – Book 253:25 (State Survey Division)

**J.S. Emerson Field Notebook Vol. 4 Reg. No. 254  
Primary Triangulation, West Hawaii, Kona District  
Station Descriptions – August 1882**

***Puu Anahulu***

This station is situated on a hill at the northern extremity of the Puu Anahulu range. This line of hills is extremely conspicuous on account of the abruptness with which they rise from the āā plains, presenting a very steep face, while the other extremity (its Eastern) and the back of the range are level with the surrounding country. The station hill is the most conspicuous at the northern extremity.

The underground mark is a copper triangle. The surface marks are these—the rocks are large and are all “in situ.” The lower pole of the signal is of “*Koaie*” wood, well seasoned and will probably last for twenty years. [Field Book 254:121]

***Puu Waawaa***

Is too prominent not to be easily found without a description.

A copper triangle and marked stone show the position of the point under ground. The stones above ground are close to the signal. There is a quantity of the cans underground also.

The rocks for the marking purposes had to be brought from the plains below on jackasses as there were none to be found on the hill. *The soil is very soft and rich, and the summit is covered with a dense forest.* [Field Book 254:123]

***J.S. Emerson – Letter Communications (1882-1885)***

In addition to the field note book descriptions, Emerson was also writing regular status reports to W.D. Alexander, Surveyor General of the Kingdom. Those letters—from the collection of the Hawaii State Archives—often provide readers with interesting reading. The communications document field conditions and features; difficulties with some surveys; and who the informants and field guides were.

Among the letters are the following communications:

***February 5, 1882***

***J.S. Emerson W.D. Alexander, Surveyor General***

***In Camp – Kaupulehu, Northwest Slope of Hualalai, about 6000 feet above sea level:***

[Describes establishment of survey markers on Hualālai, Nāpu‘u, and the larger Kekaha region.]

...I regret that Puako signal is so placed as to be invisible from Kuili. A cocconut grove obstructs the view. A new intermediate station on Cape Waawaa in Lahuipuaa, I hope will enable me to connect the two. Puu Anahulu (in Napuu) and Puu Waawaa, will with cape Waawaa as stations, fix Kuili. The region around Naohuleelua is invisible from my Hualalai signal. Another peak of about equal altitude, shuts it out. But I will leave the location of that point for a second visit to Kona. My two native men exceed my most sanguine hopes. They “know Kona,” and are splendid fellows... The Kaupulehu signal is a complete success. I have set a signal on Puu Waawaa & Puu Anahulu in Napuu & in the morning I start for Kuili... My mail is probably waiting for me at Kiholo where I expect to be tomorrow at noon... [HGS DAGS 6 Box 1]

**May 5, 1882**

**J.S. Emerson to W.D. Alexander  
(at Puu Anahulu):**

...Iakoba has just returned from setting a signal at Naohuleelua, visible from Nohonaohae, Ahumoa, Puu ka Pele, Napukulua, Puu Waawaa & Kaupulehu. It will have my careful attention and thorough locating. We start at once for Puu Waa & then in a few days for Naohuleelua, via Keamuku & Puu ka Pele, a long and ugly road... [HGS DAGS 6 Box 1]

**May 21, 1882**

**J.S. Emerson to W.D. Alexander  
In Camp – Kuili hill, about 400 feet above sea level, about 2,000 feet  
from sea shore, Awakee:**

...We left our station at Puu Anahulu Friday morning May 5 in the midst of a furious sand storm accompanied by occasional whirl winds of great force, and after quite a march through the forest over a rough *aa* trail reached Puu Waawaa about 5 P.M. To protect ourselves from the *Mumuku* [name of the fierce winds of the area], we pitched tent in a jungle of *ulei* shrubs. But to our intense disgust we found the hill, or little mountain on which we were encamped, swarming with myriads of *pokepoke*, or sow-bugs, sole living representative of the fossil trilobite. They covered and got into everything, lined our blankets & pillows, crawled up the sides of the tent & dropped down upon our faces as we slept, or crawled into our ears and hair. We destroyed thousands upon thousands with fire & faggot, but tens of thousands came to their funeral. The scourge lasted as long as we remained on the hill, and when we left May 17, we carried away a large swarm that still covered the tent. During the ten days we occupied the station, we had but little clear weather. We were in the cloud, fog, mist or rain much of the time, and the continued breathing of such an atmosphere was a most trying ordeal...

Every item of local historical, mythological or geological interest has been carefully sought out & noted. Perryman has embellished the pages of the field book with twenty four neatly executed views & sketches from the various trig. stations we have occupied... [see selected sketches cited as figures above in this section of the study] [HGS DAGS 6 Box 1]

**August 30, 1883**

**J.S. Emerson to W.D. Alexander  
(Punihaole's house – Kiholo, Kona, Hawaii):**

...I arrived at Kawaihae yesterday P.M. at 5 after an extremely disagreeable voyage on the nasty steamer Likelike. The weather was fair, but the condition of the boat was such as to make all the passengers of the Anglo Saxon race horribly sick. I made formal complaint of the state of things to Capt. King and to Mr. White at Mahukona, and the former gave the steward a severe reprimand for neglecting the sanitary condition of the cabin. I have never seen it so bad before.

This morning at 3 I left Kawaihae in Capt. Kanehaku's<sup>18</sup> clean whale boat, and after a delightful sail along the familiar coast reached this place at 7. Kailihiwa<sup>19</sup> and the animals will be due here this P.M. So says Iakopa... [HGS DAGS 6; Box 2]

<sup>18</sup> Kanehaku also served as the South Kohala Road Supervisor in the period between ca. 1883-1887 (communications cited in this study).

<sup>19</sup> As noted in the interviews with Robert Keākealani Sr. and his children, Ka'iliihiwa (nui) was the grandfather of R. Keākealani Sr.—the one from whom he learned much about the land of Kawaihae to Ka'ūpulehu—and Iakopa was also a relative of the grandparent's generation.

**J.S. Emerson – Personal Notes:  
Kauai interviewed at Kiholo, Kona, Hawaii, August 30<sup>th</sup>, 1883:**

*Waakelehonua* was the *konohiki* of the Kiholo pond in the time of Kamehameha III. Kamehameha 1<sup>st</sup> had all the men of Kona, Kohala and Hamakua bring stone and build the Kiholo fish pond wall. They took the stone from two old *heiau*, namely, the *heiau* of *Meeu* and from that of *Puhipaio* and then formed a line to *Luwahinewai* about two miles south and brought more stone...

*The two puoa [houses], where Alapainui's treasures were stored were called respectively Lonoakai and Kaualii, their rafters were six fathoms long. The rafters were fixed paeumu [the bases set in the earth in a row] and were of kauila.*

*The kauila tree is found mainly in Puu Waawaa and rarely in Kaupulehu.*

*Kuhuluku* was a *kupua* [supernatural being] who lived at *Awikiwiki*, Puu Anahulu. The rain always fell at his back.

*Kalemonuia* was a *kupua* living at Kiholo at the *heiau* of *Puhipaio*. He was continually sounding his drum made of shark skin stretched on a cocoa nut trunk until he became a bore and his life was sought. He used to swim the surf and return to this *heiau* in the sea. At length he was caught in a *nae* net [a tightly woven small mesh-net, usually made of *olonā* fibers] and slain. The net was made to surround the *heiau*. [Bishop Museum Archives, HEN I:473 – emphasis added]

**September 23, 1885  
J.S. Emerson to W.D. Alexander  
Kailua, Kona:**

[Describes efforts at locating the Naohuleelua (literally: the bald men) survey station, which is one of the inland most boundaries of Pu'u Anahulu. Emerson began his search from the Kaumalumu-Keauhou side trying to retrace the steps of Boundary Commission witness, Keakaikawai.]

...The only *kamaaina*, who really was posted, was Keakaikawai (Jack *i ka wai*), and he is dead! ...We started Aug. 26 up the Judd road, & camped successively at Kealapuali, Ahu o Umi & Halelaau, where we established a base of supplies. Sat Aug. 29 our old guide led us a day's journey over the *pahoehoe* rock in search of Naohuleelua, which I am satisfied he knows very little about. We returned at night disgruntled...

On Wed. Sept. 9, with a boy, I started for Puu Anahulu to find another guide to show us Naohuleelua. We slept in a cave on the way, and on reaching Iakopa's the next day found that he was the man to go with us. But Mr. Spencer [lessee of Pu'u Anahulu and rancher] could not spare him until Tuesday Sept. 15. While waiting for him I set signals at Ana o Maui & Puu Huluhulu & reset that at Puu Waawaa... Sept. 15 we started with our guide & spent the night in a cave. The next day Iakopa showed us a large tomb like *ahu* on the old road from Waimea to the Ahu o Umi which he says is the real Naohuleelua *ahu*. It is at least a mile north of the flow of 1859 and still further from the point which our first guide showed us. I do not think a man can be found to show me a point to answer Hitchcock's description of Naohuleelua. Please send me a copy of his map of Puu Anahulu [Register Map No. 515 – 1876] with notes of survey, also such portion of the survey of Kaohe as may relate to Naohuleelua, if indeed there is any such survey.

I am told by Iakopa that Kaohe was surveyed by the “*haole lolo*” [crazy foreigner], Wiltze. When at Puu Waawaa with Perryman I sighted Iakopa’s flag for Naohuleelua. Mr. Lyons thought it was too near Puu ka Pele. But if that is not the point, where is it?... [HGS DAGS 6; Box 2]

**Dec. 8, 1885**

**J.S. Emerson to W.D. Alexander**

**Thurston House, Laniakea, Kailua:**

...I have to report that my effort to settle the location of the much talked of Naohuleelua Ahu of Keakaikawai & D.H. Hitchcock has been, as I believe, successfully accomplished. I have located an *ahu* 18 feet long, 7 feet wide & 4 feet high on the East side of the well known *Alanui Kui* leading across the ancient *aa* from the flow of 1859 to Puu ka Pele & Waimea. The direction of the road, as far as visible is N.20 E. magnetic. About 40 feet south of the *ahu* is the edge of the *aa* bank. At about 90 feet is another similar descent of say 7 or 8 feet. From that point the road going South crosses a ‘*kipuka*’ or open land, (ancient *pahoehoe*) covered with shrubbery & weeds for say 250 feet before reaching the barren black *pahoehoe* flow of 1859. The ancient *aa* about this *ahu* is covered as far as visible with small trees, *ohia*, *aalii*, etc. Magnetic bearing to Puu ka Pele 229° 15.

At Waimea I saw the aged Kahakauwila, brother-in-law of John Parker, who assures me that the two bald headed men, for whom the *ahu* is named, met on this road, one coming from Waimea & one from Kona. There is no other road above this one on which they could have crossed the *aa*. This is the road and the only road and all agree that the point was somewhere on this road... [HGS DAGS 6; Box 2]

## ***NĀ ALA HELE I HEHI AI (TRAILS AND ACCESS)***

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*Ala hele* (trails) are an integral part of the cultural landscape of Pu'u Wa'awa'a and Nāpu'u. Native accounts cited earlier in this study provide readers with descriptions of trails—those running laterally with the shore, and those that run *mauka-makai* (towards the uplands). The *ala hele* provided accesses for local and regional travel, subsistence activities, cultural and religious purposes, and for communication between extended families and communities. Historical accounts describe at least two trails, “*ala loa*,” of regional importance that cross through the Nāpu'u region. One *ala loa* was *makai* (near the shore) linking coastal communities and resources together, the other one was *mauka*, providing travelers with access to inland communities and resources. The upland trail also allowed for more direct travel between Kona, Waimea, and the mountain lands (cf. Malo 1951; I'i 1959; Kamakau 1961; Ellis 1963; Māhele and Boundary Commission Testimonies; and J.S. Emerson survey letters in this study).

In addition to *ala hele* and *ala loa*, there are a number of other terms used in the native language to describe trails. One of the most important types of trails found in the Pu'u Wa'awa'a vicinity are those which were generally known as “*ala pi'i uka*” or “*ala pi'i mauna*” (trails which ascend to the uplands or mountain; now generally called *mauka-makai* trails). Their use, and that several of them occurred in the region has been recorded in many of the native writings cited earlier in this study.

Because ancient trails were established to provide travelers with standardized and relatively safe access to a variety of resources, the trails were (and remain) important features of the cultural landscape. Along the trails of Nāpu'u are found a wide variety of cultural resources, they include, but are not limited to—residences (both permanent and temporary), enclosures and exclosures, wall alignments, agricultural complexes, resting places, resource collection sites, ceremonial features, *ilina* (burial sites), petroglyphs, caves, subsidiary trails, and other sites of significance to the families who once lived in the vicinity of the trails. The trails themselves, also exhibit a variety of construction methods, generally determined by the environmental zone and natural topography of the land. In Nāpu'u, “ancient” trail construction methods included the making of worn paths on *pāhoehoe* or 'a'ā lava surfaces, curbstone and coral-cobble lined trails, or cobble stepping stone pavements, and trails across sandy shores and dry rocky soils.

Following the early nineteenth century, western contact brought about changes in the methods of travel (horses and other hooved animals were introduced). By the mid-nineteenth century, wheeled carts were being used on some of the trails. In Nāpu'u, portions of both the near shore and upland *ala hele-ala loa* were realigned (straightened out), widened, and smoothed over, while other sections were simply abandoned for newer more direct routes. In establishing modified trail- and early road-systems, portions of the routes were moved far enough inland so as to make a straight route, thus, taking travel away from the shoreline.

In 1847, King Kamehameha III instituted a program that modified many old trail alignments, making them a part of a system of “roads” called the “*Ala Nui Aupuni*” or Government Roads. Work on the roads was funded in part by government appropriations, and through the labor or financial contributions of area residents and prisoners working off penalties (see Government communications below). In the Nāpu'u region, sections of the *Ala nui Aupuni* (that is, the Kiholo-Kanikū Road and Kona-Waimea Road) are lined with curbstones; elevated; and/or made with stone filled “bridges” in areas that level out the contour of the roadway. These *Alanui Aupuni* became the main routes of travel for most who crossed through the region, while the smaller trails between the shore and mountain lands continued to be used by native tenants of the lands, and as a part of the ranching interests that developed in Pu'u Wa'awa'a and Pu'u Anahulu.

## ***Noted Trails of Pu‘u Wa‘awa‘a and Vicinity***

Several traditional and historic trails of Pu‘u Wa‘awa‘a and vicinity are referenced in native accounts, historical records, and oral history interviews with elder *kama‘āina* of the region. The following list identifies some of the significant trails known to pass through Pu‘u Wa‘awa‘a, and in some instances, trails that are part of the larger system providing regional access to various localities:

1. Kīholo-Pu‘u Wa‘awa‘a Wagon Trail. As it presently exists, this trail was made ca. 1900 by the Robert Hind-Eben Low partnership, following their securing of the lease on the Government lands of Pu‘u Wa‘awa‘a; and a smaller fee-simple holding in the *ahupua‘a*. The trail was used to facilitate transportation between the uplands (ranch headquarters) and the Kīholo landing; lumber for the historic “Pihanakalani” house of the Hind family was transported via this trail. Families used the trail through the 1960s.
2. Kīholo-Puu Anahulu Trail. Basically the ancient *ahupua‘a* trail, this *ala hele* passes through the Pu‘u Anahulu Homesteads, through the subdivision (under houses...), out to Pu‘u Huluhulu, and down to Pu‘u Wa‘awa‘a (hill). It is a storied route.
3. Kīholo-Hu‘ehu‘e Trail. The *Alanui Aupuni*, modified by order of the King in 1847-1848, and generally overlying the ancient Keala‘ehu Trail which ran from North Kona, through the Kona-Ka‘ū boundary.
4. “Ala Kahakai.” This name is not the traditional name of the trail. It is the *Alaloa*, portions of which were modified by order of 1847-1848, into the *Alanui Aupuni*.
5. Inland *Alaloa* Trail. There are at least two major trails—described in traditions and oral historical accounts—that pass through the *mauka* reaches of Pu‘u Wa‘awa‘a. One passes off of Keala‘ehu (‘Akāhipu‘u section) to Pu‘u Wa‘awa‘a and Pu‘u Anahulu, and continues out to Waimea (Kealaku‘i – the Reservation Trail). The other, the Nā‘ōhule‘elua Trail, cuts further *mauka*, connecting with the plateau lands trail at Pu‘u Koko, and then allowing access to Hilo, Mauna Kea, and Waiki‘i-Waimea.  
Beyond Pu‘u Wa‘awa‘a’s upper reaches, this trail also connected to the Ahu-a-‘Umi and Keauhou Trails.
6. Hualālai Trail. This is the Kīleo Trail, which facilitated access to the summit region of Hualālai from Pu‘u Wa‘awa‘a, and also connected with the Nā‘ōhule‘elua Trail.

Because of the significance of trails on the landscape of Pu‘u Wa‘awa‘a, and the fact that they connect cultural resources extending from the shore to the mountain lands, use of trails needs to be informed. A *kama‘āina* stewardship program and interpretive reference materials would greatly facilitate wise use and care of the resources in Pu‘u Wa‘awa‘a.

## ***Government Roads and Trails Described in Historical Communications (1847-1902)***

The following historical communications, primarily from the collections of the Hawaii State Archives (HSA) provide readers with a brief history of the primary government trails (*Alanui Aupuni*) which pass through Pu‘u Wa‘awa‘a and vicinity. It will be noted that most of the “Roads” communications focus on the *makai* lands, as in this remote region, there was only limited need on the public’s part for inland access.

**June 26, 1847**

**George L. Kapeau to Keoni Ana:**

...I have received your instructions, that I should explain to you about the *alaloa* (roadways), *alahaka* (bridges), lighthouses, markets, and animal pounds. I have not yet done all of these things. I have thought about where the *alanui heleloa* (highways) should be made, from Kailua to Kaawaloa and from Kailua to Ooma, where our King was cared for <sup>[20]</sup>, and then afterwards around the island. It will be a thing of great value, for the roads to be completed. Please instruct me which is the proper thing for me to do about the *alaloa*, *alahaka*, and the laying out of the *alaloa*... [HSA – Interior Department Misc., Box 142; Maly, translator]

Regarding taxation and public work days. Of particular interest are the paragraphs below which describe the development of the Government Road encircling the island of Hawai'i from Kona to Ka'ū, Puna, and Hilo. It will be noted that by the 1840s there was already discussion in the government about the importance of the road system as a means of travel to be used by visitors.

**August 13, 1847**

**Governor of Hawaii, George L. Kapeau; to  
Premier and Minister of Interior, Keoni Ana**

*Aloha oe e ka mea Hanohano –*

I have a few questions which I wish to ask you. Will the police officers be required to pay, when they do not attend the Tuesday (*Poalua*) labor days? How about parents who have several children? What about school teachers and school agents? Are they not required to work like all other people when there is Government work on the roads and highways?

I believe that school agents, school teachers and parents who have several children, should only go and work on the weeks of the public, and not on the *konohiki* days...

...The roads from Kailua and down the *pali* of Kealakekua, and from Kailua to Honokohau, Kaloko, Ooma, at the places that were told our King, and from thence to Kaelehuluhulu [at Kaulana in Kekaha], are now being surveyed. When I find a suitable day, I will go to Napoopoo immediately, to confer with the old-timers of that place, in order to decide upon the proper place to build the highway from Napoopoo to Honaunau, and Kauhako, and thence continue on to meet the road from Kau. The road is close to the shore of Kapalilua...

The width of the highways around Hawaii, is only one fathom, but, where it is suitable to widen where there is plenty of dirt, two fathoms and over would be all right... If the roads are put into proper condition, there are a lot of places for the strangers to visit when they come here. The Kilauea volcano, and the mountains of Maunaloa, Maunakea, Hualalai.

There is only one trouble to prevent the building of a highway all around, it is the steep gulches at Waipio and Pololu, but this place can be left to the very last... [HSA – Roads, Hawaii]

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<sup>20</sup> For the first five years of his life (till ca. 1818), Kauikeaouli was raised at 'O'oma, by Ka-iki-o-'ewa and Keawe-a-mahi *mā* (see Kamakau 1960).

**March 11, 1859**

**Isaac Y. Davis; to Minister of the Interior, Keoni Ana**

[Writing in reference to the progress of the 1859 lava flow which also cut off the *Ala nui Aupuni* between Pu'u Wa'awa'a and Kawaihae.]:

*...There is nothing new, but, your red eyed woman is flowing once again, damaging the land of the King. It is here in the uplands of Puuwaawaa, and is perhaps going again to destroy the places that remain, such as Wainanalii.*

Won't you command your woman, Pele, not to go once again and destroy the land of my King, or you two shall be cut off from me... [HSA Interior Department letters; Lands]

**1861**

**J.P. Travis, Road Supervisor, North Kona; to  
Prince Lot Kamehameha, Minister of the Interior**

[Reports that both the *makai* and *mauka* roads through Pu'u Wa'awa'a have been repaired.]:

...I beg most respectfully to submit to your Royal Highness my report as Road supervisor of North Kona Hawaii for the year of 1860. *The new lava flow at Kiholo has been made passable for travel also the upper road as far as Honuaua...* [HSA – Roads, Hawaii]

**July 5<sup>th</sup>, 1861**

**S.C. Wiltse, Surveyor; to  
H.A. Widemann, Chief Clerk, Interior Department**

[Describes what had come to be called Doctor Judd Road, which passed Nā'ōhule'elua, the *mauka* boundary of Pu'u Anahulu, and was an important route between Kona and Waimea.]”

...Mr. Charles Wall who leases and occupies the *mauka* part of the Govt. land “Honuaua” in Kona, begs that your Department would grant him leave to work out his Road Tax on what is known as the Doct. Jud Road. Mr. W. has a sheep station above the forest 8 miles from any settlement, and about that distance from any road that is now worked. The Doct. Jud Road is the one that he travels to and from the settlement, it is also traveled by most people going to and from Waimea as it is by many mls. the shortest rout. No work has been done on said road since it was first built. Mr. Wall has two natives in his employ and would be glad if they could be allowed to work out their tax on said road like wise... [HSA – Roads, Hawaii]

**March 30, 1866**

**Geo. Hardey, Road Supervisor for Kohala, Hamakua, and Kona; to  
F.W. Hutchinson, Minister of Interior:**

...I have now 7 prisoners and 9 hired men at work upon the Kiholo Road (the lava flow) and I would beg to enquire if I am to make a separate Quarterly Return of moneys expended of the appropriations or include in my Yearly act. merely. If there should be any money left to be expended upon the Kiholo Road I should feel obliged if you would forward to me said amt. I expect the Kiholo Road will take me about 2 months from the time of commencement (the 20<sup>th</sup> of last month). I also need 12 stone crowbars for this work... [HSA – Roads, Hawaii]

The individuals who worked on the road between April 1<sup>st</sup> to June 30<sup>th</sup>, 1866 included:

Kailihonua, Kahele, Welewele, Keliihanapule, Kailikini, Puukala, Maluo, Kahaolehokano, Kimo, Poliahu, Moehau, Kiaihili, Paapu, and Papa... [ibid.]

**September 13, 1871**

**Jas. Smith, Road Supervisor, North Kona; to  
Chas. Gulick, Chief Clerk, Interior Department:**

Reports that work has been under way on the “aa of Kaniku.” [HSA – Roads, Hawaii]

**September 20, 1871**

**Samuel F. Chillingworth, Road Supervisor, South Kohala; to  
F.W. Hutchinson, Minister of the Interior:**

Herewith I have the honor to hand your Excellency, a/c current vouchers etc. for work on Kawaihae & Kiholo roads, also for money expended in the repairs of the Waimea road, in the part damaged by the recent storm.

I have now made about two-thirds of the road from the boundary where Mr. Smith commenced, leaving about one-third more to finish the road over the “Clinkers.” The portion I have worked, I have succeeded in making into quite a good road and have carefully gone over the remaining portion, which will take about two Hundred Dollars to complete. I find however that I have exceeded the limits of your Excellency’s first instructions viz. (to expend \$500)...

I now await your Excellency’s instructions as to continuing the work... [HSA – Roads, Hawaii]

**Dec. 18, 1871**

**R.A. Lyman, Lieut. Governor of Hawai’i; to  
F.W. Hutchinson, Minister of the Interior:**

...The last time I was in Waimea, parties who came to Court from Kona, told me that the whole of the road between Kiholo and Kawaihae was being well made. I have written to several parties making inquiries in reference to the road and will send you the result of my inquiries, as soon as I hear from them... [HSA – Roads Hawaii]

**December 29, 1871**

**R.A. Lyman, Governor of Hawaii; to  
F.W. Hutchison, Minister of the Interior:**

...I notice in your favor of the 18<sup>th</sup> inst., that you speak of the new flow of lava on the Kiholo and Kawaihae road. The only New flow of lava on that road, is the flow of 1859, on the north side of Kiholo, and is several miles south of the boundary of south Kohala and north Kona.

Mr. Smith I am told, commenced to work the road in Kona at the boundary of south Kohala and is working towards the New Lava flow at Kiholo. He has not yet got to it. Mr. C. [Chillingworth] commenced work at the boundary of his District, and is working towards Kawaihae. Judge Hoapili says that he has almost completed his portion of the road, and that you can canter a horse the whole length of it... [HSA – Roads, Hawaii]

**December 29, 1871**

**S. Aiwohi (Lead Native Minister of the South Kohala Churches); to  
F.W. Hutchison, Minister of the Interior:**

I have received your communication bearing date of December 17 last, requiring certain questions to be answered in respect to the roads between Kawaihae & Kona Akau [North Kona]. Almost all the questions you have asked are true, having obtained information from the very people that worked on the road, and in my opinion a waste of government funds.

As you desired some particulars, I will give what have been the prevalent report. 1. On the day of proceeding to work, no work is done on that day. The time allowed for work is from 2, to 2½ hours in the morning. On every steamer day they leave and are made to work for the *Luna* in Kawaihae. The amount of labor to be performed is one fathom a day, equal to \$5.00 dollars for six fathoms in the week. Where places are made and are incomplete they are made to go over it a second time, adding an additional expense to the government, being \$1.50 for one fathom. I have heard from the very people that work on the roads that during the working days, a portion of the men are detached for fishing, and whatever fish that is caught, it is distributed equally among them, nevertheless those that did not work received their pay equally with those that worked.

I cannot inform you of the condition of the roads, as I have not seen them to give you a description. It is obvious that the Superintendent of the roads in this District have been injudiciously expended by the *Luna's* without regard of the public good.

As I speak to you in confidence, I hope my name will not be mentioned... [HSA – Roads, Hawaii]

**July 9, 1873**

**R.A. Lyman; to  
E.O. Hall, Minister of the Interior:**

Notifies Minister that the road from Kiholo to Kailua needs repairing. [Interior Department – Lands]

**August 14, 1873**

**R.A. Lyman; to  
E.O. Hall, Minister of the Interior:**

I have just reached here [Kawaihae] from Kona. I have seen most of the roads in N. Kona, and they are being improved near where the people live. *If there is any money to be expended on the roads in N. Kona, I would say that the place where it is most needed is from Kiholo to Makalawena, or the Notch on Hualalai.*

*This is the main road around the island and is in very bad condition. Hardly anyone lives there, and there are several miles of road across the lava there, that can only be worked by hiring men to do it. There is also a road across a strip of Aa a mile & a half or 2 in length in the south end of S. Kohala next to the boundary of N. Kona, that needs working, and then the road from here [Kawaihae] to Kona will be quite passable... [HSA – Roads Hawaii]*

**January 1875**

**Petition to William L. Moehonua, Minister of the Interior:**

[Signed by 54 Residents of South Kohala, the petitioners ask that Samuel F. Chillingworth be removed from position as Road Supervisor.]:

We, the people whose names are below humbly ask you to release from duty and terminate Samuel F. Chillingworth from the position of Road Supervisor for the District of South Kohala, Island of Hawaii, for the reasons described below:

...Fifth 5. The roads are left in disrepair from Waimea to Puuloa at Kawaihae uka with no work done on it. It was found to be so on the journey of the young Chief William P. Leleiohoku. *And it is so with the remainder of the road of Kaniku which adjoins to North Kona. These two places are left in disrepair...* [HSA – Roads Hawaii. Maly, translator]

**September 13, 1880**

**J.A. Hassinger, Chief Clerk Interior Department; to  
J.W. Smith, Road Supervisor, North Kona:**

...For your present work of necessity, you can draw as notified by the late Minister of Interior. In regards to the Kiholo Road his Excellency desires that you will not act until the same shall be inspected by the Agent who will visit and inspect all the roads of your district in a few weeks... [HSA – Interior Department Book 18:84]

**November 4, 1880**

**J.W. Smith, Road Supervisor, North Kona; to  
A.P. Carter, Minister of the Interior:**

...Heretofore I have been paying one dollar per day, but few natives will work for that, they want \$1.50 per day. Thus far I have refused to pay more than \$1.00 and have been getting men for that sum.

*The most urgent repairs are needed on the main road from Kaupulehu to Kiholo, and north of Kiholo to the Kohala boundary, a distance of about 20 miles...* [HSA – Roads Hawaii]

**March 8, 1888**

**J. Kaelemkule; Supervisor, North Kona Road Board; to  
L.A. Thurston, Minister of the Interior:**

[Provides Thurston with an overview of work on the road of North Kona, and described the Government road (*Ala nui Aupuni* or *Ala loa*) to Kiholo and the South Kohala boundary.]:

...3. *The government road or ala loa from upland Kainaliu (that is the boundary between this district of South Kona), runs straight down to Kiholo and reaches the boundary of the district adjoining South Kohala, its length is 20 and 30 miles. With a troubled heart I explain to your Excellency that from the place called Kapalaoa next to South Kohala until Kiholo – this is a very bad section of about 8 miles; This place is always damaged by the animals of the people who travel along this road. The pahoehoe to the north of Kiholo called Ke A hou, is a place that it is justified to work quickly without waiting. Schedule A, attached, will tell you what is proposed to care for these bad places...*

The upland Road from Kainaliu to the boundary adjoining S. Kohala – \$1,500.00. [HSA – Roads, Hawaii. Maly, translator]

**September 30, 1889**

**Thos. Aiu, Secretary, North Kona Road Board (for J. Kaelemakule); to  
L.A. Thurston, Minister of the Interior.**

[Provides Thurston with an over view of work on the road of North Kona, and Identifies individuals who are responsible for road maintenance (cantoniars) in various portions of the district. In the region of the Kiholo Road, the following was reported:]

That section of road from Kukuioohiwai [Kaupulehu] to Keahualono. Paiwa is the caretaker. [HSA – Roads, Hawaii. Maly, translator]

**December 22, 1890**

**J. Kaelemakule; Supervisor, North Kona Road Board; to  
C.N. Spencer, Minister of the Interior:**

...I forward to you the list of names of the cantoniars who have been hired to work on the roads of this district, totalling 15 sections; showing the alignment of the road and the length of each of the sections. The monthly pay is \$4.00 per month, at one day of work each week. The board wanted to increase it to two days a week, but if that was done, there would not have been enough money as our road tax is only \$700.00 for this district....

You will receive here the diagram [*Figure 16*] of the roads of North Kona. [HSA – Roads, Hawaii. Maly, translator]

**December 1892**

**Petition to Geo. N. Wilcox, Minister of the Interior:**

[Signed by 160 residents of Kona. The petitioners note that the Kanikū (Kohala-Kona road) was built in 1871, and ask that S.B. Kaomea be appointed to position of Road Supervisor for unfinished work on Kealakehe Road.]:

We, the undersigned residents of Kona, Hawaii humbly present this petition before your Excellency.

We have known that S.B. Kaomea is a native of great experience in road making, and has been proved by the well constructed roads which he had taken, known as the *Kaniku Road, near South Kohala, made in A.D. 1871*, which is now in perfect and solid condition... [HSA – Roads, Hawaii]

### ***The Roads of Kohala and Kona (1902)***

In 1902, Charles Baldwin penned a series of articles in the magazine, Hawaii's Young People, describing the "Geography of Hawaii." In his discussion about the roads on the island of Hawai'i, he presented readers with a good description of travel between Kohala and Kona. Baldwin wrote:

In traveling around the other islands of the group, we usually follow the seashore, but with Hawaii the case is different, for, to avoid waste regions and to accommodate the inhabitants, the road goes far inland in places. As the government could not always afford to build more than one road around the "big" island, that one was put where it would be of the most use to the greatest number of people.



During my first tour around Hawaii I met a gentleman who said that he had *driven* around the island. I had always supposed that this was impossible, as there was only a trail between Kohala and Kona, but there was his buggy and horse which he had purchased in Hilo. Later, I discovered what he had done—and others like him, who claim that they have driven around Hawaii. Putting his horse and wagon on the little steamer Upolu, he had sailed around to Kailua; but as the Upolu has since been wrecked, you cannot now “*drive*” around Hawaii.

In a year or two the wagon road which is now building over the lava between Waimea and Kona [the Pu‘u Wa‘awa‘a-Pu‘u Anahulu road being built under the supervision of Eben Low] will have been completed and then one can drive around the island. But this section now being constructed, as well as that portion over the lava between Kona and Kau, will be rough traveling.

Travelers from Kohala to Kona usually take the trail over the lava from Kawaihae. Most people speak of this as a journey to be avoided, but, with a horse that is used to traveling over lava, the ride is not an unpleasant one, particularly if we make an early start from Kawaihae, thus reaching Kiholo before the lava has had time to get thoroughly heated. Twenty miles of the trail is over lava; the first portion, that between Kawaihae and Kiholo, being the worst. Nowhere else in the world may one see so many recent lava flows as are gathered in this region. Most of them are *aa* flows. The ride is certainly a unique one, and consequently interesting... [Baldwin 1902:46]

## **DEVELOPMENT OF RANCHING AND LAND TENURE INTERESTS IN THE NĀPU‘U REGION**

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### ***Introduction and Establishment of Cattle in the Hawaiian Islands***

Ranching in Hawai‘i finds its origins in the late eighteenth and early nineteenth centuries. In 1793-1794, Captain George Vancouver of the British Navy, introduced the first cattle to the islands (Vancouver 1967 Vol. II:114). Describing the circumstances around this event, Henke (1929) reported:

On the 19th of February, 1793, he (Vancouver) landed a bull and cow from California for Kamehameha I in the canoe of Krimamahoo [Kalaimamahū, a half brother of Kamehameha I], off the coast of Hawaii. On the 22nd of February, 1793, he landed five cows, two ewes and a ram, in the bay of Kealakekua for Kamehameha I; on the 15th of January, 1794, he landed a bull, two cows, two bull calves, five rams, and five ewe sheep from California in Kealakekua Bay for Kamehameha I. [Henke 1929:9]

Henke also observed that “At the request of Vancouver, Kamehameha tabooed the killing of cattle for ten years—except the males should [they] become too numerous” (Henke 1929:9). Kuykendall (1968), elaborated further on the introductions and motives behind them, stating:

Vancouver put himself to considerable trouble to effect this introduction, which he felt sure would not only be of advantage to the native people but would also enhance the value of the islands as a commercial depot and rendezvous. [Kuykendall 1968:40-41]

An 1859 article published in the *Pacific Commercial Advertiser* (PCA), reported that according to some natives, the “*tabu*” lasted “thirty years” (PCA, August 11, 1859). This “*tabu*” led to a great proliferation of the cattle, which led to their being moved from Kona to the plains of Waimea, which led to their spreading through the mountain lands of Mauna Kea, Mauna Loa and Hualālai. The cattle which were rapidly:

...becoming a flock, were removed to Waimea plains, from whence, breeding very fast, they spread inland and wandered off among the hills and valleys of Mauna Kea, and becoming so numerous, that, when the *tabu* was removed some thirty years ago, the interior plain and the three mountains of Hawaii were full of them, and they were in some seasons hard pushed for feed, though generally very fat. [PCA, August 11, 1859]

With the herds of cattle increasing, in ca. 1815, Kamehameha I hired foreigners to help control the herds (cf. Barrera and Kelly 1974:44). John Palmer Parker—who later founded Parker Ranch, of Waimea—was one of the first men hired to hunt the *pipi ‘āhiu* (wild cattle) for the king. Though some hunting had occurred, the herds had continued to increase. By the 1820s the hides, meat, and tallow of the wild cattle were growing in commercial value. Whaling ships had begun regularly making their way to Kealakekua, Kawaihae, Lāhainā, Honolulu, and other island harbors so their ships could be restocked with needed provisions, including fresh and salted beef (cf. Morgan 1948:76 and Kuykendall 1968:313, 317). This was timely for the kingdom because the economy was suffering; one factor influencing the economy was that Kamehameha III and various high ranking island chiefs were purchasing more items than they could generate revenues for, thus the Kingdom found itself in serious debt (cf. The Polynesian August 1, 1840:1 and Kamakau 1969:251-252). Another factor was that while *‘iliahi* or *lā‘au ‘a‘ala* (sandalwood) had been one of the most valuable trade items of the Kingdom up to this point, supplies were diminishing as the forests were denuded (ibid.), and new sources of revenue were needed.

By ca. 1830 Kamehameha III had *vaqueros* (Mexican-Spanish cow-hands) brought to the islands to teach the Hawaiians the skills of herding and handling cattle (Marie D. Strazar 1987:20; and Kuykendall and Day 1961:96). The *vaqueros* found the Hawaiians to be capable students, and by the ca. 1870s, the Hawaiian cowboy came to be known as the “*paniola*”<sup>21</sup> for the *Espanola* (Spanish) *vaqueros* who had been brought to the islands.

Shortly after 1830, Governor Kuakini took up residence for a time in Waimea to manage the taking of the wild cattle, and by 1834-1835 exported bullock hides had generated \$26,000.00 in revenue (Kuykendall 1968:318). In his discussion on commerce and agriculture in the Hawaiian Kingdom, Kuykendall (1968) offers readers an insightful explanation of how the evolution of ranching in Hawai‘i was also tied to the period of harboring whaling ships (ca. 1824-1861).

While the visits of the whale ships were confined to a few ports, the effects were felt in many other parts of the kingdom. Much of the domestic produce, such as potatoes, vegetables, beef, pork, fowls, and firewood, that was supplied to the ships was raised in the back country and had to be taken to the ports for sale. The demand for firewood to supply so many ships over so great a period of time must have had an appreciable effect in reducing the forest areas and helping to create a serious problem for later generations. Cattle for beef were, where possible, driven to the ports on the hoof and slaughtered as needed; at times they were led carelessly through the streets, to the annoyance and danger of the peaceful populace. To supply the shipping at Lahaina, beef cattle were sometimes shipped to that place from the ranches on Hawaii... [Kuykendall 1968:308]

During this period, hunting of cattle was reportedly so extensive, that Kamehameha III placed a new *kapu* (restriction) on killing the cattle between 1840-1845 (Morgan 1948:168). Morgan reports that through the 1840s, the cattle increased dramatically:

Some were owned and branded by chiefs and haoles, and many were unclaimed, especially on Hawaii. The cattle destroyed *lauhala* trees...trampled over cultivated land, and ate growing crops... native people were actually driven away from their homes by the depredations of the cattle, and...elsewhere they were discouraged from cultivating the land [as reported in 1848]. [Morgan 1948:169]

During the period leading up to the late 1850s, nearly all of the cattle belonged either to the King, the government, other chiefs close to the King, and a few foreigners who had been granted the right to handle the cattle (cf. Henke 1929:19-20). By 1851 there were around 20,000 cattle on the island of Hawai‘i, and approximately 12,000 of them were wild (Henke 1929:22). The 1859 *Pacific Commercial Advertiser* article cited earlier, authored by “Hualalai,” provides readers with an eyewitness account of cattle hunting, a hunter’s camp, and a round-up of wild cattle in the mountain lands. Though the area described is on the slopes of Mauna Kea, it is likely that similar practices occurred in the Nāpu‘u vicinity, as ranching operations shared similar management under the Waimea Grazing and Agricultural Company (see documentation pertaining to ranch leases in this study).

### ***Cattle Hunting (1859)***

The government cojointly with the King, I believe, are the owners of the unmarked wild cattle on Hawaii, and have sold or leased the right to slaughter to private parties, upon what precise terms I am unable to say. An agent resides at Waimea, who engages the hunters, agreeing to pay them at the rate of \$1.25 for each bull hide and \$1 for each cow’s hide, properly dried and delivered at a certain point on the mountains. From thence

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<sup>21</sup> Today, the Hawaiian cowboy is more commonly called “*paniolo*.” Several elder ranchers recall that in their youth, old-timers such as Waimea resident, Hogan Kauwē, insisted that *paniola* was the right word, and the *paniolo* was a more recent pronunciation. Historical records such as those of the Kahuku Ranch (1882), in the collection of William Baldwin Rathburn, also uniformly used the written form, “*paniolo*.”

they are conveyed to Waimea in carts, salted and shipped to Honolulu. During the first half of 1859, 222,170 lbs. of hides were exported, mostly, I presume, to the United States, where a fair quotation per last mail, would be twenty-five cents per lb., giving us an export value of \$55,542, wherewith to help pay our debts in New York and Boston...

The wild cattle are now hunted almost solely for their hides, and they possess the advantage over those of the tame herds for the purposes of commerce that they are not mutilated with the branding iron. Under the present indiscriminate and systematic slaughter of these cattle, by which young and old, male and female, are hunted alike for the sake of their skins alone, they have greatly diminished in numbers, and a few years only will suffice to render a wild bullock a rare site where they now flock in thousands.

The country through which they roam is in many parts composed of fine grazing lands. Thousands of acres could be devoted to wheat growing, being composed, to a good depth, of a light, sandy soil, capable of being plowed with facility. The only drawbacks to this as an agricultural country, would be, — first, the great scarcity of water, second, the depredation of the wild hogs. As to the first, water no doubt could be found in plenty by digging; and the hogs would have to be exterminated. I wonder that someone has not, ere this, purchased the government right in these hogs, and set up a lard factory on the mountain. Why would not it pay at 12 ½ cents per lb., — or even for soap grease?

But I started to tell you something about the life of the hide-hunters. First, for their camp. This was situated on a side hill, in a grove of *koa* trees, that sheltered them somewhat from the trade winds, which here blow fresh and cold, and furnish them with firewood — no small consideration at this elevation. The hut was built of three walls of stone, open to the south, the roof formed of *koa* logs, plastered on the outside with dry grass and mud. The floor was the ground covered with hides for a flooring, and perfectly swarmed with fleas of enormous size and bloodthirsty dispositions. In front, within a few feet of the sleeping places, a large fire was constantly kept burning, and all around, for an acre or so, the ground was covered with drying hides.

In the hut, within a space of about 15 by 20 feet, some twenty-five or thirty native *vaqueros* found a sleeping place by night, and a place to play cards in by day when not engaged in the chase. Near by was their “corral,” and enclosure of sticks and hides, containing some sixty horses, all owned by natives, and which had been collected for a grand “drive in,” to take place on the morrow... ..The pen which generally encloses a half an acre, is built square of strong posts and rails, and from the narrow entrance a long line of fence gradually diverges like the upper half of the Y, extending its arms out towards the mountain from which cattle are to be driven...

...we spied a great cloud of dust some three or four miles up the mountain side, and here came at a full gallop several hundred head of cattle of all sizes, closely pursued by semicircles of *vaqueros*, driving the game right down for corral. As they rapidly approached the arms of the trap, the ground shook beneath their hoofs, and they wedged crowded each other into a compact body to avoid the dreaded horsemen... ..Mixed up with the cattle, and driven along with them, were probably not far from a thousand wild hogs, who, disturbed in their interior haunts, had got into the trap designed for nobler game. Their piercing squeals as, kicked and tossed by the frantic cattle, they rolled over in the dust, added no little to the amusement of the scene... [Pacific Commercial Advertiser, August 11, 1859]

## ***Grazing Impacts on Hawaiian Forests***

In the districts of North Kona and South Kohala (including the lands in and around Nāpu'u), ranching had a significant impact on native land use and ecosystems. This is particularly evident on the upper *kula* (plains) and in the cool forest lands. In the 1900 edition of the *Hawaiian Annual and Almanac*, Thrum published an 1898 report by Walter Maxwell, director of the Hawaii Sugar Planter's Association, regarding the destruction of Hawai'i's forests—primarily by the hooves of cattle:

The forest areas of the Hawaiian Islands were very considerable, covering the upland plateaus and mountain slopes at altitudes above the lands now devoted to sugar growing and other cultures. Those areas, however, have suffered great reduction, and much of the most valuable forest cover has been devastated and laid bare. The causes given, and to-day seen, of the great destruction that has occurred are the direct removal of forest without any replacement by replanting. Again, in consequence of the wholesale crushing and killing off of forest trees by cattle which have been allowed to traverse the woods and to trample out the brush and undergrowth which protected the roots and trunks of trees, vast breadths of superb forests have dried up, and are now dead and bare. All authorities of the past and of the present agree in ascribing to mountain cattle, which were not confined to ranching areas, but allowed to run wild in the woods, the chief part in the decimation of the forest-covered lands. [Maxwell in Thrum 1900:73]

Numerous historical observations—as those cited in the preceding article and other sections of this study—regarding the demise of Hawaiian forest lands and the impacts of cattle and other introduced animals on native tenants of the land, were causing great alarm to Kingdom residents from the mid 1800s. The result was early efforts at the development of conservation clauses in leases of Hawaiian lands to be used for ranching purposes. As early as the 1870s (Francis Spencer's lease of Pu'u Anahulu), and throughout the 1890s to 1950s lease of Pu'u Wa'awa'a-Pu'u Anahulu to the Hinds, lessees were required to implement a wide variety of conservation activities. The tradition of requiring conservation actions is still specified (though implementation is problematic) in clauses of the present State leases of Pu'u Anahulu-Pu'u Wa'awa'a.

Maxwell, in Thrum's *Hawaiian Annual and Almanac* of 1900, reported that while the numbers of cattle in the islands had dropped over the last quarter century (i.e. 1875-1900), large independent ranches were able to supply more than an adequate amount of beef for the island market. Maxwell also reported that since ca. 1875, the grazing range had been decreasing and cattle were forced into the higher elevations:

...the meat-eating population has increased, while the areas devoted to grazing and the numbers of cattle have gradually diminished... Formerly [cattle]... had wider ranges to rove over and feed upon; they were possessors of the land, and their value consisted chiefly in the labor and hides that they yielded. At that time the plantations, which were of smaller areas than now, were almost wholly worked by bullock labor... In the course of time, and that very recent, the sugar industry has undergone great expansion. The lands, some of which formerly were among the best for meat-making uses, have been absorbed by the plantations, and the cattle have been gradually forced within narrower limits at higher altitudes. [Maxwell in Thrum 1900:75-76]

## ***Pu'u Anahulu and Pu'u Wa'awa'a Ranch — An Overview of Historical Leases and Ranch Operations***

It appears that the first formal lease (issued in 1863) for lands in the Nāpu'u region—while not specified, subsequent documentation reports the use—was for ranching operations. On March 20, 1863, the entire *ahupua'a* of Pu'u Anahulu (“with the exception of the land rights of the native tenants

upon the land”) was leased to three Hawaiian lessees—G. Kaukuna, M. Maeha, and S. Kanakaole, listed as residents of Honolulu, O’ahu. The lease (granted by Lot Kamehameha) was for the term of five years, at the rate of \$50.00 the first year and \$100.00 each, for the remaining four years (State Archives files – General Lease No. 106; DLNR2- Vol. 15). Two years after Kaukuna, Maeha and Kanaka’ole acquired the lease, they sold their interest to Francis Spencer for incorporation into the holdings of the Waimea Grazing and Agricultural Company. From the 1860s until the 1970s, ranching was the primary, large scale land use in the Nāpu’u region. Over that time, the land area under lease, ranged from approximately 4,000 acres to more than 120,000 acres of Pu’u Wa’awa’a and Pu’u Anahulu. *Figure 17*, is a 1902 map of the Pu’u Wa’awa’a-Pu’u Anahulu lease lands, and depicts the lands described in various lease documents.

The following documentation provides readers with an overview of the ranching operations in Nāpu’u from 1862 to 1970. The information is also an important source of historical records pertaining to land use, the natural resources of Nāpu’u, the cultural landscape, residency, and conservation efforts.

***Interior Department – Land Matters***

***Document 365 (n.d.)***

***Names and Status of Government Lands in North Kona:***

*Puuanahulu* – 4000 Acres; Leased by the Minister of the Interior. [Hawaii State Archives; Interior Department – Land Matters]

***Lease No. 106***

***March 20, 1863***

***Lot Kamehameha to G. Kaukuna, M. Maeha, and S. Kanakaole:***

Witnesseth by this Lease Agreement between the Minister of the Interior of the King of Hawaii, of the first part, and Kaukuna, Maeha and Kanakaole of Honolulu on the Island of Oahu, of the other part, that the Kingdom of Hawaii has leased to Kaukuna, Maeha and Kanakaole, and their heirs, and assigns, pursuant to the terms below, all that Ahupuaa, by the name of “Puuanahulu,” in the District of Kona, on the Island of Hawaii (Retaining the rights of the people upon the land).

Kaukuna, Maeha and Kanakaole shall reside upon the land and be possessed of all the rights and privileges appertaining thereto, and their right to residency shall not be opposed for the term of five years from this date, and at the end of the five years, the right to lease can again be extended should they so desire...

...They shall pay fifty dollars rent for the first years’ lease, and one hundred dollars for the remaining years... And upon termination of the lease, they shall return the land and all things thereon, to the Minister of the Interior of the Kingdom of Hawaii...

L. Kamehameha,

G. Kaukuna,

M. Maeha,

S. Kanakaole. [Hawaii State Archives; Series DLNR 2 Vol. 15 (Maly, translator)]

***March 20, 1865***

***Assignment of Lease***

***Kaukuna, Maeha & Kanakaole; to***

***The Waimea Grazing & Agricultural Company:***

*Puuanahulu* – Entire *ahupua’a* — excepting the land rights of the native tenants thereon; granted to “*Ka Poe hui hanai holoholona a Mahiai ma Waimea...*” [Bureau of Conveyances Liber 19:333]



**May 11, 1870**

**Report as to the portion of the Government land in North Kona, Hawaii:**

*Puuanahulu*. Leased to the Waimea Grazing Co. as to Frank Spencer, terms unknown...  
[Hawaii State Archives; Interior Department – Land Matters]

**April 19, 1870**

**Chas. Gulick, Interior Department Clerk; to  
Theo. H. Davies, Esqr. (for Waimea Grazing Co.):**

...I am directed by his Excellency the Minister of the Interior to acknowledge receipt of your letter of the 11<sup>th</sup> inst. requesting a renewal of the lease of *Puuanahulu*, and to state that he will renew the lease for two (2) years from date at the same terms as before.  
[Hawaii State Archives; Interior Department Book 10:171]

**January 1, 1871**

**Janion Green & Co., Lease Payments to Hawaiian Government:**

...Rent to date # 106 *Puuanahulu* 177.54  
Int. on Rents due on # 106 @ 9% 11.99 — \$189.53  
[Hawaii State Archives; Interior Department Book 10:382]

**October 26, 1874**

**Francis Spencer; to  
W.L. Green, Minister of the Interior:**

...I beg to make respectful application to your Excellency for a renewal of lease of the land of *Puuanahulu* for ten years, with the privilege of a further renewal of five years, at an annual rental of One hundred and fifty dollars.

The said land is situated upon the line of boundary of North Kona and South Kohala in the island of Hawaii. *I have held it by transfer of lease from Kaukuna and others since 1862*; and the present lease [No. 106], at a rental of One hundred Dollars per annum, expires in the 24<sup>th</sup> of March, 1875... [A note on the cover of the letter states: "10 years with privilege of 5 years more Granted from March 24<sup>th</sup>, 1875 @ \$150 per an."] [Hawaii State Archives; Interior Department – Land Files]

**October 26, 1874**

**Chas. Gulick, Interior Department Clerk; to  
Francis Spencer, Esqr. Waimea, Hawaii:**

...Sir, I am directed by His Excellency the Minister of the Interior to acknowledge receipt of your letter of today in which you ask for a Ten years lease, with a privilege of renewal for five more, of the land known as *Puuanahulu*, situate in North Kona, Hawaii, lease to date from Mar. 24<sup>th</sup> 1875, yearly rental One Hundred & Fifty Dollars (\$150.x). I am desired to say further that the request is hereby granted, and the lease will be made out when the present lease (no. 106) expires... [Hawaii State Archives; Interior Department Book 12:593]

**March 20, 1875**  
**General Lease No. 192**  
**Puuanahulu, North Kona, Hawaii;**  
**to Francis Spencer:**

...All that tract or parcel of land Known as “*Puuanahulu*” situate in the District of North Kona, Island of Hawaii. Excepting the Kuleanas situate upon the above mentioned land... [See Hawaiian. Govt. Lease # 106.]

**And Also**, that he the said party of the second part...shall and will bear, pay and discharge, at their own cost and expense, all costs and charges for fencing the whole or any part or parcel of the above demised premises, if such fencing should be required...

**And Also**, that he the said party...shall not, nor will at any time during the term hereby granted, do or commit, or permit or suffer to be done, any willful or voluntary waste, spoil or destructions, in and upon the above demised premises, or any part thereof, or cut down, or permit to be cut down any trees now growing or being, or which shall hereafter grow or be in and upon the above demised premises or any part thereof...

W.L. Moehonua (Minister of the Interior)  
Francis Spencer  
In the presence of Chas. T. Gulick  
[Hawaii State Land Division Files]

**August 11, 1875**  
**Francis Spencer; to**  
**Minister of the Interior:**

...May it please your Excellency, on or about the 21<sup>st</sup> of March last, I obtained from you a lease on the land of *Puuanahulu* for the term of twenty years at the yearly rental of \$150.00 – One hundred and fifty dollars – the said lease I am desirous should it please Your Excellency to cancel, that a new one, may be made to my Daughter, who is anxious to build and improve upon said land by planting trees &c.

I would most respectfully ask Your Excellency to allow a new lease to be made to my daughter Frances Tasmania Spencer.

My Daughter has appointed W.C. Jones Esqr. by power of Attorney to begin the lease for her. Trusting Your Excellency will pardon me if in asking this kindness I have overstepped the bounds of Courtesy, and that you will in your kindness allow a new lease to be made to my Daughter... [Hawaii State Archives; Interior Department – Land Files]

The Spencer property and house site is depicted in sketches in the Field Note Books of J.S. Emerson, cited in this study.

**August 30, 1875**  
**Chas. Gulick, Interior Department Clerk; to**  
**Francis Spencer, Esqr. Puuloa, Hawaii:**

...I am directed by His Excellency the Minister of the Interior to acknowledge receipt of yours of the 11<sup>th</sup> inst. which was delivered by Col. Jones, in which you request that the lease made to you in this office be cancelled and a new one be made on the same term to your daughter Miss Frances – that is to say, land of Puuanahulu for 20 years from

March 21<sup>st</sup> 1875, yearly rental \$150. — and to say in reply that your request is fully granted.

Col. Jones says he will obtain from you a power of Attorney authorizing him to sign for you in the cancellation or transfer... [Hawaii State Archives; Interior Department Book 13:66]

**December 22, 1875**  
**General Lease No. 206**  
**Puuanahulu, North Kona, Hawaii;**  
**to Frances Tasmania Spencer**  
**of Waimea, Kohala, Island of Hawaii:**

Transfer of Lease to Frances T. Spencer. [See Hawaiian. Govt. Lease No's. 106 and 192]

**November 4, 1879**  
**J.A. Hassinger, Interior Department Clerk; to**  
**Frank Spencer, Esq., Waimea, Hawaii:**

...I beg to acknowledge your favor of Oct. 31<sup>st</sup> in relation to your payments on the Govt Lease of *Puuanahulu*, and enclosing letter under data of Dec. 20<sup>th</sup>/75 from this Department acknowledging yours of Dec 13<sup>th</sup>, enclosing Order for \$100 – for Rent due on Govt Lease #192, to Nov 20, 1875. We find upon examination that with this payment, lease No. #192 was cancelled and a new lease was granted you (No 206) for the same premises in the name of your daughter Frances Tasmania Spencer – for the term of Ten years from Nov 20<sup>th</sup> 1875, – annual rental (note in advance \$150.) — From that date no payments appear and the A/c was made up – as follows – viz Lease #206, Puuanahulu, Nov 20, 1878 3 years Rent @ \$150. –\$450. Interest \$40.50 or a total of — \$490.50. On this A/c you have Credits.

1879		
July 21 – By Cash		\$300.
Sept 29 – By Cash	100.	<u>400.</u>
Bal due on a/c		90.50
Nov 20 / 79, add 1 years Rent,		
due to date		<u>150.</u>
Will make bal due that day		\$240.50

I trust the above explanation may prove satisfactory.

Assuring you that we are always ready and happy to explain all these matters when not clear, and as ready to correct all mistakes – which sometimes will occur in the best regulations... [Hawaii State Archives; Interior Department Book 16:409]

**August 7, 1884**  
**Chas. Gulick, Minister of Interior; to**  
**Frances Tasmania Spencer**  
**(Transfer of Lease No. 206):**

Permission is hereby granted to Frances Tasmania Spencer (now Mrs. R.F. Bickerton) to transfer and assign the within Lease No. 206 to Frances Macfarlane Spencer, upon the same conditions and rental as herein cited. [Hawaii State Land Division Files]

**November 5, 1891**  
**F. Spencer; to**  
**Charles N. Spencer, Minister of the Interior**  
**(Application to purchase lands at Napuu):**

...The undersigned would hereby make application to buy fifty acres more or less of the Government land of *Puuanahulu*, South Kohala, Island of Hawaii.

The piece of land wanted lies near the hill of Puwaawaa, & is from 10 to 11 miles distant from the beach of Puuanahulu & is a part of the land now under lease to your petitioner.

Your petitioner has been at great expense in putting of a cistern on the land & desires to make further improvements upon said land. *The land in question is only fitted for raising taro, potatoes & such things. Coffee has been tried there but without success.*

There are no native Kuleanas on said land & in fact no natives are living in the neighborhood.

In case your Excellency will entertain this application, your petitioner will cause a survey of the same to be made & file it with your Excellency.

As to the price to be paid for the said land, will be left to your Excellency. Whether the same can be paid for a private sale & public auction... [Hawaii State Archives; Interior Department – Land Files]

Title to the above referenced fifty acre parcel of land at Pu'u Anahulu does not appear to have been perfected. J.S. Emerson Field Note Book descriptions (cited in this study) provide the location of the Spencer property.

**Government Survey Report on Application for Gov't. Land.**  
**Nov. 30<sup>th</sup>, 1891**  
**Application 458**  
**To purchase 50 acres at Puuanahulu, Hawaii:**

Land said to be fit for cultivation of taro, potatoes & c.  
(J.F. Brown, Surveyor) — I know of no special objections to sale of this land but think it best that the survey should be made by some member of the Govt Survey. There are said to be certain Govt remnants in Waimea which it is desirable to survey and whoever went to Waimea for this purpose might also survey this 50 acres applied for. At present however all the members of the survey are engaged on special work in other directions and this particular job would naturally have its turn later...

### ***Pu'u Wa'awa'a Ranch— Leasehold Interests and Conservation of the Forest Lands***

In 1893, with the lease of Pu'u Anahulu (Government Land) and Pu'u Wa'awa'a (Crown Land), held by Francis Spencer drawing to a close, new applications for the lands were tendered by native residents, Francis Spencer, and the party of Eben Low and Robert Hind. The Crown Land of Pu'u Wa'awa'a, was brought before the Commissioners of Crown Lands, where discussion ensued. On June 27, 1893, it was noted that the native Hawaiian residents had applied for an interest in the land, but that the land agent had determined the land was inadequate for residency needs (though the families had resided there for generations). Governor Sanford Dole (also the father-in-law of Eben Low), observed that the forest on the land was an "important matter;" and also that a lease of the land should go to a "reliable tenant." In the end, the lease of Pu'u Wa'awa'a and Pu'u Anahulu, as well as

a substantial portion of the Homesteads developed on Pu'u Anahulu went to the party of Hind, Low, and Dole.

***Executive Building***

***Honolulu June 27, 1893***

***Meeting of the Commissioners of Crown Lands:***

...The special matter for consideration was an application from Mr. Low for the lease of the Crown Land known as Puuwaawaa in Kona Hawaii.

Mr. Dole in referring to the general land policy of the Government, stated that special care be taken, when leasing lands, to reserve all such as may be adapted for settlement and homestead purposes. When any land is available for lease, he would favor leasing the same to a good and reliable tenant who will make extensive improvements and could be relied upon to carry out certain requisite conditions more especially that in reference to the care of the forest, now a most important matter.

The Agent states that the land of Puuwaawaa, though covering a very large are, between 30 and 40 thousand acres, is mostly comprised of *aa* and *pahoehoe*. At the request of certain native Hawaiians who claimed to be residents, he had visited Kiholo where they were living , and found that the land was not suitable for homesteading. In support of his observations, the Agent read the report of the Special Commission appointed at the Extra Session of the Legislature of 1887, which stated that this land offered no inducements to settlers.

The application of Mr. Low was then read, making the following propositions, viz.

In consideration of a lease of Puuwaawaa for the term of 30 years at an annual rental of \$300. First 3 years to be free of rent, the lessee agrees to preserve the forest substantially in status quo, and prevent the Lantana from spreading further. Will within 3 years from commencement of lease, make permanent improvements in value not less than \$2,500 and construct a good wagon road from Puuwaawaa Cone to Kiholo, distant about 6 miles.

An application from Paul Jarrett for the same land was also read, and also one from Mr. F. Spencer... [HSA – Series 367 Minutes of the Crown Lands Commission, pages 65-66]

***Honolulu July 17, 1893***

***Meeting of the Commissioners of Crown Lands:***

In the matter of the Puuwaawaa Lease, His Excellency S.B. Dole gave instructions this day to advertise the lease for sale at public auction at some convenient date, under the following terms and conditions, viz.:

- Term — 25 years
- Rent — (upset / \$350 per an. payable semi-annually in advance).
- To keep up the forest to it present aggregate area.
- To keep the Lantana from making any further headway.
- To put upon the land within 3 years from commencement of lease substantial improvements of a permanent character to the value of \$3000...

The lease of the above land was duly sold by Mr. F. Morgan Auctioneer this 16<sup>th</sup> day of August at his sales room, and knocked down to R. Hind for \$1200 per an. this being the highest amt. bid... [HSA – Series 367, Minutes of the Crown Lands Commission]

In an 1893 communication, C.P. Iaukea, on behalf of the Minister of the Interior, reported that he would be traveling to Pu'u Wa'awa'a with R. Hind and E.P. Low to inspect development of their ranching lease and determine conditions of the forest. Iaukea's report and subsequent work in the region led to conservation conditions being incorporated into the leases issued for the Nāpu'u lands.

**August 26, 1893**

**C.P. Iaukea, Interior Department; to  
S.B. Dole:**

...I have arranged to go to Puuwaawaa with Mr. Eben Low tomorrow, who is taking over his first lot of store cattle, 200 head. Mr. Hind I think, will accompany us so both the lessees will therefore be present when I am taking notes of the extent of the forest & c.

**March 1, 1894**

**Indenture Between the Commissioners of Crown Lands; and  
Robert Hind, Jr., and Eben P. Low  
For lease of Pu'u Wa'awa'a:**

...All that tract of land situate in the district of North Kona, Island of Hawaii, known as the *ahupuaa* of *Puuwaawaa*, by its ancient boundaries or as may be hereafter determined by legal authority, and containing 40,000 acres more or less... ..except the timber trees, and all young trees fit and proper to be raised and preserved for timber trees, now growing or being, or which shall hereafter grow, or be in and upon the above demised premises, or any part thereof; together with free liberty of ingress, egress and regress, to and for the said parties of the first part [i.e., the Commissioners of Crown Lands] and their successors in office... ..For and during the term of Twenty five (25) YEARS, to commence from the fifteenth day of August A.D. 1893...paying...the yearly rent of Twelve Hundred & Ten Dollars...

[handwritten amendments]:

Provided that they may take such timber and other trees for their own use as fire wood or for mechanical, fencing or building purposes, to be used only on the demised premises...

**And also** that they will and shall during the term of the present demised keep up and maintain the forest substantially according to the description hereinafter set forth; **And also** keep the Lantana from spreading or making any further headway on said demised premises; And further that they will within three years from commencement of the terms hereof, put and erect upon the premises hereby demised substantial improvements of a permanent character to the value of three thousand (\$3000.) dollars, and the same to keep and maintain in good repair during the full term hereof...

Signed	J.A. King	
	William O. Smith	Interior Department
	C.P. Iaukea	
	Robert Hind, Jr.	
	Eben P. Low	Lessees

**Kohala, July 20/94**

**Messrs. P.C. Jones, C.P. Iaukea,  
Commissioners of Crown Lands:**

Dear Sirs;

We respectfully beg to make application for a reduction of \$710.00 on the rental of the land of *Puuwaawaa*, making the rental to \$500.00 per annum. We find it strictly

necessary to ask for the reduction so that we will be in a position to keep up the strict conditions that are stipulated in the lease.

The writer goes to Honolulu by the “*Kinau*” and will give every detail, in person, to you, and will also be happy to give any information that you may require.

We remain, Dear Sirs,

Your obedient servants,

Eben P. Low,  
Robert Hind, Jr.

**(Attachment)**

Statement of a few facts in regards to Improvements, Situation, Roads etc. etc., on the Land of *Puuwaawaa*, North Kona, Island of Hawaii.

Improvements. There are on the Premises, improvements in the way of Buildings, fences to the extent of \$3000--- viz. Watersheds, Dairy Building, Stables, Dwelling quarters Six—5000 Gal. Tanks, 1—1200 gal. tank and over 30,000 gal. Cistern not quite completed.

Roads and Trails. The land of *Puuwaawaa* has only 4 outlet or trails, one by way of the mountain, one by land of *Puuanahulu*, one by *Kapalaoa* and one by *Kiholo*, none of these are Government trails<sup>22</sup>, it is impossible to go by any other way without inconvenience and trouble. The distance of road from *Kohala* via *Waimea* to *Puuwaawaa* is 47 miles. The distance via *Kawaihae* is 36 miles.

It takes an average going with cattle from *P’waa* [*Puuwaawaa*] to *Waimea* 12 hours, *Waimea* to *Kohala* 9 hours, *Puuwaawaa* to *Kawaihae*, distance of twenty-one miles 13 hours. No way of making a wagon road under a cost of \$1,000.00 per mile.

Land. There are 40,000 Acres in this piece of property to be divided namely:

20,000 Acres	Worthless
10,000 Acres	Good for only 6 mos. in the year or when it rains.
1,000 Acres	Very rich soil suitable for cultivation.
9,000 Acres	Good for grazing only.

Rainfall. October to March plentiful.  
March to May very slight, drizzily.  
May to October hardly any, very dry.

No water holes or springs of any nature on the land.

Trees and Plants.

- Out of 1200 *kiawe* trees planted, about 209 growing.
- 50 Ironwood, none growing.
- 300 Eucalyptus, 2 growing.
- 100 Coffee Trees (for experiment), none growing.
- 150 Silk Oak, all growing.
- 50 Peach Trees, all growing.

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<sup>22</sup> Historical documentation cited in this study includes descriptions of several native and government trails (*mauka-makai*, coastal, and upland) in *Pu’u Anahulu* and *Pu’u Wa’awa’a* prior to the date of this communication.

- 50 Cheramois Trees, all growing.
- 12 Mangoes, Apricots, Lemons, all growing.

The great portion of the trees that died was from want of moisture, we could not save them, for no water could be spared.

We have rooted up every lantana visible, this will be our worst enemy on a count of the numerous quails that carry the berries from John Maguire's property [Kaupulehu], adjoining ours which is largely covered with this weed.

The cactus or the *Papipi* is also spreading fast, and so is the Scotch Thistle; We are trying to keep them from spreading any further.

Hawaiian trees and shrubs of numerous kinds abound luxuriantly on this land. Viz; the *koa, pua, mamane, koko, naio, iliahi, opiko, kolea, kou, kukui, lama* & etc. etc.

Stock. Cattle, Hind & Low, 1,000 head.  
Horses 7, mules, Hind & Low 135 head.  
Cattle & Horses, Spencer, 400 head.  
Cattle & Horses, Natives, 150 head.

We have lost 3 mules and 2 horses from packing lumber from Kiholo, 70 head of cattle from want of water during summer of last year, and equivalent of 7% of our herd of 1,000.

Expenses. The expense of looking after this place is very large, our shoeing account alone is \$37.50 per month, and that is done right on the ranch by our men.

It takes 5 men, and no less, to look after this property, 10 miles of fences, and also fighting against lantana, cactus, thistle and keeping sundry trails in order – \$1500.00.

We pay freight per ton per S.S. to Kawaihae, \$5.00. We pay freight per ton per sloop to Kiholo, \$5.00. From Kiholo to P'waa Hill a distance of 9 miles by road, by pack mules and horses ½ cent per lb., on ordinary mds, as rice, flour & etc.-- \$10.00. 1 ½ cents per foot on lumber, \$15.00. My personal overseeing is not counted.

We intend to put in a large area under coffee, but we cannot see our way to it on account of the heavy rent we are bound under, especially when you have to lay out money besides rent and then wait for 3 years to get any returns.

Honolulu, July 24, 1894.  
Eben P. Low.

**Honolulu**  
**July 24, 1894**  
**R. Hind, Jr., and E. P. Low; to**  
**The Commissioners of Crown Lands:**

Dear Sirs:—

We the undersigned respectfully beg that a reduction of \$710.00 be made to Robert Hind, Jr. and Eben P. Low, on the rent of the land of *Puuwaawaa*, North Kona thus reducing the rental to (\$500.00) Five Hundred Dollars per annum. We consider this a fair and a reasonable amount, considering the strict conditions they are bound under their lease. This property was formerly leased for \$150.00 per annum, and no improvements guaranteed; the land is not in a flourishing state, it has no roads, water, landing, or improvements of any nature.

Lantana has taken hold in places, and it is only with the greatest of care and moneys that the forest be maintained and lantana weeded out, as guarded and stipulated in the lease...

(Signed by 33 individuals – possibly business associates)

**General Lease No. 517**  
**Commission of Public Lands**  
**to Robert Hind, Jr. & Eben P. Low, of Kohala, Hawaii**  
**June 1, 1898**

...All that portion of the Government land of Puuanahulu, North Kona, Hawaii, bounded as follows:

On the South by land of Puuwaawaa; North by N. edge of lava flow of 1859; *makai* by sea; and *mauka* by line of existing stone wall about  $\frac{3}{4}$  mile above Puuanahulu running toward the lava flow of 1859. Area, 12000 acres, a little more or less.

This lease is given upon the following express conditions, viz:

Improvements to the values of not less than \$2000. to be made within three years of date of lease. All lantana upon the leased tract to be rooted out during said period of three years, and spread of same to be prevented.

Stone wall to be maintained across *mauka* boundary of leased tract to and into flow of 1859, and wild cattle above such fence on south side of Lava flow of 1859 to be destroyed.

One Hundred and fifty acres of leased tract to be planted in *Kiawe* or other valuable forest trees. The sum of \$50. per year to be expended exterminating prickly pear, during term of this lease or until such prickly pear is exterminated.

Holders of surveyed lots on Puuanahulu shall have the privilege of taking dead wood from this leased tract or live trees for building or fencing purposes.

To Have and to Hold...for and during the term of Twenty one years to commence from the first day of June A.D. 1898...

[includes similar wording regarding protection of forests]

...The Government reserves the right to take possession of such portion of the premises covered by this Lease as may be required for laying out and constructing new roads or improving or changing the line or grade of old roads, and to take soil rock and gravel as may be necessary for construction or improvement of such roads, such taking to be subject to the provisions of Section IV of "Land Act 1895."

**Amendment:**

Permission is hereby granted to Eben P. Low, to assign to Robert Hind, Jr., all his right, title and interest, in the within Lease No. 517, but subject to all conditions and stipulations thereof. It being expressly conditioned, that no further transfer of interest under said Lease be made, without written consent of the Commissioner of Public Lands... June 1<sup>st</sup>, 1903. (Hawaii State Land Division Files)

**General Lease No. 971**  
**Commissioner of Public Lands to Robert Hind**  
**Sept. 27, 1917**  
**Puuanahulu – Lease of 74,000 acres for the period of 21 years.**

(Survey coordinates given in C.S.F. No. 1121; J.S. Emerson, Surveyor – March 25, 1902)

Among lease conditions are found:  
Fencing to protect Government forests and watershed reservations from livestock; and  
Also, excepting and reserving therefrom all existing roads and trails within this tract and  
other such roads, trails and other rights-of-way that may be required for public purposes.  
[Hawaii State Land Division Files]

**Sept. 27, 1917**  
**General Lease No. 1038**  
**(replacing previous Lease Agreements)**  
**Commissioner of Public Lands to Robert Hind:**

*Puuanahulu* – Lease of 12,000 acres for the period of 21 years, commencing June 1<sup>st</sup>,  
1919.

With conditions similar as those cited above. (Land Division Files)

**General Lease No. 1039**  
**(replacing previous Lease Agreements)**  
**Commissioner of Public Lands to Robert Hind**  
**Sept. 27, 1917**

*Puuwaawaa* – Lease of 40,000 acres for the period of 21 years, commencing August  
15<sup>th</sup>, 1918. (Hawaii State Land Division Files)

**April 5<sup>th</sup> and 8<sup>th</sup>, 1919**  
**Governor McCarthy; to Commissioner Bailey:**

Communications noting the request of Mr. Muller for a lease of a portion of the  
Puuwaawaa Beach Lots from the lease of Robert Hind, to be used as a salt works.  
Commissioner urged Governor to have Muller develop lease arrangement personally  
with Hind<sup>23</sup>. (Hawaii State Archives – Ex. & C.P.L. Files)

### ***Wild Goats and Sheep Impact Grazing Operations***

One of the significant problems faced by Hind in his ranching operation was competition that his herd  
faced from wild goats. By the turn of the century, the impact of goats on Hawaiian forests and lands  
valued by ranchers for economic purposes was causing alarm among land officials. On October 12,  
1922, Charles Judd, Superintendent of Forestry in the Territory of Hawaii forwarded a communication  
to Governor Farrington describing conditions in the Nāpu‘u – Kekaha region. He observed:

Not only are thousands of acres robbed of valuable forage grasses which should properly  
go to cattle for the meat supply of this Territory but the undergrowth of bushes, ferns, and

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<sup>23</sup> Private arrangements were made between Muller and Hind, and remnants of the coral mortar salt-beds are still  
visible at the base of the steps to the house made by Loretta Lynn (ca. 1990). The location is called Mula (the  
Hawaiianized pronunciation of Muller) by native families of Nāpu‘u (see interviews in this study).

herbaceous plants which form valuable ground cover is being consumed or destroyed by goats and the trees which form the complement in the scheme of water conservation are being barked and killed by this voracious pest. At Kiholo in North Kona almost every *algaroba* tree, established in this dry region with great difficulty and most valuable here for the production of forage beans has been girdled by the wild goats... Senator R. Hind of Puuwaawaa, North Kona, Hawaii, is one who has felt, probably the most seriously, losses from an over-population of wild goats and in addition has suffered much loss of forage for cattle from wild sheep...

He has, therefore, undertaken, on his own initiative, active measures to relieve his ranch of this pest and on June 26 and 27, 1922 conducted a drive which resulted in ridding his ranch of 7,000 wild goats... [Hawaii State Archives Territorial Fish and Game Commission; Com-2, Box 15]

It was estimated in the 1920s that there was one goat on every five acres of land, and Judd reported that in the ranch lands of Pu'u Wa'awa'a and Pu'u Anahulu, which comprised 105,000 acres, that there were 21,000 wild goats. The lands of Ka'ūpūlehu and Kealakekua were combined, totaling 40,000 acres, meaning the goat population was estimated at 8,000 head (Hawaii State Archives Territorial Fish and Game Commission; Com-2, Box 15).

### ***R. Hind, Jr. – Tenancy at Pu'u Wa'awa'a and Pu'u Anahulu***

Early in their tenancy on the government lands of Pu'u Wa'awa'a and Pu'u Anahulu, Eben P. Low, Robert Hind, and various family members and associates began efforts at acquiring parcels of the lands in fee simple title. Homestead lands were requested by native tenants of Nāpu'u, as early as 1894, but the granting process was slow, and homesteaders competed for land that was also desirable for grazing use by Pu'u Wa'awa'a Ranch. Indeed, the first applicants and recipients of fee simple title to land in Pu'u Anahulu were—James Hind (brother of the primary lessee), Eben Parker Low, Elizabeth Napoleon-Low (wife of Eben P. Low), and Sanford Dole (the adoptive father of Elizabeth Napoleon-Low). Subsequently, by 1914, only a short time after native families began receiving title to their homestead lots in Pu'u Anahulu, Robert Hind began acquiring title to portions of, or all of the homestead lots from the native residents (cf. Bureau of Conveyances records and files in the collection of the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a*).

By the late 1920s, Hind began consolidating his interests in Pu'u Wa'awa'a Ranch (including the lease lands of Pu'u Anahulu and Pu'u Wa'awa'a and the various homestead parcels he acquired) under the corporation name “Robert Hind, Limited.” The later transaction was recorded in the Bureau of Conveyances Liber No. 911:1-4—

Mortgage – Robert Hind To Robert Hind, Limited, a Hawaiian Corporation Transferring General Leases of Puuanahulu and Puuwaawaa, and Grant No.'s — 4862 to Robert Hind, 25.38 acres; 5344 to Robert Hind, 4.16 acres; 6266 to Robert Hind, 3 acres; 6498 to Robert Hind, 3 acres; 6748 to Robert Hind, 3 acres; 5038 to Nipoa Pahia, 18.8 acres; 4594 to Eben P. Lowe, 116.1 acres, except 8.16 acres sold by the grantor to Margaret Mitchell by deed dated May 10, 1927; 5914 to Kinihaa Amona, 13.5 acres; 6147 to Kalani Nakupuna, 23.74 acres; 6148 to Kailihiwa Kuehu, Jr., 13.67 acres; 6156 to Keakealani Kuehu, 31.93 acres; 6159 to J.P. Cundell, Administrator of the Estate of J.W. Kaumelelau, 15.16 acres; 6149 to Joe Keoho, 7.30 acres, except for 2.33 acres sold by the grantor to D.H. Kahuila by deed dated May 31, 1927; and all livestock, improvements and equipment thereon comprising the PUUWAAWAA RANCH. (October 20, 1927)

## ***Pu'u Wa'awa'a Ranch (1929)***

In 1929, L.A. Henke, published a "Survey of Livestock in Hawaii," University of Hawaii Research Publication No. 5. The publication included historical narratives of ranches throughout the Hawaiian Islands. The following description of Pu'u Wa'awa'a Ranch, including land tenure, source of livestock, and feed sources was reported by Henke:

Puuwaawaa Ranch in North Kona, with the ranch headquarters beautifully located three miles above the government road, consists of a total of about 128,000 acres, but about 100,000 are waste lands covered with lava flows. Of the remaining 28,000 acres only 1,500 are really good grazing lands. About 100 acres are planted to cultivated crops. All but 300 acres held in fee simple are government leased lands. These lands run from sea level to an elevation of 6,000 feet. Some of the best grazing lands are found at 5,000 feet elevation.

For many years there was practically no water on the ranch other than what the cattle could get from the dew and succulent vegetation. However, as the vegetation became scarcer water was required in all but a few paddocks well supplied with cactus where the cattle still grow to maturity without ever having access to free water. The limited water now available is secured from roofs, and a pipe line from Huehue Ranch.

A total of about thirty miles of fences, half stone and half wire, are found on the ranch. At present, the ranch carries about 2,000 Herefords. All the bulls and thirty of the females are purebred. About 500 head, ranging between two and three years of age and dressing out at 500 pounds are marketed annually,—practically all are sent to Honolulu, being loaded on the steamers at Kailua.

Only rarely are the bulls left with the breeding herd throughout the year. Usually they are turned out only during the seasons when grazing conditions are good, for the owner does not like to risk losing valuable bulls during adverse seasons. The good and bad seasons do not follow the same schedule year after year, so a definite pre-arranged breeding schedule, which would be preferable to get calves at the same time, is impossible.

Calves are weaned at about six months of age, depending on the season. In bad seasons they are weaned earlier and taken to the best paddocks, which helps both the calf and the cow. An 85% calf crop was secured in 1928, but such a good percentage is not always secured.

When bulls range with the cows throughout the year they average about one bull to thirty cows. For restricted breeding seasons more bulls are needed.

The ranch carries about sixty light horses and raises about ten mules per year. Practically no swine and no sheep are kept.

About two hundred dairy cattle of the Holstein and Guernsey breeds, ranging in age from four months to about two years can be found on the ranch at all times. These are the young calves from the Hind-Clarke dairy in Honolulu which are carried to the calving age at Puuwaawaa Ranch and then sent back to the dairy in Honolulu again.

Bermuda grass (*Cynodon dactylon*) is considered one of the best grasses. Other grasses that do well are *Kukaipuaa* or crab grass (*Panicum pruriens*), Kentucky blue grass (*Poa priatensis*), Spanish needles (*Bidens pilosa*), Rhodes grass (*Chloris gayana*), Mesquite or Yorkshire fog (*Holcus lanatus*) on high elevations, orchard grass or cocksfoot (*Dactylis glomerata*), *Paspalum compressum*, bur clover (*Medicago denticulata*) and red top

(*Agrostis stolonifera*). Native weeds supply some forage and in droughty seasons the cactus (*Opuntia* spp.) is a great asset for the cattle eat not only the young leaves but also manage to break off the spines with their feet and survive. Rat tail or New Zealand Timothy (*Sporobolus elongatus*) has also been introduced and seems to be spreading.

The real beginning of Puuwaawaa Ranch was about 1892 when Robert Hind and Eben Low leased about 45,000 acres from the government and purchased about 2,000 head of cattle, —a mixture of Shorthorned, Angus and Devon breeds, from Frank Spencer, who had previously leased the lands of Puuanahulu, consisting of approximately 83,000 acres from the government. In 1893 Hind and Low acquired the lease on 12,000 acres of this area and in about 1917 Hind acquired the lease on the other 71,000 acres formerly in the Spencer lease. No cattle were carried on these 71,000 acres during the period 1893-1917, but the land was pretty well overrun with goats... Since 1902 Robert Hind has been the sole owner of Puuwaawaa Ranch and he is still general manager of the ranch. (Henke 1929:43-44)

### **Consolidation of Lease-hold Lands and Transitions in Lease Tenure (1937-2000)**

In the period between the years of 1936 and 1937, several changes were occurring with the leases of lands held by Robert Hind Limited. In October 1936, leases were surrendered for consolidation into one lease (covering an area of approximately 126,000 acres), and to remove private parcels from the existing lease language. By this time, Hind and several friends and associates had acquired fee simple title to beach lots along the shore of Pu'u Anahulu and Pu'u Wa'awa'a (see Register Map No. 3000). On April 19, 1937, Robert Hind, Limited and the Commissioner of Public Lands entered into an agreement modifying Puuanahulu-Puuwaawaa leases (No.'s 1038 and 1039), removing beach lots from Lease No.'s 1038 and 1039 (Land Division Files).

In the same time period, the Commissioner announced that bidding for the leases would be opened, and for the first time, there was active competition against Hind's interests. On October 12, 1937, the bidding closed with Hind retaining the lease—paying almost three times the original asking price—for the period of 21 years (effective August 15, 1939). The Commissioner of Public lands subsequently issued a new General Lease, No. 2621 (boundaries described in C.S.F. 8592), with descriptions of the boundaries and consolidation of all lands from General Lease No.'s 971, 1038 and 1039. (see General Leases in Land Division and State Survey Division Files; and Honolulu Advertiser and Star Bulletin articles of October 12 & 13, 1937).

C.S.F. 8592 (*Figure 18*), dated March 24, 1938, provides the survey coordinates for the revised and combined lease, containing a total area of 125,000 acres. The lease excluded the following —

Puuanahulu Homesteads (Lots 1 to 40 inclusive and roads.	853.41 Acres
Puuanahulu-Puuwaawaa Beach Lots 1 to 14 inclusive.....	39.06“
Grant 4862 to Robert H. Hind.....	25.28“
Grant 5344 to Robert H. Hind.....	4.16“
Grant 6266 to Robert H. Hind.....	3.00“
Grant 9513 to S.L. Desha, Sr. ....	1.22 “
Grant 10286 to A.W. Carter, Trustee.....	25.09“
Grant 10290 to A.W. Carter Trustee.....	20.72“
North Kona Belt Road (F.A.P. 10-A and F.A.P. E-10-B) ...	79.67“
	<hr/>
	1051.71 Acres

Leaving a Net Area of 123,948.29 Acres.



...Also excepting and reserving there from all existing roads and trails within this tract and such other roads, trails and other rights-of-way that may be required for public purposes, said rights-of-way to be designated by the Commissioner of Public Lands. (C.S.F. 8592)

Robert Hind died in December 1938. Robert Hind, Limited, under the direction of Trustee, John K. Clarke (who oversaw the trust until his death in 1951), continued operation of the Pu'u Wa'awa'a Ranch holdings, and various interests both on Hawai'i (Pu'u Wa'awa'a, Captain Cook, and Honomalino) and O'ahu (Aina Haina). An article series published in the Hilo Tribune Herald (April 28 through May 2, 1952), provides readers with documentation on the operation of Pu'u Wa'awa'a and other Hind family business interests. The article series (*Figures 19a – 19e*) is reproduced from the Land Division files<sup>24</sup>.

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<sup>24</sup> *Figure 19b* – the April 29<sup>th</sup>, 1952 article – includes type-written notes which finish several sentences in the last column that did not reproduce clearly. Because the issue dates of the paper for the article series is not available on microfilm, a clean original copy could not be acquired.

# Kona Cattle And Coffee Interests Are Expanded

(Editor's note — This is the first of a series of five stories dealing with the corporate entities of Robert Hind Ltd. on the Big Island and Oahu — Puuwaawaa ranch and its Keauhou and Honomaliine sections, the Captain Cook Coffee Co. in Kona, and the Aina Haina real estate and shopping developments in Honolulu.)

By HARRY BLICKHAHN

Faith in Hawaii — and the judgment and capital to back up that faith — has tied together the extensive and varied Robert Hind interests on Oahu and the Big Island into a corporate entity that seems to have every prospect of paying off in a big way.

Particularly significant here on the Big Island are the Hind developments under way in Kona, developments which should in the years to come greatly strengthen the basic economy of this island.

*File  
JH 2621*

The story of Robert Hind, Ltd., goes back to the 60's with the arrival from his native Newcastle, England, of the late Robert Robson Hind in the territory to become prominent in the early day sugar industry, to see the possibilities of coffee and cattle, and to become founder of the family which now owns and controls the two-island cattle-coffee-real estate corporation. The corporation last year contributed approximately \$350,000 in taxes toward the support of the territorial and federal governments.

The four principal corporate entities of the firm are: (1) the Aina Haina (land of Hind) real estate development, (2) the Aina Haina Shopping Center, both on Oahu, (3) the Puuwaawaa ranch and its new large scale developments at Honomaliine, and (4) the Captain Cook Coffee Co. all in Kona.

Newest of the ventures is at Honomaliine where the Hind holdings were expanded in 1950 into a ranching project that envisions 7,000 head of blooded cattle within five years on nearly virgin land that in the past supported enough wild cattle, without cultivated pasturage, to provide an excellent living for former owners.

The corporate history of Robert Hind, Ltd., dates back to the enterprise of the late Territorial Senator Robert Hind. He was one of the sons of Robert Robson Hind, early sugar and coffee pioneer on the Big Island and owner and founder of the former Hawi Mill & Plantation Co. in Kohala.

In the 1890's, the younger Hind was employed as head overseer of his father's Hawi venture. At that time he entered into a partnership agreement with his brother-in-law, Eben Low, to develop what is now known as Puuwaawaa ranch.

Later he purchased the interest of Mr. Low and became sole owner of the ranch. After having employed in succession a number of managers of the property, he moved to Puuwaawaa himself in 1902 and took over direct supervision.

Under his management this property so developed that he was able to extend operations to the island of Oahu. From 1918 to 1924 he operated the Kapahulu Dairy in Honolulu, then in 1924 purchased the whole of Wallupe Valley, then in the remote outskirts of Honolulu. The Hind-Clarke Dairy was organized and the headquarters of the dairy was transferred to Wallupe.

Tribune-Herald, Monday, April 28, 1952

During this period other properties were acquired, and Robert Hind, Ltd., was incorporated on October 13, 1927. Incorporation was for a term of 50 years by and between Robert Hind, Norman L. Gilliland, J. K. Clarke, James M. Laird and Fred O. Biven. Actual capitalization was \$1,000,000 with a limit of \$2,000,000. Mr. Hind was president, Mr. Gilliland vice president, Mr. Clarke secretary-treasurer. Besides these men, Mr. Biven and Mr. Lovell also were directors.

Shares represented at a stockholders meeting February 27, 1931, included Mr. Hind, 19,996 shares; Mr. Gilliland, Mr. Clarke, Mr. Lovell, Mr. Biven, one share each. Property which represented the original capital stock was 1,000 shares Hawi Mill & Plantation Co., \$250,000; Puuwaawaa ranch, \$250,000; Hind-Clarke Dairy, \$500,000.

In December, 1930, Captain Cook Coffee Co. and titles to other Hind companies were transferred to Robert Hind, Ltd.

Robert Hind died December 29, 1938. Prior to his death, 19,996 shares had been transferred under three separate trusts to J. K. Clarke, long-time friend, financial consultant and trusted business associate of Robert Hind. After Mr. Hind's death, Mr. Clarke became the sole trustee and remained in that capacity from December, 1938, to April, 1950.

The beneficiaries under the three trusts were the five children of Robert Hind.

At the death of Mr. Clarke, on December 29, 1951, the capital stock was vested equally in the five beneficiaries, Mrs. Mona H. Holmes, Mrs. Margaret E. Paris, Mrs. Erma H. Little, R. Leighton Hind and Robson K. Hind.

To secure a continuity of management and make possible long range planning and commitments by management, on April 12, 1950, before Mr. Clarke's death, four of the beneficiaries named above together with Mr. Clarke, the trustee, and C. Wendell Carlsmith entered into a voting trust agreement. Trustees under the original voting trust agreement were Mr. Clarke, R. Leighton Hind and Mr. Carlsmith. After the death of Mr. Clarke, Ernest R. Cameron was elected director, secretary and third member of the voting trust.

Robert Hind, before his death, had carried the title of general manager and had maintained overall direction of the activities of the corporation. After his death, con-

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control was exercised by the trustee with certain of the beneficiaries acting in various managerial capacities. Operation under this form of control was successful until it was decided to convert the Wallupe Valley into a real estate project.

The position of general manager was recreated on October 1, 1948, and W. C. Jennings was named to that position. Mr. Jennings came to the job with a wide background of agricultural and business management.

Financial control and the general direction of operations are conducted through the office of the general manager at Aina Haina, for all four of the principal entities of the corporation.

Present officers are R. Leighton Hind, president; Mrs. Mona H. Holmes, vice president; E. R. Cameron, secretary, and Mr. Jennings, treasurer.

(Next — The story of Puuwaawaa ranch).

Figure 19a. Hilo Tribune-Herald Pu'uwa'awa'a Ranch — Hind Family Article Series.

## Puuwaawaa Operations Expand Into South Kona

(Editor's note — This is the second in a series of five stories on Robert Hind Ltd. developments. Today's story deals with Puuwaawaa ranch).

By HARRY BLICKHAHN

Puuwaawaa ranch, its headquarters and residential buildings nestled snugly in the lee of the cinder cone which gives the ranch its name, is the second oldest of the two-island corporate enterprise of Robert L. Hind, Ltd.

Puuwaawaa today is one of the most successful ranching endeavors in the territory, but this was not always so. The story of the ranch is the story of how Robert Hind, in the early years, managed to turn adversity into advantage by learning to cope with the regional handicap of drought, and by trial and error, learning the best breed of cattle and the best feeding combination of grasses.

The ranch was started by Mr. Hind and his brother-in-law, Eben Low, in the early 1890's. Originally they controlled 125,000 acres of land, some of which they owned and some of which they leased.

Headquarters of the ranch were established by landing equipment at Kiholo Bay in North Kona then carrying it by pack animal up nine and a half miles and blazing a trail which was to be used for similar purposes for many years afterward. There were no roads into the region in those days; travel was by horseback or afoot.

The early history of the ranch is one of struggle in a rugged environment. Puuwaawaa is subject to periods of drought, and before the extensive water system of the ranch was built up to its present capacity,

these droughts took serious toll on the cattle herds. Over the years, a water system has been built up which greatly reduces dry weather losses, according to W. C. Jennings, general manager of Robert Hind, Ltd.

The ranch now includes the entire lands of Puuwaawaa and Puu'anahulu held under lease from the Territory of Hawaii. Fee holding include the site of the Halepiu watershed and storage tanks, the ranch headquarters, scattered Puu'anahulu holdings, and beach holdings on Kiholo Bay.

The Puuwaawaa herd is genetically purebred Hereford, numbers approximately 6,000.

The Puuwaawaa operation is divided into three geographical sections. Puuwaawaa itself in North Kona where the breeding herds are kept, the Holualoa section in central Kona where the fattening pastures are located, and the Honouliuli section in South Kona where the new development is under way which will be the subject of a future story.

R. Leighton Hind is president of the ranch organization. A. J. Brown is section overseer of the Puuwaawaa section, Bobby Hind is assistant manager and section overseer at the Holualoa section, and Gouveia is section overseer of the malino section.

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Figure 19b. Hilo Tribune-Herald Pu'uwa'awa'a Ranch - Hind Family Article Series.

## Honomalino Is Vast New Kona Ranch Enterprise

(Editor's note—This is the third in a series of stories on the Robert Hind Ltd. interests. Today's story deals with the new ranching development at Honomalino in South Kona.)

By HARRY BLICKHARN

"Kona has the greatest potential in the territory—and it's mostly agricultural," according to W. C. Jennings, general manager of Robert Hind, Ltd.

Thus was succinctly stated the motivation behind a five-year development plan at Honomalino in South Kona where the Hind interests have purchased or leased some 38,000 acres. They are confident they will one day have one of the finest cattle ranches in the territory.

Honomalino is the newest of the Hind developments. It is carefully planned and directed to include roads, fencing, pasture planting on the basis of best scientific knowledge available, water systems, modern homes for employes, automotive equipment with a ready shop for repair, and — the really modern touch — two airfields.

The development is now two years old and is already largely in evidence in South Kona.

Honomalino will be a far cry from the old time cattle operation of the western movie, for its cowboys will travel in jeeps, operate tractors, and live in comfortable homes. But whatever is lost in picturesqueness in this departure from the "home on the range" tradition will be more than gained in a finely calculated contribution to the economy of West Hawaii.

The development began in 1950 when Robert Hind, Ltd., purchased all J. T. P. Robinson Estate interests in South Kona and at the same time

purchased the ranching interests of Robinson A. McWayne.

Mr. McWayne, now retired and living in Kailua, had for many years conducted a profitable operation on this property. Operations were purposely limited, however, to a small herd of tame cattle on comparatively small area of cleared land and to the capture and marketing of half-wild cattle which roamed the 3,000 acres of undeveloped land under his control.

The operation of Mr. McWayne yielded a satisfactory return. However, the Hind interests set their objective at 7,000 head of Herefords, and upon acquisition of the property began a program of intensive development.

Houses were built for additional employes, Mr. Jennings said, a large automotive equipment repair shop and headquarters building were erected and much heavy equipment was purchased and brought in for constructing roads and clearing land.

Two landing strips for small planes were built to enable aerial spraying in plant pest control and grass seeding.

Corrals, loading chutes and

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many miles of fences have been repaired. Newly cleared areas are being planted to the better grasses. After clearing and planting, a year to 15 months is required before grazing can be permitted, Mr. Jennings said.

A start has been made on what is to be an extensive water system. One 425,000 gallon steel tank, one 100,000 gallon steel tank and several 50,000 gallon redwood tanks have been erected together with the start of a pipeline system.

Twenty miles of roads have been built, all part of the plan for an eventual complete network of roads.

In the lower lands, clearing is done by means of chain dragging. This is an operation whereby spread-out loops of heavy anchor chain are dragged over the land by heavy tractors. This is followed by the planting of guinea grass and ekoa haole. Under certain conditions, Mr. Jennings said, molasses grass is also planted with the above combination.

In the middle lower lands, the chain dragging operation is followed by the planting of molasses grass, guinea grass, and under some conditions, kukuyu or panicum.

The heavy guava belt is in the middle, and here aerial spraying of herbicides will be depended upon to open up the soil to sunlight by drying up the foliage. This belt will be planted to a number of grasses of proven value now being used in the territory, the general manager said.

Above the so-called guava belt in the zone of heavy rainfall is the strip of heavy ohia-lehua forest with an undergrowth of fern. Mr. Jennings said this probably will be the last belt to be developed.

Mauka of the rain forest is the more open koa forest with a sword of mauve grasses underneath. Development of this belt is a comparatively simple matter of fencing, providing water and a small amount of clearing.

"It is the plan at Honomalino to stock pastures with Hereford breeding cows from Puuwaawaa ranch as rapidly as fencing is completed and wild cattle are removed," the general manager said.

In the South Kona venture, the Hind interests have purchased 13,500 acres in fee simple. They have acquired another 20,000 in leaseholds.

"We've undertaken a five-year program of improvement and stocking of this ranch in the belief it possesses the potentials for development of one of the finest cattle ranches in the islands," Mr. Jennings said.

Next—The story of the Captain Cook Coffee Co.

Figure 19c. Hilo Tribune-Herald Pu'uwa'awa'a Ranch - Hind Family Article Series.

## Hind Plans Expansion Of Coffee Operations

(Editor's note—this is the fourth in a series of stories on the interests of Robert Hind, Ltd. Today's story deals with the Captain Cook Coffee Co. in Kona.)

By HARRY BLICKHAHN

Coffee is almost the oldest of the commercial enterprises in Kona. It has barely weathered many slumps in the world market, and during these periods of "coffee-depression" neither growers nor economists could see much future for this crop on the Big Island. It was a family operation, due chiefly to the necessity of hand harvesting of the berries. But even when the family operation solved the labor problem, the price of coffee on the world market has declined in the past to the point where it looked as though coffee were through in Kona.

It never was, however, and it now appears that coffee's future in Kona is more secure than ever.

W. C. Jennings, general manager of Robert Hind, Ltd., of which the Captain Cook coffee Co. is one of the corporate entities, points out that the outlook for Kona coffee is brightened by two factors.

The first of these is the increased consumption in the U.S. Americans have become a nation of coffee drinkers, and there is little reason to presume any trend away from this increasing national consumption.

The second factor is that Brazil, world's largest coffee producer, is in the throes of industrial development and diversification, with thousands of workers drained away from the coffee plantations and into the cities.

"Coffee has a very high return per acre," Mr. Jennings said, "and

Kona is the finest natural producer in the world.

"Coffee grows in Kona without shade, and a result of this and other favorable growth conditions, the yield there is about double that of other coffee producing regions.

"Kona's climate fits in perfectly with coffee production."

So, far from turning away from coffee in South Kona, R. L. Hind, Ltd. is planning an expansion of its own coffee growing operations, and encouraging farmers of the area to do likewise, possibly with some diversification as the locality may indicate.

A recent development at Captain Cook is the opening by the company of 200 houses, from one-third to one-quarter of an acre. Twenty-one employees have taken advantage of this subdivision to establish their homes on land they own.

Mr. Jennings said the company has under study at present a plan whereby combination small farms and coffee orchards can be leased

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for long enough terms to encourage the lessees to build homes and improve the property.

"We're also toying with the idea of a model small farm that would be a demonstration of a well developed and economical operation, with diversification enough to be a complete unit in itself," he said.

The Captain Cook Coffee Co. is now the oldest of the corporate interests of the Hinds.

Robert Robson Hind, who came to Hawaii in the late 60's and who later started the Hawi Mill & Plantation Co. in Kohala, saw the possibilities of coffee in the early 80's and acquired land in Kona for cultivation. The elder Hind retired in 1888 and left management of his properties to one of his sons, John Hind.

In 1905 the family interests acquired additional properties in Kona, bought a cannery building from a pineapple venture that had not proved successful and converted it into what is now the Captain Cook coffee mill.

In 1907, Louis McFarlane, a close personal friend of the family, took over management of the Captain Cook Coffee Co. and continued in this capacity for the next 30 years.

Mr. McFarlane died in 1937 and was succeeded by D. M. Fraser, the present manager.

In the 1930's Robert Hind, brother of John, and founder of Puuwaawaa ranch, acquired full control of the coffee company, and later, when Robert Hind, Ltd. was incorporated, the Captain Cook Coffee Co. was incorporated into the new corporation.

The overall objective of the company is the best use of the land, or the production of whatever will bring the highest return on the land involved.

(Next—The Aina Haina real estate and Shopping Center development in Honolulu.)

Figure 19d. Hilo Tribune-Herald Pu'uwa'awa'a Ranch - Hind Family Article Series.

## Aina Haina Sets Pace For Hind Enterprises

(Editor's note—This is the fifth and last of a series of stories on the Robert Hind, Ltd. interests. Today's story tells of the development of Aina Haina on Oahu.)

By HARRY BLICKHAHN

How the Waiupe Valley on Oahu changed from a dairy farm to a multi-million-dollar real estate venture in five years is an illustration of the quickening tempo of the times in the islands.

The Aina Haina (Land of Hind) subdivision and the Aina Haina Shopping Center constitute two of the four corporate entities of Robert L. Hind, Ltd. The others are Puuwaawaa ranch and the Captain Cook Coffee Co., both on the Big Island.

Time was when the Waiupe Valley lay in the remote outskirts of Honolulu. But with nearly the whole Pacific war crowding through Honolulu and the attendant bulging of that city on all sides, it was obvious by 1947 that the Waiupe Valley was no place for a dairy farm. Land prices were soaring, and Oahu was jammed with home-hungry people.

So the Hind interests in that year sold the Hind-Clarke dairy herd and equipment to Creameries of America and began the conversion of the valley into a real estate venture. Originally, Aina Haina was under the management of Robert K. Hind, brother of R. Leighton Hind, manager of Puuwaawaa ranch, and a son of Robert Hind. The first conception of the venture was for leasehold lots only.

However, in 1948 it was recognized that the affairs of Robert Hind Ltd. were so involved and so large in scale that it was decided all activities of the corporation should be correlated. Willis C. Jennings, former manager of the Hakalu Sugar Co. on the Big Island and widely experienced in agricultural and business management, became general manager.

A new policy was adopted in the development of Aina Haina. Previously, more than 200 homes had been built and sold on leaseholds. The policy now became one of sale in fee simple and the leaseholders were given opportunity to purchase.

At the present time, according to Mr. Jennings, a total of 951 lots have been sold or leased in the valley. Of this total, 213 lots have been leased for 51-year terms, and fee simple title has been or is in the process of being conveyed on 738 lots.

The overall plan for the valley calls for the development of some 1850 lots. Visiting government housing officials and mainland realtors have termed Aina Haina one of the finest real estate developments in the U. S. Each lot approximates 10,000 square feet, and the average home in the development is valued at \$20,000.

All power and telephone lines are underground, and the development is characterized by wide streets and concrete sidewalks.

A 1,000-pupil elementary school was opened in September, 1951. A second school of equal size is projected farther up the valley, Mr. Jennings said. A pumping plant and the first two of a series of reservoirs are under construction.

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struction at a total cost of more than \$400,000 to provide a water supply for future development.

Promotion of the Aina Haina Shopping Center is a logical development of the automobile age," Mr. Jennings said. "In the typical American city the great increase in automobile traffic so congests main business or 'down town' streets and car parking facilities have become so over-taxed that down town stores are constantly losing business to community or neighborhood shopping centers."

Honolulu is now experiencing the trend toward decentralization common to most American cities at this time. It is generally recognized by city planners that the well rounded city of today would ideally be laid out around a main business district with good transportation facilities leading to and from the different sections of the city and with a number of outlying and strategically located community shopping centers designed to best serve the needs of the nearby residential areas.

"The present community shopping center customer is becoming accustomed to the informality of the neighborhood center. The housewife feels free to bring the baby and to come in shorts, house dress or other informal attire."

In the modern neighborhood shopping center husbands too have become shoppers. The absence of parking meters or of one-way streets influence business to these outlying centers. The emphasis on neighborhood environment and activities is making these centers increasingly popular."

In this respect, Mr. Jennings said, the Aina Haina Shopping Center is in a good location. The area of ten acres being developed as a business center faces Kalaniana'ole Highway, the only possible artery along that section of coastline.

By mainland standards, the center is small in relation to the number of families in the area. On the other hand, provisions for parking cars are higher than generally accepted ratios, Mr. Jennings said.

"The economic level of the surrounding residential area is high either by island or mainland standards," the general manager asserted. "While being set up primarily as a neighborhood center for 2,000 families, it also serves a substantial district, regional and drive-in trade."

"The Center is planned the eventual development will be on a scale which will establish larger stores, such as a grocery super market and a dollar store, on a competitive basis with specialty shops. It is being organized on the principle that the Shopping Center will not develop cumulative customer pull until it is a completely integrated collection of shops."

At the present the following businesses are in operation:

Service station, restaurant, cocktail lounge and drive-in, grocery super-market, drug store and fountain, fancy grocery and liquor store, fish market and Oriental grocery store, bakery, clothes cleaners, real estate office, dance studio, barber shop, beauty parlor, jewelry store and watch and clock repair, shoe store, women's and children's clothing, hardware, garden supply and nursery. A classified postoffice is to be opened soon, and negotiations are under way for a branch bank and an electrical appliance store and repair shop. A Chinese restaurant is to open soon.

The buildings constructed for the above stores comprise about 50 per cent of the eventual or total plan for the Center, Mr. Jennings said. At present there are parking facilities for 320 cars, with space in reserve for eventual expansion to 55 car stalls as the need develops.

The Hind interests spread from the Big Island to Oahu in 1929 when Robert Hind purchased the whole of Waiupe Valley, some 2,000 acres, and organized the Hind-Clarke Dairy.

The aggregate investment then of all property owners now probably represents close to \$20,000,000.

Figure 19e. Hilo Tribune-Herald Pu'uwa'awa'a Ranch - Hind Family Article Series.

Paddocks of the ranch (both older walled pastures and newer fenced pastures) as they exist in the present-day were basically in place by the 1940s. The paddocks range from approximately the 1,000 foot elevation, through the forest lands, to the upper boundary of Pu'u Wa'awa'a, and also take in the rich *kula* lands of Pu'u Anahulu (that surround the historic homestead lots). In 1948, the ranch contracted surveyor, Charles Murray to prepare a map of the ranch paddocks and fencing projects which were underway. The map (*Figure 20*), also identifies the names of the paddocks, as they are remembered by the *kama'aina* cowboys, interviewed as a part of historical studies in Nāpu'u.

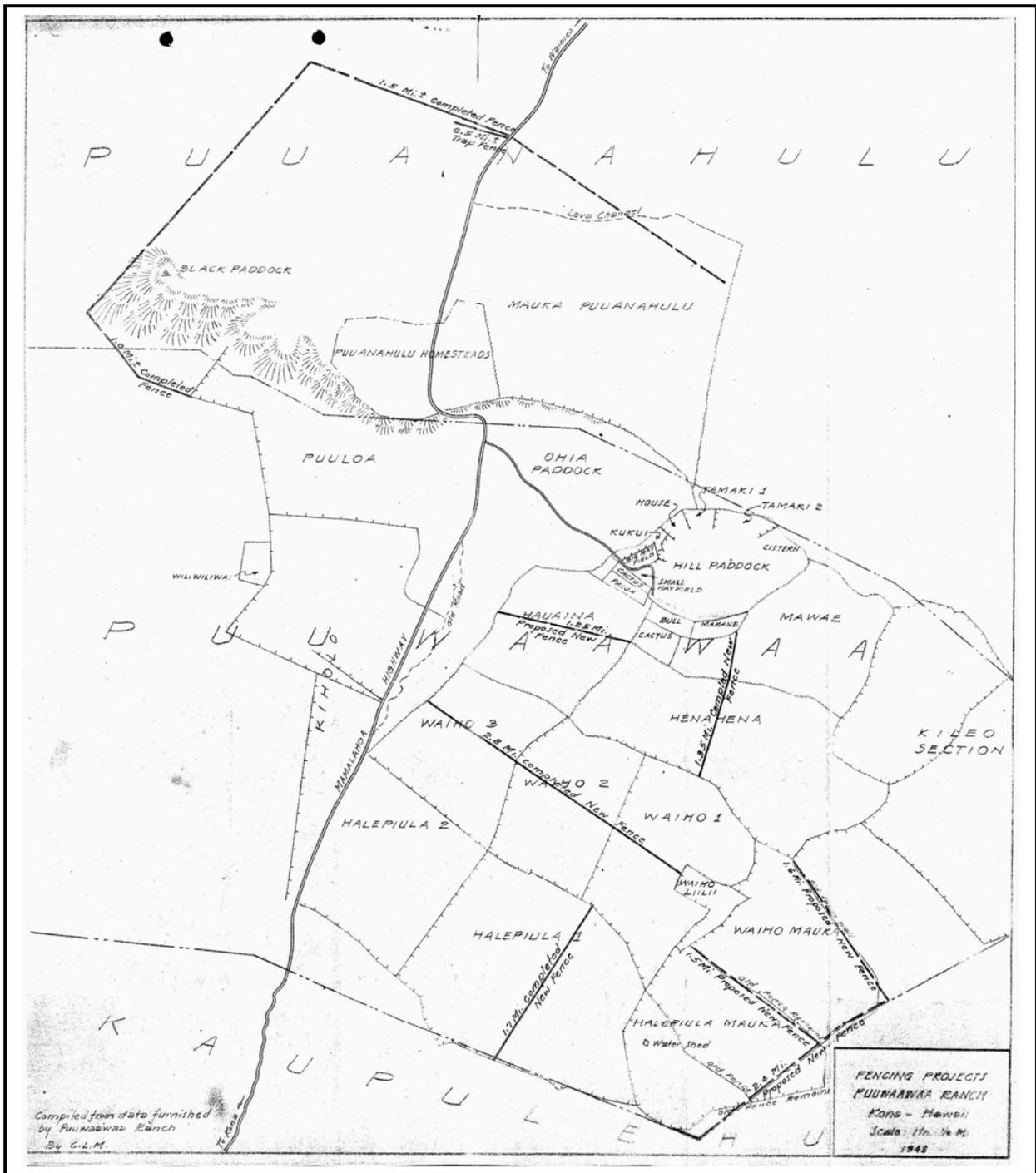
By the late 1950s, officers of Robert Hind, Limited, had decided to end their relationship with the lease-hold properties of Pu'u Anahulu and Pu'u Wa'awa'a. General Lease No. 2621 would end June 30, 1958, and the family could not justify the continuation of a negligible business endeavor. On July 1, 1958, R. Hind, Limited, sold its fee-simple holding in North and South Kona (including properties in Pu'u Wa'awa'a Ranch and the Pu'u'anahulu Homesteads) to Dillingham Ranch, Inc. (Bureau of Conveyances Liber 3469:478-485). Subsequently, in public bidding, Dillingham Ranch, Inc., was the highest bidder at an auction on March 4, 1960, and secured State Lease No. S-3589 for the period of forty (40) years, expiring August 14, 2000 (Land Division Lease Files). On September 15, 1972, State Lease No. 3589 was assigned to F.N. Bohnett.

General Lease No. 2621 includes background on the lease history, and also includes an "assets" statement which provides detailed documentation on the varied resources of the ranch. Summing up the termination of the lease agreement between Robert Hind, Limited and the Territory of Hawai'i, the Commissioner of Public Lands reported:

Robert Hind, Limited, the lessee of these lands up to June 30, 1958, was able to operate a reasonably successful cattle operation on the Puuanahulu and Puuwaawaa lands prior to and including 1949. Due to periodic drought to which the area is subject and to increased operating costs the company suffered losses on cattle operations each year thereafter. Recognitions that only by greater beef production could the company meet increased operating costs and only by a large investment in water systems and range improvements could a greater production be achieved, were compelling factors in Robert Hind, Limited's decision to sell its Kona interests to Dillingham Investment Corporation and its wholly owned subsidiaries.

Robert Hind, Limited was not in financial position to undertake the heavy investments necessary to effect more intensive use of its Kona lands. There being no prospect of either the County of Hawaii or the Territory of Hawaii being able to provide water supply for the widespread grazing areas, the only out for the owners of Robert Hind, Limited was sale to companies better able to finance extensive improvements. (G.L. No. 2621; State of Hawaii Land Division)

As noted above, Dillingham Ranch, Inc., secured State Lease No. S-3589 on March 4, 1960, for the Puuwaawaa Ranch holdings, following R. Hind, Ltd.'s non-renewal of their lease interest. On September 15<sup>th</sup>, 1972, F.N. Bohnett purchased the interest in State Lease No. S-3589 (Land Division files – S-3589, Folder 1 through 6 contain detailed documentation pertaining to lease management, conditions, complaints, and proposals). Said lease expires August 14, 2000 (Land Division Lease Files). Upon termination of Bohnetts' lease, the State of Hawai'i entered into short-term leases for sections of Pu'u Wa'awa'a, while it works with an Advisory Committee made up of native families of Nāpu'u, and various parties including neighboring land owners, and others with interests in conservation, hunting, recreation, and business. The goal being to determine the best means for protecting highly valued natural and cultural resources, while also finding sustainable ways to manage the land and access to the resources of Pu'u Wa'awa'a.



**Figure 20. Paddocks and Fencing Projects of Pu'u Wa'awa'a Ranch  
(reduction of map compiled by Chas. L. Murray, 1948)**

***Puuwaawaa Quarry Site:  
Terms of General Lease No. 3528 (1955 to 1988)***

In 1955, the Commissioner of Public Lands proposed to Robert Hind, Limited, removing approximately 500 acres of land—consisting of the area made up by Pu‘u Wa‘awa‘a—from General Lease No. 2621. The goal being to lease it out to a firm interested in mining rights. The proposal was accepted by R. Hind, Ltd., with the provision that measures would be taken to protect Hinds’ private and remaining lease-hold interests. The Puuwaawaa Quarry Site was auctioned on November 8, 1955, and the lease (No. 3528) sold to Volcanite, Limited (also known as Hawaiian Ornamental Concrete Products, Ltd.), for the period of 21 years (Land Division File – Lease No. 3528). The survey description and map of the Puuwaawaa Quarry Site is recorded in C.S.F. 12,205 (in the collection of the State Survey Division). The lease allowed Volcanite, Limited:

- a. to dig, excavate, blast and quarry trachyte-pumice, for the primary purpose of utilizing or selling the same for concrete aggregate or for the manufacture of clay products...but not for the primary purpose of extracting mineral of any sort except trachyte-pumice.
- b. to construct, maintain and operate a plant (together with camps and other structures appurtenant thereto) for the purpose of crushing materials; and
- c. to remove, use and sell trachyte-pumice, pursuant to the provisions of paragraph (a) above, and also soil and quarry waste incidentally derived from digging, excavating, blasting and quarrying... (General Lease No. 3528)

The lease included a number of conditions, among which were two conditions regarding protection of “the triangulation stations located on Puuwaawaa Hill” and —

9. That the Licensee shall in no way deface the northwest half or rim of said Puuwaawaa Hill, and shall not unduly deface any of the remainder of said Hill...above the Rim, which Rim, for the purposes herein is that irregular line ranging from the 3350-foot to 3600-foot contours... Further, the Licensee shall level and fill all pits and other excavated areas to the end that there will be a slope to enable the proper drainage of water and to prevent the stagnation of water... (General Lease No. 3528)

A review of communications in the packet of General Lease No. 3528, reveals that several complaints were made in the 1950s and 1960s regarding infractions by the lessee, of the above cited lease agreement. Volcanite Limited voluntarily surrendered its lease on October 13, 1967, and applied for a land license which was issued as Revocable Permit No. 2-4134. Revocable Permit No. 2-4134 remained in effect from April 1, 1968 to October 31, 1972, and was then covered under Land License No. S-99 which expired on March 31, 1988.

The scars left on Pu‘u Wa‘awa‘a—the hill which is a storied place, and is the source of the *ahupua‘a* name—as a result of the quarrying lease, remain on this *wahi pana* to the present day. They are a reminder to the native families of the land, of poor management practices of the agencies responsible for care of the land.

***Land Holdings of Native Tenants:  
The Homesteading Program at Nāpu‘u***

Following the *Māhele* of 1848, it was found that many native tenants remained on lands for which they had no title—the *Māhele* was minimally successful—no claims for fee-simple lands were awarded to native tenants at Nāpu‘u. In the 1880s, the Hawaiian Kingdom undertook a program to

form Homestead lots on Government lands. A primary goal of the program being to get more Hawaiian tenants in possession of fee-simple property (Homestead Act of 1884). On Hawai'i, several lands in the Kekaha region of North Kona were selected, and a surveying program initiated to open up the lands. Those lands only extended as far north as Kūki'o. Because it was the intent of the Homestead Act to provide residents with land upon which they could cultivate crops or graze animals, most of the lots were situated near the *mauka* road that ran through North Kona.

Generally, the people who applied for homestead lots in a given land were long-time residents of the *ahupua'a*—or of neighboring lands—they applied for. The Homestead Act allowed for lots of up to 20 acres, but throughout Kekaha, native residents wrote to the commissioners that land holdings of that size were insufficient “to live on in every respect.” They noted that because of the rocky nature of the land, goats are the only animals which can be raised in an effort to make a living. Thus, the native residents requested that larger parcels be set aside for grazing purposes (State Archives—Land File, December 26, 1888, and Land Matters Document No. 255).

### ***The Land Settlement Association of Pu'u Anahulu (1894): Native Tenants Request that Homestead Lots be Surveyed at Pu'u Anahulu***

As noted earlier in this study, Francis Spencer held a lease on Pu'u Anahulu between 1865 to 1895. Based on communications from native residents of Pu'u Anahulu, it appears, that out of respect for Spencer, the native tenants chose to wait until the termination of Spencers' lease before initiating requests for a subdivision of land to be set aside for Homestead use at Pu'u Anahulu. While no lands in Pu'u Wa'awa'a were made available as a part of the “Homesteading” program, the native applicants for the Pu'u Anahulu Homestead Lots were also *kama'āina* of Pu'u Wa'awa'a. Members of the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a* are directly descended from the individuals who applied for homesteading lands in Nāpu'u.

Selected communications documenting the homesteading program at Nāpu'u are cited below. Of particular interest are the names of families with generational ties to the Nāpu'u region, and the history of land tenure being tied to employment as a part of the Pu'u Wa'awa'a Ranch operation.

***March 1, 1894***

***D. Alawa and S.C. Kahula; to  
J.A. King, Minister of the Interior:***

...The lease to Mr. Pakana (Spencer), of Waimea, S. Kohala, Hawaii, of the *Ahupuaa* of Puuanahulu (Government land), situated at North Kona, Hawaii, will expire in the month of April, A.D. 1895.

Therefore, before that time arrives, we leave an application before your Excellency, that consent be given for some areas at the beach, and *mauka* of said *Ahupuaa* of Puuanahulu, for homesteads for the natives of that place... [Hawaii State Archives; Interior Department – Lands]

***June 1894***

***Petition for Homestead Development, from 38 residents of Nāpu'u; to  
J.A. King, Minister of the Interior:***

...We, the undersigned, residents and old timers residing on the *Ahupuaa* of Puuanahulu, in North Kona, Hawaii and ones who are making application before Your Excellency, to be granted homesteads for us, and our children and descendants after us, on the *Ahupuaa* of Puuanahulu aforesaid.

And because, the lease of said *Ahupuaa* will expire in the month of April, A.D. 1895, coming.

We are, in humbleness,

Name	Age	Name	Age
David Alawa	39	K.S. Kahuilā	37
D.W. Alapai	39	Naiheauhau	35
J.H. Haau	54	Manaku	35
Makanani	24	P. Hoino	33
W.H. Kamakamanoanoa	28	D. Puhio	20
L.W. Haiha	40	Kahinu	50
J.W. Keala	41	E. Kamaipelekane	20
H. Kimoteo	27	Kimo Hale [James Purdy]	39
Kahinu opio	26	J.W. Kaumelelau	28
J.W. Punihaole	60	Miss Kahaikupuna	27
Keoni Mai	20	Kanui	39
Makuaole	27	Kunewa	23
Hopoe	26	Kinihaa	45
K. Keo	48	Kailihiwa	22
D.W. Keanini	43	J. Nihoa	31
Keawe Kahoa	49	S.K. Hoino	25
A. Kahukula	41	S. Paulo	23
J.K. Kaailuwale	29	Paapu	42
Luahine	50	D.K. Makaai	25

[Notes written on the cover of the letter:] June 9, 1894 referred to Government Survey Office.

June 18, 1894 favors the laying out of the above land in the homestead lots; but there is at present a lease upon this land expiring November 28, 1895. Thinks there would be little objection made to the laying out of lots before the present lease expires. [Hawaii State Archives; Interior Department – Land Files]

In 1895, the Provisional Government of the Republic of Hawaii, passed the Land Act. In this act, three types of homestead agreements were defined: (1) the Homestead lease; (2) the Right of Purchase Lease; and (3) the Cash Freehold Agreement. The Homestead Lease was for a term of 999 years, and was issued after the applicants complied with terms and conditions of a Certificate of Occupation. The Right of Purchase Lease was a lease for 21 years with the right of purchase at any time after the end of the third year of full compliance with the stipulated conditions of residence, cultivation, fencing, payment of taxes, and payment of the purchase price. The Cash Freehold Agreement was an agreement of sale in which the purchaser paid 25% of the purchase price in down payments, and 25% on the remainder for the next three years (cf. George Luter, 1961).

The Land Act of 1895 specifically noted that “The lessee shall from the end of the first year of said term to the end of the fifth year thereof continuously maintain his home on such premises.” (Land Act of 1895, Section 61, Subsection 2). In a decision rendered in 1904, on conditions of the Homestead Act, Attorney General, Lorrin Andrews observed:

The subdivision of Section 61 before quoted, that “the lessee shall from the end of the first year” is mandatory. If he does not do so he forfeits his lease, and there is no provision of the law that I have been able to find that allows a public officer to take upon himself the burden of changing the conditions of a lease...

The idea of the legislature in creating these leases was clearly to encourage settlement and residence upon lands of the government. It was not for the purpose of allowing persons to obtain farming lands at easy rates, but for the purpose of creating small farm

homesteads where the parties would engage in farming and agricultural pursuits and increase in number the thrifty citizens of the Territory... [L. Andrews, November 25, 1904 – Hawaii State Archives; Series GOV2-8]

In response to the 1894 request of the families of Pu‘u Anahulu, and in compliance with the Land Act of 1895, the Hawaiian Government Survey office sent A.B. Loebenstein to conduct the survey and lay out 40 lots for homestead purposes in Pu‘u Anahulu in 1897. As noted earlier in this study (in records compiled by J.S. Emerson and written by native residents of the region) individuals—some of them applicants for homesteads—resided both in the uplands and on the shore of Pu‘u Anahulu and Pu‘u Wa‘awa‘a throughout the nineteenth century. By ca. 1897, the homestead program allowed native applicants and Hind and Low (lessees of the larger government tracts) to enter into agreements which were meant to formalize ownership of the Pu‘u Anahulu lots.

The documentation associated with the applications, also reveals that as a result of the conditions of the homesteading application process—the applicants had to live on the land requested, and had to prove that they had jobs and a secure income. Because of the remote nature of Nāpu‘u, the only available jobs were offered by Pu‘u Wa‘awa‘a Ranch. Thus, it behooved the native tenants to maintain good relations with the ranch, even to the point of allowing grazing on their lands.

Records show that in the period between ca. 1914 to 1937, many of the lots awarded in fee simple title to native tenants were subsequently assigned to Pu‘u Wa‘awa‘a Ranch for pasture purposes. In the matter of the application of Eben P. Low for Pu‘u Anahulu Lots No.'s 22-26 (Grant No. 4594), J.F. Brown, Commissioner of Public Lands, wrote to Sanford B. Dole, President of the Republic, on December 29<sup>th</sup>, 1897. The letter presents information that was perhaps indicative of some government officials sentiments on granting homestead leases to native settlers at Pu‘u Anahulu. As the homestead grant process unfolded (contrary to reasons given in the following letter for selling the parcels to Eben Low, and other family members or business partners), these lots were never developed for residences but were sought out as pastures for the growing Puuwaawaa Ranch. The homestead lots contained some of the best land in the area for such purposes.

***December 29, 1897***

***J.F. Brown to S.B. Dole:***

...An application has been received at this office from Mr. Eben P. Low for the purchase of 116.1 acres at Puuanahulu, N. Kona Hawaii. The applications covers lots 22 to 26 inclusive, which lots were laid out for Homestead lease purposes but have not been applied for under that system. This land is without water supply, and is reached at present only by lava trails of the roughest nature. It is probable that the development of these Puuanahulu lots in the hands of native homesteaders will be extremely slow, and improvements made on the lots applied for by Mr. Low would probably be an incentive to other lot holders.

The Commissioners of Public lands therefore recommend that this tract of 116.1 acres be offered at auction on the following conditions: Upset price \$290.23, or \$2.50 per acre.

One fourth cash remainder in one, two & three years with interest at 6 p.\c.  
Improvements to be begun during first year, to amount to \$500 in value by end of third year. Patent grant to issue upon fulfillment of above conditions... [Hawaii State Archives – F.O. & Ex., Local Officials; 1897]

It appears that formal granting of Homestead Leases and subsequently fee simple title was a slow process, and one that caused the potential homesteaders difficulties. Kaimu Kihe, wife of J.W.H.I. Kihe (a noted Hawaiian author cited earlier in this study, and advocate of native rights of tenancy on lands of Kekaha) documented her frustration with the program. In a letter to Governor Pinkham, she provided him with a brief history of “Land Settlement Association of Pu‘u Anahulu” and described the

lengthy delays she experienced in receiving her lot—and petitioning for action on her application for Homestead Lot No. 18 (Grant No. 7540):

**February 20, 1914**

**Kaimu Kihe; to**

**Governor Pinkham:**

...Your petitioner was one of the applicants in the land Settlement Association of Puuanahulu – Your petitioner made and signed documents before the Sub-Agent of Public Lands, Thos. C. White Esq., for homestead lot no. 18 at Puuanahulu, which contains an area of 16 80/100 acres.

In the month of December 1910, your petitioner signed agreements for taking up residence within said homestead lot.

And whereas, said Agreement for taking up residence has not been delivered up to the present time, – It is for that cause that your petitioner requests that the matter be reconsidered, and said lot awarded to your petitioner.

Your petitioner made application under the provisions of Part 8 of the Land Act of 1895, relative to Settlement Associates, and known as the “Land Settlement Association of Puuanahulu,” which was signed by all of the members of that Association, before Thos. C. White, Sub-Agent... Another application was made, however, whereby the Association aforesaid requested, that all of the homestead lots in Puuanahulu, be given under Part 7 of the Land Act of 1895, aforesaid, relative to Right of Purchase Leases.

This application was approved, and a price of \$5.00 an acre was placed, to which the applicants objected, that is, the Settlement Association aforesaid, and a new application was made to reduce the purchase price to \$2.50 an acre, which application was approved and the purchase price was then placed at \$2.50 an acre.

Your petitioner made all these applications in the presence of the Sub-Agent, with the approval of the Chief Agent of Public Lands.

In the month of July 1913 last, my husband [J.W.H.I. Kihe] appeared in person before the Sub-Agent, at a meeting held at Puuanahulu, and was instructed to write direct to the Commissioner at Honolulu, Joshua D. Tucker Esq., by submitting an application with full particulars, somewhat similar to this, but, I have not as yet received a reply thereto.

Your petitioner is a Hawaiian woman by birth, and is a citizen of the United States of America, and has been married twice.

I have answered all questions in the presence of the Sub-Agent, at the various times I signed the applications heretofore... Your petitioner is poor, but is sincere in taking up a homestead lot in Puuanahulu, and hereby asks that she be given the Agreement to take up residence on that lot No. 18, as shown in the Homestead Map of Puuanahulu<sup>25</sup>. (Hawaii State Archives; Executive – Pinkham, 1914)

The “Prove Up Statement” (dated June 24, 1920) for Mrs. Kihe reports that she maintained her home on the property since 1914. She notes — “At present a very small patch of potatoes and onions is cultivated; if not for the dry weather a larger area would be cultivated. 20 trees growing. Land only fit for cactus.” (Land Division Files)

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<sup>25</sup> Governor Pinkham responded on February 27, 1914 – informing Mrs. Kihe that the Kona Land Agent had been instructed to process the agreement if , “it can be assured that you will receive personally the benefit of the same. Your husband’s record is such that the authorities place little or no confidence in him...”

The following list cites the numbers, recipients, and dates of Grants issued to native residents and others at Pu'u Anahulu and Pu'u Wa'awa'a. (Note: underlined Grant Numbers identify those lots or portions of lots that were subsequently conveyed to R. Hind or R. Hind, Limited.):

Grant No. 5794 to John Kahaikupuna; Lot 1 – 33.6 acres. (November 1, 1912)

Grant No. 8521 to Joseph Kaholo; Lot 2 – 28.1 acres. (September 2, 1924)

Grant No. 5913 to Lizzie Alapai (Kaholo); Lot 3 – 28.2 acres. (April 15, 1913)

Grant No. 8520 to Mrs. Louisa Keawe (L.K. Alapai); Lot 4 – 29 acres. September 2, 1924)

Grant No. 8559 to Henry Hao; Lot 5 – 27 acres. (November 26, 1924)

Grant 9990 to Frank Coelho [a cowboy at Puuwaawaa]; Lots 6 – 23.34 acres. (June 20, 1931)

Grant No. 6147 to Kalani Nakupuna; Lot 7 – 23.74 acres. (June 30, 1914)

Grant No. 6360 to Kawaimaka Hao; Lot 8 – 26.8 acres. (April 15, 1915)

Grant No. 5914 to Kinihaa Amona; Lot 9 – 13.5 acres. (April 15, 1915)

Grant No. 6148 to Kailihiwa Kuehu, Jr.; Lot 10 – 13.67 acres. (June 30, 1914)

Grant No. 8560 to Kelii Aipia; Lot 11 – 14 acres. (March 27, 1913)

Grant No. 6159 (to J.W. Kaumelelau) T.P. Cundell; Lot 12 – 15.8 acres. (July 15, 1914)

Grant No. 6149 to Joe Keoho; Lot 13 – 7.30 acres. (June 30, 1914)

Lot 14 – 6.10 acres; Puuanahulu School Lot of 2.03 acres by Land Transfer No. 12 (July 6, 1908). A larger section of the lot, enclosed by a stone wall was formerly used as the animal pound, and the Kaipohaku-Waimea side of the lot was the location of the older Pu'uuanahulu School. (see also Revocable Permit No. S-3921)

Grant No. 7240 to Joseph Kaholo; Lot 15 – 7.55 acres (April 2, 1919). (This lot was formerly issued in error as Grant No. 6150 to Kamakahuki Kaumelelau, on June 30, 1914)

Grant No. 6573 to the Board of the Hawaiian Evangelical Association; Lot 16A – 3.42 acres (June 20, 1916).

Grant No. 6151 to Kaehu Purdy Makaai; Lot 17 – 13.76 acres. (June 30, 1914)

Grant No. 7540 to Kaimu Kihe; Lot 18 – 16.2 acres. (August 17, 1920)

Grant No. 7799 to J.W. Keala; Lot 19 – 19.2 acres. (April 6, 1921)

Grant No. 6152 to J.W. Keala; Lot 20 – 16 acres. (June 30, 1914)

Grant No. 6153 to Isaac Sanford; Lot 21 – 17.5 acres. (June 30, 1914)

Grant No. 7548 to H. Haiha (C. Mitchell & S. Puou); Lot 27 – 14.02 acres. (August 17, 1920)

Grant No. 5038 to Nipoa Pahia; Lot 28 – 18.8 acres. (July 8, 1907)

Grant No. 6154 to Liwai Manu (M. Mitchell); Lot 29 – 18.3 acres. (June 30, 1914)

Grant No. 6155 to Kailihiwa Kuehu, Sr. (S.K. Puihi); Lot 33 – 28.84 acres (lot including the hill, Puuolili). (June 30, 1914)

Grant No. 6156 to Keakealani Kuehu; Lot 34 – 31.93 acres. (June 30, 1914)

Grant No. 6160 to Makaai Puihi; Lot 35 – 31.0 acres. (July 18, 1914)

Grant No. 6161 to Konanui Kahuila; Lot 36 – 34.09 acres. (July 18, 1914)

Grant No. 6157 to Kilion Kahinu; Lot 37 – 30.53 acres. (June 30, 1914)

Grant No. 6161 to Konanui Kahuila (K. Alapai); Lot 36 – 34.45 acres. (July 15, 1914)

Homestead Lease No. 1, Lot No. 39; Kapalaoa Section, Puuanahulu Homesteads to John Alapai. Certificate of Occupation issued June 12, 1897; 999 year Homestead lease issued on June 12<sup>th</sup>, 1903. On May 10, 1927 John Alapai, released approximately one acre of Lot No. 39 to the Territory of Hawaii, which was sold to S.L. Desha as Grant No. 9513; J. Alapai purchase approved July 26, 1928. Portion of Lot No. 39 sold to heirs of John Alapai under Land Patent Grant No. S-14,088; Aug. 11, 1961.

Homestead Lease No. 2, Lot No. 38; Kapalaoa Section, Puuanahulu Homesteads to James Purdy (heirs Harriet Purdy-Keaweamahi, Kaehu Purdy-Makaai, and Eliza Purdy-Lindsey). Certificate of Occupation issued June 12, 1897; 999 year Homestead lease issued on June 12<sup>th</sup>, 1903; purchase approved April 6, 1921 (to Eliza Purdy-Lindsey, et al.); Sold under Land Patent Grant No. S-13,804; April 28, 1961.

### ***Pu'u Anahulu-Pu'u Wa'awa'a Beach Lots***

Following the development of the Pu'u Wa'awa'a Ranch leases and operations, Robert Hind and several business associates applied for, and were granted fee simple title to parcels of land on the coast of Pu'u Anahulu and Pu'u Wa'awa'a (see Register Map No. 3000). Those include the following parcels:

Land Patent Grant No. 6498 to Robert Hind; Nov. 26, 1915.  
Kiholo Beach Lot 1 – 3.0 acres; Puuwaawaa.

Land Patent Grant No. 6748 to Robert Hind; Jan. 4, 1917.  
Kiholo Beach Lot 2 – 3.0 acres; Puuwaawaa.

Land Patent Grant No. 9073 to Francis H.I. Brown; August 2, 1926.  
Keawaiki Beach Lot 3 – 3.0 acres; Puuanahulu.

Land Patent Grant No. 9513 to Steven L. Desha, Sr.; April 3, 1928.  
Kapalaoa Beach Lots (Portion of Lot 39) – 1.22 acres; Puuanahulu.

Land Patent Grant No. 9875 to Frances H.I. Brown; July 8, 1930.  
Keawaiki Beach Lot 5 – 3.0 acres; Puuanahulu.

Land Patent Grants No.'s 9943, 9944, and 9945 to Robert Hind; Dec. 22, 1930. Kiholo Beach Lots 8, 7 and 9 – three parcels at 3.0 acres each; Puuwaawaa.

Land Patent Grant No. 10,433 to Dorothy Von Holt; Aug. 28, 1936. Weliweli Beach Lot 13 – 2.70 acres; Puuanahulu-Puuwaawaa Beach Lots.

Land Patent Grant No. 10,431 to Robert Hind; Aug. 19, 1936. Kiholo Beach Lot 11 – 0.71 acres; Puuwaawaa.

Land Patent Grant No. 10,432 to R. Leighton Hind; Aug. 15, 1936. Kiholo Beach Lot 12 – 3.0 acres; Puuwaawaa.

Land Patent Grant No. 9071 to Frances H.I. Brown; July 15, 1926. Keawaiki Beach Lot 4 – 3.0 acres; Puuwaawaa-Puuanahulu.

Land Patent Grant No. 9988 to Frances H.I. Brown; May 7, 1931. Keawaiki Beach Lot 10 – 3.0 acres; Puuanahulu.

S.S.A. 1612 to Sanji Abe; February 24, 1937. Kiholo Beach Lot 14 (Luahinewai Lot) – 2.65 acres; Puuwaawaa. (Transferred to Marjorie C. Hind, March 16, 1937)

Further documentation on Homestead Lots, transfer of many of those lots to Pu'u Wa'awa'a Ranch holdings, and State Lease Agreements is detailed in various Land Division and Bureau of Conveyances Records, among which are:

General Lease No. 3528 (November 8, 1955);  
General Lease No. S-3589 (Sept. 2, 1960);  
No. 88-101675 (Liber 22148:292-313) July 5, 1988; and  
No. 92-145172, August 31, 1992.

Additionally, oral history interviews included as a part of this study provide readers with historical accounts about transitions in land tenure in Nāpu'u.

## **HISTORICAL ACCOUNTS: AN OVERVIEW OF SITE AND PRACTICE DOCUMENTATION RECORDED IN THE EARLY TWENTIETH CENTURY**

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Earlier in this study, readers were provided information pertaining to native traditions, history, and practices of the residents of Nāpu‘u and vicinity. The narratives also provide readers with an overview of the changing patterns of residency in the region through the late nineteenth century and early twentieth centuries. As seen in the writings of a number of non-Hawaiian residents of the islands, by the middle to late 1800s, there was a growing awareness of the rapid decline in knowledge of native customs, practices, and familiarity with features of the cultural landscape. This section of the study provides readers with an overview of, and excerpts from selected historical studies and archaeological investigations into the lands, sites, and practices of the Nāpu‘u region.

### **North Kona Region: Research of Thos. Thrum (1908) and J.F.G. Stokes (1906-1909)**

The earliest systematic report on archaeological features—*heiau* or ceremonial sites—on the island of Hawai‘i, was compiled by Thos. Thrum (1908). Thrum’s work was the result of literature review and field visits spanning several decades. Unfortunately, Thrum’s work did not take him into the Nāpu‘u region of Kekaha. He offers no record of sites between Pu‘u Koholā and Mailekini at Kawaihae and Keahuolu (the Kailua vicinity) of North Kona. In 1906-1907, J.F.G. Stokes conducted a field survey of *heiau* on the island of Hawai‘i for the B.P. Pauahi Bishop Museum (Stokes and Dye 1991). Like Thrum, Stokes too, bypasses Nāpu‘u and most of Kekaha.

In 1909, J.F.G. Stokes returned to Hawai‘i and traveled portions of the Nāpu‘u shoreline, via the *ala loa-alanui aupuni* (native trail and Government road system). In doing so, he found and described an extensive field of petroglyphs. Confusion arose because Stokes identified the site as being at “Puuanahulu in South Kohala.” In 1918, A. Baker set out to locate the petroglyphs which Stokes described in 1909, and he noted that Pu‘u Anahulu is in North Kona, not South Kohala. Ten years later, J. Reinecke (ms. 1930) noted that neither Stokes or Baker had the benefit of good maps, and Reinecke placed the site in ‘Anaeho‘omalu (Reinecke’s Site No. 147). Describing the petroglyph field, Stokes (1910) wrote:

At Puuanahulu in South Kohala, when passing along a trail late one afternoon, the remarkable sight of a couple of acres of *pahoehoe* closely covered with petroglyphs was experienced... One striking peculiarity was the use of irregularly circular lines for the inclusion or separation of groups of petroglyphs, perhaps for the purpose of limiting or defining a particular record. There were forms innumerable, forms not suggestive of the human or animal, which from this grouping could leave but little doubt that they told a connected story. They left a strong impression that the Hawaiians had made a decided advance towards a written language... Mostly on the outskirts of this interesting area were many names of Hawaiians, sometimes dates, and more initials. It seemed to have been a time-honored place for recording events. The place had been isolated by the flow of lava in 1859 and is not easy of approach... [Stokes 1910:59-60]

### **Petroglyph Fields of Nāpu‘u Described by A. Baker (1919 & 1920)**

Baker (1919) elaborates on the field and described his 1918 visit to the site via the Kīholo-Ka‘ūpūlehu Trail and then along the *ala loa-ala nui aupuni*, which continues to Kawaihae. It is noted here, that Baker’s estimated distance from Kīholo to the petroglyph field places the field in ‘Anaeho‘omalu.

...Proceeding by automobile to Huehue, North Kona, we got an early start in the saddle on what proved to be a forty-mile round-trip horseback journey on trails, a portion of which was over the roughest kind of lava. At one time these trails formed the main thoroughfare around the island, but on this occasion we saw but two living souls on the whole trip, tho we were away from the present main road thirteen hours. Reaching Kiholo in less than three hours, we pushed on toward Kawaihae, thinking that we might find our goal in the section between the flows of 1859, as that was surely "isolated by the flow of 1859", but it was away past both branches of this flow, some six or probably eight miles from Kiholo, and about two miles before the Kohala line. It was here, on some brown or reddish *pahoehoe* just before a high *aa* flow, that we saw the first Hawaiian name, strangely enough with the date of my own birth. Soon we saw other names, and, looking inland, beheld the first circles and marks, which proved to cover more, rather than less, than two acres... It is on the lower trail, a half mile to a mile back from the shore. It might be reached as easily from the Kawaihae side, judging by the way it looks on the map. I have talked with a number of people who have been over the trail without seeing the figures, probably because their attention was taken up by the names until they had ridden past the area...

The rock is unusually soft for *pahoehoe*, the horses having cut a path along the trail across it, while elsewhere it is so hard that no impression has been made by all the years of travel, the way being marked by little piles of lava with a piece of coral or bone to show white in the night. No such variety of lava in form or color has been seen on any other trail, except on the journey to the summit of Mauna Loa....

There are hundreds of circles and thousands of marks of all kinds on this favorite field of ancient Hawaiian records, covering perhaps centuries... [Baker 1919:130-132]

In 1919, Baker returned to Kona, and accompanied John Lynn, Manager of Pu'u Wa'awa'a Ranch, to Hinds' Puakō lease holdings. Lynn had told Baker of more petroglyphs in the field there, and agreed to show them to Baker. Baker and Lynn rode down the Ke'āmuku trail to Puakō.

...The second morning we started again, finding the first petroglyphs some two miles or so from Puako Bay, to the south but part way inland. To our amazement we followed this narrow strip of rock cuttings in a relatively straight line, and almost continuous, for what we all agreed was at least two and a half miles and perhaps more, for after a break where sand had drifted over we found a few again, just where the before-mentioned shore trail mounted on the big *aa* lava strip of about three miles to Kalinaopelu<sup>26</sup>, the name of the place in Puuanahulu *makai*, South Kona, described in last year's ANNUAL, some half-mile inland from Kapalaoa and another half mile north. A third of the way over this lava to Kalinaopelu, going south, seemed to be the boundary between South Kohala and North Kona. The Puako end of these petroglyphs is some three-fourths of a mile from the shore, with the telephone line about a third of the way to the water. The last, at the southern end are about at the shore, as described, where are the last of the algarroba trees, five miles from Puako bay.

This wonderful strip of petroglyphs was along an ancient trail going more inland than the present trail, but of which I could see no trace at the present time. The area is double or three times that at Kalinaopelu, though due to the compact mass of petroglyphs on the two acres or so there, perhaps there are no more actual figures... [Baker 1920:49-52]

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<sup>27</sup> Kalina'ōpelu – In the story of Ka-Miki, Kalina'ōpelu is identified as being on the 'a'ā plain of Kanikū (Feb. 19, 1914). It does not appear that the name has been recorded on historic maps.

## ***Archaeology of Kona, Hawaii (Reinecke ms. 1930)***

The first detailed recording of Hawaiian sites in the Kekaha-Nāpu'u region was compiled by John Reinecke (ms. 1930). In 1929-1930, Bishop Museum contracted John Reinecke to conduct a survey of Hawaiian sites in West Hawai'i. A portion of Reinecke's survey extended from Kailua to Kalāhuipua'a, his work being the first attempt at a survey of sites of varying function, ranging from ceremonial to residency and resource collection.

During his study, Reinecke traveled along the shore of Kekaha, documenting near-shore sites. Where he could, he spoke with the few native residents he encountered. Among his general descriptions of sites and Kekaha, Reinecke observed:

This coast formerly was the seat of a large population. Only a few years ago Keawaiki, now the permanent residence of one couple, was inhabited by about thirty-five Hawaiians. Kawaihae and Puako were the seat of several thousands, and smaller places numbered their inhabitants by the hundreds. Now there are perhaps fifty permanent inhabitants between Kailua and Kawaihae—certainly not over seventy-five.

When the economy of Hawaii was based on fishing...this was a fairly desirable coast; the fishing is good; there is a fairly abundant water supply of brackish water, some of it nearly fresh and very pleasant to the taste; and while there was no opportunity for agriculture on the beach, the more energetic Hawaiians could do some cultivation at a considerable distance *mauka*... [Reinecke ms. 1930:1-2]

Reinecke also observed that he recorded only a limited number of sites in the region; his study field was generally within site of the shore (ibid.:2), and he wrote:

The coast is for the most part low and storm-swept, so that the most desirable building locations, on the coral beaches, have been repeatedly swept over and covered with loose coral and lava fragments, which have obscured hundreds of platforms and no doubt destroyed hundreds more...many of the dwellings must have been built directly on the sand, as are those of the family at Kaupulehu, and when the posts have been pulled up, leave no trace after a very few years... [ibid.]

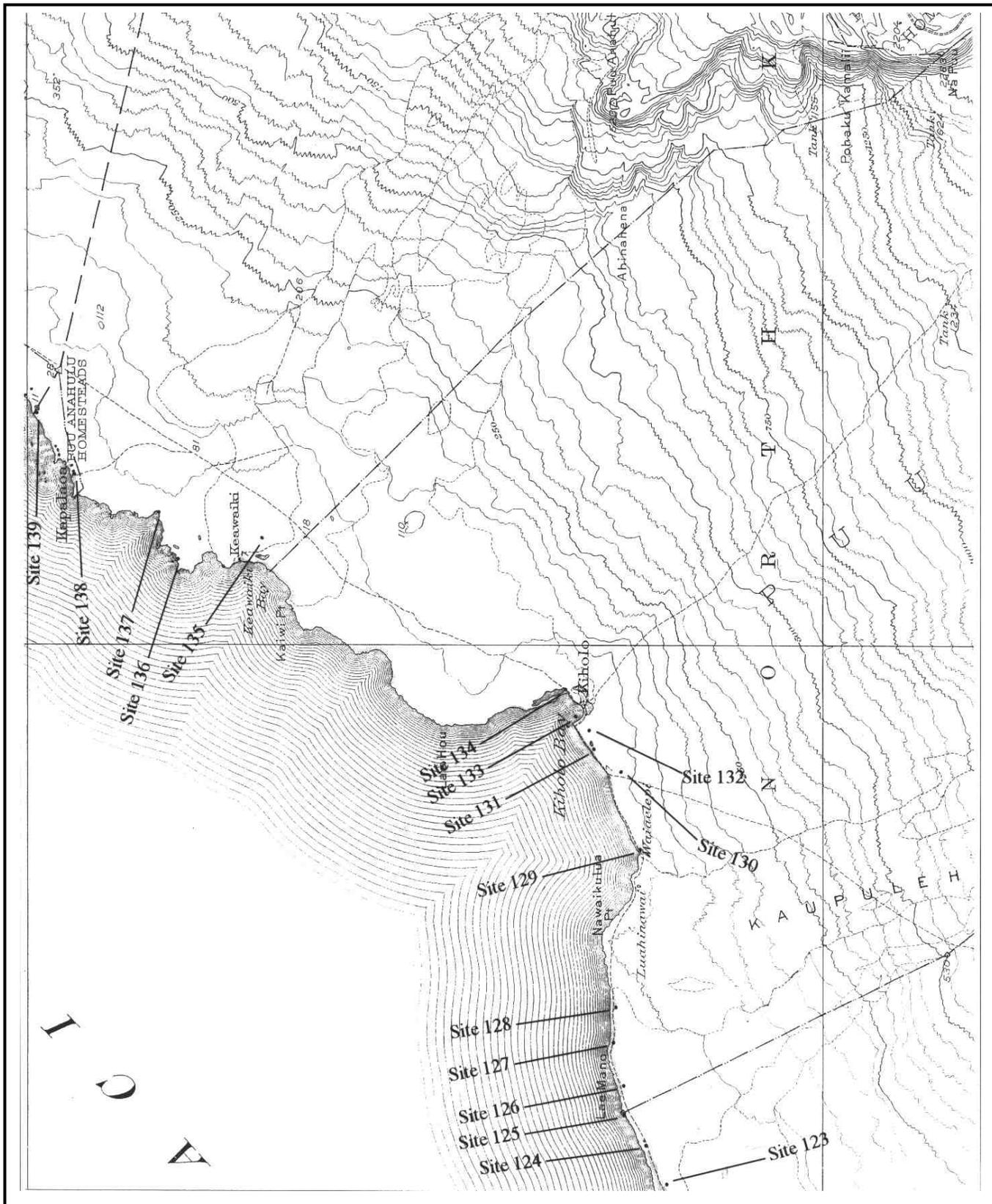
The following site descriptions are quoted from Reinecke's field work in the area between Pōhakuokahae (on the Ka'ūpūlehu-Pu'u Wa'awa'a boundary) to Keahualono on the Pu'u Anahulu-'Anaeho'omalū (North Kona-South Kohala) boundary (*Figure 21*).

### ***Site Numbers and Descriptions***

Site 122. After crossing the abominable Kaupulehu Flow, west branch, one reaches a *pahoehoe* flat about 1 ½ x ½ mile in extent. I have divided it, for purposes of description, into seven areas, but it should be understood that the ruins are practically continuous, if sometimes buried under the sand.

The whole area is the most interesting on this coast, for several reasons:

1. The great number and continuity of the remains.
2. The apparent considerable age of many of the ruins.
3. The apparent lack of a water supply even barely adequate.
4. The large number of a localized form of storage cupboard, a well-built box-like form at the back of walled sites, due no doubt to the very hard, solid *pahoehoe* offering no handy little caves.



**Figure 21. Map after Reinecke (Bishop Museum - Ms. 1930:1&2)  
 Showing Approximate Locations of Sites and Features Described in the Coastal  
 Region of the Pu'u Wa'awa'a-Pu'u Anahulu Vicinity**

5. The large number of native salt pans. These were sometimes built directly on the *pahoehoe* as a floor; sometimes the base was built of carefully arranged flat rocks. As the sun's rays had to strike the pan directly, the walls were usually about 8-12" high, built of carefully selected stones. Sometimes the pan was rectangular, but oftener rounded or circular, about 8 to 10 feet across. The floor and the case of the wall were cemented with a hard native cement of good quality, which still clings to scattered stones and to patches of *pahoehoe* floor where there are now no walls. Salt is still gathered here, but from natural pockets.

At the western end of the flat: (a) remains of pen; (b) remains of walled dwelling site with "cupboard"; (c) shelter site, walls and cupboard; (d) remains of three shelters; (e) pebble covered ruins of about six platforms—a usual feature of these coarse sand beaches; (f) shelter, walls and cupboard; (g) sundry traces of old enclosures; (h) sand-drifted walled shelter.

Site 123. (a) Ruins of a walled site; (b) at an interval of some 500', the remains of an enclosure, two shelters, and a cave. At this spot are several petroglyphs of unusual type...

Site 124. (a) Platform c. 30x6x4, like part of a wall. Shelter attached and recent *ahu* on it. May possibly be a fishing *heiau*. (b) Two good *papamu*, 13x10, 11x10. (c) Trace of large platform adjacent to a. (d) First of salt pans: a group of three about a heap of stones. Four other pans near. (e) Walls of yard and trace of house platform; traces of walls and platform north of it. (f) Two modern shelters by *kiawe mauka*. (g) A spring with faintly brackish water; traces of ruins in hollow to north. (This is the only water supply noted.) (h) A large platform on the beach; remains of two smaller ones and an enclosure past it. (i) *Mauka* of it, a shelter pen with cupboard and four more salt pans, with traces of cement on *pahoehoe*. (j) Walled site, cupboard, cairn in front. (k) Pen and three shelters, apparently. (l) Several small areas marked off by rows of stones in the sand. (m) Whitened patches on *pahoehoe* marking sites of salt pans. A salt pan with walls 2' high; four others with very well-built walls 1-3' high - - unusual. (n) Two modern shelter pens.

Site 125. (a) Isolated shelter pen. (b) Three shelter pens together. (c) Shelter pen with piece of wall. All these are about a prominent site on a knoll (d) which may be taken as the starting point for #125: It consists of a house site and two carefully walled enclosures, all used for dwelling; cupboard. (e) Usual traces along the beach. (f) A number of salt pans. (g) Ruins of walled site on beach. (h) Ruins of several house sites on coast.

Site 126. (a) Several large ruined platforms and many salt pans, in a perfect medley. (b) Recent walled shelter; house site behind it. (c) More ruined platforms. Then follows a considerable space where everything is so ruined as to be almost indistinguishable. (d) Traces of a very large pen.

Site 127. At the end of this pen (a) a dwelling complex, consisting of a walled enclosure (walls 3 ½' wide and 2 ½' high, with gate), and including two enclosure-rooms with entrances and one without. About it are a house platform, two walled shelters, a salt pan, and various heaps of stone. (b) Beyond it on north a yard with a fine salt pan, c. 9x7x1/2, cemented carefully about the bottom. (c) Walled dwelling place, three enclosures. (d) Courtyard of large, flat whitened stones – may have been a salt pan. (e) A considerable complex of walls and shelters, followed by a desert space of dunes.

Site 128. (a) A walled pen; adjoining it eight very fine examples of the local salt pan. (b) Three large pens adjoining this area and one another. On the *makai* side are very thick walls, and a shelter with cupboard. On the *mauka* side is a shelter with cupboard. (c) A little *mauka* are three salt pans. (d) A few sand-covered platforms, etc., to branch of Kaupulehu Flow. [near Pōhakuokahae]

Site 129. Luahinawai [Luahinewai] is a pond behind a black sand beach; no ruins. Waiaelepi is a shallow pond of practically fresh water. From the Kaupulehu Flow on is a grove of *kiawe* and the cattle pasturing under it have undoubtedly destroyed several sites.

There is a pen behind Waiaelepi, where there has been a house or a cowboys' camp. Then come concrete salt pans and a fine terraced platform of stones [Muller's salt works]. There are traces of shelters at the foot of the dune of black pebbles. Remains of a pen with very thick, low walls on three sides. From here on is a continuous row of traces at the foot of the beach and under the *kiawe*. Especially noticeable are the large boulders at the back of the platforms, pens, or enclosed house sites—now it cannot be said which. Toward the north end of this area is a pen and a recent house site.

Site 130. Many shelters on the reddish lava block of the *kiawe*.

Site 131. Large cave [Keanalele] with three feet of almost fresh water.

Site 132. Two narrow pens extend north, enclosing the *kiawe* and stagnant pools. Behind them are two yards, with three house sites between them. Between the cave and the pens is a lot containing a house platform. There are two other very ruinous platforms outside, and a bordered, coral-strewn path running a short distance *mauka* through a few shelters.

Back of the pens a considerable distance are many small hut sites or shelters. They may have been temporary structures. There is also a hollow fenced on all but the perpendicular side, recent. Several waterholes, one walled up.

Site 133. Ruins of five modern houses at the south end of Kiholo Bay. There are many walls in this area.

The area back of the ponds is difficult to penetrate due to the *kiawe*. I found only two ruins, a platform c. 75x25x0-1 and a rough heap that had been a medium-sized platform.

Site 134. Excellent stone platform at the south-end of the long lagoon, probably quite modern.

Site 135. The vitreous *pahoehoe* of the 1859 Flow bears no ruins at all.

Keawaiki: At the south end of the *kiawe* grove are the ruins of several platforms, all very small. Two or three house sites can be distinguished. For most of the way the *kiawe* hides possible ruins. I thought that two platforms could be distinguished just south of a three-sided pen for shelter-dwelling.

I did not see the *heiau* "a little *mauka* of the house"; it is named KAUALII [Pū'o'a-a-Ka'uali'i], after a chief of the place.

The pond should be shown on the map at the extreme north end of Keawaiki; it is of slightly brackish water. About 200 yards farther is a large, deep, brackish pool.

Site 136. At a spot about one-eighth mile inland, Kaluoo, is an oasis of *lauhala* and *kiawe*, which I did not visit. At Akuko are three stagnant brackish pools. Here are dwelling site, walls that probably surrounded two shelters, and three other shelters.

Site 137. Wiliwili [Weliweli] is a beach with *kiawe* and a few pools. There are traces of a few platforms.

Site 138. Kapalaoa. On the *a-a* where it gives place to the *pahoehoe* are five or more rude shelters. The oasis is bounded at the south with a wall. By the gate is a small pen. On the beach just *makai* is some sort of site. The little headland within the line of the wall is a complex of small enclosures for salt-making. There are two small platforms, one or both being the *kuula* named PUAKO. The oasis as far as Desha's house is cut up by stone walls, within them palms, a few wells now dry, platforms—at least five modern house platforms—and a shelter. On the brittle, easily chipped *pahoehoe* by the southern gate are many petroglyphs. From the names found in connection with them and the carvings of sailing ships, one can see that they belong to a period after 1830, but old Alapai, who has lived at Kapalaoa since about 1860, says that they were there when he came... [Reinecke was told the story of Kuaiwa—which he was informed was a chief of the area—and how he lost his life to Pele (see account by Desha, earlier in this study).]

Kapalaoa is inhabited only by the family of Alapai, the stories bout [sic] whom and his family have been secured from Mrs. Yanagi.

Site 139. The first stone wall, at the north of Kapalaoa land, has a house platform just south of it. North is a large *papamu*...15 x 15, two others worn smooth, and unfinished *papamu*, and three petroglyphs. A few pools and marshes, one partially surrounded by a wall. A clump of *lauhala* in the *a-a* 100 yards *mauka* shows a spring there...

Another stone wall marks the Kona-Kohala boundary... [Reinecke Ms. 1930:23-27]

### ***Native Cultivation Practices at Nāpu'u in the 1930s***

In "Native Planters in Old Hawaii" (Handy, Handy and Pukui 1972), the authors presents readers with documentation of agriculture, fishing, and life in the Kekaha region of North Kona. The information was collected from native informants and archival sources. In describing the Kekaha-Nāpu'u region the authors wrote:

Wherever a little soil could be heaped together along the dry lava coast of North Kona, a few sweet potatoes were planted by fishermen at such places as Honokohau, Mahai'ula, Makalawena, Kaupulehu, Kiholo, Keawaiki, and Kapalaoa. Doubtless potatoes were planted on the upland of North Kona, on the lower slopes of Hualalai toward Pu'u Wa'awa'a, up to a considerable altitude in the rainy seasons. In recent times the flatlands of Pu'u Anahulu, having an elevation of about 2,300 feet, have supported a number of patches planted by Hawaiian cowboys. [Handy et al., 1972:527-528]

## ***ORAL HISTORICAL ACCOUNTS OF FAMILIES AT NĀPU'U***

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### ***Background***

The primary body of interviews cited below were conducted by *Kumu Pono Associates LLC* at the request of the *Hui 'Ohana Mai Pu'u Anahulu a me Pu'u Wa'awa'a*<sup>27</sup> (the *Hui 'Ohana*), as a part of two detailed ethnographic studies of the Nāpu'u region. The interviews cover a wide range of topics, including traditional and historical knowledge of the land, natural and cultural resources, families, and traditions and practices of people on the lands of Nāpu'u (Maly, 1999 & 2000). The oral history programs were undertaken in close consultation with members of the *Hui 'Ohana*, and are cited here as they address many issues of direct relevance to the present study, and answer many important questions relative to management of the diverse resources of Nāpu'u.

The overall purpose of the oral history research was to:

- (1) Identify the cultural-historic resources (*wahi pana*) of Nāpu'u (with discussions ranging from the sea to the mountains);
- (2) Document traditional and customary practices of the native residents of Nāpu'u;
- (3) Document the history of land use (from traditional and customary practices to historic ranching and present day uses) and changes in the landscape of Nāpu'u; and
- (4) Record recommendations from elders and others interested in the history and resources of Nāpu'u for the long-term care of, and management of the lands and resources of Pu'u Wa'awa'a and Pu'u Anahulu.

The results of the historical documentary research and the oral history programs provide members of the *Hui 'Ohana Mai Pu'u Anahulu a me Pu'u Wa'awa'a*, land managers and interested parties with detailed and important historical documentation pertaining to some of the significant cultural and natural features of the landscape of the Nāpu'u region. Thus, through this information, readers will gain a greater understanding of the depth of the relationship—the cultural attachment<sup>28</sup>—that native Hawaiian families of Nāpu'u share with their *'āina kula'iwi* (land which is the resting place of their ancestors' bones).

The documentation also provides readers with a record of significant changes which have occurred upon the land—some from natural causes, and others directly the result of human activities. While there are strong feelings about some management practices which have been allowed through on-going Territorial and State lease-hold management and resource degradation in Pu'u Wa'awa'a and Pu'u Anahulu, the elder interviewees also express hope for the future and share recommendations on how to improve the situation. To that end, the interviews also provide readers with foundational

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<sup>27</sup> The *Hui 'Ohana Mai Pu'u Anahulu a me Pu'u Wa'awa'a* is an organization made up of native Hawaiian descendants of the traditional and early historic families (residents) of Pu'u Anahulu and Pu'u Wa'awa'a. The *Hui 'Ohana* is also working on securing its own non-profit 501 (c)(3) status, and is actively working in areas of stewardship of resources in the *ahupua'a* of Pu'u Wa'awa'a and Pu'u Anahulu.

<sup>28</sup> "Cultural Attachment" embodies the tangible and intangible values of a culture. It is how a people identify with and personify the environment (both natural and manmade) around them. Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape—for example, the geographic features, natural phenomena and resources, and traditional sites etc., that make up their surroundings. This attachment to environment bears direct relationship to the beliefs, practices, cultural evolution, and identity of a people (cf. James Kent, 1995).

documentation for implementation of an *ahupua'a* based program focusing on long-term care, management, and interpretation of the natural and cultural landscape of the Nāpu'u region.

## ***Overview and Methodology of the Oral History Programs***

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

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

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

- (1) Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
- (2) They reflect localized or familial interpretations of the particular history being conveyed;
- (3) With the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;
- (4) In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
- (5) Some aspects of an interviewee's recollections may also be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, they help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management programs for the lands of Pu'u Wa'awa'a and Pu'u Anahulu.

The oral historical research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies. While preparing to conduct the oral history interviews Maly and program coordinators for the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a* developed a general questionnaire outline to be used to help direct the oral history interviews. While this questionnaire outline set the general direction of the interviews, it did not limit interviewees to

those topics. Various aspects of the general and personal family histories and personal experiences which stood out as important to the interview participants were recorded as well. Also, during the interviews, several historic maps were referenced, and when appropriate, the approximate locations of sites discussed were marked on one or more of the maps. Depending on the location being discussed, and the nature of the resources or features being described, maps dating from 1876 to 1948 were referenced.

The following maps were referenced during the interviews — Register Map No. 515 (Pu‘u Anahulu; 1876); Register Map No. 1278 (North Kona-South Kohala, Kiholo District Sheet; 1882); Register Map No. 1877 (Pu‘u Anahulu Homesteads; 1897); Register Map No. 2633 (*Ahupua‘a* of Pu‘u Anahulu and Pu‘u Wa‘awa‘a; ca. 1909); HTS Plat Map No. 306 (Pu‘u Anahulu and Pu‘u Wa‘awa‘a Government Lands; 1914); Register Map No. 3000 (Pu‘u Anahulu-Pu‘u Wa‘awa‘a Beach Lots; 1936); Pu‘u Wa‘awa‘a Ranch Map (Plan Showing Paddocks in Pu‘u Anahulu Homesteads (1937); and Pu‘u Wa‘awa‘a Ranch Map (Plan Showing Paddocks in Pu‘u Wa‘awa‘a (1948). When appropriate, locational information collected during the interviews was compiled onto one or more of three historic base maps. Selected sites and features, pertinent to the present study are indicated on *Figure 22* (an annotated version of Register Map No. 2633, compiled from previous surveys by G.F. Wright, ca. 1909), at the end of this study.

### ***Participants in the Nāpu‘u Oral History Programs***

Nearly all of the participants in the Nāpu‘u oral history program are descended from the native families granted homestead lands at Pu‘u Anahulu as a part of the Land Act of 1895. As noted earlier, most of the native Hawaiian homestead applicants themselves were descended from individuals who had resided in the lands Nāpu‘u or adjacent lands of Kekaha for generations prior to the establishment of the homestead program. Interviewees who were not descendant of the native and traditional residents of Nāpu‘u were either descended from the founders of Pu‘u Wa‘awa‘a Ranch (descendants of the Robert Hind and Eben Low families), or individuals who had personally worked the ranch lands and who were identified as being very knowledgeable of the cultural-historical landscape of Nāpu‘u.

As a part of the interview program documented by this study, the eldest surviving members of the native families of Nāpu‘u were asked to, and did participate in the interviews. Unfortunately, shortly before the interview program was begun, several *kūpuna* (elders) passed away; and since the conducting of the interviews many other elder *kama‘āina* participants have passed away. *Table 3* provides readers with the names and a general background of interview participants.

**Table 3. Background of Primary Participants in Oral History Interviews<sup>29</sup>**

<b>Name</b>	<b>Year of Birth and Location Born &amp; Raised</b>	<b>Has Personal Knowledge of:</b>		<b>Background</b>
		<b>Cultural/Historical Sites of Nāpu‘u</b>	<b>Historic Land Use Activities</b>	
Raymond Keawe Alapa‘i (deceased)	1937 Kahalu‘u and Nāpu‘u	Yes	Yes	Descendant of traditional families, former cowboy.
Nancy Alapa‘i-Hepa (deceased)	1927 Kapalaoa-Nāpu‘u	Yes	Yes	Descendant of traditional families.

<sup>29</sup> In addition to the primary interview participants, members of younger generations of the families also sat in, and shared in recollection of the histories. These family members included, but were not limited to: Luika (Keākealani) Ka‘uhane, Ku‘ulei Keākealani, Debbie Ka‘iliwai-Ray, Mahana Wilcox-Gomes, Julia Lanihau Akau, Merline Kihe, Lucy Keala Tagavilla, Shirley Kau‘i Keākealani, Raynette Ka‘ilianu-Shibata, Nora K. Ha‘o, Violet Ha‘o-Ka‘ai, and C. Punihaole.

**Table 3. Background of Primary Participants in Oral History Interviews (continued)**

<i>Name</i>	<i>Year of Birth and Location Born &amp; Raised</i>	<i>Has Personal Knowledge of:</i>		<i>Date(s) of Release</i>
		<i>Cultural/Historical Sites of Nāpu‘u</i>	<i>Historic Land Use Activities</i>	
George Kinoulu Kahananui, Sr.	1925 Hōlualoa and Kalaoa	Yes	Yes	Former cowboy, related to families of Nāpu‘u.
Edith Kau‘ihelewaleokeawaiki Ka‘ilihiwa-Mitchell (deceased)	1924 Keawaiki and Nāpu‘u	Yes	Yes	Descendant of traditional families.
Miki Kato	1928 Kealakekua	Yes	Yes	Cowboy who has worked the ranch lands since 1956.
Caroline Kiniha‘a Keākealani-Pereira	1919 Pu‘u Anahulu- Nāpu‘u and Ka‘ūpūlehu	Yes	Yes	Descendant of traditional families.
Robert “Sonny” Keākealani, Jr.	1943 Kohala and Nāpu‘u	Yes	Yes	Descendant of traditional families, and former cowboy.
Leina‘ala Keākealani-Lightner	1953 Pu‘u Anahulu- Nāpu‘u	Yes	Yes	Descendant of traditional families.
T. Kamaki Lindsey, Jr.	1932 Pu‘u Wa‘awa‘a	Yes	Yes	Born and raised at Pu‘u Wa‘awa‘a, and former cowboy.
Charles L. Mitchell	1926 Pu‘u Anahulu-Nāpu‘u	Yes	Yes	Descendant of traditional families, and former cowboy.
Robert Liwai Mitchell, Sr.	1941 Pu‘u Anahulu-Nāpu‘u	Yes	Yes	Descendant of traditional families, and former cowboy.
Wm. “Billy” Paris, Jr.	1923 Kāināliu and Nāpu‘u	Yes	Yes	Descendant of founders of Pu‘u Wa‘awa‘a Ranch, and former ranch manager.
Robert Ka‘iwa Punihaole, Sr.	1923 Kūki‘o, Makalawena, and Kalaoa	Yes	Yes	Descended from historical residents of Nāpu‘u.
Elizabeth “Tita” Ruddle-Spielman	1923 Waiākea and Paniau	Yes	Yes	Descendant of founders of Pu‘u Wa‘awa‘a Ranch.

### ***Overview of Interview Documentation and Recommendations***

The interviews provide readers with documentation of a number of areas of cultural significance in the lands of Pu‘u Wa‘awa‘a and Pu‘u Anahulu. The resources described in the interviews fall into several categories, including but not limited to:

- (1) The cultural-geographic landscape—cultural and natural resources are viewed as one and the same in the Hawaiian mind;

- (2) Forest and plant communities, and spread of alien species over the last 70-plus years. Of particular interest are descriptions of the former range and loss of the *'alalā* (native crow), and of the former extent and make up of the native forest;
- (3) Sites associated with native Hawaiian religious and ceremonial practices, extending from the upland forests to the sea;
- (4) *Ala loa* and *ala hele* (regional and inner *ahupua'a* trail systems). Trails include the *Alanui Ku'i* (across the Pu'u Wa'awa'a-Pu'u Anahulu forest lands, extending between Kona and Kohala); The Kiholo-Pu'u Wa'awa'a Trail; the Pu'u Wa'awa'a-Kileo-Keauhou Trail; and numerous trails across the Nāpu'u lands;
- (5) Sites associated with temporary and long-term native habitation (shelters, modified caves, and burials), and homestead activities;
- (6) Coastal and near shore fisheries, marine resources collection areas, and *kāheka* and *loko pa'akai* (natural and modified salt making ponds);
- (7) Land division and paddock boundary markers; and
- (8) Features and practices associated with ranching activities—including descriptions of historic and contemporary management practices, and the decline of the land under the latter management scheme.

The interviewees also discussed several areas of concern and recommendations for *long-term protection and management* of the cultural and natural resources of Nāpu'u. A general summary of these comments and recommendations include, but are not limited to the following topics:

- (1) Protect the natural and cultural features of Nāpu'u, from mountain to sea — for example, the *pu'u* or hills and natural topography of the land for which Nāpu'u was named—e.g. Pu'u Wa'awa'a, Pu'u Iki and Pu'u Henahena; the native forests and plant communities; the native bird and animal habitats; the sacred sites of the landscape, including ceremonial sites, *ilina* (burials), and places which are documented in the traditions of Nāpu'u; and the features associated with the historic ranching operations of Nāpu'u.
- (2) Enter into a lease-hold arrangement with the State Land Division for the Puuanahulu School Lot and establish the Pu'u Anahulu-Pu'u Wa'awa'a History and Education Center on said property. Center resources are envisioned to include a repository of historic documents on residency, land- and range- use and management practices, and oral history collections where the history of the land and people who have lived upon and worked the land can be taught, researched, and recorded. Such a facility will help protect the history of the land and be invaluable in management making decisions for future activities in the Pu'u Wa'awa'a-Pu'u Anahulu *ahupua'a*.  
Programs offered at the Center will seek to interpret the cultural and natural resources and ranching history of Nāpu'u, and help encourage respectful use of the land and informed visitation to the area.
- (3) Provide input and guidance to the State of Hawai'i in the future management and treatment of cultural and natural resources of the Pu'u Wa'awa'a-Pu'u Anahulu *ahupua'a*.

The *Hui 'Ohana* seeks to help facilitate development of plans that will foster protection of resources in Nāpu'u, and to promote subsistence land use activities for future generations. Resources and subsistence activities of concern to the native families of the land include, but are not limited to—native forests and habitat; restoration and management of the salt works, and *ko'a* (dedicated near-

shore and off-shore fishing grounds); and establishing a dynamic plan sustainable resource development and identifying carrying capacities of the multiple historic practices of ranching, forest conservation and hunting in Pu'u Wa'awa'a and Pu'u Anahulu.

- (4) Respect the *ilina* (burials), *kahua hale* (residential features), *ala hele* (trails), *kaha pōhaku* (petroglyphs), and other sites within the Nāpu'u region;
- (5) Work with the families who are descended from the *po'e kahiko* (ancient people) of Nāpu'u in determining proper treatment of *ilina* and other cultural sites and resources;
- (6) Encourage cultural stewardship and "wise use" on behalf of all who touch the lands of Pu'u Wa'awa'a and Pu'u Anahulu (both those participating in long-term leasehold agreements and residency, and short-term visits).
- (7) It would be a logical step for the managers of the proposed Hawai'i Experimental Tropical Forest Program at Pu'u Wa'awa'a to enter into partnerships with the Hui 'Ohana to fulfill goals of the HETF program, and those of the Hui 'Ohana. Partnerships will ensure long-term success in a wide range of programs of natural and cultural concern.

### ***Conditions on Citation of Interview Narratives***

Readers—including agency representatives—are asked here to note that the information shared by the families, and cited in this study, is meant to support wise use, community based stewardship, and protection of the cultural and natural resources of Nāpu'u. The narratives provide readers with lessons from the past, and knowledge of place, which can help present-day and future parties develop a sustainable and culturally responsible system of land and resource management at Nāpu'u. *The oral historical accounts are not to be used to support research or assumptions that are inconsistent with traditional and customary Hawaiian cultural values as those described in this study.*

At the time of release of the interviews, the interviewees stipulated that the narratives are not to be cited out of context, or used to justify actions detrimental to the land or culture of the people. Readers should not assume that resources or sites (be they natural or historical) might not be valued, simply because no description of them was given in the course of the interviews. An on-going dialog between the families of the land, agencies, researchers, and resource managers should be continued over the years. As has been the case over the last 150-plus years, the families—whose ancestor's bones are in the earth of Nāpu'u—will remain at Nāpu'u, while others will come and go.

The oral history narratives may not be incorporated as block-quote texts in other studies without permission from the interviewees and *Kumu Pono Associates LLC*.



**Figure 23. Kupuna Caroline Kiniha'a (Kuehu) Keākealani Pereira and Kupuna Charles Mitchell at Pihanakalani, Pu'u Wa'awa'a  
Photo No. KPA-S867 (May 31, 2003)**



**Figure 24.  
Members of the Extended Alapa'i, Ha'o, Keākealani-Ka'ilihwa, Manu, and Mitchell families at Pihanakalani – Pu'u Wa'awa'a (May 31, 2003).  
(Photo No. KPA-S863)**

## ***Mo‘olelo ‘Ohana: Excerpts From Oral History Interviews with Kama‘āina of the Nāpu‘u Region***

***Robert “Sonny” Keākealani, Jr. (RK),  
Leina‘ala Keākealani-Lightner (LKL), and Ku‘ulei Keākealani (KK) mā  
February 19, 1998 – Interview at Kīholo Bay, Pu‘u Wa‘awa‘a  
with Kepā Maly***

- Group: [Discusses basic family background as given in preceding interviews.]
- KM: We’re sitting here along the shore...what would you call this area where we are right now?
- RK: Over here? That’s Kīholo right inside this bay. That’s Kīholo.
- KM: Okay, Kīholo. [gesturing just south of where we’re sitting] There’s a fairly old *pā pōhaku* [stone wall enclosure] there, is that an old house site?
- RK: Yes, *mamua* [before]. *Kēlā, mauka nei, ka Hale Pule kēlā, mamua. Na Kūkū mā.* [That, inland from us, that was the Church, before. For the grandparents them.]
- KM: ‘Ae. Okay, so in fact [looking at Reg. Map No. 1278]... yes, I see here, it says, here is “Kaua‘i’s House.”
- RK: Yes, right here [gesturing to the walls and features next to us].
- KM: So that’s it, right there?
- RK: Yes.
- KM: And this is the ‘āina [land], you were saying of your *Kupuna Mākālua*?
- RK: Yes.
- LK-L: That’s where she was born.
- KM: And *Tūtū Mākālua*, was Kaua‘i’s *mo‘opuna* [granddaughter]?
- LK-L: Yes.
- RK: Yes.
- KM: Now, *Tūtū Mākālua* is what to you folks?
- RK: That’s my daddy’s aunty. How, *a‘ole wau maopopo* [I don’t know]. Maybe you got to go back to our genealogy, with sister Kau‘i [Shirley Keākealani].
- KM: Okay. You have a strong tie right to this ‘āina [land] here...
- LK-L: Yes.
- KM: ...through your ‘*ohana*. Have you been coming down here for a long time?
- RK: *Holoholo* [to go around; also fishing], yes. Once in a while, since you know, we’re *pa‘a* [attached]...
- LK-L: All his life! Brother Peter used to live here, and they used to stay here when they were young. He and my sister.
- RK: Well, I stayed down here *mamua* [before], when I was about 7, 8 years old. *Ua ne‘e i kēia wahi me AhNee and Ha‘o.* [Moved down to this place with AhNee and Ha‘o.]  
*Then pāpā, hana nei me ka Hui Pu‘u Wa‘awa‘a, mamua. So iāia, hele i kēia wahi, before, they hō‘au pipi outside here. But, ‘o wau, a‘ole, ua pau kēlā. ‘O wau hānau, pau ka hō‘au, only pu‘a wale nō.*

Then Papa worked with Pu'u Wa'awa'a Ranch, before. So he came to this place before, they drove cattle (into the ocean for shipping) outside here. But me, no, that was finished. When I was born, they didn't drive the cattle into the shore already, had only pigs down here.

- KM: *Pehea ke kao?* [How about goats?]
- RK: *A'ole, pau!* [No, finished!] *Mamua, kēlā!* [That was before!]
- KM: *'Ae, i ka 1920s, ua lohe wau...* [Yes, in the 1920s, I heard that...]
- RK: *Kēia wahi mamua.* [It was this place, before.]
- KM: *Ua ho'ohuli ke kao i kai nei?* [They drove the goats to the sea here?]
- LK-L: Yes.
- KM: But *pau i kou manawa?* [It was finished by your time?]
- RK: Yes, *pau.*
- KM: Oh. *Ua hana 'oe me ka hui?* [You worked with the ranch?]
- RK: *Mamua* [before] in the 60s, early 60s.
- KM: Oh, so you were young, a teenager?
- RK: Yes, I started when I was 19, when I worked for Dillingham. When the Hinds sold, Dillingham bought up the lease on the State land. Then I *hana* [worked] until 1975.
- KM: Oh! And now, you work for?
- RK: Parker Ranch.
- KM: Since that time?
- RK: Since that time till today. Twenty-three years, I worked with Parker Ranch.
- KM: Ahh. Long time.
- RK: Up here [Pu'u Wa'awa'a] twelve years...
- KM: ...Well, we're looking at a copy of Register Map 1278. This map was done in 1882, by J.S. Emerson, and one of your *kupuna*... The name, how it was written in 1882, by the surveyor, was Ka'ilihwiwa.
- RK: That must be my grand uncle.
- KM: Grand uncle. Aunt Caroline thought that this was her grandfather, Ka'ilihwiwa-nui.
- LK-L: Daddy's...
- RK: Yes, daddy's brother is Ka'ilihwiwa-li'ilii.
- LK-L: Right.
- KM: Okay.
- RK: Yes.
- KM: This was in 1882, and he was one of the *alaka'i* [guides], the people that took the surveyor who was doing the map, around to these places.
- LK-L: Uh-hmm.
- KM: And so like, we're sitting at Kiholo, right now... [pauses] What are your memories, some of your recollections, as you look around here, at this land today? Has it changed, from when you were young?

RK: Yes, changed! Because no more the lagoon. Before, *pa'a kēia wahi* [this place was enclosed]. You see out there [pointing to the north side of the cove]?

KM: Yes.

RK: *Mamua, a'ole, pa'a. Like pū ai waho nei. E nānā puka i waho nei, ho'okāhi kīhi wale nō. A hele au, ma ka ōpū wale nō, kēlā nō.*

Before, no, it was enclosed. Like out there [pointing to the section enclosed by the lava flow]. Look to were the opening is, it was only at one corner. And when I'd go, it was [gesturing the depth] at the stomach, that's all.

KM: *A, ka hohonu, ka depth?* [Ahh, the depth?]

RK: *Kēlā nō ka hohonu, pau.* [That was the depth, that's it.] Maybe, *mai kēia a me ku'u keiki, ka ākea wale nō.* [Maybe from me to my daughter (gesturing the width of the pond gate), that was the width.]

KM: *A, he 'umi kapua'?* [Ahh, about ten feet?]

RK: *Ka manō, a'ole hiki 'oia ke hele iloko.* [The sharks, they can't go inside.]

KM: Hmm.

LK-L: Uh-hmm.

RK: But *loa'a kēlā mea kai, pau!* [But had that ocean (tidal wave). That was it!]

LK-L: White sand.

KM: Then *pau.* 1960?

LK-L: Yes, when we had our tidal wave, Hinds had their beach house right by that *hau* trees [pointing to a location behind the central shore of Kīholo Bay]. And from that time, everything went open. Our last big tidal wave that we had, it went open up.

KM: 1960?

RK: No.

LK-L: They said it was from the volcano.

RK: In the 50s.

KM: Ohh!

LK-L: But it changed, it broke.

RK: Yes, in the 50s, it was.

LK-L: I was still little.

KM: Okay. You can see a part of an alignment in the water...

RK: Yes, right over there.

KM: ...across there. So that's the old section of the wall there?

RK: Yes, before. *Pa'a mamua* [closed off before]. Over here, *ke kīhi wale nō, mauka nei* [the corner was on the inland section].

KM: The corner?

RK: Yes.

KM: Ahh. What would you call the name of that pond?

RK: Kīholo! *Kēlā mau Kīholo!* [That's always been Kīholo.] Kīholo Lagoon. There, you see *kēlā kumu lā'au* [that tree], *haole* [foreign] pine tree? [pointing to a large iron wood on the central shore of Kīholo Bay]?

KM: Yes.

RK: *Kēlā nō Kīholo. Pololoi ka inoa o kēlā wahi.* [That is Kīholo. That's the correct name of that place.] The *mākāhā ma ne'ī* [sluice gate is here (meaning at that place, by the iron wood tree)].

KM: Ohh. 'Ae.

RK: *Kīholo mau kēlā.* [That was always Kīholo]. *Kēia, nō Kaua'ī* [this was for Kaua'ī].

KM: *No Kaua'ī kēia 'āina* [this land here was for Kaua'ī].

RK: The point go home, outside here, the *kahakai* [shore].

KM: Ahh. Where would you place Wainānālī'ī?

RK: Wainānālī'ī, I never heard of that. All I know is, that is Lae Hou Point right there [gesturing to the northern point formed by the 1859 lava flow]. I don't know if they get 'um on top of here [looking at Reg. Map 1278], Lae Hou.

KM: Yes, here it is, *ma ne'ī*.

RK: Yes, Lae Hou.

KM: Yes, see, it comes to this area. And what I understood was...

RK: [looking at the map] 'Ōhiki.

KM: 'Ae, 'Ōhiki.

RK: Back this side [towards Kalaemanō], is Nāwaikūlua.

KM: 'Ae, *ma'ane'ī, Nāwaikūlua* [Yes, here's Nāwaikūlua].

RK: Luahinewai, right outside here, after you pass Mula [Muller Trig. Station, in the general location of the present-day Loretta Lynn house]. No more Mula eh?

KM: Mula, I've heard about it.

RK: That's okay, bum-bye we *hele i kēlā wahi, i kēlā mea, pahu pa'akai*. [We'll go to that place, by the salt beds.]

LK-L: Yes, we'll go over there.

KM: Ohh! Okay, so Luahinewai [looking at the map]...

LK-L: No more, supposed to be over here.

KM: Okay, if this is Nāwaikūlua, is that right?

RK: Yes, you come home, back; *mahope kēlā* [it's behind (north of ) that].

LK-L: Yes, between...

RK: *Mānoanoa ka 'a'ā* [the 'a'ā spreads out]. [looking at the map] What is this one right here?

KM: This one is Keawawamanō.

RK: Keawawamanō. That's the point I think, that little one right outside of Mula. Yes, that's the one. But, they no more Mula, and they no more Luahinewai. *Kēlā mamua, Luahinewai* [before, that was Luahinewai]. Our *Tūtū* them tell me, you know, was for this *wahine*, before; *iloko o kēlā loko, e* [inside of that pond eh!]

KM: *He 'ano kūpua* [the nature of a dual-shaped deity]?

RK: I don't know, *pehea paha* [could be].

KM: *He mo'ō* [water-formed deity, lizard]?

RK: I don't know, *mo'ō paha* [maybe a lizard deity]. *A'ole maopopo* [I don't know]. But they said "a *wahine*" [woman].

KM: *Pehea, mamua, kapu kēlā wahi* [how about, was that place restricted before]?

RK: *Kapu*, yes.

LK-L: She had long red hair.

RK: '*Oia ne'i iloko o kēlā wahi* [if you're at that place], you look, all just like a rainbow, they said.

KM: So '*ano hā'ula'ula ka wai* [the water was sort of reddish]?

RK: Yes. *Ua hele 'oia iloko o kēlā wahi* [she went inside that place]. I don't know, they said, "*mamua* [before], sacred."

LK-L: And she only show herself to the man.

RK: I think she was something like grandma Kamakapipi'i, down at Weliweli.

LK-L: Oh that's right, that's what you said.

RK: They *pe'e* [hide].

KM: They hide, eh.

RK: Well, our name sake, down at Weliweli, *mamua mō'i* [was royalty before]. That's our great grandma. Kamakapipi'i is named after one of my aunts. Like Aunty Caroline that you met, that's Kiniha'a. But the other one, Kamakapipi'i, that's... Like you know, us *ali'i* eh. Okay, you get the *mō'i*, *hele a 'imi wahine*, you tell *holo pe'e, holo pe'e*. [The king goes to look for a woman eh, so you tell "go hide, go hide."]

KM: Ohh!

RK: *Ke 'ano mea po'e 'āhiu, like pū...but a'ole* [They are thought to be like wild people, but no...]. *Kēlā nō e* [that's how it was].

LK-L: I didn't know that.

RK: *Like pū ka inoa, pehea...* [the name is the same] You know, daddy always told me about his aunty down there. She was there, Keawaiki [pronounced Keaweiki], that's where *Kūkū Ka'iliihiwa* was. Ahh, then when we come to Kapalaoa, *kēlā nō Alapa'i* [that was for Alapa'i].

KM: Ah, Alapa'i *mā*.

RK: I don't know if you know that *heiau i kēlā wahi* [temple at that place].

KM: '*O wai* [who]...?

RK: *Kapalaoa, mamua* [before at Kapalaoa].

KM: '*O wai ka inoa* [what is the name]?

RK: Kapalaoa.

KM: *Kapalaoa, 'oia ka inoa o ka heiau* [Kapalaoa, that is the name of the temple]?

RK: Yes. *Ka po'e o Pu'u Anahulu, hele a noho i kēlā wahi*. [The people of Pu'u Anahulu went and stayed at that place.]

LK-L: In the ocean.

- RK: *Ai mauka, malo'o, Kūkū mā hele a noho kahakai.* [When the uplands were dry, the grandparents them, went and lived at the shore.]
- KM: 'Oia [is that so]?
- RK: *Yes. A'ole ua, ne'e mai Pu'u Anahulu, ho'i i kahakai. A loa'a ka ua, e ho'i i uka.* [When no rain, they move from Pu'u Anahulu, return to the shore. Then when has rain, they return to the uplands.]
- KM: *A, no ke aha ka lākou ho'i 'ana i uka, i Pu'u Anahulu? Kanu paha?* [Oh, why did they return to the uplands? To plant perhaps?]
- RK: *Loa'a ka ua, manawa.* [Had rain, time (season).]
- KM: *A, malo'o ka 'āina, ho'oiho lākou i kai?* [Oh, so when the land was dry, they went down to the shore?]
- RK: 'Ae [yes].
- KM: *Heaha ka lākou hana?* [What did they do?]
- RK: *Hele* [go], you know... Well *Kūkū* them, at Makahonu, *mauka nei o 'Anaemalu, lo'a ho'okāhi kīpuka. Kēlā wahi, Kūkū mā kanu 'uala, pala'ai, kō, yes.*
- The grandparents them, at Makahonu, above 'Anaemalu [i.e., 'Anaeho'omalū], there is a vegetated area (surrounded by the lava flows). That place, the grandparents them, planted sweet potatoes. Pumpkins, sugar cane, yes.
- KM: *A, aia makai?* [Oh, it's there on the shoreward side?]
- RK: *Makai, iloko o ka 'a'ā* [shoreward, in the 'a'ā], you know, and *pāhoehoe.*
- KM: *A ua kapa 'ia kēlā wahi, 'o Makahonu?* [And that place is called Makahonu?]
- RK: Makahonu, Kīpuka Makahonu.
- LK-L: Hmm.
- KM: 'Oia [is that so]? Hmm.
- RK: That's the one, you know when we come right down, where the helicopter stay? Right on the *makai* side.
- KM: [pointing to locations on Reg. Map 1278] Here's Ku'uali'i, here's Hi'iaka...
- LK-L: Here's Kapalaoa.
- KM: Okay, Kapalaoa, *ma'ane'i* [here].
- RK: Okay, you come back to 'Anaemalu, where that Waikōloa road comes down. Makahonu is going to be where we come down on that Waikōloa road, on the left hand side where they've got that construction, before the intersection. Waikōloa Intersection. There's a spot, where the construction guys were.
- LK-L: Yes.
- RK: Okay, that is Kīpuka Makahonu. Daddy told me, grandma them. Before they went dig up all over there, had all grandma them's *ahu* [cairns or mounds] before. They pile up all the stones, so they can *kanu* [plant] their *mea 'ai* [vegetables], whatever they *kanu* [plant] over there.
- KM: *O, kanu i ka mea 'ai* [plant the vegetables]?
- RK: Yes, their plants, *'uala* [sweet potatoes]...
- KM: So Kīpuka Makahonu?

- RK: Yes, *Kīpuka Makahonu kēlā* [that's Kīpuka Makahonu]. Today, where they made the Waikōloa road, they just went put their concrete batch plant right inside there. Yes, you come down Waikōloa road, get that big water tank on top.
- KM: Yes.
- RK: As you come, you make the turn, just for go out, and you hit that helicopter pad, right on the Kona side.
- KM: Ohh!
- RK: You see that *kīpuka*?
- KM: Yes.
- RK: *Kēlā! Ka inoa o kēlā waho, 'o Kīpuka Makahonu.* [That's it! The name of the place is Kīpuka Makahonu.]
- KM: *O, maika'i ka mo'olelo! 'Oia ka wahi a nā kahiko i kanu ai ka lākou mea 'ai.* [It's a good story. So that's the place were the old people planted their vegetables.]
- RK: That's where grandma them, when they go to Kapalaoa, they come back up and *kanu* [plant] inside there. They don't only come *mauka*, they also stay *makai*. Like I said, *'uala, pala'ai, kō*, [sweet potatoes, pumpkins, sugarcane] yes.
- LK-L: That's why, sometimes, there's this road up here, and dad used to say, had *ana*, the cave where they plant up here, ti leaf...
- RK: Kīholo, when we came down, *Kūkū* them had one *puka* [opening] where they *ho'i iloko* [go inside], you know. They *ho'omaha* [rest] some times. *Wela loa* [it gets very hot] eh.
- KM: 'Ae [yes].
- RK: [speaking to Leina'ala] What cousin Raymond call that place? *Poina ka inoa* [I forget the name], cousin Raymond, knows.
- LK-L: Keawelānai?
- RK: Keawelānai, but get one more *kolohe* name, he tell.
- KK: Kauhalemoekolohe.
- RK: Ahh—that's the one!
- Group: [laughs]
- RK: That's the one. You heard uncle talk to me eh? See, when we talk that, then we know where we're talking about. See, you go inside, get all the fish bones. *Kūkū* them clean *leho* [cowry], *'ōpihi* [limpets]. Okay, all inside there.
- KM: 'Ae [yes].
- RK: Okay, inside there. Get the *iwi kao* [goat bones], you *pūlehu a 'ai* [broil and eat the goat], then *kiloi i loko o kēlā wahi* [throw the bones away inside that place].
- LK-L: What's that name Ku'ulei?
- KK: Kauhalemoekolohe [literally translated as: House for mischievous mating].
- Group: [laughing]
- LK-L: And that is above Kīholo.
- RK: [speaking to Leina'ala] The name you said, that's *pololei* baby. Because inside, get the *lā'i* [ti leaf plants].
- LK-L: Okay.

KM: So Keawelānai?

RK: Yes, Keawelānai. *Kūkū* them...before, with grandma them, we run home over here, with the dry fish, and the mule go home. With me, Francis, the Ha'o family. We stayed down here before. Then we would go up, the donkey reach Pu'u Anahulu with all the dry fish on top, or whatever we get. Uncle them make with *milo* leaf, and you know all that *hau* leaf over there?

KM: Yes.

RK: We put all in between, one layer fish. Maybe *manini*, *maiko*, *weke*, whatever, and then *ho'i* [it's taken up]. The first one go home in the morning, maybe like two or three o'clock. He [the donkey] go home up, he wait. The family comes [saying], "Ahh, *i'a* (fish)." Then the dry one, we do last, because it doesn't matter. It can go up like now. *Wela* [hot], it doesn't matter, *malo'o* [it's dried already].

KM: So interesting. Early in the morning, like night time, you'd send the donkey, go up by itself...?

RK: Yes, early in the morning.

LK-L: *Ma'a* [it's used to it], going home, the donkey [chuckles].

RK: And us, no more shoes, we go home like this, on the rocks. Ohh! We get poked from the *kiawe* and *pānini* [chuckles]. Today, no can.

KM: Oh, amazing yes!

RK: *Hewa ka wāwae*, 'auwē! [the feet all jam up, hoo!] You know, get *kāma'a* [shoes].

LK-L: [laughs] Sore.

RK: *Ka wāwae, palupalu* [the feet, soft].

KM: [pointing to Reg. Map 1278] This shows a trail that runs down, a couple of trails. This one...this is Pu'u Anahulu Homestead here. This says, "Cistern of Iakopa's House," which is close to where you folks are now eh?

RK: That's where my Grandma Keoki was. That's Alapa'i.

KM: Ahh, so more *mauka* of where you are?

LK-L: By the school, inside the subdivision, below that.

KM: Okay.

RK: Yes, the cistern.

KM: Okay, so that's just on the *mauka* side of the highway?

LK-L: Yes, *mauka* [Pu'u Huluhulu] side of the road.

RK: What's that?

LK-L: The pine tree, the cistern one, by the school. That's Iakopa eh?

RK: Yes.

KM: Okay. So we see here, the trail comes down [looking at the map]... There's one section here, a place that's named on this. It says "Kūmua o Iwikau..." You know that *heiau* that is below your place?

RK: Yes, Kūmua. No good that *heiau*. Daddy told me, "*a'ole meika'i, mamua kēlā, a'ale. He kolohe!*" [it's not good, that before, no. A mischievous place!] I guess *Kūkū mā* told eh. You know, *kēlā nō* was *māuli* [that was dark]. *Kēlā, pa'a ka waha* [that's why they didn't talk]. *Kēlā nō ka 'ohana hele i kēlā wahi, a—heaha lā?* [That's where the family goes to that place, and does what?]

LK-L: Old, real old.

RK: Yes. But daddy always told me, his Uncle Ka‘ilihiwa, said, “No good.” That’s why he used to challenge his cousins. *Mamua* [before], “no good,” you got to *hā‘awi* [give (i.e. feed the spirit)]. That’s why he said, “was no good.”

KM: ‘Ae. *Inā ho‘omaka lākou e hānai i nā mea, a‘ole maika‘i...* [Yes. If they begin to feed that spirit, no good...]

RK: *E, ‘o ‘oe maopopo. Maybe ‘o ‘oe, lohe ‘oe, kēlā mamua*, you know. [Oh, you understand. Maybe you heard that, before, you know.]

KM: Yes.

RK: So that’s the *heiau*, you’re talking about.

KM: ‘Ae. So we see the trail comes down here. And this is the old trail, 1880s...

RK: Yes, you going come up, *kau iluna o ka pu‘u, o Pu‘uloa* [on top of the hill, Pu‘uloa]. That’s Pu‘uloa there [pointing to location on map].

KM: Pu‘uloa?

RK: Yes. *Pu‘u Anahulu, kēia manawa* [Now it’s (called) Pu‘u Anahulu]. See, *Anahulu, ai lalo* [Anahulu is below].

KM: ‘Ae.

LK-L: Way down.

RK: Way down. See, *kēlā wahi noho i kēia lā, o Kalapa‘io* [that place where they live now, is Kalapa‘io].

KM: Ahh, Kalapa‘io.

RK: Yes, *kēlā wahi, mamua. Kēlā ka pololoi, ka inoa kēlā pu‘u*. [That’s what (it was) before. That’s what it’s supposed to be, the name of that hill.]

KM: *Kalapa‘io, ‘oia ka pu‘u ki‘eki‘e, a o Anahulu, ai lalo?* [Kalapa‘io is the hill at the heights, and Anahulu is there below?]

RK: Yes.

LK-L: Yes. Kapa‘akea.

RK: [pointing to the uplands] You see Anahulu, straight on top of the...not the high *pali* [cliff].

KM: Yes, the lower one.

LK-L: From Waikōloa side, you can see ‘um.

RK: There, you can see the ‘*ele‘ele* [black area].

KM: Yes, yes.

LK-L: Oh yes.

RK: *Kēlā, o Anahulu* [that is Anahulu]. That’s why, they talk about the fill dump down here.

KM: Yes.

RK: *Pololoi ka inoa* [that’s the right name]. They want to call it Pu‘u Anahulu, *pololoi* [that’s right]. They get the right *inoā* [name]. But, *kēlā no ka* [that is the] ridge that comes all the way down.

KM: Ohh.

RK: Right down.

KM: But Kalapa'io is the one that's high?

RK: Right where we stay, you know the golf course?

KM: Right there.

RK: Where that house is, on top?

LK-L: That's Ruddle.

RK: Where you come on the highway, Sally Rice's house is across. That *pu'u* [hill] is it. *Kalapa'io, kēlā wahi. Mamua, ke kānaka, kanu kalo* [before, the people planted taro there].

KM: 'Oia [is that so]?

RK: And then *'io* [hawk], because, *noho ka 'io*, the chicken hawk lived at that *pali, kēlā pu'u* [at that hill].

KM: Oh, Kalapa'io.

RK: Yes, so they make a *puka iloko a pe'e* [a hole and hide in there] eh.

KM: Ohh.

LK-L: But daddy used to say, "Had an eagle there."

RK: Well, eagle, but maybe was a chicken hawk. *Pehea lā* [what]? We don't *maopopo* [know]. Because *mamua* [before], Hind, the two main gates, had eagle on top of there before. So maybe had.

KM: Interesting.

RK: *Pololoi* [right]. But they call that place, *'io*, and *'io* is the hawk.

KM: So Ka-lapa-'io is like The-ridge-of-the-hawk.

LK-L: Where it sits.

RK: 'Ae, *kēlā wahi* [yes that place]. But now, we call that place Pu'u Anahulu, the name is *pa'a* [set already]. But, *a'ale* [no].

LK-L: But we know where we're talking about [chuckles].

KM: Yes.

RK: Because, you get right here on the map; [pointing to the location] *Anahulu, ai lalo loa* [Anahulu is way below].

KM: 'Ae.

RK: But, we *ne'e mauka nei* [moved to the uplands], see.

KM: 'Ae.

RK: That's right. *Ai mauka mākou, a ai lalo o Anahulu* [We are at the uplands, and Anahulu is below].

KM: Hmm. [pointing to the map] *Eia o Pu'u-o-lili, ma'ane'i* [Here is Pu'u-o-lili].

LK-L: That's where daddy them are buried.

RK: Right there, yes.

KM: So you folks are on this side, over here, inland of Pu'uolili?

RK: Yes.

LK-L: Yes.

KM: Then, Kūmua.

LK-L: Down below.

KM: And we see here, *ma'ane'i o Maui-loa* [here is Maui-loa].

RK: That's where!

LK-L: The cave.

RK: *Ai maleila* [right there].

KM: *He ana* [it's a cave]?

RK: *Kēlā wahi, ai maleila. Kēlā puka, a'ale nalowale. Puka kēlā wahi.* [That place is there. The entrance is not lost. The entrance is at that place.]

KM: *Maopopo e?* [It's known eh?]

RK: *Pau loa, maopopo kēlā wahi.* [We all know that place.]

KM: *Maika'i* [good].

RK: See, *kēlā nō mamua* [maybe that, before], maybe that's where we came from. I think so. From what daddy told me, we were... *'ano po'e o ka pōhaku* [were a people from the stones]. *Ua noho iloko o ka pōhaku, mamua.* [We lived among the stones before].

KM: *'Oia* [is that so]?

RK: *Noho i Pu'u Anahulu, a hele i kahakai, ai loko o ka pōhaku.* [We lived at Pu'u Anahulu and went to the beach inside (underneath) the stones]. That's right.

KM: *'Ano like me ka po'e o Keawelānai, ai'ole o Kauhalemoekolohe?* [Sort of like the people of Keawelānai or Kauhalemoekolohe?]

LK-L: Yes [chuckles].

RK: Yes.

KM: *Inā hele i ke ala loa, a makemake lākou e ho'omaha...?* [If they went along the trail, and they want to rest...?]

RK: *'Ae, ho'i iloko a pe'e, noho ka pu'u hale,* you know. [Yes, they went into hide, to stay, in the hill house.]

LK-L: Daddy used to tell us a story of *'Īwaha'ou'ou*, the one that had the cave...

RK: That is different, you come home to Kapalaoa. He swims there.

LK-L: Oh, but from *mauka*, he'd come eh? From underneath the ground?

RK: That's one other *kolohe* [mischievous] man.

KM: Oh yes, *he 'ano manō* [he had the nature of a shark].

LK-L: Yes.

RK: That's his brother or something. Him, when he's *hūhū* [angry], he swims outside with the *manō* [sharks], out Kapalaoa Point. That's where he does that.

LK-L: Kapalaoa, yes.

RK: Has his name, all *Kūkū mā* [the elders them], names all on the *pāhoehoe* down at Kapalaoa. All of them, every one. They get their own play ground.

KM: Oh.

LK-L: We've got to go over there.

- RK: I think, only our cousin, Howard Alapa'i knows where *Kūkū* [the elders] them...where we came from. Maybe back in the 17, 16, 15 hundreds, our *Kūkū* are all down inside that *puka* [opening]. I remember before, when uncle them went to take us up there to show, you *hemo* [remove] the *puka* [entry way], and get one stone canoe right in front. That's our '*ohana* inside there. That one in front is just like... Down here, get one more, but, we don't go fool around with this. At Kīholo, right outside here. If we can see the church today...
- LK-L: But still, when they put the road, they went open all that.
- RK: They went open 'um? They went inside and *hemo* [remove] the *iwi* [remains] and all?
- LK-L: Oh yes!
- KM: You know, there is so much *pilikia* [trouble] back here because the people, they camp eh...
- RK: That's my *Kūkū* [elders] them.
- KM: The campers *hāne'e ka pōhaku; ke kahuahale...* [push or remove the stones; from the house platforms...]
- LK-L: Yes, for make fire, and anything!
- KM: Oh, *aloha nō! A hele lākou iloko o kekāhi o nā ana, a huli i nā iwi, nā mea like 'ole...* [Oh *aloha!* And they go into some of the caves, disturb the remains and other things.]
- Group: [laughing]
- RK: [Discusses family name 'Iwaha'ou'ou – story of shark man.]
- KM: That name, is the name of a...?
- LK-L: A shark.
- KM: Yes, a shark-man.
- RK: Yes, uh-hmm.
- KM: So that's '*ohana*?
- RK: Well, the one daddy used to tell me about that shark on top there, was no good, him.
- LK-L: Yes.
- RK: Every time, he tell the '*ohana* [family], "*Mahea 'oe?*" [Where you going?] [they answer] "Kīholo." Ahh, then he come home down here, *kali a nahu* [wait and then bite them]. *Mamua, kēlā* [that was before]. See maybe, like I say, we gotta go back maybe six generations. You know, us six, so maybe that gotta go back to the number two or three.
- KM: 'Ae.
- RK: Then he *kali* [wait] inside his cave for them to come down.
- KM: So *kēlā ana, mai uka a holo malalo a puka i kai?* [So that cave runs from the uplands below, and exits at the sea?]
- RK: *Puka* [exits] outside here. *Kali a 'ai ho'okāhi, pau ka po'e.* [He waits and eats one, the people gone]. But *Kūkū* them *kolohe* [played a trick on] him. "*A hele 'ana i Kīholo*" [We're going to Kīholo]. So he came down here and waited. But *Kūkū* them stayed at Kapalaoa. [next time the shark-man asked] "*Mahea 'oe?*" [Where you going?] And this time they stay down at Weliweli or Keawaiki.
- LK-L: I think they caught him, daddy said they went *kālua* [cook] him.
- RK: Yes. They went...see, every evening, when *Kūkū* them went down, [the shark-man called out "*Hui—mahea 'oe?*" [Say there, where are you going?] "*Hele i kahakai, holoholo.*"

[We're going on a visit to the beach.] "*Mahea 'oe?*" [Where?] "Kiholo." And by the time you reach down there, he stay down there too. But I told daddy, "Where that *puka* [entry]?" he said, "Boy, nobody showed the *puka*." The only one he showed us was Mauiloa.

- LK-L: He showed me, because he took *Tūtū* Joe there.
- RK: He showed you where the 'Īwaha'ou'ou cave was?
- LK-L: It was me and *Tūtū* Joe. And it's right after *Pā Nika*, on the ridge.
- RK: Oh, get one *puka*.
- LK-L: Has the *puka* over there. He showed *Tūtū* Joe, because *Tūtū* Joe wanted to see.
- KM: Ahh. Did they tell you how come they named that place "*Pā Nika*?"
- RK: Yes, all the *pipi 'ele'ele* [black cattle were there *mamua* [before]].
- KM: Oh, that's so funny eh.
- RK: Yes.
- LK-L: Black cows.
- KM: Yes, but *nika* that's the Hawaiianized...
- LK-L: Right [chuckles].
- KM: It was funny, when I first saw that name, I thought, must have been black *pipi* over there.
- Group: [laughing]
- KM: So was the corral or paddock for the black *pipi*?
- RK: Yes, you get *Pā Waena*, *Pā Nika*, then you come to Mauiloa, then you *puka* [enter] outside at Pa'akea. *A, ai lalo o Anahulu* [then below, is Anahulu]. Then you come home outside, where *Kūkū* them go home on the side, *Pikohene*, then *Manu Kapalulu*, *Kukuihakau*, and *puka* underneath.
- KM: Oh, *maika'i*. '*A'apo 'oe, ua lohe 'oe i ka 'ōlelo a nā kūpuna*. [You are so astute to have listened to the words of the elders.]
- RK: *O, mamua kēlā, ka inoa o kēlā wahi, pololoi*. [Oh, before that, those were the correct names of those places.]
- KM: *Maika'i* [good]. By-and-by, I'll bring the good map...I was telling you that I have the good map for Pu'u Anahulu, so we can maybe try to look at that, put where those names are supposed to be, so that they're not lost.
- LK-L: Yes.
- RK: Daddy told me, "*kēlā wahi, a'ale Pu'u Anahulu, o Kalapa'io*." [That place was not Pu'u Anahulu, it is Kalapa'io.] Then, *mauka* side, '*oki kēlā pali* [cut that cliff] when you go to Pu'u Wa'awa'a Ranch, *mauka* side, is Pu'u Huluhulu. Then *ai luna loa Pu'u Haole* [above that is Pu'u Haole]. Pu'u Haole, Pu'u Huluhulu, and then *makai* side is Pu'uloa.
- KM: [looking at Reg. Map 1278] Here's Pu'u Huluhulu and *Iakopa's* place with the cistern is more *makai*.
- RK: Then you come to Pu'uloa. *Pu'uloa, makai nei o kēlā ala nui ka'a*. [Pu'uloa is on the shoreward side of the road.]
- LK-L: The hunter's check-in station.
- KM: Oh, the check-in station side?
- RK: Where they allow the hunting.

- RK: You know where you stay, on top of Pu'u Anahulu?
- KM: 'Ae.
- RK: Where the road goes around the *pali* [cliff]?
- KM: Yes.
- RK: Okay, *kēlā 'oki* [that cut there]; get that pear [avocado] tree on top, had this *wahine, a'ohe po'o, a noho iloko o ka puka o kēlā wahi* [woman without a head who lived in a cave at that place]. *Kolohe kēlā* [she made trouble], hoo! *'Oki kēlā ala nui, makai o Pu'uloa, mauka o Pu'u Huluhulu.* [Then they cut the road there, on the shoreward side is Pu'uloa, and inland is Pu'u Huluhulu].
- Ka inoa o kēlā wahi, o Pu'u Anahulu, a'ale. Kēlā, maybe mamua loa, kēlā kula,* then they name 'um that. [The name of the place, Pu'u Anahulu, no. Maybe it was from before, when they made the school, then they named it that.] After that, went *pa'a* [held on].
- KM: So where your house is...?
- RK: *Kēlā wahi pau loa, o Kalapa'io.* [That entire place is Kalapa'io.] All till the next *pu'u* [hill]. They *'oki* that place, that's Pu'u Huluhulu and then Pu'uloa.
- KK: *Ua 'ike o Anakē Shirley i kekāhi 'āina palapala... Maopopo iā 'oe i kēlā pu'u li'ili'i, ma ka 'ao'ao o...* [Aunty Shirley saw land document... She knows the name of that little hill on the side of...]
- RK: That's where *Kūkū mā* them were.
- KK: *Wahi 'ana ka inoa o kēlā pu'u, 'oia no o Pu'u Kalaukela.* [It is said that the name of the hill is Pu'u Kalaukela.]
- KM: *Kalaukela, a'ole wau maopopo.* [Kalaukela, I don't know.]
- KK: *O kēlā ka mea li'ili'i, kokoke i ko Tūtū hale.* [That's the little one (hill) close to Tūtū's house.]
- RK: The one *mauka* side?
- KK: *Me nā kumu eucalyptus.* [With the eucalyptus trees.]
- RK: Yes, what's the name?
- KK: Pu'u Kalaukela
- RK: Get one more Hawaiian name.
- LK-L: Uh-hmm, right where Uncle Ha'o's house is.
- KK: *Inā kama'ilio 'oe me Aunty Shirley, maopopo 'oia i ka inoa o kēlā...* [If you talk with Aunty Shirley, she knows that name...]
- RK: Had the picture.
- KM: [looking at the map] *Maopopo 'oe iā Kuahiku? Ai'ole Pōhākau?* [Are you familiar with Kuahiku or Pōhākau?]
- RK: [thinking] Kalapa'io and then...oh, that is named after the man. Oh, what...*poina* [forget]...
- KM: ...So you've seen plenty changes, even in your life time?
- RK: Yes.
- KM: This whole *'āina* [land] over here. Before, you would come down, ride donkey like that?
- RK: Yes, we ride mule, come down. Sometimes, but usually, when we were young, we would walk, run come down. It took us only half an hour to come from Pu'u Anahulu.

KM: You're kidding?

LK-L: Oh no, it's like [chuckling], when you were young.

KM: I guess.

Group: [chuckling]

LK-L: And the path is a path.

RK: Shiny. You know, just from the horse-shoe, night time, you don't get lost.

LK-L: It's so worn.

RK: You just can see from the shoe of the donkey or the horse; shiny.

LK-L: You just hope you don't pass any pigs [laughs].

Group: [laughing]

RK: Before, we stay down here, we lay on the side of the stone, you no can tell if it was us or the stone.

LK-L: [laughing] Only when smile.

RK: Only when we open our teeth...

Group: [laughing]

RK: Black, dark. Kind of hard, you got to look if somebody stay laying on the side.

Group: [chuckling]

RK: If I stay over there laying on the stone, you don't know if I stay over there, and I can call, "Hoo!"

LK-L: The stone.

RK: The stone stay calling you.

LK-L: Only the smile.

Group: [laughing]

KM: Hey, *mamua*, *ua he'e nalu paha 'oukou?* [Before, did you folks used to go surfing?]

RK: Yes, outside here [looking to the bay]. Right inside here, I think.

KM: *O 'olu'olu kēia wahi, a he 'āina kūpuna kēia.* [Oh, this place is so comfortable, and it is an ancestral land.]

RK: Well, like I said, us mostly from Kapalaoa, where we come from.

KM: Yes, but it seems that all of the families were tied together.

LK-L: But our great grandfather was born here. Dad's grandfather was born here.

RK: Yes, my great *Tūtū*.

LK-L: One of them was born here at Kiholo.

RK: But he was...you know, that's the one, you take that name, up above Pu'u Anahulu, that's the one.

KM: Ahh, *lakopa?*

RK: Yes. See, he wasn't Alapa'i, he was married to Alapa'i. That's my great grandfather. My grandfather's dad. The wife was on the Alapa'i side. He was with *Kūkū* Kemalu them, I think.

LK-L: Yes.

RK: Keoki... *Mauka* side.

LK-L: Keoki.

RK: Grandma Keoki was Alapa'i. Who is that *Tūtū* that used to come from Waimea? Kūkū Kaha'ikupuna.

LK-L: Okay.

RK: John Kaha'ikupuna. That's how my great grandpa was related...

[tape off – someone comes up]

RK: ...*Kēia wahi mamua, hānai ka pu'a. Mamua mōkākī ka pu'a o kēia wahi. Nui 'ino, nui 'ino.*  
[This place before, they took care of pigs. Before, there were pigs everywhere. So many, so many.]

KM: Speaking of *pu'a*, *lo'a kēlā wahi ai ma'ō, mahope o 'Anaeho'omalū, o Kalāhuipua'a. Heaha kēlā inoa, maopopo 'oe ke kumu o kēlā inoa?* [Speaking of pigs, has that place over there, behind 'Anaeho'omalū, Kalāhuipua'a. What's that name, do you know the source of that name?]

RK: *A'ole maopopo wau* [I don't know]. *Kēia wahi wale nō, mamua, kamali'i, hānai ka pu'a.*  
[Only this place, before, when I was a child, I took care of pigs.]

KM: *He pā pu'a paha?* [Were there pig enclosures?]

RK: *Kēia wahi* [this place] right there [pointing to the area in the overgrowth, behind the shore].

KM: Oh, so right behind Kaua'i's place?

RK: Right there, *mamua*.

KM: That's *pā pu'a* [pig enclosures]?

RK: *Pā pu'a, mamua* [pig enclosures, before].

LK-L: Had one spring over there before eh? Where we used to *'au'au* [bathe].

RK: The other side, right there.

LK-L: Oh, okay.

RK: But this was the pig pen, before. *Mamua*, we had one small *kiawe* bean house before. We used to get burned from the *kiawe*, you know the powder?

KM: Yes.

RK: The powder, no good. And then the *niu* [coconut], we split, *hānai ka pu'a* [feed the pigs].

LK-L: Choke, plenty.

RK: And this over here, was just like our *pā pu'a* [pig pen], *mamua* [before]. *Hana pa'a loa, komo iloko, a kīhele, kūpe'e*, put on the boat. [Round 'um up, bring inside, snare 'um and bind their feet, then put 'um on the boat.] Take 'um outside, put on top *Humu'ula*. That's how uncle them used to make. But us, *kamali'i* [children], we run over here, then daddy them stay outside, *hō'au pipi* [drive cattle].

LK-L: [chuckles] Going, *hele!*

RK: That was in the early 50s, daddy them was still *hō'au*. They *hō'au* over here and Kailua.

KM: *Pehea kou mana'o e pili 'ana nā ana, nā kahua hale mahope?* [What do you think about the caves and the house sites behind here?]

RK: No more.

LK-L: It was clean.  
RK: Before, was all clean.  
LK-L: We had caretakers here.  
RK: The *hale* [house] only, at that place Kiholo. That was the only place.  
LK-L: It was so beautiful.  
RK: Down here was beautiful. Even the coconut we go outside, clean.  
LK-L: Never had the *kiawe* like this.  
RK: All the coconuts were cut. No more the dry leaf hanging down.  
LK-L: And then, remember now, after the *tsunami* came, it went all wash out. You had all this beautiful trees, were all back in the bushes.  
KM: Hmm. So this one was white sand before?  
RK: No, was always *'ili'ili* [pebbles]. Like outside here, Kiholo was always *'ili'ili*. Kiholo was noted for the *'ili'ili*.  
LK-L: It's funny, because the lagoon was white sand, in the lagoon.  
RK: Yes.  
LK-L: So you look, it was turquoise, like a swimming pool. It was so unreal.  
RK: You go inside there, what, the *i'a* [fish], was *'anae*; never had barracuda, but had *awa* and [thinking]...  
LK-L: Was it enclosed?  
RK: Yes.  
KM: Still had the *pā* [wall]? You can see the alignment yes? The *kuapā* [fishpond wall].  
RK: Yes. But that's only the kind of fish that was inside there. The *'anae*, you could see them jumping. And had only one mouth, right here where go inside.  
KM: The *mākāhā* [sluice gate]?  
RK: Just one opening.  
KM: Did you ever hear that has a *hōlua* back here, one sledding place?  
RK: Not that I know of, I never.  
LK-L: I didn't hear... [end of transcript]

**Raymond Keawe Alapa'i (RA)**  
**Pu'u Anahulu and Pu'u Wa'awa'a**  
**July 16, 1999 – Oral History Interview**  
**with Kepā Maly and Ku'ulei Keākealani**

KM: Would you please share with me your full name and your date of birth?

RA: Okay. My name is Raymond Keawe Alapa'i. My birth date is December 25<sup>th</sup>, 1937, Christmas Day.

KM: So you're the *makana aloha* [gift of love]! [chuckles]

RA: [chuckling] Yes.

KM: Where were you born?

RA: Kahalu'u Beach, on the Kona side.

KM: 'Ae. Were you at *Kūkū* Keawe's place with *Tūtū* Naluahine?

RA: Yes, by the old house where *Tūtū* Naluahine them was.

KM: Who was your papa?

RA: Keawe.

KM: Your papa was Keawe Alapa'i, okay.

RA: My dad.

KM: 'Ae, your papa. Who was mama?

RA: Annie Kālaiwa'a.

KM: Kālaiwa'a. Your papa's father was that John? As best as you know John Kahinu Alapa'i?

RA: That's what they were saying. They were talking about it, but in those days we didn't pay attention.

KM: When you were born, *kūkū* had passed away already right?

RA: Yes.

KM: In those papers that we have [indicating papers of land tenure at Pu'u Anahulu Homestead Lot No. 39], we see that he was still alive and on the property down in 1927, *makai* at Kapalaoa.

RA: Kapalaoa, yes.

KM: He still had it down there... Now you said that you were born at Kahalu'u, *makai*?

RA: Yes.

KM: But your family has generational ties, a long time have lived at Pu'u Anahulu, Pu'u Wa'awa'a side?

RA: Yes, yes.

KM: How did you happen to go *makai*? Was your papa, Keawe was working?

RA: The boss or someone transferred him to Kona. That's why he stayed in Kona. I guess that's where I was born. I was taken away by this... [thinking]

KM: Kilionā?

RA: Kilionā Alapa'i.

KM: So you came *mauka* here?

RA: Yes, I came *mauka*. They took me, I don't know if it was the same day I was born or...

KM: 'Ae. So *lawe hāna'i*?

RA: Yes.

KM: They took care of you as their own. Did Kiona *mā* have children of their own?

RA: Oh yes. They had the one Nancy. The one took care of me, Big Nancy. Then they had the brother Simeon, David, George, Sonny. Two sisters Lei and the youngest one was Small Nancy. She's still living in Honolulu.

KM: Hmm. That's so amazing. So you folks, your family spread from all of Kahalu'u, you come *mauka* here and *makai* down there.

RA: Yes.

KM: So as a child growing up... What we have here, this is Register Map 1877, the map was the original homestead map for Pu'u Anahulu. There are a couple of things, this is your *kūkū's 'āina* down here, Lot 39.

RA: Pu'u Anahulu?

KM: 'Ae, Kapalaoa.

RA: Kapalaoa, *makai*.

KM: Yes. The old pond, the part of Wainānālī'i that's left over here?

RA: Yes, right.

KM: Later *kūkū* gave up part of the lot and Desha got that section. Between you folks and Kimo Hale's *'āina*, yes?

RA: Yes, Purdy.

KM: Purdy, 'ae. When you were living here, did you live *mauka* most of the time?

RA: *Mauka*.

KM: Okay.

RA: I think where the old house stay that five acre lot. Where my other cousin stays now, Howard. ...The house is like this, where my cousin stays and the next one is the Ka'ai lot. Then the next lot was my uncle's lot, but I don't know what happened, Daniel. I don't know what happened, maybe he sold 'em.

KK: Yes.

KM: You know it's so amazing, I was telling Ku'ulei them that as I started to go through looking at all of your families when the lands were requested from the Government.

RA: Yes.

KM: And when they were finally sold fee-simple to your *kūkū's* generation time.

RA: Right.

KM: Almost immediately, Robert Hind was purchasing most of the lots.

RA: Hind.

KM: Lope Haina.

RA: That's true, yes.

KM: It's a very interesting story and you'll see how that unfolds in there.

RA: [chuckles, shaking his head]  
KM: What can you say?  
KK: Uh-hmm.  
RA: What can you say.  
KM: I guess they were working for him and so maybe they felt 'no choice,' if they want to buy the land make one paddock over here like that. If you say no, you no more job.' [chuckles]  
RA: That's true.  
KM: Sorry, but that's only me talking, I don't know, but that's what it looks like to me.  
RA: [chuckles]  
KK: Uh-hmm.  
KM: Now, you folks stayed *mauka* in this general vicinity here?  
RA: Yes, in this vicinity.  
KM: What did you do? What are some of your recollections when you were a child?  
RA: My *tūtū* used to make a garden, Kilionā. We used to plant potatoes, tomatoes and all that. We used to go out there and help him.  
KM: So, '*uala* kind?  
RA: Yes. But mostly play, good fun [chuckles].  
KM: Yes. So they'd *kanu 'uala*, like that? Plant sweet potatoes like that.  
RA: We used to plant watermelon too. Then after that the [Pu'u Wa'awa'a] ranch started to plant corn. They used to raise corn.  
KM: That's right. As feed or something?  
RA: All over there. All those lands was all loaded with corn fields. Even behind where the house, *makai* where Pu'u Haole.  
KM: 'Ae, I see Pu'u Haole here [Reg. Map No. 1877], that's right.  
RA: Was all corn fields. Because the papa used to take care of pigs too. You know way down by where you guys get the pond?  
KK: Which one?  
RA: The Pu'u Anahulu one. You know where the golf course is?  
KK: Which one? By the arena side?  
RA: As soon as you go down. That's where your papa used to go. They used to pile the corn in there. And then they used to feed the pigs.  
KK: That's right had the old corn...  
RA: Corn house.  
KK: Yes, corn house before, they bust down the stables and the arena. I remember that.  
RA: Had one corn house over there. And then after that they went broke 'em down. When Dillingham took over, that was it.  
KK: No, was still there up until the golf course took it.

RA: Oh yes.

KK: When the golf course took it that's when they took down the arena.

KM: Was it still being used at that time?

KK: It was being used as a feed house. Grandpa and them would store their feed inside there instead.

RA: Right. I see, okay. I knew when I went and after that, I don't know.

KM: You stayed up here until you were how old?

RA: Until about [thinking] 12, 13 years old. Then I started to...because the school was kind of closing out, the Puuanahulu School.

KM: So you were still going to Puuanahulu School up till around that time?

RA: Yes. But then after that, she was fading away.

KM: Who was your last teacher, do you remember?

RA: Morimoto, Margery.

KM: Then what, did you have to go to Konawaena?

RA: No. I went transfer and went to Hōlualoa, finished up my 8<sup>th</sup> grade year. Then after that I went to Konawaena. I stayed with my Uncle George Alapa'i, I was living with them too. After I went from here.

KM: Now all of your 'ohana and all the families up here were mostly—except for the *kūkū* who were too old already—were most of the families then working for the *hui*, for the Pu'u Wa'awa'a Ranch like that?

RA: Yes. All of them was working. But then some of them went to Honolulu, and they were working on the *Humu'ula*.

KM: On the boats like that?

RA: Yes, Simeon and David. My other uncle who was in the army, Sonny, he came back and was staying in Hilo, working at Hilo Ironworks at that time.

KM: Alapa'i?

RA: Alapa'i...

KM: May I ask you, what do you think about *ilina* [burial sites]? Where your *kūkū*, where the old people were buried? What do you think should happen to those places over the years as time comes?

RA: They can you know, do something to take care

KM: Do you think they should take care of the place? Leave the *iwi* where they are?

RA: I think so.

KM: You think so?

RA: Yes.

KM: Your *kūkū*, when they buried at a place, how come, you think? Because they like that place, they lived that place?

RA: I guess you know, before they just, wherever they *hā'ule* [fall], right there they die. Like these other guys, my mom them, my aunt and uncle them, they are all right there by that small brown church.

KM: 'Ae. So kind of off the side of the church?

RA: Yes, the side of the church.

KM: You can still see that cemetery. Some of the families just cleaned it up not too long ago.

RA: That's where my cousin Pi'ilani them stay.

KM: Cemetery.

KK: Which one?

RA: By the small brown church. Most of the family is all over there. The other church where the Mormon church is *makai*, get some more too [a portion of lot No. 17, Grant 6151; TMK 7-1-05:47].

KK: Yes, that is where dad's brother is...

KM: ...When you were young, who were the families living *mauka* here then?

RA: Was our family and the Ka'ai's.

KM: Do you remember what Ka'ai's first name was?

RA: Joe.

KM: Joe Ka'ai.

RA: They were the ones living right next to us. They had the grandfather there, Keākealani's and had the Puhis they was living there too.

KM: All close to the road side, or did anyone still live on the *makai* going down the lots towards Anahulu?

RA: No. They were all up.

KM: Up on this side already. So all of these *makai* lands, in fact most of them you see got...

RA: Was all the kind already, they were running cattle inside.

KM: Pasture, paddock?

RA: Yes.

KM: You see in fact it's interesting you mentioned Puhi, you know how Puhi signed their first name, Maka'ai Puhi.

RA: Actually supposed to be, that old man, his name was... [thinking] We used to call him *Tūtū* Kamu. His name was Puhi. So this Maka'ai I don't know if it was the same Puhi. Actually the old man's name in those days, you hear them call him Puhi, then you hear one Kimokeo, all that. All those names was mentioned and they answer.

KM: That's right [chuckles].

RA: Gee. First they call him Puhi and then now they call him Kimokeo. We said...you know, we kind of get puzzled too, when you're young. Puhi that old man, he had one son I think, Uncle Sam Puhi...

KM: I'm just thinking about other families, did you folks when you were growing up, did your *kūkū* ever talk story tell you certain things about place names? Like how come it was called Anahulu or Pu'u Anahulu?

RA: No. They only just tell us. "That over there is Anahulu. And over here, that Pā John, or Haleaniani." All that kind of stuff. That Haleaniani, that's the one stay up *mauka*.

KM: By your Aunty Lizzie Alapa'i Kaholo's place?

RA: Yes.

KM: By there?

RA: On top. That place they used to call Pā John [John paddock], it used to be owned by this old man Kaha'ikupuna.

KM: 'Ae, John Kaha'ikupuna [Lot No. 1, Grant 5794].

RA: That's why they used to call 'em Pā John.

KM: So *pā* for paddock or pasture?

RA: Yes, paddock. That's only how we used to remember that old man's name. I used to see him come around too. Big, strong man.

KM: Your cousin Margie Kaholo-Ka'ilianu before she passed away we spent some time talking story with her.

RA: Yes, okay.

KM: And she shared some stories about Haleaniani and the old sister.

RA: Right, right on the back of their house.

KM: 'Ae.

RA: Their dad had one tape out, you know.

KM: 'Oia?

RA: The old man Tūtū Sonny Kaholo. I liked to listen to what the old man said before. Because he's a *kupuna* that was here too, besides their [Ku'ulei's] grandfather. They are the guys used to talk.

KK: Yes.

KM: With all the old people too, yes?

RA: Now after they are gone, only us back here.

KM: 'Ae. That's why it's so important that we do this to tie that link together. What was life like for you guys living up here?

RA: It was good to me. It was hard work, the cowboys got to work. To me, it was fun.

KM: Hmm. Did you folks range all Pu'u Anahulu, Pu'u Wa'awa'a, go all around?

RA: Right around.

KM: And you drive *pipi* [cattle]...did you sometimes go over the mountain [Hualālai], go to the other side too?

RA: Before my time I guess they went from [thinking] Kīleo.

KM: 'Ae, Pu'u Kīleo.

RA: Pu'u Kīleo and then go down to what used to be Paris'. They used to bring cattle across, from on top of there.

KM: That's right Pu'u Kīleo.

RA: They go up Hualālai side and over to Paris'.

KM: Past Ahu-a-'Umi?

RA: Yes, right down. Right down to Paris' place.

KM: Yes, Waihou [above Kāināliu].

RA: His father used to own there. That's what they tell us.

KM: Yes. But by your time, no?

RA: No. *Pau*. By our time, it was *pau*.

KM: *Pau*. While growing up, *kūkū mā* or your uncle or even when you go out into the fields sometimes you go *holo*, out in the paddock like that?

RA: Yes.

KM: Did they ever point out that “this place has a story, or it’s a special place, or a *heiau*?” Or “people used to live here before,” things that you remember?

RA: They used to say about that, this was *makai* now. They call the name Piko Hene.

KM: ‘Ae. I see it right...*ma‘ane‘i* [on the map], yes Piko Hena.

RA: Down on the side. You guys went down there?

KK: Yes. We went, uncle.

RA: They used to say “If you don’t go down that trail, you don’t see Piko Hene.” That’s what they used to tell us.

KM: So it was a special place then?

RA: That was one special trail, that’s the one they used to go down to the beach go down to Kapalaoa.

KM: ‘Ae. I’m just going to slip this out for a moment now [looking at Register Map No. 1877] here’s the homesteads, this is Anahulu. Let me see where Piko Hena was...

RA: They call ‘em Piko Hene.

KM: Oh, Piko Hene, okay.

RA: That’s the way they used to tell us, so we go along with ‘em, we cannot argue.

KM: Oh no. The only reason I was saying that, was because...Well these guys, sometimes they make big mistakes on their maps too with the names. But you remember hearing Piko Hene not Hena?

RA: Piko Hene. I always hear ‘em and they say “Piko Hene.”

KM: There’s a place also called Maui... [pauses]

RA: Mauiloa.

KM: Mauiloa. Is that *makai*?

RA: *Makai*.

KM: Was that a cave or a water, do you remember?

RA: They said one of my *tūtū* man used to go plant inside there before in that Mauiloa. Tūtū Alapa‘i is his name too, used to plant pumpkin and whatever else he used to plant inside there. That’s what I used to hear them saying.

KK/KM: Hmm.

RA: But, as they went nobody stay there to pay attention. Too far for them, got to carry the water or whatever.

KK: Yes, plenty work.

KM: You know it’s interesting you look at where the trail comes off was what was then one of the old homestead roads on this map No. 1877. You can see the trail coming past Piko Hene and then you see it going all the way down. [looking at the map] The trail goes all the way down to Kiholo.

RA: Kiholo Beach. Actually it’s supposed to come all the way to Kapalaoa.

KM: 'Ae. Look right there.

RA: But you still can go to Kīholo, because I think get another road.

KM: That's right, they branch off.

RA: Branch off, like this. But too much bulldozers run in there. I see you can find half there, and part there, you know.

KM: Parts of the trail, but it's broken up.

RA: Yes, all bust up.

KM: Below, by Anahulu and that's what happens right here? [pointing out locations on map]

RA: Right.

KM: Pu'u Ahuakamali'i, which is right here. Ahuakamali'i, the trail branches. This one goes right down at Kīholo.

RA: Right.

KM: But the branch, this one look comes down, Keawaiki for your 'ohana...

RA: [chuckling] Keawaiki.

KM: Kau'ihelwaleokeawaiki.

KK: 'Ae, Grandma Edith.

KM: Grandma Edith Mitchell?

KK: Yes.

KM: And then look, one more branch, it cuts down...

RA: Kapalaoa.

KM: Yes. And this is the old *Alanui Aupuni* [Government road] here, and the trail that cuts down to Kapalaoa.

RA: Kapalaoa. That's why I say, that road you can go, this is one road go Kapalaoa. The other road you can turn around and come back this way, get the Kiholo Road. Then you go right down.

KM: 'Ae. Interesting.

RA: Or wherever you going.

KM: Yes. In fact even here where it connects down to here. You go straight down Keawaiki or else you turn to go Kona side?

RA: Yes.

KM: Kīholo or...?

RA: Weliweli, or you go right down to Kapalaoa, 'Anaeho'omalu.

KM: You used to go *holoholo* along the trail when you were young?

RA: When we were young, we never went *holoholo*, we just left to go down to the beach [chuckles].

KM: How long did it take you from *mauka* to go down to the beach?

RA: Took us about four hours, I think. Horses, you got to pack stuff, you get one pack horse. By the time you leave in the evening... They always like to leave in the evening so the animals can stay fresh.

KK/KM: 'Ae.

RA: But you go early, noon like that the sun hits the lava and it's hot.

KM: Hot yes?

RA: Their ways was you go in the evenings and you leave down the beach in the evenings to come home.

KM: So you get home night time, dark time?

RA: Night time. But the horses, they know the trail.

KM: You can go sleep then?

RA: Can go, but don't fall down [chuckling]. That's how it was. I went, I did go down when I was young. I think I was about 9, 10 years old, I used to go with them.

KM: Go down?

RA: Down to Kapalaoa. Stay over night and come back Sundays.

KM: So there was still a house?

RA: Yes. Still get the shack there now. The shack is still standing, but it's not like how it was. No more the grass shack.

KM: So had one grass house still down there?

RA: Yes. That Kapalaoa house still had a grass shack over there.

KM: Amazing! What did you folks do?

RA: Fishing.

KM: You go *lawai'a* [fishing]?

RA: Most times them guys go fishing. We just got to hold the bag and get scoldings and this and that.

KM: Bag boy?

RA: Yes bag boy.

KM: Were there special places down here that were pointed out to you too? That you have to take care of?

RA: Oh yes. Right from the house as you're going past Purdy's place.

KM: Yes, so coming over to this side [Kapalaoa Beach Lot No. 38]?

RA: Right through there. Just lately they pointed out to me that *ahu* with the *kū'ula* fish god. My cousin Howard knew about 'em.

KM: *Kū'ula*?

RA: *Kū'ula*, that's the one. One big one too, I seen 'em, he took me.

KM: In the ocean, big stone or on land?

RA: On land. The Purdy house then get one wall. The trail along side?

KM: Yes.

RA: It's hard to see 'em. I don't know the *kiawe* trees around is like this, just like one umbrella. Just like one mushroom. This last time when we was down there about two years ago.

KM: [pointing out sites on map of Homestead Lease No. 1, Lot 39] This is from your *kūkū's* lot 39 which is this lot here.

RA: Right.

KM: Looking at this area, here's the wall this is before Desha got it. This is the wall that divides the lots. There was a walled area where your *kūkū*'s houses were I guess.

RA: Yes, okay.

KM: Then this comes to Purdy's house here.

RA: Past Purdy's house and then get the wall, get *lauhala* trees.

KM: 'Ae. Did the *kūkū* them gather the *lauhala* down there also and *ulana* [weave] like that?

RA: Yes they did. Even my mom and aunty them used to pick 'em up and bring them home. That's what they used to make mats and hats.

KM: Which mama is this?

RA: Nancy.

KM: Nancy. She married AhNee?

RA: Yes she went marry AhNee, but way after.

KM: I'm sorry, your real mama, Kālaiwa'a, what was her first name?

RA: Annie.

KM: Okay. [thinking] I see there are still some of the old little ponds. This is supposed to be part of what was one big fishpond before. Did you hear?

RA: Yes. On the outside going towards Weliweli. They used to call 'em Eight Pond.

KM: Eight?

RA: Because had eight ponds all lined up.

KM: Oh, wow.

RA: I don't know now whatever happened with 'Iniki or had what?

KM: Oh, maybe filled in some like that?

RA: Yes, fill in some. So I think now get about four or five still sticking up. That's what they used to call 'em. When we used to go over there, "Hey, we go Eight Pond." We used to go swim over there.

KM: There's some interesting stories that when your *kūkū* shared with Desha when he was writing in the Hawaiian newspaper, *Ka Hoku o Hawaii*. About certain stones like Meko, Pōhaku o Meko and Nā-pōhaku-kū-lua.

RA: Yes, yes.

KM: Out in the ocean that were current dividing stones or for *kū'ula* like that?

RA: Meo. [as pronounced]

KM: You heard?

RA: The other one outside of Meo, I don't remember the name. I know where Meo stay because we used to see 'em outside there. We used to go spear out there before.

KM: What's a good fish out here?

RA: You get *uhu*, whatever.

KM: Any kind.

RA: *Kole*, all kinds at that time, now, I don't know.

KM: Did *kūkū* or anyone still have a canoe down there when you were young?

RA: Yes.

KM: So they go out for *'ōpelu*?

RA: Well, he used to go for *'ōpelu* but it was when they were living down there. But I wasn't living down there. The only time was way before my time. They had the canoe and they still had it. The tidal wave picked 'em up...I forget what year that was and threw it way up on the lava.

KM: Around 1960?

RA: My uncle them picked it up and took 'em back down there and patched it up again. But you know nobody go down there every time. You got to go on the horse, until they went push the road through.

KM: Yes. Does your family still have an interest in any of this property down here?

RA: No.

KM: *Nalowale* [lost].

RA: *Nalowale*.

KM: I know in 1961 your...?

RA: Well, they had all kinds of confusion.

KM: 'Ae. I'm going to mention a couple of place names, to see if you heard them. Did you hear the name Kanikū?

RA: Yes.

KM: Is that in the vicinity of where you folks lived *maka*?

RA: Kanikū is...I think, right on the trail. Right on the trail and as you're going to Kapalaoa. They said about this Kanikū and whatever girlfriend or wife.

KM: Kanikū and Kanimoe?

RA: Okay. The volcano went cover 'em with and then those two rocks.

KM: How about Kapalaoa? Did you hear *kūkū* say what Kapalaoa meant, that you remember or your parents *mā*?

RA: No.

KK: Interesting.

KM: Very interesting the stone Kapalaoa, Nāipuakalaulani, Kuaīwa.

RA: The one you was talking about.

KM: Kanikū.

RA: That Kanikū.

KM: And Kanimoe.

RA: The horse trail past right along side of 'em. That's how we knew. They used to tell us who was there. There was the queen and princess or something.

KM: Yes.

RA: Then Pele got mad with them, and covered them up.

KM: Supposed to be stone forms you can see them.

RA: Yes. Two big ones.

KM: They were *mo'o* like. They were supposed to be *mo'o* people.

RA: Yes. Just like this table [gesturing the length of the table].

KM: Oh, so like six, seven feet long maybe about?

RA: Yes.

KM: You see this pond here and then what you called “Eight Pond?”

RA: Yes.

KM: Did you hear the name Wainānāli’i?

RA: [thinking] No.

KM: Supposedly what the *kūkū* them wrote was that at Kapalaoa. In the vicinity here, all the way down here past Weliweli...

RA: Right, right.

KM: ...had a fishpond called Wainānāli’i. All that’s left now are those Eight Ponds like you called.

RA: Yes, okay that’s true. A couple of times we went down there, we was kind of old already. You look at that just like they think it was all the way to Kīholo too. You know the lagoon?

KM: Yes.

RA: That’s imagination. That’s what I used to think. Just sitting down, we used to go throw net. You look back this way you think ‘gee, I wonder if this pond here was connected.’ Like now you say, past Weliweli all the way to Keawaiki?

KM: ‘Ae.

RA: Not too far more and then you hit the lagoon.

KM: That’s right not too far more. And that’s what your *kūkū* say in fact around Weliweli...

RA: Wainānāli’i?

KM: Yes. Around Weliweli in the 1840’s they had a school there already, just like at Kīholo. Like old man, *Kūkū* Kaua’i’s place where had the school before at Kīholo?

RA: Yes. Oh, Kaua’i, that’s outside that point, by the bend.

KK: Uh-hmm.

KM: By the bend, yes. The school at Wainānāli’i though, was buried under that lava flow in 1859.

RA: Hmm, all there must be all buried too?

KM: Yes. That’s where they talk about too, before time when Kanikū and Kanimoe were buried under the lava.

RA: Right. They’re buried over there too.

KM: Interesting.

RA: The rocks stay right along side the horse trail where you pass. But then the guys told us about that story.

KM: Uncle *mā* like that, they remember those stories?

RA: Yes, they know. I guess they heard it from their dad.

KK: ‘Ae, passed down.

RA: So we go down with them, and they say, “oh this is...” But we no pay attention. Just like get down the beach and get in the water. [chuckles] That’s how it was.

KM: Did you folks make *pa'akai* [salt] down here too?

RA: Well at the time that we was going down, no. Not me, maybe them.

KM: Before, I hear that a lot of families used to go.

RA: They had. Like when we used to go outside to Weliweli side, you would see all that white *pa'akai*.

KM: Natural in the *kāheka*?

RA: Yes. But us guys, we not going touch 'em because we don't know. The older guys like uncle, papa Simeon them, they used to go... But then the billy-goats come down way after they *kapulu* [messy].

KM: That's right.

RA: They go drink down the pond, then they *hauka'e* [make dirty] all over the place.

KM: No good yeah?

RA: Yes. But that's how it was. Every evening you down there, the billy goats used to come down drink water. You just go by the brackish water pond wait for them...[chuckles]

KM: Ah, get your next meal.

RA: Yes. And them, they make jerk meat or something. That's how it was. You know like how you say, that place would run, had the ponds going down in a line there to Keawaiki like that.

KM: So like behind Francis Browns', get the small pond?

RA: Right, right.

KK: Yes.

RA: Then you keep going, you go outside Lae Hou, and then you come back and you stay by the lagoon.

KM: Kīholo. 'Ae. Did you stay down by Kīholo sometimes with your 'ohana?

RA: Before, we used to come there during summer time. The Hinds they used to own one boat named *Kilohana*, one sampan. My dad used to take care of it.

KM: Keawe or?

RA: Keawe. When comes summer time, get all the Hinds' family. My dad used to bring 'em on the boat so I used to go with him. We used to stay over there maybe three or four days or sometimes one week. Stay with the Hind family down there, swim, whatever.

KM: In that sampan time when you go *holoholo*, go back Kailua side. Did you folks used to stop at Kalaemanō to get 'ōpihi or gather *pa'akai* or anything?

RA: No. Just because the boss was there.

Group: [laughing]

RA: I guess my dad...sometimes the bosses stay back and then my dad take the other guys back home. Like Billy Paris' mother all like that, Margaret.

KM: So that's how they go, sampan.

RA: I guess they no like ride the horse.

KM: Hmm. It was funny, Uncle Billy told me he gets seasick. He didn't like to ride boat, he preferred go *mauka* come down the trail, ride horse go down. He was born in '23 so he's like 14 years older than you.

RA: Yes. He's pretty old.

KM: Because you're born in '37?

RA: I'm 61 now. I think he's in his 70s.

KM: He's about 76 now.

RA: Yes. So we used to come to Kiholo. We used to come outside by Mula, and by Luahinewai. We used to go fishing.

KM: Was anyone still making salt at Mula side at all do you remember? By your time that you remember?

RA: [thinking] No. Maybe had.

KM: Do you remember the salt beds, the cement?

RA: I used to see 'em.

KM: But no one was using it at the times that you went down?

RA: No, nobody was using 'em... [end of side A, begin side B]  
 [they didn't gather because the goats went all over] ...They used to tell us. Like how I say when the billy goats came around and then nobody paid attention. To them was, ahh *kapulu!* They make all kinds of signs and then you looking at them, they no understand. [chuckle]

KM: *Kuhi lima* [make hand gestures – waste time].

RA: That's it, that's how it was. But Kiholo, yes. We used to go over there every time.

KM: Was the fishpond being used at all at Kiholo?

RA: Yes, the *mākāhā* [sluice gate]. The *mākāhā* used to plug up every time. We used to go down there go clean 'em, dig 'em up. Pull all the sand away and the *'ili'ili* so the water can go.

KM: So the water can *holo* good.

RA: So the water can go inside and outside. That's what we used to do.

KM: You folks could eat fish out of the pond?

RA: Yes.

KM: Mullet like that?

RA: Mullet and *awa*. Used to get *awa* running inside there, had one trap gate. You lift up one drop this one.

KM: Oh, so long the *mākāhā* then?

RA: Yes. The *mākāhā* was long.

KM: So they let one come in, keep close, then they close that?

RA: When you see when at high tide they all sticking around by the mouth because the *limu* is all coming out. Then when they know it's ready, lift the gate and they all go inside and then they drop the gate. Then they open the gate and they go inside.

KM: And you take which one you like?

RA: Take which one you like. You know them, they take so much and that's it. Enough for eat and then *pau*.

KK: 'Ae.

KM: That's important, yes? When you *aloha*, you take care of the *'āina* no *'ānunu* [don't be greedy]. You take too much *pau*, what tomorrow no more nothing.

RA: No more nothing, that's what they always say. More worse if you no eat what you supposed to eat, like the head, you get scoldings.

KM: 'Ae. They say "A'ale 'uwē 'ana ka 'ai iā 'oe, e uwē 'ana 'oe i ka 'ai"

RA: [chuckling] Yes.

KM: "The food no cry for you, you going cry for the food."

RA: That's it!

KM: *Mai ho'opau*....don't waste. [chuckles]

RA: Yes. That's how it was at Kīholo, I still remember that.

KM: Did you folks go the trail *makai* from Kapalaoa to go to Kīholo or was it separate trips that you went to Kīholo?

RA: Was separate trips. Not from down the beach but we used to come way outside. Seventy something, we used to come way outside by almost to Keawaiki and then turn around go back and make *'ōpihi*.

KM: So you go past Lae Hou like that?

RA: Yes.

KM: So along the ocean?

RA: No. Get the trail, so we go on the trail and then as we get to almost Keawaiki then get one small bay over there...I forget the name. Then we used to go down *makai* and then *ku'i 'ōpihi* [pound/gather *'ōpihi*]. Then by the time you reach by Lae Hou, almost Kīholo, you get enough already.

KK: Plenty.

KM: In fact, I see a little bay marked here. If you go along here. Here's Lae Hou here.

RA: Get one name, I forget.

KM: Akahukaimu [thinking], I'm trying to think. By and by I'll have the other maps to show you. You'll be so interested to see 'um. Because their [Ku'ulei's] *kūkū* Ka'ililihiwa nui and Iakopa them, in the 1880's with the old man Punihaole too, their papa were some of the main informants for all the place names *makai* along here.

RA: Right, I used to hear them talk, like the old man Kanakamaika'i.

KM: 'Ae. Kimiona Kanakamaika'i.

RA: I used to like...well, when we were young he used to be almost like a pastor, a reverend. We used to go his house, they would hold service, but I was small.

KM: I heard he had *mana*, strong voice.

RA: Strong old man too, he was tough. That's what they say...that old man, Kanakamaika'i, him and my *tūtū* man was close. I guess them two guys were reverends, you know. They used to go that church and this church he used to come Pu'u Anahulu Church.

KM: That's what I heard that like your *Kūkū* Alapa'i, John Kahinu he hosted the church at Kapalaoa. And the old man Ka'ōnohimaka was the main *Kahu* go around all the Kekaha churches. They would stay like at Kapalaoa, your *kūkū*'s place, where the church and school was.

RA: Then go Kīholo.

KM: Then they go Kīholo.

RA: Keawaiki.

KM: 'Ae. Come *mauka*, Pu'u Anahulu interesting stories, how the families all traveled around, all *pili* [related] to one another.

RA: Village to village, they went.

KM: Yes.

RA: That's how had some *huikau* [confusion] too, the children.

KM: Who's who? [chuckle]

RA: Who's who? That's not our business, was their business.

KM: They knew what they were doing.

RA: They knew.

KM: Your *'ohana*, the *mo'opuna* them, the *keiki* them are very interested in trying to bring back some of the recollections of the history. Your folks time, the grandparents time. They're trying to get the school back because it is still under the State lease.

RA: That's what she was telling me.

KM: So that they can have a cultural place and a place to teach.

RA: Yes, that's good!

KM: What's your *mana'o* about it?

RA: That's good!

KM: Is it important to keep those stories and histories alive?

RA: Oh yes. Might as well. Like how we say, who comes after, they got to know something.

KM: Who was who? How come you folks *aloha 'aina*?

RA: Yes. They are going to like to know. Plus they are going to hear the names. For me, that's why I was telling them it's all right with me I'll help you.

KM: Good to do this.

RA: I like that too.

KM: You know when you see all of these *mo'olelo* come together we talk story and you see the other *mo'olelo* from...

RA: ...the other people?

KM: Yes. And then the more old guys *hala* [passed away] already. Wonderful stories.

RA: Terrible, that's why all that should have gone from the time your grandpa them was. You would get some stories, I know. Her grandpa. He's the only guy I always used to hear him talking. Like Uncle Kepa, them they talk when they like talk. That's our quiet time. They no argue.

KK: Grandpa David them, right.

RA: Like me I know, when lunch time, the time I was working with them, I go sit down by your grandpa and talk, then I go back. We talk story with them, and they talk about him, and I laugh [chuckling].

KK: [chuckling]

KM: When you folks would go down again if we'd like to look at where the trail was come down Piko Hene and go down Ahuakamali'i. Do you remember sites, were there place names in areas along here that you remember?

RA: No.

KM: A cave? Like Ku'ulei and them were talking about Kauhalemoekolohe and Keawelānai [sites on the middle *kula* lands of Pu'u Wa'awa'a].

RA: Okay. That I'm going explain to you. That's on the other side by Wiliwiliwai... Auntie Shirley knows. That's why one day I was telling her when she came over to the house. She knew about what I was talking about. Kauhalemoekolohe.

KM: And Wiliwiliwai?

RA: Down there right at Wiliwiliwai. And then she went mention the banana patch. They used to plant banana.

KM: This is *maka'i*? If we look at the map area about here? [looking at Register Map No. 2633]

RA: That's from Kiholo. You can go down from the Kiholo Road.

KM: There's Kiholo Road here. Come straight down from Pu'u Wa'awa'a?

RA: Yes.

KM: Go down.

RA: You going to end up where that Wiliwiliwai stay.

KM: Is that a waterhole, get water there or what?

RA: No. But they had trough water before. When I was born and I came back a couple of times they said they had a feed lot down there. Dillingham's time.

KK/KM: Yes.

RA: That's the spot. But now...they had the feed lot there. I don't know if they went push the place and cover 'em up or what?

KK: I think they just went leave 'em.

RA: That place was...

KM: So Kauhalemoekolohe is by Wiliwiliwai then?

RA: When you say Wiliwiliwai, right inside there.

KM: Okay.

KK: Is there a story, uncle? How come it was named that, Kauhalemoekolohe?

RA: They say before every time when they used to go down to the beach or come home as soon as you come over there the horse used to buck the guy off, run wild.

KK: *Kepalō* [bad spirits]?

RA: *Kepalō*, yes. That's why they say Kauhalemoekolohe [chuckles] That's what they used to tell us. And then, chaa! We never pay attention. It did happen a couple of times. We used to go Kiholo in the evenings go pick up pigs on the pack mule and bring home *mauka*. That was for Christmas time. Sometimes twelve of us cowboys leading your own pack mule. Your grand papa and all of us used to go. Everybody one pack mule each. We hit down there in the evening, cook, eat whatever the guys like do. And in the morning 2 o'clock we leave down there come back up. Already the old man Kaholo, Sonny, he used to close the trap door because the pigs come back inside. He just cut the coconut, feed the coconut, then inside get the trap door. So when they come back to eat that's how all the pigs we get inside there. The best one is the one we used to bring back *mauka*. That was for the big bosses.

KK: Christmas party?

RA: Yes. Frank Greenwell them... We used to clean 'em... Then my brother used to come down halfway right where that Wiliwiliwai on the four-wheel drive pickup. He would pick up all the pigs.

KM: So they could drive down by that time?

RA: Yes.

KM: I understand they were trying like when they were mining from Pu'u Wa'awa'a they were trying to make like one...

RA: ...tractor road.

KM: Yes to go down.

RA: They did. They took the road outside as you're going to Kona. Over there, they started to go down make the trail down to the beach.

KM: So that's a different trail then?

RA: That's a different trail. But the old trail they had the trail already. So that's what we used to do, go down on the horse night time. Stay down there in the night.

KM: Your cousin, Aunty Margie and them they said sometimes you know night time get *huaka'i* [marchers – chuckles] .Oh, they come scared.

RA: It does. At Pu'u Anahulu...I never did see, but I used to feel. I never did look behind even on a horse when we used to go hunt night time. I used to feel 'em, but I never did turn around.

KM: No, no sense.

RA: No sense. Just go straight. [chuckles] Loaded. Over there used to be, I used to hear them talk. That's the place, Wiliwiliwai. Shirley, she knows. When I mentioned that Kauhalemoekolohe, she knew already. She said that's the banana patch. I said, yes that's the banana patch.

KM: So that banana patch was from old time?

RA: Way before us.

KM: So the *kūpuna* had? Did it have a place, where?

RA: That's the one [gestures a round area, or opening].

KM: Oh, like an *ana*, opening? So was it moist inside so the *mai'a* could grow?

RA: Yes, so it could grow.

KM: Just like where you said your *kūkū* by Piko Hene where had...?

RA: Mauiloa.

KM: Yes, Mauiloa.

RA: Yes, I used to hear them say.

KM: That's one old cave, that?

RA: I guess so. I just heard them talk about it. I used to go over there, but that's only for hunting, the dogs used to run.

KM: Did you hear of a place called Kūmua a *heiau*, or something a little below by...?

RA: Yes, something like that. But like how I was saying, I never did...I only hear the name when they talking.

KM: There are some old places maybe *heiau* or old caves and things like that. What do you think, should people just leave that alone? If they want to see it maybe they should look from away? What do you think about that?

RA: I guess, just leave 'em alone. If no more nothing story about 'em just leave 'em alone.

KM: So, no good for people to go *maha'oi* [to be nosy]?

RA: No, no good for *maha'oi*.

KM: Even along the trails, if they see something walk the trail, but they no need go *maha'oi*.

RA: If they don't know the story, just leave 'em alone. You don't know what kind stories get over there. That's the way I feel.

KM: Yes.

RA: If you get one story about the place, that's all right.

KM: Share a little bit then?

RA: Yes.

KM: That's what your niece them want to do, is to help people understand some of the history of the land, so maybe they'd be more respectful.

RA: Yes, sure.

KM: Did you folks from Kapalaoa sometimes go to 'Anaeho'omalū, Lāhuipua'a too?

RA: Oh yes.

KM: What did you do going to that side?

RA: Fishing.

KM: How? Honoka'ope Bay like that?

RA: Right. Down to Puakō. We just go *holoholo* sometimes when we come back by 'Anaeho'omalū. Or from Kapalaoa we walk outside to 'Anaeho'omalū and we stay over there, like in the night go catch 'a'ama.

KM: 'Ae.

RA: Then we used to walk outside there late in the evening. Then when the *makani* [wind] die down, then we start going back. Catching 'a'ama all the way back to Kapalaoa, by the time you reach over there you get enough already.

KM: 'Eke [bag] is full?

RA: Yes, going home. No need go *lālau* [wander off] again, go someplace else.

KM: So the style though, was always, "you take what you can use, you no take more?"

RA: That's it.

KM: You *hā'awi aloha*?

RA: Oh yes.

KM: You give, share with families?

RA: The guys used to, whatever we catch. Even when we go hunt, whatever you catch, half, half.

KM: Divide up. And like you were describing earlier too, you go down to Kīholo and get the pig. Did the Pu'u Wa'awa'a Ranch help families have all big, long Christmas party? Did everyone gather together or?

RA: Even the families used to get their own pigs. At that time at Pu'u Anahulu, you no can go hunting over there. Unless you have a wedding or a birthday party for a baby, at that time. But after when Dillingham took over, they opened everything again. But not in Hinds' time.

KM: Hind had it until 1958 or something?

RA: Hinds' time, no. That place was all for special... If you have church like *hō'ike*, then go ahead you guys can go catch for the church. They would give you a cow to make *laulau*.

KM: Did there seem to be a good enough working relationship between the Pu'u Wa'awa'a Ranch and your families?

RA: Oh yes it was good at Hinds' time. I liked them, they kind of *aloha* the family. I guess they were told if they go, their parents go, you folks take care of the working guys around there. Something like that. No *hana 'ino* [mistreat]. That's how these old folks kept staying over there. They worked and retired.

KM: Yes. Was ranching a hard business here?

RA: Pu'u Wa'awa'a. That's work because you go on *pōhaku*, 'a'ā, *pāhoehoe* even get 'āwawa [ravines and hallows]. You get big kind *puka*. That's hard work for the horse. To me, that's the way I felt.

KM: Was hard work?

RA: Hard work. The horse suffer, you get from the stable you ride out only one horse. You go all day from 5 o'clock in the morning and then you come home dark in the evening. We used to go outside Hale Piula.

KM: Hale Piula, this side over here.

RA: Kīleo.

KM: Kīleo, more *mauka*?

RA: Nishiyama, all that kind. Pu'u Anahulu, *mauka*. Then you go *makai*, Kukahihakau [Kukuihakau], Kiholo over there.

KM: What was the one? Oh Kukuiohakau.

KK: Yes, but listen to how uncle pronounced it.

RA: That's the way they told us.

KM: How? Say it again?

RA: Kukahihakau.

KM: Do you remember hearing about the old man Kihe, Isaac Kihe? He died when you were about a year old. He passed away, but they had the lot by you folks.

RA: Oh, okay.

KM: He was the Postman before. He wrote many of the stories, he recorded.

RA: Old man Kihe?

KM: Yes.

RA: Him and that David Alapa'i, they were partnership some kind of 'ohana. David Alapa'i?

KK: This is the David Alapa'i that wrote the Pu'u Anahulu song?

RA: Yes. Something like that. But had one, that used to be a mailman.

KM: That's it. This is Tūtū Kihe.

KK: That's the one, same man.  
 RA: No, was one Alapa'i, was my dad's father.  
 KK: Oh, he used to be the post man.  
 KM: This must be before Tūtū Kihe's time.  
 RA: He used to bring from...  
 KM: Kawaihae?  
 RA: From Kawaihae.  
 KM: Yes, yes. I heard about them too.  
 RA: The story they told us that at one time they had these guys they go rob...  
 KM: That's right. Pai them.  
 RA: Something like that. He knew that the guys was going rob him. Actually they said he let the mule go, took all the mail and put 'em in the cracker can take 'em down and swim 'em home.  
 KM: Ku'ulei, your grandpa recorded that story just about that, about your *kūkū* Alapa'i them. So he would go?  
 RA: Down the beach.  
 KM: Down the beach swim?  
 RA: They waiting, he seen 'em. Then the guy, "Hey, how come?" They figured he come, but they seen the mule come so they said had one tree where they can go on top for when the mule passed underneath. But when they came over there had nothing he was home on the other side already he was at Kīholo or wherever he was going.  
 KM: So he would take the mail to go between Kawaihae from Kīholo side like that?  
 RA: Yes. That's the story they were telling us.  
 KK: Hmm.  
 KM: Interesting. Her *kūkū* talks about that with your *tūtū mā* them.  
 RA: Yes. You talked to him before?  
 KK: We have tapes from grandpa, so Kepā went ahead and like what he's going to do with yours, transcribe 'em. Put 'em all on paper.  
 RA: Okay. And then had the other one about Luahinewai. The same old man *Tūtū* Alapa'i, seen this lady combing her hair. On top of that rock, the one that is right inside. You guys seen one bed [platform like area] inside there. Well the lady was on top there combing the hair, a *mo'o*, or mermaid.  
 KK: Oh, she was one *mo'o wahine*. Mermaid?  
 RA: Mermaid. But the way how they tell us only him seen 'em and nobody else seen 'em. But, only the hair she was combing, never see the face. She was combing her hair on top of the *papa* [flat area].  
 KM: She take care of that place? She's Luahine?  
 KK: Yes.  
 RA: She's probably still there for all we know.  
 KK: I think so, because we have somebody in my generation one of our cousins, Debbie who's seen. She has a story of one day seeing and to her it was a mermaid.

RA: Yes. Your papa and also, Uncle Simeon them, they heard the story about that. The old man seen 'em but like how we say, he never seen the face, she was combing the hair.

KK/KM: Hmm.

KM: You *aloha* this *'āina* here yes?

RA: Oh, yes [with feeling]. Me, I miss you know. But, I got to go where the work is.

KM: That's right. That's the wonderful thing about doing this because we gather the history, we talk and you can pass it down to the future generations.

RA: Right.

KM: A little bit here.

RA: Like you know if get some more other guys sit down talk story, better yet.

KM: Well we will. It would be so nice if we could make the arrangement. The only thing is it would probably have to be on a weekend day. If we can try and make the arrangement. We're going to try and get your cousin *mā* them and some of them.

RA: That's good. Like Levi, he knows some.

KK: Uncle Levi Mitchell. But you know what is interesting thing too Kepā, is Uncle Raymond named some of his children place names from...Pu'u Wa'awa'a.

RA: Yes.

KM: Who are your children? What's their names? The Hawaiian place names?

RA: Oh, that's my grandchildren. One is Waiho and Pa'akea.

KM: 'Ae, Pa'akea, *makai*. I think this area here [pointing to location on map].

RA: Yes. Waiho is on the *mauka* side, towards Hale Piula side.

KM: So by Hale Piula, there's a Waiho also?

RA: Yes. Get Waiho 1 in Waimea, get Waiho 1 Kona, get Waiho 2 Waimea you know at that time. They had their names.

KM: For each of the *pā* [paddocks] like that?

RA: Yes.

KM: Did you folks rotate *pipi* around this *'āina*?

RA: Oh yes.

KM: Did you still make stone walls, or was it mostly fence, *uwea* [wire]?

RA: Was up already at our time.

KM: So did you have to take care sometimes, repair?

RA: Yes. You know if rocks fell down, we just put 'em back up...

KM: You were talking a little bit of Levi and some of the families coming together.

RA: Would be good. Like Uncle Charlie Mitchell, he knows plenty too.

KK: I did uncle. I was on the phone with Aunt ViVivann, I did ask if we could set a date that we could sit down with Grandma Edith and Grandpa Charles and Aunt ViVivann did say she doesn't know how much Grandma Edith remembers. And that maybe we should sit down with grandpa instead. I told aunty, it would be good if we could have the two of them.

KM: We just try.

RA: Just sit down over there. *Pule* [pray].

KM: 'Ae, a'oia. That's right, *pule, noi mua* [pray, ask first].

KK: *Pololei* [correct], uncle.

RA: Each time like this, you got to watch to when you *wala'au* [talk]. But we never say nothing wrong, we always talking all about this place.

KK: Yes.

KM: So it's important yes that we take care of the land like that.

RA: Oh yes. That's why when she said that you guys were going to try and get the school, I said "that's good."

KK/KM: Uh-hmm.

RA: How does your dad feel?

KK: Daddy's excited, he's happy. He wishes it was like tomorrow. I said, "no it's not that easy."

KM: You know the state all *huikau* [mixed up] too.

RA: All kind guys run 'em.

KM: What you said too, *haipule ke akua, hana pono*, [pray to God, and do good], it will come together.

RA: Right.

KM: So you folks, you go you work this but as you said this [Puu Wa'awa'a] was a hard ranch to work then. But you rotate the fields?

RA: I say, "to me was hard." All day on the rocks in the 'a'ā, *pāhoehoe* get 'āwawa. Sometime get *lakana* too, plenty lantana over there.

KM: Oh yes. You know in 1894 when Hind them first got the lease. Hind and Eben Low. Lantana at that time was already a problem. The lantana, and one of their complaints to the government at that time was, it doesn't do any good if we go *huki* all the lantana but Maguire at Hu'ehu'e, Ka'ūpūlehu all the lantana there. So the seeds kept coming in. Was hard.

KK: So it would just blow across.

RA: That's why I said, "Pu'u Wa'awa'a was a hard ranch." You got to be so *kama'āina* to the place. So you know where you're going. You not going just go *pupule* [be crazy], you know. But how I said to us, we learn all this from our grandfather them.

KM: When you would go in to the mountain lands here like this before, were there certain plants or certain things that were shown to be real special? That the *kūpuna* always tried to take care of, like some of the *ulu lā'au* [forest] like that?

RA: Mostly was the *maile, 'ōhelo* all that kind stuff. Even the *koa* trees. But we never used to pay too much attention about the *koa* trees. The *lehua* and whatever. And the other one was the sandal wood, the 'iliahi. At that time too, sometimes outsiders like some. But they say, "no, no, no."

KM: So they were taking care?

RA: You not going give outsiders. For my friend...Nah, they no like you go pick and go give.

KM: How about *kauila*?

RA: *Kauila* too.

KM: And the *wiliwili* trees are beautiful too.

RA: *Wiliwili*. Even the *lama, ēlama*.

KM: Hmm. Did the families try to take care of those trees?

RA: Before? They used to take care, but back then was growing wild. They no pay attention. They just tell you, you guys not going give your friends the kind. They had reasons but they never did tell us.

KM: Hmm...

KK: Do you know if your folks or grandpa them used to use the moon phases? Plant certain things on certain nights? Certain nights, you don't plant?

RA: My *Tūtū* Kiliona, used to plant his potato on all full moon.

KK: Do you know why?

RA: The way they talked, they mumbling. So us guys, we were young. He made everything ready. Already the mounding and the *lau* [leaf shoots] in the evening he throw all the *lau* on top and wait for the moon. And then, when the moon come up, he plant.

KM: So he made *pu'e* [earthen mounds]?

RA: You hear mumbling but...

KM: Maybe they saying *pule* [prayer]?

RA: Maybe.

KM: You said he made a hill like a little *pu'u*, mounds?

RA: Oh yes.

KM: He mounded up the soil, *lepo*?

RA: He mound up the soil, soften it up and then mound 'em.

KM: So *pu'e*?

KK: 'Ae.

RA: He go about four or five rows. And then in the evening, when evening time comes, he would throw the *lau* on top.

KM: 'Ae.

KK: This is '*uala*?

RA: Yes, '*uala*, and then when the *mahina* [moon] come outside, he plant. Right by the big house where uncle's house stay.

KK: Grandpa Bully's old house?

RA: Yes, behind there. He used to also plant string beans, potato, tomato.

KK: On any kind nights?

RA: Any kind.

KK: But the '*uala* was full moon nights?

RA: Yes, full moon nights.

KM: Did they have *mai'a* up there too?

RA: Used to get.

KM: Did any of the *kūkū*, *kanu 'awa*?

RA: No. I never did see, they used to get 'em from Waipi'o. 'Awa and all that kind of stuff they used to get 'em from Waipi'o Valley. Because Sonny Kaholo, his 'ohana come from Waipi'o. So whatever stuff they need, they put 'em in the *poi* bag. Before Waipi'o used to go deliver.

KM: *Poi?* And put the 'awa go...

RA: Put inside there so these guys can get 'em. I think before they was kind of tracking down on that kind of stuff.

KM: Prohibition time?

RA: Yes.

KK: What would they use the 'awa for?

RA: They mix 'em up with whatever they going do with 'em. They used to drink 'em.

KK: *Inu.*

RA: *Inu.* Those days, they used to *inu*. I guess certain guys, they used for certain stuff, not only *inu*. They probably also used it for medicine or something.

KM: How you hear some of the *kūkū* talk, they work hard, go out *lawai'a* they *alualu pipi* or *kanu* like that. The body 'eha, you come home *inu*.

RA: You *inu* that and then relax. That's what they used to do. Because I remember they would *inu*, drinking wine when they *pau hana*. They come home bring out their gallon wine cooler drink *pau* they go outside *hoe hana*. Inside the garden or whatever. They go back and forth, I used to see them do that. I never knew why until one day, then I hear them talking, to relax. That's what they said which is true. But the 'awa, 'awa root, I used to know, they get 'um from Waipi'o.

KM: So they go Waipi'o?

RA: Yes.

KM: Did your *poi* come from Waipi'o also?

RA: Yes, Pu'u Anahulu. Come in the big bag.

KM: 'Ae, *eke*. Big twenty pound kind like, or something?

RA: Yes. I think it was kind of outlawed if you took it out of there.

KM: The 'awa?

RA: Yes.

KM: So they put the 'awa in the *poi* bag too?

RA: Inside the *poi* bag.

KM: [chuckles]

RA: Then nobody know.

KM: Did you folks swap, trade *pipi* or *kaula'i*, jerk meat or fish or something trade? Or by your time did they pay?

RA: No. The ranch used to give us meat every week. We used to kill every Friday.

KM: Would you folks trade between *poi* from Waipi'o and stuff like that or?

RA: Yes, my mom them used to do that, whatever they had. They trade or whatever. I know they used to give money most of the time.

KM: For the *poi* like that when it comes? Did your mama or aunty *mā* them, were they still weaving?

RA: Oh yes.

KM: So the men worked ranch mostly? They *kanu* some stuff?

RA: Yes.

KM: What were the women folk doing? They take care of the children?

RA: Take care of the children and whatever have to do in the garden sometimes they take care of the garden. Most times I seen them they used to weave.

KM: So they *ulana 'eke, pāpale, moena* [weave baskets, hats, and mats]?

RA: Most times *moena*, I used to see them.

KM: And could they sell their *moena*?

RA: Yes, they used to take 'em to Kona.

KM: Did the *lauhala* come from *makai*?

RA: From *makai*.

KM: Kīholo, Kapalaoa?

RA: Kapalaoa, mostly from Kona. By that time had the *ka'a* [car], you get 'um from Kahalu'u Beach. They used to go pick, because all 'ohana. From the 'ohana's place. They just go over there at Kahalu'u Beach.

KM: 'Ae. You know uncle, when you go home Nāpu'u, has the old, old road the stone wall alignment on the old road do you know which one?

RA: Yes.

KM: Now has a paved road.

RA: Right.

KM: Then there is sections that you see the old stone. Was that road still used at all or was it *pau*?

RA: Way before our time.

KM: Was before your time?

RA: Yes.

KM: I understand that road was built around nineteen-hundred. Eben Low was the road supervisor at that time.

RA: Something like that. That road used to be the way, how they said it was. You could tell the car was coming because it was dusty. You could see 'em. So if you stay at Pu'u Anahulu, you can see the car coming from Kona because [chuckles] the thing was *lepo* [dirt].

KM: Yes, on top of the road.

RA: That's what they used to say.

KM: So your folks time didn't use that road, had the new road already?

RA: Well...

KM: Little bit?

RA: Little bit. When we started to work Pu'u Wa'awa'a Ranch we started to use 'em because that was where we drive the cattle on the old road. Then go this *pā 'eke* and this pasture and this and that.

KM: When you were young, were they still driving *pipi makai* or were they going on truck already to ship?

RA: During my time before, we used to drive 'em on the road.

KM: You drive 'em on the road. Go all the way...?

RA: From all the way at the Kona side that place that they call Waiho and Hale Piula, all the way to outside here, Akomo.

KM: Oh yes, I've heard the name.

RA: We would drive them all the way from out there and no rest. Just go and go. Go with the cow, and we was holding up the traffic. The old lady Mona Hind, she never know the guy was one judge, she argue with the guy [chuckles]. She was grumbling, but I don't know what happened after that. I think they came good friends because after that we seen 'em come around talk story with her...

KM: So you folks would go from like Hale Piula come all the way out at Akomo. So that was the changing paddock time?

RA: Right, yes.

KM: What was the seasonal rotation of the *pipi*? When were the *pipi mauka*, when were they out on the *kula* [plains] like that?

RA: Actually when the *pipi* were *mauka*, way before when they used to raise up here it was for ship. They bring 'em down.

KK: They shipped 'em out? *Hō'au pipi*.

KM: For shipping them out.

RA: They shipped them out. They used to take 'em down Kiholo. Where they used to go ship used to be on the side by Mula.

KM: 'Ae, Nāwaikūlua.

RA: Nāwaikūlua, that's where.

KM: Were they seasonal times like I guess when rain comes or no more rain they got to move the *pipi* to different places maybe?

RA: If no more rain and it's really dry they don't move 'em they just *hemo* the gate. Let the *pipi* go on their own.

KM: And what they go *mauka*?

RA: They go *mauka* or wherever get grass.

KM: Wherever they can get a little bit of something.

RA: They no push.

KM: Still had *pili* grass your time or was it mostly panicum and what?

RA: My time no, I never did see *pili* grass. Only all this New Guinea grass... The red top had at that time. The hay, but *pili* grass, no. Maybe had, but I never did know it.

KM: Maybe scattered. No more waterholes that you remember somewhere out here? Below the homestead going down?

RA: No.

KM: How about when you folks were on the trail were there caves? Did anyone keep water bottles during your time that you heard in certain areas so that when you travel when you come thirsty?

RA: The only thing I know is the one down here. I think your dad knows that one, down Pu'u Anahulu *makai*. By Pā Nika when you go inside get that small...

KK: ...waterhole. Yes.

KM: Yes.

KK: Underneath the tree, get one *kumu lā'au* there, by the stone wall. Daddy did show us that one.

RA: That's about it.

KM: [looking at map] This is by Kuehu them. It is marked as a waterhole down here on the *makai* lots below by Ka'ilihwiwa Kuehu's parcel, there's one out here.

RA: That's on the beach side?

KM: This is *mauka*, homestead lot.

RA: Ka'ilihwiwa, Maka'ainui?

KM: Maka'ainui is here. Maka'ai Puhī them. Here's Kuehu, Kahinu again the old man Kahūila's place and outside here get one waterhole...

RA: Okay, okay.

KM: Pu'uolili is *mauka*.

RA: Pu'uolili, yes.

KM: Do you remember that name, Pu'u Haole?

RA: Yes.

KM: That's funny yes, Pā Nika?

RA: They had all kinds of names over there. They had Pā Nika and when you go in the pen they have another name. They call Pā Kunikohe and all that kind of stuff.

KM: *Auwē!* [chuckles]

RA: That's what they had, it's true. When they say Pā Waena...see tight in there they get around three or four names.

KM: But then they knew exactly where they were going, yes?

RA: Yes.

KM: They give the name, you go to such and such, you know exactly where to go.

RA: After we learned the routine. As soon as you mentioned we just go. They always say "When you go to the mountain, no touch nothing, when you come out, then you go pick."

KM: How come?

RA: They always tell us when you go home you like pick anything from the mountain you go ahead. They said sometimes you get *kolohe* you know when you going in. Especially the *malihini*. The old-timers like us, well we no care because we know the place. They always say "When you go in to the mountain don't touch nothing. When you come out and go home, go ahead and you pick all of what you like. Make *leis*, flowers all that kind of stuff."

KM: Did you remember them saying that if you pick on the way up maybe get a big mist or clouds so you could get lost?

RA: Right, that's why, see the fog come in. *Uhi wai* [mist] and all that kind stuff.

KM: 'Ae.

KK: 'Ae. Awesome.

RA: That's what they mentioned.

KK: All the tūtū's?

RA: Yes.

KK: How about *lā'au*? I can remember that when we were small that grandpa would make *pōpolo*?

RA: Yes. That's true.

KK: They would have...the ice box always had *māmaki* or *kōko'olau* tea.

RA: That's all *lā'au* too.

KK: Grandpa them would always...

RA: *Māmaki* and *pōpolo* which was for the *kunu*. *Hemo* all the... [pauses]

KM: *Wali*, 'ae.

RA: That's what I used to hear them say. They used to share all those things that's all we know. Even the *pale-pīwa*, same thing.

KM: *Pale-pīwa*, the eucalyptus, the shoots?

RA: Yes.

KM: Good medicine.

RA: That one and even the leaf. They used to boil 'em inside, and *ho'opūlo'ulo'u* [to make steam bath].

KM: *Pūlo'ulo'u*. 'Ae you're right *pololei 'oe*, that's what they called that.

RA: We used to go and pick 'em. You catch cold eh.

KK: Yes. To help clear the congestion.

RA: The congestion. And that thing is laying all over.

KM: Good medicine. And he has the old name too, *pūlo'ulo'u*. One steam bath like, that's an old word or term.

RA: That's the old way. Even with Vicks, we use that too. I still remember what we used to use.

KK: Did you used to go help pick the *lā'au*?

RA: Yes. Well, if we sick, we no can go pick [chuckles], they got to go and pick it. They come home, put wood under the fire. Put the kettle on.

KK: Did you used to see them make it?

RA: Yes.

KK: If you have to today, you could?

RA: Yes. You just pick the leaf and boil 'em. Change color, see the steam.

KM: And that *pale-pīwa* was good medicine.

RA: Oh yes. I never like when I was small because you got to lift the cover up. I never liked it but after we got used to it.

KK: *Ma'a.*

KM: You come *ma'a*, you see that it works too?

RA: Right.

KM: [pauses] You were mentioning Ka'ai? Look at here, I was just looking at the list of names from your *kūkū's 'āina* when they were doing the *makai* lot. Under John Alapa'i, the son's James Kilion; Keawe Alapa'i, your papa; David Alapa'i, the daughters, Mrs. Anna Ha'o...

RA: This one?

KM: Mrs. Anna Alapa'i-Ha'o one of the daughters was Martha Ka'ai.

RA: Yes, that's the one.

KM: In 1961 was still living.

RA: Yes, that's the one that's her, Ka'ai.

KM: Mrs. Herman Haleamau, that's the mother.

RA: Gary Haleamau, that's the grandmother.

KM: The grandmother, okay.

RA: Was married to this Herman Haleamau.

KM: She was Ka'ula?

RA: Aunty Ka'ula, yes. And this one, Jack.

KM: So was Joe Ka'ai, Martha's husband?

RA: Yes.

KM: There was something that the family evidently crossed out here. It says Daniel Kaholo Puhī adopted by the Puhis.

RA: Yes, I know him. He was Kaholo and the Puhis took him and adopted him.

KM: Is Aunty Sally the only one now still living?

RA: No. Supposed to get Eleanor and Hina.

KM: Because I know that Aunty Marjorie just passed away and the other brother them is gone.

RA: Get one more Hina and she's still living in Honolulu.

KM: Oh. This one married Kaleohano?

RA: Yes, this one married Kaleohano. This guy Joseph Kaholo, Jr.

KM: *Pau* I think they said.

RA: John Kaholo, this guy is still living. And Alfred is still living. Them two guys are still living and Sally and Eleanor. The rest, all *aloha oe*.

KM: 'Ae.

RA: And this one they don't know where he stay.

KM: Larkins?

RA: Yes.

KM: So this, all you folks, this is how you all come *pili*.

RA: Yes, all *'ohana* come from their mom.

KM: So Nancy, who you were talking about who married Francis?

RA: Francis AhNee, yes.

KM: She was Kilionā's daughter?

RA: Yes. All them, this one, the boys, all them.

KM: This is Kuanoni?

RA: This guy.

KM: Of your immediate line, Alapa'i?

RA: All Keawe.

KM: 'Ae. What is Aunty Rose is she married to, or is she an Alapa'i?

RA: No, she's married to Alapa'i to this one, George.

KM: What was her maiden name?

RA: Leleiwi.

KM: Oh, so that's interesting as she's Kālaiwa'a, Leleiwi them. They are all family down at La'aloa.

RA: [chuckles] Yes, La'aloa that's all the same gang.

KM: Makuakāne, Aunty Luciana mā?

RA: Yes.

KM: Because the Makuakāne mama was a Leleiwi. How interesting. You are all *pili*, all connect?

RA: [chuckling] She was adopted by a Leleiwi. Actually she is a McCumber girl.

KM: With Aunty Rosina?

RA: Aunty Rosina.

KM: So that's your 'ohana too?

KK: Yes.

RA: That's all 'ohana. We all *male* [marry] each other at that time.

KK: [chuckling] *Ua male 'ia*.

KM: So all of these families, you all take care of one another up here. Gather *lā'au*, they work *alualu pipi*, *makai* fishing. In your childhood time, like Aunty Caroline Kiniha'a them they talk in their childhood time. If come *malo'o* time *pau* they leave *mauka* go down ocean.

RA: They go *makai*. That's what I used to hear, all them. Because *mauka* no more water.

KM: So they would go *makai*? By your time everyone had water pretty much?

RA: Not water line, but tank.

KM: Catchment?

RA: Yes.

KM: It's amazing even in 1903, when I look at these records your *kūkū* their Prove Up Statements for getting their homestead grant. Five-thousand gallon tanks, they had to work hard. Was hard work. Like Mrs. Kaimu Kihe she said that because "the land is so arid, so dry I can only plant a few potatoes, we don't have water. If we had water we could plant more."

RA: You know Pu'u Anahulu when it used to be dry. It didn't crack, but come [mimics rubbing the dirt through his fingers].

KM: ...*lehu*, powder.

RA: Powder. No crack, but powdery. Some place if *malo'o*, get crack. Like Nānākuli, Wai'anae, same thing. They get just like clay.

KM: Yes, it is.

RA: When you *pa'a* under your shoes. *Pa'a loa!*

KM: You no can walk [chuckles]. You wear slippers on that kind, *pau* cake up yes?

RA: Cake up, it does.

KK: That's true, up at Pu'u Anahulu, it's all powdery.

RA: That's good, I like that, if you guys get the school, it's going to come out, good.

KM: So good things to plant? '*Uala*?

RA: Yes, over there grow. Tomatoes.

KM: Pumpkin, *pala'ai*?

RA: *Pala'ai*, peas. That other squash [*pū*]. Ka'ai used to plant every time by his place. He used to grow 'em on the fence.

KM: So they grow up and then the *hua* hangs down. That's a good thing to know.

KK: Yes.

KM: Did you hear that up at the school lot used to be the old pound back at the turn of the century? For the wild animals and that stone wall that's here that divides the lot, part of that stone wall evidently, was part of the old pound. The Kingdom time...

RA: By the *pā 'eke*?

KM: 'Ae.

RA: Right back of the school. To me was one *pā 'eke*, was where they used to hold the cattle.

KK: Is that what they called the *pā kuni*, where's the *pā kuni*?

RA: Yes, that's it. When they say *pā kuni* that's where the small V or whatever where the calf no can run.

KM: They funnel 'em.

RA: You just go over there and grab. Like if me and you were partner at that time the *pipi* was big already [chuckles]. Not like now. But that's what we used to do, go over there grab and then you turn 'um over. I had good fun, was good to me. I like that but as we was going along, Dillingham came in. You could see the changes coming. More people were coming in and not the same nationality. Before only uncles, daddies, cousins.

KK: All families?

KM: Yes.

RA: They were all there. But then outsiders started to come.

KM: What did you folks think about, back in 1955 Hind was already slowing down.

RA: Yes.

KM: Their lease ended in '58.

RA: Right.

KM: So Volcanite came in to mine in '55. Dillingham came up with all of that. What did the families think about mining up, like taking all of the cinder out of Pu'u Wa'awa'a? Did the families talk at all?

RA: Even the guys who used to live here, that was the guys doing the job.

KM: That's right see, what could they do. If they wanted to stay living there they had to work there right?

RA: That's it. That's how it looked to me. The same because had Francis Ha'o...

KK: History repeats itself.

KM: It does.

RA: And had Kuanoni, and the guys from Waimea here, Lindsey. They called him Kimo-pilau. That's what they used to call him.

KK: Yes [chuckling]. See how history repeats itself? Look just in the past seven years, big change for Pu'u Anahulu. This golf course has come in. Who are the employees? Us, the people of that place.

KM: And there was no choice really yes? If you want to stay home you got to work for them.

KK: Yes.

RA: Yes, that's what I mean. You no need travel.

KM: Like you, you had to leave.

RA: I had to leave.

KM: You would love to be home I would imagine, if you could?

RA: Oh yes! But no more job, this is it. You can see the other nations come inside. They weren't bad, but you could see the changes more and more and more guys was coming. Before was only you, your dad and your uncle, your cousin, your brother.

KM: So all family?

RA: All family.

KM: I feel so *minamina* about this place down here [pointing to location at golf course]. I was so sad when they put that lake over there.

RA: Pu'u Anahulu?

KM: Down your place down here by Pu'ulili. The *kukui* trees, the old *kahua* [stone platform] down there.

RA: The silver oak, the big rock was way outside in the back by the fence. That was there before.

KK: Yes [shaking her head].

KM: Where would you place [looking at map] and I'm not going to be able to pronounce it the way that you did. Kukuiohakau, Kukahihakau? Where is it generally on this map? Is it below the homestead area here?

RA: Yes below the kind...

KM: Piko Hene?

RA: Piko Hene.

KM: It's below Piko Hene.

RA: That's from Pa'akea side. Right down on the bottom.

KM: So here's Piko Hene here [pointing to locations on Reg. Map No. 1877]?

RA: Yes.

KM: Here's Anahulu, I think that's Mauiloa?

RA: Yes.

KM: So Pa'akea is down here.

RA: Right.

KM: So Kukuihakau?

RA: It's on the side here somewhere.

KM: Were there *kukui* trees still there when you were young?

RA: No. They just called it by that name.

KM: Are there any *kukui* now?

KK: Yes, from what I know, and daddy kind of pronounces it the same way, he says Kukuihakau. What we know of that place is daddy's hunting stories—of daddy and Uncle Frances.

RA: Right.

KK: He says there are some *kukui* trees on the bottom. Whatever the bottom means, I don't know.

KM: The base of the...?

RA: You see, that's one *pahu'a* this side here.

KM: One *pahu'a*?

RA: Yes, right inside there. It's all *lepo* the *pōhaku* here and there.

KM: That's what they say it was a wonderful planting area before the old *po'e kahiko*.

RA: Yes.

KM: They *kanu* any kind in there, good place.

RA: That's where all the big pigs used to run around inside there.

KK: Yes. That's how come daddy has lots of hunting stories.

KM: The *pali* at Anahulu, *makai* of that?

RA: *Makai* down below. As you go down that trail, Piko Hene Trail, you go down then you come out the other way.

KM: Right here. This is where the trail comes from Piko Hene go down this one either branch Kiholo or this one come down?

RA: Right. Kapalaoa or Keawaiki or wherever.

KM: So in this vicinity here, that's Kukuihakau?

RA: Kukuihakau. I think someplace in between here someplace [pointing at map - marked].

KM: Okay. I don't think I've seen the name recorded on a map.

RA: No. I think that was the old name.

KM: You will love the story of that old place, the old man Kihe and how the name came. It's tied all the way to Hāmākua, Kukuihaele.

KK: But something else, and you might be leading into a different avenue. But when we were talking about this place, daddy has stories about *obake*. How the *obake* would come and literally move their pig. Because him and Uncle Francis needed to go that day he needed two pigs. Caught one, and daddy tied it to a *kiawe* tree. Told Uncle Francis when we come back we'll pick it up. Came back and shined the light, no more the pig only the blood. Uncle Francis said, "that's all right brother we go home." Daddy says "no, we are going to find this pig. We will hunt it down." Daddy says literally going from tree to tree and they found the pig. These *kolohe* kind.

RA: That's that 'āina. He *kolohe* you.

KM: Speaking of *kolohe* then, by Anahulu where had the planting place before. Did you hear your *makua*, *kūpuna* time talk about one man in the old days who was a shark also?

RA: Yes, that's true.

KM: And what happened? Did he live up here and go *maka'i*?

RA: You can see the house, well not actually the house but the *pōhaku* where he used to stay underneath.

KM: Did you hear that name 'Īwaha'ou'ou?

RA: 'Īwaha'ou'ou, I did. Now I remember.

KM: So your *kūkū* them still talked about that story then?

RA: Well they used to. 'Īwaha'ou'ou

KK: He would travel underground if I recall right?

KM: Right.

KK: Or go to the beach, I don't know if there was a cave.

RA: Wait for the people. When they go, he say "What, you going down the beach, why don't you come?"

KM: "Be careful the shark never eat yet."

Group: [chuckling].

RA: But they caught 'em.

KM: Wonderful stories.

RA: Terrific stuff.

KM: So those kinds of things. There was a story that Anahulu was a woman and that Wa'awa'a was a man...

RA: Man. That's true, that's what we used to hear. They are the guys that tell us. These two *kolohe* guys or whatever, they went *kolohe* the chief, and the guys went send for them [chuckles]. [Recalls tradition of *Pū'o'a o Ka'uali'i*.]

KM: Yes, yes that's right.

RA: They went run over there. The lady told them to follow her, "but step on my foot steps..."

KM: Oh wow! So you heard that story?

KK: Oh this is so neat.

KM: Wonderful.

RA: Way before.

KM: The old trail goes back so they could go back to Kona.

KK: So they will be saved, “step where I step.”

KM: So they think it’s only one person traveling.

KK: *Kama’āina.*

RA: And they did that, so they thought that only one person was traveling. When I was going to Puuanahulu School, way before that, I heard that story. They told us.

KM: Wonderful, that’s good.

KK: Amazing passed down. Truly a word of mouth.

KM: You’ll love those stories. The *kūkū* them, some wrote about that.

RA: Yes, they had plenty but like I said, we never know too much because we no can go over there and listen to what they’re talking about. Unless we sneak up. They were still talking Hawaiian and at that time we never understood too much, until way later when we grew older then we could talk. That’s how it was.

KK: Yes.

RA: That’s why I went, because I knew the changes were coming, you could see it. But I never know the place was going to come like this, where they get golf courses. Whoever get place over there...

KM: *Po’e e* get house up there. Hard you know because when the land changes they make golf course, they make a million dollar house. Everyone’s taxes are affected. I feel *minamina* to see the families.

RA: I think they would still leave ‘em under agriculture. No, they would change?

KK: You know they did go in for a zoning change. I don’t know if it was too commercial. Would you happen to know?

KM: No, I don’t know... I think we covered quite a bit and also looking at the future, how to take care. To me the logical thing is the families need to be involved. They need to be the guys you know, who...

KK: Stewards.

KM: Yes. *Mahalo*, wonderful.

KK: Thank you so much, uncle.

KM: You’ll enjoy those maps and a little bit of stuff from your *kūkū*’s time.

KK: Show your children.

KM: That’s right show your children...

RA: Nice talking with you guys too.

KM: *Mahalo!*

**Raymond Keawe Alapa'i (RA),  
Miki Kato (MK), Robert "Sonny" Keākealani, Jr. (RK),  
Robert Levi Mitchell (RM), Elizabeth "Tita" Ruddle-Spielman (ES),  
September 24, 1999 – at Pu'u Wa'awa'a  
with Kepā Maly, Ku'ulei Keākealani (KK) and Debbie Ka'iliwai Ray (DK-R )**

KK: [opens, giving thanks to the elder participants, and presents an explanation of oral history program goals, and *pule wehe*]

Group: [standing up and joining hands]

KK: *E pule kākou...*

Group: *Mahalo.*

KM: What we'd like to start off with if we may, with an introduction of each of you. Who you are, your date of birth, a little history about your tie to this land. And then we'll go and talk story. We also have some maps back here that we'll reference, and other things that we'll look at as we speak. If we may, we'll just go around the table like this [gesturing – clockwise]

*Hiki paha iā 'oe ke wehe kou inoa, lā hānau, kou pili 'ana i kēia 'āina?*

RK: Sonny Keākealani. With the Keākealani 'ohana over here. I was born in Kohala though, and raised over here. The *kūpuna* are all from over here. I was born in 1943.

KM: Okay. And your *kūpuna* are all tied to this 'āina here?

RK: Yes.

KM: Pu'u Wa'awa'a, Pu'u Anahulu?

RK: Yes.

KM: [speaking to group] The really amazing thing with uncle here, is that we find in the 1870s, 1880s, when they were trying to understand the land divisions here and make what are called the boundaries for the Boundary Commission, their *kūkū*, Ka'ilihiwa, Iakopa, and then some of the other *kūpuna*, Punihaole *mā*, were all the primary informants for the descriptions of these lands here. *Mahalo iā 'oe.*

[speaking to Robert Levi Mitchell] Uncle, would you please share your name, date of birth and a little bit about your 'ohana?

RM: Robert Levi Mitchell. My great grandfather was from Pu'u Anahulu...actually from Hilo side, but he moved to Pu'u Anahulu. And my mother's side, grandfather is the same with Sonny over here, grandfather, grandmother same, all from Pu'u Anahulu. Daddy worked for the Pu'u Wa'awa'a Ranch, grandpa worked for the ranch, and great grandpa worked for the ranch. And I was born and raised in Pu'u Anahulu, and still over here at Pu'u Anahulu.

KM: Hmm. You, your families still have some of the original 'āina that the *kūpuna* received in grants around the turn of the century, yes?

RM: Yes.

KM: *Mahalo.* Tita, please.

ES: Tita Spielman. My grandfather was Eben Low, one of the founders of Pu'u Wa'awa'a Ranch. I was born in 1924 in Hilo.

KM: 'Ae. Now as a child... and grandpa was Eben Low?

ES: Right.

KM: And I think it was around 1895-96, that Eben Low and Robert Hind went into a partnership?

ES: Right, and they founded the ranch. Grandpa worked the ranch and Robert Hind was the financial wizard of it. He was in Kohala at the time. But grandpa did most of the ranch work with his family.

KM: Hmm. I see on some of the Homestead lots that are below at Pu'u Anahulu, and we can see it on the Homestead Map [Register Map No. 1877]...

ES: Right.

KM: Your grandmother, Elizabeth Napoleon?

ES: Napoleon.

KM: Low, Eben's wife?

ES: Right.

KM: Had a grant lot here [Lot No. 31]?

ES: Right.

KM: There was also a James Hind.

ES: That was the brother of Robert.

KM: Okay.

ES: And he eventually moved to the mainland, James.

KM: I see.

ES: That was Aunt Eva, and Maude's, and James's father. And he was married to Stella.

KM: Stella...?

ES: [thinking] Aunt Stella was another relative.

RK: Ka'au'a.

KM: Ka'au'a?

RK/ES: Ka'au'a.

RK: Ha'ilau, they knew her as Ha'ilau.

ES: Ha'ilau.

KM: So that was James'...?

ES: Wife.

KM: So Stella, who you were talking about earlier, who is Akana, is...?

ES: Archies' daughter, named after that Stella, and she has Ha'ilau as her Hawaiian name too.

RK: In Waimea, Kamuela.

ES: Yes. They had the old home where KTA is now, a lovely home. That place was all theirs.

RK: Yes.

KM: Okay. I see also, that one of the lots in the Pu'u Anahulu Homestead, in this gathering of about 40 lots that are depicted on Register Map No. 1877. [Ku'ulei sets up display map]. It records that Sanford Dole...

ES: Yes.

KM: Also purchased one of the early homestead lots, it was about 1899 [Lot 35].

ES: He also purchased the lot for my grandmother.

KM: So there was a connection between your grandmother and Sanford Dole?

ES: She was raised by the Doles.

KM: So Elizabeth Napoleon was raised by, *hānai*, by Sanford Dole and his wife?

ES: She was *hānai* when she was 14 years old, by the Doles.

KM: Okay. *Mahalo*. Uncle [looking at Raymond Alapa'i]?

RA: Raymond Alapa'i. I was born at Kaha'u Beach in 1937, December 25<sup>th</sup>, and raised up here in Pu'u Anahulu.

KM: 'Ae. Who was your papa?

RA: Keawe Alapa'i.

KM: So Alapa'i *mā* have '*āina ho'opulapula* [homestead land], in that early homestead program?

RA: Right, at Pu'u Anahulu.

KM: And did you work for the *Hui* when you were young also?

RA: Yes, with Billy Paris and [smiling] Irma was around at that time.

Group: [chuckling]

RA: Hind. Had Mona Hind.

ES: [chuckling]

RA: They all were up here. And then after that, Dillingham moved in.

KM: Was that about 1958?

RA: Fifty-eight or 1957. And then after that, I went to Honolulu to work for Young Brothers on the tug boat, till today.

KM: So all this time for Young Brothers?

RA: I'm still there.

KM: So what, you're the *Kapena* [Captain]?

RK: That's right.

Group: [laughing]

KM: And uncle, Miki Kato?

MK: My name is Miki Kato. I was born June 19, 1928 at Kealakekua. When Dillingham was here in 1956, I started.

KM: Ohh! So Dillingham was already here, involved in the operations as early as 1956?

MK: I came in 1956, that's when Dillingham started.

KM: Oh. I see that the transfer of lease records indicates that the formal transfer from the Hinds to Dillingham was around 1958. But they had already come in earlier?

MK: Yes.

RK: Yes, and then 1958, 1959.

KM: I see. So you came up with Dillingham as early as 1956?

MK: Yes, that's when I started.

KM: Wow! And you've been here all those years?

MK: Just about [smiling].

Group: [chuckling]

RK: You didn't start with the Hinds?

MK: No, it was just when they transferred.

RK: Yes, just when the transfer was going on.

KM: So that was a part of the transfer as well, 'cause the Hinds had the South Kona properties?

MK: Yes, 'cause the Hinds had three ranches. Over here, Hōlualoa, and Honomalino.

RK: Three ranches.

RA: They also had Captain Cook Store.

RK: All the coffee, Nāpo'opo'o. You know Captain Cook Coffee, all under the Hinds.

RK: I think they had down at Puakō too.

ES: Yes, Puakō.

RK: Puakō.

ES: They started there with sugar.

RK: And they had the Hind-Clark Dairy.

ES: In Honolulu.

KM: 'Āina Haina?

RK: 'Āina Haina, yes.

KM: That's right.

RK: They call that 'Āina Haina.

KM: Big business interests, yes.

Group: Yes.

KM: We're sitting here right now, at Pu'u Wa'awa'a, in what they call Lake House?

RK: Yes, Lake House.

KM: I guess because of the reservoir?

RK: When Bohnett took over, he built this recreational *lū'au* house.

KM: So this is actually from Bohnett's time in the 1970s?

RK: Yes.

KM: It wasn't here before?

RK: About 1973.

RA: Before, right here, it used to be pasture land.

ES: Pasture, yes.

RK: Hau'āina Flat, we called this.

KM: Hau'āina?

RA: Yes.

KM: How come, because the *hau* [dew or mist] sat right down on here?

RK: Before everything come home right on top. Before, this *pu'u* over here, had the mist come down before. And over here, that's where the *hau'oki* [an icy mist], every time used to settle before, and daddy them never used to like that, because when it came, they'd say "*malo'o*" [it meant that it would be dry].

ES: Yes [chuckling].

KM: Hmm. So when it came down low on the ground?

RK: Right about here, the lowest spot. I guess it was the coldest place, so the *hau* would come home inside there. *Hau'oki*.

KM: Ohh!

RA: We used to get it at Pu'u Anahulu too.

RK: Yes.

RA: On the down side of where the golf course is.

RK: Yes.

KM: So below Pu'u o Lili, or Jim Hind's place?

RA: Yes they have that *hau'oki* too.

KM: Oh yes?

RA: When we were young.

KM: And what, when that *hau'oki* comes down, it's going to be *malo'o* [dry season]?

RK: *Malo'o*.

RA: That's the sign.

RK: That's the sign. They never care too much for that.

ES: Yes.

RA: They'd go by their ways.

KM: That's right, it's amazing.

RM: That's how they could tell their weather.

KM: That's right. They'd look at the clouds on the mountain, or slope, or the *hau* would come down.

RK: The *hau'oki*, *a'ole pulu*, *anuanu wale no!*

KM: 'Ae.

RK: *A ka uhiwai, kēlā, lo'a ka wai i loko.*

KM: 'Ae. So when had *uhiwai* [a wet mist]...?

RK: *Pololoi!* You know, *pulu*. See, *hau'oki*, just *anuanu wale no*. That's why, they look, "Ahh! *Malo'o*."

KM: Hmm. And bite too that cold?

RK: 'Ano ē!

KM: You also mentioned about this place, when I mentioned to Tita that we were going to come here and talk. I said “Lake House,” and you said, “Oh yes, that used to be our runway.”

ES: The airplane.

RK: That’s right. Budger and Bobby used to have their little planes before.

ES: And we used to land there [gesturing to the Waimea side of the house].

RA: Where we came in.

RK: That’s the Air Strip.

ES: Yes, there.

RA: He had the hangar for his plane underneath.

ES: [chuckles – nodding head]

KM: So kind of where the stable is now?

RK: That was when Leighton Hind... You ask cousin Raymond. That was Pu’u Wa’awa’a Ranch’s main corral.

RA: Yes.

RK: And had the hangar...

ES: Yes.

RK: Round pen and everything. Now, Robert Hinds’ time, the father of Leighton, above, the white house, on top, they had their regular main corral and everything over there.

KM: So up by the *mauka* house?

RK: Yes.

RA: Like in the time I was, there were two house way up on the top, where the stable used to be.

ES/RK: Yes.

KM: So that was the main stable and tack house like that?

RA: Yes.

KM: Tita has some wonderful pictures from around the turn of the century, nineteen-teens like that.

Group: [looking through a photo album]

KM: [speaking to Tita] Mama was a young girl in some of these too?

ES: Right.

KM: [thinking] There is such a diverse group of recollections and knowledge. When we look at this *‘āina* here, and you look at Pu’u Wa’awa’a...maybe let’s start with some of the traditions, the *mo’olelo*. Are there things that you heard about this land? Like why it was called Pu’u Wa’awa’a or Pu’u Huluhulu? Were there *mo’olelo* being told at all about the land, that you remember as children, from your *kūkū mā*?

RM: I know that grandma used to tell me about Pu’u Huluhulu, because it had plenty trees, just like hair.

KM: ‘Ae.

RM: That’s one thing.

KM: 'Oia ke kumu...that's why they called it Pu'u Huluhulu.

RM: Pu'u Wa'awa'a, because of the valleys.

KM: Hmm, gullied like. You know, Ku'ulei and I were with Billy Bergin the other day, and he said that they used to call it "Jello Hill" or something?

ES: [chuckling] Yes, Jello Hill because it looked like a Jello mold.

RA: We used to call it Cupcake Hill too.

KM: Oh, funny.

RM: Funny you know, people before used to remember only Pu'u Wa'awa'a, they didn't know where Pu'u Anahulu was. "Oh, I come from Pu'u Anahulu." "Oh where?" "You know where Pu'u Wa'awa'a stay?" Everybody said "Oh yes." Now, they know Pu'u Anahulu because of Pu'ulani.

KM: 'Ae.

RM: Changes.

KM: [speaking to Robert Mitchell] Uncle, you mentioned Pu'u Huluhulu, and earlier, uncle and I were talking, that in the 1880s, J.S. Emerson, who was surveying the 'āina with the *kūpuna* here, said that on the side of Pu'u Huluhulu, and he drew it in his field book. The picture shows a house that is identified as "Aea's House." It was on the back side of Pu'u Huluhulu. And uncle, you shared something that your grandmother shared with you.

RM: My great grandmother told us that they used to have a village of Hawaiians. I don't know how far apart they were, but they used to walk to Kiholo.

KM: So from this [the *mauka*] side of Pu'u Huluhulu?

RM: Right. I'm not sure if it was this side or the other [eastern] side of Pu'u Huluhulu, she said "it was behind of Pu'u Huluhulu." And for fishing, they had to walk down to the beach. Then all the story came out, I don't know if it was a legend or what, about the shark man, the shark cave, and what.

KM: 'Ae. 'Īwaha'ou'ou eh?

RK: Yes, that's the one up there, has that pear tree, you know that avocado tree?

KM: Yes.

RK: It has one *lua* over there, and the *wahine*, *a'ohe po'o*, and the other sister stay on the other side by Hualālai, *makai* side. *Ho'okāhi puka, ai loko, 'elua*. But *Pu'u Huluhulu like pū kēlā po'e wahine, ka lua 'Īwaha'ou'ou*.

KM: Hmm. And there is a story about them?

RK: Well, this one up here is still kind of alive. *A'ale make yet, because pō Kāne get kukui, he aha lā. Akā kēlā, ua hala mahape loa*.

KM: 'Ae.

RK: *Kēia manawa, mākou a'ole no'ono'o kēlā 'ano*.

KM: Hmm.

RK: *Kēlā pō, ho'oka'awale*. Daddy always told us...he was strong, and he never take too much into that.

KM: 'Ae. So this *wahine* would sometimes presents herself?

RK: Well, *ua 'ike i ke kukui, hele wana'ao, 'oia ho'i mai Kona, a ua 'ike kēlā kukui 'ā hou ma luna o kēlā pu'u. He'aha lā kēia? Kali a kalī, a'ohe 'ike i ke ka'a*.

KM: Hmm, *'oia ka wahine?*

RK: *'Oia, puka ka hale, a'ole 'ike kēlā kukui! Ua hala.*

KM: Amazing. With these kinds of stories of places, you talk about where people were living too. When you go out on the *'āina*, do you see some evidence, some locations where they had *hale*, or *pā*, maybe old *pā*...not *pā 'eke* for *pipi*. Did you folks see where the *kūpuna* lived...?

RK: *O ma mua, Pu'u Anahulu, mauka side, but now, pa'a i ka hale o Bohnett.*

RA: Yes, Bohnett.

RK: *Nui 'ino ke kahua hale, kēlā wahi.*

KM: *'Oia?*

RK: Yes. *Ka po'e o Ha'o, ka po'e o Uncle Keoni... who Raymond?*

RK: *Kaha'ikupuna.*

RK: *Kaha'ikupuna. Kēlā po'e, ua noho i ka 'āina pōhaku mamua.*

KM: So that's why you see some of these stone walls...?

RK: Well, *'oe 'ike kēlā wahi ho'opa'a wai*, the cistern like that.

KM: Hmm, the *lua wai*.

RK: *'Ae, kēlā 'ano mea pu'u. But mamua, ka inoa o Ha'o, ua ne'e mahape. Kēlā ka po'e o kēia wahi.*

RA: Yes.

KM: I'm going to move over here [pointing to Register Map 1877 of the Pu'u Anahulu Homesteads]. We see where you are talking about. [pointing to locations discussed] Here's *Kaha'ikupuna* [Lot No. 1]. This says Joseph Kaholo [Lot No. 2], but I imagine that was...?

RK: *Ai maluna o ka pu'u, ka hale ma laila.*

KM: *'Ae. Here's Lizzie Alapa'i [Lot No. 3]. Here's Louisa Keawe [Lot No. 4]. Here's Henry Ha'o [Lot No. 5]. Here's your kūkū mā, Keākealani Kuehu, Jr. [Lot No. 6], and here's Keli'i Aipia back here [Lot No. 11]. So these 'āina back here, you would still see...?*

RK: That's why, *'oia i wala'au, o Pā Keoni kēlā. O Kaha'ikupuna kēlā. Pā Keoni.*

KM: Yes [marking location on map].

RK: *Kēlā o Kaha'ikupuna.*

RA: They had plenty houses up there.

RK: Yes.

RA: *Haleani [the house of Lizzie Alapa'i-Kaholo and family]...*

RK: Yes, all up there.

KM: Now before days though, were *kūpuna*...before the house, before the homesteads, were people still living up there?

RK: *Mamua, 'ae, iloko o ka pōhaku.* That they said was all...every time when somebody get something, they would all *hui* together. But the *po'e ne'e iloko o kēlā wahi. Ai maloko o ka puka.*

RA: Who get, Francis...?

RK: That's the one *pau*, Bohnett! [speaking to Debbie] Right baby, *ua hala kēlā 'āina o kūkū?*

DK-R: 'Ae.

KM: To Bohnett?

RK: Yes, *ai no pa'a ka haole i kēia manawa.*

KM: Hmm.

RA: So that's where Francis used to live?

RK: *Kēlā pau, pau loa.*

RA: How about down by where Ikeaka [Ikaaka], that one still get?

RK: Now no, *pau. Kēlā pau loa i Bohnett.*

RA: Ikeaka, that's the name, it was one house lot. They had a loquat tree around there, but I don't know now.

ES: *Pau.*

RM: Gone.

RA: All gone.

KM: You folks would also go *holoholo* into the *mauka* lands up here also?

RK: What, you mean lately?

KM: When you were young time?

ES: Yes.

RK: *Holo wāwae.* From up here, *ne'e i kahakai, Kīholo, Kapalaoa, kēlā nō ka ala nui no ka 'ohana. Alapa'i, Ka'aekuahiwi.*

KM: 'Ae. Ka'aekuahiwi?

RK: *Kēlā nō mau.*

KM: Hmm. When the families were living up here, what was life like? Were there times that you would go down to the ocean, go *lawai'a*...?

RK: Like on my side, Keākealani side. *Kūkū* them go home, down *kahakai, mahana, hānau.*

KM: Ohh, so it's warm down there, and they go down and give birth?

RK: All our *'ohana, hānau* down *kahakai.*

KM: Kapalaoa, Kīholo?

RK: Yes. Kapalaoa, Keawaiki.

KM: 'Ae. And your daddy was...?

RK: Ka'ūpūlehu. If not, *hā'awi 'ia i loko o ka manō.*

KM: 'Ae.

RK: That's why he went that way. That way he stayed with *kūkū* Ane Una and she took care of him. And that's how he was.

KM: Hmm.

RK: Because we had our own family *heiau* down at Kapalaoa, right in front of the house, go outside. That's ours.

KM: Hmm.

RK: You ask cousin Raymond, right here. We get our own *heiau* inside. *Mamua, o wau, a'ole mamake e wala'au i kēlā 'ano, o 'ai kanaka.*

ES: [chuckles]

KM: 'Ae.

RK: *Pololoi.*

KM: 'Ae. So do you think that was the lifestyle of the people, earlier days, before the Hui came?

RK: That's how kūkū's...that's how it was.

KM: They would live...*kanu mea 'ai mauka* here...?

RK: *Kanu mauka, kanu iloko o ka 'a'ā, kanu iloko o ka pāhoehoe.*

KM: So at various locations?

RK: Yes.

ES: That's how it was.

RK: Wherever get *kīpuka*, they plant.

RK: *Kīpuka, iloko o ka puka.* Brother can give you one name from going down, outside, before Kīholo. Has one name on top, has the *lā'ī* with everything inside. *Hele iloko o kēlā puka lo'a kēlā 'ano mea, 'ōpihi* shells and what.

RA: *Mai'a.*

RK: Yes. *Lā'ī.*

KM: So that was the style, they knew the land and they'd find these places where there were *māwae*...

ES/RK: Uh-hmm.

KM: ...cracks or fissures, and they *kanu* inside there 'cause it's moist?

ES: Uh-hmm.

KM: So they were traveling back and forth, and they knew the *'āina*. You know, Ku'ulei and I, last week Friday, we went *mauka* here also, up into Māwae and up into... What was that other place?

RK: Henehene.

KM: Henehene, 'ae. We went into Henehene like that, and you know, there are places where they must have had old trails *mauka* too. Because there's a section of *ana*, pukas all the way along a line. You can find that they made steps going down into some of these caves like that. Did you folks see those kinds of things and hear anything about that?

RA: Well you know, before, you know when the *pipi* fall down in the hole, to get them out, that's how they had to make steps.

RK: Yes, they make steps for them to come out.

KM: Oh wow! Just like a ramp?

RK/ES: Yes.

RK: That's how.

KM: So some, maybe weren't for people to live in or have shelter then?

RK: No, no.

RA: No.

RK: But the *kahakai* ones are different, see.

KM: Different.

RA: Yes. But that's what they used to do, if the cow fall inside, you no can drag 'um out, you going choke 'um. So that's what they used to do, for the *pipi* to come out.

RK: For them to walk outside.

KM: So just like a ramp. And there was one that we went to at Henehene...

RA: Oh, that's the worst place.

RK: Even man fall down inside, cause I broke my bones [chuckling] inside that place, plenty times.

Group: [chuckling]

RA: Before, when we were working here, and then we drive to Henehene, when we used to chase pigs...

RK: [chuckling]

RA: We go, and we forget about the holes!

RK: Kimo Hale [chuckling]

RA: But you got to think about it.

KM: Kimo Hale?

RK: That's *kūkū*'s name, one of our '*ohana*. That's on the Ka'ai family side, but still the Alapa'i line. But *kūkū* Kimo Hale, that's the one. That was his nickname over here when he worked for the Hinds. When he chased something, *puka* no mean nothing, he just go...

ES/RA: [chuckling]

RK: That's part of the job. *Puka* and everything, you just jump, main thing, you *a'ole maka'u*.

RA: Even inside here.

ES: Right here.

RA: That's all bad stuff. You get the kind *kumu lā'au*, fall down sticking out in the grass...

RK: All the kind *kauila*, like this.

ES: One time Bobby Hind and I were rounding up down there [below the reservoir area], and my horse fell in a *puka*. And I said, "Well, now what?" And he said, "Just sit quietly, let the horse get calm, and it will get itself out. Let go of the reins, give it a little kick." And that horse got out of that thing. But he said "Don't get off of it. Just give it a little kick and the horse will get out." And it did.

RA: Right down here?

ES: Right down here.

RK: Get plenty of that kind *lua* in Hau'āina.

ES: Yes.

RK: Just like Māwae, you know brother. But not like Henehene. *Henehene 'oia hā'ule iloko o kēlā puka*.

KM: Yes, you can see these lines of fissures, like a big lava tube complex.

RK: Yes.

KM: It must have gone for miles.

RK: Yes, you can park about four semis underneath [chuckling].

RA: You know in certain places inside there, when they were pushing road, you get *puka*, you try to go drop a stick inside, you no can hear 'um fall down.

Group: [laughing]

RK: *Luameki*.

KM: 'Auwē! So you could lose a whole D-9 or something in there?

RK: Yes.

RA: They got to change route. That's why they were pushing the road up there. Had a scout go, his dad or somebody.

RK: Uncle George Alapa'i. Uncle was the water man and he used to...

RA: But before that, it was only the horse trail, and he'd go back and forth the same day. Then when they came with the caterpillar, that was it, they started pushing trails.

KM: Hmm. So they were going farther. Henehene, you look *mauka* of Pu'u Iki and even to Kalamalu like that. The little *pu'u* there, these caves are all over the place?

RA: Yes.

KM: Last week, we were here with a biologist, and he said they've found old kinds of *nēnē* bones, and the 'ua'u, the sea bird, they all used to nest up in these pukas also. And there are place where you can find 'ōpihi shells. So *kūpuna* must have been traveling the trails.

ES: Oh yes.

RA: Yes.

RK: Like up here, you have Pu'u-Pele, the eleven moon craters. That's the one where your horse steps on top and the *pāhoehoe* is only like this [gesturing a foot thick], and some places you get a 30 or 40 foot drop.

RA: Uh-hmm.

RK: But they call that 'āina up there "Reservation," because no more. That's above Pu'u Anahulu *mauka*.

KM: You mean by Pu'u-Pele side?

RK: Yes. That Pu'u-Pele is just like a ridge. And then it has eleven... When Donn Carlsmith's dad came up and they sort of found that on the state map and they went to look for it. I used to take them to shoot sheep over there sometimes.

KM: [opens up Register Map No. 2633]

RA: That's the one you used to take the old man.

RK: Every time to shoot sheep. I no like.

KM: [pointing out locations on map] Pu'ukapele is the *mauka* boundary of Pu'u Anahulu...

RK: [pointing to map] On top there, yes.

KM: You know, if you look at the *mauka* boundary where Pu'u Anahulu comes together with Pu'u Wa'awa'a and then Keauhou cuts it off way *mauka* side and Ka'ūpūlehu cuts off Pu'u Wa'awa'a on this side. There are some place names like Pu'ukapele, Nā'ōhule'elua... Did you hear that name?

RK: No.

KM: You know, your *Kūkū* Ka'ilihiwa told Emerson in 1882 about that place. Evidently, there used to be a trail *mauka* coming from Keauhou side...

RK: All the way.

KM: ...yes. That one they could take all the way over to Waiki'i and Waimea as well?

RK: Yes.

KM: And there was a cut off that came down here. Nā'ōhule'elua means "the two bald men," yes, *ōhule*.

RK: Yes, *po'o 'ōhule*.

KM: And evidently the story that your *Kūkū* Ka'ilihiwa said was that this is where the men met. And there is one big *ahu* there...

RK: An *āhua*.

KM: One big *āhua* sitting right there. Bigger than this table [5'x8'] wide like this and longer than this. Did you folks see things like that, built up in the *mauka* lands?

RK: Well, has the wagon trail that comes from...I don't know, maybe Hilo and comes right inside here, inside Reservation. And you can see that old...daddy used to tell me that it's the mail road that comes from Pōhakuloa.

KM: Did you hear the name Alanui Ku'i?

RK: Alanui Ku'i, that's the one. That's the one.

KM: Okay.

ES/RA: Yes, uh-hmm.

RK: But see, when he comes down with the Ke'āmoku flow, different now. They are going to tell you it's the Ke'āmoku Alanui, now. So that can be the same now.

KM: So the same?

ES: Hmm.

RK: And yet that Alanui Ku'i can come inside Mānā too.

KM: So all the way over there?

RK: Come home on this side, on top of Pihā and come across. That's the Kauka's *ala nui* I think, before.

KM: Oh, Kauka Judd [Judd Trail], because he started the one in Kona.

RK: And it reaches up side at 'Umi too [Ahu a 'Umi].

KM: 'Ae, so what they call Judd Trail too?

RK: And the Judd Trail different, it goes home down to Hōlualoa. But when you use the Alanui Ku'i, I think that's the one *kūkū* Ka'ilihiwa would tell, goes to Ka'ū.

KM: Oh, so all the way over Mauna Loa and down?

RK: Yes.

RA: See one time, was Dillingham in fact, and we took horses out by the girl scout camp, Waiki'i. And from there we rode back. The old man Sonny Kaholo was the guide for us. And it was Ben Dillingham, Lowell Dillingham, and about seven more other guys. So us guys had to go in case the shoe *hemo*, we got to shoe the horse. And we came back from there. We came back down, you know where that *pu'u* is way outside?

RK: Ku'ainiho.

RA: Yes. Form over there we came home again.

RK: Yes. You know, excuse me. Try ask cousin about outside Akomo. He went with daddy. Him, brother Jack, Uncle Keaka, and dad went up. All those *kīpuka*. I know a couple names like Kīpuka Lio ‘Āhiu, Ke’ena’ehu... has about five *kīpuka*. But before dad died, he took MacTevis on a helicopter and he showed that boy with the state, all the big *kīpuka*. The biggest is Kīpuka Lio ‘Āhiu, that’s the last one outside. Ke’ena’ehu, Waikalihī [thinking] I forget the other two. I spoke with Rally Greenwell one time about those *kīpuka* outside there. And when we used to come home from behind, me and Billy Bergin, and then I bang [marked] all these *kīpuka*.

KM: Are these *kīpuka* kind of on the boundary between Pu’u Anahulu and Waikōloa?

RK: They come down *mea nui a puka makai. Ua holo ka po’e i kēlā wahi mamua.*

KM: So it has evidence that people were visiting those areas before?

RK: They went up, daddy, Raymond, brother Jack, they went one day, and I never like go, I just stayed home. Too far [shaking his head].

RA: [chuckling] That’s true.

RK: They went pound steel posts and everything.

KM: Oh, to mark all of these areas?

RK: But I think now, no more.

RA: No more.

RK: That was a long time ago, we’re talking about 25 or 35 years ago.

RA: Yes. We come outside there at Akomo. Then you cut inside Kahumanu...

RK: That’s outside of Pā Nika, Black Paddock.

ES: Yes.

RK: See *mamua*, Hind raised Angus cattle down there. Daddy told me that’s why they called it Pā Nika. *Mauka* side, they call it Pā Waena. That’s *makai* side of the *ala nui*, you come in.

KM: ‘Ae. Not far from papa’s house?

RK: Yes.

MK: We get one small pen over there, inside Pā Waena?

RK: Yes.

KM: So they’re still working that pen there. If we’re talking about cattle like that, how was this land? Working this land, and how is it still working this Pu’u Wa’awa’a Ranch? A hard place to work or good?

MK: You’ve got to work with the land, you cannot go against it [chuckles], because this land is not going to change. We have to change and work together with the land, otherwise we’re not going to get any where.

RA: Waste.

MK: Yes. That’s the key.

RA: Inside there, Pā Waena, it used to be all *pā nini*, and that’s what they used to go cut for the *pipi*...

RK: Dry time.

RA: Dry time. The cowboys used to go with a long sickle and cut ‘em down. Then they had to go torch ‘em.

RK: So the *pipi* can eat.

KM: Oh to remove the *kūkū*?

RA: Yes. That’s what the old guys did.

KM: Kid time, you guys too?

RA: Us guys were small, but we see ‘em going. So we asked them the question, “Where you guys going?”

RK: We only like to play with the pig trap [chuckling], that’s how we get our Christmas pig. Before there, was all *pā pipi* [another name for the *pā nini*] before.

ES: Plenty.

RM: I remember when Mrs. Holmes was working the ranch, I used to go cut *pā nini*.

KM: That’s really intelligent. No more *lua wai* all over this land eh?

Group: [agreeing]

RK: This baby and the other baby’s grandfather were the last ones torching *pānini* for Mrs. Holmes outside Pu‘u Anahulu.

RA: That’s why they called his name “Thorn.”

Group: [chuckling]

RM: Uncle Howard.

RA: They used to call him “Thorn.”

RK: That’s how he lost one eye.

KM: ‘Auwē, ku’?

RK: I think maybe he fell down and it went fly.

KM: Hmm.

RK: But it was a long time... In the 40s, the 50s. When came our time, Dillingham time, pau, the *pā pipi*, no more.

RA: That bug started to come around.

ES: Yes, they brought them in to get rid of the *pā nini*.

KM: And that’s what you said, *pā pipi*, ‘cause that is another name for the *pā nini* eh?

RK: Well, everybody calls that *pā pipi*.

KM: Yes. It was hard work...and you see all across this ‘*āina*. In fact behind Pu‘u Huluhulu, has one big old stone wall?

RK: Yes.

KM: There are stone walls all along here. But then they brought in this cactus to make the division, or *pā*?

RK: Yes. See like over here before, had names for every place where you go. Like Anahulu is *makai loa, a’ole mauka nei*.

KM: Hmm. So way below?

RK: Way below. The last *pu‘u* on the right hand side, when you’re on top of Pa’akea, has that tower now, you know that radio station?

KM: 'Ae.

RK: You look down on the right hand side, that's Anahulu. If you go over there, you know that you are on Pu'u Anahulu.

KM: Hmm. [referring to Register Map 2633] This map is about 1914 and it runs from the *makai* lands, *mauka*. And this little *pu'u* here, is actually Pu'u Anahulu. But they call all of this Pu'u Anahulu Homestead, but what you are talking about is...?

RK: That's the name right there.

KM: And may I ask... we're really kind of jumping around, but that's okay because there are these wonderful stories that you're sharing. When we look at this place here, Pu'u Anahulu, do you remember that there is a cave down in this area, a little *mauka*, called Mauiloa?

RK: Mauiloa, it's there. It's above.

KM: So above Pu'u Anahulu?

RK: It's right inside Pā Nika. See, during Dillingham's time, we found two fallout shelters. One was outside, next to Ku'ainiho...

RA: Right.

RK: ...you come a little bit Kona side. And then that was the second one.

RA: And this one.

KM: So the one at Ku'ainiho is *mauka* of the highway?

RK: You can see that pipe. That's the one that used to have that civil defense sign on it.

KM: So that was like in the 1960s?

RK: Nineteen sixty, sixty-one, when the atomic deal was going on, and everybody was... Mauiloa, that's Queen Ana's. You get one place, the mouth is *mauka*, and it has a big stone wall. I don't know, brother Raymond, if you *maopopo kēlā wahi*?

RA: Yes.

RK: That's where her warriors would stand off if anybody would fight her.

KM: 'O *wai*?

RK: Queen Ana. See Ana-hulu is Queen Ana.

Group: Hmm.

RK: 'Oe *hele i loko o kēlā puka, lo'a kēlā mea, hele me lā, huli me kēia, a hele hou, puka iloko.*

KM: He *'ano kīke'eke'e*?

RK: 'Ae, 'oe *nānā i kēlā wahi*...that's where 'oe *ne'e. Kēlā wahi hele iloko o ka lua, lō'ihī loa.*

KM: 'Ae, he *ana pe'e kaua.*

RK: *Kēlā pe'e hou, a kali lī'i no a pa'a ka mea puka. Mamua, pa'a i ka pā pōhaku. Kēlā, he hākākā.*

RA: That's why they say "narrow." Only one guy can go in at a time. They're down, the guy come in, poke [gestures spearing someone!] The next one same thing. 'cause only get one small place.

RK: That *puka* stay over there. The families, we all know. And that, if we can preserve that, that will be.

KM: Yes, have to, then.

RK: Oh yes, that's from *kūkū* them, *mamua*.

KM: 'Ae, and it's very interesting. And uncle what you just mentioned about war time like that, when they were doing the boundary commission survey for Pu'u Anahulu, one of the points referenced by Hitchcock [Register Map No. 515] was named Kaua, and literally they translated it as War. Because they could observe the battle from that point there.

RK: We also get one that is Piko Hene.

KM: Yes, sort of in this area here [pointing to location on map].

RK: Yes... [end of Side A, begin Side B]

RK: ...That's all the same area that you are talking about. But it's only one that comes up and one that goes down. Then you *puka ilalo* inside Kukui-Hakau, Manu Kapalulu.

KM: Manu Kapalulu?

RK: 'Ae, that's the last one down before Kukui-hakau.

KM: And Kukui-hakau is *malalo*?

RK: You go down Piko Hene, *puka* on top Manu Kapalulu. See, before *kūkū* them, daddy them were telling. "You go before the break of dawn, *mamua*, the *kolohala*, you know, *kapalulu*." *O kani 'ō, huli pipi*.

KM: *Pū'iwa* eh!

RK: Yes, that's why *kēlā wahi ka inoa*...

RA: That's why, like how I was saying, when here used to get earthquake, the first guys make noise is the pheasants.

RK: The *Kolohala*.

RA: [calls out like a pheasant].

Group: [chuckling]

RA: Then it comes.

RK: *Kapalulu*.

RA: At least me, I've seen that.

KM: Hmm, interesting. Now at Mauiloa, are there *ilina*, or somewhere down here, is there a place that you know the *ilina* are? And we have to make sure that the families can pass that information down to care for.

RK: My children know, my cousins, baby them, all know.

KM: Okay. Uncle Billy Paris, who couldn't make it, said at one point, that Uncle Sonny Kaholo was all 'ona. And there had been sort of a gathering of the families up here. He was talking about one *ana* down here that was very important.

RA: Secret.

RK: That's here.

KM: Is that Mauiloa?

RK: That's Mauiloa. That's Queen Ana. Daddy told me, like all the *puka*, like you folks were telling about the *manō*, get.

KM: 'Ae.

RK: Before, when *kūkū* them go *holoholo kahakai*, “*Hui, mahea ‘oe hele?*” “*A hele i kahakai.*”  
*A ai lalo, ai maloko o ka wai, kahakai, e! ‘Ai no ke kanaka.*

RA: Yes.

RK: You know that one too Raymond?

RA: Yes.

RK: That was shared with us.

KM: So when you were children?

RA: Even when we went to school.

RK: They tell, yes.

RA: And then when we came work over here, they still tell.

RK: They still telling.

KM: Tita, out of curiosity, did you hear the story about this man who was human, yes. He’d call out to the people, and when he found out they were going to the ocean, he would go underground, in an *ana*, lava tube? Did you happen to hear any stories like that?

ES: Yes, similar.

RK: Had families I knew in Kohala that had the *mea* behind [tapping his back].

KM: *‘Ae, he waha.*

RK: Every time, they *ho’opulu*. I know this family, but I won’t say names.

KM: No, no.

RK: And [pauses]...

KM: *He waha manō ai mahope?*

RK: Yes. You know maybe half an hour, one hour, they *ho’opulu*.

KM: So make moist eh?

RK: Yes. *Ai mahape o ke kua, ka mea waha o ka manō.*

KM: *‘Ae. Mana those times eh?*

RK: *Mamua, no ka mea, ka po‘e, hānai, mālama, pule.* That’s why *kēlā*...

RA: *Ulu!*

KM: *Ulu ka mana.*

RK: Yes.

RA: Yes, that’s right.

KM: Are there some places or things that... Actually you two guys [looking at Tita and Miki], and *e kala mai*, I don’t mean to...but you are the two oldest guys here right now. When did you first come to Pu’u Wa’awa’a and what brought you here, and what do you remember about this *‘āina*?

ES: Well, when I first came, it was of course when the Hinds had it.

KM: Was that Robert?

ES: Aunt Hannah.

KM: So Aunt Hannah was still alive.

ES: Aunt Hannah was my grandfather’s sister. So we would come to visit her.

KM: Hmm. Did the *mauka* house have a name?  
RK: Yes. The White House?  
KM: Yes. Was there a Hawaiian name?  
RK: Yes.  
KM: Do you remember?  
ES: [thinking]  
RK: Pihanakalani.  
ES: Yes, yes.  
KM: So that's why that song then?  
RK: Yes, the Pu'u Wa'awa'a song for Lope Haina.  
ES: Yes.  
RK: Before when we were at Puuanahulu School, me and cousin, all of us, we had to learn that song, for keep up over here.  
KM: Ohh!  
RK: Yes, *mamua*. [chuckling] We were small, Mrs. Morimoto and my *haole* aunty, Aunty Dorothy Sanford...Sanford was married to grandma Makalua. If you remember, grandma Makalua had that Shangri-La house, that was her *lau hala* house, where she would teach people to weave before.  
ES: Uh-hmm.  
RK: Do you remember Grandma Makalua?  
ES: Yes, yes.  
RK: The one always with the red handkerchief on top of her hat?  
ES: Yes.  
RK: Okay, she taught *lau hala* in that Shangri-La house that Hind took up, that was her school house before.  
ES: Oh.  
KM: So it was down lower here, before?  
RK: Yes, right inside Sanford, right next to the old house.  
KM: Oh!  
RK: Daddy, her nephews' daddy, Uncle Sam Puhī, Uncle David, all them went *hāpai* all that lumber and take it up there.  
KM: Now that house at Shangri-La, burned down?  
ES: Yes, it burned.  
RK: All our years, we go over there, nothing happened. These guys now, only think go after sheep, and money, *hewa!* So burn 'um. Same like warm springs, Kapoho.  
ES: Yes.  
RK: Daddy told them...I forget who he went with, but he made *pule* a couple of times, and he said "No make *kenikeni*. Bumbye one day, give that place one other place for her." But they no listen.  
KM: You mean in Puna?

ES: Puna.

RK: Yes.

KM: Oh Wai-welawela, by Kapoho.

RK: Yes, yes. Warm Springs.

ES: Everything.

KM: That's right, when you *'ānunu* eh, if they only look at this [gestures money with hand], *puni kalā*...

ES: Yes.

RK: When Akana was, I think daddy went and Akana asked about all these *hale* that were getting *'ai 'ia i ke 'ahi*. And daddy said, "You folks don't build over there, just give her *ala nui*...she don't come bother anybody else." But no, *'ānunu i ka 'āina*. *'Uku kalā, a look, pau i ka 'ai 'ia*.

ES: Yes.

RA: That's right.

RK: She won't bother anybody, that's her *ala nui* for go *kahakai*. And look how much more we get.

KM: And some times they say she's *'ono* for *i'a*.

RK: Down there, we can build, the State especially, so much land on the bottom, no.

KM: Yes. But the important thing is that they take care of the Hawaiian places first, right?

RK: We show, but they don't listen, now look. *Pa'a 'ia, 'ai 'ia i ka 'a'ā* or *pāhoehoe i ke 'ahi*.

ES: That's right.

KM: So you would still come up when your grand aunt Hannah was still alive?

ES: Yes.

KM: And Pihanakalani was the name of the house. Does anyone want to sing a few lines of the song? Do you remember how the melody goes?

RK: [smiling] No.

Group: [laughing]

KM: Ohh!

RK: *Poina*.

RA: We used to. We remember a few verses. The part where you go [singing] "*Pihanakalani*..."

RA/RK: "...*wehiwehi ka pua*..."

RA: Something like that.

KM: *Wehiwehi ka pua*...?

RK: ...*Lope Haina*..."

RA: Then one part goes "*Hanohano Hawai'i kua ki'eki'e*..."

RA/RK: "*Kilohana nā kuahiwi 'ekolu*..."

RA: Something like that, I forget it.

KM: Oh, beautiful.

Group: [chuckling]

RA: The old man Leighton Hind, not the young one, was the old one, he had one sampan he called *Kilohana*.

ES: Yes.

RK: *Kilohana*.

RA: And my dad used to run it.

RK: He operated it.

KM: Keawe?

RA: Yes.

RK: Keawe.

RA: He used to take care of the boat for the old man.

KM: So they would come to Kīholo?

RA: From Keauhou.

RK: And from Hōlualoa Beach, they would come across.

RA: All the way to Kīholo. And you had only certain ways that you could go inside Kīholo.

RK: Yes.

ES: That's a very tricky place to get in to.

RK: Yes.

ES: Very tricky.

RA: I used to come with him because he used to bring the old man, Leighton Hind, the wife, Mrs. Hind. And this Beamer family from Hilo.

KM: 'Ae.

ES: Pete and Helen. She's the one that wrote the song, Aunt Helen Beamer. She was with my mother when she wrote it. They were coming up to see Aunt Hannah.

RK: Pu'u Wa'awa'a.

ES: Yes.

RK: Who was Nona?

ES: Nona is her granddaughter.

RA: That's the one that was at Kamehameha School, teaching?

ES: Yes. You know Pono Beamer?

RM: Billy Paris has the whole words of Pu'u Wa'awa'a. He knows. Corral him and then [chuckles].

KM: We will. They were going to join us today, but then he had trouble with their water pump.

ES: Yes, they had to learn it [Pu'u Wa'awa'a] at Kamehameha Schools. That was always one of the songs of the song contest.

KM: How about now, you're talking about songs, and I know this is all different stuff, but it ties back to the *aloha* that people have for this *'āina*. The song Pu'u Anahulu, is so beautiful too. What do you think about that, who's song was that, that you folks remember hearing?

RA: [chuckles] Sometimes us guys...

RM: We just had to learn the song, *Pu'u Anahulu*.

RK: That's a church song.

KM: 'Oia? They sang that in church?

RK: That little red church there. It was from them.

KM: 'O wai ka inoa o kēlā Ekalasia?

RK: He *poina*.

Group: [discussion]

KM: *Ka Lama ku...?*

RA: *o ke Ola*.

KM: *Ka Lama ku o ke Ola*.

RK: That's it.

KM: So that's the name of the church?

RK: *Mahalo*. I knew had one name, but I *poina*.

Group: [chuckling]

RA: Mama always used to tell us.

RM: *Ka Lama ku o ke Ola*. All I know, grandma tell us, that Grandpa Alapa'i wrote that song.

RA: Yes, that's what I heard.

KM: David Kahinu Alapa'i, your great *kūkū*?

RA/RK: Yes.

RM: He wrote that song.

RA: That's what we heard.

KM: It's a beautiful song.

ES: Yes it is a beautiful song.

RM: He gave it to the grand niece, Lois. I think she went make a tape.

RK: Daddy was telling me before, that the Kalawina church was all one church. But now-a-days get about forty.

KM: 'Ae.

RK: Today, they say this the true Hawaiian Church, but they don't figure that this is the first one.

ES: This one up here at Pu'u Anahulu.

RK: On Maui, Brother Andrew Kawai was telling me, "You know the *ea* of how we sing Pu'u Anahulu? The other church had a different version." Same *ea* but different words. See that church over there, and this church, they had their own.

KM: Yes, interesting. It's also interesting, because if it was David Kahinu Alapa'i who wrote it, in the 1880s, he had already given some of his *'āina* at Kapalaoa to the church for a school and meeting house.

RK: Well, he was the one every time, who walked in the fire.

KM: So when *'ā ka pele*?

RK: Yes, *'ā ka pele, iāia ke hele*...maybe two, three days, he no come home.

RA: I guess he knew how to *'oli* eh, but I don't know.

RK: That's what they tell us.

KM: So you folks heard, I think like when Mauna Loa went down?

RA: You mean the one outside by Honokua?

RK: Hmm.

KM: 'Ae, Ho'ōpūloa, 1926.

RA: He went across.

RK: How about this one here, brother, the 1859 one, outside by Akomo? He never walk go up? Daddy was telling me, he thinks that he went walk up to there.

RA: I never know.

RK: Daddy was telling me he went walk, go up. This one, daddy went tell us, by Akomo, he went walk, go up with his Bible or something inside his hand. I don't know.

ES: [chuckling]

RA: And then, they said he came back, only some of his eyelashes burned, but the body, no. He don't care.

KM: *Mana*.

RK: Sometimes the heat.

RA: They got to tell us some stories I guess [chuckling].

KM: [laughing]

RK: Just like the shark man, but we don't know where the *puka* stay. We've got to find that *puka*. If I find 'um, I'll go down. He used to *kolohe* me plenty times.

RM: That's the one down here, going down?

RK: Hmm.

RM: Uncle Charlie, he knows plenty too.

RK: That's what I told baby, and Aunty Edith. Uncle and aunty that's the two last live ones.

KM: Mitchell?

RK: Yes.

RA: He knows this cave that has one trunk inside, but he no like show us. He no like us to go fool around.

RM: That's how, before.

RK: Yes.

RA: But this old man Kimokeo Puhi, that's the one that went show him where.

RK: James.

KM: The very important thing, if we come to this idea for a moment. What do you think of *ilina*? Of these places where the *kūpuna* buried their *mākua*, and where things have been set? People go *maha'oi*, or...?

RK: I told baby [Ku'ulei], like this one with the eighteen inside. I told her "I no like her go fool around with that kind." She has experience from the *tūtū*, the *Kūkū* Robert, but I no like

her... She had one experience with Libert Lindseys' son when they started the golf course down here. And you know, every time you do something, they take too. Not because they are *po'e make*, but you fellows, every time you go inside and you folks feel cold, remember now, he let you know, it's cold. And no more the kind *pū*, no more *makani*, it's just [gestures still].

But maybe just leave it alone, *ho'opa'a*, get out. Put something over there that says, "*Kēia Wahi, Kapu!*"

KM: 'Ae. Are there places that you know of now, that you folks have seen on these *mauka* lands, where there are *ilina* that we should try to at least mark for the families so that we can keep it safe. Who knows what will happen up here? So that people can be warned.

RM: Well one already, right by the golf course. The *hale*, I think they know about that.

KM: Yes. But what about these *'āina* up here? Like what uncle was just mentioning, last week. Ku'ulei and I with a few people went below Pu'u Huluhulu. [gesturing to location from Lake House] So Pu'u Huluhulu is right there, going *makai*, maybe about midway between the highway and the bottom of Pu'u Huluhulu, up the *pali*, there is an *ana*. And there are many people in there. Did you ever hear of that *ana*, that place that any of you remember?

Group: [shaking head – no]

KM: Did you folks hear *kūkū mā* talk about anything on that *pali* there?

Group: [shaking head – no]

MK: [following the interview, Miki Kato shared that he knows of, and has seen *ilina* on the lower west facing slopes of Pu'u Wa'awa'a, situated in lava blisters. He will discuss further with family members.]

KM: I think that is important so that you folks can take care. And I don't know how far the houses can go up with this Pu'ulani development, but the next thing you know, it's like all of the *pilikia* at Kealakekua.

RA: You mean the ones behind by the cistern?

KM: No, not by Lizzie Alapa'i-Kaholo's house, or Haleaniani side. This one is...?

RK: More up.

KM: Way up and in a *puka* on the *pali*.

RK: Maybe daddy them knew about it, but same thing like us, if we going see it, we no like talk about it. Maybe they were like that, not to say anything.

ES: Yes.

RK: Maybe it was sacred one time, and just *pau* that, and they know only.

ES: Yes, because people don't preserve it. They're *niele* and they want to go in and they touch. That was one thing that we were always taught, if you ever go into a cave, "You don't touch!" [said with emphasis].

RK: Yes, we all know that.

ES: "Don't touch!"

KM: And that's just a good lesson for people to remember today, then?

RK: Yes.

ES: But there are others that pay no attention and they go in and disrupt it.

RA: I never heard of that place up there [Pu'u Huluhulu].

RK: That's why, when Ku'ulei went talk to me last week Friday, "Dad..." And I said "Baby, all my time over there, daddy never..." And she said "Well, the State came across with the map and had." "So now you folks went over their look and find, so you folks know it stay over there, just leave it alone." I told my baby, "No, daddy don't want you to go do that kind stuff. You get baby and my *mo'opuna* is more important."

KM: Hmm, yes.

RM: Like at Honokōhau...now I'm just bringing it up, not concerning Pu'u Anahulu, but get one, we, a couple of us went inside, way down, and we found graves inside.

KM: Yes, that was the style, they made use of the land.

ES: Sure, that's how so many of them are.

RM: We came out, and then about five years after that, they went like go look again, no can find. They came see me, I said no.

KM: This is Greenwell's *'āina*, Honokōhau?

RM: Yes. They went go get Uncle Herman, he went inside. They went go look for 'um and no could find.

RA: It's just that time they show, and then *pau*.

RM: Yes.

RK: That's why, like ours at Kapalaoa, when we first...Uncle Kuanoni went make the bulldozer road, us we went go look, *pau*. Today, I don't know where. I go look where all *kūkū* them's name is on the *pāhoehoe*, but when I go up, I say "I know it was over here." I get feeling that it stay over here, but I no can find. But I said, "At least I came to look where we all came from, all inside here. I know in front of the *po'ō*, has that *pōhaku* canoe, and that's the first born I think that is on top. You never see that *lua* down there at Kapalaoa?"

RA: No I never seen it.

RK: That's our *kūkū* them. You talk to brother Howard them, he knows.

RA: He knows.

RK: He's the one that went take us over there. He's the one that said "here cousin, that's where our *kūkū* them are." Uncle Bully...

RA: I used to go down with them, and when we go *holoholo*. I go straight, go *holoholo*. But them they go up the shore.

RK: Yes, me too, I do that, I just go *lālau*.

RA: That's why I don't know. If they only said, "We were up there at Grandma them's grave..." But I don't know.

RK: Yes. I go over there, I get funny kind feeling. But I say, "I don't know where you fellas stay, so I'm going Eight Pond, *kiloi 'upena*."

KM: Well this is one of the important things too. Because obviously the people that were living *mauka* here, had a close relationship with those *makai*. You folks were going *makai*, and like when we sat at Kīholo [interview with Sonny Keākealani of Feb. 19, 1998] you said, that dry time like that, and even papa them, the families sometimes would leave *mauka*...

RK: And come down.

RA: Yes.

KM: Because had the *lua wai*?

RK: Yes.

KM: So people were going back and forth. And one of the other interesting things is that, as we were talking about Lae Manō, making *pa'akai* and things like that. And when we talk about your folks 'āina at Paniau like that. There were places where the families made *pa'akai*, yes?

ES/RK: Yes.

KM: The *pa'akai* was important for them.

RK: Uh-hmm.

KM: They *kaula'i*...

RK: *I'a*.

KM: *Kao*, and what. One of the places that's really interesting, and you [Sonny] showed us Mula when we went down to Kiholo...

RK: You ask Billy Paris about that place. He knows more about that than us. Because that's not one Hawaiian name.

KM: That's right, it was Muller. And what I've seen is that around 1919, Muller applied to the Commissioner of Public Lands for a lot on the ocean at Kiholo. He said that he wanted to make salt.

RK: Uh-hmm.

KM: The Commissioner of Public Lands wrote back to him, noting that the land was already under lease to Robert Hind, so "you'll need to speak with him." I believe that Robert Hind was still a senator at that time. Now there do not appear to be any further records in the public lands files about it, but the cement basins that you showed us are there. Loretta Lynn's house is on top of it now.

Group: [chuckling]

RK: She sold it.

KM: So the house is on a part of it now. So it's obvious that Robert Hind and Muller, who became Mula, the Hawaiianized pronunciation of Muller, entered into an agreement and made *pa'akai* down there. Did you folks happen to hear anything about that? The salt basins?

RA: I heard about the salt basins, but I didn't hear the name.

KM: That is something that would be interesting to try and track down. And you think that probably Billy Paris would know?

RK: Billy Paris would know... We brought up – *pa'akai*, *ahupua'a*, Kalaemanō, Kiholo, and Ka'ūpūlehu.

KM: Kalaemanō was good *pa'akai*?

ES: Yes. Uncle Francis [Brown] used to take us there in the boat. He'd take us and we'd have to jump off on the rock with the bags to collect it. And then he'd come back and we'd jump back on and we had all the salt.

RA: You know the boats he had before? He had this boat *Waipuhi*, it was a speed boat.

ES: Yes, he gave it to my brother.

KM: *Waipuhi* was named for [pauses] a place *maka'i*?

RA: By Keawaiki.

ES: Keawaiki.

RK: Yes, you come across by the first coconut, you go back a little bit Kohala side, right there get a small bay right over there.

ES: Yes.

RA: Keawaiki.

RK: I walk feet over there, throw net [chuckles]. See why they tell “*puhi*,” the thing is rough [gestures water being shot up].

KM: Oh, so *puhi* being blown up?

RK: Yes.

RA: I think that’s why they call the name *puhi*.

ES: Yes. And a lot of those places...

RA: I’ve never seen the boat, but I heard of it.

ES: Oh, it’s a beautiful boat. I have pictures of it.

RA: I had uncles working with him I guess, and the old man Desha.

ES: Right.

RA: Steven Desha.

RK: He was at Kapalaoa.

KM: That’s right, he bought a portion of Alapa’i’s lot there [Lot No. 39].

RK: He had a big house there.

ES: Right.

RK: Then had *kūkū* them’s church right in the center. And then had the Maka’ai clan [Lot No. 38], and Alapa’i, outside in the stone wall.

ES: Yes.

KM: See Maka’ai, the three sisters, Keawehawai’i, Maka’ai, and Lindsey...

RK: And Alapa’i was the brother.

KM: And they were Kimo Hale’s [James Purdy’s] daughters.

RK: Kimo Hale, we come under the Ka’ai family, me and all our *’ohana* here.

RA: Actually, that old man, Kimo Hale, he’s buried up there you know. You know where that guy has his house? He has that grave yard, that guy’s house right by the school [on the side of Kaipōhaku hill].

KM: Whose house is that?

RM: [thinking] Keoni.

RA: Judd.

KM: Keoni Judd.

RA: On this side, you get a grave yard right behind the school. That old man, Kimo Hale, is buried in there, I don’t know where. His [pointing to Sonny] papa them and my uncle them said “the old man is buried over there,” Purdy.

KM: That’s right, but nicknamed, Kimo Hale.

RK: So the ones when you go to Kapalaoa, that's Maka'ai nui clan, and then the brother Alapa'i

That's why I say, when you go down there, you get the big house down there, still wooden frame. Then they get that one, that was *kūkū* Alapa'i's church, that. And then the small one, that's Maka'ai, and then when you go in the stone wall, there's one more, that's Alapa'i in that corner.

KM: You know, it would be really good, if we could make arrangements to go *makai* some time. To try and...we have good maps showing the *makai* lands like that. Just to make sure that people know what was there. And the church that you talk about, early on, the area had school and meeting houses. In the 1840s, Wainānālī'i had a school, but the 1859 lava flow destroyed that school. and afterwards, is when this *kūkū* Alapa'i made the school at Kapalaoa. Had the Kīholo School by *Tūtū* Kaua'i's place.

RA: Yes.

KM: Had Kapalaoa School, and then the other one was at Makalawena. So that house that you are talking about down there...it would be interesting if there is a way for the families to keep that history there.

RK: Yes...

Group: [breaks for lunch – recorder back on (Raymond Alapa'i departed). Group discusses ranching operations and shipping.]

RK: ...and then Kīholo. Kīholo was pigs and cattle. And the Kailua, cattle.

RM: The cannery was, Kohala?

RK: Yes, Puakea. That too, Robert Hind's brother [thinking – looks at Tita] Oswald?

ES: Oswald.

RK: Oswald Hind. Because our Aunty Edith was brought up on that cannery there. And then she knows about that pineapple cannery. See, he started pineapple.

ES: Uh-hmm.

RK: That's all in the Malīu area, one to ten. And then today, we've got that place, we lease the land today. But when I was going to school, it was all pineapple.

RM: I never knew that Puakō was taking sugar cane too.

KM: Yes. You know, it was interesting, around 1900, 1899, Aunty Coco Hind's grandpa...

ES: Vredenburg.

KM: Yes. Went into a partnership with Hind them and they got the lease for a 500-plus acre area. Around 1906, they even finished a ditch that came from *mauka*, a ditch that was supposed to bring water all the way down to Puakō for irrigation. But right when they finished the ditch, a drought had started.

RM: So no more water.

KM: So everything dried up, and the salt was so bad in the soil there that the sugar cane all *make*. So that's when down there went *huli* to the *pipi*.

RM: Okay.

KM: And they made the little landing at Puakō, and so they were doing all the shipping there. So what you [Sonny] say about the trail going down past Akomo, in around 1919, there are a series of articles about the Pu'u Wa'awa'a Ranch. They would go from *mauka* here, and they would take the *pipi* down the trail, go out past Ku'ainiho or something.

RK: Yes.

KM: Like you said, papa described. And you were saying also that what is now commonly called Pu'u Hina'i, you had another name for it. Pu'u [pauses]?

RK: Makahonu.

KM: Pu'u Makahonu. And then below that *pu'u*, had a *kīpuka* where your *kūkū* them...?

RK: *Ho'omaha*.

KM: *Ho'omaha*. But they would also...?

RK: *Kanu 'uala*.

KM: So this is in the area *mauka* of 'Anaeho'omalū?

RK: Down one, that's where grandma them used to come from Kapalaoa, come up inside there and plant. That's on the outskirts of the 'a'ā flow.

KM: 'Ae. You shared that kind of near where that helicopter place is now? [In interview of Feb. 19, 1998.]

RK: Yes.

KM: That's near where the planting area was?

RK: Uh-hmm. You know above there, when you come down, has that big water tank?

KM: Yes, yes.

RK: You come, you go down, and where A&A used to be, like a cement plant over there before. You look on the left hand side, you make that turn, and then that's where the planting area was.

KM: Hmm... [discussed timing of ranch leases and residency] See Francis Spencer, in 1863... Even before Francis Spencer had the lease on the land, three men, Kaukuna, Maeha and Kanaka'ole; Kanaka'ole was listed as being from Honolulu. They had a lease on some of Pu'u Anahulu for *pipi*. Then in 1865, they sold their lease to Francis Spencer who was running Waimea Grazing Company, and all the way up to Humu'ula, they had all of this land leased here. And the ranching operations were going on.

Then about 1895, Spencer's lease was ending, and that's when all the *kūkū mā* applied for the homesteads to be made up here. And in 1896 thereabouts, Low and Hind applied for and eventually got the government lease of all these 'āina here. Something like 80,000 acres for the ranching operation.

[speaking to Tita] I'm sorry, when we were talking earlier, you had shared something about where the family was living when they initially got the ranch going? How did they travel here?

ES: By horseback.

KM: Where were they living?

ES: Pu'u Hue, Kohala. From Kohala, they'd come down to Kawaihae, spend a week or so with the Parker's there.

KM: Hanakāhi? [The Parker's home at Kawaihae]

ES: And they were relatives, so they would stay with them. And then when they had a little rest, they would come over to Kiholo.

KM: Ride horseback across the coastal flats?

ES: And they'd stay down at Kiholo for about a month and then come up.

KM: So the Kawaihae to Kiholo trip was along the old *Alanui Aupuni*, trail?  
ES: Yes.  
KM: So they rode horse along the old government road (*Alanui Aupuni*)...?  
ES: Right.  
KM: Then they'd get to Kiholo... [pointing to HTS Map No. 305] This is a plat map that shows the Kiholo Road which records state that your grandpa, Eben Low and Hind them made...?  
ES: Yes, they made that road.  
RK: Yes.  
KM: This is the road that they made to travel up to Pu'u Wa'awa'a?  
ES: Yes.  
KM: And I guess they were driving *pipi* down that road too?  
ES: Yes.  
RK: For shipping.  
ES: [opens a family album] These are all pictures of that time, and shipping down there.  
RM: That's the road that goes down by Wiliwiliwai eh?  
RK: Yes. From Pā Nēnē, it comes this side by Big Hau'āina and goes right up to the house. See this trail is part inside here, you know.  
KM: Oh yes?  
RK: Right here on the *pā hua*, goes up, right here.  
KM: So this trail [pointing to location on map], is probably right around in here?  
RK: Yes.  
ES: Uh-hmm.  
KM: I see.  
RK: And then you get the old government road, that dark line...I think that's the old government road.  
KM: That's right, this is the old government road, coming right from Kawaihae, past Paniau...  
RK: That's the one that they used on the horse, I think, from Pu'u Hue, come.  
ES: Yes.  
KM: 'Ae.  
RK: We got to go back through that, because that's only the *ala nui* that you got on the map. That's showing that dark line.  
RM: And that *ala nui* still stay?  
KM: Still there?  
ES: I think so, yes.  
RK: I go *holoholo*, come all the way out to Keawaiki, I walk from Kapalaoa come out.  
ES: Really?  
RK: Yes, I *holoholo*. It takes me about two hours for walk. I make it just right for what I like, then I go back home. All the *uouoa* stay about this kind...

ES: Oh yes. And that pond between Weliweli and there, is so beautiful.

RK: Yes. Pono VonHolt has Weliweli now.

ES: Yes.

RK: But if I continue sometimes to Keawaiki, stay on top, it's better than Weliweli. Weliweli, you got to go inside, you have to swim sometimes ahh! I like the one comes on the *papa*, more easy. Maybe more far for walk, but more easy for go.

ES: Oh, that pond Keawaiki is beautiful.

RK: Yes.

KM: So that was how the family originally was coming out here? They would go *makai* and then come up the trail like that?

ES: Yes.

KM: So they'd also ship *pipi*, run *mauka-makai*, and I understand that they would run all kinds of supplies that the ships brought. Like all the lumber when they built the houses.

ES: Yes, at Kiholo.

RK: Yes. Today, the trail is in use because we have a lot of hikers.

KM: Oh, *mauka-makai*?

RK: The down, *kahakai* trail, the *ala nui*. It is used steady.

KM: Yes.

RK: But sometimes they *molowā*, they come home *pili i kahakai* because they like see more of the edge.

KM: Yes, and it's cooler too.

RK: So they just use the fishermen's trail.

KM: Hmm. And I guess that's what those small trails along the shore are...?

RK: They're fishermen's trails, not the *ala nui*, the regular *ākea* one, the *ala nui lio* that.

KM: Yes. [pauses – group looking at photographs in Tita's albums] There are some wonderful photographs of the early days, ranching. I guess around the nineteen-teens.

ES: That's Mr. Dole. He used to come up and stay with them, up here.

KM: Hmm. You know earlier, Miki had mentioned something that I think was so appropriate, because as a people who live on the land, you know this idea about working with the land, not against it. Because ultimately, who's going to win?

MK: Yes.

Group: [chuckling]

ES: [chuckling] Exactly.

KM: Can you talk a little bit about this idea, what you were saying about that. And I think that everyone will share some of that story? But "work with the land." You mean in ranching?

MK: Well, especially ranching over here. You know, a lot of people, they come with new ideas and a new breed of cattle. But you cannot, if the land is such that it is not going to suit the ideas, it's not going to work. Especially over here, this is a rough place. They bring new people when they start, and they get their own ideas of a certain kind of breed of cattle, but after about three to five years, it's no good.

KM: Hmm.

MK: But what we have here today has been bred and raised here, and we finally found a breed that will survive here. So that's the big thing. You have to work together with the land, I found out. You cannot go against it.

KM: Hmm. Is there a difference between ranching, say here on this *'āina* like this? *Pōhaku*, dry grasses like this, and working a ranch on the nice green Kohala mountain slopes?

MK: Oh sure, there's a big difference! [chuckling]

RK: Yes, big difference.

RM: Yes.

KM: What you work over there, I don't imagine that it would work over here, right?

MK: What will work over there, will not work over here.

RK: Yes.

MK: You ask Sonny, he knows.

RK: I worked two sides.

ES: Yes, both sides [chuckling].

Group: [chuckling]

RM: He knows both sides.

RK: All the way from Ka'ū right around this island.

KM: And you know, what Tita was showing too in the albums. Here you are on this *'āina* today. While things have changed, and you see the native forest receding... In fact last week when we went up, how *pū'iwa*! We saw all the *'ōhi'a*, *'ūlei*, *'a'ali'i*, even the *maile*, *kauila*, and *kōlea* like that, all...

RM: Gone.

KM: All dried out and dying.

ES: Yes.

KM: It's amazing, the land is so different!

RM: Yes.

KM: Have you folks seen a change in rainfall on this land in your life times?

RK: Yes, all over.

MK: Sure.

RK: The whole island.

MK: What I found out, I talked to my friend in the Forestry, who was a ranger. And he started at Pōhakuloa, because he was on Mauna Kea, why the *māmane* was dying. He found out it's not the weather, most of it is a fungus. So I looked at the *māmane* over here. And I looked at it for about a week. I looked, looked, and I found out that there was fungus plus termites.

ES: Ohh!

MK: The *māmane* is still living, but certain part of the *māmane* is dry and you can see all the termites going in already.

KM: Oh wow!

MK: So I don't think it's strictly weather or what, but a disease and combination of things.

KM: Yes. So you can't deal with just one thing then?

MK: No.

KM: So you have to look at all of this?

MK: You have to look at the whole picture.

KM: Well that's an interesting thing, coming back to these pictures that Tita's showing. We see that even in the nineteen-teens, you look at this 'āina, you can tell it was a hard land. *Malo'o!*

RK: Hmm.

KM: It's dry. There's scattered forest and trees. Maybe more then than now, but what a difference, this 'āina, a dry hard land.

ES: Even Waimea side.

RK: This is about the last area that you still can control for dry forest, that we have the last Hawaiian trees.

ES: Yes.

RK: And then that's the important thing. You know, maybe that's why we're here, talking about it. You know, we have to start preserving now.

KM: Is that what you were talking about "Reservation?" [Indicating the section of Pu'u Anahulu above Pu'u Huluhulu.]

RK: Yes.

KM: That's where that native forest is. You know, is there a way to strike a balance between caring for... The native forest is unique, no other forest is like it.

RK: Well, you have to rest the 'āina.

KM: Ahh!

ES: Yes.

RK: *Ho'omaha!*

KM: So if you use the land, you have to give something back?

RK: You have to *ho'omaha*, you've got to! There you go.

ES: That's right, exactly!

RK: See it was back in... I forget when Kua [Kuakini (Hind) Cummings] was, that's the last time we fertilized over here, and we brought all the 'ekoa seed from Honomalino. I don't know if you remember Miki, back in the 60s. That's the last time. Same with us on Parker Ranch, we have to fertilizer too. Especially when the rain comes. Like now, *malo'o*, you look. Then *pulu*, you throw that little bit fertilizer on top, before the big rain comes, the 'āina comes back.

ES: Sure.

KM: 'Ae.

MK: Another thing, if you notice Ke'āmoku, before, Ke'āmoku was just like this. In the '60s, after the fires started coming, that was it.

ES: I remember as children coming over here with grandpa, it never ever went dry.

RK: Yes, never.

ES: Remember?

RK: Yes.

KM: Well that's the problem, the grass lands, and the grass burns... So is that one of the things, when you talk about hunting. If the grass is growing and there's nothing there to control the grass, the grass is just going to grow more, right?

RK: Yes.

KM: So you have to have a balance...

RK: That's how.

KM: Between animals that are grazing, between taking some out so that they don't destroy the forest...

RK: Uh-hmm, yes.

KM: So you can't just take one thing out.

RK: You just have to rest sometimes, slow down! That's the word. Don't just go. Them, when they open hunting, just go hunt every weekend, go [slaps hands]. Same like *kahakai*, sometimes we gotta slow down. Every year we let go turtles, the *honu* going come inside eat all *kaukau* of our small fish. Sometimes that's how *tūtū* them before, they know when to go get and they know when to control, you know.

KM: Yes.

RK: You look, no more *limu kala* nowadays down there. *Pau i ka 'ai 'ia e ka honu!*

KM: 'Ae, and that's resources management. The haoles call it "resources management."

RK: No, no, but look at our native fish, no more because of the *honu*.

KM: You're right, but the *kūpuna* were *na'auao*. The Hawaiians knew how to manage it.

ES: They didn't need a lot of science.

RK: You look at all of these fishponds, they knew what they were doing.

KM: So apply those old values, those old customs and practices...

ES: You bet.

RK: Yes.

KM: ...to the land today?

RK: Yes. You know what daddy told me about all Honokōhau, Kaloko, those fishponds? They brought fish inside not for eat, but for raise and throw back outside.

ES: Yes, in the ocean.

RK: But nobody... [end of Side B, Tape 1; begin Side A, Tape 2] ...knows that, but that's what he told me. Because he was down at Ka'ūpūlehu, same thing. They build their *ahu* inside for their *'ōpae* to come up.

KM: 'Umu!

RK: You know that one?

KM: 'Ae.

RK: Yes, they knew what they were doing. They didn't just take inside the *loko*. They'd build where come home time, they like make just for make.

KM: So they make fish house eh?

RK: Yes.

ES: That's why, like, when I went down to Kūki'o, I said to Hannah...I went inside the pond... I said "Hannah, what happened to the 'ōpae?"

RK: No more. That's why like daddy said, "The Kaloko-Honokōhau ponds boy, that no was only for the fish to come home and rough time eat. No, no, no, that was something that they can put back outside."

KM: Awesome!

ES: Right.

RM: Even Kiholo had in the pond. Plenty 'ōpae, you scoop 'um in the net, full.

ES: All the ponds.

RK: Kiholo was clean, they take care.

ES: Yes.

RM: They catch fish for raise, turtles.

ES: Lāhuihua'a, all had that, even Weliweli.

RK: Kiholo had all those, we had those little gates. You remember, brother?

RM: Yes.

RK: Cowboy house. When the turtles came up about this much [gestures size], old man AhNee, Francis AhNee, Debbie's 'ohana. They *ho'oku'u* outside the *honu*.

KM: So they would release them?

RK: Yes, but the *mea nui* one, the *komo kukui* one, *noho iloko o ka loko*, they stay inside [with emphasis, tapping the table]. They don't go home, outside. The *mea li'ili'i*, *ho'oku'u* outside.

KM: So when they were about a foot and a half kind of size?

RK: Like this [gestures size]. They just *hana pa'a* the gate.

KM: That's really interesting, coming back to this idea. And you can apply it to us, how we use the land. If the *honu*, plenty, a big population, '*ai 'ia ka limu*...

RK: Yes, that's how.

KM: Then what, all the other fish have nothing to eat, and they can't survive.

RK: Every year, we stay at Waikōloa letting go this... You know with their rubber ducky and they let-a-go their *honu*...

Group: [chuckling]

RK: Hey, people enjoy that, they look forward to that. But hey, think what's happening outside. I see the turtles eat our small fish. The *limu kala*, the *limu 'ele'ele*, no more today.

ES: Yes.

RK: *Pau*. Before was the same like this, the *honu* come up eat, but she go. Today, the *honu* just stay over there *moemoe*, wait for the *kaukau*. You go right inside Kiholo, they just *moemoe* right there. No more *kaukau*.

KM: Yes. And you can apply that to the land as well.

MK: Yes.

ES: Anything.

- RK: Same thing like up here. The *hipa*, the *pipi*, the *pu'a*, same thing. Only down there, different world. When you come up here, different world. Lo'a ka ua, meika'i, a'ohe ua, e, malo'o. Then you have to *mālama*. Like *pū* down there, but only *ho'oku'u*, *ho'oku'u*, sure the ocean big, but look where all, everything comes home. It comes back to the *'āina*.
- KM: Last year when we were down at Kīholo talking story, there must have been what, 20 or 30 *honu*?
- RK: Hmm. But no more *kaukau* on the *papa*. No more the *limu*. *Pau i ka 'ai 'ia!*
- KM: So then you wonder how come the *honu* are dying.
- RK: Our *i'a* no can come on the land, the turtle can come home on top, *hānau*, everything. He going eat everything whatever he can on the edge. The *i'a* no can, not unless *kai*. *Kai*, they come home on top, *'ai, pau*.
- KM: That's right, *kai miki*.
- RK: From 'Anaeho'omalū, I watch all the way until outside Keawaiki, I *holoholo*. *Holo wāwae* and I study. Today, you go from Kapalāoa and you go over, you can. But you come back this side, 'Anaeho'omalū, no more. Because the *honu* all come home because they going *hānau*. And then when you look outside on the *papa*, a *moe ka honu!* But *a'ohe mea 'ai*. *A'ohe limu kala*.
- KM: And then you get all the die-back, the animals themselves end up dying, disease and all these problems come up.
- RK: They brought up the eradication on Mauna Kea. It wasn't the *hipa*. If they took care of all the...before I went around Mauna Kea, all the plum trees. They were so healthy. But you try check what is eating all those plum trees, the moss. But no, the sheep. Maybe they should think, if they could have taken care of all those orchards, the plum trees, the apple trees. But try look at what's on them now, all the moss. Same like the *māmane*.
- ES: Sure.
- RK: But you go with Uncle Billy Paris them, they've got their sheep, their environment, like here. I've seen up there, Allan Walls' place. Barbara Nobriga... they know how to take care.
- KM: So it's a control, management?
- RK: Control. Cattle, *pu'a*. The *pu'a* he *'ali*, the *ua* come, your *mau'u* come too. But they tell no, "The *pu'a* destroy that." No!
- KM: So this is an important thing then. You know, there are some areas [pointing to Map No. 2633]... Now I'm not real *ma'a* to the land here, but I understand that there are some areas where the native forest is quite intact.
- RK: Yes, right in this area here.
- ES: Yes.
- RK: [pointing to various paddock locations on map] From Hau'āina, Kaluakauila, Halelono, all this area. Waiho 3, Kona, Waimea.
- KM: So there are some places where it is good. And there are some places where there's no more nothing, it's all grass. Is there a way to strike a balance that may be...? Where the forest is, because these things are so unique. Some of these plants, you find nowhere else. Look at the *'aiea*, *kauiā*, these are important *lā'au*.
- RK: Oh yes! *Mamua kēlā*, before our *kūkū*s were *hānau*, they were here.
- KM: 'Ae.
- RK: Oh yes, that's with the *'āina*.

KM: These are natives of the land.

RK: *No ka 'āina!* That's the one.

KM: So you have to take care of them too?

RK: Yes, but *pau i ka 'ai 'ia e ka 'ahi. Pau i ka 'ai 'ia ka po'e, a'ole i maopopo kēlā 'ano.*

RM: Hale Piula 1 used to get all the *māmane* trees over there.

RK: Yes.

RM: Because the fire went destroy 'um, and the termites eat 'um up, no more.

Group: [discussion - inaudible]

MK: [rotation of paddocks] ...after the fire, the land is changed, it's not coming back. Has all the grass. So if you can control the grass.

KM: So that's the idea, if you *hemo* all the *pipi*, the grass grows up and that's the fuel for the next fire.

MK: Yes.

KM: So the fire comes in and the trees don't come back?

MK: They don't come back.

RK: Yes.

MK: I tell you this is a funny place, when Dillingham was, they owned over here, Hōlualoa and Honomalino. When this place got dry, we used to...Sonny remembers... We used to haul the cattle.

RK: *We ho'omaha ka 'āina*, that's the word, "rest!"

KM: *Ho'omaha.*

ES/RK: Yes.

MK: So when Bohnett bought Pu'u Wa'awa'a Ranch, I didn't have the luxury to move the cattle to Honomalino. So what I did was, instead of a three paddock rotations, I added two more. But the herd size was the same.

KM: Hmm. How many *pipi* are you running on this 'āina now?

MK: Right now, 1,100.

KM: Eleven hundred.

MK: So what I do with the five paddocks, usually they get five years to grow, one reserved paddock won't get grazed for five years.

KM: Wow!

MK: That paddock, the trees come back. The problem we have here is the drought, so then, the young trees cannot grow back.

KM: That's right, you look now, that 'a'ali'i and everything *malo'o*, it's crispy and brittle.

Group: [discussing photographs in Tita's albums – inaudible]

MK: With the Forestry guys, I'm working together, we have to do something to save these young ones. So they've come up with this tube idea. Put the tube on, and when the grass starts growing again, leave the tube until the tree comes so big. But, it's a long time [said with emphasis]!

KM: It is. And see, that's one of the other problems...

MK: You've got to start somewhere.

KM: That's right. You said it takes a long time. But today, everyone is wanting it tomorrow right?

ES: That's right.

KM: So five years, they don't want to wait, or ten years?

RK: Yes.

KM: But if you don't make that commitment, what happens to the land?

RK: *Pau, make! Make 'oe.*

MK: That's where the ranchers come in. Instead of raising 700 cows, you cut back. You sacrifice so much to save that land. That's why I said, you have to take and give. That's where the ranch needs to work.

RM: Too much take, take, take.

MK: Yes [chuckles].

ES: Yes, that's right.

RK: That's how you have to ranch. You want to ranch that's how you ranch.

MK: If you take, take, only for money, your land is going to go.

RK: You have to take whatever comes and when you have good years, you just try to make up for it.

KM: Be thankful for that time.

RK: Or else thankful that you have something. Like me, I'm thankful that I love my lifestyle, still have Parker Ranch, you know. I still can do something. What I love doing every day. You go outside there, if you get 'eha, you get 'eha, that's cowboy life.

MK: Yes. Over here the land is hard, it's a huge challenge.

RK: We come to Ke'amoku, same kind terrain, like here. Dry, hot, only Ke'amoku no more trees. When you look at that place, it's just barren.

KM: Hmm. But before, had trees too, but what happened, fire?

RK: I don't know from long time ago, but from what we know Ke'amoku was like how it is.

KM: *'Āina malo'o?*

RK: Like that, you know. Then you go down on the bottom side of Kohala, it's dry too.

ES: Right, 'Upolu side.

RK: All underneath, you come back Pu'u Hue and this side, dry.

ES: Yes.

MK: You know I read in Eben Low's memoirs, that was 18-something. At that time he said you got to under stock your animals so that you will have the feed.

KM: And you were reading this in some of Eben Low's journals?

MK: Yes.

KM: Tita and JK also have some of grandpa's journals. Miki was just saying that he's read in the journals that your grandpa was saying about the 'āina...

MK: He doesn't overstock, he under stocks the place. And that was very interesting to me.

ES: And he told... Of course they didn't have the watershed (Hale Piula), he told Uncle Leighton, or Uncle Robby I guess when they split, he said, "You've got to put a reservoir up on the *mauka* side. Because without water, this [Pu'u Wa'awa'a] ranch is nothing, you have to have water. And you have to put a shed up."

KM: 'Ae. This is an interesting point, because even at that time, by 1905, it might have been a year earlier, your grandpa [Eben Low] and his brother-in-law, Robert Hind...

ES: Yes.

KM: ...ended their partnership in this ranch.

ES: Yes.

KM: And you shared with me before, how come. Could you say again, what you understand, why did he decide not to stay on the ranch?

ES: Because he said it was too... Uncle Robby wanted to split the ranch in half. And grandpa said "You cannot split this ranch, it has to be one ranch, you cannot possibly split it."

RK: Yes.

ES: "It won't be a ranch."

RK: It would never survive.

MK: Yes, it wouldn't be a ranch.

ES: So Uncle Robby had the money, and he bought him out.

KM: So the idea was...?

ES: Because he didn't want to see this ranch cut or split. He said it would never be a ranch if they tried to split it. And then another sister was next door, Aunt Eliza [Maguire] was another sister. She married Maguire.

RK: Maguire, where Hualālai Ranch is today.

ES: So they were all in ranching.

KM: Hmm.

RK: We have with the Kona Historical Society, that way that came from Kealakekua, come across to where it came from the lost lands behind Hualālai, there where it came to the rough lands on this side of Hualālai. That way, came to Hu'ehu'e. Came back to Maguire and Pu'u Wa'awa'a, and Maguire went give in to Hu'ehu'e, I think in the early '30s or something like that. When Maguire just combined with Hu'ehu'e and made all one. Stillman and them.

ES: Yes. And in old man Maguire's will, that's why they sold, he said that that land was never to be divided. He had the same idea as grandpa.

RK: Same thing right here.

ES: Yes, "It must not be divided. If you are going to sell, you must sell the whole thing."

RK: So it went across to Hu'ehu'e.

KM: Think about the logic of that, based on what you are saying about the need to *ho'omaha ka 'āina*. If you had two independent ranchers working on this land area, that means you would have less space to be rotating your *pipi*.

MK: Right.

ES: That's right.

KM: So you can't give the land a rest, so you're just going to take everything one time, then what?

RK: No more nothing. Look at what you end up with today, no more nothing.

ES: Yes.

RK: Nothing!

MK: [chuckling]

RK: If they only went think, it's easy!

KM: Too easy for some people.

RK: 'Ānunu kēlā 'ano! 'Ānunu, that's the word.

KM: Yes, greed, only see the money.

RK: And *poho hohonu*, excuse me [chuckling], you can go *poho pōhaku*. I just *kolohe*, but.

KM: You're right though.

RK: *Kahakai, kuahiwi*, same thing.

ES: Uh-hmm.

KM: All related.

RK: We're losing it.

ES: Oh boy [shaking head].

KM: Well you know, last week when we went up, Ku'ulei and I, there were about three dead *pipi* on the side.

MK: Yes.

KM: *Malo'o?*

MK: *Malo'o.*

KM: The land is so dry, that it can't even carry the load right now.

RM: Yes.

MK: That's why you stop and look at the capacity and what you lose.

KM: Oh yes, I imagine the investment would put you out of business real quick.

RK: Like when I worked for Dillingham, Kuakini Cummings, that's Hind family. Good boy that.

ES: Yes.

RK: He listened. He listened to my daddy. You know, like the *mauka* area, we had Henehene, Po'oho'oho, Nishiyama, Hale Piula, that was all the grade A places. That's where all year round, as long as you *mālama*, no over stock, and then you get good calves coming out.

MK: Yes.

RK: And like I said, we were adapted to Hōlualoa, Honomalino, but everything... We had in the center here, below the road. We had A, B, and C herds. We put the ones down here that could stand. Like we had our Hereford cross *mauka*, when we came down here, they could handle the terrain. That kind of *mau'u*. He studied as he went along. We never had water, we hauled water from Waimea. We never had water like this [pointing to the reservoir]. We never even dreamed of it in those days when I worked for Dillingham.

ES: No.

KM: Oh, so who put this reservoir in?

ES/RK: Bohnett.

RK: Yes, in 1973, '74. But when Kua was, no, we just had the eleven hundred thousand wooden tanks up there, at Hale Piula. *Kēlā wale nō!*

ES: He learned though, from you. He had a very successful ranch in New Zealand. That's all what he learned from you folks.

RK: Good boy that, he no was *ho'okano*. *Ua ne'e mai me mākou. Kēlā nō ho'olohe, nānā.*

KM: So you work with the *kama'āina*, the people who are of this land.

RK: The last one, he was...The mama is Irma, the baby of the Hind family, and then he went.

KM: So Irma...

RK: That's the *keiki*.

KM: She married Cummings also?

ES: Irma Lily. Lily was her second husband. Cummings was her first husband, and she had this one son, Kuakini. He was a nice, nice boy. Really nice, but he left.

RK: That was my boss that. That I call him, I learned plenty.

ES: Yes.

RK: Because he worked with us. He was outside there in the boonies. We were down Honomalino chasing *pipi 'āhiu* like that, [chuckling] he was having his good fun, you know.

ES: Yes.

RK: He was part of the blood, family.

ES: And he appreciated it.

RK: Yes. But him, he don't eat fish.

Group: [chuckling]...

KM: You know, if we come back, you speak about fish. Hind *mā* had all that fishpond area, *makai* there at Kīholo. How was that fishpond?

RK: Clean. When we were small we would go inside with a rowboat. Me, Yvonne's daddy, Francis, Uncle Ducky, the oldest uncle, Boy. We go clean all the pond.

RM: We had to go clean, the onion...

RK: What you call the onion one?

KM: *'Aka'akai*.

RK: Yes, and we clean all that.

RM: And we clean out all the *'ōpala* from the coconuts.

RK: Had *awa*, *'anae*.

KM: So always taking care of the pond?

ES: Always.

KM: And you folks could go get fish from there?

RK: No, that no need. We go outside, build *imu* inside the ocean. We just go evening time, *kiloi* on top, *kapalulu* you know. *Kiloi 'upena*, all *pa'a* inside, go home eat, *pau!*

KM: Aunty Coco was saying that Bobby was really interested in the pond and worked at trying to restore those *mākāhā*.

ES: Uh-hmm.

RK: Hmm. Robson, yes. That's Bobby's uncle.

ES: Yes.

RK: He tried the last, to dig this side of the pine trees. But you no more the *kai* like before.

ES: Hmm.

RK: Today different. Once that lagoon went broke, all the water go home inside the lagoon.

ES: Yes.

RK: Because, when the lagoon was *pa'a*, had only one small opening, everything was pushed, go right inside the *mākāhā*. No more that today, *paul*!

KM: So that's after the 1959-60 tidal wave?

RK: Yes we had that big tidal wave. That's when that nice Hind house was very beautiful down there.

KM: Who was living down at Kīholo in the early days, that you folks remember? The old man Kaua'i was gone, yes? He died already?

RK: When our time was, had like old man Francis AhNee and that's Leighton Hind's time. And we were small. We used to go down. You remember by the *mākāhā* had the fishnet house?

ES: Yes.

RK: Uncle AhNee's blue house, had three little houses. The cowboy house, and the regular Hind house...and then had the caretaker's house, and on top was the cowboy's house. Then we had the *loko* all clean. The lagoon was clean too. The lagoon, you cross, only waste high. Waste high. High tide is no more further than my neck.

KM: Did you hear about the old school house down there from your parents or grandparents?

RK: Kīholo?

KM: Yes, the old church-school house.

RK: No. We had only the old church outside by Mula, *mauka* side, inside the *ulu kiawe*. Not Kīholo, we don't know anything about church at Kīholo.

KM: And where we were sitting at Kaua'i's house last time [Feb. 19, 1998]...?

RK: Yes.

KM: Didn't have the church?

RK: That's the one I went show you inside there, in the *kiawe*.

KM: That's right. Okay. You know, the first church records we have found for that area date back to around 1848. Keaka Punihaole was the *kahu kula* at that time.

RK: They were in Kalaoa later.

KM: Yes.

RK: They came from Kalaemanō, come straight across. You get all that *pa'akai ala nui* that goes back up to Kalaoa, Hu'ehu'e. That comes straight down to Kalaemanō. See, that's where they used to *kōpī* their *pa'akai* before, Kalaemanō.

KM: 'Ae. [pauses] There are so many stories about this land and the families.

RK: You met daddy?

KM: Only *lohe wale nō*.

ES: Oh he was wonderful!

RK: You never meet him, too bad. Because daddy would tell you about Ka'ūpūlehu, all the way to Kawaihae. Him and Uncle AhNee, they took the State and Kalawao Shutte, he and his wife, went with daddy. And I think she recorded, took down names and everything. Every bay, daddy gave them the name from Kawaihae all the way to Kona Light House. Every little bay, and how he learned this was from *Kūkū* Ka'iliihiwa.

KM: 'Ae. And that's what's amazing is that *Tūtū* Ka'iliihiwa was the same guy that was the informant to J.S. Emerson in 1882 and to J.M. Alexander when he was doing the boundary commission stuff for Ka'ūpūlehu for Pauahi Bishop.

RK: Same like when behind this mountain, all the way to Mauna Loa, with *Kūkū* Ka'iliihiwa, daddy went. That's how he learned.

KM: And you know, you can't beat that kind of relationship.

ES: No.

KM: Those people and you folks are *kama'āina* first, you know, before anybody else. And then we get people who love the land and have worked it for decades. So these are all wonderful stories that you've shared.

Group: [agreeing]

RM: Like Uncle Robert, he was here, born, raised, ranched the place.

KM: 'Ae.

RM: Like my mom [Edith Ka'iliihiwa-Mitchell], the sister, was born and raised here until grandpa died. Then she had to live at another place.

RK: Yes.

RM: So the *'āina* was in them.

KM: She had to leave because she was younger?

RM: Yes.

KM: Her and Aunty Caroline [Kiniha'a Keākealani-Pereira]?

RK: Her and Aunty Caroline both went.

RM: Then when they came back, Uncle David [Ka'ōnohiokalā Keākealani] was working here too. So they took care of them.

KM: Hmm. May I ask, if we just *nanea* for a moment, thinking about it, is there some event up at the *mauka* house that stands out as a fun recollection? Or were there gatherings? Did the Hinds them have, like at *Kalikimaka* time...

RK/RM: Yes, yes.

KM: Could you talk a little a bit about the family activities and relationships, if you would?

RM: When we were in school, they used to make Christmas programs at Puuanahulu School. The Hinds used to give all the toys.

ES: Yes.

RM: All the toys for us kids. We were happy because we used to make the program and Santa Claus was, I guess, Uncle AhNee.

RK: Yes.

RM: We used to enjoy that.  
ES: All the ranches were like that.  
RK: Yes.  
ES: I remember Parker Ranch had all their people.  
RK: Yes, Kūka'iau.  
ES: Yes. It was just a tradition.  
RK: It was a tradition.  
ES: That's because they were all family.  
RK: Yes.  
ES: The cowboys and their families were just like the owners.  
RK: Yes, and if you can ask cousin Levi, when we used to come up here, had the old pool hall, before.  
RM: Yes.  
RK: And every Friday, when daddy them worked *pipi*, we used to come up and watch movies. [smiling] Silent movies...  
Group: [chuckling]  
RK: How daddy them drive cattle, working on the chute like that, or *hō'au pipi* down at Kailua.  
ES: Yes.  
RK: And silent movies, red and white no.  
RM: Yes.  
Group: [laughing]  
RK: The old reel one.  
RM: We never care if was red and white.  
KM: Oh, it was entertaining yes?  
ES: Sure.  
RK: Yes.  
KM: Now that is an important thing also, because you said how the ranches worked before. And while there may have been divisions...  
ES: Sure.  
KM: ...in who was who and what. The important word that you said was "family."  
ES: That's right.  
RK: Yes, 'ohana.  
KM: And if the people are working together and committed to one another, *ola e*, you get life.  
RK: Yes.  
KM: But if they *kū'ē* one guy over here, one guy over there, what?  
RK: *Nāukiukī!*  
ES: Yes.

RK: See how was before, whether wasn't related or not, but how everybody was brought up as *'ohana*. The likings were within. I don't care if it was...we call cousin, cousin. Over here like *pau loa*, all one, that's how it was.

ES: That's right.

RK: Whether you *haole*, Japanese, Filipino, that's how everything was. You *hana no ka Hui* or any place outside, you share whatever.

ES: Uh-hmm, and help each other.

RM: All aunty, or uncle. Nowadays you see the *kamali'i*, different.

ES: That was respect.

RK/RM: Respect.

RK: Yes, that's the Hawai'i respect. Now you see plenty guys in Waimea like that. You get a lot of haoles, they call "Uncle Sonny." But you look, that's one *haole* boy, calling one Hawaiian Uncle Sonny.

Group: [chuckling]

RK: ...What we're talking about is all *paniolo* legend, it's all inside. Maybe that's our roots, but you're here and we share because that's where we came from.

KM: 'Ae. And again, the idea here is, when it comes to this *'āina*, it will be preserved so that the children and all the future generations can know. And that's the important thing here too, what *'āina* you have now, if you can hold on to it, keep it in the family somehow, so that the children have this value and connection. 'Cause when *nalowale*, what?..

RK: It's good now, what's going on, *'ohana*. It's nice for the children too, our *mo'opuna*. But we have to make more voices.

ES/KM: Yes, uh-hmm.

RK: For outside here too. Because you get plenty *po'e* come inside, *nui 'ino ke kalā*, they *kū'ai* this *'āina* [tapping table for emphasis], they going tell you, "You no say nothing! What I want to do, I can just turn everything upside down and put one big concrete house!"

Group: [agreeing]

RK: "Then tomorrow I open this window, I don't want to smell your cattle, I don't want these flies from the..." You know, all that.

KM: That's right.

RK: That's what I mean about voices. You got to be strong as *'ohana*, but you have to use outside as *'ohana* too.

ES: That's why they have to learn, the younger generation. They need to learn the why and where, and how.

RK: Where we came from and what this is all about. So that's why we're here and we're trying to find out. And then the people just went *nalowale*, just *hui hou*.

KM: Yes. So if we talk about this *'āina* and about the historic places, even if we don't know where they are today, if someone comes upon these old places; *kahua hale*, *ana hūnā*, *ilina*, gotta take care of this *'āina*? Is that right? Or what, just let them go?

RK: No, no, you got to *mālama*. But like I said, you have to *wala'au*, talk. Somebody got to. People have to hear.

KM: To me, I even look at all the stone walls around this place. Some archaeologist might say (I'm not putting words in their mouth), "Oh, that's just a *pā pipi*." But that *pā pipi* was built 100 years ago or more.

ES: Uh-hmm, and it's still standing.

RK: Get places over here with stone walls that's still standing, that's over 100 years old.

ES: Sure.

RK: My *kūkū*, my great grandpa them days, maybe they put it up.

ES: Uh-hmm.

RK: And they you know for me, then I can go back with my four *mo'opuna* and tell them, "This is from your great great *tūtū* them's days." [smiling] Ah, but get one they tell, "Papa, who made this stone wall?" I tell them, "Me!"

Group: [laughing]

RK: "Oh, too good, this long one?" "Yes."

RM: But for us, to let our kids find out about the history here and then their kids and their kids.

ES: Right.

RM: We can preserve this.

ES: That's the only way you're going to preserve it.

KM: That's right, knowledge, *'ike*.

RK: Yes. Like our *'ohana* over here, we have to *mana'o* them all the way to *kahakai*, because our *kūkū* were from *kahakai*, come up. Ah, from over here, go down. *Mauka-makai, mawaena*.

KM: 'Ae. You get *i'a, pa'akai*...

RK: *Pa'akai*.

KM: *Loulu, hala*, and you come *mauka* and the families *kanu 'uala, ipu, pū*, all of these things, yes?

RK: Yes.

KM: I was just reminded, earlier, just before we took the little break, we started talking about Debbie's *kūkū mā*, Ha'o them, had a story about, or they remember hearing something about a *piko* stone. I don't know if that means a place where when they *hānau* the *ēwe*, or the take the *piko* and put it there. But did you folks ever hear a story about that, or where did the *piko* go for the families up here?

RK: The *piko* doesn't only need to be the *piko*, it can be the marker, or the center.

KM: You're right. So *piko* is a variety of things.

Group: Uh-hmm.

RK: The center that spreads out. Maybe like I said, the *po'e* Ha'o, *'ohana*, maybe *kēlā* was the *mau*, from over there, that's where they came from. From Over here, Pu'u Anahulu and then went to Kalaoa, where ever.

KM: So you don't remember hearing about a place where the *piko* were taken?

RK: I was asking brother Raymond, because he went as a cowboy with daddy all over on the land, and he knew. He gave you some names that I don't know. I'm thankful...even like he gave baby some names of *kūkū* them where they *moe* in the caves going down Kiholo. What's the name?

KK: Kauhalemoekolohe.

Group: [chuckling]

KM: Beautiful, Kauhalemoekolohe.

RK: He knows, he was with daddy most of the time.

KM: Hmm. And Keawelānai.

RK: That's the one. That's where he told you the *lā'i*. That's where. You go inside there, grandma them used to *moemoē* inside there. But I think when they were *hāpai*, daddy told me sometimes they go, and *wela*, so they like to *ho'omaha*, so they go home inside the *ana*, cool eh.

KM: Yes. And coming up here, you know, all these caves and where the trails go, you find these places where they rested. Has *kapuahi* inside, where they made fires, you find *'ōpihi*.

ES: Oh yes.

RK: *Hā'uke'uke, leho*.

KM: Let's go back to this for a minute. The *nēnē*, and there was supposed to be one *moho*, a native, flightless bird, that was in these forests up here. And they used to hunt *'ua'u*, the seabirds. Now in your folks childhood time, were the *'ua'u* still nesting up here, or was it *pau*?

RK: You go Kapalaoa, behind, had plenty.

KM: Also, *mauka* here, was supposed to have one big *nēnē*. Tūtū Kihe wrote...

RK: You try look on top there, going be down here for the *nēnē*.

KM: Hmm. Up at Henehene, this cave area, the lava tube complex at the 3,160 foot elevation, they found *pāpa'i* inside there. Dryland *pāpa'i*, crabs. Somehow they evolved there. What they think is, these seabirds nested up there, and they'd bring their food in and when they *hana lepo* like that, so the crabs had stuff to eat up there. Did you folks ever hear about *pāpa'i* on the mountain?

Group: [chuckling] No!

RK: Maybe from the *manu*.

KM: Yes. But you never heard?

RK: No.

KM: [pauses] Ku'ulei, are there some thoughts about the school house or the community plan to make the history center? And everyone already told us that they think it is a great idea, if we gather all the information so that the children will know.

How about planting, were there planting areas that some of you guys remember? Were their still families growing *ipu*, *'uala*?

RM: Corn. My family used to grow corn.

RK: And the Ha'o family, Debbie's grandpa.

KM: On their homestead there?

RK: Right below, yes. They used to *huki* plow with the horse, right there. Watermelon.

KM: Hmm. What was the corn used for, did they *kū'ai* or did they...

RK: No, for the *hale*, and sell some on the side of the road.

KM: Oh!

RM: And for the *pu'a, hānai*.

KM: As feed... ..Well good. [speaking to Ku'ulei] *Pehea ho'i ka mana'o?*

KK: *Maika'i nō. Makemake e ho'omau me kekāhi o nā mea i kēia mahina a'e paha me nā 'ohana e a'e?*

KM: 'Ae, 'ae. [pauses – speaking to Tita] Is there a special recollection that you have of this place that would be appropriate to share from your memory, coming with Aunty Hannah them or mama them, up to here?

ES: Hmm I'm trying to think of... Well, I think it was just coming to the ranch, getting on a horse, learning how to ride properly. And just going out, rounding up the cattle. It was just sharing and being together. In a different setting. We'd come from the city and then to get out into the ranch. And we did the same thing at Hu'ehu'e. It was just part of your family, that you didn't see all the time. And so it was a treat to be able to come out and enjoy this beautiful place.

KM: Hmm. Now mama inherited the *makai* lot eh?

ES: From grandma...

KM: [pauses] ...Miki, if I may, we've heard stories, talking with families about the *pipi*, driving the *pipi makai*. Whether it was Puakō or down to Kīholo and how they would put them out to the boats like that. Today, your cattle transfer is all truck?

MK: All truck.

KM: Is there a main staging area near here?

MK: Right at the house.

KM: Where are you driving to?

MK: Sometimes we ship them to Kawaihae, and some times to Hilo.

KM: Ohh!

RK: Our days was different. Dillingham days were different.

KM: Where did you go?

RK: Our cattle go to Kawaihae, go to Honolulu.

RM: Still got to truck 'em. Semi-trucks.

ES: Not like the old days.

KM: But in your papa's time and before, they would drive 'um all down...

RK: To Kīholo, or take them from here to Kona. Daddy them had all these resting paddocks outside here. Halelono was one, and then you reach by Palani Road, they used to borrow from Greenwell. They *ho'omaha* their *pipi moku* over there.

KM: So not only Kīholo?

RK: Kīholo was before.

ES: Yes, before.

RK: And then Puakō before.

ES: Yes.

KM: So later then, they would drive along Māmalahoa basically?

RK: Yes.

ES: Right.

KM: Stop at Kalaoa or go to Honokōhau and stop at Greenwell's.

RK: Then go down. The next morning at two 'o'clock, they'd take them right down by the old Bob McWayne house.

ES: Yes, that's what I was going to say, the McWayne house paddock.

RK: And then across was Sam Fat.

ES: Yes, where Kamehameha Hotel is now, American Factors.

RK: Yes. And then daddy them used to set all of these portable fences and drive them down. They rope 'em and pull them out to the boat.

KM: And what, *Humu'ula* like that, the crane lift the *pipi* up to the boat?

RK: Yes.

KM: How did they tie them, buy the *ōpū* or what?

RK: Raymond's uncle used to do all that, he was the winch man for *Humu'ula*.

KM: And what, no more *manō* down there?

RK: Get.

RM: Had, we used to watch.

RK: Even tourists could come sit down on the seawall and watch daddy them *hō'au pipi*. And AMFAC, after *pau* the shipment, they're doing their thing. They had the people, one go *nanea* behind eat, or play. They had all that.

KM: Driving the *pipi* and watching the whole shipping process must have been very exciting for *malihini* too, when they come watch that.

ES: Sure!

RK: It was a big thing, before.

ES: You bet. And Kawaihae was the same thing.

RK: You get all the cattlemen over there looking, who's steer more big [chuckling].

Group: [laughing]

RK: Pu'u Wa'awa'a had big steers, Pu'u Wa'awa'a had nice cattle.

KM: Amazing!

RM: They show off.

Group: [laughing]

RK: And all the Portuguese cowboys from *mauka* side Keōpū, Hōlualoa, all there.

KM: Oh, Gomes and Gouveia...

RK: Gomes, Gouveia, all that. That's all the big whips, and look today, they're all *pau*.

RM: And *pau* with the *pipi*, they go inside *inu*.

Group: [chuckling]

**William Johnson Hāwawaikaleoonāmanuonākanahēle “Billy” Paris, Jr.  
Pu‘u Anahulu – Pu‘u Wa‘awa‘a Oral History Study  
Oral History Interview at Honua‘ino with Kepā Maly  
September 28, 1999 (with notes from January 14, 2000)**

KM: I’m here with Mr. & Mrs. William “Billy” Paris.

BP: Bertha.

KM: Bertha, ‘ae. We’re talking story about Pu‘u Anahulu and Pu‘u Wa‘awa‘a. But uncle, if I may ask you to please share a little bit of your background. If you would share your name, date of birth; and a little bit of your family history, of how you came to know this ‘āina that we’re talking about.

WP: My name is William Johnson Hāwawaikaleoonāmanuonākanahēle Paris, Jr. I was born on December 18<sup>th</sup>, 1922. I am a life-long resident of Kona. My mother was Margaret Kekapaoka‘ahumanu Hind, and my father the same name as mine except Senior. Dad married mother in 1921 at Pu‘u Wa‘awa‘a. As a result of that her mother was Hannah Hind who was the daughter of Martha Kekapa Low and Mr. Low. She married my grandfather Hind from Hāwī. Then grandpa went into partnership with Uncle Eben Low in the late 1890s and he moved his family to Pu‘u Wa‘awa‘a in 1907. He left Hāwī permanently in 1907, and took residence up at Pu‘u Wa‘awa‘a. They lived in what we initially and what we called at Pu‘u Wa‘awa‘a, the cottage, which is to the south side of the main house up there that Mr. Bohnett has today. It’s no longer there, he tore it down. Then they built their residence which was completed in 1910.

KM: I see. And that house I believe has a name, Pihanakalani?

WP: Pihanakalani.

KM: ‘Ae. So that’s the house that was built there, that was the family home?

WP: Of course Mary Low mentions that in the song Pu‘u Wa‘awa‘a, “*Pihanakalani wehiwehi i ka pua...*”

KM: Beautiful.

WP: As a result, initially Grandpa Hind at Pu‘u Wa‘awa‘a not only raised cattle, they also had a sheep ranch there too. The sheep sheds were *mauka*...where they used to bring the sheep in each year, were *mauka* of the ranch house. The stables, the sheep sheds everything was there, the dairy barn. When the introduction of the *kī* the Spanish needle made the wool business really unprofitable because it was almost impossible to card the wool when they would get *piha* with the *kī*.

KM: ‘Auwē!

WP: They didn’t have the proper means to card the wool and keep it clean. It took so much time my grandfather just gave it up. But as a result, there were many good sheep on the loose that went into the wild.

KM: I see. So within the Pu‘u Wa‘awa‘a-Anahulu Ranch area?

WP: Pu‘u Anahulu *mauka* and...

KM: Ke‘āmuku like that?

WP: Probably Keaumoku [as pronounced] side. We had beautiful sheep there. So when I became a young boy, my father, I can remember from the time I was five years old. We’d go every other week to Pu‘u Wa‘awa‘a to hunt sheep. The main reason for doing that was to help feed our cowboys. Those were tough times in those days. We’d hunt sheep

There, we could always get some for the ranch. That was the way, you not only took for yourself, you'd leave some back for the ranch. For the *po'e hana* and the family at Pu'u Wa'awa'a.

KM: 'Ae.

WP: So we had that relationship going back and forth, we spent every Christmas at Pu'u Wa'awa'a with Grandmother Hind. We'd spend the time there, and then we'd come back and Christmas day in the evening we'd go to my Grandmother Paris's house at Ka'awaloa.

KM: 'Ae.

WP: That is where I got to know hunting, we'd go into all of the back country and everything else. We went places where hardly anybody went. My father really knew Pu'u Anahulu *mauka*, in the back country the Alanui Ku'i going out to Keaumoku from Pu'u Wa'awa'a hill across.

KM: So Pu'u Wa'awa'a behind Pu'u Huluhulu? Here's Pu'u Wa'awa'a on this Register Map Number 2633. [pointing to locations]

WP: Yes, the Alanui Ku'i, you go up from above here over to Keaumoku?

KM: I see, here's Pu'u Huluhulu so this cuts back and goes back to Keaumoku.

WP: Yes. Down to Keaumoku.

KM: Oh.

WP: So the trail is still there, of course it was covered over by the 1859 flow.

KM: The 1859 lava flow.

WP: But you can pick it up on this side.

KM: That's right. Now, may I ask...in fact let me just open up the Register Map Number 2633, this is Pu'ukapele.

WP: That's up at the top.

KM: 'Ae. Here's Keaumoku?

WP: Yes.

KM: You say Keaumoku or muku?

WP: We always say Keaumoku, but everybody, and on the map it's all Keamuku.

KM: Yes except this one here is ...moku as well.

WP: Yes, that's what we called it, Keaumoku. I don't know why they say Keamuku.

KM: 'Ae. So the Alanui Ku'i was an old trail?

WP: Yes. That cut across from here went right to [gesturing the Ke'amuku uplands].

KM: Can you describe...you've been on that trail?

WP: Yes.

KM: Is it stone lined or is it just a path that's cleared?

WP: It's well defined, the sides are marked in most places.

KM: Did they do some filling in certain areas?

WP: Oh, yes. It covered many of the old 'a'a flows on the other side.

KM: 'Ae. It crossed over?

WP: On the Pu'u Anahulu *mauka* side. The part of Pu'u Wa'awa'a that we called the reservation.

KM: That's right. Where the forest reserve like that and stuff is. *Makai*, and this is a 1914 map here. Here is the Government Road you can see on this road today, when we drive the new highway you can see the stone revetments or walls and things.

WP: Of the old road, that was there until 1932.

KM: I see. So that old road was used up until...?

WP: Until 1932. In the old days when we first used to go to Pu'u Wa'awa'a, as a youngster, our pavement only went to as far as Honokōhau.

KM: By Palani Junction basically?

WP: Palani Junction. Palani Road was a gravel road.

KM: That's right, yes.

WP: People very seldom went down Palani Road. That was more for *lio* and *kēkake*, and things of that nature. You could go down but it was a rough road so they would go all the way to Hōlualoa and go down to Kailua.

KM: Oh, I see. They would cut down over and across to Māmalahoa and go *makai* like that?

WP: Yes. So prior to 1932... Hawai'i, we went through a period there, where when you go through history; [chuckles] I can remember starting in 1926, Julian Yates was our supervisor. Frank Greenwell from North Kona, and we'd either have a man from Kohala or Ka'ū. Akamu, Sakai from Kohala those people were strong and Sam Spencer being the chairman, being a Waimea boy. This side of the island got much of the county money before Hilo did, let me tell you [smiling]. So starting in 1926 they started paving all of our secondary roads. They paved, and by 1929, they had paved through Kalaoa just before you get to Hu'ehu'e.

KM: 'Ae.

WP: Then just like our little middle roads, middle Ke'ei roads, Painted Church road, the road down to Hōnaunau Beach, those were all paved prior...and I can remember going to Hilo to visit Aunty Anabelle Ruddle.

KM: Yes.

WP: [chuckles] The northern area of Kino'ole Street was still a gravel road.

KM: 'Ae.

WP: On the Puna end, southern end. The Puna end of Kino'ole Street was still gravel and yet in Kona, they were paving our little road.

KM: [chuckles]

WP: I think the last one that they paved was what we called King Kamehameha III today. You can see parts of the old road there too.

KM: 'Ae. And Walua, going up like that too?

WP: And then Walua paved. Those roads I can remember Kaipō Weeks the steam roller operator, he'd always let us kids get up and ride with him going up and down. Those days we got our secondary roads...all as they were, all this way [gestures with hand].

KM: *Kīke'eke'e*.

WP: They were paved prior to many of the Hilo roads [chuckles] being finished. But in 1938 the political power moved.

KM: 'Ae.

WP: Clem Akina got elected County Chairman so the balance went to that side [laughing]. Now the new haoles come here they all grumble, oh East Hawai'i is getting everything. But I say, 'hey at times that we robbed that side of the island blind' [laughing].

KM: [chuckling] So this old road coming up *mauka* through here [pointing to Pu'u Wa'awa'a vicinity on map] was still the old narrow stone, banked-wall road like that?

WP: Yes.

KM: Through '32?

WP: In 1932, E.E. Black finished that road. I don't know, that road, they graded the width of a two lane highway but they only paved one side. Only half paved in '32.

KM: And it went all the way to Waimea?

WP: Went to the Parker Ranch boundary.

KM: Oh, as far as Parker Ranch boundary, so basically about in there. [Ku'ainiho vicinity]

WP: Yes, but in the Parker Ranch boundary you had a strip of pavement about four miles long that was paved with prison labor. In the middle of nowhere about between the Kohala boundary and toward the Saddle Road. You had four miles of road, paved. It was done with prison labor.

KM: This was in the '20's or '30's?

WP: Yes, late '20's. That old gravel road you see here much of this was also done with prison labor. Uncle Eben was the supervisor who worked on that road.

KM: Yes, that's right, your grand Uncle Eben Low.

WP: Many good ranch employees came from that prison camp because he knew who the men in there were, that were good and he advised my grandfather... We had one employee here at Captain Cook, who was a wonderful man. As a young tough man he had got in a scrap and this person antagonized him and he gave him one punch and he killed him.

KM: 'Auwē!

WP: He was not a vicious person, he did that more as an act of self-defense, but grandpa grabbed him and he was our head truck driver at Captain Cook for many years.

KM: Amazing!

WP: Then we had another one that was a cracker jack mechanic and he was also... My father was a wonderful baseball pitcher and he used to catch dad for the Captain Cook baseball team. So these men, then E.E. Black when he built that road in 1932, he kept borrowing the mechanic from my grandfather. He ended up offering him more money and Harris moved to Honolulu.

KM: Harris?

WP: That was his first name, Harris. He moved to Honolulu and E.E. Black, that road he took many of our best road workers in Kona. Best construction men there were. Having them on contract work, working for him out there, they had a camp at Haleolono above Kiholo. And one, we called that Murakami Camp because the store keeper at Hōlualoa, whose name was Murakami, he provided most of the goods and things for the camp.

KM: You said Haleolono?

WP: Actually we called it Haleolono, but Robert Keākealani said the *pololei* name was Halealana.

KM: Oh yes, where is this?

WP: [looking at Register Map 2633] It's right in when you come from Pu'u Wa'awa'a, it's about three miles this side [Kailua side] of the Pu'u Wa'awa'a gate, *mauka* side.

KM: Oh. But not in Hu'ehu'e?

WP: No, no.

KM: Still within...?

WP: Pu'u Wa'awa'a.

KM: So Haleolono or else Halealana?

WP: Yes.

KM: Oh, how interesting.

WP: They were there, the camp there, that was the work camp. Being that it was out in the middle of no where... You know, going to Pu'u Wa'awa'a when I was a kid on these old roads, took two hours from our house.

KM: From Kainaliu?

WP: Yes. Usually you had a flat tire in route so a cold patch and a hand pump were [chuckles] standard apparatus. We'd go to Pu'u Wa'awa'a and this was in 1932, that it was paved. A little story goes with this. Our dentist came to Puuanahulu School every year was Dr. Nakamaru from Hōlualoa. And he said you know Billy in many ways that was a sad day. Because he said the kids at Pu'u Wa'awa'a had the best teeth in the state. They didn't go to stores, no candy, no soda water nothing junk. He said they had the best teeth because taro and sweet potato and things like that, *pala'ai* and *hō'i'o* and many of those that were picked in the forest up *mauka*. These things were their staff of life, and they didn't have all those sweet junks.

KM: So in your youth, and even to early adulthood, those kinds of natural resources, cultivated resources were still important for these families living up here?

WP: Oh, yes.

KM: Living off the land.

WP: The *'uala*, one variety was a dark orange sweet potato was the Pu'u Anahulu [naming a variety of *'uala*].

KM: *Hua moa*, I think. Have you heard that name? Almost like egg yolk, dark.

WP: Yes. Pu'u Anahulu and that was the main potato. Of course the cowboys made potato swipe and everything else [laughing].

KM: You know if we slip back a little bit, you'd mentioned that Grandpa Robert Hind and his brother-in-law Eben basically entered into a partnership in the 1890s around 1896?

WP: Yes.

KM: And started Pu'u Wa'awa'a Ranch, they secured the lease?

WP: Yes.

KM: The ranch included nearly all of the *ahupua'a* of both Wa'awa'a and...

WP: ...Pu'u Anahulu.

KM: We were looking at this map earlier and we were just talking a little bit about the *makai* lands and let me refold this for a moment [looking at map].

WP: The boundary goes up almost to Pu'ukapele.

KM: Yes, that's right. Pu'ukapele and Nā'ōhule'elua is on there, up to the slope of Hualālai. This map [Register Map No. 2633] shows...here's Kiholo. May I ask what you heard about the trail? And earlier your wife, when we were talking, mentioned also that you realigned the road later in your time?

WP: Well, I went a little south then came down.

KM: What did you hear about the older roads and trails like the one's coming off of Anahulu and? Here's Kiholo and what we see in the historic records is that Low and Hind made this trail to give them access to their ranch.

WP: Yes.

KM: You were talking about the wagon trail that they began making *makai*?

WP: They began making the trail.

KM: Coming in by the fishponds?

WP: That's right. The trail came down *mauka* of the pond, they came in we had in the back here there's a couple of brackish water ponds. And of course you had the big *loko* too.

KM: 'Ae.

WP: Couple of brackish water ponds, we had it fenced up, we had pig traps over here.

KM: I'm just going to mark on the back side of the ponds basically.

WP: Yes. We had a *pā loa* and then from the *pā loa*...

[Mrs. Paris brings phone to Uncle Billy – tape off]

KM: ... We were just talking about *makai* and the old wagon trail.

WP: Yes.

KM: Was this trail that your grandpa and grand-uncle made, this was their primary way of...?

WP: Going *mauka-makai* with all of our shipping cattle and everything.

KM: Out of Kiholo and everything like that.

WP: They packed all the *piula*, the pipe and everything on the mules up to Pu'u Wa'awa'a.

KM: Hmm.

WP: You know, this...Kiholo was quite a place at one time [tapping the map location]. From what I can get, we had a post office there, there was a port-of-call. Not weekly, but maybe monthly, a port-of-call.

KM: Yes.

WP: It must have been quite a place prior to 1859.

KM: Yes, that's right.

WP: Wainānāli'i and everything else.

KM: The old ponds and stuff?

WP: Yes. Kamehameha moved his aquaculture center to Kiholo, when the 1801 flow took the Pā'aiea Pond.

KM: That's right, yes. So this became his very important Kona fishpond complex, yes?

WP: Yes, because when you read in Ellis, he says it was an amazing engineering feat what he did in that bay.

KM: 'Ae. Kiholo.

WP: Kīholo. He moved his aquaculture and the other one, the *ala nui* that went up to... the main trail was this way to Hu'ehu'e.

KM: That's right, so there's another trail that cuts up here through Ka'ūpūlehu?

WP: Yes.

KM: And goes up towards Hu'ehu'e.

WP: I talked to Sam Hook and he said as a boy when they came from Kohala to visit 'ohana in Kailua, they never went along the coastal road. They went here to Kīholo and then they went up to Hu'ehu'e...

KM: The old *Alanui Aupuni*... [pointing to locations on map]

WP: Yes.

KM: ...crosses basically right along the line 'Anaeho'omalū boundary.

WP: Yes.

KM: So from Kawaihae to Puakō?

WP: Yes.

KM: Then they come... [pointing to location] here's the alignment here. But just what you said it cuts into Kīholo but then it goes *mauka*, the main trail?

WP: Yes.

KM: So you passed out all Kahuwai, Lae Manō and all that?

WP: Yes. Because you see, the 1801 flow destroyed a good part of the coastal trail between Kīholo and this area [gesturing to lands south of Ka'ūpūlehu]. So then they repaired that, and the shortest way was to keep that road open, going up to Hu'ehu'e. Then they'd go down the [thinking] Kohanaiki Trail.

KM: Kohanaiki, and then go back *maka*?

WP: *Makai*, and then come across to Kailua.

KM: 'Ae. Oh yes, you can see the remnants of that Old Government Road on some of the maps as well and on the ground.

WP: Kohanaiki had a good trail going *mauka-makai*.

KM: 'Ae. One of them, they call the Alanui Kauhini, I think.

WP: In fact, my father says the Kohanaiki Village was quite a swinging place in the early days.

KM: The *mauka* side village?

WP: Yes, the village where you go down Hinalani.

KM: 'Ae.

WP: The road went down to the old village, between the Government Road, the Māmalahoa, and *makai* about a quarter of the way down.

KM: Yes.

WP: They had quite a village there and that was, he says, the last place in Kona to really celebrate the *Makahiki* season.

KM: Oh, yes?

WP: My uncle, Johnny Johnson and all of them used to go there and celebrate.

KM: Hmm, amazing!

WP: He said they'd go for about three weeks [chuckles].

KM: Good recollections.

WP: This is the main trail [pointing to the Pu'u Wa'awa'a section of the map]... Just looking here about two miles down from Pu'u Wa'awa'a must be some place around here, we had the Wiliwiliwai.

KM: 'Ae, Wiliwiliwai, yes. I remember you telling me about that area before.

WP: There, we had a *pā loa* there where we kept our cattle over night, and the next evening we'd pick 'em up and move 'em down to Kiholo.

KM: I see, so half-way you'd move them from Pu'u Wa'awa'a *mauka*?

WP: Because the fattening paddocks were all along the side of Hualālai.

KM: 'Ae, so Hale Piula?

WP: Hale Piula, Waiho. Like Henahena was used for...when I was a kid for our dairy Herefords, Pu'u Henahena. That was for dairy Herefords, because grandpa had the Hind-Clark Dairy.

KM: That's right, so he would have them *mauka*?

WP: So he'd send all the Herefords from the dairy on O'ahu to Pu'u Wa'awa'a. We'd raise them and breed them at Pu'u Wa'awa'a when they got *hāpai* about a month before calving we'd send them back to Honolulu.

KM: Was that still, you weren't shipping out of Kiholo by that time for yourself were you?

WP: No, no.

KM: You were going Kawaihae or Kailua?

WP: No, Pu'u Wa'awa'a shipped out of Kiholo.

KM: Still yet?

WP: Still yet.

KM: Up and through the '40's like that?

WP: Until we stopped after World War II.

KM: For real, wow that's amazing!

WP: He tried taking cattle from Pu'u Wa'awa'a to Kailua. Before you didn't have the trucks or anything, so we had hard luck taking *mauka* cattle along that road, and going down Palani and into Kailua.

KM: Plus there was a lot of competition because Kailua became the focal point for all the other ranches.

WP: But Kiholo, we'd take our cattle down we'd hold 'em in this *pā loa* over night.

KM: 'Ae.

WP: Then we had a wing fence going out.

KM: 'Ae, towards Luahinewai?

WP: Yes, just before Luahinewai, to where the 'a'ā comes down. You know Loretta Lynn is out this side?

KM: Yes, that's right.

WP: Where Loretta Lynn's house is we had a holding pen out there. The next morning we'd take them out there, then you have Luahinewai...

KM: 'Ae, Luahinewai and Nāwaikūlua?  
WP: But we had a little sand beach.  
KM: That's right.  
WP: Half way in between and that's where our shipping pen was.  
KM: Yes, oh. Nāwaikūlua, you'll see it on Emerson's map over there [Register Map 1278].  
WP: Yes.  
KM: So this is where you would actually *hō'au*...drive them out?  
WP: Yes.  
KM: Let 'em go out to the boat there?  
WP: Yes.  
KM: May I ask, since you brought up Loretta Lynn's, of course that's a contemporary you know thing?  
WP: Yes.  
KM: By that place are those cement salt beds?  
WP: That's Muller, a German.  
KM: A German man?  
WP: Yes.  
KM: It was interesting, around 1917, 1919 I see a letter from Muller to the Commissioner of Public Lands that he was trying to get a lease on this *'āina*. Of course the Commissioner of Public Lands said "You got to talk to Senator Robert Hind."  
WP: Yes. It has a little brackish pool there.  
KM: That's right, yes.  
WP: That's where he used to get his water to make his *pa'akai*.  
KM: So he was bringing water out of that little pool?  
WP: Pump it out.  
KM: Pump it out and then he would...?  
WP: Yes.  
KM: Do you recall off hand, how long they were making salt there, and what was it for?  
WP: I don't know, it was *pau* at my time of my recollection.  
KM: By the time that you were going down to Kīholo *makai* you think it was *pau* already?  
WP: *Pau*.  
KM: So even as a child, a youth, a young teenager?  
WP: My father and I we would make salt every year out at Kalaemanō.  
KM: 'Ae.  
WP: The Hawaiian salt pans are there. Out of one of the *kāhēka* there we'd get the salt water and we'd fill those pans. When it would evaporate, we'd go there the next day, we'd stir all the salt up and we'd pour new water in there. Clean it, wash it.  
KM: 'Ae.

WP: And then maybe we'd make about fifteen gunny sacks full of *pa'akai*.

KM: And these gunny sacks are like fifty, eighty pounds?

WP: Was a regular coffee bag.

KM: Wow! That's a lot of *pa'akai*.

WP: We'd make *pa'akai* for Grandma Hind and for us.

KM: What were you doing, were you salting meat and stuff like that?

WP: Yes. But she liked that, she liked that kind of salt, she said "the kind you buy in the store was no good."

KM: Yes.

WP: Because you'd have more mineral and everything else in it.

KM: 'Ae, that's right. Everyone talks about as you had before, when we spoke, Kalaemanō. The *pa'akai* there. And of course old Annie Una, the Punahaole girl married Una. So always out there, yes?

WP: Annie lived down at Makalawena.

KM: 'Ae.

WP: And Robert Punahaole from Kalaoa, he said he'd go to Kīholo, Kalaemanō, and they'd make salt too.

KM: 'Ae, that's right. You see Robert Punahaole, Annie was his father's sister.

WP: Right.

KM: Married Jack Una Keala'ula. What's interesting is, coming back to Muller for a moment, and of course the Hawaiians Hawaiianized it to Mula.

WP: Yes.

KM: It must not have been a very long period of time then. Because I see the letters, by 1919 he's asking and obviously some sort of arrangement between your grandfather and Muller was worked out. Because the salt pans are there?

WP: Yes. I don't remember Muller, at Kīholo. I remember when I went to Kīholo in a Kona storm riding in front of my Uncle Jim Hind. He'd put his raincoat over me with my little head sticking out [smiling].

KM: [chuckles] Oh, young time!

WP: Young time. I don't recall him at all. He could have been there because I remember the first inaugural trip of the *Humu'ula* in 1929. We built a big bonfire at Kīholo that night so when they went by and old Billy Punahoa tooted, blasted his horn.

KM: Amazing! What memories.

WP: So Kīholo, grandpa was a real enterprising person. And down *mauka* of Loretta Lynn's, this *pā 'uwea* that we had out here, the wire fence, we'd open it up and let the wild goats *makai* of the fence. You know?

KM: Let me open this map. This shows you all of those *makai* lands you're talking about. This is Register Map 3000, it shows the coastal lands. Again, here's your trail.

WP: This is the coconut lot.

KM: That's right, coconut lot.

WP: So the wire fence was right *mauka* here. It went out *mauka* of this end, then right in here, I don't know if when Kennan built the road to Luahinewai, whether he destroyed this goat trap that we had in here.

KM: Oh, so was it a stone goat trap or wire?

WP: No, wire.

KM: Okay.

WP: We had the goat trap here. They'd let the goats get below the wire fence, open it because they'd want to come down and eat the *'ilima* and everything else that was down there. The beach *'ākulikuli* and everything.

KM: Yes.

WP: They'd come *makai* and then before the *Humu'ula* came, we'd drive them and catch them in the wing and then we'd crate 'em. And then when the *Humu'ula* came we'd take 'em and put 'em on board and they'd take 'em to Honolulu and sell 'em in the sugar plantation camps.

KM: Oh, so all the goats would go out like that?

WP: They'd go out.

KM: Wow!

WP: And then we trapped the wild pigs and then we'd feed them coconuts. The old caretakers at Kiholo, used to...we had several *kiawe* silos down there.

KM: 'Ae.

WP: We'd pick the *kiawe* beans in season, feed the pigs coconut and when the *Humu'ula* came they'd bring middling and stuff like that.

KM: Yes.

WP: Feed them and those *hapa 'āhiu*, they'd get *laka*, you *hānai pua'a*. So we'd feed the pigs and then holiday season we'd ship them to Honolulu.

KM: Wow! Amazing! Plenty of pigs coming off of this Pu'u Wa'awa'a?

WP: They'd come down from Pu'u Anahulu and everything.

KM: So again, you'd see the trail?

WP: Yes.

KM: These are the lots that your grandpa and them acquired?

WP: Yes.

KM: Robert Hind, you see Robert Hind all...

WP: And where Bakken lives out here now...

KM: Yes, Lots 8 and 7.

WP: I can remember this as plain as day, Locee was the Chairman of the Department of Agriculture.

KM: Yes.

WP: And he got grandpa several varieties of coconuts, we were at Kiholo in 1929 when the *Humu'ula* brought them and they brought these coconuts to shore. They planted that lot in 1929.

KM: Wow, that's amazing!

WP: Yes.

KM: Was anything going on with the fishponds back when you were young?

WP: That was used for...you know, Kīholo *loko* is good because the fish never tasted muddy. It was really good *loko*, that.

KM: That's right. It makes sense yes, because the *loko* is all in the 'a'ā, *pāhoehoe*?

WP: Yes.

KM: And has the fresh water spring?

WP: Yes, the springs feed it too.

KM: So the fish is 'ono. Not dirty taste?

WP: No more, they were not *hauna* at all. You didn't have that muddy taste. The pond was divided, you had this pond and this one right here had a little bridge. We had a wing, so we'd trap the fish in through the *mākāhā*.

KM: 'Ae.

WP: Then as, the *pua* as they were raised, they were let go *mauka*, then you'd open up. They'd come out and we'd trap them in the *mākāhā*. Then we would drag the pond every year.

KM: Oh, so you'd clean 'em out?

WP: You *wāwahi* the fish. Take out any *moi* or anything that's not in. So you'd have *awa* and mullet were the main fish in there.

KM: Hmm. Did you ever hear about papa and them traveling along the *makai* trails going up to Kawaihae?

WP: My dad used to say when you have... [looking at the map]

KM: Here's the trail that comes up now, up to Hu'ehu'e side.

WP: He said when he was a boy going to school in Honolulu, and his father was in the Senate, John Paris. He said when in the westerly weather many times the ships would abort their trips to Kona. As far as taking freight and passengers so when they got wind of that they would go to Hu'ehu'e spend the night with John Maguire.

KM: 'Ae.

WP: Then they'd continue on with their horses all the way to Kawaihae.

KM: Oh yes, so this is in J.D. Paris' time?

WP: My father as a young boy.

KM: Wow!

WP: Going to school in Honolulu.

KM: When was papa born?

WP: Eighteen ninety-three. So this was in the early 1900's.

KM: So they're using this road going all the way to Kawaihae still. I've heard like I'i them, they talk about this Kealaehu and this trail hooked up to Māmalahoa all the way to Kāināliu?

WP: Yes.

KM: The old *Alaloa*, yes? All the way comes down to Kīholo and then they cut across to Kawaihae.

WP: Yes. And of course grandpa tried, when they gave up sugar at Puakō, he tried taking some *pipi* down there. He said the work of getting them there and bringing them out and everything else, just wasn't worth it...

Now Kiholo, you know something interesting with Kiholo too, was funny, the lagoon they don't show it.

KM: It is on this other map, let's get rid of this, go back to here. You can see well a little bit in here [Register Map 2633].

WP: Yes, yes. On this lagoon you have a peninsula?

KM: Yes.

WP: Actually, it's between the lagoon and the shoreline.

KM: 'Ae.

WP: In 1922, the goats out at the northern end of here in Pu'u Anahulu were... You know, that land was dry land forest like it is in the south side. In the *ahupua'a* of Pu'u Wa'awa'a you had *kauila*, *uhiuhi*, all those false *kauila*, many trees. The goats got so numerous... [Someone comes to see Uncle Billy – tape off]

KM: You were mentioning about the goats, 1922 and the dry forest, *kauila* and everything?

WP: Yes. The Territorial Government decided we had to do something with that population so we got the army, marines, boy scouts, and everything under the sun. They drove these goats on the northern side of the 1859 flow [tapping location on map].

KM: 'Ae, so out here [pointing to map]?

WP: They came down.

KM: So Ku'ainiho side?

WP: Yes. They went all down and they got 'em onto the '59 flow and they guided them into the end of the lagoon.

KM: Uh-hmm.

WP: And they put a little wing fence over here and they kept them on the land between the lagoon and the ocean. So some goats would jump in the ocean and drown. Dad says there were sharks and everything around. That first drive they got 15,000 goats [shaking his head in amazement].

KM: Isn't that amazing?

WP: Fifteen thousand goats! Then when I was a little boy we went down and they had the second drive. Grandma Hind and all of us went down to Anahulu up on the bluff.

KM: 'Ae, right up here.

WP: We watched them below driving the goats down. That goat drive was in 1926. I was a little boy, but I can still see the men and the goats even though I was up in the distance.

KM: Yes.

WP: You can picture it in your mind. That drive they got 7,500 goats [tapping the table].

KM: That's amazing!

WP: They took 22,500 goats out of that country and after that they gave free ammunition to the policemen and everything in Kona. It was nothing to drive between the Keaumoku boundary and Pu'u Wa'awa'a, go out shoot come back and get seventy-five goats.

KM: Gee!

WP: They were just killing 'em, man!

KM: It was such a significant impact on the native forest.

WP: On our native forest, yes, that's what ruined that place. Of course, subsequently we've had those terrible fires.

KM: That's right, because of the alien grasses and stuff came in.

WP: That fountain grass.

KM: Yes. When you were young had no fountain grass?

WP: The fountain grass, my father said started in 1917. How it started was at Kukui'ohiwai where Hannah lives. They had a lily pond there.

KM: Yes.

WP: And as an ornamental grass, they had the darn fountain grass planted around.

KM: 'Auwē!

WP: Mathewmann bought it into Kailua.

KM: That's right.

WP: They took some up there, they had it planted and it started spreading out into the yard. So Uncle Arthur Stillman, and this was around 1917, he digs it all up. Instead of burning it, no, he took it out to Ka'ūpūlehu. You know where the *māwae* is, the lava where they have that scenic lookout?

KM: Yes, yes.

WP: Right in the Ka'ūpūlehu flow, *mauka*.

KM: 'Ae.

WP: He was tossing it into the *māwae* throwing it in there. Dad says there was a mean *kona* wind that day was blowing the tassels all over the darn place. So, that was the start. Because I can remember going to Pu'u Wa'awa'a as a youngster, you'd see a little patch here and a little patch there. People didn't realize what that was going to do.

KM: Wow!

WP: And once it got little strongholds then the 'āhiu cows, goats and the *hipa* were packing that in their wool and they are the ones who spread it all over. The animals spread that grass. And of course the wind, *makani*.

KM: It's just amazing because now, and this is what's the big conflict is in resource management. You know like the alien animals?

WP: Yes.

KM: The *pipi* and the wild *hipa* and what like that, because they destroy the plant. So you *hemo* all the *hipa*, all the cows...and everything.

WP: ...and everything, but the new vegetation is making undercover.

KM: That's right.

WP: So if you get lightning [chuckles].

KM: Yes, or careless, how often you look at the *mauka* road now. *Puhi paka*, throw out the window.

WP: Yes, yes.

KM: And you get fire.

WP: So, anyway from 1922 through 1926, 22,500 goats were taken. And then on these flats Kukuiahau and all down here.

KM: 'Ae, so *makai* Kukuiahau.

WP: We had a *pā 'uwea* of going across to Wiliwiliwai, yes?

KM: 'Ae.

WP: This was to keep the goats *makai*.

KM: Oh.

WP: But then on this good *lepo* country we'd open the fence up, *mauka* of the fence. Then we'd go to Wiliwiliwai, and then we had a wing going up at an angle, going up to the main highway here.

KM: I see.

WP: We'd let the goats in there and then shut the *puka*, then get the horses and get everyone, all *kōkua* people. All the *kamali'i*, everybody out, and we'd drive these damn goats across, shooed 'em up to the Government Road. We had a trap up here.

KM: See this big fence marked area here? I wonder if this is that trap?

WP: No. no.

KM: No. So this was a small trap, but near the Government Road?

WP: Near the Government Road. We take 'em from Wiliwiliwai up on an angle like that.

KM: And then people who wanted to?

WP: We'd let them go, and I can remember the Japanese man who had a flat-bed trucks and everything would come from Pāhala and all over to take them and sell them to the Filipinos. I know one drive there, the last drive that I went on we got seven-hundred fifty goats.

KM: When was that?

WP: This was in the '30s.

KM: In the '30s, gee!

WP: Out at Akomo, the *kīpuka* north of the 1859 flow, we had another wing that went down here.

KM: So here's Ku'ainiho...

WP: No, right here.

KM: Okay, the Government Road and this is what you would call Akomo?

WP: Akomo. A pretty big *kīpuka* came down. This 'a'ā up above here, but then the *kīpuka* is down here, Akomo.

KM: 'Ae.

WP: So we had another goat trap out there. Sometimes you got a thousand goats, seven-hundred goats.

KM: Wow, amazing! You know uncle, when we spoke once before a couple of years ago, we were mentioning that the old road that has the stone walls and alignments?

WP: Yes.

KM: And grand-uncle, Eben Low, like that?

WP: Yes.

KM: There are some stone walls, almost like partial enclosures...?

WP: Those are *pāpaʻi* that they built for the prisoners.

KM: Ah, so road work?

WP: Yes.

KM: Road work, and they make *hale pāpaʻi*?

WP: Yes. Because *makai* the *kīpuka* out here Keʻenaki.

KM: ʻAe, by Kuʻainiho.

WP: This side. There's a *pāhoehoe kīpuka* in here and there's a *keʻena* up here where the wild pigeons and the goats would come into sleep. That's where they go in and shoot, in Keʻenaki. *Makai* of there, right on the *makai* side of the road, you can see the *pāpaʻi* area.

KM: That's right.

WP: The stone work.

KM: So that's what it was, they could lay branches across use the *pāpaʻi* for shelter?

WP: For shelter.

KM: During the old 1899, 1900 road work, when they were doing it. Oh, I've always wondered, and now that I'm a little bit more familiar with what you're talking about.

WP: And where the goat ring was on the Pu'u Wa'awa'a side if you go south you will see where the State and Mike Tomich.... [end of Side A, Tape 1; begin Side B]

WP: [have the planting area for the *koki'o*]

KM: Okay, that's a really good reference point for us.

WP: That's where the first road I built to Kīholo went down, right by the *koki'o*, right on this side.

KM: Now when did you do that road?

WP: In '57.

KM: In 1957. So the idea was not the old trail any more, you sort of straightened it out and widened it? Did you take a bulldozer down or something?

WP: Yes.

KM: And went down to Kīholo?

WP: Yes.

KM: What was the primary purpose for doing that?

WP: The family all used to go down there, plus the *po'e hana* and what have you. But going by horseback and as we didn't ship there anymore we were not maintaining the grass patches we had, it was a chore.

KM: Yes.

WP: To get supplies down and what have you. So I decided, we put the road in and when we went down we had a wonderful celebration. We drug the pond, we had a big *pūlehu*, and with *kālua* the pig, and all the ranch families all came. I can remember Keawe Alapa'i coming down that road in his old Dodge Army Weapons Carrier. [chuckling] He yelled from way *mauka*, "*Auwē, hele ka makini o Kīholo...*" you could hear that bellowing, he was so excited! [smiling]

KM: How awesome!

WP: Because Keawe, we always sent him ahead when we'd ship *pipi*. He was a good '*upena kiloi* man, to get fish to feed the *po'e hana*.

KM: 'Ae.

WP: He can remember from childhood. And Keawe of course, too bad Keawe is gone. He would have been a wonderful person to interview.

KM: Yes.

WP: Because you know, he's... I don't know if he ever passed it on to his '*ohana* or not, he was the *haku* of one of the caves there that nobody knows where it is. Only his '*ohana*, so that is the kind of stuff that he knew.

KM: This is, you think *makai*, or *mauka*?

WP: *Makai*.

KM: Where the family, because they had '*āina*, David Kahinu Alapa'i...

WP: This was below the bluff side.

KM: Oh, below Kukuihakau side?

WP: Right. They said sometimes he would just disappear. They knew he was going.

KM: So he'd *kahu* he'd take care of that place?

WP: Yes. So I hope some of his '*ohana* knows where it is.

KM: We've spoken with Raymond who is one of Keawe's sons.

WP: Yes, there's Herbert and Raymond.

KM: Yes. In fact, you know, it is. It's very important that the families gather even if...and not everything needs to be published, but the idea is to keep the information so that the families can perpetuate it. It can be handed down.

WP: Yes. Because Keawe used to... When he was at Pu'u Wa'awa'a he and his first wife, they lived up with Kahuilā, and Kahuilā was a *kahuna* at Pu'u Anahulu.

KM: 'Ae.

WP: That's where they lived, *mauka* of Puuanahulu School up on the ridge there. And Pā John Ha'ikupuna was just this side of there.

KM: Okay. We'll pull that out. I'm just curious you spoke about Kukuihakau...

WP: Yes.

KM: And you mentioned this *lepo 'āina* here. Did you ever see people still in your youth time, was anyone still cultivating the '*uala* or...?

WP: Was all those people like Sonny Kaholo.

KM: 'Ae.

WP: Isaac Stanford, all those people, Frank Coelho.

KM: 'Ae.

WP: He was married to a Pu'u Anahulu lady. Frank Coelho, the Ha'os and the Maka'ai family, they all *mahi'ai*.

KM: 'Ae, *mahi'ai*.

WP: Yes. But the Maka'ai family was practically wiped out by tuberculosis.

KM: 'Auwē!

WP: This was in the early 1930s. Joe was at school in Kona so he was spared that. That family was a family of about thirteen and only two survivors.

KM: 'Auwē!

WP: Because the old way, the community living, the common bowl and everything else. One person got the *ma'i* it just went.

KM: And everybody got it?

WP: Yes. So Joe, he was sad that that would happen but I'm glad that he lived. Because I'm sure what's his name? Kimura got a lot of history from him.

KM: Oh, yes. Very important.

WP: Those families, David and the two sisters. Their families spent part of the year down at Ka'ūpūlehu.

KM: 'Ae, Keākealani mā, Robert, Caroline, Mary.

WP: And Maka'ai.

KM: Because the *Tūtū* Kahiko and Mahikō lived down at Kahuwai.

WP: Yes. This is when they would come back and forth, this is the trail they'd go on.

KM: The trail they'd go by the side of Pu'u Anahulu.

WP: And go up by Kukuihakau and go up in the bluff there.

KM: 'Ae. So this old trail was still known. And then the other trail they'd go down to Kapalaoa Homesteads?

WP: Kapalaoa. That was the Alapa'i family.

KM: 'Ae, Alapa'i and Kimo Hale, Purdy?

WP: Yes.

KM: In fact I guess Uncle Joe's mama was one of Kimo Hale's daughters, is what I see in the *mo'okū'auhau*.

WP: That's right.

KM: Did you ever see any evidence of old stone agricultural field markings or did you hear about any *heiau* or anything in these 'āina up *mauka*?

WP: That is one thing I... You know to me, at Pu'u Wa'awa'a, like you go out at Kalaemanō. If there ever was...it could be because that place could be subject to high sea. There was a beautiful *kū'ula* stone there. As far as significant Hawaiian markings in that area... Oh yes, *mahi'ai*. Yes you would see stone piles or *kuaiwi*, but as far as prominent religious places, no.

KM: You didn't see *mauka* side like that?

WP: No.

KM: There's a cave out here called Mauiloa?

WP: Yes.

KM: Are you familiar with that?

WP: That's right.

KM: Have you heard something about that cave?

WP: No. That's more like a refuge cave and I imagine, you take that cave down here. The 1859 flow the continuation of that was probably caved in by that. That's a big cave.

KM: Yes.

WP: Has a ledge on one side where I'm sure that's where people could lay down and everything.

KM: 'Ae.

WP: I imagine many of these caves are refuge caves like we have some down *makai* [Honua'ino-Kāināliu vicinity]. In the beginning part is living cave and everything.

KM: 'Ae.

WP: If you go in some of them, ours are not too big you got to crawl in places. But you go in, say about a quarter mile or so then you'll find some burials.

KM: *Ilina*.

WP: Yes. You'll find most in calabashes. You know those people were probably steamed and the flesh removed.

KM: That's right and the *iwi*...?

WP: Put together.

KM: 'Ae. What is your thought about the treatment of *ilina*, for the *kūpuna*?

WP: As far as I go, I wish that at Kiholo, they would have sealed it off to everyone.

KM: 'Ae. It has been so significantly impacted by people, Kiholo *makai* and stuff, yes?

WP: Oh! What they did, taking of skeletons and taking of whatever artifacts were there! I remember they had one person he must have been descended from *ali'i* in one of those caves and he was in a half canoe like.

KM: Hmm.

WP: And he had, you could see the remnants of the old cape and everything. But we went there, we'd look, but that was it. But these people, afterwards when they opened up the Ka'ahumanu Highway, ahh [shaking head]!

KM: That's right, it was really a significant impact wasn't it?

WP: To me, that's what I told them, "after you get the thing catalogued and everything, the best thing you can do is *ho'opa'a* that cave."

KM: 'Ae.

WP: Seal it.

KM: That's right, to keep people out. Otherwise they *maha'oi*, yes?

WP: Yes.

KM: One of the other interesting things is this cave, Mauiloa. Then *makai*, have you ever heard the story about the shark man?

WP: Yes, that's a legend in Aunt Eliza's book, *Kona Legends*.

KM: That's right. Tūtū Kihe, Isaac Kihe wrote, in fact he was still alive when you were a youth going up to there. John Whalley Hermosa Isaac Kihe.

WP: Yes.

KM: His wife was one of the homesteaders, Kaimu Kihe. He wrote, and this shark man, supposedly there's a cave from the *makai* here and that goes all the way and comes out *mauka*. That he could take and travel underground and come out in his shark form.

WP: Yes. Something like our Waikamanō up *mauka* [Honua'ino-Lehu'ula vicinity].

KM: 'Ae.

WP: Why is that name? And when we look and we have 'Ūkanipō down here, that's the *heiau* to the shark.

KM: That's right.

WP: They'd say that he goes through the underground fissures and comes out up there, then take another form.

KM: 'Ae.

WP: [chuckles]

KM: So you get Waikamanō *mauka*? And he goes *makai*.

WP: These are things that they told. I heard that there is a cave like that in the Pu'uloa area, that the shark man would use to travel down to the Kīholo vicinity. That's one of the stories that Aunt Eliza recorded in her book, "Kona Legends."

KM: 'Ae, the *mo'olelo*.

WP: I don't know why, why else they would name that Waikamanō? [chuckles]

KM: Well, got to be a reason... If we come a little further *mauka* [Pu'u Wa'awa'a vicinity], you know the week before last, Ku'ulei Keākealani, Uncle Robert's *mo'opuna*. We were out with a couple of archaeologists and a guy named John Giffin, from DLNR?

WP: Uh-hmm, right.

KM: They had found...and because of this work that the families are doing they want the families to know. [pointing to locations on Register Map 2633] This is Pu'u Huluhulu here.

WP: Yes.

KM: At about this location here on the side of the *pali*, not far from the top, there's a cave...

WP: Hmm.

KM: ...that has a lot of *ilina* in it. Did you ever hear anything in your ranching days about a cave up along here?

WP: You know, our families, just like—I'm speaking of Keawe—they *hūnā* that kind.

KM: So they didn't want to talk about it. Something else too, that was brought up last week when we were meeting with some of the families them. On this side of Pu'u Wa'awa'a, there's some areas with *ilina*, did you ever hear about those or see that?

WP: [thinking] No.

KM: The families are really concerned because you know as change occurs and tenure, you know. We're not sure if Newell Bohnett is going to keep the area or what.

WP: Down here in the Hau'āina area there's a lot of tubes.

KM: Yes. In fact, this is a 1948 map so it was done for your family, I guess Uncle Leighton them or something. This is the Paddock Map for Pu'u Wa'awa'a. This is Pu'u Wa'awa'a here, Cactus Paddock, Palaoa, Bull, Cactus, Māmane, and here's Hau'āina, Henahena. And that's what you said, Henahena?

WP: Right.

- KM: Waiho, Hale Piula come up here you know *mauka*, Kīleo like that. You're right, when you come up into this area I guess Pu'u Iki is about in here.
- WP: That's just south of Pu'u Wa'awa'a.
- KM: 'Ae. So here's Pu'u Iki, you know you get up above Pu'u Iki and there's a series of fissures and lava tubes.
- WP: Oh yes, lots.
- KM: Have you ever gone into any of these lava tubes?
- WP: Not up there. I only went into the...Bobby and all of us would go in with the string and those candles into those Hau'āina caves but I never found any *ilina* in there.
- These are shallow caves in the *pāhoehoe* above the small *pā loa*, in the *kīpuka*. You have to crawl in them, but it looks like they were used for shelter, for refuge. We never found *ilina*, but the caves branch off and go a long ways back, and it is possible that there are *ilina* way back.
- I also know that in the 'a'ā section of Hau'āina, on the edge of the *kīpuka* [the Pu'u Wa'awa'a side], there are *ilina*. There are small 'a'ā mounds built above the surface, that were used for burials. Those are the only *ilina* near Pu'u Wa'awa'a that I know of. Then up on the bluff, where all those mansions have been built, there is the Kaha'ikupuna burial site. I understand that they were impacted by the construction. That's really a shame. (pers comm. January 14, 2000)
- KM: ...Yes. That's why it's so important that you and the other *kūpuna* share some of your recollections about the land, it's families, and traditional places, so that the youth can be *maka'ala*. Thank you so much for sharing these stories, they will help the native families of Pu'u Anahulu-Pu'u Wa'awa'a take care of the land...
- You know, about the caves *mauka*, you can see steps have been made into them, or even ramps like that.
- WP: Yes. And you go up into above Waiho, into the Poho'ohō [as pronounced; written "Poohooohoo" on Register Map No. 2633] – Waiho *mauka*, boy there's big caves up there. That's where Giffin and them found the remnants of an old prehistoric goose, the giant size. I'm sure up there, and I'm sure up are people buried on Hualālai too. Because I don't know, you look at the ground and usually even down here, I don't fool around.
- KM: No.
- WP: I can tell when you see stone arranged carefully that there's entrances.
- KM: That's right.
- WP: Especially if you hear the ground [makes sound of hollow ground] tung, tung, tung, underneath.
- KM: That's right, it's hollow, *kani*.
- WP: *Kani*, you know it!
- KM: That's right.
- WP: That is one thing I'm not a spelunker...
- KM: [pointing to locations on the Pu'u Wa'awa'a Paddock Map] In these 'āina, these paddocks as you've said, Wiliwiliwai like that. Here there's probably this winged fence in here.
- WP: Now this is here, the trap.
- KM: This is the goat trap right here?
- WP: Yes. This is an open wing here.

KM: 'Ae.

WP: This one is the open wing here, this one is *pa'a*. So you hold your animals, horses and everything this side, that's how you keep the goats going this way.

KM: Amazing, so right up to the road?

WP: Yes.

KM: Then they just load the goats right on to the trucks?

WP: Yes [chuckling].

KM: Amazing! So you don't recall hearing of any old Hawaiian sites or trails really? You must have seen some old little shelters or something like that perhaps?

WP: Yes, you can see the old half moon shelters.

KM: 'Ae. You know people were traveling and working up there.

WP: Yes. You'll find that along almost any significant trail.

KM: Yes.

WP: They don't have the *kīpuka* up here named on the Reservation. What's that Kalāwamauna?

KM: No. You know what it's on another map that goes into the Ka'ohe section. But Kalāwamauna was an important area?

WP: Because when grandpa at one time he used to...when they had an arrangement when they could get water from Parker Ranch before they got so they couldn't give anymore.

KM: Yes.

WP: He raised cattle out in the lower end of that Kalāwamauna *kīpuka*. That's why I had planned eventually, if I could get water up here, to get water out there.

KM: So your idea, as I heard, in fact you were trying to do a pipeline or something?

WP: From Kiholo.

KM: From Kiholo, bring water up to Pu'u Wa'awa'a?

WP: Yes.

KM: Then you were going to run it down off the *pu'u*, to go?

WP: Feed either way.

KM: Yes, wow.

WP: Because our shed up at Hale Piula...

KM: 'Ae. Here's Hale Piula water-shed.

WP: Our shed up there could not provide year round water. If you had a good year, yes. Our cattle *makai* of the highway in the old days, got very little water because we had a good supply of cactus in that area. In Pu'u Anahulu and in Pu'uloa and Kukuihakau. All those areas, Pā Nika.

KM: Which was this area here?

WP: Yes, Black Paddock [chuckles]. And then Pā Waena which was the right adjacent to the Pu'u Anahulu Homesteads.

KM: Pā Waena?

WP: From this area up to the highway is Pā Waena.

KM: Uh-hmm.

WP: And out here is Pā Ha'ō.

KM: Oh, Pā Ha'ō, for the Ha'ō family.

WP: Pā Waena.

KM: Nika is over here?

WP: Yes.

KM: Ha'ō, I guess their *'āina* is over here.

WP: Uh-hmm.

KM: [pauses] Let me pull out the homestead map for a moment. So we will look right to Pu'u Anahulu.

WP: The person I'd love to have met was, I never did have the opportunity, was Purdy who worked with Uncle Eben and knew grandpa.

KM: 'Ae, James Purdy.

WP: Jim Purdy. They said that guy was some powerful, daring individual.

KM: Hmm. That's what they say. His *'āina*, they were down here [Kapalaoa Lot 38], there was Alapa'i here [Kapalaoa Lot 39]?

WP: Uh-hmm.

KM: This was Kimo Hale or James Purdy.

WP: Uh-hmm.

KM: Over here down at these *makai* lots. I guess he must have even started back in Spencer's time.

WP: I think so.

KM: You know Francis Spencer and them when they were here. I see on these lots over here that your grand-uncle, Eben Low had here [Lots No. 22-26]. James Hind [Lot 32], Lizzy Low [Lot 31]. In fact Sanford Dole had one of the lots also [Lot 35] when the homesteads first opened. His name was right here Sanford Dole right up here. These homestead lots here...the families were basically working to try and be self sufficient?

WP: Uh-hmm.

KM: Sweet potatoes, what were some of the other crops that you recall seeing?

WP: Oh corn! Our corn, we really... [pauses looking for map locations]

KM: Here's Pu'ulili.

WP: Yes, that's where the cemetery is. Right *mauka* here was the corn barn and everything.

KM: That's right, corn barn. Sanford's place here...

WP: Aikake.

KM: Yes.

WP: I'm looking for...Kiliona, Alapa'i.

KM: Here's Lizzy.

WP: This is Johnny Kaha'ikupuna. Pā John.

KM: Yes, Pā John?

WP: Yes, Pā Joe [chuckles]. Henry Ha'ō pā.

KM: Uh-hmm. Keākealani Kuehu.

WP: And this is Pā Ha'ō out this way.

KM: This little one here, identified as Pu'u Kaholoa'a.

WP: Uh-hmm. Then the Mitchell's had their homestead in here.

KM: 'Ae. And here's the school lot here?

WP: Yes.

KM: And I guess the Mitchell's were across this side?

WP: Yes.

KM: Here's Kaimu Kihe, she was Isaac's wife. Haihā is over here?

WP: Yes. This Nīpoa was up on the ridge.

KM: Nīpoa.

WP: Nīpoa was up on the ridge.

KM: 'Ae. Lewi Manu?

WP: Lewi Pā, his grave is out here. They have a fenced in grave out in there. Uncle Jim Hind Paddock, that's where we used to shoot pheasants [chuckles]. And Kilionā Alapa'i...

KM: 'Aipia.

WP: 'Aipia, the 'Aipia family worked for Pu'u Wa'awa'a.

KM: And Keala. All of these families basically were working for the ranch?

WP: Yes.

KM: Kaholo, Kaha'ikupuna, Kuehu...

WP: Johnny Kaha'ikupuna moved to Waimea. Aikake, oh boy, [chuckling] he was a tartar. He loved to boss the young guys [chuckling]. They always loved to play tricks on him cause he would *namunamu* and grumble [chuckling]. I remember down at Kīholo we were terrible kids. We'd see him get his 'ēke mau'u, put his fishnet in and go up to go off to go 'upena kiloi. He'd get out on Kaua'i's point, "Hui, Aikake, e hele 'ana 'oe i hea..." [chuckling] "Chaa! O ke kamali'i lapuwale...!" Oh boy, you ask a fisherman where he's going, pau!

KM: 'Auwē, he turn around go home..

WP: We knew we had ruined his day.

KM: 'Auwē!

WP: And I can remember David and Robert telling me once they were up on Pu'u Huluhulu and he in the Lanaka'eke kīpuka, and he was sneaking up... He had a forty-four rifle that he use to use. Sneaking up on this animal, and they could see him just getting ready to shoot, from Pu'u Huluhulu they shot their rifles up in the air. [laughing]

KM: 'Auwē!

WP: Just so much *kolohe* [laughing]. Kids loved to tease Aikake, but boy, if you wanted the job done right you got that old man to supervise. Stone work, anything like that. Aikake, whenever Grandma Hind went to Kīholo, she always wanted Aikake to go. Because you could trust him.

KM: 'Ae.

WP: And part *hapa*, Isaac.

KM: Hmm. [looking at the homestead map Register Map 1877] Oh, here's Kahuila's place down here.

WP: In his later days he lived up here.

KM: Lizzy Alapa'i's?

WP: Yes. That's where they used to stay, *mauka* of the school.

KM: Yes. Now the school lot area here, you never went to school up here?

WP: My daughter did.

KM: Your daughter did, amazing! So this is when you were back managing in the 50s?

WP: When we were there, I can remember Mits Hadachi, was the principle and Ellard E. Lindsey was one of the teachers. There were just two people there, Ellard E. Lindsey was the teacher and they split. Got kids from first through eighth grade.

KM: Yes.

WP: It's amazing what those teachers could do. He was saying, "You know Billy, these Hawaiian kids, if we could only get decent audio-visual education it would make it a lot easier for them to learn." Because he says "when you're Hawaiian, the more senses you use then it's *pa'a*." So I brought this up at the PTA meeting, with one of our first PTA meetings, that we need this. "How are we going to get the money?" Of course, those people there got somewhat dependent on the Pu'u Wa'awa'a Ranch for many things.

KM: Yes.

WP: I said, "Don't we think we should take this for a project?" Man we went to Kiholo, we drug the lagoon and the ponds, we got the fish and sold them in all the stores in Kona. We made *kūlolo*, *laulau*, what have you.

KM: Hmm.

WP: We were the first school on this island to have audio-visual education.

KM: Wow! And this was in the 1950s?

WP: Yes.

KM: You were managing at that time?

WP: At that time.

KM: So the families got together and from the resources of the land, they got the money to purchase?

WP: We provided the meat for the *laulau*.

KM: 'Ae.

WP: But they did everything else.

KM: Wow!

WP: Francis AhNee was the hanchō with the *kūlolo*. Francis AhNee lived, [looking at the map] his place was right at the...coming up the bluffs, the highway right at the bend.

KM: Sure.

WP: Then you had Sonny Kaholo's lot up here.

KM: Right here is Kaholo's lot here.

WP: Francis was this side.

KM: That's amazing.

WP: They were right about in here.

KM: Uh-hmm, because here's the road that comes out and then the new road comes into here.

WP: Sonny Kaholo is right this side of the school, his house.

KM: You folks really worked together as a family and there was something you were sharing earlier that it was really the practice, the tradition that you grew up with, that you take care of one another?

WP: Yes, that's how we were raised. And terrific respect for other people's property, other people's rights. You were raised that way. You never trespassed. Like here, we go through each others lands going *mauka*. But always, when we were going to move cattle from *makai* to the uplands and if we were going to pass through Greenwell's property or something. We'd have that right, but we'd always notify them to make sure that we wouldn't be interfering with any other operations.

KM: Yes.

WP: That was common respect.

KM: Did you folks ever take *pipi* from Pu'u Anahulu-Wa'awa'a over back of the mountain or something like that?

WP: Oh yes.

KM: You did.

WP: My father was the trail boss for those movements.

KM: Did you follow one of the old trails?

WP: No, we'd go up along the what we'd call the Trousseau Trail.

KM: [sound of map rustling] From your side here, Trousseau. You took me along that trail once. [opening Register Map 2633] You would take them up Trousseau, go up to?

WP: To Ahua'umi. And then from there, we'd cut back on to the Judd Trail.

KM: 'Ae.

WP: And when we got to Pu'u Ika'aka. Past that as you start climbing Hualālai, there's a big *māwae* that comes down. There's only a couple of places where you can cross that.

KM: Oh!

WP: So we'd go through the crossing, then you'd work your way around the eastern side of the mountain.

KM: Yes.

WP: Till you got to above Kīleo, then you'd go down to Kīleo.

KM: 'Ae. So you'd drop down to Kīleo. Let me just see [looking at map], you said you would go up past Ahua'umi up to Ika'aka?

WP: Yes.

KM: And then you'd cut across to Kahuahō'ikekānaka, then you'd go along the *māwae*?

WP: Yes. We'd go the *māwae* to the crossing, then you worked towards the eastern edge. Of course the grade is not as steep there.

KM: Uh-hmm.

WP: You cut around until you get above Kīleo and then go down into Pu‘u Wa‘awa‘a.

KM: Let’s see, I was just trying to... Unfortunately I don’t have a good map that shows all of the areas you’re describing. This is a place that’s called Nā‘ōhule‘elua

WP: That’s way out.

KM: Too far out. Kīleo’s more...here’s Nāhāhā...

WP: Here’s Māwae. Māwae Pu‘u Paha, Pu‘u Nāhāhā. I’m trying to think [looking at site marked] “stone corral,” this is over Waiho.

KM: That’s correct, that’s Waiho there.

WP: You get any other maps we can look at?

KM: Let me see, you know I don’t have another one that’s good for that area. This is the paddock map, here’s the Kīleo section here.

WP: Uh-hmm. Behind the hill.

KM: Yes, because here’s Keauhou so you come down. In fact did you cross the 1859 lava flow?

WP: No, no.

KM: No. Kīleo is about in here, I think.

WP: Yes.

KM: Right about in here. Here’s Nāhāhā, and so the trail comes down?

WP: Yes.

KM: This place is Kalamalu, there’s the *pu‘u*, those beautiful cinder cones.

WP: Those are the crater hills.

KM: That’s right, the crater hills.

WP: But outside here we have [looking at Reg. Map 2633]... this is Poho‘ohō. From Poho‘ohō you come...

KM: Oh yes look, there’s a part of the trail right there. So it’s coming up along here I guess?

WP: Yes. Māwae Paddock is right here, and what we call Pu‘u Paha, is right in what you call Māwae Paddock. This is the Waiho, then you have Poho‘ohō, that is the cinder cone here so that the wire fence goes straight across from here.

KM: Hmm.

WP: Above, and you have the Shangri-La...

KM: That’s right. Waiho li‘ili‘i, here’s your wire fence, Henahena.

WP: It’s *mauka* of Henahena Paddock.

KM: ‘Ae.

WP: “Proposed new fence.” [written on Pu‘u Wa‘awa‘a Paddock map of 1948]

KM: ‘Ae, the old fallen wall.

WP: Waiho li‘ili‘i. This is the mountain fence here.

KM: Uh-hmm.

WP: This is the Kīleo section. So your trail goes right up from here.

KM: And so this is how you would cut back into Keauhou. What was the reason for moving the cattle so far between Keauhou and...?

WP: Because we didn't have cattle trucks and stuff in there, it was cooler and the cattle going this way, most of our cattle at that time were *mauka* cattle that we were using anyway. You see, Pu'u Wa'awa'a, we would raise feeders and Pu'u Wa'awa'a, you had beautiful feed at certain times of the year.

KM: Hmm.

WP: After the Kona rains and everything.

KM: Yes.

WP: So grandpa used to buy our yearlings and then we'd take them, and he'd raise them and fatten them in the mountain paddocks there. He had the purebreds...these Pu'u Anahulu Paddocks, the Homestead Paddock is where we raised all of the purebred cattle.

KM: Hmm.

WP: We alternated cattle and rotated with the corn planting.

KM: Yes.

WP: Frank Coelho used to run the purebred herd. He would keep the records and everything. He'd send young bulls to Kona to the people who were buying them.

KM: Hmm.

WP: So the Greenwells brought, the Wall's, Tommy White, my father. So dad would go up and take the yearling cattle for them to fatten at Pu'u Wa'awa'a and we'd bring back the purebred cattle and we'd drop them off at the various places along the way.

KM: Sure.

WP: And then those that were further south that were buying, then they would come to our place and pick up their calves. But most of the cattle would be moved, we'd leave them at Pūlehua or Palena'āina, up above here

KM: 'Ae.

WP: And then they would come with the cowboys and move them over land *mauka* where it's cooler and everything.

KM: That's right, much easier to travel.

WP: Much easier, distance was shorter. That was quite something.

KM: How many days would it take you to run between *mauka*, I don't know if it's your Waihou, Palena'āina and go across?

WP: Usually we'd leave our cattle at Palena'āina or if Greenwell's Pūlehua was opened we'd leave them in the *pā loa* at Pūlehua which would cut off another. You see six miles from here to Palena'āina, and it's ten miles to Pūlehua. So we would cut off four miles of travel.

We tried a couple of times to take the Kaukahōkū Trail which runs across from our area to below Pu'u Ika'aka, but that is rough. The *pipi* would get *manene*.

It's right up here about six miles up. You go there and cut across, then as I said, we'd go down the Kīleo side.

KM: 'Ae. So three days?

WP: Yes. Cattle, you take 'em first day we went to Pūlehua, you leave them there over night. Early morning before dawn you're going.

KM: And you going and you hit Kileo go *makai* already to Pu'u Wa'awa'a?

WP: *Pau*, one day up there.

KM: Amazing!

WP: And the Pu'u Wa'awa'a boys would have purebred cattle for us and we'd give them the yearlings. We'd swap on the top of the mountain before they start going down into Kileo.

KM: Amazing, what a life. How would you compare...? And you shared with me earlier that you came back and you were managing Pu'u Wa'awa'a. And the ranch when you came in about 1956?

WP: Yes.

KM: The ranch had not been doing real well.

WP: No, financially.

KM: It was a hard ranch to run.

WP: Oh yes, because one of the reasons too was, I think that what contributed a great deal to the indebtedness was the sudden demise of the cactus. You see the Parker Ranch brought the mealy-bug in and the cactoblastus. And so as our low line cactus got wiped out, our cattle that survived on that...

KM: In the *makai* lands?

WP: Yes.

KM: Had to move?

WP: They needed water.

KM: Yes.

WP: Their moisture was gone, they could live on the young *pānini* leaves.

KM: 'Ae.

WP: Dry weather at Pu'u Wa'awa'a, real dry weather they, used to cut cactus and with the torches burn the thorns off.

KM: Then the *pipi* could eat?

WP: They could eat that and get moisture. That meant we had to haul water. And we were hauling water from Waimea. So one year, they spent about \$80,000.00 hauling water. When I got there, we cut that cost to about \$36,000.00 a year. Because we used to do all our own hauling with our own equipment.

KM: I see.

WP: But we went day and night in dry weather, twenty-four hours a day. Of course we had to schedule, but our trucks ran twenty-four hours a day. When they were not hauling water they were hauling *pipi* and other things, regular ranch work.

KM: Yes.

WP: Molasses, stuff for cattle in Kailua. We had *pipi* down in the Hōlualoa section.

KM: That's right.

WP: Where the Kilohana and Komohana subdivisions, the Ali'i Kai subdivision, all that was fattening land. Beautiful 'ēkoa pasture. Now it's all full of people [chuckles].

KM: Yes.

WP: Kona was, between the Gomes' property, Martines, Gouveia property and all the Greenwell, Kaumalumalu section we leased that from them. It was kind of isolated from their operation.

KM: Right.

WP: So we leased those lowlands from them and then we had the lease on the good lands that were in the Keauhou-Kahalu'u area.

KM: Yes.

WP: Up where the *mauka* part of the golf course is, south, there's good pasture up there. Kahalu'u *mauka*. We would fatten about maybe a thousand five-hundred head of cattle down there each year.

KM: Wow!

WP: Those cattle were shipped out of Kailua.

KM: So in your time Pu'u Wa'awa'a Ranch which had began suffering, it sounds like because of water, hauling was the big thing?

WP: Water.

KM: You came in about 1956, and there was a turn around?

WP: Because the economy, using our own equipment, training more of our own drivers so that we could run those rigs. Plus we were blessed I think, with one of the finest mechanics in the State of Hawai'i. Yasuichi Iwamasa. He was a detailist and if he knew the trucks would be on the road, he'd check the mileage each day. If that truck needed to be pulled off of it's runner 3 o'clock in the morning he and his helper would be there to service that vehicle and be back out on the road. Where can you find men like that today?

KM: Yes. Amazing!

WP: He was a stickler with the water system. Another thing we used to haul up to Pu'u Wa'awa'a and that was a pumice road, and those trucks going over there. Those big six thousand water gallon tanks twisting and everything, was heck on the equipment.

KM: Yes.

WP: And the tires so we put a battery of steel tanks right *makai* of the side, up on the ridge where the Maka'ai's used to live.

KM: Hmm.

WP: We put tanks there, then we ran a pipeline down over the bluff through the top end of the Pu'uloa Paddock and up across the road and we had a tank there and a pump. Instead of hauling up and down the hill we pumped up to the ranch.

KM: That's right.

WP: We flowed by gravity...

KM: From Maka'ai's side go down Pu'uloa and across?

WP: Yes. We flowed by gravity to the pump station, pumped that up and eliminated that climbing up and down horrible route.

KM: That's right because this gets real tough and the road going up on to Pu'u Wa'awa'a like that is...

WP: Now it's paved, it's not too bad. Even then, it was slow going when you're going up. It's not efficient hauling.

KM: Yes.

WP: So we'd unload there. And we'd go out to near the Camp Terawa marker is, there was a water stand pipe there.

KM: Yes, oh that far out.

WP: So we'd pick up our water up in Waimea and haul there.

KM: Well, that was a good system then. The lease came up in 1958 for renewal?

WP: Yes.

KM: Then you folks, your uncle them decided not to renew?

WP: The lease actually was coming up, but Willis Jennings had me sit down with Ed Hustace who was the head of the Department of Agriculture at that time. I worked for seventy-two hours with no sleep getting that lease to order and put in all the stipulations for the lease and everything. The lease prior to that time was \$21,000 a year. We agreed that \$30,000 would be an agreeable figure. But in the interim if the family sells to the Dillinghams and they went in, and in the tail end of 1959 that lease was put out. The 1959-60 period. And they were the only bidder, they bid \$30,000. So people can grumble about Bohnett not having a good lease but just face it nobody else bid.

KM: Yes. What did you feel, because you had come in and Pu'u Wa'awa'a you were working when all of this was going on?

WP: I felt horrible, let me tell you. Because I felt it was... We knew nothing, the younger generation of what was going on as far as the sale goes. I talked to my mother and asked why weren't we told. Because I found out on the streets in Honolulu.

KM: Gosh!

WP: And she told me, "well they told us they were working out a deal for the sale and we want it to be the strictest confidence." I said you know mother it's you, you people decide what you want to do. If I were you, certainly...because we had purchased properties from McWayne in Honomalino and all of that. We had these lands plus we purchased the lands from the Gouveia's and the Pacheco's where the Komohana Subdivision is.

KM: 'Ae.

WP: I said "I'm sure if we put a brochure out, we could have gotten a hell of a lot more money than this." I talked to a couple of people and I had a verbal commitment for three times the amount of money that they got. But they said "No we are selling to an established island family." But I said "You know mother, once you *kū'ai ka 'āina, pau* you have no say!"

KM: *Lilo*.

WP: *Lilo*, it's gone, no more *aloha* and no more control.

KM: 'Ae.

WP: They're going to do what they want and sure they made their money back like a bullet. Selling those Hōlualoa lands and Honomalino lands and what have you.

KM: You, and in your tenure as a manager of Pu'u Wa'awa'a, you and your wife were sharing earlier, that you folks had really developed a strong bond with the families.

WP: Oh yes.

KM: You were talking too, you said something that you would never forget it was your 36<sup>th</sup> birthday, I think.

WP: Yes.

KM: Can you share a little bit of what happened with that and what went on?

WP: As I was saying we were driving the mountain paddock. So as a result, we had to leave early in the morning because it was going to be a long day. The reason for this drive was that area of the fences had kind of gone to heck and everything else before I got there. And so we had repaired them and finally we could control the cattle. So we got up early in the morning went up and we drove those...Nishiyama, Hale Piula *mauka*, Poho'ohō paddocks.

KM: 'Ae, I can see them here.

WP: We brought them down to the Waiho stone corral.

KM: Here's Waiho section here.

WP: On one of the other maps its shown, I saw it.

KM: Oh yes, the little stone corral over here, right here.

WP: These paddocks, the Waiho Paddocks and the Hale Piula Paddocks, they chopped them. You got the Waiho 2 Kona, Waiho 2 Waimea and Hale Piula 2 and so on and so forth. But anyway, we drove them down to the stone corral and then this Waiho 2 Paddock that's where we were going to hold the cattle that we separated. The yearlings all came to Pu'u Wa'awa'a Ranch, the Herefords for breeding the Herefords that were going to Honomalino and everything else. The cattle that were ready for butchering were all moved across to the ranch.

KM: Uh-hmm.

WP: So it was a big drive and it was going to take several days to get all these cattle separated. As a result, we got up early, but it was my birthday, unbeknownst to me that the woman had planned this. So when I wake up in the morning here's all my cowboy's... [End of Side B, Tape 1; begin Side A, Tape 2] ...sitting up there. Getting ready to go out to the drive.

KM: So your wife, Bertha had everything set up with the ladies, so you folks had a really nice breakfast that morning?

WP: That's right.

KM: Good memory.

WP: Hmm.

KM: Was it in the big house, Pihanakalani?

WP: No. It was down at the manager's house. Right at the foot of the hill on the *mauka* side. I think they refer to that as Donn Carlsmith's house.

KM: Yes. May I ask you, if you think about it, who were the cowboys in your time, who were the people that you were working with?

WP: Robert and David Keākealani. George Alapa'i was a cowboy but his main job was the water system. George Alapa'i. Then we had Simeon and David Alapa'i. We had Sonny Kaholo who was stationed down at Kīholo. He would come up for certain drives and things like that.

KM: So he was basically the caretaker for you folks to watch what was going on?

WP: Yes. Then we had Nelson Ha'o and his brother Joe Ha'o. Joe was our number one, main truck driver. But during the cowboy time, they could all get on the horse and go. So Joe and Nelson. Then I'm thinking of the older guys. Then we had the younger boys were Leighton and Lincoln Ka'ai. Raymond Alapa'i, Peter Kamanawa. Of course we had the two Mitchell brothers, Charlie and Albert.

Summer time we would have Dominic Mikono, he was the grounds keeper. He took care of the grounds. Masao Isamoto. We had Yasuichi Iwamasa, he was our head mechanic. Kekio Alapa'i, James Alapa'i, was our mechanic's helper. He was our main welder, that boy had a magic hand. I don't know what it is, certain men when they weld they just have it. When you get the hard surface bulldozer blade or anything, never chip or anything. Some guys, no. He was a wonderful welder this Kekio Alapa'i. And then we had Masao Koga who worked between all the sections. He did tank building and carpentry and things of that nature, and Francis AhNee. Ben Kahikina was our bookkeeper, might have been the number two man there at the time, Ben Kahikina. Summer time, we'd have the Ha'o brothers, Francis and Alvin, and Francis helped out. The older brother was away at Brigham Young University, so that was about it.

KM: A good crew, about fifteen, twenty?

WP: Cowboy gang was about, Hawaiians fifteen, other nationalities four.

KM: Was Kamaki Lindsey?

WP: No, he was *pau*. He retired and his son was working at Hu'ehu'e, Thomas.

KM: 'Ae.

WP: They worked there in their younger days. Tommy worked there in the beginning in his younger days but then he went to Hu'ehu'e.

KM: Hmm.

WP: You know the Hawaiian boys?

KM: Yes.

WP: I loved them, that was the part, *po'e Hawai'i*.

KM: Well, you said, *ua hele 'oe i waho, olelo Hawai'i wale no, e?*

WP: Yes, that's right.

KM: You *aloha* this *'āina* though, yes?

WP: Oh yes. But you know I went back in 1994, I think. We went up here up to the Hale Piula water-shed, came across to Poho'ohō and over to Shangri-La, and... But this is the section of this ranch, I couldn't believe, when I was here this place was *pa'a* with *māmane*.

KM: So Hale Piula, Waiho?

WP: Yes. All over the forest is *māmane*. So when we *huli pipi* in here, especially *uhi wai* time you needed plenty of men.

KM: Yes.

WP: Because it was thick. Now you can go in this area you can drive those paddocks...

KM: Straight through.

WP: With three or four men.

KM: It's sad.

WP: I said, "What's happened in thirty years?"

KM: Yes.

WP: I just couldn't believe. That is strictly to me is mismanagement because what they did, they tried to use the cell and you can still see scattered wire on the ground and everything. The way they cut the land up in small cells. It's fine as long as you have moisture.

KM: Yes.

WP: In that upper section, shallow soil . But if you get dry, that whole thing is going to go. So what's going to happen, they start eating any kind of vegetation.

KM: The *māmane*, the *'aiea*, the *kōlea*, *a'ali'i* everything. Gone!

WP: I was just sick! I mean literally sick inside [said with great emphasis].

KM: Yes. That is a real poor management, yes? You look now, we were up the other week. We come into this Waiho, Henahena like that to Māwae, the *'āina* is so dry.

WP: Yes.

KM: The plants are brittle.

WP: Yes.

KM: I don't know if they'll ever recover you know.

WP: 'Cause if you have trees like that, even in dry weather at Pu'u Wa'awa'a, leave your *pipi* alone. Because they come under the trees, it's *ma ū*.

KM: 'Ae. You get the moisture.

WP: Over there you always have dew at night.

KM: That's right.

WP: I don't care if it's dry or what. So the *pipi* you leave 'em alone and they'll take care of themselves. But you do what they did, and they overload, they use that cell system, they increase the numbers based upon a short rotation period.

KM: Yes, that's right.

WP: But if you don't have moisture enough, it's going.

KM: And the land can't restore itself, yes?

WP: No.

KM: You know it's very interesting there seems to be a real difference between... You have to know this *'āina malo'o* here.

WP: Yes.

KM: How to manage a dryland ranch in comparison to a place where you have a lot of nice grass lands and rain and stuff.

WP: When we were there we always had...for all of our herds...we had two paddocks. You breed in one and you wean in another. We always had a third paddock in reserve. So when you get this kind of weather, you can put the cattle in there and maybe about every third year you use one of those paddocks that you've been using to give it a total rest.

KM: Yes.

WP: For a whole year. The young *māmane* and everything can...

KM: *Ho'omaha*?

WP: Yes, *ho'omaha*. But they come, they see extra grass. *'Auwē, pohō!*

KM: Oh, we going bring more in.

WP: Yes.

KM: So that's what happened. So in thirty plus years this *māmane* and all this stuff from your last visit in 1994 to when you were working in the 50's?

WP: Yes.

KM: Change?

WP: Change.

KM: The land really changed?

KM: *Aloha!*

WP: Over night.

KM: It seems like overnight? Boy I tell you and it will never come back, that's the one thing. When you lose this stuff...

WP: And because now when you weaken the native vegetation then you leave it wide open for that fountain grass and everything to flourish.

KM: Yes. It is a vicious circle.

WP: Up in those *mauka* paddocks we had good temperate zone grasses and we had vetch, you know legumes helped the ground. The ground and everything but boy when you go back now, ah! The *mauka* of the Poho'ohō fence now, *mauka* it's all reserved.

KM: Yes.

WP: They're bringing back the *koa* and everything else.

KM: It's tough though, very hard.

WP: I tell you to totally restore an area to what it once was, will never happen.

KM: That's right.

WP: Because we have all this new non-indigenous plants that invaded our place, so to speak.

KM: Yes. So the few places that are left intact now maybe we better take care?

WP: Oh, yes!

KM: Some, you're going to sacrifice, it'll never be repaired. So there is a way to make a balance of use?

WP: Because even in the lowlands of Pu'u Wa'awa'a you had the Hawaiian '*ākulikuli* plant.

KM: 'Ae.

WP: You had all that kind. In that Māwae Paddock, the *pōhā*, the *pua lele*, and all those plants that the *nēnē* used to eat.

KM: Yes.

WP: That is the one thing when I was a kid at Pu'u Wa'awa'a, the *nēnē* were by the hundreds.

KM: Yes. You know one of the things and you had mentioned it up in some of these caves they'd found the fossils of early, did you ever hear of the old days. Of them hunting birds like '*ua'u* nesting *mauka*, the sea birds or this other large *nēnē*? There was supposed to have been a larger *nēnē*?

WP: Yes, that is I've heard of people hunting *nēnē*, but we never did.

KM: Yes. By your time papa and with Shipman, Uncle Herbert them, and stuff. They were really just trying a restoration.

WP: Yes, that's right. My Grandmother Hind had covered the runs where she'd send Maka'ai out to get all the little *keiki*. Because a mother *nēnē* is a stupid mother [shaking his head].

KM: [chuckles]

WP: Especially when the mongoose came in.

KM: Yes. Did you folks have a problem with the *pōpoki* up here also?

WP: As the *pōpoki* increased, we didn't really have the abundance, but the mongoose is a stinker.

KM: Yes.

WP: And of course the *'āhiu* cat, he gets up in the trees and he gets our native birds.

KM: So this *nēnē* was a really important thing to your family, to Grandma Hind *mā* and caring for?

WP: Yes. I can see them flying into her lily pond and everything, I would see thirty, forty birds in a flock. And another thing that was abundant when I was a kid were the *'alalā*.

KM: Amazing! So you would go into the *mauka* section, Waiho *mauka* or Hale Piula or Kileo?

WP: What the *'alalā*?

KM: *'Alalā*.

WP: They come every year, what do you call that [thinking], the flocking season where they come and they come in and the eucalyptus trees that are just south of the house.

KM: You're kidding, so down to the house?

WP: They'd come in every year. Even when Bertha and I were there, we had about thirty of them that would come in below the house. We had a big eucalyptus grove down where that new corral is, and the new headquarters.

KM: Yes.

WP: They'd come in every year.

KM: You're kidding, and even into the eucalyptus then?

WP: Yes.

KM: Wow!

WP: And then of course when I was a kid and we'd go hunting behind this hill in the Māmane Paddock. [pointing to locations on map]

KM: Yes, Pu'u Paha like that.

WP: And the Cistern Paddock.

KM: Yes, here it is Māmane Paddock back here, Cistern Paddock up here.

WP: We'd go hunting back there. Soon as these *'alalā* would hear the *kī pū*, no time they would start coming in. They know you'd be dressing whatever you shot at.

KM: For real?

WP: Dad would feed them liver and stuff like that.

KM: Wow, that's amazing!

WP: You would see them all up in the *māmane* trees, "Caw, caw." [chuckles]

KM: Wow!

KM: Yes. And what now?

WP: No more.

KM: *Nele*, nothing.

WP: I think the greatest thing, I think of, it is of course the avian malaria. Which as the mosquitoes started acclimating to the higher elevation, I think that had a lot to do with it. Because you'd find the nest up in Hale Piula, that was a great nesting area in the *koa* trees up there.

KM: Uh-hmm.

WP: You'd see maybe three chicks in a tree, then all of a sudden you'd go back and see their heads fester, they'd fall out of the place. I think disease more than anything else wiped them out. Not habitat.

KM: Not habitat?

WP: Disease. That, we noticed. Bo Johnson when he was working there we would love to go out and explore Hualālai and that kind of stuff. We noticed that amongst the young birds. I think that, more than anything else. Then in 1929 when we had the terrible earthquakes at Pu'u Wa'awa'a. Stone walls were all flattened and everything else. When we had the gangs of men from Waipi'o and everything that were building stone walls and they were living up in Waiho Li'ili'i and those areas. They took chickens up there and I think the chickens carried cocsitiosus and things like that. I think this was another thing of introducing the diseases that those birds had no resistance to.

KM: That's right.

WP: From the early 1930s you could see that the numbers were going down. Where we used to have hundreds going into the house when I was a little boy.

KM: That's amazing!

WP: But when Bertha and I were there, it was down to about thirty. So the numbers were steadily going down. I'd say that was probably from 1929, down.

KM: Wow! That's a very important observation that you shared.

WP: Then we had quite a poultry coup up at Pu'u Wa'awa'a. Any time a bird would *make* or something, I can remember the old Japanese man Kawano and them, they would just grab the chicken and toss it into the *kahawai*. They wouldn't bury it properly and stuff like that. I think that this is where your disease starts going.

KM: Yes.

WP: I just parallel the demise of the crow to the upward movement of the mosquito. Way *mauka* didn't have mosquitoes.

KM: Yes.

WP: As they acclimated and went *mauka* then you had the means to carry the diseases.

KM: Yes. Speaking of *mauka*, were there any waterholes that you knew of anywhere or was it all just after it rained a little catchment?

WP: After rain.

KM: There are some caves where they would even put the...

WP: Calabash, 'umeke.

KM: 'Umeke. You saw something like that?

WP: Well, on our side [Honua'ino-Kāināliu vicinity].

KM: Your side, here?

WP: On Pu'u Wa'awa'a there's a few places and in the Poho'ohō area up there where you can take the stone off and there's a place underneath where water will seep.

KM: Uh-hmm, catch?

WP: But that is not year round.

KM: No. Amazing!

WP: Of course up here at Waikulukulu and those areas, you can see the *limu* on the *pāhoehoe* from the drip.

KM: That's right.

WP: You put an *'umeke* under there and you get water.

KM: Yes. You know I appreciate your being willing to take so much time...

WP: Yes. You can go...all the paddocks had names, Maka'ai, Levi, Keākealani, Kilionā.

KM: 'Ae.

WP: As far as I go, as I say I've never been a cave hunter. But I know on our land there are [chuckles] I have a hunch where the entrances are. You can more or less tell by the stone but you take this cave down at Pu'u Anahulu which you spoke to me about.

KM: Mauiloa.

WP: Mauiloa. Before you had a cave in at one section, there's a regular air hole where the pigeons used to go in. To get into the original entrance it was all stone.

KM: Yes, faced, beautiful.

WP: Faced, yes. You got to find the key stone to take away and go in there.

KM: Yes.

WP: And many of your caves at Kiholo were that way.

KM: That land has been so desecrated you know. It's really sad. The guys go in and camp, they don't know, they go into the *ulu kiawe*, get all house sites and stuff. They lift it up, *hana lepo* in there and...

WP: Hoo! That's why we prevailed upon the state to put that gate in and make it semi-restricted. Because I said "until you are ready and have the proper facilities you'll ruin that place."

KM: That's right and until you got someone down there who will be the steward or host or whatever it is?

WP: Yes. Because when the Ka'ahumanu Highway first opened there was no lock for that gate going in. Man, people were going in their in droves. And on the right hand side of the road as you go down, there was kind of a lava tube like. Somebody threw his rubbish in there, after that it became the dump!

KM: That's right... *Mahalo*, thank you so much.

WP: Well, sometimes you wish, I wish. I saw Pu'u Wa'awa'a in the 1920s and what a transformation to today.

KM: That's part of what the families want to try to do. The children of these guys that you were working with, the *mo'opuna* of them.

WP: Yes.

KM: See this and see it as such a valuable, a rich place. Not money, but of cultural of a great heritage to them. So they want to gather these stories and recollections of the few of you guys that are still with us. Try to perpetuate some of those stories.

WP: I loved Kiholo because when we went as a youngster you didn't go for... Especially when the days of horseback or going by boat. When you went there you stayed a while. Just dad and I would spend two weeks at Kiholo. About every other year we would make *pa'akai*.

KM: Uh-hmm.

WP: Fish for '*ala'ala*, of course that '*ala'ala palu* is the two flat leads with the two hooks.

KM: Good memories?

WP: The one thing Kiholo Bay has never come back the same since the 1960 tidal wave. It's changed. And I think one of the greatest significant changes too, that is the break in that lagoon in the middle. Before you just had the narrow entrance.

KM: Yes.

WP: With the sand bar so it was shallow, so the big predators didn't get in. Now at high tide they can come right in.

KM: That's right.

WP: So that was a spawning ground for your '*anae* and the *awa* and everything. It was alive in that bay.

KM: So that *tsunami* really changed?

WP: Changed and moved the coral all around and everything else. 'Cause after the ...in 1946 tidal wave, she was building back again. I remember the *limu* was coming back and everything else. But when the 1960, hoo! And of course that took all the old houses away and everything.

KM: Amazing though, that you can still see a little of Kaua'i's house.

WP: Yes.

KM: I guess the old meeting house and church like that?

WP: That's right.

KM: You know the old records that we've gone through you see that that stuff was going on in 1848. Wainānālī'i had a school, a meeting house in 1848.

WP: Yes. They had a church, they took it down when the 1859 flow came.

KM: Yes.

WP: Do you have Aunt Eliza Maguire's book?

KM: Yes.

WP: Do you know the legend about the girls that were turned to lizards?

KM: 'Ae, Kanikū and Kanimoe.

WP: [chuckles] The other one that I say Pukui kind of gets screwed up in her description of Ka'ūpūlehu. She said that place was called Manuahi at one time. But Manuahi was where the *pu'u* is below Hu'ehu'e. There was a village called Manuahi. That's where the two girls roasted the breadfruit, right there. We argue the fact, I go by her definition that Ka'ūpūlehu is Ka-imu-pūlehu-a-ke-akua.

KM: 'Ae.

WP: So the legend there. Because where the Ka'ulupūlehu is, is this side, it's not there.

KM: So it was a specific location?

WP: Yes.

KM: Like Manuahi, Ka'ulupūlehu these very specific places.  
WP: Ka'ulupūlehu took place at Manuahi.  
KM: 'Ae, Puhī-a-pele.  
WP: Puhī-a-pele.  
KM: 'Ae.  
WP: That's where Manuahi was.  
KM: And these are things that you were hearing as a child growing up with *kūkū mā*?  
WP: Yes. Of course then there's people that will debate you on that.  
KM: Sure... Thank you, *aloha*... [end of interview]

**Raymond Alapa'i (RA), Nancy Alapa'i-Hepa (NA), Kinoulu Kahananui (KKa),  
Caroline Kiniha'a Keākealani-Pereira (CK-P), Charlie Mitchell (CM),  
Edith K. Ka'iliihiwa-Mitchell (EK-M), Robert Levi Mitchell (RLM),  
Robert Ka'iwa Punihaole (RP), Luika Kauhane (Keākealani) (LK),  
and Robert "Sonny" Keākealani (RK) at Pu'u Wa'awa'a  
October 16, 1999, with Kepā Maly**

This interview was conducted at the Pu'u Wa'awa'a Ranch Lake House, and included eighteen (18) participants, ten (10) of whom were the primary interviewees as elder members of their families, or individuals who worked the Pu'u Wa'awa'a Ranch lands. Additional participants who shared recollections, or sat in to learn from the recollections of their elders included:

Violet Ha'o-Ka'ai (VK), Nora Ka'uhane Kealanui Ha'o (NH), Debbie Ka'iliiwai-Ray (DK-R),  
Ku'ulei Keākealani (KKe), Lanihau Keākealani-Akau (LA), Shirley Kau'i Keākealani  
(SKK), Lehua Keākealani-Kihe (LK-K), and Lucy Keala (Keākealani) Tagavilla (KT).

During the interview, several maps were referenced, and when appropriate, locations being discussed were marked on the maps. Additionally, following the interview, family groups met together and identified family sites and various locations of importance on the selected maps.

KKe: I would like to ask Tūtū Kiniha'a, Grandma Caroline if she would open us up with a prayer. *Hiki iā 'oe ke pule?*

CK-P: *Pule kākou...* [offers prayer]

Group: *Amene.*

KKe: *Mahalo, mahalo nui. Mamua o ka ho'omaka 'ana, ua makemake no wau e mahalo aku iā 'oukou pākāhi apau, i ko 'oukou hele mai 'ana. He mea nui kēia...*

CK-P: 'Ae.

KKe: *...no kākou a pau. O mākou no nā pua o kēia 'āina, 'oia ho'i o Pu'u Anahulu a me Pu'u Wa'awa'a...*

CK-P: 'Ae.

KKe: *He mau keiki o ka 'āina kākou a pau, aia ma ke koko. He mea nui kēlā... [kulu ho'i kona waimaka] He mea nui kēlā, aia ma ke koko. No nā po'e o ka wā kahiko, na lākou e hana paha i kēia ala. Aia no mākou ma kēia ala i kēia manawa. No nā keiki e hiki mai 'ana, aia no ma kēia ala. He po'e Hawai'i i ka na'au, i ka mana'o, i ke koko. He mau po'e Hawai'i. He kuleana nui ma luna o ko mākou po'ohiwi. He kuleana nui. 'Oia ho'i ka mālama 'ana o ke 'āina, ka mālama 'ana o ka po'e, ka mālama 'ana o nā mea like 'ole ma ka Hawai'i. No laila me kēia pule 'ana, 'oia no kēia 'ākoako mai. No ka mālama 'ana o ko kākou mau kuleana. A e wehewehe paha ma ka 'ōlelo haole.*

We really just wanted to thank each and every one of you folks for coming today. Because as I kind of mentioned, we all have a *kuleana* [responsibility] and that is what has brought us here today, is this *kuleana* that we have. In our minds, in our hearts, in our souls, and in our blood, we are Hawaiian. And it is because of this that we are responsible for this big *kuleana* that we have. This *kuleana* that we are talking about is to take care of this land. For most of us, it is our *one hānau*, this is our birth place. We were born and raised here, or at some point in our lives, we lived here. So this is our land. So this is one of our *kuleana*, that is, to take care of the land.

Another one of our *kuleana* is to take care of each other. Because, *he 'ohana nō*, that's what family [tears welling up in her eyes] is for. *Pili no ke koko*, all of us have each

other's blood line. And that kind of leads us to why we are here. A path has definitely been set for us, from our ancestors, the *po'e o ka wā kahiko*. They've laid the foundation. Today, we walk the path. And another one of our *kuleana* is to continue this path for the children who are to come, for the generations unborn. That is our *kuleana*. And outside, Aunt Julia and Aunt Nora said something really important, and Aunt Violet. That you folks, in your folks generation give us in our generation, your folks' support. And that is a *mea nui!* That is so important to us, it really, really is! And so for that, thank you folks so much. Because it would really be missing something if we did not have all of your folks' support.

We can definitely see how important the *'āina* is to the *po'e* [people], because all of you are here. Whether from Honolulu, or Hilo, or Kona, or just down the road, you folks have all come. And our blessings and prayers are with those who are not able to be with us today, for whatever reason, but they are with us in spirit and in mind. *Ma ka 'uhane nō!*

Sorry, excuse me for crying, but I think this is so overwhelming, that the family here, come together. That it is not at a funeral, that it is not at a party, or some kind of baby *lū'au*, or what-not, But specifically for the purpose to *mālama* [care for, protect] this *'āina*, Pu'u Anahulu – Pu'u Wa'awa'a. And that's pretty much what this day is for. For all of you folks to reminisce and remember how it was when you folks were growing up here. For us, it's to instill in us what you folks had. Because that is so important for us to know. I think as Hawaiians, the two most important things is the center of self, to know who you are, *he kanaka, he kanaka maoli, he kanaka Hawai'i*. And the second most important, would be the center of place, and for us, this is our place. This is **our** [with emphasis] place! Words cannot even begin to describe how important it is for all of us to be able to hear from your folks' mouth, from your folks memory. Nothing can touch that, and we'll have this. That's why, thank you to Del and Keola. That's why you see all this video equipment and this microphones and what-not. This is our way to capture these things. Because sadly, we have *kūpuna*, and others who were not *kūpuna*, who have passed away. We don't have them, we don't have their voices or their *mana'o*. So that is why we have all of these things [gesturing to video and recording equipment]. So that what comes from Uncle Raymond, we know comes from Uncle Raymond, his voice, his *hā* [breath], his *na'au* [guts or heart]. What comes from Grandma Edith, comes from grandma. And so on, for each and everyone of you too.

[gives *mākua* and *kūpuna* a brief overview of the status of work being done on establishment of the family history-education center at the old Puuanahulu School, and the developing stewardship program of the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a*.]

...*Mahalo nui* to Heather Cole, The Nature Conservancy, and the Hewlett Foundation for definitely making it possible for us to get to where we are now, and to go where we want to go. *Mahalo nui...!*

*He mea nui kēlā! Ke kāko'o, he kāko'o nō kēia*. You folks have set the foundation and now it is our turn to build the *hale* on top of the foundation. *Kekāhi hale ikaika a pa'a nō...*

*Malalo o ka maluhia o ke Akua, e holo mua 'ana mākou i kēia lā me kēia 'ohana. Nui kēia 'ohana, pili. A laila, me kēlā mahalo i ke Akua me nā 'aumākua, a me nā kūpuna o mākou, e holo mua 'ana.*

CK-P: *Mahalo.*

KM: *Mahalo, 'ae. Aloha.*

Group: *Aloha.*

KM: As we talk story today, we're going to talk about family. We're going to talk about where you lived on the land, the things that you did. Who your *kūpuna* were, and the things that

you learned from them. Because if we don't record these *mo'olelo 'ohana* [family traditions], if we don't record them, we lose them. And you know who loses more, the children, the *mo'opuna, mua aku*, the future generations. They don't know who they are, where they came from. And so when we talk story today, we may actually talk about things at times that are sensitive.

Because there are some questions that we would like to ask you that are very family based. Remember, this information goes no where, it stays within this family group. And only what you folks agree upon, that can be shared, we will report on... [Presents background on archival and historical research and report development for this study.]

While we're talking today, what I'd like to do is just start with each person, introducing themselves... And if I ask you a question that is inappropriate, please pardon me... Please give me your name, date of birth, who are your parents, where you lived in your youth. We'll talk about these things. So if we could just start, and we go first with our *kūpuna*. We'll gather that information first, one by one, and then we'll also talk about, if you're not *kama'āina* right to here, how you came to know about this land. So we'll just talk story.

[speaking to Edith Mitchell] *Kūkū, hiki paha iā 'oe ke wehe mai i kou inoa, lā hānau...?*

EK-M: Edith Ka'ilihīwa.

KM: 'Ae. *Ua hānau 'oe i ka makahiki?*

EK-M: January 10, 1924.

KM: *Ka'ilihīwa, 'oia kou inoa, a ua male 'oe iā Mitchell?*

EK-M: 'Ae.

KM: 'O wai kou inoa Hawai'i, inoa waena, middle name?

EK-M: Kau'ihelēwaleokeawaiki.

KM: 'Ae, 'oia kou inoa?

EK-M: 'Ae.

KM: *He mo'olelo e pili 'ana kēlā inoa e?*

EK-M: [nods head in agreement]

KM: *Heaha ke kumu, ua hānau 'oe i kai?*

EK-M: [nodding head] Keawaiki.

CK-P: 'Ae, i Keawaiki.

KM: 'Oia ke kumu i hea ai, Ka-u'i-hele-wale...

CK-P: *No ka mea, hea 'ia o Keawaiki, ua hānau 'ia 'oia i Keawaiki.*

EK-M: 'Ae.

KM: Hmm.

CK-P: *Ka manawa i hānau 'ia, a'ole lo'a lōle, mai 'ia nō ho'owili ka mea, a kau ka lio holo i uka.*

EK-M/

CK-P: [chuckling]

KM: *Ua hele nā mākuā i kai, lawai'a paha...?*

EK-M: 'Ae, a ua hānau wau.

CK-P: *A'ole no o lōle, ho'owili 'ia a kau ka lio [chuckling]. 'Oia ka mea i kahea 'ia Ka-u'i-hele-wale-o-Keawaiki.*

Group: [chuckling]

CK-P: No more clothes.

EK-M: 'Ae.

KM: *O mahalo! Aloha, kūkū*, what is your name please?

NA: Nancy Alapa'i.

KM: 'Ae, and you were born where?

NA: Kapalaoa.

KM: Oh, Kapalaoa?

NA: Yes, a few miles away from Keawaiki.

CK-P: Yes.

KM: So you were born at the *hale* of your *kūkū mā*?

NA: My father.

KM: Alapa'i?

NA: Yes.

KM: So David Kahinu Alapa'i is your *kūkū*?

NA: Yes, I think so. They took care of him.

KM: What year were you born?

NA: Nineteen twenty-eight. Supposed to be '27, but my two brothers when they went to Honolulu, they got my birth certificate all mixed up.

KM: 'Auwē, so you were really born in 1927?

NA: Yes.

KM: What was your papa's name?

NA: Kilion Alapa'i Kahinu.

KM: And mama?

NA: Mary Kanohe, from Waimea.

KM: Oh, *mahalo. E, kūkū Kiniha'a!*

CK-P: 'Ae [chuckling].

KM: *Aloha mai, pehea?*

CK-P: 'Oia mau nō [laughing].

KM: 'Oia mau nō o *Kiniha'a. Kūkū 'o wai kou inoa piha?*

CK-P: Caroline Kiniha'a Keākealani Kuehu.

KM: 'Ae. *A ua male 'oe iā* Uncle George Pereira?

CK-P: 'Ae.

KM: *A ua hānau 'oe i ka makahiki?*

CK-P: June 26, 1919.

KM: Oh, *aloha*.

CK-P: So I just made my 80<sup>th</sup> this year.

KM: 'Ae, mahalo i ke Akua.

CK-P: 'Ae, mahalo i ke Akua.

Group: [agreeing]

KM: 'O wai ka inoa o kou makuakāne?

CK-P: Keākealani.

KM: Keākealani?

CK-P: Yes.

KM: O kēia Keākealani, i kou mana'o, he keiki 'oia na Kuehu?

CK-P: 'Ae.

KM: He Ka'iliihiwa paha kekāhi?

CK-P: 'Ae, that's her [pointing to Edith Mitchell] father.

KM: A Keākealani kekāhi?

CK-P: 'Ae, the father.

KM: A me kekāhi e a'e paha?

CK-P: Keākealani Kuehu. Ka'iliihiwa, that's the father. Ka'iliihiwa li'ili'i, that's the brother. Keākealani and Ka'iliihiwa.

KM: 'Ae. A kēia inoa o Ka'iliihiwa, ua kaulana no kēia 'āina.

CK-P: Hmm.

KM: Ua huli wau i kekāhi mo'olelo mai ka 1800s, na Ka'iliihiwa mā i a'o mai iā lākou [the surveyors] i kēia 'āina.

CK-P: 'Ae, i kēlā manawa.

KM: 'Ae, mahalo. Uncle, aloha.

CM: Aloha.

KM: Your name please?

CM: Charles Levi Mitchell.

KM: 'Ae. And you were born?

CM: April 5<sup>th</sup> 1926.

KM: Where were you born?

CM: Pu'u Anahulu.

KM: Pu'u Anahulu?

CM: Yes.

KM: Who were your mama and papa?

CM: Margaret was my mother.

KM: Margaret?

CM: Margaret Manu. And my father was Charlie Mitchell.

KM: So you were born mauka here at Pu'u Anahulu?

CM: Yes.

KM: *Mahalo. Uncle Kinoulu.*

KKa: *'Ae, 'ano 'ai a nui iā 'oe.*

KM: *'Ae, aloha.*

KKa: *Ho'omaika'i no kēia kono 'ana mai ia'u i hele mai i loko o kēia hui launa me na 'ohana o Pu'u Anahulu.*

KM: *'Ae, mahalo iā 'oe...!*

KKa: *Ku'u 'āina hānau o Hōlualoa. Ku'u lā i hānau 'ia ai, lawe 'ia wau i kēlā lā.*

KM: *Na kēlā kūkū. 'O Kinoulu Kahananu'i?*

KKa: *Kinoulu, ku'u makuakāne hānai, a o Haliaka, ko'u makuahine hānai. Lawe 'ia au, hānai lāua ia'u a i ku'u nui 'ana, hele i ke kula...*

KM: *'Ae. A ua hānau 'oe i ka makahiki 1925?*

KKa: *Ku'u lā, Apelila iwakaluakūmāeīwa. 'Oia ku'u lā i hānau 'ia ai.*

KM: *A i kou wā 'ōpio, ua hana 'oe me ka Hui e?*

KKa: *'Ae, ua hana wau me ka Hui.*

KM: *A i kekāhi manawa, ua holo 'oe i uka nei...?*

KKa: *Ka hana paniolo. Po'e paniolo, me Sonny nei, 'ike no i ka hana paniolo, uhai pipi, holo i luna o ka 'a'ā, kau lio, hā'ule, 'eha.*

Group: *Uh-hmm [agreeing].*

KKa: *'Oia no ka hana o ka paniolo. A'ole au makemake ku'u po'e mau keiki e uhai ku'u meheu, pono au e ha'alele i ka Hui a hele, hana koa. Hau'oli i ka'u mau keiki, ua 'ohana ko lāua, he lohe wale nō i ka mo'olelo, a'ole na'e lawelawe i ku'u keiki nui, hele 'oia. Ma kēia manawa a'ole 'oia ka 'ōpio. Nui ka hana pa'akikī o ka Hui paniolo. Pa'akikī, a'ole ma'alahi. I ku'u mau lā a i kēia manawa hele au, a'ole au 'ike i ka puka 'ana o ka lā a hiki i ka napo'o 'ana o ka lā.*

KM: *Hmm. Ai mawaho i ka hana.*

KKa: *'Ae, i ke kuahiwi. Pēlā 'īnea au kēlā mau lā, kaumaha.*

KM: *'Ae. Mahalo, mahalo nui... [pauses] ...Aunty Luika, please if you would share your name?*

LK: *I'm going to talk in English. There are some of us that don't understand.*

KM: *'Ae. Please, if you would share your name and date of birth, and how you came to be familiar with this 'āina here, please?*

LK: *I was born February 21, 1921. My parents were the Reverend James Upchurch and Lucy Upchurch. There were eight of us at that time, but now there are just my brother and I. When I was 19 years old, I married David Ka'ōnohiokalā Keākealani Kuehu, and conceived five girls. One died, so I have the other four here. And that's how I came to Pu'u Anahulu, because I was married to one from here.*

KM: *'Ae. Your husband was Aunty Kiniha'a's brother?*

LK: *Yes.*

KM: *And your daughter's names, the three daughters that are here today?*

LK: *The oldest one is Pi'ilani, she died. And then I have right over here, is number two, Lehua. And over here in the back is Lanihau, and Keala. Maile is working today.*

KM: Hmm, *mahalo*. [speaking to Sonny Keākealani] We talk story all the time, but if you would just please give your name?

RK: I have to go, Robert Kamuela Keākealani. Born in Kohala, raised in Pu‘u Anahulu. Born October 6, 1943.

KM: ‘Ae, *mahalo*. A couple of weeks ago, brother Sonny, cousins Raymond, and cousin Levi *mā* gathered together up here, and we talked story about the ranching days and some of the family stories and things. And we’ll continue today, but we’ve been real fortunate to talk with some of the ‘*ohana* already.

Group: Uh-hmm.

KM: ...Uncle?

RP: *Aloha*. My name is Robert Ka‘iwa Punihaole, Sr. I was born at Kaukaweli, Hu‘ehu‘e Ranch. Kaukaweli, that’s the name of the area...

KM: ‘Ae.

RP: ...that we’d stayed at Hu‘ehu‘e. My father’s name was Kalolo Kamalu Punihaole. My mother’s name was Ka‘imi ‘Emi Punihaole, which is Jack Punihaole’s daughter, who stayed at Makalawena...

As I grew up, I worked the ranch with my dad. Not for long, but for a while. Then I went to school in Honolulu...

The kind of life that we had in those days, it’s not easy. Everything was hard. But my father, he was making \$15.00 a month to take care of six of us. So we participated in whatever way we could. We went fishing, hunting, and farming. Like Kino said, we plant taro. Yes. The name of the way we planted taro is called the *mākālua*.

KM: *Mākālua*.

RP: You make the dirt real fine, you take all the rocks out, make a hole. In the *mākālua*, you use four *huli*. And then we use the grass for *po‘i*, you know, to keep the moisture when it’s dry season.

KM: Yes.

RP: But when you harvest, one hole (*mākālua*) will be two bags of taro. One *mākālua*. Because every one is fertile.

KM: Hmm. So the *mākālua*, you make a pit?

RP: Oh yes, it’s a big mulched hole.

KM: You *kīpulu*, or mulch that?

RP: Yes, you make the soil real fine with the leaves, you *huli* all that material. Well, they call organic, but those days [chuckles] we didn’t know it.

Group: [chuckling]

KM: How *na‘auao* the *kūpuna* were, they knew all of this already.

RP: Yes. We had ‘*uala*, *kalo*, *mai‘a*, *pala‘ai*, you name it they had. And we do the same thing like Kino said. You take whatever you have *mauka*, you take it down to the beach. And when you come home, they give you fish. That’s the kind of exchange that we had those days. We never go hungry. But you have to work. Nothing comes easy. Everything is hard work. And we... I appreciated it, the hard work. Because that knowledge of living, today, our children cannot live the way we lived, but I am thankful...

- KM: Yes. You know, what you describe, and all of you from your experiences, how things are so different from when you were children to what we see now... Now if I may too, under Punihaole, one of the really interesting things is that in the research that we've been doing... You folks went to school *mauka*, even the *kūpuna*, yes. You went to school *mauka* here, at Pu'u Anahulu?
- EK-M: 'Ae.
- Group: [nodding in agreement]
- KM: In the early days, in the 1840s like that when the schools first opened up, the old records tell us that the first school in Pu'u Wa'awa'a was actually at Kiholo. That school opened in 1847, 1848. And you know who the teacher was? Keaka Punihaole. And then in 1890, the teacher was J.W. Keala. Keala had 'āina up here too. In the 1890s when the *kūpuna* first applied for the homestead, it was Ka'iliihiwa, Keala, there are other names as well, but Punihaole also applied for one of the homesteads up here. So these families evidently had a real close connection to one another and the 'āina here.
- The school at Pu'u Anahulu wasn't *mauka* either, it was *makai* at Wainānālī'i. But in 1859, *ua hū mai ka pele*, the lava flow came down and the school lot was 'ai 'ia. So they moved to Kiholo, and eventually they came up here *mauka*...
- RP: There was also the school and church at Makalawena.
- KM: 'Ae.
- RP: The minister and the educator was my grandfather, Jack Punihaole.
- KM: 'Ae.
- RP: Those days, they traveled from church to church. This Sunday, say, they go to Kiholo. Next Sunday they go down to Makalawena. Then from there, they go up *mauka*. They had the church at Kohanaiki. That church also was broken and taken up to Kalaoa, where Mauna Ziona is right now. And Mauna Ziona has part of the material that came from Makalawena Church. The donkey took the lumber all the way up. It's amazing how they drive the donkey.
- KM: Yes... It's amazing, as we look right here with your families, we see that David Kahinu Alapa'i, by the 1880s gave lands... When there was no more school at Pu'u Anahulu, he gave some of his 'āina, *makai*, right where you [looking at Nancy Alapa'i] were born, had the old school house, meeting house and church. That old minister Ka'ōnohimaka would come up here, *mauka*, he went down to Kapalaoa, he went to Kiholo, Makalawena. And then like you said, they would go *mauka*, do this circuit of the Kekaha churches.
- RP: That old building up at Mauna Ziona cemetery, it used to be a school and they converted it into the church. The stone structure is still there till today.
- KM: Hmm.
- RP: Just the foundation.
- KM: Amazing, *mahalo!*
- RP: These kind of things, we have to preserve it now by the 'ohana knowing what was taking place. And they help themselves by going as seeing "Oh, this is the one we talked about last time." It's a good feeling when you can bring that life back to the 'ohana. Because most of our 'ohana separated.
- KM: They're dispersed now, yes.
- RP: Yes. Like the debris on the ocean, one goes this way, the other goes the other way [laughing]. But there is a time when all will come back to the area where it started from.

But it takes a long time, just like today. We are spread out so wide, but it's amazing that we are all here today in one spot.

KM: 'Ae, *mahalo ke Akua*. Uncle Levi?

RLM: *Aloha*. My name is Robert Levi Mitchell. I was born June 5<sup>th</sup>, 1941.

KM: 'Ae. And this is my aunt and uncle [gesturing to Charles and Edith Mitchell]?

RLM: My dad is Levi Mitchell, son of [the elder] Charles Mitchell, and my mom, Mary Makapipi'i Kuehu, the sister of Uncle Robert Keākealani.

KM: So Aunty Caroline's sister, Mary Makapipi'i Kuehu?

CK-P: [nods head in agreement, chuckling]

RLM: Makapipi'i.

KM: You were born *mauka nei*, or...?

RLM: I was born at Pu'u Anahulu. The house I was born in is still standing. [gesturing to Aunty Edith] She delivered me, she was the midwife. Born and raised, then I went and came back.

KM: So you're happy to come home here?

RLM: Oh very happy...

KM: *Mahalo*... And Uncle Raymond, we've spoken some and talked story. But you are Alapa'i?

RA: Yes.

KM: Your papa was?

RA: Keawe.

KM: It's interesting how all of these families all connect. Like Sonny's grandmother, Na'aho is from Kahalu'u. And here we have *Tūtū* Naluahine, who your papa Keawe was with down at Kahalu'u, living right *makai*, where the parking lot is now.

RA: Yes.

KM: Look how far reaching these families are in Kona. You come to Kahalu'u side and you folks come up here. And Alapa'i, they come up here.

CK-P: They go all on the donkey.

Group: [chuckling]

CK-P: No more car, they all go on the donkey.

KM: So on the *ala hele*, this old *ala hele*?

CK-P: 'Ae.

RA: Go *ki'ihele*.

CK-P: Donkey, horse.

KM: 'Ae. So uncle, you were born what year, and at Kahalu'u?

RA: Kahalu'u.

NA: No, he was born at the hospital.

RA: Oh, I don't know [chuckling].

Group: [laughing]

KM: Oh, he was only there.

Group: [laughing]

RA: I was born December 25<sup>th</sup> 1937.

KM: And so you came up here when you were a baby?

RA: Yes.

KM: *Mahalo*. We'll come back and talk story again...  
Now, when you folks were children, particularly the *kūpuna mā*, did you hear why this place was called Pu'u Anahulu and Pu'u Wa'awa'a? Any *mo'olelo* about this place?

NA: I know that Billy Paris, he used to tell us that it was because it was furrowed, [gesturing with hands] from the mountain to the mountain. That's why the grandparents called this Pu'u Wa'awa'a, Pu'u Anahulu and the mountains.

KM: Pu'u Wa'awa'a is an old, old name, yes?

NA: Yes.

RLM: It's like the canoe.

KM: 'Ae. When you folks were young... We look at this hill now, and it's kind of barren, yes?

NA: Yes.

KM: Was it more forested when you folks were children?

NA: Yes.

Group: [some elders agree in background]

NA: And they planted plums up there.

NH: Yes, on the back. We'd go up on the back.

NA: Peaches.

NH: All peach trees on the road, and coming up over here.

KM: Did you folks hear any *mo'olelo* about this land here?

Group: [pauses]

KM: *Eia kekāhi mo'olelo, ua lohe paha 'oukou i ka inoa, 'Īwaha'ou'ou? He 'ano manō, he kanaka manō.*

NA: Yes.

CK-P: Oh yes, yes.

KM: What did you hear about this shark man?

RP: Hard to believe, eh?

KM: Hard to believe, but that's what they say.

Group: Yes.

KM: Did you folks hear about Īwaha'ou'ou?

CK-P: He was a shark man who stayed in the cave. *Moe ia i loko o kēlā ana.*

NA: Yes.

KM: Hmm. *A pehea, ua hele ma waho a 'ai...*

CK-P: *I ka pō, 'oia kona manawa hele, hele 'oia 'auana.*

NA: Yes.

KM: Hmm. *Heaha kona 'ano, maika'i, ai'ole maika'i 'ole?*

CK-P/NA: *A'ole maika'i.*

NA: Yes, he'd go eat people.

KM: *Inā iho mai ka po'e mai uka...?*

CK-P/NA: Yes.

KM: *Kāhea, "A, hele 'ana 'oukou i hea?"*

CK-P: That's why, coming out, *kēlā po'e kahuna. Kēlā manawa, lo'a kahuna. Po'e ma'i, hele* see that man. That man cure you. That's why they call 'um *kahuna.*

KM: But this *manō*, he could take human form and that of a shark?

NA: Yes.

CK-P: *Pololei.*

NA: That's what we heard.

KM: That's what you heard?

Group: Yes.

RP: That shark can save you though.

KM: The shark can, yes.

CK-P: Yes. *Kēlā manawa, mana e. Mana kēlā manawa.* Like us, we don't know.

KM: Hmm. If I say some place names, Pu'u Anahulu, what does that mean?

NA: Pu'u – Ana – Hulu, mean hill...

CK-P: And they get the cave.

NA: Caves.

CK-P: See that's why they call "*ana.*"

CM: *Hulu, hulu* means feather.

KM: Feather. Like this *pu'u* over here, Pu'u Huluhulu.

CM: Yes, cause it's all feathered like.

KM: Hmm, the growth on top of it, like that?

CM: Yes.

KM: When you folks were living on the homestead then, did you folks all *kanu* things in your yards?

NA: Oh yes.

CK-P: Yes.

KM: What did you plant?

CK-P: All kinds of things.

NA: All kinds.

CK-P: Whatever can grow [chuckling].

EK-M: Potato, corn.

CK-P: 'Aka'akai.

NA: Onions, tomatoes, taro.

KM: What happened when it was *malo'o*?

CK-P: We get water. And the time no more water, leave like that.

KM: Where did your water come from?

Group: Rain.

KM: You'd catch water?

CM: We'd save water, bucket.

KM: *Pahuwai*?

CK-P: Sometimes the thing no more water, we have to go haul water. We go to the tank, and put water in the can, and take in the kitchen so we no need go outside. Tank water.

Group: Yes.

KM: When you folks were young, when it was real *malo'o*, you said you had to go down...?

NA: It never did get real dry. But nowadays, two years, Pu'u Anahulu didn't have rain.

KM: Oh yes, the forest *mauka* is so *malo'o*.

NA: Yes.

KM: Were there *lua wai*, waterholes along...like when you go *maka'i*?

CK-P/NA: No.

KM: You didn't see?

CM: Used to get one waterhole, but the thing dried out.

CK-P: Yes.

KM: Where was this waterhole that you're talking about?

CM: Had one at the paddock down there called Pā Nika.

CK-P: Oh yes, yes.

KM: Was the Mauiloa?

NA: I don't know.

KM: This map [Register No. 1877], here is Pā Nika, this area...

NA: Sonny Boy, I think you know that waterhole down there.

CM: Yes, has the waterhole.

KM: No more other waterholes that you guys remember?

Group: [No.]

KM: How about *mauka*, the caves, *mauka*?

Group: [No.]

CM: I don't know, maybe Kukui-hakau on the down side, Kukui-hakau maybe had.

KM: 'Ae, here, below Nāpu'u, Pu'u Anahulu.

CM: Yes. And you get Pu'uloa too. Pu'uloa Paddock is out there [gesturing Hu'ehu'e side of the *palī*].

KM: Pu'uloa Paddock is just off in this area [marking location on map].

CM: Yes, that's the one down by the hill over there.

KM: Had water at Pu'uloa?

CM: No.

NH: See, this water thing came up much, much, much later. Everything else...

CM: I think Kukui-hakau had one, way down.

KM: *Luawai?*

CM: Yes. I think down there had.

KM: How about Haleolono, a little more over this side here [between Pu'uloa and Hu'ehu'e]?

NA: Get one over there.

CM: Yes, had.

CK-P: That small tank.

NA: Aikake, that's where he used to live.

CK-P: When he cleaned the road. That's where he used to camp.

Group: Yes.

CK-P: The old man Aikake.

NA: A long time ago.

KM: So that was water catchment then, not a *lua wai*?

NA: Yes.

CM: A water catchment.

KM: Hmm. When you were children, rains would come up sometimes?

NA: Oh of course, the fog was so thick up here.

Group: [agrees]

NA: Oh my mother used to get scared [chuckling]. Thick, you cannot see. Hoo! But like these days now, no rain.

KM: This is the homestead map [Register No. 1877]. When your *kūpuna* applied to the government around 1894 for homestead lots, that's when the first families started. Francis Spencer had the lease on all of Pu'u Anahulu from 1863 until 1894. It ended in 1895. Your *kūpuna* (and this is where we first see the names coming up) applied for homestead lots, asking that the land be cut up after Spencer's lease ended. This map is of the original homestead lots that were surveyed around 1897. The waterhole that I think Uncle Charley was talking about... [looking at the map]

SKK: Close to the lava beds down there.

KM: Yes. Here's Piko... Do you call it Piko Hene or Piko Hena?

CM: Piko Hene.

CK-P: Hene.

CM: Sonny Boy?

RK: Yes, Piko Hene. That's how the trail goes down to Kapalaoa. And that is above Manu Kapalulu.

CK-P: Yes, Manu Kapalulu.

KM: This says "Kumu's waterhole" over here. So this is Kahinu Alapa'i's *'āina* here, it has a waterhole. Is this the waterhole?

CM: More down.

KM: More down. Pā Nika is...

CK-P: Down below.

RK: That one is inside, across from the *pā kuni*; no more the *pā kuni*?

CM: Yes, the *pā kuni* is over there.

Group: [locational discussion – inaudible]

RK: A *lua wai*, that. You know how you go across...

CM: Yes, I know that road. That's dry now.

KM: Has a name?

RK: *Po'e mamua kāhea ia he lua wai...* [inaudible] *A'ole mamake i ka wahine ma'i hele i ka lua wai. Mamua, kēlā ka lula. Kēia manawa, hewa.*

KM: That's why *malo'o ka wai*?

RK: Yes.

CM: That's why that thing dried up.

KM: [speaking to Auntie Caroline] You were saying that sometimes you folks had to go... Remember when we brought Uncle Maka'ai, Wainuke? He said you folks had a waterhole down here that you would wash clothes in sometimes?

CK-P: Oh yes, way before, no more water.

KM: Yes. Do you remember the name of that waterhole.

CK-P: [thinking] I can't remember.

NA: You came here with Joe?

KM: Yes, we came here a few years ago.

NA: Hmm. Now no can.

KM: Yes, no can.

CK-P: [tears welling up in her eyes] He only look at you.

KM: Hmm. [pauses] You folks would live up here, *kanu mea 'ai*, take care. All the families worked for the *Hui, Haina*?

Group: Yes.

CK-P: Yes.

KM: How did you... Did you folks go down to the ocean sometimes also?

NA: Ride horse.

KM: You folks would go down and live, *lawai'a*?

NA: Yes.

CK-P: Oh yes.

EK-M: We'd go.

KM: Your family was close to Keawaiki?

EK-M: We'd go to Keawaiki.

KM: Where else?

EK-M: Kīholo.

KM: Did you go down to Ka'ūpūlehu at all?

EK-M: Yes.

KM: So you'd go down to Kahuwai? With *Tūtū Kahiko mā*?

EK-M: Yes.

CK-P: Oh yes, we'd stay down with them.

KM: What did you folks do when you went down to the ocean?

NA: We swim, play up [chuckling].

EK-M: We go out fishing and we go make *'ōpihi*.

KM: Did you folks go make *pa'akai*?

CK-P: Yes.

EK-M: Yes.

KM: Where did you make your *pa'akai*?

CK-P: Down at the beach, all ready the salt.

EK-M: Down at the beach.

CK-P: We only need to go get and take home.

RK: Kalaemanō.

CK-P: It's in the hole.

KM: So you folks went to Kalaemanō, or did you go to Mula?

CM: Kalaemanō, that's the place.

KM: Kalaemanō.

CM: That's the salt place over there.

KM: Were there big beds like?

CM: All ponds.

CK-P: Ponds.

KM: *Kāheka*?

CM: *Kāheka*.

CK-P: Yes.

RK: You know when *kai ma ū*?

KM: 'Ae.

RK: It *lana* on top, all inside, and *hele kī'i*.

CK-P: You go get the salt, all you like [laughing].

KM: How about Mula?

RK: Aunty Edith used to bring home. She'd go outside and *malo'o* hers over there. Even uncle, all that side.

KM: You mean Mula?

RK: Yes.

KM: Has the cement salt beds.

CM/RK: Yes.

KM: Who made those cement salt beds, do you remember?

Group: Old... [inaudible]

CM: Keākealani.

RK: Excuse me Kepā, did you talk to William Paris? Did he *wala'au* about that place?

KM: Yes.

RK: Okay, that's where that Muller came from. That *kanaka*.

KM: Yes, Nāwaikūlua.

RK: *Kanaka haole? Pehea lā, a'ole maopopo.*

KM: Yes, German, Muller. He took the lease in 1919, about.

RK: Yes.

KM: He took the lease from Hind and made those salt beds.

RK: *'Ae, hana kēlā.*

CM: No wonder that's why they call that Mula.

KM: Yes, they call it Mula, but his *haole* name was Muller.

RLM: He was German?

KM: German.

RP: He used to be Keōpū.

KM: This Muller died around 1928 or 1929. So evidently, they didn't do too much with the salt beds.

RK: From over there, everything was transported to Kalaoa. They went up to Hu'ehu'e and then outside, on the old horse trail.

KM: The old Kīholo Road?

RK: From *makai* side, Mula, get one *ala nui* go up.

KM: Hu'ehu'e side?

RK: Yes.

KM: But you folks, still used those cement salt beds when you were young?

RK: Aunty used to bring home and dry in there.

EK-M: We used to make the salt. We dry it there and then take home.

KM: *'Ae. It was so funny, one time cousin Wainuke said "We were so ma'a going down to the ocean, drinking that wai-kai..."*

CK-P/NA: Yes.

KM: “We come home drink *wai*, water, you got to put salt inside, no flavor...”

CK-P/NA: Yes [laughing]

RK: Like *mamua*, when daddy was alive, he said when Pu’u Anahulu home, *malo’o*, everybody *ne’e*, go down to *kahakai*.

KM: ‘Ae.

RK: And they *inu wai kahakai*.

KM: Hmm.

RK: And even when we used to... Our *laiki* when we were small, they was with the brackish water, and when we cook, the salt is there.

KM: Hmm, *miko* eh?

RK/NA: Yes.

RK: We were all brought up like that.

NH: Yes.

SKK: *Ma’a*.

Group: [laughing]

EK-M: When we dry our salt, we put it in an ‘*eke*, or bowl or plate and take home.

KM: ‘Ae. [Kepā given a note that the camera tapes need to be changed]...  
 We’re going to need to take a break... One of the things that we would like to do, I brought copies of the homestead maps for you folks. What we’d like to ask you to do is, in your families, if you would look at the map and show where your homestead was, and if you remember where things were around the homestead, let’s draw right on the map. Then we’ll bring all the maps together and keep them together at the school, history center for you folks. If you know of *ilina*, where the *lua wai* were, where the *hale* was, *mahina ‘ai*, where *tūtū* lived, and things like that. If we could do that, it would be very important. [cf. annotated interview map]

You know, like when these guys came and built up there, all *pilikia*, right?

Group: Yes.

KM: Because some didn’t know where so-and-so was...

NH: That’s right.

KM: So if we could draw these things out on the maps from your memory, it would help. It’s this map here, that shows the homesteads. *Kaha’ikupuna*, *Kaholo*, *Alapa’i*, *Louisa Keawe*... all of these ‘*āina*. It would be good. [recorder off – group breaks for lunch]

KM: *Ua noi mai o Uncle Ka’iwa, inā hiki iā ‘oe ke ho’opōmaika’i hou i kēia hālāwai.*

CK-P: *Hiki no... E pule kākou...*

Group: *Amene.*

KM: *Mahalo*. So we’re coming back together again to *kūkākūkā* for a little while, and there are three things for today, that I would like to have us talk about. Two of them are group, and one is about Punihaole *mā*. Before we go, I want to let you know that one of things I’d like to ask you about is about, is the *pā ilina* and *ana huna*. Because over time, when our *kūpuna* leave, no one knows about these places, and then someone says “Oh, is there something over here?” And the kids say, “No, no more nothing.” And then the next thing is that the bulldozer goes and...

CM: *Ku’i ‘ia.*

KM: Yes, *ku'i 'ia*.

CK-P: Yes.

KM: So we should try to... And this is very personal, and it will be restricted. No one but family, you folks will see or hear about these things. But if your children don't know, and *e kala mai* for starting this off just like this, but maybe we should *holo*.

Below Pu'u Huluhulu, as an example, mid way between where the road turns up now, the highway, and Pu'u Huluhulu, near the top of the *pali*, there is a cave. And in this cave your *kūpuna* have been put to rest there. That's where. Have any of you heard of this *ana*?

RK: Show aunty them, right there, that *pu'u*.

KM: [gestures outside to location] If you look out here, you see Pu'u Huluhulu.

NH: Yes.

KM: [points out locations on Register Map 2633] This is Pu'u Iki, here are the houses here. This is basically...what did you call this *'āina* uncle?

RK: Where?

KM: Where we are now?

RK: Hau'āina.

KM: Hau'āina. So we are sitting basically in here. This is the old trail that Hind and Low made in about 1898 to go down to Kiholo. So we are sitting roughly about in here. Pu'u Huluhulu is off to the side of us, down here. The road today, actually comes up a little further over here. Mid-way, right about here is this *ana*. Did any of you folks...did your *kūkū mā* talk about who the families are of this place that you remember?

Group: [thinking – pauses]

KM: One other thing, when we were here a couple of weeks ago, Miki Kato joined us. Uncle came and joined us with Uncle Sonny, Uncle Levi, and Uncle Raymond *mā*, and Tita Ruddle, Annabelle's daughter. And we sat down to *kūkākūkā*. When we were *pau*, Miki came up to Ku'ulei and Ku'ulei called me, and Miki said, "You know, right on the side of the *pu'u* here [Pu'u Wa'awa'a], has *ilina* in there." Do you folks remember hearing about this or any other places so that the families can ensure that they are not hurt by people going *'auana*, or by equipment. Do you remember anything?

CK-P: You mean on this Pu'u Huluhulu?

KM: 'Ae.

CK-P: Oh yes, get.

KM: Get?

CK-P: Get.

KM: *Lo'a ka ilina? No wai kēlā po'e ilina?*

CK-P: *No ka po'e noho ma kēia 'āina.*

KM: *Nā kama'āina?*

CK-P: 'Ae, *na lākou, nā kama'āina*. They were born and raised here. *Ko lākou ilina kēlā.*

KM: Did you ever hear the name Ae'a? A-E-A.

CK-P: Not Haihā?

KM: No, this one is Ae'a.

CK-P: Oh.

KM: In 1882 when J.S. Emerson was doing his survey work up here with your *Kūkū* Ka'ilihiwa, Iakopa *mā* like that, and Punihaole them. When they were doing the Boundary Commission surveys, at the back side of Pu'u Huluhulu, they marked a location that said, "Aea's House."

CK-P: Oh.

KM: So this family, Ae'a must have been living up there at least in the 1880s. So more than 100 years ago.

CK-P: Hmm.

NA: Oh yes?

KM: So you know that there are *ilina* up in this 'āina here, but you didn't hear who the families were other than the old *kama'āina*?

SKK: The younger family that daddy mentioned was the Harbottles.

CM: Right, Harbottles.

SKK: The Harbottles, that's what daddy said. Where the pine trees are, just as you come down the *pālī*, where the pear tree is, Harbottles.

KM: Harbottles are there. So that's a different *ana*?

RK: That would go with the Ha'ō clan. You get fig trees right there, the Ha'ō family.

CM: Yes the Ha'ō family is there.

KM: Do you remember Harbottles here?

CK-P: Yes, yes.

SKK: They're the family before daddy and them's generations.

KM: Okay. Now then Ha'ō *ilina* also...

RK: In the back there.

KM: By the pear tree, like that?

EK-M: Yes, yes.

SKK: They are connected to the Harbottles. That's what daddy always said.

KM: I see, okay. Have you heard of the *ilina* that are up here on the side of Pu'u Wa'awa'a?

Group: No.

KM: May I ask you, what is your *mana'ō* about them? And let me also share with you, last week had a fire right?

NH: Right.

KM: That fire was maliciously set and it burned all the way up to Haleolono. I was talking with one of the Forestry guys... Yesterday at DLNR, Jon Giffin told me that when the guys were out fighting the fire, they came across many *pā*, walls, and *kahua*.

RK: *Hale*.

KM: 'Ae, *kahua hale*. So you folks remember seeing those things like that?

RK: Oh yes, inside Wiliwiliwai, 'oe *maopopo*.

KM: 'Ae. Wiliwiliwai before, they even used to *kanu* down there.

RK: Yes, *kūkū mā, noho makai no*.

KM: *Noho ma Wiliwiliwai?*

RK: *Kēlā mamua, kūkū mā them, lawe pipi i kahakai, ho'omaha ma laila.*

CM: You can ask brother Raymond.

RK: *I loko o ka puka.*

KM: Yes. What is your *mana'o*, and this is important, about the care of *ilina*? If someone comes across *ilina*, what should happen?

RK: Just leave them alone.

SKK: Respect them.

RK: Don't go over there fool around. *Kēlā po'e no ka pōhaku, mamua loa.*

KM: Respect. Leave alone.

RK: They've been there and none of us were born. Some of them centuries ago. More better just *pa'a ka waha*, but make sure somebody knows, mark 'um, *kēlā, wala'au no ka State.*

KM: When you folks were young children, if you went down *kahakai, aia ma Kīholo, Kapalaoa paha. Maopopo wau, ua lohe wau i kekāhi mo'olelo e pili 'ana nā ilina kūpuna ma Kapalaoa.*

NA: Hmm.

KM: *A me Kīholo a me Ka'ūpūlehu.*

CK-P: Oh yes.

Group: [agrees]

KM: If you were out going some where and you came across *ilina*, was there a particular protocol or practice? How did they treat the *ilina*. If they were exposed, did they try to recover them?

RK: *Hele kēlā wahi, huli ke ala nui, waiho.*

KM: Hmm. *Huli ke ala nui, mai ho'one'e i ka ilina?*

RK: *A'ole. Kēlā ka pa'a.*

CK-P: *Waiho.*

KM: *Waiho mālie.*

RK: Yes.

Group: [agrees]

RK: *A'ole hele ho'āla.*

CK-P: *No ka mea, ka ana ua hemo 'ia, a'ole puni 'ia i ka pōhaku.*

KM: 'Ae.

CK-P: *Ka iwi, ke ho'ihō'i no i loko, a'ole kilo.*

KM: *Kūkū ua 'ōlelo 'oe, o kēia mau ana o nā po'e kama'āina o kēia 'āina o Nāpu'u, ma mua, a'ole lākou makemake i 'eli i ka lua. Hele lākou a waiho iwi i loko ke ana?*

CK-P: 'Ae.

KM: 'Oia ka hana a lākou.

CK-P: 'Ae.

KM: 'Oia ka mo'olelo 'oe i lohe ai?

CK-P: Yes.

SKK: Kepā.

KM: 'Ae.

SKK: An important thing to remember too, that daddy always said, "Our ancestors before, wherever they traversed from one area, whether it was to the *kahakai*, or to the mountains. When ever they traveled, they were always on foot and they always 'ōlelo."

KM: Hmm.

SKK: And daddy said "Because they passed on, whatever was pronounced on that area..."

RK: It stayed.

SKK: "No one ever removed it, it stayed, until today." And this is why daddy always said, "You have to be cautious."

RK: *Kali nei au.*

SKK: When you are in that area... because our Hawaiians, whenever they went, they chanted, they respected so much of the areas. That's what we have to continue with today. Maybe we don't have the 'ōlelo, but have the awareness.

KM: *Ma ka na'au.*

SKK: And respect that.

KM: 'Ae, *hō'ihī*. Respect.

SKK: 'Ae.

RK: Always had stories about that *kahua*, *hā lua*, *pā hua*, *kua lapa*, always had something.

KM: Hmm, each one.

SKK: And that's why they said, "The man and the land were one. They were together."

KM: *Mahalo. Ua pono no'u e noi iā 'oukou i kēia, no ka mea, i nā i ha'alele ai nā kūpuna, o nā pua nā pua nā mea i koe, a pono iā lākou e maopopo, a e ho'olohe iā 'oukou. Mahalo.*

SKK: Hmm.

KM: When you folks would go *mauka* like that, particularly when you work, *alualu pipi*. Did you folks come across old places *mauka* that the *kūpuna* would make *pāpa'i hale paha*, shelters or places? Do you remember hearing stories about those kinds of places, or things?

Group: [thinking]

CK-P: Maybe *kēlā manawa*, but *helele'i popopo all helele'i*.

KM: *Ua pau.*

KKa: What I understand from my time, going up to the mountain, and I think that had covered all Pu'u Wa'awa'a where ever. And one thing my father used to say, "When you go up to the mountain and two persons, don't yell or call. When you do that, this person who hears you, he might answer like the old *kūpuna*." And I think that is what it's leading to. And then they tell "Don't go call and all of that." You got to remember where that person went. One experience I heard, not with me, but before my time, had this cowboy from Kāināliu. He went up the mountain and he got lost. Then they find, and Parker Ranch up Waiki'i, Above, they found this guy, this man. No more shoes, no more clothes. And they said it was significant that he was following a voice because he was yelling. And their call was "Ae, *ai no ma'ane'i, hele mai*." And they keep on calling. But the good thing that happened was that they didn't lead him into a cave where he would fall down and *make*.

RK: *A'o mua.*

KKa: Yes.

KM: 'Ae. So that is important thing then, yes?

KKa: That is one of the significant things of those old days. But I do not know, I would not say that today it may be different, I don't know. I would try to [chuckles] look at it that way, I don't know. Maybe still yet, maybe not.

KM: *Mana, ka po'e kahiko.*

KKa: Well, as sister [Kau'i] has stated, in the old days, they had to go 'oli or say prayer and all of that. Maybe that significance is still on, we don't know. For my generation and now we look at this young generation who's coming, the pua, I think they should get more of an understanding of the significance, what it is like from here. If I'm saying wrong, you all forgive me.

RK: Uncle is right. Daddy used...and you can ask cousin Raymond. Before, when pō'ele'ele, he tell us "No go up the mountain, plenty lua meki, you hā'ule, they no going find you." At least go with somebody. Same thing like kahakai, "Oe holoholo, two guys go."

KM: 'Ae. Pehea kou mana'o i kou hele 'ana i uka, ai 'ole hele i ke kai, noi mua?

CK-P: 'Ae.

Group: 'Ae.

KM: *Mamua o ka holo 'ana, noi mua.*

Group: [agreeing]

RK: *Pa'a ka waha hele i ka holoholo.*

CK-P: *Pule mua.*

KKa: The old days, the Hawaiians through the story that I know, if you want to go down the beach. People are going to ask you "Hele 'ana 'oe i hea (Where are you going)..."

Group: [chuckling]

KKa: You shouldn't ask, you should just go on. Our understanding is because their 'uhane are all around, they might mislead you.

KM: Yes, that's how the kūpuna believed.

KKa: So if that still exists, this is an awareness of getting together and telling the young people, what is what. But as I said, I don't know if that is still on.

KM: 'Oia ka mo'olelo.

RP: I also heard about Pu'u Wa'awa'a. I used to work up at Volcanite, and Masa, the head mechanic, was up there. It never happened to me, but I'm pretty sure it was the pō Kāne. They only travel certain nights. And he said that a person sat on him, and he couldn't get up, he couldn't talk or say nothing. It stayed on him until they by-passed, then he could move. But, he could hear the music.

KM: *He huaka'i pō, mai uka...?*

RP: Yes, I don't know exactly, but right up there, where the Volcanite. Charley Mitchell and I, we never come across that yet...

CM: [chuckling]

RP: [laughs] But a stranger was affected. If you get 'ohana, you pakele.

KM: 'Ae.

- RP: According to my uncle, they *kāpae* you.
- CK-P: *Kāhi manawa, ka pō Kāne e.*
- RP: *Pō Kāne.*
- RP: My wife them heard the music, but I never hear.
- CK-P: Yes, they play music.
- SKK: They were for the good and they knew that there was a lot of adversity, and whatever they want us to know is for our benefit, our good.
- KKa: I think that this conversation that we are going through is good for the young people to know.
- SKK: Uh-hmm.
- KKa: I am behind Kepā, and I thank Kepā for bringing this conversation together, not to scare you, but help you become aware of what it is. I for one, went through, many times and have experienced it. And of course, it takes guts to stand up to it...
- So this is some kind of significance that we can pass on. If those things exist yet, for you young people to think about, you think twice. My warning is, if you happen to run into it, sit down one place and make your prayer. According to these old people, they say, “If you are family and you can hear them talking, ‘*Pehea ‘oia nei?*’...” [end Side A, Tape 2; begin Side B] “...Whoever the leader is that stays in front, *A‘ale, ho‘oku‘u.*” It’s because there is a relative in this *huaka‘i*. That is something significant that I think we have to think about.
- So although to me the experience that I would like to share with everybody, and our *kūpuna* here. Perhaps that thing still exists to today, or perhaps it’s not anymore. Why, for the reason that there are a lot of places that are developed. Maybe some we’re not going to see this mountain here, we won’t see all this ‘*ōhi‘a* trees, it’s going to be developed. Something like Pu‘u Huluhulu. We never realized, even our *kūpuna* here, the day would come that there would be big houses over there.
- CK-P: Hmm.
- KM: *Loli ka ‘āina.*
- KKa: Everything *loli, loli.*
- KM: ‘*Oia ka mo‘olelo o Tūtū Kīniha‘a me Tūtū Wainuke mā, me Aunty Margie Kaholo mā. Ua ‘ōlelo mai nā tūtū, “Hiki mai ‘ana ka lā, loli ‘ana ka ‘āina.”*
- KKa: Today is *loli* already.
- KM: ‘*Ae, loli...*
- RP: I think this is a good thing to bring up for the youngster’s generation, *hiki mai ka manawa, loli, a‘ole like me ma mua. Ma mua maika‘i ka ‘āina, loli ka ‘āina i kēia manawa. Pēlā no ke kai, loli ke kai. Ka mana‘o o kēia e ho‘oponopono, i mua* [pauses].
- This kind of thing not only happened to our people who live in this area. It also happened to Matsumoto and Sonomura when they used to bring in *kaukau* from Hilo. They used to park up there. You know the *pā kao*?
- RK: Uh-hmm, outside [Waimea side of the homestead boundary].
- RP: They pull over there, they get choked.
- KM: [chuckles]
- RP: Oh yes. The Japanese telling me this, they get choked.
- KM: Right along the *ala nui*?

CK-P: Oh!

RP: They pull over and rest, they get choked, all *maka'u!* No more they sleep outside there.

Group: [laughing]

RP: *Mana kēlā mau lā. Kēlā ala nui*, that's their road, not your road.

KM: That's right. They *ho'omana* those things before days, yes?

RP: That's right.

KM: And because they believe those things before days, and because they believe, it has *mana*.

RK: Kepā, like our daddy said, "If you believe, that's up to you..." But he said, like Uncle Robert said, "Don't get caught, but respect." Daddy always said, "You know boy, you respect, because it was there already." *Mana* or whatever. Maybe that *ahu* was put over there for one reason.

KM: That's right. And like you said earlier, every place name, everything, you know.

RK: Yes. And like Uncle Robert said, "don't get caught." Daddy always said, "respect, you have to give back." And every time you say, "*e kala mai ia'u.*" Any place you touch.

SKK: Like when Ku'ulei mentioned about caves. Our ancestors before days, they never thought of cemeteries. Probably because they could never afford to even dig a grave or what ever. So the most convenient places for them to bury their dead was either right there where they were traveling...they never had embalming like today. Or if a cave was near there, that's where they would put their loved ones. So there are remains of people all around.

KM: Hmm. Around the *pā hale*, along the *ala nui*, they make *pū'o'a*, they make the mounds.

SKK: In *ana*.

KM: The *ana*. So respect those things?

SKK: Uh-hmm.

RK: Hmm.

RP: *Kahakai, iloko o ka puka.*

KM: 'Ae.

RP: I fished all of my life, all the way from Ka'ūpūlehu all the way down to Mahai'ula. At night and of all these particular instances, the one is Mahai'ula. But, if you don't say anything, you go to God, you just go. But if you tell them "let's go fishing." *Pau 'oe*, all the *'uhane* in front of you.

Group: [chuckling]

RP: People don't believe that. I didn't say anything. I took this guy, we go crabbing, we went south side by Ka'elehuluhulu. He looked up, hoo! The *kukui* on the other side. I knew what that was already.

CK-P: I know what you mean.

Group: [laughing]

RP: I look up and tell him, "It's time to go home." Oh, you reach home, no more the *kukui*. People don't believe that. But, I don't blame them too. You have to see it to believe. That's the only place, Mahai'ula, like that. But Makalawena, Kūki'o, Ka'ūpūlehu, Kalaemanō [shaking head]...

- RK: ...Kepā, I had one experience like how Uncle Robert said. It was me and cousin Francis went *holoholo*, we *holoholo* before, go get *pu'a* night time.
- KM: 'Ae.
- RK: We *hele pō'ele'ele, wana'ao*. You can ask Uncle Charles, he know. And this place we call Kukui-hakau. But we come home, one or two o'clock on the horse. *Alualu pu'a. Lo'a ho'okāhi*, we put 'um on the *kiawe* tree because *piha ka naonao* if we leave 'um down. We went, the dogs picked up one more, we got 'um. And then we said "*lawa*." We came back look for our first one, it went move. *Wau, maopopo kēlā 'ano, maopopo kēlā wahi*, night time. We went find 'um, but they went *kolohe* us. Oh you come cold! You come cold till you come warm, then you know your *pū'olo* stay over there. But they went *kolohe* us [shaking his head].
- KM: So the *pu'a* went move from one tree to another tree?
- RK: He *hele*.
- CK-P: [chuckling]
- RK: We go *huli* in the lantana. *Ka po'e kēlā, mana!*
- KM: So Kukui-hakau?
- CK-P: *Kēlā manawa, nui 'ino ka po'e menehune. Menehune* [chuckling].
- KM: 'Ae.
- Group: [laughing]
- CK-P: *Nānā 'oe, hele mai ke kukui* [laughing].
- KM: 'Ae, *he huaka'i pō*.
- CK-P: 'Ae, *huaka'i*.
- SKK: You know, I'm going to insert, because I know that aunty and them, they know plenty. But they don't say anything because they were taught when they were young, "*A'ole wala'au*."
- CK-P: 'Ae.
- SKK: [crying] *Hele i waho*.
- CK-P: *Hele i waho. 'Ōlelo lākou, "hele, hele."*
- SKK: But they know and they understand.
- CK-P: Yes.
- KM: Hmm. *'Oia ke 'ano inā e kama'ilio 'oe e pili 'ana kēia mau mea, hiki iā 'oe ke ho'āla iā lākou*.
- CK-P: 'Ae.
- KM: So *'a'ale maika'i kekāhi, e waiho, waiho wale nō*.
- RLM: Our tūtūs are around.
- RK: They stay.
- RLM: Some of the places that my great grandma used to tell us, "sacred!" Even the name is sacred. They tell us "*kulikulū!*" We like know about this place, "*kulikulū!*" That's it, *pau*.
- KM: 'Ae. You come into these places *mauka*.
- RLM: They know, but they wouldn't say anything. Just go.
- SKK: Because the impact was so great in their time.

KM: 'Ae. The hard part is that today, things are so different, and some people are so *maha'oi* when they walk... You go down to Kīholo now, Nāwaikūlua like that, [shaking head] *Aloha!* You look at the *ana* there, the people have gone in and desecrated it.

CM: Yes.

KM: They bring the *kānaka* out of the caves. They bring the things out, they take what they like and they leave the *iwi po'o*, all these things out in the sun. So somehow, the children need to know enough so that they can be *maka'ala*. If they see a car going somewhere, or someone walking somewhere that they shouldn't, so they can at least call the... I don't know, DLNR, the police, or call the *blalas* to come teach somebody a lesson; I don't know.

Group: [chuckling]

LK: Can I say something?

KM: 'Ae.

LK: We, today, and our younger children do not know the consequences of what's going to happen. Especially when it comes to bones or caves. Leave it alone. Because if you go and *maha'oi*, you are not the one that will get hurt, it is your children. It goes onto the children. So don't go *maha'oi*, leave it alone.

KM: *Mahalo, pololei 'oe!*

RK: *Po'o pa'akikī, ka po'e hī'ō.*

KM: 'Ae. *Mahalo.*

KKe: I just wanted to add something along these lines, that that is so true, it is not our place to go *maha'oi*. These people were all set to *ho'omaha*, to rest, and that is their place. We however, have a very good example that sits in front of our eyes for those of us who live home here, or drive this road. There was something that was not passed on and we cannot go back, and we cannot say for what reason it wasn't passed on, but it wasn't in our *kupunas* knowledge, it wasn't in our *makua's* knowledge, it wasn't in our knowledge. So when this golf course came to be developed, there was destruction. Massive destruction. It took *Kepā* to drive this road one day, and he called Auntie Lei and he said, "What's happening, the bulldozer is bulldozing something right now as we're speaking on this phone.

Right now they are destroying a *heiau*..." Auntie Lei is saying, "Wait a minute, we're not sure, we don't know, this is not something that we knew about." Because when the golf course first came in, they took us different family members and they said, "Okay, we'll take you guys on the *'āina*, you guys tell the different burials, different places that you folks want to be preserved." Well, this *heiau* was not in our knowledge, we did not know about it. We have to rely upon old documentation from people who either once lived here or what not. That's how we found out about this place. It's on one of those tees or holes, what do you call that?

KM: It's the signature waterhole.

KKe: Yes.

KM: It was a beautiful *kahua* and the old growth of *kukui*. You know how beautiful your *kukui* trees are here, *kahiko!* That's *kūpuna* too, those *kukui*.

RLM: Right.

RK: *Pāhū 'ia!*

KM: *Pāhū 'ia!* Dynamite and fly away.

- KKe: And the saddest part is, that at that point, I was working home here at Pu'u Anahulu. [crying] Cousin Tracy and I were taking care of the nursery... [pauses]
- RK: Well, even our *'ohana*, Roman Ha'o, Debbie's cousin, was on the caterpillar *makai* side, he went *ku'i* one *ilina* that goes back to the seventeenth century. Everything came home, up in front of him. He went go *ho'opomaika'i* everything.
- KM: That's right, have to.
- RK: They just *waiho* that place and just leave everything, cover 'um up.
- KM: Well you know, some no can help, but the thing that was *pilikia* here, which is why it is important that the children know. Is that I had been in a meeting with the Japanese owner's daughter and their field representatives, and I got their word, and it was put in writing that they wouldn't destroy that *kahua* and that place where the *kukui* grew, that is now the waterhole. It's in writing!
- But because they're not from here, or because they don't have an attachment to your land, it's easy for them... *kau ma ka 'ālelo wale nō!*
- CK-P: *Pololoi.*
- KM: It's right there at the tip of the tongue, then they turn around and *huli 'ia*. So it is good that you share your *mana'o*, your *mo'olelo* with your children and the *mo'opuna*. You have to...
- Like this cave that we were talking about below Pu'u Huluhulu. The big houses are not built too far away from it, and I don't know where the private property ends that was bought after Hind, Dillingham, Bohnett. But the next thing is that they put a house there, they put their cesspool in, right on top of that cave?
- RK: Yes...
- KKe: And that was, I think the hardest part, is that day, there we all were, the *'ohana*, descendants of this land, standing there with our hardhats on waiting to see the dynamite blast. Not knowing that they were blasting a *heiau*. Here they are counting down, okay everybody is holding their ears, all excited. And we watched them the whole day, lay the dynamite. And not one of us knew that here hundreds of years of history were blown up right in front of our faces. It was probably made by our *kūpuna*. Yet here we are generations below them watching this thing literally blow up into small pieces of stone, that hurts. It's *'eha!* It really is. That's why I think this knowledge needs to be known. [crying] I know that I definitely will do whatever I can to make sure that my daughter, or any of my children or my *mo'opuna* know that they stand on *'āina* that they come from. That they know, "This is my *one hānau*. This is where my *kūpuna* walked." And that we had no control to stop that, is totally *'eha*. I will do whatever I can, and not let that happen again.
- RLM: And we going back you up Ku'ulei.
- NH: Yes.
- KM: Good. *Mahalo*. [pauses] Earlier while we were all talking just after the *pā'ina*, Uncle Robert mentioned a story that he remembered from *Kūkū* Lowell, Kanaka about how they would travel, come up this *'āina* like that. Uncle?
- RP: Well, way back when my Uncle Lowell was deacon at Mauna Ziona and had this church up at Pu'u Anahulu. He was also part of the church. So what he does is he'd take one week at Kalaoa, Mauna Ziona, then the following week at Pu'u Anahulu. And amazingly, we had this *Tūtū* Kahiko from Ka'ūpūlehu. She knew that particular Sunday that we were going to come to Pu'u Anahulu. Amazing, she would be up at the road waiting. And at her age. So we would pick her up, come for church service at Pu'u Anahulu. Not this kind of road, all *'ili'ili* and dirt road, coming over. But that rubber tire is strong.

Group: [chuckles]

RP: So when we got to Pu'u Anahulu, hey, the church was full. Every Sunday that we would come, all *'ohana*. Kilionā, Keākealani, and we had Mitchell, Kaholo.

CK-P: 'Ae.

RP: All of them. Then after church, we'd go up to Maka'ai's, we'd have lunch up there, and all *'ohana*, they'd all pitch in. We sit down and talk story. The stories may be true or not, but they shared anyway [chuckles]. But we really enjoyed it. Then when we'd come back towards Kona, we'd drop *Tūtū* Kahiko off. In a few minutes, she'd walk and we could not see her, she'd disappear. It's all open like this [gesturing the field].

KM: Down by Hu'ehu'e?

RP: Yes, on top by Puhi-a-pele. Your hair stand up, we'd see her disappear [chuckling].

KM: *Holo wāwae?*

RP: *Holo wāwae*. But we understand, as we grew up, we understand the power they had. *A'ole ma ka waha, ma ka na'au*.

KM: 'Ae, *ma ka na'au*.

RP: I would ask uncle, "How come *tūtū* disappear that fast?" But he wouldn't say anything. He didn't try to scare us, we were kids. But as we grew up, then we learned, we got to understand. *Tūtū* Kahiko used to take care of all the *ana* down at Kaimuakeakua. All on the *pāhoehoe*, they're all covered. And only her can take care of that.

KM: 'Ae, she knew where all the *ana* were and took care of them.

RP: That's right, all by the sun, she'd go by the sun. The shadow goes one way, she knows just which way to go. She tell us the story. And oh she get *pua'a*, goats and all kinds. But that's why every time I hope that they don't blow up that area and find all the caves and the things hidden in there.

KM: 'Ae... *Mahalo*. [Asks interview participants to meet in family groups to work on annotating historical maps to identify locations of place of interest to the families.]

We're going to *pio* all of this recording equipment now, and we'll move forward from here. We'll get all this transcribed and sent back to you as soon as possible.

*Mahalo, aloha iā 'oukou. E 'olu'olu 'oukou, inā ua hewa wau ma ka 'ī 'ana a ku'u waha, e 'olu'olu 'oukou, e hui kala mai ia'u. Ka mea maika'i mālama, ka mea maika'i 'ole, kāpae 'ia. Aloha nō.*

Group: *Aloha...*

**Charles Mitchell and Edith Kau'iheluwaleokeawaiki Ka'ilihiwa-Mitchell**  
**Oral History Interview at Pu'u Wa'awa'a**  
**October 22, 1999, with Kepā Maly**  
**(with Ku'ulei Keākealani and Debbie Ka'iliwai-Ray)**

- KM: ...We're *mauka* at Pu'u Wa'awa'a with Uncle Charles Mitchell and Grandma Edith Mitchell and some of the 'ohana. We're talking story again about your 'āina aloha, Nāpu'u.
- EM: 'Ae.
- KM: Some of your recollections, as Ku'ulei said earlier, your youth, who your 'ohana is, the things that you folks did living on the land. And with Ku'ulei and Debbie, we're just going to be talking story, asking questions that you think will help the children remember this 'āina.
- CM/EM: Yes...
- Group: [Discusses basic family background as described in previous interview.]
- KM: ...When you were young, you said that papa would *kanu mea kanu* like that. He'd go out plant vegetables?
- CM: Yes.
- KM: What kinds of things did he plant in your 'āina?
- CM: He planted all kinds of vegetables. He planted peas, tomatoes, and he was planting a lot of vegetables.
- KM: Hmm. 'uala like that too?
- CM: Yes 'uala, sweet potato and watermelon, and all kinds of vegetables. Watermelon, I know he planted.
- KM: Hmm. How was this 'āina for cultivating, good *lepo*?
- CM: Yes, good *lepo*. Good soil.
- KM: How did you take care of watering your 'āina? *Halihali wai*?
- CM: Yes, need water, some times it would get dry.
- KM: So you would have to go take water in buckets or something?
- CM: Yes. During our days, I know when I was small, our days, we used to go down... Down at Pu'u Anahulu had a stable way before. They had a stable over there, and they had tank water over there.
- KM: So towards where the golf course is now, by Isaac Sanfords' place?
- CM: Right, right.
- KM: Down below there?
- CM: That's right.
- KM: So had a water tank?
- CM: Yes, had the big tank over there. That's where we were getting water. But before that, I don't know, they used to go to the beach. They used to go to the beach when dry.
- KM: So you had to *hāpai* that water in big barrels?

CM: You had to go to where the tank is and go over there and wash. The Hinds would let you go over there and wash clothes. But you had to take your clothes down there, close to the tank and wash.

KM: Wow! But you folks had little water catchments at your house too, right?

CM: Yes, had tank, *lua wai*.

KM: So cisterns. But only for *inu* and cook like that?

CM: Yes. Sometimes that tank was too small, so we'd run out of water. So then we would go to the stable. The *wai* belonged to the Hinds.

KM: Yes.

CM: Before that I think the old people were getting water from down at the beach, I think. Like at Keawaiki.

KM: 'Ae. So in the *kūpuna* time like that, when there was no more water *mauka*, they would go *makai*?

CM: Yes, go *makai* to the beach.

KM: Hmm, so they'd go down to the ocean to live some times down there, fish?

CM: Yes.

EM: Yes, they stay there.

KM: Stay.

CM: That's how, I think the time she went down there. I think they were down there washing clothes, and then she went *hānau* [smiling].

EM: Yes [chuckling].

KM: 'Ae.

CM: [chuckling] Since they were down at the beach, washing clothes or what ever. The mother was maybe washing clothes and then they came back and she *hānau* on the road [smiling].

KM: Amazing! ...Now you mentioned, coming back to papa working on this land like that, did papa also work for the ranch? Or he never?

CM: I know he was working, but not this ranch. I think he was working Parker Ranch. But those days, I don't know if he was working here, or what. But I know he was working at Parker Ranch.

KM: So you think he worked more at Parker Ranch?

CM: Yes, Parker ranch.

KM: So he stayed home quite a bit in your time? He'd plant...can you describe how he planted? Did he make planting mound, or mulch, how?

CM: Oh he just planted, like how you plant the original way. Ordinary way how he planted.

KM: So in rows and things like that?

CM: Yes, yes. But like raising potato, they make *pu'u* eh.

KM: 'Ae, *pu'u*.

CM: Yes, they make *pu'u* and plant potato because that's the only way that they're going to get plenty potatoes, in the hill.

KM: Yes *pu'e*.

CM: In the little *pu'e*.  
KM: Do you remember what kind of potatoes he planted?  
CM: Oh, he had all kinds, purple and orange.  
EM: All kinds.  
CM: But I don't know the names of the potatoes.  
KM: Did you hear *huamoa*?  
EM: Yes, yes.  
KM: Yes, *huamoa*. And one potato was supposed to be named *pu'uanahulu*.  
CM: Hmm.  
KM: *Hi'iaka*.  
EM: Yes.  
KM: You heard that name?  
EM: Yes.  
CM: And *pala'ai*, pumpkin.  
KM: Yes, the *pala'ai*.  
EM: Yes.  
KM: Out of curiosity, when you folks were still young, did you ever hear papa go chant or pray when he was planting? Do you remember hearing that?  
CM: [thinking]  
KM: And you know, they'd watch the moon too.  
CM: Oh that, yes. That's how he'd plant, he'd watch the moon. Mostly I think all Hawaiians, they do that.  
KM: Yes. When was a good night, a good time for planting? So you remember?  
CM: [chuckles] That I don't know.  
KM: You know, sometimes you hear them talk about *mahealani* or *hōkū*?  
CM: The moon, yes.  
KM: When full moon...do know if he would plant full moon time?  
CM: Well most of them, every time they plant in full moon. That's the time to plant.  
KM: Hmm. Another thing that we hear some of the *kūpuna* talk about, you know when you look at the moon, sometimes it's crescent yes [gesturing] like this.  
EM: Yes.  
KM: And the crescent is up like that?  
CM: You mean turn up?  
KM: Yes. And they say you plant at that time, it's good. And other times, when the crescent is down, it's like the basket is empty, *pohō*.  
CM: Yes.  
KM: Did you notice if he planted like that?  
CM: No, I was too young [chuckles]...

KM: It is interesting though, this is how your *kūpuna* them worked, they'd look at the moon, they'd look at various things around them.

CM: Yes.

KM: Even when the *hau* came down at a certain time, the dew like that come off of the mountain, or certain clouds, they knew that the rains would come.

CM: Yes, you go out plant.

KM: When you were a young boy, did you go down to the ocean too and stay down there some times?

CM: Yes.

KM: Where did you go?

CM: I'd go to Kīholo. All the time, I'd go down to Kīholo.

KM: Hmm. Was it by the fishpond or by where the old man Kaua'i's house used to be?

CM: I used to stay at Kīholo, the main place is Kīholo.

KM: 'Ae. I'm going to open up another map here, this is Register Map 3000, it shows the *makai* lands and Kīholo. How did you go down, along the trail below Pu'u Anahulu, or did you come right down the Pu'u Wa'awa'a-Kīholo trail?

CM: We used two trails. When we worked for Pu'u Wa'awa'a Ranch, we'd go this way, we'd go from Pu'uloa side.

KM: Pu'uloa. This is the map showing the *makai* lands of Pu'u Anahulu-Pu'u Wa'awa'a. This is the Kīholo-Pu'u Wa'awa'a trail here.

CM: Yes.

KM: It's marked on this map. But what the map doesn't show is... Here's Pu'u Anahulu, and this is about Kukui-o-Hakau, below the *pu'u*.

CM: Yes, yes.

KM: Kukui-o-hakau.

CM: [pointing to location on map] Over there, what has over there, mountains?

KM: That's Anahulu, Pu'u Anahulu.

CM: Anahulu. That's way in the back.

KM: Yes.

CM: So Kukui-hakau must be some place here [pointing to area on map].

KM: Yes *makai*, below the *pu'u*.

CM: Yes.

KM: So the other trail comes down here. You can see a part of it here where the trail would come down off of Pu'u Anahulu. You could connect and go down to Kapalaoa or you would go down to Keawaiki?

CM: Yes.

KM: So you folks would stay pretty much down at Kīholo Bay when you were young?

CM: Yes, Kīholo Bay. This is Kīholo, eh?

KM: 'Ae, that's Kīholo.

CM: And that's the old trail?

KM: That's right, the Kiholo-Puakō trail.

CM: That trail goes up there.

KM: 'Ae, Keahualono, 'Anaeho'omalu, Lāhuipua'a, all the way. Did you folks use to travel along the trail?

CM: Yes we go through the trail. We'd go right through. From Kiholo Trail, that's the main trail from Kiholo, come up to Pu'u Wa'awa'a. And we had all kinds of names, from Wiliwiliwai. And get Hau'āina. Hau'āina is right over here.

KM: 'Ae, Hau'āina is by where we are.

CM: And the other trail that goes down is at Wiliwiliwai. And then you get Pu'uloa. From Pu'uloa, you go down to Wiliwiliwai. You reach Wiliwiliwai from Pu'uloa.

KM: Hmm. This is a paddock map of Pu'u Wa'awa'a [Chas. Murray survey of 1948]. Here's Pā Wiliwiliwai, just what you said. Here's Pu'uloa over here.

CM: Yes.

KM: And the trail came down... How about Hale-o-Lono? Do you remember that place?

CM: Yes, yes. Hale-Lono is... [looking at map, getting bearings] This is Kiholo, Small Kiholo [Paddock] is over here. Then Kiholo *Makai*, then Wiliwiliwai.

KM: 'Ae, *ma'ane'i*.

CM: Hale-Lono is on this side [points to side of map].

KM: So towards Ka'ūpūlehu, going towards Hu'ehu'e?

CM: Yes. But Hale-Lono is right next to Hau'āina.

KM: Oh.

CM: See Hau'āina is the paddock right here [the interview location at Lake House is situated in the Hau'āina Paddock].

KM: Yes, you can see they've marked Hau'āina on this map here. Here's Hau'āina right here.

CM: Yes, that's the one that's right here.

KM: Yes.

CM: And then the Pā Loa is right over here. See that Small Pā Loa, that means the long fence. So it's right around here. See the fence goes right along here and goes up. Then Hau'āina Paddock is next.

KM: Hmm. So they marked all of these different 'āina, paddocks with fence and stone walls. Some had old stone walls?

CM: Yes. And had this place Pu'u... [pauses]

[F.N. Bohnett walks up to inquire what we are doing.]

KM: ...So we were just talking a little bit about some of the paddocks, Pā Loa.

CM: Yes.

KM: In your time, did you work with the *Hui* up here?

CM: Yes, I worked for the ranch.

KM: From how old?

CM: From 1941, I worked the ranch.

KM: Oh, you were young.

CM: In 1944, she and I were married, so 1942-1943.

KM: And uncle, you said you were born?

CM: In 1926.

KM: Oh, you were a young guy when you started work. And when you guys got married, [chuckles] so you guys were sweethearts.

Group: [chuckling]

CM: Yes, we were sweethearts [chuckling].

KM: Wonderful.

EM: More you come sweetheart [chuckling].

Group: [laughs]

KM: So you started working up here as a teenager, 14, 15 years old about?

CM: Yes, I was a teenager, that's the time I started working at Pu'u Wa'awa'a Ranch.

KM: Who did you work with, who were the old-timers when you were working as a boy?

CM: Had this Lindsey.

KM: Kamaki?

CM: Yes, that was my foreman. Robert Keākealani, him and this old man Louis Kainoa, with all his sons. They were all working ranch.

KM: So like in the early 1940s, when you started working, about how many people all together worked this 'āina?

CM: You mean Pu'u Anahulu?

KM: Yes, you folks up here, working the ranch?

CM: Oh I think had maybe about 30, maybe a little below.

KM: 'Ae. So you folks had to travel all over, you'd move the *pipi* all over the place?

CM: Yes, yes. In fact those days, we used to use trucks to move the cattle. Like now, they use the trailer. We used to drive the *pipi* to, our days, we used to drive them too.

KM: But to go *mauka*, you couldn't take the trucks *mauka* eh?

CM: No, never had road at that time. We'd go on horseback.

KM: Did you folks sometimes take the *pipi* and go over the mountain to Hōlualoa or Keauhou, like that?

CM: No, no we never took the *pipi* over to Hu'ehu'e, even. We would just drive them over here, Pu'u Wa'awa'a. That was the main place.

KM: So you'd bring them down here and then truck them?

CM: We'd bring them down and then we'd truck them. And from here, we'd truck them to either Hu'ehu'e or maybe to Hōlualoa, or way on down.

KM: Even Honomalino?

CM: Honomalino.

KM: Hind, by that time had those various 'āina?

CM: Yes, he had Honomalino.

KM: Hmm. How about, did your paddocks basically stop at the highway, or did you take *pipi* further *makai* too?

CM: Well, we'd go to Kiholo [Paddock], you know, Kiholo down there. We get Waiho. Waiho 1, 2.

KM: Yes, right here.

CM: Hale Piula. Hale Piula is the last one up there.

KM: *Mauka*. Hale Piula 1, 2, then the *mauka* area where the old water-shed was.

CM: Yes, the watershed over there. [thinking] Then Lua Kauila is some place around there [pointing to location on map].

KM: Lua Kauila? Was that a paddock or a small...?

CM: Yes, that was a paddock. Lua Kauila, that's supposed to be a place with all the *kauila* trees. It's some place next to Hale-o-Lono.

KM: Hale-o-Lono is just on the *makai* side of the old road, is that right?

CM: The same side as Hau'āina, so this side.

KM: Oh so on the *mauka* side?

CM: Yes.

KM: So Lua Kauila is another small paddock area?

CM: Yes, another small paddock, Ka-lua-kauila.

KM: It had plenty *kauila* trees in there before?

CM: Yes, had trees growing in there. *Kauila* trees. That's why they named it Ka-lua-kauila.

KM: Hmm. Did you ever hear anything about that *kauila* tree?

CM: I know it's a hard tree [chuckles]. The old people before, they used the tree for tools.

KM: Hard wood?

CM: Yes hard wood. They used the middle part of the wood, that's what they used.

KM: Like iron, hard.

CM: They said they used it as a tool for make canoe.

KM: Adze, 'ō'ō like that.

CM: Yes. See that is a hard wood, real hard wood.

KM: Did you hear what the name Kiholo means by chance? And this is back to the *kauila* for a moment? What does Kiholo mean?

CM: Well *holo* means run [chuckles].

KM: Yes, but it is also said that *kīholo* is a large fish hook that was made out of *kauila* for *manō*.

CM: Shark?

Group: Hmm.

KM: Fishhooks, heavy. You know that *kauila*, have you seen it in water? It sinks.

CM: *Kauila*, the thing sinks.

KM: It sinks, it's so heavy.

CM: That's right, it sinks.

EM: Heavy.

KM: Yes, a heavy wood. So you didn't hear that they made fishhooks or something out of the wood?

CM: No.

KM: Hmm.

KK: You know, I was reading in a book and it said, "*Kīholo*, a fishhook." And I was wondering what kind of fish it was.

KM: 'Ae, Kīholo are for the *lawai'a manō*, a big, heavy hook.

KK: Made out of *kaui*la?

KM: *Kaui*la, *uhi*hi, hard woods like that. There are a few of them, very hard, dense woods. And you imagine, the *manō*, they get the big *niu*hi, like the big sharks out of Kalaemanō, those were big *manō* eh?

CM: Yes.

KM: Did you happen to ever hear any stories about *manō*, sharks, out of this 'āina?

CM: Oh yes, I heard about that kind of stories, but I don't know if it's true [chuckling]. Some times I think [shaking head], it's not true. I heard a lot of stories.

KM: Can you share a story?

CM: I don't know how true, but.

KM: 'Ae.

CM: They get one *kupuna*, an old Hawaiian. He used to go down...they said down at Kalaemanō used to get a hole, a big hole. And the shark used to live in that hole. So this *kupuna*, that's where he'd go all the time, Kalaemanō. Before, Kalaemanō to Kīholo had a trail eh.

KM: 'Ae, all *makai*.

CM: So he'd go along the trail. That place there, Kalaemanō, that's where this Hawaiian was raising shark over there, the *kupuna*.

KM: So he'd take care, *hānai*, feed the shark like that?

CM: Yes, feed the shark.

KM: Yes, you speak about the trail, this is Waia'elepī.

CM: Hmm.

KM: Luahinewai.

CM: Yes, I know Luahinewai.

KM: 'Ae. Nāwaikūlua.

CM: Yes, I know Nāwaikūlua.

KM: I guess by where they used to *hō'au pipi*, some where this side.

CM: Yes, yes. Where the pen used to be. And had the place where they made the salt.

KM: Yes, Kalaemanō out here, where they made the *pa'akai*.

CM: Yes.

KM: And even by this side, I guess, Mula?

CM: Yes, Mula.

KM: Where they have the cement salt beds.

CM: Yes, Mula.

EM: Yes.

CM: Right where the black sand is over there.

KM: 'Ae. Were they still making salt out here when you were a child, that you remember?

CM: No, not that I remember. Only the foundation was there, though.

KM: The foundation, yes.

CM: But that was salt making area.

KM: Yes. Uncle Billy Paris said that what he had heard, was, has the little *loko wai* over there?

EM: Yes.

KM: *Pu'eone* pond. He said that they would gather the water out of that pond, Waia'elepī...

EM: Yes.

KM: And that's the water that they would put into the salt beds, the cement salt bed.

CM: Yes.

KM: That's what he had heard. But you folks would still go out to Kalaemanō, '*ohi pa'akai*?

CM: Oh yes. Because those days rough, you know. When the water is real rough....

EM: We used to go out.

CM: When the water came real rough, after the water came up, that's when you go to the beach.

KM: Hmm, *kau mai ka lā*, the sun would be on top, so it would all *malo'o*.

CM: *Malo'o* and you get all the *kāheka* and you pick all the salt.

KM: Good salt?

CM: Good salt, good salt. Clean too. That salt was real clean.

KM: That's one of the things that we're hoping today, to do, along all of this shore line, before, you weren't afraid to go gather salt...

CM: Right, right.

KM: You'd gather salt and you knew it would be clean.

CM: Right.

KM: Now we have to remind people, don't drive on top, or make dirty.

CM: Yes.

KM: You know, you go down here to Kalaemanō today, the jeeps go, and the people *pilau*, they *mimi* you know...

CM: Right. That's right, they do.

KM: They leave their '*ōpala*.

CM: That's right.

KM: So you can't gather the salt now. So when people use the trails, it's important for them to *aloha*, respect the land.

CM: Yes.

EM: Not like before. Now they don't, they just go.

KM: Yes. But your folks time, you *aloha*?

EM: Oh, the grand folks tell us, "You know this place, you have to take care. Don't misuse."

KM: Hmm, "*mai hana 'ino*."

EM/CM: Yes.

EM: Take care that place.

KM: 'Ae. So this is one story about the *manō* too. They'd make salt out at Kalaemanō...

CM: Yes.

KM: But you heard...

CM: I think that's why the name is Kalaemanō, because of this shark.

KM: Had the cave where the *manō*...?

CM: Yes where the shark was, the home of the shark. But they said had a hole, and that's why the name was Kalaemanō.

KM: Hmm. That's the same story like how cousin Wainuke...

EM: Yes.

KM: He said, and Aunty Caroline, and Ku'ulei's granduncle, Ka'ōnohi, similar stories...

CM: Hmm.

KM: They all heard this. And some, like what you said, the *tūtū*, they would go and they would *wa'u*, they'd scrape the back of the shark, clean the barnacles and *hānai*.

CM: Yes, yes. Nobody knows, see this is all private. Nobody knows about this kind. Only the *kupuna* knows, the one that he stay going to, is only the one he know. Nobody knows, only that *kupuna* knows. Maybe he goes to Kalaemanō all the time. [gestures, rubbing the table] You know, he rubs the back, *hemo* all the *limu*, all the scales on the back.

KM: Hmm.

EM: They tell you to take care of those things, The beach where you go...

CM: They call that *'aumakua*.

KM: 'Ae.

CM: *'Aumakua*.

EM: *Mālama i ka wahi*.

KM: 'Ae, take care.

EM: Yes.

KM: Hmm. So you folks, in your childhood time with mama them and your *'ohana*, you folks would go *makai, lawai'a*...?

EM: Yes.

KM: You folks go fishing like that. Did you also get fish out of the ponds at Kiholo? Were there good *'anae, awa*, mullet like that?

CM: Oh yes, had fish.

KM: You folks could go fish when you wanted to?

CM: Yes, any time we could go fish. During that time, our time was with Hind.

EM: You got to take care though.

KM: Yes.

CM: Mr. Hind was taking care of everything, he would let us go.

KK: Grandpa, do you remember when Auntie Lei and Uncle Peter [Kamanawa] lived down at Kīholo? Do you kind of remember the years?

CM/EM: Yes, that was kind of just lately. I think it was the new time, not the old.

KK: Right, was when we were younger.

KM: Yes, in the 60s, 70s, like that.

KK: Auntie Lei (Ha'ō) Kamanawa and Uncle Peter.

CM: Kamanawa.

EM: They took care of the place.

KM: Kamanawa is actually from La'aloa side, yes. Pāhoehoe, La'aloa. Kamanawa and Kālaiwa'a.

EM: They're all from that side.

KM: Yes, that side, Pāhoehoe, Kahalu'u.

CM: Yes.

KM: When you would go out in the field, did you ever see any old stone walls or stone platforms that were from *kūpuna* time? Or did the *tūtū* ever talk to you about *heiau* anywhere?

CM: *Heiau*, I know about *heiau*.

KM: Out on this *'āina* here, or going *maka'i*?

CM: Well on this *'āina*, I don't know the *heiau* on this *'āina* over here, Pu'u Anahulu. But I know where they used to live though. I know where they used to live, like right above here [gesturing towards Pu'u Huluhulu].

KM: 'Ae, Pu'u Huluhulu?

CM: Pu'u Huluhulu, *mauka*, there.

KM: 'Ae. So you heard that people did live up there before, like that?

CM: Yes. That's why I know of this Hawaiian, his name is John Harbottle, but they called him Kaikupuna [Kaha'ikupuna]. Yes, I think his name was Kaikupuna.

KM: So Harbottle is that family?

CM: Yes, that's the Harbottle family.

KM: So they were living by Pu'u Huluhulu side?

EM: Yes.

CM: Yes, by Pu'u Huluhulu side.

KM: Hmm.

CM: From this place right down to where sister Margaret them all stay living.

KM: 'Ae, so just on the road; by the road side?

CM: Yes. Right down to this place. And had the Pā Ha'ō.

KM: 'Ae, that's the one that shows on this Pu'u Anahulu Paddock map from 1937.

CM: Yes.

KM: It's kind of interesting, you know, the homesteads were divided up so that the Hawaiian families could all get *'āina*.

CM: Yes.

KM: But you look at how many came to be owned by Hind. [pointing to locations on map] Here is Kaha'ikupuna, J.K. Kaha'ikupuna.

CM: Yes, Kaikupuna. Or Kaha'ikupuna.

KM: Is that the one, then, Kaikupuna or Kaha'ikupuna?

EM: He was from Waimea.

KM: 'Ae, that's the name that you hear from Waimea side, Kaha'ikupuna. And then had Alapa'i, and Kaholo over here. Sonny Kaholo and Lizzie Alapa'i.

EM/CM: Yes.

CM: That's the wife's name, Lizzie Alapa'i, that's the wife.

KM: Kaholo's wife, yes?

EM: Yes.

KM: Evidently...now has all the houses being built inside here. Evidently Kaholo *mā*, Alapa'i them had *ilina* inside some of their *'āina* too.

EM: Yes.

KM: Their family graves like that. Was that a practice of many of the families that lived up here, when someone passed away, they'd bury them close to the house or on the yard like that?

EM: Some of the places, they had. The burials.

CM: Sure, they do that you know, like a family plot.

KM: Within their *'āina*?

CM/EM: Yes.

CM: On their *'āina*. That's why you know...

EM: Mostly it was all family.

KM: Family.

CM: Like my grandfather, Levi, that's why we get that place over there.

KM: So Levi Manu's place is this one here [pointing to location on map].

CM: Yes.

KM: In fact, it says Levi Paddock. But look who bought this, or however they got it, Hind had it back when this map was made.

CM: Yes, Hind bought the place. Before, that place belonged to my mother.

KM: 'Ae. But your grandpa is buried up here?

CM: Yes.

KM: And you said that you folks still have that, yes?

CM: This *'āina* was his *'āina* that's why, Levi.

KM: Levi Manu.

CM: Yes, this place was his.

KM: Lot 29.

CM: That's why he was buried over there. That was his plot.

KM: Hmm... I guess some of your *kūpuna* like that, they *aloha* their land so much, that when they go on their journey, they want to stay on the *'āina*.

CM: Yes, they stay there. Well I guess everybody does that, even down the beach side. A lot of them they do that too.

KM: That's right.

CM: They get the cave...maybe they have one cave over there, and that's the family plot. So anything happens to them, they go to the cave. Then they stay over there, their bodies are over there. I know some of the caves over there, down at Kīholo.

KM: 'Ae.

CM: I went in one of the caves. Only one of them I went in.

KM: What did your *kūpuna* say about those old places like that?

CM: They said that you're not supposed to mess with anything.

EM: Don't touch anything.

KM: Leave it alone.

CM: Don't touch nothing. Even if that's your family or whatever, don't touch anything in there.

KM: Yes. Nowadays, I don't know, some people are just so [shaking head].

CM: I know, they take everything.

EM: *Maha'oi!*

KM: 'Ae. [pauses]

EM: Our days, they tell, "Don't touch things. And don't go over there. You don't touch this."

KM: 'Ae. So you have to respect the *ilina*?

EM: Yes.

KM: I understand... Let me pull out one other map here. We were talking about respecting places and... [looking at the map] ...here's Pu'u Lili.

CM: Yes.

KM: *Makai*, in here, is a place called Kūmua, there was a *heiau* down here. Did you ever hear about this *heiau*, by chance?

CM: In Pu'u Anahulu?

KM: Pu'u Anahulu. By Piko Hene side, going down toward Anahulu.

CM: [thinking]

KM: Also has the cave called Mauiloa. Did you see that? I think they used it even in civil defense time, in case of bomb attack.

CM: Yes, yes. I never went in the cave.

KM: I guess that was the way of the old people, they'd say, "Don't bother things..."

EM: Yes before, they said "Don't bother, don't go in."

CM: The thing is this, you know the place, just leave the place alone.

EM: Don't *maha'oi*. Don't go over there and dig or touch that, or say anything about it. That's all *maha'oi*!

KM: 'Ae. You know the thing is, it's so hard for us today, we don't have those *kūpuna* with us...

CM: Hmm.

EM: Like us, we've got to know already.

KM: That's right.

EM: So it will be safe.

KM: Yes.

EM: We've got to know about it. That's for the young generation

KM: That's right.

EM: Oh yes, you've got to tell them so they know.

KM: Yes, *mahalo*! That's very important, thank you. [pauses, thinking] So when you folks were growing up, did anyone tell stories about how these places were named? Like Anahulu?

EM: They tell.

CM: Only the *kūpuna* know.

EM: The old folks they sit there and they tell. They name the place and they tell stories.

KM: So there are stories for each place, yes?

EM: Hmm.

KM: Every name had some kind of a meaning.

EM: Yes, that's the meaning.

KM: So did you hear how Pu'u Anahulu was named, that you remember?

EM: They always say, "This is your family place, there. *A'ale hana 'ino, mālama.*" It's to take care.

KM: 'Ae. Each place name has some little account to it and a relationship...they're all related.

EM: That's right.

KM: That sounds kind of like what your *tūtū* said, "This is *'ohana*, you take care..." [end of tape 1, Side A; begin Side B]

EM: Certain things they tell you, you go here, and they tell you, "This is the *'ohana. A'ole poina, mālama i kēia wahi. A'ole poina.*"

KM: Hmm. *A'ole hiki iā 'oe ke poina i kēia mau mea a nā kūpuna.*

EM: 'Ae.

KM: It's so important... *Kūkū, 'o wai kou inoa?* What is your full name?

EM: I'm Edith Ka'ilihwa.

KM: 'Ae, and you have your Hawaiian name?

EM: Ka-u'i-hele-wale-o-Keawaiki.

KM: Ka-u'i-hele-wale-o-Keawaiki. And you are the beauty who travels from Keawaiki?

EM: I was born at the beach.

KM: 'Ae.  
EM: My mother used take me all over the beach.  
KM: Hmm. And even before you were *hānau*, she was *hāpai*?  
EM: Yes.  
KM: She and papa went *makai* to Keawaiki?  
EM: Yes.  
KM: What did papa do on the ocean, *lawai'a*? Or did he work for Francis Brown?  
EM: He worked for the ranch.  
CM: You know Keawaiki, do you know the place over there, the name is Waipuhi  
KM: I've heard the name, and Francis Brown's boat was named *Waipuhi*.  
CM: Yes, that was his boat... I remember, that was a speed boat.  
KM: Fast, they say.  
CM: Yes, that boat can fly. *Waipuhi*, that's Francis Brown's boat.  
KM: Yes... Now, what happened when you were born? You said you were *hānau ma kahaka*?  
EM: Yes.  
KM: *Kau ma ka lio a ho'i i uka*?  
EM: *Kau ma lio*...  
CM: Gotta be on the horse. [looking at the trail on Register Map 1278] This place is going towards Kukui-hakau side?  
KM: 'Ae. Here's Kukui-hakau, right down here. Here's one of the trails that comes down, right off of the side. Here's Pu'u Anahulu.  
CM: Yes.  
KM: Kulanapahu.  
CM: Yes.  
KM: This would be Pā Nika.  
CM: Yes, Pā Nika.  
KM: Kind of over here. And see, here's that *heiau* I was mentioning to you about earlier.  
CM: The *heiau*?  
KM: *Heiau*, Kūmua. Do you remember that below here? This is Anahulu, here's the cave Mauiloa, here. And over here on the side. You know what, look at this '*āina* here, this is your kūkū's '*āina* after the homestead was made.  
CM: Yes.  
KM: Levi Manu. So *makai*, going *makai* way, that's where the *heiau* is, Kūmuaoiwikau.  
CM: [shaking head] Hmm.  
KM: You don't remember hearing about that *heiau*?  
CM: No.  
KM: How about at Kukui-o-Hakau, did they used to *kanu* plants there, the old people, before? Out in this area, that you heard?

CM: I don't know, maybe the *kūpuna* they know, but me, I don't know.

KM: Hmm.

CM: I was wondering, you know Keawaiki?

KM: 'Ae.

CM: You get the old trail from Keawaiki... where is the old trail?

KM: [pointing to location on Register Map 1278] Here, *ma'ane'i*. You can see the trail.

CM: That goes to...

KM: Here's Keawaiki. The trail comes up, and this is the old *Alanui Aupuni*.

CM: Going *mauka*?

KM: *Mauka*, here. And see, the trail comes to the *huina* right here. The trails intersect right there. So before days, your families would come down. If Alapa'i *mā* or Purdy *mā*, like Ka'ehu Maka'ai.

EM: Yes, yes.

KM: If they wanted to go down to Kapalaoa, they could leave Pu'u Anahulu, go on the same trail, but then it divided.

EM: Yes.

CM: One goes where?

KM: Right here. See, this is the trail here.

CM: What trail is that?

KM: This is the Kapalaoa-Pu'u Anahulu trail.

CM: Oh Kapalaoa. And then Keawaiki is on this side [pointing to location on the map].

KM: Yes, this one that comes down here.

CM: I see.

KM: Sometimes you see the old *ala loa*, they could go along the ocean side. See this is Kapalaoa, down here.

CM: Yes.

KM: You see the Kapalaoa School House? That was in Kahinu Alapa'i's *'āina*.

EM: Yes.

CM: So that's where the road split, right there.

KM: Yes, right there.

CM: One goes to Kapalaoa and one goes to Keawaiki.

KM: 'Ae.

CM: That's the one, that's where she was born on the road.

KM: Right on the trail, going up?

CM: That's why you see the trail, was in half, you see how far outside. They just came from the beach and she *hānau* over there.

KM: Hmm. How long did it take you when you folks would go from the ocean and come *mauka*?

CM: From Pu‘u Anahulu, we used to go, it’s about three hours. On horseback, three hours.

KM: Hmm.

CM: But that time, I would go to Kīholo, that time I know, I went from Kīholo up to Pu‘u Wa‘awa‘a, every time, we would go back and forth.

KM: On the old Pu‘u Wa‘awa‘a road?

CM: Yes.

KM: You *holo lio*?

CM: Yes, every time on horse.

KM: So about three hours, you think?

CM: Oh yes.

KM: By your youth time, they weren’t driving *pipi* and shipping out of Kīholo, or were they still?

CM: Yes, they were.

EM: They were.

KM: Oh.

CM: I was small yet, but my grandfather used to go.

EM: They all go, yes.

CM: For over here to Kīholo.

KM: Hmm. So the *Humu‘ula* like that would come in?

EM/CM: Yes.

KM: And you *hō‘au pipi* into the ocean and take them out to the boat?

CM: Yes.

KM: And you did that from by Nāwaikūlua or was it right by the bay, the fishpond side? Where you would drive the *pipi* in?

CM: Yes, Luahinewai is where?

KM: *Ma‘ane‘i*, here’s Luahinewai. And Waia‘elepī where Mula was. Here’s Luahinewai. And then here’s one place they call Keawawamanō.

CM: Yes, I think it was at Nāwaikūlua to Luahinewai.

KM: So you would drive the *pipi* out to the boat from there?

CM: Yes, had the pen, *pā loa* over there. I think it was between Mula and Luahinewai. I think it was between there. The cattle pen was over there [pointing to location on map.]

KM: ‘Ae, *pā loa*.

CM: Yes, the *pā loa*. And they used to ship ‘em over there to the boat. The *Humu‘ula*. Had two boats that time, the *Humu‘ula* and *Hawai‘i*.

KM: Hmm.

CM: But the *kūpuna*... Like me, I never did drive *pipi* down there.

KM: You didn’t, in all your time?

CM: No, was my grandfather guys. Them yes, they went, I remember.

KM: I guess by war time, World War II like that, you folks had to take the *pipi* where?

CM: We used to take them to Kailua.

EM: Mostly go to Kailua.

CM: We truck them all the way from here to Kailua.

EM: They put them on the truck and take them to Kailua.

CM: That was young days...

KM: How was this ranch to work on, in your mind? Did you work other ranches or were you only here?

CM: I was only here, I only worked this ranch, Pu'u Wa'awa'a.

KM: What did you hear about this ranch? Was this a hard area to ranch, or was it okay?

CM: It was hard. But according to working on the ranch, it was easy because everything was in line. When raising cattle. And at that time, working the ranch, it was easy for us because everything was lined up.

KM: So you knew just what you were going to do, where you were going?

CM: Yes.

KM: Did you rotate the *pipi* between various *pā* like that?

CM: Right.

KM: How come they rotated the *pipi*?

CM: Well, you rotate them because you've got to breed the cattle and you have to raise them. You've got to breed and raise them, and then you have to take them away. You take them away, and you put them some place, that you can stock them and ship them out. To make them like beef cattle.

KM: Hmm. And I guess a pasture can only hold so much *pipi* at one time?

CM: Yes, yes.

KM: And if they over graze... When you were going *mauka*, working up here, were you folks told to take care of the trees, to keep *pipi* out of certain areas? Were there special areas that you folks would not let the *pipi* into?

CM: You mean places?

KM: Yes. So maybe they don't destroy the forest?

CM: No, we used to let go the cattle all over, right up to the mountain.

KM: But you always had to keep fence so that they don't go to Ka'ūpūlehu?

CM: Yes, so they don't get mixed up.

KK: What about planting, grandpa, did you folks, the cowboys ever go out and have to plant trees or anything?

CM: Well yes, we had to plant grass. This grass I know, we had to plant. That kind grass that we used to plant was *kikuyu*.

KM: *Kikuyu*?

CM: Yes, this *kikuyu* over here. We take it all over.

KK: Did you try to get rid of the fountain grass?

CM: Yes [chuckles] that's what we were trying to do, we kept on planting the *kikuyu* grass so it would cover the pampas grass. But that pampas grass was coming more and more. So

then we started to plant that *kikuyu* grass. But that pampas grass, you look now, it knocks out the *kikuyu* grass. No chance for get in between.

KM: That's right. You know, when you folks would go *mauka*, you know what that 'alaalā bird is. The black Hawaiian bird, the crow?

EM: Yes.

CM: That's the crow eh, the black bird?

KM: Yes.

CM: That's the one that makes noise all the time. That's the 'alaalā.

KM: That's right. Did you folks used to see that out here?

CM: Oh yes, used to get plenty up the mountain, over here used to get too, on the hill, Pu'u Wa'awa'a. Now no more. Before get. The peacock is gone too.

EM: Now I don't know if we get.

KM: Yes. All *make*. The forest and everything has changed. I think there is something like 12 or 14 'alaalā in the wild now, out South Kona side. That's all. And it's found no where else in the world, but now they're almost all gone. So when you folks were...

EM: Plenty.

KM: So if you go *alualu pipi* like that, you'd see them?

CM: Oh yes, I'd chase them away with a stone.

Group: [chuckling]

CM: They make too much noise. You stay hunting and you get one pig. You try open the stomach and they'd come over there.

KM: Hmm. So when you would gut the pig like that, they'd want to eat?

CM: Yes. So they would come around and beg. [chuckling] I'd get the stone and I'd whack 'um with the stone [chuckling]. We cleaning the pig and that thing... Oh, over here had plenty crows.

KM: Hmm, amazing. Now, no more.

CM: Those days, it was what? Nineteen forty-one, forty-four. And all that time, oh the crows, had plenty crows. Now, no more nothing.

KM: No more.

KK: You know, up in the caves...where did we go Kepā?

KM: *Mauka* of Māwae Paddock, and Henahena.

CM: Henehene, yes. Henehene is up there [gesturing *mauka*].

KM: Yes, above Pu'u Iki, *mauka*.

CM: Pu'u Iki, that's the mountain right behind here.

KM: Yes, behind here.

CM: Hmm.

KM: Did you folks hear about those caves? It's interesting, some of the caves you can see steps going down into them. Did you ever see something like that?

CM: The caves, you went through there?

KM: Well, some you can see. You just go along the old trail and you can see them. In fact, the trail goes *mauka*, towards Nā'ōhule'elua like that, you can see the caves right on the side. Some of the caves have steps or a ramp-like going into them.

CM: Oh yes? I didn't see that.

KM: You never saw?

CM: No. So that's way up on the mountain some place?

KM: Yes *mauka* above the 3000 foot elevation, and going all the way along... Like if this is Henahena... [pointing to locations on map]

CM: Hmm.

KM: Come along here. Pu'u Iki is down here.

CM: Pu'u Iki, yes.

KM: Henahena is up here, and then Kalamalu is over this side. Has these caves all along here. And in some of them, it's as if people may be sheltered in them. Uncle Raymond, your nephew?

CM: Yes.

KM: He said that he thought that maybe sometimes if the *pipi* would fall in, or get trapped inside, but can still walk, they would even make ramps, the cowboys...

CM: Oh yes, yes. I know that a lot of *pipi*, they fall into the holes.

KM: How did they get the *pipi* out?

CM: Sometimes you got to open the hole even. We open the hole. Sometimes you have to open the hole because the hole is small. So when that thing falls inside, it falls in the *puka*, and underneath is a big area.

KM: So sometimes you folks would have to open up or modify the caves a little bit? But you didn't hear about people, in the old *kūpuna* times, living in the caves?

CM: No, I never heard.

KM: Hmm.

CM: But up this place, Ahu-'Umi, what do they call that?

KM: Ahu-a-'Umi, 'ae. You heard about that place?

CM: Yes, I heard about that place, but I've never been up there [chuckling].

KM: You never went?

CM: I've never been up there.

KM: Ohh! What did you hear about that place?

CM: Well, I never went up there, so I don't know. But a lot of people used to talk about the place. That's where I was supposed to go up there, go look around. But I never did go up there.

KM: Hmm. Maybe sometime we can go *holoholo*.

CM: Yes, I'd like to go up there, *holoholo*. Because how long I wanted to go, but every time, change the plan.

KM: So when you were young, worked the Hui like that, you folks never drove *pipi mauka* over the mountain, like you said. By your time you would take them by the road way already?

CM: Yes.

KM: Hmm...

KK: Grandpa, what about making your folks own saddles, bridles, skin ropes and stuff like that?

EM: That's how, yes.

CM: Yes, your grandpa, he's the one that taught me.

KK: Do you still know how?

CM: I know, but only thing, now I forget how to do 'em.

EM: Grandpa [Robert Keākealani] is the one who taught him.

CM: 'Cause long time already.

KM: To *hili*, braids like that?

CM: Yes.

KM: So you folks made all your own *kaula*, *kaula 'ili*, *noho lio*...?

CM: Yes, I used to make my own skin rope.

KM: All the cowboys had to do that?

CM: Yes, if you like one rope, you have to make your own. [chuckling]

KM: Wow!

EM: Their rope.

CM: 'Cause those days, you need rope, you got to make your own rope. Like now, you buy rope, that rope is all stiff. So the *puka*, you open and you through [shakes hand], *pa'a*. The buggar is open.

KM: Yes, no challenge eh?

CM: Yes. [chuckling] No *miko*! The thing is like this [gestures, open already].

Group: [chuckling]

KK: I remember grandpa having the rolls of hide in the garage.

EM: Yes, Grandpa Robert.

CM: Yes, he taught me all of that, you know. Robert Keākealani. He taught me. He even taught me how to ride horse. When I was a small boy, he taught me.

KM: Hmm.

CM: He was a number one rider. He can ride, man he can ride.

KM: Hmm. And he knew the land?

CM: Yes...

KM: Uncle, may I ask you, I'm just thinking about this. When you worked up here at Pu'u Wa'awa'a, did you ever hear about any burial caves on the *pu'u*, this side?

CM: Burial?

KM: Yes.

CM: No, I don't think that I know of anyone buried over here.

KM: I wonder who the old *'ohana* are from this side?

CM: Somewhere around here, get some bones, they say has some skeletons, but I don't know where.

KM: Too old kind of people, *po'e kahiko*?

CM: Yes, maybe the old people.

KM: 'Ae... [end of Side B; begin Tape 2, Side A] ... I guess before, these guys, they lived up here. Like *Tūtū* Kihe, he said that this was a rich land. They'd *kanu 'uala, kalo, mai'a*...

CM: Yes, they did in those days.

KM: All of the *mea 'ai* for them. This land supported them.

CM: I remember before, like at Kalaoa, like how Kino them were talking about [interview of October 16<sup>th</sup>]. That's true you know. Taro and all.

EM: They plant all that.

CM: And the taro in Kalaoa, it used to grow tall. Not Pu'u Anahulu, they had hardly any taro.

KM: Amazing, how they mulch, *kīpulu*.

EM: Yes.

CM: Yes, potato grows good over here.

EM: Potato, yes, over here.

CM: Watermelons like that.

KM: Hmm.

CM: But that Kona side, like Kalaoa, all taro.

KM: Good *'āina*, under that forest, the *'ama'u* fern.

CM: Yes, always get plenty moisture. It's wet all the time.

KM: Yes.

CM: That's why the taro grows.

KM: Yes...

**Thomas Kamaki Lindsey, Jr.**  
**Oral History Interview Recollections of Pu'u Wa'awa'a Ranch**  
**April 27, 2000 – with Kepā Maly at Makalawena**

KM: Aloha, mahalo! Uncle, we're going to talk story about you, your 'ohana...

TL: 'Ae.

KM: The places that you've worked. It's so important that some of the stories of the land be recorded.

TL: Yes.

KM: A ua loli ka 'āina.

TL: Loli.

KM: So we have to record the stories. Like you said, each of these *pu'u* have a name.

TL: Yes.

KM: Mūhe'enui, Pu'u Nāhāhā, Pu'u Mau'u.

TL: Yes.

KM: 'Alalauwā, 'Akāhipu'u. These places. And when you go to Nāpu'u. These places have stories about them. So what we wanted to do was just *kūkākūkā* about the 'āina, what you remember.

TL: Yes.

KM: Uncle, could you please share with me, your full name and date of birth?

TL: Thomas Kamaki Lindsey, Jr., I was born May 8<sup>th</sup>, 1932.

KM: Hmm. Where were you born?

TL: Pu'u Wa'awa'a.

KM: Pu'u Wa'awa'a?

TL: Yes.

KM: So your papa was the famous, Kamaki?

TL: Yes.

KM: Who worked up at Pu'u Wa'awa'a?

TL: He was the foreman up there.

KM: Yes, Uncle Billy Paris them all talk fondly of your papa, remembering those old days like that. Now your papa was Thomas, or Kamaki Lindsey, Sr.?

TL: Yes, senior.

KM: Where was your papa born?

TL: He was born in Waimea.

KM: Waimea. So you folks are *pili* to the Waimea 'ohana?

TL: Yes.

KM: Who was your mama?

TL: Mary Ann Kepano.

KM: Kepano. Now Kepano, they're from this side eh?  
TL: Right over here.  
KM: 'Ae, Kalaoa side like that?  
TL: Kalaoa side. All Kalaoa side.  
KM: 'Ae. So you were born at Pu'u Wa'awa'a in 1932?  
TL: Thirty-two.  
KM: May we talk a little bit about... In fact, I have a map here. This is Register Map No. 2633. I've brought you copies here. This is a good map of Pu'u Wa'awa'a and Pu'u Anahulu. And just in case, I also have the old homestead map (Register Map No. 1877). Now, when you were born, where were you living? [pointing to locations on map] Now, here's the general location of the homesteads, here. This is the road that goes up to Pu'u Wa'awa'a, the Hind's house was *mauka* here.  
TL: Yes.  
KM: Where did you folks live, in the homesteads or *mauka*?  
TL: No. We were *mauka*, by the *pu'u*. Close to the *pu'u*. That's where I was born.  
KM: Hmm. So it was ranch housing up there?  
TL: Yes. It's still there, the old house.  
KM: So it's still there?  
TL: Still yet. That's where I was born. Then when I was growing up, I used to go school at Pu'u Anahulu. [smiling] My father, he always used to buy me the Shetland ponies. Only me, I had pony to go to school. The rest of the kids, they had to walk.  
KM: Hmm. So the small pony?  
TL: Yes.  
KM: So you'd ride down, and then back *mauka* side?  
TL: Yes. And I'd leave the pony in the pen, there. They had a pen next to the old school.  
KM: Right by the school?  
TL: Yes.  
KM: Has the *pā pōhaku*, eh?  
TL: Yes. That's where I'd leave my pony.  
KM: Hmm.  
TL: The kids used to throw stones at me [chuckling]. I turn around and chase them right up into the school.  
KM: [chuckling] Hoo!  
TL: Ride the pony right up to the steps.  
KM: *Lili e?*  
TL: [chuckling] Yes.  
KM: You get pony and they no more. Poor thing.  
TL: I had to go to school on the pony every morning. Then I had to get home real early to start our errands.

KM: 'Ae.

TL: That's how, *hana wai*, for 'au'au. No more in the house. That's how, those days, with the bucket.

KM: Hmm.

TL: After that, *pau* school, my papa makes me get home early. When *pau* school, I have to *kau lio hou e!*

KM: 'Ae.

TL: In the round pen. *Pau* school, I go with the pony, the little pony. Then they *kōkua* me, I *holoholo* the *lio* around, inside the round pen.

KM: For *ho'olaka lio*, for make them tame?

TL: Yes. They put me on top, let me make them round in the pen. Some, they *kolohe*.

KM: 'Ae.

TL: So that was my life.

KM: Hmm.

TL: I think I went till I was about 12 years old, *pau*, then they take me out of school, I go work cowboy already.

KM: For real?

TL: Yes, those days, they were like that.

KM; That's how.

TL: Yes. I was the oldest in the family, that's why. So under me, my brothers and sister, they all went to high school through my support.

KM; Hmm, because you went *hana*?

TL: Yes, *hana*. My brother went to Kamehameha School. He went into the service and came back, and he helped me. Then he went work up Mauna Kea, ranger.

KM: Oh, Mauna Kea Ranger?

TL: Yes.

KM: So your brother... What was brother's name?

TL: Robert Ka'iu Lindsey.

KM: Hmm. So he was with Johnny AhSan them?

TL: Yes, all them. All of them were together. And when they used to come to Hualālai, I used to take care of them. I gave them horse to go *mauka*.

KM: Hmm. You know uncle, There are so many places and so many things to talk about. This land, this 'āina, you hear that the families, they *aloha* this place!

TL: Me too.

KM: 'Ae. [pauses] When you were a young boy, did the *kūpuna* talk story about places like Pu'u Wa'awa'a, why it was named that, or were there special places up there that the *kūpuna* pointed out? That they like to *mālama*, take care of things?

TL: I remember a few places, what they used to do. That's my papa them's days eh?

KM: Yes.

TL: But me, I'm young, I only *kau lio, holo lio*. They tell me, I don't care. Only when I came older and older, then I started thinking.

KM: Yes. You know, some of the place names, like Pu'u Wa'awa'a [pointing to locations on map]. Then you get Pu'u Iki.

TL: Yes.

KM: Pu'u Huluhulu.

TL: Yes, Pu'u Huluhulu.

KM: Then you come down into Pāhoa...?

TL: Yes.

KM: Pu'uloa...?

TL: Pu'uloa, all those places.

KM: So you heard these names growing up?

TL: Yes.

KM: Out of curiosity, did they talk at all... As an example, if I may show you. One of the things while we've been working with some of the *'ohana*. Uncle Charlie Mitchell *mā*; Keākealani, Uncle David, before he passed away, Aunty Caroline; and Uncle Joe Maka'ai.

TL: Yes.

KM: One of the things that we were told about at Pu'u Wa'awa'a, on the side, had *ilina*, before? You know like how on the side, has the lava tubes and things? Do you remember anyone talking about *ilina*?

TL: [thinking] I don't remember. But maybe like now, you talk to me, maybe I can sleep on it.

KM: Yes. And of course now, *loli*. Because Hind is *pau*, Dillingham came in, and they're *pau*.

TL: *Pau*.

KM: Now, the other guy, Bohnett.

TL: Yes.

KM: The families have become very concerned, because they've watched *pā ilina* be bulldozed like that.

TL: Yes.

KM: So they're trying to make sure that the next generation knows where these places are so that they can *maka'ala*.

TL: Yes.

KM: Because even though it's State, they don't know. So then next thing you know, bulldoze *'ia*.

TL: Yes.

KM: Then *nalowale* all these places.

TL: Yes.

KM: So that was one of the things that was mentioned, on the side of Pu'u Wa'awa'a, over here, had *ilina*. And you know, if you come from Pu'u Huluhulu, a little *makai*, midway between the *alanui* and Pu'u Huluhulu...

TL: Yes.

KM: Up on the *pali*, there is a cave.

TL: Yes, maybe I know.

KM: And in that cave has quite a few *ilina* too.

TL: The old guys *make* already? Nobody knows at Pu'u Anahulu?

KM: Some of the *'ohana* know, but only a little. And you know, before, in the old days, in the Hawaiian newspapers. *Tūtū* Kihe wrote a lot, he talks about a few caves. And of the families now, they remember that *Iakopa Kaha'ikupuna*, and then later had John *Kaha'ikupuna*...

TL: Yes.

KM: So it's inland from their place. Some of the *'ohana* think that maybe it was *Kaha'ikupuna*, *Harbottle*...

TL: *Harbottle*, had.

KM: Yes. So you'd heard their names?

TL: Yes, I know some of them. I was the youngest. But see, you say that, and things come back slowly.

KM: Yes. Even *mauka* of Pu'u Huluhulu, like Uncle *Sonny Kaholo* them...

TL: Yes.

KM: Even Uncle *Raymond* and *Levi Mitchell mā*, they say that before, behind Pu'u Huluhulu, used to have old families living.

TL: Right.

KM: They *kanu 'uala* and *mahi'ai* like that.

TL: Yes.

KM: So you heard these things before?

TL: Yes, I heard that.

KM: Hmm.

TL: And up Pu'u Anahulu, hoo! Had all kinds. Wild donkeys, we go. All those things, we *kanu mea'ai*.

KM: Yes. The families share all those kinds of stories. Some places they say "has *heiau*."

TL: Yes.

KM: There's an old *heiau*, *makai* side?

TL: Yes, *makai*, Anahulu.

KM: And has the old cave *Mauiloa*?

TL: Yes, right, right.

KM: You know, when you come down to *Nāpu'u*, Anahulu, down here, has the old trail?

TL: Right. That's only how we can go to *Kīhōlo*. We go over there, and turn around from *Kīhōlo*, when we come home, we ride. We fish and whatever, good luck, oh "*Mahalo!*"

KM: Hmm. *Ho'omaika'i e!*

TL: Yes.

KM: So that's how? You always *mahalo!*

TL: Oh, you got to do that.

KM: That's what I hear about your *kūpuna* them, "*noi mua*" (ask first), and you take, what...?

TL: What you need, enough.

KM: Hmm.

TL: Like us *mauka*, when no more, when you're really '*ono*, you go. Not any time, you know.

KM: 'Ae.

TL: That's *hāpuku* that. Greedy.

KM: 'Ae, that's how some people now, hard!

TL: Today [shaking his head].

KM: *Hāpuku!* [pauses] So you folks...you are *kama'āina* to this land?

TL: Yes.

KM: You know, it was interesting, this is the Register Map for the Pu'u Anahulu Homestead, itself. Register Map No. 1877. [pointing to locations] Here's the old school lot, where you went to school.

TL: Yes.

KM: This was part of the trail that comes down over here to Pu'u Wa'awa'a. So like where Pu'u Huluhulu is over here.

TL: Yes.

KM: Right about here, is where that big cave is on the *pali*.

TL: Yes, I know that.

KM: Then you come down here, and here's Kaha'ikupuna's place right here [Homestead Lot No. 1]. Kaholo, Aunty Lizzie Alapa'i *mā* [Homestead Lot No. 3].

TL: Yes.

KM: Then Henry Ha'o *mā* [Homestead Lot No. 5], and on over to *Tūtū* Kawaimaka's place [Homestead Lot No. 8].

TL: Yes.

KM: And here's Aikake [Homestead Lot No. 21].

TL: Yes.

KM: Maka'ai [Homestead Lot No. 35], and all of these '*ohana*. Haihā, Nīpoa, Lewi Manu [Homestead Lots No. 27, 28, 29 respectively].

TL: Yes.

KM: And here at Pu'u Lili, that's where the *pā ilina* is on top, for Keākealani *mā* [Homestead Lot No. 33].

TL: Yes.

KM: Below, is *Tūtū* Kahula's place [Homestead Lot No. 36]. Then Mauiloa is down here. Here's the old trail through Pikohehene.

TL: Right [nodding head].

KM: So all these places you are *kama'āina* to?

TL: Yes. [tears welling up in his eyes] Sore though!

KM: 'Ae, *kaumaha ka pu'uwai e!*

TL: Yes.

KM: When you think about how it has changed.

TL: [nodding head in agreement]

KM: I understand, it has changed over here.

TL: Yes.

KM: What do you think? While you were growing up, say if some *ilina* was exposed. Did your papa or *kūkū* them talk to you about how to take care of *ilina*?

TL: Well, like my papa, he knows what is that. But us *kamali'i*, the *po'o* hard eh!

KM: Yes.

TL: But he does. He told stories to us about that. To me only [tapping table].

KM: Hmm. What do you think about nowadays? People like to move the *ilina*. Should move them or what?

TL: No should move, leave 'um alone. That's why I say, like now, we have nothing. Like what they're doing to the ocean, the mountain. The mountain, they shoot all the *hipa*, they no give us for go up there and *holoholo*. That I no can see.

KM: Hmm. Have you seen changes too ...like when you were a child, up at Pu'u Wa'awa'a?

TL: Uh-hmm.

KM: Were there still *'alalā*?

TL: Yes, *'alalā*, we had.

KM: Was the forest stronger, you think before?

TL: Hey, that *'alalā* was a good bird. You go around hunting like that, come in the evening, he stay on top of you making hum-bug [gestures throwing scraps to the *'alalā*]. They call.

KM: [chuckles, calling out] Caw, caw, caw.

TL: Yes. That's a good bird that. Now, *pau!*

KM: How come? What do you think happened? Has the forest changed that much that the birds...?

TL: The forest has changed. When this one came up, at Pu'u Wa'awa'a now, when he came in...

KM: Bohnett?

TL: He came inside, and he did worse things to there. My brother went up there and arrested him.

KM: 'Oia?

TL: Yes. That's because of what he was doing to the forest.

KM: Hmm.

TL: And cutting all those *koa* trees, and what.

KM: Hmm. And I guess you remember the things like *lama*...?

TL: Yes.

KM: The *'ohe makai, 'aiea, kauila*?

TL: Yes, all those things. The *kauila*, the *lehua*. But now *pau*.

KM: Plenty is *pau*.

TL: *Pau!*

KM: And now, you look at the *'āina* now, *malo'o!*

TL: *Malo'o!* Dry, how come? Now I think the ranch is down. They no can feed their cattle now, it's only *lepo*. All rotten. And that kind, today cowboys, they don't care. In my feelings, I know. I retired, and now when I pass by, I cry. *Aloha!* [shaking his head]

KM: 'Ae. So when you were younger, you would still see the plants...?

TL: Yes.

KM: Like *koki'o*?

TL: Yes.

KM: *Lama, kauila, 'aiea*?

TL: Yes.

KM: You're *kama'āina* to all those trees?

TL: Oh yes, I know all those trees.

KM: Even the *wiliwili*, and it's so beautiful.

TL: *Wiliwili*. Like I say, too many people, too many hands went handle the land. And when there are too many hands that handle the land, they abuse the land.

KM: Hmm, that's right.

TL: Now us, no more nothing.

KM: That's an interesting thought, because when someone stays on the land for a long time...

TL: Long time, nice.

KM: Yes, they're *kama'āina*.

TL: *Aloha*.

KM: Yes, they understand it.

TL: Then when you *pau*, the next one take over, then the next one, all *pau!* 'Ono for the *kalā!* That's all they try for.

KM: 'Ae, *pololei 'oe!*

TL: Chaa! For their pocket. That's how Pu'u Wa'awa'a went down. Hu'ehu'e same thing, went down. The same kind. Too many owners.

KM: Yes. Now you said, papa, when you were twelve years old, *pau*, you left Puuanahulu School?

TL: Yes, then I went work for Pu'u Wa'awa'a, cowboy. Then they went bomb Pearl Harbor, they deferred me, for hold back.

KM: Oh, because you were working?

TL: Cowboy.

KM: Because they needed the agricultural workers like that?

TL: Yes, they needed the workers. And I started. Then when Hinds sold the ranch [the management operation changed], I went out to look for a job at Parker Ranch.

KM: When was this?

TL: When they sold to Dillingham, I left. I didn't want to work for those guys. They had too many workers and less cattle. They hired too many people, and too many straw bosses.

KM: When you look at Pu'u Wa'awa'a as a ranch, if you didn't understand the land, it must have been hard? If you put too much *pipi*, you got to *hana wai*...

TL: Yes, no can. No can. Hind's days, was smooth. No talk, everything run smoothly. And the 'āina was going good. They didn't abuse 'um. Not today's people, they abuse the land. And look now, they get punished. Now what? What do they get. Dillingham, zero. The guys know that. Same like Bohnett, they don't get nothing.

KM: I've heard...even like Uncle Kino told me, his *Tūtū* Kinoulu Kahananui...

TL: Yes.

KM: *Hana 'ino ka lima, 'ai 'ino ka waha!*

TL: *Polole!*

KM: So you really have to *hana maika'i*.

TL: Yes. You got to have love for the 'āina too.

KM: Yes.

TL: And they send any kind of people for run the 'āina, they don't know nothing.

KM: That's right. You come to this Pu'u Wa'awa'a or this Kekaha 'āina ranches, you can't work it like how you work grass lands, or wet land areas.

TL: Yes, it's different!

KM: Before, when you folks would run *pipi* through the various paddocks—just like one of those paddocks is named for your papa, Kamaki...

TL: Yes.

KM: Did they rotate the *pipi* to various locations?

TL: Rotate, rotate.

KM: So they gave the 'āina a chance...

TL: A chance to *ho'omaha*. And we no *hana 'ino* the *pipi*. Even the *pipi laho*, we no *hana 'ino*. We always take care the *pipi laho*. *Hemo*, put out, *hemo*, put out... Forever they stay nice. Not the ranches nowadays, they 're different.

KM: Hmm. And now, it comes so *malo'o* that the *pipi* eat all the *kauila*, *lama*, 'ohe *makai*, *keiki*.

TL: Yes.

KM: They eat every thing so that all the native plants can't come back.

TL: No can.

KM: When you were a young boy then, twelve years old, you started working already?

TL: Yes.

KM: Who were the cowboys that were working under papa?

TL: Was Keawe Alapa'i. David and Simeon Alapa'i. Uncle Robert Keākealani, David Keākealani. All those boys, I was the young one.

KM: 'Ae.  
TL: That's the ones.  
KM: So you would go *holoholo* with them?  
TL: Yes. Wherever the *'āhiu pipi*, [gestures with hand, being called and directing him to move in a particular direction] "*Hele mai 'oe, hele mai!*" They give me their lunch to carry up, hoo, they don't give me chance [chuckles].  
KM: Hmm. But by watching, you learned eh?  
TL: Yes, I learned already.  
KM: So you folks would go all the way...some times, did you take *pipi* back, across Hualālai?  
TL: No, truck.  
KM: So by your time, you no need go around already?  
TL: Yes, they had truck. I went down to Kīholo. But before, they went right around Kīleo, and over there, right down to Billy Paris, at Kāināliu.  
KM: 'Ae.  
TL: Yes, I went on a few trips, but I was a baby [young child]. I used to like go with my papa. One time I took my pony, I follow him.  
KM: Hmm, amazing. But still you folks would take *pipi* and go to Kīholo?  
TL: In my time, I went a couple of times, but then it was *pau*. I'm lucky that I went.  
KM: Yes. And I guess, as you said, you went to work when the war broke out [working in ca. 1942], *pau*...  
TL: *Pau*.  
KM: I guess the boats couldn't come in too, yes?  
TL: Yes. For Hu'ehu'e, we went down this way, by Hannah's house.  
KM: Down the trail?  
TL: Same place with us.  
KM: Go down to Kīholo?  
TL: Yes, down to Kīholo. Same place with us.  
KM: So you folks would go down the Kīholo-Pu'u Wa'awa'a Trail?  
TL: Yes. The trail comes together like this, that's for Pu'u Wa'awa'a and Hu'ehu'e. The trails meet together.  
KM: Hmm. I have a map, by and by, we'll look at that. I think it shows the trails. Now you said you think it was when Hind was getting ready to sell to Dillingham that you left?  
TL: I left already.  
KM: You went to work for Parker?  
TL: Yes, I went to the breaking pen.  
KM: Where is the breaking pen?  
TL: Waimea. You can see one big area, get four pens inside.  
KM: Was that behind the town side?  
TL: The race track, behind there.

KM: So Holoholokū is on the side?  
TL: Yes.  
KM: I have a nice old map of that place, that I can bring for you. I think you'll like that.  
TL: Those days, when I went there...I think it was about 1948, when I went there. Forty-nine, fifty... That's what my father wanted, he wanted me to learn the heavy way of working. That's why, when the Hinds were coming *pau*, he made me get out.  
KM: Hmm. So before Hinds was totally *pau*, did Dillingham come in and manage for a while or something?  
TL: Yes. And I never like to work for them.  
KM: Were you working up at Pu'u Wa'awa'a when Billy came in for a year or so?  
TL: Billy was. He was there too.  
KM: Was that before you went to Parker or after you went to Parker?  
TL: Before. That's how, my father made me get out already. Then he retired, and he came over here, foreman. He went retire, and Hu'ehu'e hired him to come to Hu'ehu'e.  
KM: Who was that under?  
TL: Under Hartwell Carter, Parker Trustee.  
KM: Oh yes, because Hartwell Carter was also overseeing Maguire Estate or something like that?  
TL: Yes, right...  
KM: [inquiring about family practice of taking *piko* to the mountains] ...Your cousin mā, Aunty Irene and Aunty Eva have a story that some of the *'ohana*...they take the *piko* of the babies to go up to Mauna Kea. Did you by chance remember hearing about that?  
TL: Well for my side, when I came, we were at Pu'u Wa'awa'a. My dad took mine and that whole family, up to Pu'u Makani.  
KM: Pu'u Makani, Hualālai?  
TL: Hualālai, yes. Me and him, when I was small. On a big horse, me, a small little kid. He wrap me up with the rain coat early in the morning, and we take the *'ōmole*. He take me for hold the horse, 'cause he had to climb the *pu'u*.  
KM: So your *piko*?  
TL: All up there.  
KM: Pu'u Makani? Is that Kaluamakani?  
TL: Pu'u Makani. That's the one that faces down to Pu'u Wa'awa'a.  
KM: Hmm.  
TL: Pu'u Makani.  
KM: Let me open this map, if by chance, I can find that *pu'u*. [looking through maps]  
TL: This lady, two years ago, I took my niece's one. I took them all.  
KM: This is the big Ka'ūpūlehu map, a Bishop Estate Map No. 2212. It includes some of the names of the *pu'u* on Hualālai. [looking at map]  
TL: That's the name that my papa told me.  
KM: Yes. [discussing various place names and trying to find location] ...Do you think that Pu'u Makani was *mauka*?

TL: Yes, more *mauka*, almost to the top of Hualālai. Maybe about a mile or a mile and a half away from the top. But the top is going to be my home, when I go. All my *'ohana* knows that.

KM: *'Oia*, so that's your *kaouha*?

TL: Yes, all my *'ohana* knows that too.

KM: Oh *maika'i!*

TL: I took them, I showed them up there.

KM: So you are going home to the *piko* of Hualālai?

TL: Right. My brother is up at Pu'u Makani, so I'm going up.

KM: Uncle, when we go up to Hualālai with some of the *'ohana*, it will be important if we could find some of these *pu'u*...

TL: Yes.

KM: I know that they are important. Even the old man Kihe, who lived up at Pu'u Anahulu, he wrote in the Hawaiian newspapers, many stories. He spoke about Kīpahe'ewai.

TL: Yes.

KM: About Kaluamakani, about Hainoa, and about all these *pu'u*.

TL: Hmm.

KM: Today, these place names get lost.

TL: Yes.

KM: And then it's *minamina*.

TL: Yes.

KM: So many of these names, they tell you a story.

TL: That's right. [describing the force of the winds at Pu'u Makani] Like that Pu'u Makani, when he inhale, he inhale, you know.

KM: Hmm.

TL: You can hear 'um. But today, I don't know.

KM: So how the *makani* blows, it's just like the sound of breathing?

TL: You hear first, then it comes out. I remember, I was a young kid yet. John Wayne and all those guys, my papa took them up there. They had cowboy chaps, that was a long ride from Pu'u Wa'awa'a. A long ride on the horse. We all climbed up that hill, and my papa told John Wayne, "*Hemo* your chaps." John Wayne, went *hemo* 'um, "Why?" "You throw 'um in." "No! I'm not throwing my chaps in." "Throw the chaps in." Well he went throw 'um in. And they went turn around, and I'll be damned, if they didn't come out again! [laughing]

KM: So you can throw something...?

TL: The *pāpale*, anything.

KM: So the *makani* is so strong...?

TL: Yes, she comes back.

KM: So the wind shoots it back up?

TL: Yes.

KM: So what you throw in, you *mōhai*, she comes back out?

TL: Yes. And one other cowboy came [thinking of name], I forget who it was. Maybe Will Rogers. My dad told him, throw his hat. He said, "No, I'm going home without a hat." But they threw it and it came back. It's true, I was there. I was a small boy yet. [chuckling]

KM: Oh amazing!

TL: I can't forget that. And that's where I buried my brother, right there. And his two *mo'opuna* know. That's their *piko*.

KM: Hmm. How come your family, or why do you think that families take their *piko* to these kinds of special places like that?

TL: Well, I guess because they are born on the land. The *aloha*, they love that place. Just like me, I *aloha* up there.

KM: Hmm.

TL: I'm not going in the ocean, crazy!

KM: Hmm. You're *kama'āina* to the *kuahiwi* eh?

TL: Yes.

KM: Like we were talking earlier, by-and-by, we're going with Uncle Raymond and Uncle Sonny them, go down some of these trails. Like from Pu'u Wa'awa'a, the old trail, you pass Wiliwiliwai...

TL: Yes, Wiliwiliwai. I remember those places.

KM: Yes. When you come up the old trail, up past Anahulu, had Keawelānai, Kauhalemoekolohe, Kapa'akea.

TL: Yes.

KM: Has a cave too where they said the shark man...

TL: Right, I remember that down there. I forget the name of the place now. You get a name for that?

KM: Yes. Can I tell what the name of the shark man was?

TL: Yes, sure.

KM: 'Īwaha'ou'ou.

TL: Yes, something like that, I remember.

KM: Hmm. And little more inland had Kukuihakau.

TL: That's the name too, Kukuihakau, right there. [pointing to location on map]

KM: Just below the *pali*?

TL: Yes, I remember all those places.

KM: All those names tell stories.

TL: Yes. Plenty stories, from the old days. Plenty stories from the cowboys too.

KM: Yes. *Maika'i!* [pauses] Now uncle, may I ask you a quick question...when you look at the *piko* of a mountain, what do you feel? Hualālai or Mauna Kea?

TL: Me, I just feel *aloha*, that's all.

KM: Hmm...

TL: Even Robson Hind is up Hualālai. We took him up on the horse. All the way up to a big hole, crater side, facing Pu‘u Wa‘awa‘a. That was his wish. He said “Put me up there so that I can watch the guys who handle the ranch.”

KM: Hmm, I bet he’s...

TL: That’s why, maybe *hūhū e!*

KM: Yes, I think he ‘*uwē* now! You look at the ‘*āina*...

TL: Change!

KM: So *malo‘o*.

TL: Yes.

KM: And because they run so much *pipi* through, all the native forest dying back.

TL: Yes.

KM: Just like going back to the ‘*alalā*, when you were young, you said, had plenty?

TL: The ‘*alalā*, plenty. Even here at Hu‘ehu‘e.

KM: Even Hu‘ehu‘e had ‘*alalā*?

TL: Had ‘*alalā* too!

KM: And now?

TL: Now today, no more. You no see nothing. I forget how the buggars look like, you know. *Pau* already. I pity all those things.

KM: Hmm. In about 1955 then, you said you came and worked at Hu‘ehu‘e?

TL: Yes, Hu‘ehu‘e...

KM: ...Did you ever hear about any sharks out here, like ‘*aumakua*?

TL: Well you know Lagoon [Kīholo]?

KM: Yes.

TL: Get storm, get rain, how many times I see them come home, they come inside, take a couple spins, then go back out again.

KM: Hmm, so high water time?

TL: Yes. Hoo, I look, I get my *kamali‘i* out of the ocean.

KM: Hmm. Even Like Kalaemanō, did you ever go there?

TL: Yes, yes. I go get salt. We carry on the horse, come up.

KM: So was this when you were at Pu‘u Wa‘awa‘a or...?

TL: Yes.

KM: So from your small time?

TL: Yes, from Pu‘u Wa‘awa‘a, we go down.

KM: So you go down to Kīholo, pass Mula?

TL: Yes.

KM: Pass Nāwaikūlua?

TL: Yes.

KM: Out?

TL: Yes, straight outside.

KM: Hmm. That's what Uncle Joe Maka'ai, Aunty Caroline *mā*, they said their *kūkū mā* would *kahea* to this big *manō*.

TL: Yes, he come in. That is *mālama* kind.

KM: 'Ae.

TL: Now people they live down there, they go shoot goat because they like see shark. I wild like hell! They throw 'um in the water, then the *manō* come. Then they like shoot, boom, boom, boom. Hoo! Take me home, I no like stay.

KM: Hmm. And that's our own local boys too.

TL: Yes.

KM: Because they don't understand the history. And you *hana 'ino*, it's going to come back to you.

TL: Bumbye they get hard luck...

KM: Hmm. [pauses] Well...

TL: Thank you for coming.

KM: *Mahalo nui, mahalo iā 'oe...* [discuss plans for field trips – end of interview]

**Howard Alapa'i (HA), Raymond Alapa'i (RA), Lois Alapa'i Akao (LAA),  
Gordon Alapa'i (GA), and Robert "Sonny" Keākealani (RK)  
June 4, 2000, at Kapalaoa, Pu'u Anahulu  
with Kepā Maly, Ku'ulei Keākealani (KK) <sup>30</sup>**

The primary narratives cited in the interview were recorded while seated at the old Alapa'i Homestead at Kapalaoa Beach—being the location of the old Alapa'i Homestead, and a part of the larger Kapalaoa Homestead Lots (boundaries of which were formalized in the 1890s). During the interview, several historic maps were referenced, and when appropriate, locations of sites or features were marked on the maps. Each of the six primary interview participants were all closely related (two have since passed away), and are direct descendants of traditional native Hawaiian residents of Kapalaoa and larger Nāpu'u region. Their families have resided at Kapalaoa and neighboring lands since at least the 1700s. As youth, each of the interviewees traveled the land with their parents, grandparents, and other elder relatives, and it is from those "*kūpuna*" that the interviewees learned about some of the history, practices, and customs, the native families of this land.

KM: ...Your folks papa, is George Alapa'i?  
LAA: George.  
KM: He's the one who's connected to this 'āina here?  
LAA: 'Ae.  
KM: Do you remember who George's papa was?  
LAA: Kilionā.  
RA: Kilionā  
KM: Kilionā, James Kilionā Alapa'i?  
HA: Yes.  
KM: Do you remember who his papa was?  
LAA: A'ole.  
KM: Where does David...?  
HA: Alapa'i nui, the only thing.  
KM: Alapa'i nui?  
HA: Yes.  
KM: Is that David Kahinu Alapa'i?  
Group: [thinking]  
HA: We don't know.  
LAA: *I ko'u mana'o.*  
HA: The only thing we know was Alapa'i.  
KM: Alapa'i nui?  
HA: Yes.  
KM: That's what I understood was that he was the head of the family.

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<sup>30</sup> Heather Cole, then of the Nature Conservancy, also attended and assisted with logistics for the interview.

HA: Yes.

KM: He was the one who lived down here. You folks still as children, your *'ohana* was still living *makai* down here in Kapalaoa?

HA: We used to come up and down.

KM: You folks would go up and down?

RA: Up and down. That's why when I was working on the ranch, me, Uncle Simeon and Uncle Bully, we used to call him. Saturdays, weekends we used to come down on the horse come from up here, come down.

KM: Which trail, you came down past Pikohe down Kukuihakau?

RA: Pikohe and then come down on the *'a'ā* here.

KM: *'Ae*.

RA: We used to come down, there was plenty coconuts too, see those trees?

KM: Yes.

RA: Here and there kind they had.

KM: *'Ae*.

RA: They used to plant 'em and then in the evening *pau*, the sun go down we go home *mauka* again.

KM: *'Ae*. You were showing me...when we came in, not all of us were together, but when we came in, Uncle Raymond, you showed us the trail?

RA: Yes.

KM: Which is the old trail? On that map that we've looked at before...I'm going to just open up this other map [Register Map No. 2633] and then as I said, I have copies of these maps for you folks here, so we can look. This is the map here, here's the trail right here.

RA: Yes.

KM: Remember uncle, you were saying this comes up and then you get the trail this cuts next down to Keawaiki? [pointing to spur that crosses the lava to Keawaiki]

RA: Keawaiki.

KM: Then the trail goes up you said, is this the one goes up past Keawelānai? [pointing to Pu'u Wa'awa'a Trail]

RA: Keawelānai, that's the one.

KM: Goes all the way *mauka*?

RA: Right, and then hit the Kīholo Road.

KM: *'Ae*.

RA: Come down over there, the horse trail.

KM: *'Ae*.

LAA: That ends up behind Uncle Keka them's house [speaking of David K. Keākealani's former residence on the old Haihā Homestead], that Kīholo Trail.

RA: Yes, you can come behind Uncle Keka's house.

KM: Pu'uloa? Is that the one at Pu'uloa side?

RA: Yes.

KM: Go down, Pu'uloa?  
LAA: Yes.  
KM: Okay...  
RA: You see the first time I came down this beach, I think I was about 6 or 7 years old you know. We came down on the horses. It was me, his dad, the mom [George and Rose Alapa'i], and Kuanoni...  
KM: Kuanoni, 'ae.  
RK: ...Aunty Lei Alapa'i, that's Uncle George's sister.  
RA: We came down.  
RK: I remember when I was Small Aunty used to come down on the horse. Melvin used to stay home before.  
RA: We never used to stay here [the area where group was now sitting]. We used to stay over there had one Okinawan used to take care the place.  
KM: At Desha's house?  
RA: Inside Desha's house.  
KM: That's where you folks would stay?  
RA: That's where we *hemo* our *ukana* and everything. They take the horses outside behind, you see where the sand?  
KM: 'Ae.  
RA: That's where we used to letta go the...  
KM: In among the coconut trees over there [north of S. Desha's house]?  
RA: We tie rope, they go around we stay down here till...was Friday we came down we stayed down here all day Saturday then Sunday evening go home, when the sun almost go down. *Ma-ū* eh?  
KM: 'Ae.  
RA: Start going home, by the time you get up *mauka* you almost home, *pō'ele'ele* already.  
KM: 'Ae.  
RA: But then, that's when we used to use the one by Pu'uloa, we never used to use the one go up by Pikohehene, one.  
KM: You would go up Pu'uloa?  
RA: We came down Pikohehene but went back up by Pu'uloa.  
KM: More easy?  
RA: More easy for the animal.  
RK: For climb.  
KM: Oh yes?  
RK: Yes, Pikohehene.  
RA: Steep, when you come down you only slide.  
Group: [agrees]  
KM: Pu'uloa is an old trail too, then?

RA: That's old.  
RK: And go to Kiholo.  
RA: For over there, yes.  
KM: That's the one went down Kiholo?  
RK: Yes.  
KM: So before Hind made the road?  
RK: Yes.  
RA: You see the road that goes outside?  
KM: Yes.  
RA: That's the one.  
RK: That's the regular *alanui*, that.  
HA: That's the time you guys came, when you guys went home, everybody was sick. You remember?  
RA: Yes.  
HA: The next morning.  
LAA: Where was that at Kiholo or was down here?  
HA: Down here. When they went home with all the fish.  
LAA: Yes, I remember that, yes.  
RK: Melvin was with Kaniela, up at the house.  
LAA: Ah, yes.  
KM: Your *tūtū* Kamu who passed away?  
HA: They were blaming the fish, what they took from here. They went blame the fish, so they took whatever fish our *'ohana* had, the State went take, they went test 'em out.  
KM: Oh, yes?  
HA: If had that ciguatera thing.  
KM: Hmm... So you folks would come down the trail, down this side you said you come down Pikohe and it was kind of steep?  
RA: Oh, yes.  
KM: So you passed Kukuihakau, Keawelānai like that?  
RK: No, no.  
RA: Keawelānai stay the other side.  
RK: Kiholo.  
KM: Kiholo side, okay.  
RK: Wiliwiliwai.  
KM: Keawelānai is below Wiliwiliwai go down?  
RA: Like how we say, was Kauhalemoekolohe.  
KM: Kauhalemoekolohe is the one down this side?  
RK: Because you go with daddy, you know all the places, more than me.

RA: That's right.

KM: 'Ae. So is Kauhalemoekolohe this side or Kīholo one?

RA: Kīholo. The Wiliwiliwai he talking about over there had a *puka*, a cave but over there had one banana patch. They used to tell me Kauhalemoekolohe, but the main name is Wiliwiliwai.

KM: This one, you folks would come down the trail, you passed the old *Alaloa*, you come down? You said then, had the stones Kanikū and Kanimoe?

RA: That's the one we were showing you this morning.

KM: Yes. You folks remembered those place names?

RK: My cousins them come down the horse, Howard and them.

KM: You still would see the stone?

Group: Yes.

KM: How were the stones? Big or small?

Group: Big, big.

HA: Kanikū standing up big, the *pōhaku* stay on your left if you coming down. It's on your left. Kanimoe is on the right.

RA: Laying down.

KM: *Tūtū* Kihe wrote a story that they were two *mo'o* like...and that during that lava flow they were turned to...

RA: ...rock.

LAA: *Pōhaku*.

RA: Like how they say, to what they was telling us there was a prince and princess or something like that.

KM: Hmm.

RA: But the lava I guess, like how they say the story...they went look back, so the volcano went cover them up. They had some legends before.

KM: 'Ae, *mo'olelo*. You know if I were to look at some of *Tūtū* Kihe's...you folks know Kanikū and Kanimoe?

LAA: 'Ae...

KM: ...Did you folks hear, how come any of these names were given? Like what does *Kapalaoa* mean?

LAA: Our *tūtū* used to give 'em.

RA: I guess whatever had their names before, what they say, and it's there. I think they had things where they knew about the places. But [pauses]...

KM: Never pass down?

RA: Never passed down to us.

RK: You can go back, us, we don't know. Daddy used to share little bit with us. Like cousin Raymond know, Howard...*Mauiloa*. Look on top here. *Kēlā*, Queen Ana, see. That was her place too, but I don't know if *lana* right down to *kahakai*, *mamua*.

KM: 'Ae... ...How about *Weliweli*, you would go to *Weliweli*, *Keawaiki*, *Kīholo*? And go all the way down?

RA: All the way to Kīholo, Lae Hou, and back to this side.

RK: Walk all the way.

KM: Along the old trail?

HA: Yes.

RA: Close to shore because go *ku'i 'ōpihi*, and by the time we end up, we're out there.

KM: Yes. So that's like the *ala lihi kai* (the shore edge trail) the fishermen's trail?

RK: Howard the one, before us, every time in the water.

KM: When we came down the road you said you put that road in the 1950s?

HA: Fifties... '57 I think. It was '57. When we got here my dad... Well, we slept in the lava up here you know just below the old highway, the Government Road?

KM: Yes.

HA: There's two pipes sticking out, there was a gate there.

KM: Oh.

HA: We slept there that night, the next day we walked down then the dozer made the road. We got here...I know my dad never like go home, he was crippled already, my dad was paralyzed from the waste down. Me Lois and my brother George used to go school from here in the morning go up Pu'u Anahulu house, leave the jeep, get in the car, go to school [chuckling], you remember?

LAA: Yes.

KM: What a journey, just to go to school!

Group: [chuckling]

HA: My dad was paralyzed from the waste down, he never wanted to go home.

KM: He just wanted to stay there all the time?

HA: Stay here, this is where he was born and raised.

KM: So he was born here?

HA: Yes...

KM: Did your *kūkū* ever talk to you about *kū'ula* or *heiau* or anything down here?

RA: Yes.

HA: *Kū'ula*.

KM: Did they talk about any *heiau* or anything that you remember?

RK: That's the one daddy tell me only that one go outside the *mākāhā*, like go outside, cousin them talk about the stone, Kūlua, that's all the *heiau*.

KM: [When we were at Kīholo – interview of February 18, 1998] You said had a *heiau* in the water?

RK: *I loko o ka wai*.

KM: In the ocean.

RA: That's why you know, even Kīholo?

KM: 'Ae.

RA: You know where Kaua'i Point?

KM: Yes.

RA: Over there, you come over there get one trail you go straight. You go swim you can see the trail.

KM: Straight in the water?

RA: In the water, go out.

RK: That, I know.

RA: Then too, I heard that. Way after that, my dad said, before when he used to go *holoholo* over there he said this big dog come. The dog inside the water *a nalowale*, no can find 'em. That's how he knew about the trail.

KM: Hmm.

RA: Because the water was way outside before.

KM: 'Ae.

RA: But when the tidal wave time, that's how it went come this side. That's how it came like this. [gesturing the indentation of the Kiholo Bay]

KM: In the bay like?

RA: Inside the bay. Before was straight, you go straight across to the lagoon. He get little bit *huli*, you go out by the pine trees [near the Kiholo *mākāhā*] like this and then he come back outside down to the lagoon.

KM: 'Ae.

RA: That's where the *alanui* was.

RK: Before you no just come inside with the boat any kind.

KM: You had to *maka'ala*?

RA: Yes.

RK: Uncle Keawe was always the one bring Hind inside with the boat, you got to know how.

KM: What's the name of that boat?

RA: *Kilohana*.

KM: *Kilohana*, that was Hind's boat?

RA: That was Hind's boat name.

KM: Hmm... [song written by elder kupuna of the Alapa'i family] Aunty, *pehea kou mana'o, hiki paha iā 'oe ke himeni i ka mele no Pu'u Anahulu?*

LAA: 'Ae.

KM: *Mahalo*.

LAA: 'Ae, *nui 'ino no ka paukū*.

GA: [strumming *ukulele*]

KM: *Mahalo*.

LAA: Some people sing *ha'ina* and Aunty Mary said, "*a'ole*." My brother, myself, and my *kāne* we sing, *a'ole makemake e himeni*. So they gave us the words, everything.

KM: *Mahalo, e himeni paha 'olua*.

LAA: 'Ae. [begins singing]

*Nani wale Pu'u Anahulu i ka 'iu'iu,  
Kapa 'ia ka inoa Pu'u Anahulu [twice]  
Ua helu 'ia nā pu'u a Anahulu  
Ka inoa kaulana Pu'ukinikini,  
Lū 'ia mai, lū 'ia mai kou aloha  
O nā manu 'ō'ō hulu melemele  
No ka Bereta nani o ke Akua  
Kapa 'ia ka inoa o Kalamakuokeola*

LAA/GA: *Nani wale Pu'u Anahulu i ka 'iu'iu,  
Kapa 'ia ka inoa Pu'u Anahulu [twice]  
Kapa 'ia ka inoa Pu'u Anahulu.*

Group: [clapping]

KM: *Nani.*

LAA: *Mahalo!*

KM: *Ua lohe wau, no Kalamaku, ka ho'ola'a 'ana i kēlā Ekalesia.*

LAA: Because *kēlā manawa, wala'au o Aunty Mary, ia'u, kēlā* ka hymn for the church.

KM: Hmm, for the *Ekalesia*.

LAA: 'Ae.

KM: You know, it's amazing too, if you think about that, before that church was as early as the 1870s, 1880s when your great Kūkū Alapa'i nui was living down here. We've got it right in the Government survey records, I have a number of records. The old Reverend Ka'ōnohimaka, he died in 1889. This church Kapalaoa was already down here. He had a church on your Kūkū's 'āina. He gave the use of his 'āina to have church and school house down here. They had Kiholo Church, *makai*, Wainānāli'i was buried under the lava flow in 1859. Your *kūkū* made this one down here, only later did the church go *mauka*.

LAA: At Pu'u Anahulu.

KM: Yes. You see in the records that we've gotten with Ku'ulei *mā*, what happens is the homesteads weren't made until 1897. The first lots started being sold and that's when many of your 'ohana were getting up there. Already, your *tūtū* was here, *makai*. Kimo Hale had come work for Spencer. Remember Spencer had the old ranch, before Hind them?

LAA: Yes.

KM: It's quite amazing you know, you folks *pili* to this place. And the old school and stuff was down here first, then they went go *mauka*...

**Robert Ka'iwa Punihaole, Sr. (RP); Geo. Kinoulu Kahananui, Sr. (KK);  
Charles Levi Mitchell (CM); Thos. Kamaki Lindsey, Jr. (KL);  
Raymond Alapa'i (RA); Robert "Sonny" Keākealani (RK);  
June 17, 2000 – with Kepā Maly and family members<sup>31</sup>  
Excerpts from a Hualālai Site Visit Interview**

The following interview was conducted as a driving and walking tour, and while seated as a group near the summit of Hualālai (portions of the recording are inaudible due to surrounding noise and group discussions). In addition to the generosity of the *kūpuna* and their families, the interview was made possible through contributions from the Hewlett Foundation, Kamehameha Schools, and Hawaii Forest & Trail.

- KK: ...*Mamua ko'u manawa e hana 'ana, ka manawa hū ka pipi mane'i nei, Hele mai mākou, a'ole mākou hiki ke ho'ohuli a pau.*
- KM: Hmm, *kekāhi 'āhiu?*
- KK: *Mōkākī loa.*
- KM: 'Ae.
- KK: *Ka manawa o Pu'u Wa'awa'a e ho'ohuli ai kēia pipi ma kēia wahi, hele i Pu'u Wa'awa'a. O Kamaki, ka makuakāne o Kamaki nei.*
- KM: 'Ae.
- KK: *O Bobby Hind, kahea mai iā Manuwai, "Ea kāu pipi mane'i nei, ho'ihoi mai ka pipi i Pu'u Wa'awa'a..." A hele wau nānā. Pehea lā, mālia paha, hiki kēlā pipi ke ho'one'e i Honolulu.*
- KM: So you folks joined together like that come?
- KK: *Yes. A'ole nui ka pipi mai Pu'u Wa'awa'a, komo ma ne'i nei. Ka mākou pipi, ko Hu'ehu'e [chuckles], 'oia ka hele mau a'e.*
- KM: *Komo i loko 'o Pu'u Wa'awa'a?*
- KK: *Pu'u Wa'awa'a. Mai ne'i nei, malalo, 'Āinahou.*
- KM: 'Ae.
- RP: *Kēia wahi, a'ohe pilikia, ka po'e hana like. A'ole 'aihue. Mā'ohi, kalana kēlā pipi, kahea iā 'oe, "Kou pipi mane'i." [chuckling]*
- KM: *Maopopo lākou i ke kuni.*
- RP: 'Ae.
- KK: 'Ae, ke kuni...
- RK: ...I know, the crow come on top here with you folks.
- KK: *Yes, nui ka 'alalā.*
- RK: *Alalā.*
- RP: Yes.
- KM: Before up here?

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<sup>31</sup> Also attending were Robert Lindsey and Peter Simmons (of Kamehameha Schools); Rob Pacheco (RPa); and Heather Cole (HC), as well as children and grandchildren of the primary interviewees.

KK: *A'ole 'alalā i kēia manawa.*  
 RP: *Nui ka alalā mamua.*  
 RK: That was the other side, Kīleo...  
 KK: *Ai kēlā mau lā, nui ka 'alalā, mamua nei!*  
 RP: Oh plenty!  
 KM: There were plenty?  
 KK: *'Ākoakoa me kēia nei, a—* [shaking his head; before days, the 'alalā would have gathered around the group]  
 RP: *Nui!*  
 KL: They follow you all over the place.  
 KM: Now, no more?  
 KK: No more.  
 RP: All the way down to the *ala nui*.  
 KM: As far down as Māmalahoa?  
 KK: All the way down, yes.  
 KL: Yes.  
 RP: But today, we don't even see one.  
 KK: *No ke 'aha ko lākou no'ono'o, a'ohe manu i kēia manawa?*  
 KM: How come no more, you think now?  
 RP: [thinking] I don't know what happened but *nui ka mea hou*.  
 KM: *Mea hou?*  
 RP: *Komo mai ka mea...*  
 KK: Well, I think the disease been [pauses]...  
 RP: Yes.  
 KK: ...it's just like when you think of the 'alalā, that's the last bird. You think of the 'īwi.  
 KM: 'Ae.  
 KK: That's the Hawaiian bird. Where are those 'īwi? Very few...  
 RP: That's right, even the 'elepaio.  
 KK: 'Elepaio.  
 RP: Hoo, used to be plenty down there, the 'elepaio.  
 RK: 'Elepaio and the 'īwi.  
 RP: You don't see the 'elepaio any more.  
 KM: Hmm... In your days, there's a place called 'Ua'upo'o'ole it's on the old map here. It's where they used to hunt 'ua'u before, have you heard of that?  
 KK: No.  
 RP: I never heard of that but the legend they used to hunt birds up there, further down but not up there.  
 KM: 'Ae.

RP: Up Pu'u Wa'awa'a...

RK: Pu'u Wa'awa'a had, daddy them said used to go pick the *'i'iwi* but was up Kīleo. They pluck the *'i'iwi* feathers for the cloak.

KM: 'Ae, *'ahu'ula*?

RK: Yes. And *he'aha kēlā, ka 'āpapane*, was that yellow?

KM: *Mamo, 'ō'ō*?

RK: Daddy them used to use the *olonā*. And you know the seed, they used to *wa'u* on top the *mea* [gestures applying the gum to a branch].

KM: They rub 'um on top?

RK: *Pa'a iloko, ka wāwae, a hele ki'i*, and then they *hemo*.

KM: Amazing!

KK: Another one too, *ai lalo o kēia, o 'Ōhi'a li'ili'i, lo'a kēia kumu lā'au kahiko, mana'o wau, Sonny, maopopo, kēpau*.

KM: 'Ae, *pāpala kēpau*.

KK: 'Ae.

KM: 'Ano *pipili ha hua e*?

RP/KK: Right.

KK: *Ke lele ka manu i luna o kēlā wahi, pa'a*.

RP: *Pa'a* [chuckling]! Those days, what they do, when they catch the bird, after they take what they need, they wash the bird and let them go.

KM: 'Ae, let them go.

KK: That's right.

RP: They never destroyed the bird.

KM: 'Ae.

RP: They only take what they need. But, *mamua*, setting the trap, you gotta *pōmaika'i*.

KM: 'Ae.

RP: You be surprised.

KM: *Noi mua, pule?*

RP: 'Ae.

KM: The *pāpala kēpau*, is it still *makai* yet, you think? Have you seen?

CM: *Kēpau* tree we still have a few, I think.

KK: Yes.

RP: Not like before...

KM: Hmm. ...What's interesting too, is that here we are in Kekaha at Ka'ūpūlehu and soon we're going to be overlooking Nāpu'u. You folks traveled all of these *'āina* through Kona into South Kona even over to Ka'ū side?

RK: Well, Papa *wala'au me ia'u, mamua kēia wahi, he 'āina malo'o*, but they had their own way. *Kēlā wahi pulu*...same like if you *wala'au* Mauna Kea, Waipunalei... So *kēia wahi* was *malo'o*, like us, *kēlā wahi* is different, they had their own.

KM: 'Ae. So sometimes you folks would *ho'ohuli pipi*, go one side to another area?

RK: When I worked Pu'u Wa'awa'a we had all the way to Honomalino, then down here Kailua we had three shacks.

KM: Hmm. While we walk along here we're going to go down just a couple of hundred yards there's a beautiful *lua* here, an old collapsed crater with forest. We'd like to look there and a little before it there's a place where the *kūpuna* before made some *pā*, some walled enclosures or like shelters. We wanted to look there to see if you folks had some *mana'o* about that? How come those things might have been built or how they were used before?

KK: It could be, I don't know how big the *pā* and to what I understand you take like Hōlualoa, Pu'ulā'au, they had plenty *pā* inside there. The *pā* for the old timers they keep milking cows. They going milk and they make butter.

KM: That's right, up Pu'u Lā'au *mā* and Pūlehua like that before?

KK: Pūlehua, yes.

KM: This one looks different (*'ōko'a*), in the old days maybe the *po'e hāhai manu paha?*

KK: It could be in those days there's a lot of hunting up here.

KM: What kind of hunting?

KK: Goat.

KM: That's still the historic period not in the time of the *po'e kahiko*.

RP: Yes.

KK: And *hipa* was not too much in this area here but on the Pu'u Wa'awa'a side, and goats too. I think Sonny can explain that.

KM: Yes...

RK: Uncle Kilionā them.

KK: Kilionā right, they're the one who went build it.

RP: Yes, *ho'ohuli kao, e*.

KK: You look at that fence, it's not the kind haphazard fence, it's really strong. Get the *kaula* on top.

RK: Strong, they *alualu* the *kao* all the way till *kahakai* Kīholo.

KK: Then bring 'em up?

RK: No, *ho'okomo iloko*. Before, you look *mamua hana 'ino ka mea 'ai a ka pipi e*.

KM: 'Ae.

RK: *Nui no nā kao*, so they *alualu kahakai a pepehi, ka loko o ka lagoon*.

KM: 'Ae, at Kīholo?

KK: Ohh!

RK: *Komo i loko o ka wai, pau ku'i ka po'o me ka mallet mamua. A hā'ule, mamua, ka manō a'ale hiki ke hele maloko o kēlā lagoon*.

KK: *Papa'u*.

RK: *Papa'u loa*.

KM: That's in your daddy's time?

RK: Daddy's time.

KM: *Tūtū Kilionā mā?*

RK: Yes.

KM: That was when they were doing those big goat drives, 19-teens, 19 twenties, eh. They said ten-thousand goats, one time.

RP: Yes.

KM: Uncle, you saw, children time?

RP: Yes.

KM: Ten-thousand one time, the goats were so bad you know. As you said they made *pilikia*, the *pipi* no more food to eat?

RP: That's right.

RK: Eat the grass from the babies, so Mr. Hind said, "we going make this big drive." Daddy them were young, so they *holo wāwae*, *kōkua* them, or *maluna o ka hoki*.

RA: They had the army too.

KM: That's right.

RK: Yes, *huli*.

RA: I had ride down with some of them

RP: Right through Pu'u Anahulu, with Hu'ehu'e with the *kēkake*.

KM: 'Ae.

KK: *Kēkake*, that's me [chuckling].

RP: *Ho'ohuli* the *kēkake*, take 'um by 'Akāhipu'u, inside that *puka*, *kī pū!*

KM: Too many?

RK: *Nui* no.

RP: Well, they were eating the grass too. They had the same kind of problem but *kēkake nui*. *Kēkake mau no*.

KM: Amazing!

RP: But the *kēkake* come into the wrong area, where the *pipi* is, the *pipi* no more *kaukau* so they drive all the way up.

KM: That's right. You folks always had to manage fence lines and old stone walls?

Group: Yes. [all agree]

KM: There were areas, you folks always kept the forest clean, I understood or tried to keep it?

RP: Not too much, now.

KM: How come you think your *kūkū mā* and the old people like Bishop Estate or in Pu'u Wa'awa'a which were Crown Lands, Pu'u Anahulu like that before. Why do you think they wanted to keep certain areas of the forest protected, like Reservation [at Pu'u Anahulu]?

KK: The reason why during my time, not only Pu'u Wa'awa'a, Hōlualoa, they used to call it the Forest Reserve...for rain, for water. We used to bring the water from Hōlualoa all the way down here to Hu'ehu'e.

KM: Oh.

RP: That's right.

KK: I used to go on this pipeline.

RP: Water head.

KM: And then it went to Hale Piula side?

RK: No, *ai lalo*. It used to *puka i loko o Hale o Lono*.

KM: Hale o Lono side.

RP: *A 'oia ma ke ala nui*.

KK: So there was a lot of work in those days. But again, those days I could just far as remember those days no more equipment, no more machines everything is horse. When I was promoted, I was responsible for Hu'ehu'e all the way to Hōlualoa. As I go to Hōlualoa, the pipeline broke and my hardest time was the dry weather.

RP: Yes.

KK: Then finally, I have to leave home early in the morning going on the pipeline, then I got little bit more smart. I don't go on the pipe line, I go and I cut the pipe. Because you got to go through the cracks and forests right through. Then I go about a mile then I cut the pipe, if I see the water coming...

KM: [chuckling]

KK: ...then I go back another mile, I cut the pipe, no more, so it's in between.

Group: [chuckling]

RA: You did a lot of running.

RP: *Akamai, akamai!* That's how you determined where...

Group: [Walking from a pit crater, observes a walled area]

RPa: ...They have a nice round wall. Inside you can see lots of bones.

KM: *Manu*, bird bones?

RPa: Small bones, one of 'em had a goat carcass, probably a goat died in there.

KM: Okay.

RPa: People spend some time in there.

KM: Below here, this is one of the things that we were talking about earlier. Below here in this *lua*, has *pā*, their walled areas, shelters, get little *ana*.

RP: Yes.

KM: When you folks were telling me the story, both of you about Kaimupūlehu... or Ka'ulupūlehu.

KK: Ka'ulupūlehu.

KM: Yes. Remember in the story when Pele came and the first time after she spoke with the girls, *mauka* by Puhi-a-Pele?

RP/KK: Yes.

KM: *Mauka* the fire had broken out first, they said?

KK: Yes.

KM: The old *kūpuna* had thought that it was the *po'e*...?

RP: Chasing bird.

KM: That's right, the *po'e* that were chasing birds.

RP: They thought it was the *kukui* or fires.

KM: 'Ae. They thought it was the '*ua'u* hunters, that's why that name 'Ua'u-po'o-'ole is one the places here. When the fire first broke out, they thought it was the '*ua'u* hunters. That's what we were wondering but in your youth whether traveling through here or into Nāpu'u-Pu'u Wa'awa'a-Pu'u Anahulu, none of your *kūpuna* were already gathering '*ua'u* or hunting birds like that?

KK: No.

KM: Did you hear *kūkū* them or someone talk at all about the bird hunters? Was it in this legend, this *mo'olelo*?

RP: Well, I heard about, it about five, six years ago when I went up to Pu'u Anahulu at the Ranger Camp. They were talking about it.

KM: Who, the rangers or...?

RP: No, no the *kama'āina*.

KM: *Kama'āina*?

KM: Oh.

RP: They found bones like that, but I never seen it. There were lots of them in the back there.

KM: 'Ae. It was evidently quite famous, these '*ua'u* and other *manu* like that.

RP: It was a big bird.

KM: Yes.

RP: It wasn't a small bird.

KM: Yes. In fact, *Tūtū* Kihe wrote a story, one of the *nēnē* here he wrote of was *nēnē 'āhiu*. It was a larger *nēnē* and evidently they found bones in Nāpu'u...

RPa: The *moa nalo*?

KM: *Moa nalo*...It's lost, it's extinct now. They talk about these larger birds, that they would come up and they would hunt them. Evidently the '*ua'u* like that, just like when you eat *kōlea* or something? *Momona*?

RK: 'Ono.

KM: 'Ono, yes *kelekele*, the fat is real.

RP: Yes.

KM: You folks in your time, never hunted birds?

RP/KK: No.

KM: That's what we were wondering. Something like this you know, some of this cannot just be from the time when they were hunting goats. Got to be, *kahiko*.

RK: *Mamua*.

RP: Could be.

KK: As I was saying probably in those days, and those Hawaiians when they go, they don't go, come, and go home, they stay up here. They find a shelter for them to stay there for a while. They go out hunt, they come back.

KM: 'Ae, *hale pāpa'i*.

KK: *Pāpa'i* for them. But those days they got to *pani* the *puka*, they go inside. The beach is the same thing too.

KM: That's right.

KK: They go down, they cover the *puka*, you can stay there.

RPa: The rocks in these walls too, you look at the side of the channel, it's all the layers they are nice flat rocks.

KK: Yes.

KM: Level, tiered.

RPa: They're all laid, very nice stacked. The edges of them have real nice lichen, they look old.

KM: Long time?

KK: Yes.

RPa: Did you ever hear at night, like the 'ua'u birds are real loud at night almost like a crying ghost like sound at night? You ever hear about that?

KK: Yes. I just wonder because down the beach you get the 'ua'u...

KM: 'Ae, the same one?

KK: I wonder if it's the same one?

KM: They feed out on the ocean, come in some nest *makai*...nest *kahakai* but others come back as far as into the mountain yes?

RPa: Yes.

KM: Into the *mea po'opo'o*, ten thousand foot even on to Mauna Kea, they found on Mauna Kea.

KK: The 'ua'u.

KK: Down the beach the 'ua'u is always flying and I call them the laziest bird.

RK: The black one.

KK: They real *molowā*.

KM: Yes.

RK: Kapalaoa get.

KK: Yes, I seen that. You can go real close, and then they fly away. And if you cleaning *i'a*, they wait until you leave, they come over there.

KM: Big black bird.

RP: The *ua'u*?

KM: Get some white on top?

KK: They get *uwē* kind of cry, almost like one *'ilio*.

RK: Yes, they *uwē*, or *hae*.

KM: That's right in the night time, that's what Rob was saying too, it sounds sort of like *he 'uhane paha!*

KK: [mimics sound of the 'ua'u] A funny noise they give.

RPa: The Newell Shearwater, the first nest anyone found anywhere, was on the island, at Hakalau and they were doing work on a mill. They broke in and they found a bunch of burials so they had to stop the work. When they started the work back up they had to go twenty-four hours so they were working at night. All the guys are out there with the machines and they're all spooked because the burials and all of a sudden [mimicking the cry of the 'ua'u] and they all came running in. "We're not working here no more."

Group: [chuckling]

KK: That bird gives a funny squeal.

KM: *Mahalo*. I just wanted you folks because you *kama'āina*, *kahiko* to this place.

KK: Yes.

KM: Just in case you had some thoughts. There's things like this all the way around and like when we were at Nāpu'u talking with Uncle Raymond and Uncle Sonny *mā* you go far into Māwae Paddock and more *mauka* by Pu'u Iki side get these lava channels just like this and some small *puka*. You look you can see they even built steps down into them.

KK: They go down. I think that they used that for their *hale*.

KM: Yes.

RK: Some for bring out the *pipi*, that *hā'ule* inside.

KM: So the ones that fall into the holes?

RP: That's why they leave 'um.

KM: Hmm. Okay *mahalo nui*...

Group: [Arrives at summit region – discussing place names.]

KM: ...Like where is Pu'u Makani or Kaluamakani now, from here? Where would you place Kaluamakani?

KK: Kaluamakani I think stay on this side. [gesturing to the north-west slope from where group was standing]

KL: Down there some place.

KM: Below here?

KL: Below here.

KM: You know when we come from Pu'u...?

KL: That's why, we went to Kaluamakani, we went walk, took my brother's ashes.

KM: 'Ae, so brother...?

KL: Ka'iu.

KM: Ka'iu's ashes went to Pu'u Makani?

KL: Pu'u Makani.

KM: You also said as a child that your papa took the *piko*?

KL: Yes, yes, all our *piko*.

KM: From Pu'u Wa'awa'a?

KL: Yes.

KM: He went *holo lio*?

KL: Ride all the way up there.

KM: Did you go with him on that trip?

KL: Yes.

KM: So he had kept them for those years and you went young time?

KL: He kept 'um in the bottle with alcohol.

KM: Yes. Now when we look from *makai* though at Nāpu'u...Pu'u Wa'awa'a, you can look *mauka* and on a good day you can see the *puka* in the mountain. You know which one I'm talking about, get the *puka*?

KL: One big crater like this?

KM: Yes.

KL: That's where Robson Hind is, in there.

KM: Oh. They took his ashes there?

KL: Yes.

KM: When I was talking with Aunty Margie...

KL: That's Kileo, the name of that place.

KM: Oh.

KL: Sonny know.

KM: Uncle Sonny and Uncle Raymond *mā*...

RP: I never open my palm... [chuckling]

KM: You know, Aunty Margie and Uncle Joe Maka'ai *mā*, when they were *makai*, down sort of by Pāhoa right when you start to go down into Pu'u Wa'awa'a you look *mauka* there's the place you can look far on top of Hualālai has the *puka* in the mountain.

KL: Facing down to Pu'u Wa'awa'a?

KM: 'Ae, facing to Pu'u Wa'awa'a.

KL: That's where Robson Hind went.

KM: Is that Kaluamakani?

KL: No, that's not the one, right next Kaluamakani.

KM: Right next is Kaluamakani?

KL: That's where my brother is.

KM: Okay. You folks still have tradition some families, that the *piko* were coming here at least for your generation?

KL: Yes, even my kids too.

KM: Your children's *piko* come up to the mountain?

KL: All of them, yes...

KM: ...How many people you folks, in fact uncle you told me, when we interviewed before you said, "*Pau wau, lawe 'ia ka lehu e!*"

KL: Yes.

KM: When he's *pau* he said he going cremate, and the ashes going come *mauka*.

KL: Yes, come home over here.

KM: Plenty of you folks. Who are some of the *'ohana* that brought their...?

KL: Actually, I don't know.

KM: You folks were telling me though. Who?

KL: My brother is up here.

KM: Your brother, but also you said Robson...

KL: Robson Hind.

KM: You were also talking about old Mrs. Aungst? She went here or down Pu'u Wa'awa'a?

KL: Around Pu'u Wa'awa'a, the *pu'u*.

KM: Hmm... So you folks came up here sometimes?

KK: Yes.

KM: Okay. When you would run *pipi* from Pu'u Wa'awa'a?

KL: Kileo.

KM: You would go past Kileo, so you would go lower than here?

KL: Yes, way down.

KM: And what, you follow your *pipi* you go behind the mountain?

KL: We follow the *pipi*, we go down that way. [pointing to the eastern slope of the mountain]

KM: Which way? When you were going to Kāināliu, you would come back side, yes?

KL: Yes, go back.

KM: Did any of you make that run? I know Uncle Raymond, but you went, you took somebody with...?

RA: Yes, when we went with Billy Paris.

KM: Yes.

RA: Billy and his wife, then had the news reporter, Wayne Collins on channel nine, him and the wife.

KM: You went back by 'Ahu-a-'Umi?

RA: Yes, but we couldn't see 'um good because of the fog. By the time we got to Billy's, it was ten 'o clock at night.

KM: You left Pu'u Anahulu-Pu'u Wa'awa'a, *kakahiaka nui*?

RA: Kileo.

KM: Kileo and by 10 o'clock in the night you got down to Kāināliu?

RA: Billy's place, yes.

KM: Waihou or *maka*?

RA: *Makai*.

RK: Waihou would be Barbara Nobriga. Billy Paris would be below Monohā.

KM: 'Ae.

RK: *Waihou, ai lalo*. When you tell Monohā, ai i uka, and then right underneath is Kanupa, and then Pualehua.

KM: 'Ae.

RK: *Pau ka 'ai 'ia ka hale i ke 'ahi.*

KM: 'Ae.

RK: See, *mamua ua pā'ani maluna nei*. 'O 'oe [gesturing to Uncle Raymond] *me Laiana*, the *kaina* of Laimana. Me and cousin, we come up here, we shoot sheep behind here. But we come up, we *moemoe* with the horse. Like how you were asking cousin Thomas, Kileo, that's under. The horse all stay at Shangri-La House. That's Grandma Macula's *hale mamua* where they used to make *lauhala*. That's where the horses stay morning time, one hour we saddle up come up line up right next to Poho'ohō boundary line, Kileo. When you line up Kileo you get that outside Reservation. That's outside no more *pā*, nothing. And then you go on down towards Māwae. Then when you jump inside Poho'ohō, you go down Henehene, then you jump inside Nishiyama, you still go on the side of Waiho.

KM: Now, you folks had trails that you were *kama'āina* to?

RK: Yes...

KM: You know, *mauka* of Nāpu'u is this old place called Nā'ōhule'elua, right on the boundary. And your *tūtū* them they talk about Alanui Ku'i?

RK: Your got to ask Uncle Bobby them or Raymond or if they know about like when daddy used to tell me and cousin Lyons we used to come home outside we *moemoe* outside the race track. Then we come home down 'Umi, we *moemoe* too. We used to come up on the horse and *moemoe*, and then go home. *Kī hipa*.

KM: For hunting *hipa*?

RK: Yes, that's all.

KM: The only time you ran *pipi* was if you were going...?

RK: I never did that, my daddy did.

KM: You daddy's time. Uncle did you folks take *pipi* over the mountain, by your time?

RA: *Pau*.

KM: Was *pau*, trucking yes, mostly already?

RA: Yes, *pau* already.

RK: Only dad used to come up with his 'Anakala Ka'ilihwiwa. That's Uncle Charles' wife's daddy.

KM: 'Ae, *Tūtū* Ka'ilihwiwa.

RK: He showed dad all over this place.

KM: 'Ae. That's Ka'ilihwiwa li'ilii'?

RK: That's the one.

KM: 'Ae.

RK: All the way Mauna Loa they used to take *pipi* Ka'ū, daddy never make that. But had this old man named Sonny Kaholo.

KM: 'Ae.

RK: He told me "When I was a cowboy, get *ala nui mamua*, but *ai waho* no go inside McCandless. Nobody else only inside the State land. From outside here, I don't know but he said they used to.

KM: Hmm...

Group: [At summit of Hualālai.]

KM: Well, *mahalo* to you folks, *mahalo nui* because as we've traveled up to Hualālai we've talked story about some of the things you personally experienced. And we've also spoken about some of the things that you learned from your *kūpuna*.

As we're just sitting here talking story, we've come up to the *piko* basically just below Hainoa *mā* and this beautiful mountain. We've spoken about this *'āina* Kekaha that Hualālai makes from a little bit of Pu'u Anahulu, Pu'u Wa'awa'a, Ka'ūpūlehu on in through Kaloko. You folks have seen a lot of change in your lifetimes, and you shared with us your own experience and some of the stories that your *kūkū* shared with you as well. So there's continuity you know, these *mo'olelo* are going to pass down from your *kūkū mā* who are now gone, you share with us and for the children that have been with us and those that will even see some of this *mo'olelo* when it's all completed. What a treasure!

As we talk and as we wrap up a little bit this afternoon, what do you feel when you come to this mountain? Could some of you share your *mana'o*? And is there something that you want to make sure that the children remember about how to take care. How should we take care of places like this? We just *kūkākūkā* a little bit.

Group: [thinking]

KM: Heavy, deep but you know...Uncle Charlie Mitchell as an example you said, even though all your life you worked for the *hui* Pu'u Wa'awa'a your time was *makai* and coming mid-level between the mountain. You never came to the mountain here. What's your impression, you were born in 1927?

CM: Nineteen twenty-six.

KM: Twenty-six, a lifetime now. How do you feel about coming up here to Hualālai?

CM: I'm enjoying it very much. That's the first time I've been to this mountain. From Hale Piula, down, Pu'u Wa'awa'a, as far as Shangri-La House, on the mountain side. I used to drive *pipi*, I used to line up and cowboy, drive *pipi* down, all us, at Pu'u Wa'awa'a.

KM: 'Ae.

KM: Nice to come up to the *piko*?

CM: Nice to see this place.

KM: 'Ae.

CM: This is the first time I've been up here.

KM: What a blessing, out of all these years.

CM: Yes.

KM: *Mahalo*. Uncle Kamaki? You *kama'āina* to this place because papa brought you up when you were almost a toddler?

KL: Yes. I used to run away from Puuanahulu School come up here hide [chuckling].

Group: [laughing]

KL: Run away, they lick me in school, that's how I know this country.

KM: Even when you were a baby, young boy that time you come up and daddy brought you up?

KL: Yes, he brought me up when Low Gear, that was the first horse I had, that's the name Low Gear.

KM: Low Gear [chuckling].

Group: [chuckling]

KL: Same speed.

KM: And uncle, you said...is it Pu'u Makani? That's the one you're *kama'āina* to, is that right?

KL: Me?

KM: Yes.

KL: Yes.

KM: Pu'u Makani is? Say from Hale Piula up to here or Kileo up to the *piko*?

KL: Hale Piula.

KM: Hale Piula?

KL: Straight up.

KM: Straight up? Near the, is it in the forest...?

KL: When you're at Pu'u Anahulu, and it's a nice day, you look up you can see the *pu'u*.

KM: Okay, so it's that *pu'u* there. That *pu'u* was special to your daddy them?

KL: Yes, everything, he bring up and put in there.

KM: All the *piko*? All the *'ohana* came up there?

KL: Yes, all *'ohana*.

KM: Now your brother *Ka'iu*?

KL: He's buried there, his ashes.

KM: You *aloha* this mountain so much that you said that you going come home here?

KL: Yes, I going come home up here too.

KM: Wonderful!

KK: Who going take you?

KL: My *kamali'i*.

KK: Oh. [chuckling]

KM: He already gave his *kaouha*.

KL: All my *kamali'i*, *mo'opuna*, they all know. They all come up here stay with me some times.

KM: Have you seen changes in your lifetime? You were born in '36?

KL: Thirty-two.

KM: *Kala mai*, 1932. Have you noticed changes in the mountain?

KL: Yes, olden days until now, now I no see nothing. Before lots of animals.

KM: The animals is one thing that's changed?

KL: Goats. *Wī ka 'āina!*

KM: What about the *ulu lā'au*?

KL: Same thing, they all disappear.

KM: Disappearing? Do you have some thoughts? Why do think...of course early they said, too many *kao*, too many *hipa* that's why all the plants you know *make*?

KL: Yes.

KM: Now, no more *hipa*, no more *kao*, no more *pipi*. Do you have some thoughts about what's happening, why it's changing?

KL: That's another thing, what's happening, we no more nothing now.

KM: 'Ae.

KL: On the *'āina*, even the birds we no hear 'em.

KM: 'Ae. Just occasionally and it's so amazing, like just behind us here, this beautiful *'ōhi'a lehua*, this tree must be hundreds and hundreds of years old. If it could talk, it knew your *kūpuna*, you guys. I mean it's so amazing to me, and you know I see this no more one baby underneath and the *pūkiawe* underneath *mae*, *make* now. We got to figure out someway, maybe somehow that we can care for a little bit of this. So *aloha*, you come up here, how do you feel?

KL: I hate to go down.

KM: 'Ae.

KL: I hate to go down. But I got to go home.

KM: Yes, gotta go home...

KM: *Mahalo nui!* I think this is a wonderful history. Uncle Raymond, when was the last time you came up here?

RA: About 1957.

KM: Yes.

RA: Almost forty years, I never come back again in all these years.

KM: You said, so that was the last trip you took with Billy Paris *mā*?

RA: Billy Paris *mā*, yes.

KM: You folks left *makai* Pu'u Wa'awa'a at the ranch?

RA: Down at Shangri-La house.

KM: You drove car or you rode horse from the ranch house?

RA: Horses.

KM: Rode horse, Shangri-La?

RA: Back then no more road like this now.

KM: Yes.

RA: Now I see all kind roads inside here.

KM: Yes.

RA: That time no more.

KM: The roads can be dangerous too yes because people they just go anywhere then knock over more and more and more. Got to be careful even about that, I think.

RA: Yes.

KM: You folks came up here and you even camped here?

RA: No, we never camped, we kept going.

KM: You guys kept going. You left 4 o'clock in the morning, and...?

RA: At 10 o'clock in the night we reach down Kāināliu.

KM: Kāināliu.

RA: Paris' place. We left down there about 6:30 in the morning. By the time we get up here, *uhiwai* was on top here already. The guy got to take pictures because he making news now. Wayne Collins. So we got to keep moving. But we end up going, he go all over the place. By the time we *huli* for go back down Paris, *pō'ele'ele* already. All that *uhiwai* was coming up.

KM: Did you folks ever...were places, and particularly like you and Uncle Sonny, are pretty much same generation little bit, you're ten years older about I think. When you guys were coming up here with your uncle's and your grandpa them like that, or papa them were you hearing them talk about some of the places along the trails? Were there places, place names that were pointed out or this was where *kūkū* them used to go gather birds or anything like that?

RA: I used to hear them talk, but like I was telling you all the time, we don't *ho'olohe*, we don't pay attention.

Group: [chuckling]

KM: 'Ae. You were young yes?

RA: That's the problem, we just like go.

Group: [chuckling]

RA: Get over there now!

Group: [laughing]

RA: That's how we was.

KM: Yes.

RP: *Po'o pa'akikī!*

RA: And then if you go back ask them, what you said? They going nail you.

Group: [laughing]

RA: They going give you scoldings. Like this, like how I said, we no *ho'olohe*, that's why. Like how I said, today was one nice day.

KM: 'Ae, 'ola. *Mahalo ke Akua.*

RA: I love the place, I've been away for so long and now back up here again.

KM: 'Ae. What do you know about any of the old trails or was there any other places like 'Ahu-a-'Umi that you folks visited or pointed out to you?

RA: Well, Sonny...

RK: We just went.

KM: You were sharing with us a story earlier when we were *makai* uncle about, 'Ahu-a-'Umi that you heard papa them or somebody told.

RK: Yes, dad.

KM: What did daddy talk about that?

RK: Well, before, he used to come with *Kūkū* Ka‘ilihiwa, they go to Paris’ before. He used to walk *pipi laho* because brother-in-law Paris and Hind I think.

KM: Yes, that’s right.

RK: Margaret’s husband, Billy Paris.

KM: Yes.

RK: Robert Hind’s the father-in-law.

KM: ‘Ae.

RK: Daddy would come with *Kūkū* Ka‘ilihiwa, they walk all the cow bulls, give the brother-in-law, but this way.

KM: ‘Ae. So the trail is right below the...?

RK: They go home, outside here on the flat and they go right outside ‘Umi and then they go down Monohā.

KM: Did you hear the name Kahuahō‘ikekanaka for that big flat area?

RK: No.

KM: That’s one of the names that Uncle Billy had shared.

RK: Paris?

KM: Yes. Kahuahō‘ikekanaka was the big flat area.

RK: They used to come up here meet. That’s what he used to tell. Meet daddy them and then they *ne’e* all the *pipi laho*, *makai*. Then *kūkū* and daddy, old man Sonny Kaholo, *kūkū* Kamu you know we mentioned his name down Kapalaoa?

KM: ‘Ae.

RK: Kimokeo, all them, then they come home. Even *pō‘ele‘ele*, they know.

KM: ‘Ae. They would stay on the mountain?

RK: Yes.

KM: How about ‘Ahu-a-‘Umi, that is an interesting place yes? Daddy told you something, I think.

RK: When he told me and cousin Lyons, we came up. Before we *niele ‘ōpio* eh?

KM: ‘Ae.

RK: So we *kau ka lio*, outside here then we look this *pahua* outside here then cousin tell me, hey daddy said the Judd Trail right over here. So me and him follow, follow, follow and *puka* at ‘Umi. We look back towards Mauna Loa, we stay right in the saddle.

KM: ‘Ae.

RK: See ‘Umi.

KM: ‘Ae...

**Charles Levi Mitchell (CM), Raymond Keawe Alapa'i (RA),  
and Robert "Sonny" Keākealani (RK)  
Pu'u Wa'awa'a-Pu'u Anahulu Site Tour Interview  
September 9, 2000 – with Kepā Maly (Ku'ulei Keākealani and Heather Cole)**

- KM: [in car] ...We have Uncle Charles Mitchell, Uncle Raymond Alapa'i and Uncle Robert "Sonny" Keākealani. We're going to be driving across some of Nāpu'u today. Going to some of the places that you've shared with us in the *mo'olelo* before, about where your *kūpuna* showed you, where you worked the land like that. And some of the *wahi pana*...
- Group: [Discussing features at the old Pu'u Anahulu School Lot.]
- RK: ...So that *pā kuni* was in the 1800s.
- KM: Eighteen-hundreds. Uncle you see in the stuff we did?
- RK: Would be good if we can restore that.
- KM: You know why uncle, just at the time when Hind and Low...
- CM: All *pā pōhaku*.
- KM: 'Ae, to take care.
- RK: Make nice and then remember how was, I know how was if can restore would be nice.
- KM: Uncle, in just in the time when Hind *mā* and Low came in they talk about that *pā kuni* back there because they had to keep... There were wild horses even out here, it's in the old records you know. That's where they would keep the horses in between Spencer's ranch, Pu'u Anahulu, and the Low one up here Pu'u Wa'awa'a. They would bring in horses, *pipi* like that...
- CM: Hmm.
- KM: Keep 'em in there. There's some interesting communications about it.
- RK: Even these jacaranda trees right here...that's all old.
- KM: Old trees?
- RK: Way older, over hundred years.
- RA: That's where, lunch time...
- CM: Yes, that tree...
- KM: In here was what, just open grass?
- RK: No, they used to make *pipi* before inside here. Over here had fence before.
- CM: Had fence.
- RK: Cattle guard, one fence run up to the *pā kuni* and then go behind.
- CM: Yes.
- KM: So going towards Ka'iliwai's place now [TMK 7-1-05:65,37], the swamp land, down inside here still had *pipi* like that?
- CM/RK: Yes...
- Group: [Driving on highway, *makai* towards Pu'u Wa'awa'a Ranch entrance]
- CM: This is Pā John.
- KM: Yes, Pā John, Keoni.

CM: Pā Keoni get some graves someplace inside there.

RA: On top here by the mango tree, over there get.

KM: Oh, yes, yes.

RK: The lady without the head.

KM: So this one here? There's a cave somewhere along here too, do you know or not?

Group: No.

RK: On top, by the pear tree.

KM: Okay, we should show you guys by and by, we should try to go up so that Ku'ulei and I can show you where that big *ana* is on the side of the *pali* over here.

RK: The one you guys went find on top there?

KM: Yes.

RA: They went push the road over there?

CM: They went close 'em up. I bet they went close 'em?

KM: No, that cave, that one is still open. The road never hit 'em, but plenty people inside there.

CM: Before we used to go here, the cave used to be inside there someplace.

KM: So you remember had a cave up there?

CM: Yes, one cave we can go inside get one hole.

RA: Uncle Sonny [Kaholo] he's the one know about the caves.

KM: You let me know pretty soon we going turn right, *maka'i*?

RK: Over here right by this white gate, the other one, the other one.

KM: Oh, the next one okay.

RA: The one old man used to know was Kimokeo.

KM: Kimokeo?

CM: The old man Kimokeo, yes.

KM: Kimokeo was Puhi?

RA: Puhi.

KM: Yes.

RA: He knew where all those *ana* were. Puhi.

RK: James Kimokeo.

RA: I think one 'eh, uncle, where he went take you guys? Had one trunk inside?

CM: Oh yes, was Kiholo though, that one.

RA: Oh, Kiholo.

CM: Kiholo, but stay way up.

RA: Oh, way up inside before you hit down the beach?

CM: Yes.

RK: [gets out of car to open gate into Pu'u Wa'awa'a – Pu'uloa pasture]

Group: [driving *makai* from highway]

KM: Oh, no need key.

CM: Open, the gate?

KM: Yes, was unlocked.

CM: Miki Kato, he runs this place?

RK: [returns to car]

KM: *Mahalo!* They get the temporary lease now... [recorder off – driving a short distance *makai* on jeep trail; discussing various features, plants, and recollections] ...these walls all from the original ranch time?

CM: Yes.

Group: [First Stop]

RA: This one, the name, they call Pā Alapa‘i. [pointing out the first walls in from the gate]

KM: Pā Alapa‘i, ‘*oia*?

RA: Yes.

KM: So this one right inside here?

CM: This is a small one, supposed to go right around. It’s just like one holding pen they used to use it for one holding pen.

RA: Yes, they used to use it for holding pen. That’s the one before.

KM: So now as we going *makai*, we going we come down Pu‘uloa. Uncle was just saying this *mamua* was called Pā ‘Alapa‘i, this small *pā ‘eke* thing over here.

RA: Small holding pen.

KM: Then as we look *mauka* we see Haihā’s place [Homestead Lot No. 27] going up to...?

CM: Yes, up there, you can see.

KM: Yes.

CM: That’s where Haihā was.

KM: ‘Ae.

CM: Grave yard stay up there.

RA: Had wire fence, yes?

KM: Around the site, now, yes.

CM: Yes, where the trees stay.

RA: Get fence around.

CM: Right by the tree over there.

KM: [opening Register Map No. 1877] I was just trying to take a quick look, you know by Haihā’s place, and then where you come into Nipoa Pahia [Homestead Lot No. 28].

CM: Yes.

KM: This high *pu‘u* here, do you remember that name, Kuahiku?

RK: Yes. And that’s where we went to Kīholo from on top there.

KM: Oh, okay.

RK: That's how we go to Kīholo before. From Pu'u Anahulu, get the trail along side, see by the electric poles up there?

KM: Yes, the three poles.

RK: That three you come little bit with that other straight one, okay the *alanui* come down.

KM: So it was the old trail come down?

RK: The old one, go to Kīholo, that trail. Then get one more the other side, the military when make before.

KM: Oh.

RK: You can climb up, go down.

KM: So that high *pu'u*, you remember the name Kuahiku?

RA: No.

RK: I don't know, that's where we just called 'em the O.P. before.

RA: Before, that's what we called it.

KM: The O.P.?

RK: The O.P....

RA: They used to call 'em O.P.

RK: Because they used it for observation... before World War II, I think, that's how I remember. Because get plenty fox holes on top there before.

KM: Oh yes? They went train?

RK: No, was World War II time, just like look-out, look-out post.

RA: At that time, it was a look out.

RK: Observation post.

KM: Oh, observation post, O.P.

RA: Yes, these guys [pointing to Uncle Charlie] was the kind...

CM: I was working up there. I was watch man up there, guard up there [chuckles].

KM: Oh, for real?

CM: That year was 1941.

RA: Yes, was war time.

KM: Amazing!

RK: But the *pu'u*, the name you get, *kālā pololei*.

KM: Yes, Kuahiku, that's the old name on the map.

RA: To us was O.P. 16.

KM: O.P. 16?

RA: Yes, that was the number, that's what we used to hear them say.

KM: So was Observation Post 16?

CM: Yes.

RA: Yes. At that time these cowboys, they all used to join the Hawaii Rifle.

CM: Yes.

RK: Hawaiian Rifle.  
CM: At that time, I used to be in that.  
RA: Plus you know where they practice, by the school inside the *pā kuni*.  
KM: Oh yes, practice?  
RA: They used to pack sand bag. I know, I was still young, but I know.  
RK: I no born then, but I hear.  
KM: Yes, yes you hear the stories?  
RK: Yes.  
KM: Amazing!  
RA: This is Uncle Charlie them.  
KM: 'Ae. So this *'āina* now we come into Pu'uloa, this road here this isn't...?  
RK: It was put in.  
KM: This was later?  
RK: Put in, Dillingham time.  
KM: Dillingham's one?  
RA: Yes, Dillingham.  
RK: Vulcanite, they wanted to make one road go down Kiholo.  
KM: Oh that's right, run the stone all the way down, yes?  
RK: Yes.  
RA: Was Kuanoni them.  
KM: Kuanoni?  
RK: You like talk the old road, the other side we can go inside ...  
KM: Where come down Pu'u Wa'awa'a go down?  
RK: No, you just follow where the *ka'a* going, and then about another three hundred yards that way...  
CM: Yes, yes.  
RK: You go down the old Pu'uloa Road.  
KM: And so that's?  
CM: Pu'uloa Road, that.  
RK: Then had one more over here, *pili* the *pali*, go down. This no was Dillingham time, when I worked.  
CM: This, had no more road over here, the road was over there.  
KM: Does this road still get us down further or?  
RK: That, I don't know. I never come over here twenty-six years, but supposed to get us down to where we can look Kukuihakau.  
KM: Okay, good, good.  
RA: Me, I never come over here for almost forty years [chuckles].  
KM: Wow!

CM: Over there no, I think the road goes to Kukuihakau and then over there.

RK: The other one, you know the old one.

CM: Yes.

RK: That's the one when me and brother Francis come *alualu* too.

CM: Yes, yes.

RA: No, but I think you can go this one and then come outside on the...

CM: Maybe the road stay dry.

RK: Kind of little bit...I don't know, these guys now, they no take care like before but.

KM: Yes. [notices the introduced *kikania* growing in area] First time, I never noticed *kikania* on this 'āina before.

RA: And you know the kind boy, you know before when these guys used to [thinking] Hawaiian Rifle used to be this guy Buster Brown, he used to be the kind, their captain.

CM: Yes, yes.

KM: Oh, wow! Was he managing here at that time?

RA: Yes.

KM: Buster Brown was manager here that time?

RA: Yes. But you know, you look like this, you *aloha* the 'āina. [shaking head]

RA: But when the...whoever get the *kalā*, that's it.

RK: Like before had *mau'u*, see us guys we moved paddock, this paddock we moved down to Kukuihakau.

KM: So you would rotate?

RK: Rotate.

KM: Regular, not let them eat everything?

CM: Yes.

RK: When *kuni*, they bring home everything close by, for go Pu'u Anahulu, *kuni*. when come back then they throw *makai* side, Kukuihakau. Then wean off time, then we go get, when we going *hemo* from the mama.

But *kuni* time they bring home, put in some place close for get up for *kuni*. But always, the 'āina was safe, no more the kind, cattle stay inside all year round.

RA: Yes.

KM: That's the *pilikia*?

RA: You know before you no can see like this, you don't know where you going all *pa'a*.

KM: So, was all covered?

Group: Yes.

KM: You couldn't see the stones?

RK: No can see the stones.

RA: Because they no give 'em chance for the grass go down, they *hemo*.

CM: Change.

RK: *Hemo*.

KM: As long as you rotate your stock the grass always going come back?

RA: Yes.

KM: But when they leave the *pipi* all year, *pau*.

RK: *Make*.

CM: It comes like this.

RA: Now you know where you going.

KM: Yes.

RA: No need put roads.

RK: That's when you look the '*āina* come '*ā pulu*.

RA: '*Ā pulu*.

KM: '*Ae, pau*.

RK: Just like everything *make*.

KM: '*Ae*.

RK: You take everything just like even if you look even the trees before...

KM: Oh, I know you look Kuahiku *pau*.

RK: ...*make* what, because you take everything from the '*aina*.

CM: That's what I noticed...all *make*.

RK: No more moisture to hold because they no figure, *pōhaku wela* eh.

CM: *Pau!*

KM: See, they don't have an attachment their not committed to the land, they'll use it, and then when it can't produce *pau*, they leave.

RK: Yes.

RA: Yes.

RK: Us guys we the ones who knew how it was, and sometimes somebody would come... You know, maybe we should be the ones.

KM: Uncle, that's exactly why we doing this and you know Ku'ulei and Debbie *mā* they've been pushing you know, because this whole idea. Bring you, the '*ohana*, let you guys come back even though now the land is *ma'i*, under good care...

CM: Hmm.

KM: ...with *aloha* , you folks can help *ho'ōla* you know it can.

CM: Yes.

KM: Never going be like what you remember.

RA: Yes.

KM: But, if you guys just slow it down, like you said this rotation, take care. Rotate, don't let them eat till everything gone...

Group: Yes.

KM: ...and then go.

RK: From the last time when... I know. I can say, and I'm not accusing, but I can tell...since Bohnett leased the place to Deluz, came like this.

RA: Yes.

RK: Barren...but what the hell, they no care, main thing they make one dollar out of one animal.

KM: That's right and then when *pau* they can go home right?

RA: Yes.

RK: They go back where they came from.

KM: Yes.

RK: But us guys, we just can what...what is our stories...oh, how was or...I going believe that guy.

KM: Yes.

RK: No can be like how we talking and look now.

KM: Oh, you're absolutely right. People can't believe, even like you know with Uncle Bill Akau *mā* down Kawaihae.

RK: Yes.

RA: Yes, yes.

KM: They say before irrigated fields around Pu'u Koholā *heiau* they had water still flowing.

Group: [agrees]

KM: Now you look, you couldn't believe it.

RK: Well now people just take, they no care. Before no, they just take little bit for keep everything else.

KM: Yes. So this before, Pā Alapa'i, the small holding pen over here too, then Pu'uloa?

RK: Yes.

KK/HC: [join group]

KK: Where are we right now, what is this place?

RK: Pu'uloa.

KM: Pu'uloa this is the *mauka* side. Ku'ulei I was telling daddy and uncle them about, and Grandpa Charles kind of remembers when we said, oh right up along there, yes. He remembered a cave [towards Pu'u Huluhulu], yes?

CM: Yes, I remember a cave.

KK: Close to the top.

RK: He could walk inside it.

KM: Yes.

RK: See before, you ask Uncle Raymond, get one *alanui lio* inside here, go down.

RA: That's right.

CM: Yes.

RK: And then before from Pu'u Wa'awa'a the people no come down all the way to the *alanui* they come cut short go home on top.

RA: Cut short, go to Pā John.

RK: They stay go home behind Pā Ha'o. You no need come home inside, behind here.

KM: 'Ae. That's what they said, even behind, like Pu'u Huluhulu where the 'ohana lived before days, long before.

RK: Yes.

KM: The trail came down into Pā Keoni.

RA: All the way from up there, come down.

CM: From Pu'u Wa'awa'a come down.

RA: On the mountain.

CM: Pu'u Anahulu come all the way down on the top.

RK: But this *alanui* over here that's what we used go Kīholo.

KM: So where the telephone poles basically?

RK: You see that three?

KM: Yes.

RK: You look in line with that one by itself?

KM: Yes.

RK: Down on the *pali*.

KM: You can see the slope down.

RK: Right on the side, yes.

KM: That was the trail from Pu'u Anahulu go down...?

RK: Kīholo.

KM: Kīholo.

RK: Yes.

KM: So right there, where the telephone pole, the one by itself?

RA: You out over there.

RK: Yes.

KM: In Haihā's place?

RK: That is the *alanui ma'a mau*.

KM: Come down...you can see the alignment I think, a little bit?

RK: Yes, a little bit.

KM: Cut down?

KK: Yes.

RK: Right by these two posts you can see little bit.

KM: That's right, right there.

RA: That's why before when they drive *pipi* on top the road, and the calf jump over, run *makai* here, everybody head for their place and then come down for cut 'em off, for catch 'em or whatever.

KK: Wow!

RK: Because the *pipi* coming home like this on the road, everybody just cut short. And you know they no open gate, they jump stone wall, the horse before. That's the way horses before. You just push 'em straight up like this, then they go.

RA: Even on the side you go like this, they jump right over.

RK: Fall down inside the *puka*...

KK: Wow!

RK: You yell, "Eh, brah...*kōkua!*" I don't know, where you stay *hemo*...

RA: That's why, you see this place, you see all *pōhaku*, but the horses last. Everybody run on top there.

RK: You put one *laho 'ole* run over here, daddy used to close my eyes and run, just like from Waimea.

RA: Just like you on the *lepo*. [chuckling]

RK: We catch 'em, I mean not way, way over there we catch 'em maybe from over here to the stone wall.

RA: Yes.

KK: Uncle Howard was talking about one Pikohe Trail?

RA: Oh that's down.

KK: Down?

KM: You got to go down the other side. What we're going to do then, we going continue down here.

RK: We go down.

KM: The road joins up with the older one?

RK: See Kukuihakau?

KM: 'Ae, okay.

RK: Then we look out from there.

KM: *Mahalo*.

RK: Then when we go on top you look down there, you know.

KM: Then we know, okay...

Group: [return to cars, continue drive to *makai* section of Pu'uloa]

KM: ...So before, you think, were there still some of the big old trees, *ēlama*, *kauila*, and things down even in here?

RK: When you look the *'ōhi'a* was always here, and the *ēlama* was always here.

KM: 'Ae.

RK: This jacaranda, just lately.

KM: Lately, oh.

RA: Just lately, inside here.

RK: No more, before that.

RA: Before no more.

CM: Yes, before, no more.

RK: Just *lama* and...

RA: *Lakana*.

CM: Mostly *ēlama*.

KM: And you folks...?

RA: Lantana was the one... [recorder off, then back on]

Group: [comments on dry condition of land and native trees]

KM: 'Ae. It's so sad, *malo'o*, yes?

CM: Before, all *mau'u* here at Pu'uloa.

KM: Oh.

RK: *Pa'a*.

KM: Did you folks know of one, beside by Haihā, which is now fenced in the *pā ilina* over there. Was there some *ilina* on the side of this *pali* too? Did you folks?

RK: I don't know about it, I don't know if they went *kanu* in there.

RA: I don't think so, because I never did hear those guys talk.

KM: Yes.

CM: *Malo'o nō!*

KM: Before days did anyone live out here?

RK: No, I don't know.

KM: You folks never see *kahua hale* or anything? How about *po'e kahiko* time?

RK: Only *hele kahakai* the *po'e noho i loko puka*.

KM: Yes, *puka, ana*.

RK: That's the one.

RA: Yes, now all *hemo*.

KM: Yes, it's amazing yes, so all of this was *pa'a, uhi 'ia*. Oh look, one *halapepe*, one *halapepe* tree right there.

RK: Yes, right there.

KM: See?

CM: Hmm. *Halapepe*, now you no see those trees anymore.

KM: Hardly, yes?

RK: That's the kind you got to take care.

KM: That's right.

CM: Look the jacaranda trees.

RA: If the *ua* come back then not too bad.

KM: Yes, yes.

RK: But sometimes you make *'ai no ka mau'u* like this, no more the moisture?

RA: Yes.

KM: You see? You see this tree with the little bit yellow leaf on top?

RA: Yes.

KM: You recognize that tree?

RA: Yes.

RK: Where?

KM: That yellow right in there. You remember the name, *Ohe makaʻi*?

RK: That's the one.

KM: That's the one. So you heard that, *Ohe makaʻi*. It's kind of bouncy almost like *wiliwili*. Beautiful, nice tree. The old Hawaiian one...but you remember *Ohe makaʻi*?

RK: Yes, daddy used to see it.

KM: Yes. Like the *wiliwili* down there, so beautiful.

CM: Yes, the *wiliwili*.

KM: Your folks *wiliwili*, down here.

RK: You see that over there, the *alahe'e*. You see the *alahe'e* right over there by the two *'ōhi'a*? You see this small tree?

CM: *Alahe'e*?

KM: Oh, yes, yes, right here, oh nice too, wow! Oh nice, old too, you know?

RK: Yes.

CM: Yes, that tree is old.

RK: There you see the *alahe'e*, inside here plenty. Before daddy said, dry time they go cut too, before dry time for the *pipi*.

KM: Oh, for real?

RK: Because had water, inside that.

CM: Yes, that's why they go cut.

RK: Yes, get one more *alahe'e*, right here on the Kona side.

KM: 'Ae, oh.

RK: Inside here plenty *alahe'e* you see one more way over.

KM: Look how beautiful that *halapepe* is too.

RA: Yes in there, get plenty.

RK: And more *mauka* side you see.

RA: There, get plenty.

RK: Plenty, inside here *mokakī*, plenty *alahe'e*...*halapepe*.

KM: 'Ae. You know when you folks look across, do you remember, see how beautiful Haleakalā on Maui over there?

RA: Yes.

KM: When you folks would go *makai*, do you remember if *kūkū* them ever even watched the clouds on top that mountain or if the wind changed or something, if they said...*pau*, come inside or not. You know?

RK: Only what daddy used to tell me, *makani 'eka*, that's from Maui. But they used to look Kohala mountain...before, how the cloud on top.

CM: Yes.

RK: If...*makani*, oh, blow...*ua*.

KM: Then they would know?

RA: Yes, then they would know.

RK: Yes, that's where our *kama'āina* come from.

KM: 'Ae.

RA: And you got clouds come *makai*, you know going rain.

KM: Yes.

RA: Or if the animals playing...

KM: 'Ae, oh they know. Oh, look at that *wiliwili*...big.

RA: That was all their knowledge.

KM: That's right...*'ike o ka 'aina*. Beautiful, look at that. Look at how it had to grow to keep the *pipi* from eating, I think even too, all canopy up on top.

RA: Before, you no can see inside here.

KM: For real?

RA: *Mau'u, pa'a*

RK: That's why before we could raise *pipi*. Maybe never had our crop of water but was good..

KM: What kind of grass? Didn't have this fountain grass when you folks were young? Or had already come in?

RA: Come in.

KM: Had already?

RA: Was here.

KM: Was the fountain grass the main food already or?

RK: Yes.

KM: Oh.

RA: Down here, this lower part.

RK: Then we had red top. Then when you go in between...

RA: On top there, used to be all red top.

KM: On top the *pu'u*? O.P. 16, Kuahiku?

RA: O.P. 16.

KM: It's amazing how these lava flows, you look, I mean some, you can just see the channels and just almost like a wall flowing down.

RA: Yes.

KM: If there's any place you folks want me to stop, please let me know.

Group: Yes.

KM: So it was Kuanoni *mā*, Vulcanite time, that the road was dozed. And the idea was they was going put quarry material. Go all the way *makai*?

RA: All the way down.

KM: Were they going to try to ship out of Kiholo also?  
Group: Yes.  
RA: That's what they was going do.  
RK: Yes, down Kiholo.  
RA: So the tug boat come over here, pick up.  
KM: Yes. But it never happened?  
CM: It never happened.  
KM: Were they trying to make a conveyer belt or something, even something so it could go down?  
CM: Yes, that's what they were planning to do.  
KM: Conveyer belt?  
CM: Conveyer belt.  
KM: Gravity flow down?  
RA: Yes, yes.  
KM: This was in the '50s or '60s?  
RK: During our time, in the '60s.  
CM: Yes, in the '60s.  
RK: My time.  
KM: Look how...uncles, you know what is *maua*, the tree, *maua*?  
Group: Yes.  
KM: If you see one?  
RK: No, they had only up in Waiho.  
KM: Waiho *mauka*?  
RK: That one I think, that's *pua*, daddy said.  
KM: Oh the *pua*, *olopua* like, *pua*?  
RK: Yes.  
KM: Oh, yes. You see how the leaf?  
CM: Yes, the leaf.  
KM: Down? Yes. The *maua*, more *mauka*?  
RA: All *mauka*.  
RK: *Mauka* all lay down, that one when it grows.  
KM: Funny, gnarly yes, how it grows too?  
RK: Yes.  
KM: Yes, it bends over like?  
CM: Hmm.  
KM: Oh, you look how beautiful, look all the way *makai* to Kiholo and...  
CM: Yes.

KM: Luahinewai, Ka'ūpūlehu, you folks all your *'āina*. It's amazing the stories you folks have to tell.

CM: When you travel too, we travel up and down this place on the horse.

RA: On the horse.

CM: How long it takes for reach Kīholo, but we go.

KM: About how long, if you were going down? From *mauka* home, Pu'u Anahulu? How long would it take you ride horse, go down?

CM: Kīholo?

KM: Yes.

RK: One hour.

KM: One hour?

RA: Yes.

KM: And when did you usually travel?

RK/RA: Early in the morning, evening.

KM: Early morning or late evening?

CM: Yes.

RK: You go like *'auinalā* like that, *wela*. So you might as well go like, *ahiahi*, you know.

KM: Yes.

CM: More cool for the animal.

KM: Did you walk feet sometimes?

RK: Yes, me.

KM: You did?

RA: Us too.

RK: Me and my other *'ohana* did from Kīholo, from up here we run Kīholo before.

KM: And Uncle Raymond, when you go down Kapalaoa?

RA: All horse.

KM: Walk, horse?

CM: Horse, yes.

KM: Uncle Charlie, by your time?

CM: We go with horse.

KM: Horse, you folks never walk feet? You never walk feet?

CM: No.

KM: Lucky. [chuckling]

CM: Every time horse. Horse or donkey.

RA: Horse or donkey. [chuckling]

RA: You no ride horse, no more fun. [chuckling]

CM: [chuckling] You got to ride horse. [passing area in line with Kuahiku] Wiliwiliwai, no join, over there?

RK: No, you go outside you can join, uncle.

CM: Oh.

RK: You know from this road, you can go.

KM: So, if you cross over?

CM: Yes, you can cross over.

KM: Towards Ka'ūpūlehu side.

RK: Because that other road, you know the one inside?

KM: The old road?

CM: Yes, yes.

RK: The one right across from over here, inside here that you can go from outside.

RK: See the old Kiholo Trail come home after that *āhua* over there, outside here.

KM: 'Ae.

RK: See where the *pipi* stay?

CM: Yes.

RK: That's the old trail.

KM: Oh, so on the side of this *pu'u*?

CM: Yes.

RK: From up, you come on down.

CM: That's the horse trail.

RA: Yes.

RK: Come home outside, inside this *āhua* on top here.

KM: So off of Kuahiku, go down?

RA: Hmm. Then you come home outside there by Wiliwiliwai go down.

CM: Used to that trail there, no can miss 'em.

RA: Yes, before you know.

KM: Yes, and you know some of those trails, the main one's like you're describing are marked on these old maps.

CM: Yes.

KM: It's nice to at least get an idea of where...

RA: Nice though, inside here. But before, like how we said, "gee we no like go inside there."

KM: Oh yes, by and by *hā'u*le...all the *pōhaku*.

RK: Those days, no think, you gotta go.

CM: Yes.

RK: But was way better, before than now.

CM/RA: Yes.

KM: You see this *lama* here?

CM: *Ēlama.*

RK: That's *ēlama.*

KM: Get berries on top, the *ēlama*?

RK: Yes.

KM: Did you folks ever hear your *kūkū mā* or papa them talk about...when the berries all turn red?

CM: Yes.

KM: Pretty beautiful?

CM: Yes.

KM: Did they talk about that or like if the berries of the *ēlama* certain something down the ocean, *mōhala*?

RA: Yes, they do. Either that, or the *wana.*

KM: *Wana* like that kind.

RK: Even the lantana and the *māmane*, when the *pua, pala, momona*, the *hā'uke'uke, wana.*

RA: *Wana*, all that kind stuff. They have their kind.

KM: You know there's a famous saying about the *wiliwili* too, about the *manō* and the *wiliwilī*?

Group: Yes.

KM: Did you folks hear about...they say *pua ka wiliwili nanahu ka manō*?

CM: Hmm.

KM: You heard that kind?

CM: Yes, I heard that kind...

RA: The only thing I heard, that when they used to go *'ōpelu.* And if the *manō* come around, the kind they used to, instead they used the *hau...*

KM: 'Ae.

RA: To bring these guys over here...they throw that inside.

CM: Yes.

KM: Oh.

CM: When the shark attack, he attack 'em *pau*, the teeth *pa'a* inside he go crazy.  
[Arrive at water trough and location of intersection with trail that cuts from Pu'uloa to Wiliwiliwai. Discuss location from car, and then continue drive *makai.*]

RK: The old Kīholo trail come over here, go inside here, we had one old water truck inside here.

KM: Well see, here's one junk water trough...

RK: Inside here had one wooden trough, Hind's time. Then the *alanui* go up, *puka* inside Pā Nēnē, *puka makai* side, Wiliwiliwai.

CM: From here, goes to Wiliwiliwai.

KM: This is the trail coming off of Kuahiku? Come down here?

CM/RK: Yes.

KM: Now they have a modern, metal trough.

RK: Yes.

KM: Right through here, the trail?

RK: Right across here, was the old water trough.

KM: A wooden one?

RK: Yes, wooden.

CM: On top there, no.

RK: Even us, Dillingham used to use that wooden trough. This is Miki Kato them.

RA: That wooden trough, yes, inside here.

RK: Do you remember had the water trough inside here?

CM: That's the trail.

KM: Oh, here right here the road? This one?

RK: No, this...

KM: This is modern?

RK: This is no....this is a Vulcanite road.

KM: Oh, Vulcanite?

RK: Yes. This you go, kind of rough but you going hit the other old road. You going down to Kukuihakau.

KM: Is this the one you want me to go, this way?

RK: Bohnett them went make. We go because you going look see, when we *kau* on top, you going look out to here.

KM: Yes.

CM: This is a good spot

RK: We come over here, then you *nānā pali*, then you know where we talking.

KM: 'Ae.

RK: When we go home on top, we no can see under us.

KM: That's right.

RK: Over here we can look, we talk then when we go home on top then we know where and where... [end of Side A, begin Side B]

RK: ...*ho'okano, hana 'ino ka po'e*.

CM: 'Ai *pōhaku*.

KM: You know Uncle Kino, he said his *kūkū* old man Kahananui, *ua a'o 'oia*, "*Hana 'ino ka lima, 'ai 'ino no ka waha*...and that's so *pololei* yes?

CM: Yes.

KM: If your hands do dirty work or disrespectful, the mouth going eat that, you no more nothing. Quite a few *halapepe* scattered around. Maybe we've seen five or six, one more right up there.

RK: This paddock get plenty, all around the *makai* here, and then you go on the *mauka* side halfway.

KM: But no more baby now....

RK: Well, like when the *pipi* just eat, eat, eat, the moisture run away.

KM: Yes.

RK: Then that's why *make*.

KM: That's why no more rain come.

RK: Yes.

CM: See all the *wiliwili* over there?

KM: Yes, beautiful all *wiliwili makai*. You see the gold bronze, that's awesome!

CM: [chuckling] That's *wiliwili*, that's why I seen the *wiliwili* over there, can see the color.

KM: 'Ae, beautiful.

Group: [Stop three – area below Pu'u o Kalehua; pointing out various features of the landscape.]

RK: Somebody came down but I think to go shoot goat. You see the car underneath, below there? *Po'e ki kao*, I think.

CM: They had a water tank before?

RK: On top here, the other side. Right on top there get *kula pa'a*. Uncle George was water man.

RA: Yes.

RK: Daddy them ride over there, he ride '*llima*. And you remember that other mainland horse they went buy, E.B.

RA: E.B., yes.

RK: And they had the big palomino, *Kaleponi*.

RA: Yes, E.B.

RK: E.B. you remember that big, that's why uncle used to ride that '*llima*, he's black then he had Kalehua. You remember?

RA: Yes.

RK: Uncle had Emily.

RA: Cannon Ball. Me, I remember, even though small time, I still *pa'a* in my head.

CM: Yes.

KM: [chuckling]

RK: That's why I'm a cowboy today.

CM: [chuckles] Old time.

RA: Then he had one Emily too.

RK: Oh, that's the main blood for this *pōhaku* before.

CM: Emily.

RK: Emily, Kalehua...

KM: [looking out across the Pu'uloa flats toward Pa'akea] This is so beautiful.

CM: Nice.

KM: I have to just stop and take a quick photograph, out across the *'āina*.

CM: Nice *wiliwili*.

RA: Over here, that's why boy, I tell you over here, nice.

KM: Nice, beautiful.

RA: It can be *'a'ā, pāhoehoe* any kind.

KM: But still, you *aloha* this place?

CM: But real good. Nice the *wiliwili*.

RA: Before, we no pay attention.

CM: Yes.

RA: [chuckling] Now, *'elemakule*, you pay attention.

CM: Yes, now you pay attention, before no, you no pay attention. Only *kau ka lio*, go, go, go.

RA: Where you going? Pu'u Anahulu *makai*.

CM: Good you *huli 'āina*....go.

KM: Can you describe this line of *pu'u*, what the names you folks remember and what?

RK: Kepā, you see this white one over here?

KM: That white one there?

RK: This one straight.

KM: The line below, yes.

RK: Just like one line, black line, okay.

KM: See the center of the photograph.

RK: Okay, you look at that *hālua* come down, that's Pikohene, that. You come from on top there, it's *kumu kiawe*.

KM: *'Ae*, all the *kiawe* on top.

RK: *Pahu'a*.

KM: *'Ae*.

RK: You come, come, come on the side, that's Pikohene, then *malalo nei*, Kukuihakau.

KM: This lower *pu'u* area, the mid-level one?

RK: All, Kukuihakau.

KM: Kukuihakau?

RK: Yes.

KM: Where the antenna is on top now?

RA: Pa'akea.

RK: That's the kind, Pa'akea.

KM: Pa'akea, that's what you call that?

RK: Yes.

KM: Anahulu is *ai mahope*?

RK: We go over there, Anahulu stay like this, not behind.

KM: All over?

RK: On the side, 'ao'ao.

KM: So one more trail comes there, this trail you showed us the *mauka* trail come off there?

RK: Okay, the trail go...it get one come down like this?

KM: Yes.

RK: Go straight down, *puka* on top Kukuihakau [from the *makai* side of Pu'u o Kalehua] get one other old horse trail come. You no need follow this road, you no need come home inside Pu'uloa. You come home inside Pu'uloa but *pili* the *pali*, go down.

KM: Like in the middle section?

KK: We cannot see that? That trail?

RK: We cannot. If we go down over here but I scared get hunters down there, bum by they....maybe Kepā we go down by this stone wall if we can see behind, we show you.

KM: Okay, we try.

RK: Uncle you remember, brudda that other horse trail, go down?

RA: Yes, I know.

RK: Where you go, *puka* inside Kukuihakau?

RA: Right.

RK: You no come home outside here.

RA: You just go.

RK: You just stay *pili* the *pali*.

RA: Straight down.

CM: The trail stay inside.

KM: That's amazing though.

RA: Get one other one you know?

RK: The army trail?

RA: On top.

RK: The army road?

RA: But then you come out outside there.

RK: Yes.

RA: I don't know what they call that road but...

RK: I don't know but stay...

RA: Still yet stay?

RK: Stay.

RA: You go all in the *kumu lā'au*, and then come outside down there.

KK: And that's by Grandpa David's house? Behind there?

RA: That's the one daddy was telling.

RK: That's the Kiholo Road.

CM: Yes, that's the Kīholo Road over there.

RK: You look how this *pale pīwa* , all *make* now.

KM: You know it's amazing, just what you were saying. Like how you look [pointing to location on Register Map No. 1877], here's Pīkohene, and you see there's a section; the trail then she comes down, cuts down...

RK: That's the one, right there.

KM: That's the one you're talking right there.

RA: The one right there.

KM: Yes, I was trying to see...he never put any more names. This is Pu'u o Kalehua, the next one is Kuahiku, this *pu'u* here? The name that was recorded in the 1890's for that pu'u there...Pu'u o Kalehua, but then no more nothing come down, then you get Pīkohene, then you...

RA: That one is steep when you come down. That one there, Pīkohene.

KM: Hmm. It looks it.

RA: You go down...

RK: That's why good, if get horse, like I told Ku'ulei we should have bring six horses if I knew was going happen.

KM: Yes.

CM: Go down the trail.

RK: Plus that truck can pull six, seven, eight horses.

KM: All this *wiliwili* you folks had? *Halapepe*...

RA: This, that's what you see now, before had more than this!

KM: More?

KK: Wow! Is that Wiliwili wai?

RA: No.

KM: When we stopped by the water trough, that's where they said the trail from *mauka*, home, Pu'u Anahulu cut across goes over that way?

RA: Yes. Wiliwili wai yes, actually it's the other side, this one is the kind what we said [thinking], Kukuihakau.

KM: Kukuihakau, 'ae.

CM: Pu'uloa, we call this Pu'uloa.

KM: 'Ae, Pu'uloa to Kukuihakau. That lower section of the *pu'u* in there?

KK: I see.

RA: And then Pa'akea.

KM: They were saying, they remember some stories like when the *lama* berries were ripe all 'ula, red, beautiful.

CM: Red.

KM: Certain things they talk about the *wana*, fat or?

KK: 'Ae.

CM: Red and yellow, yes.  
 KK: What is that, dad?  
 KM: *Lama*.  
 RK: *Lama*.  
 KM: *Ēlama*...persimmon like?  
 CM: Get some yellow kind...yes.  
 KM: You folks ate that when you were young?  
 CM: Oh yes, we ate plenty of that.  
 RA: On the side of the road.  
 KM: Persimmon like? Tastes like persimmon.  
 KK: Hot?  
 KM: No, no, no...not like *nīoi*.  
 KK: Sweet?  
 CM: Sweet.  
 RK: Me and uncle came when was almost season time, that's the best place for eat, clean.  
 KK: And you eat this, the seed too?  
 KM: No, not the seed, just the inside.  
 CM: Yes, just the inside.  
 KM: Good, like that?  
 HC: Really, the pigs like the berries too?  
 CM: Oh yes, the pigs.  
 RA: At that time had plenty *pānini* too, cactus?  
 HC: Yes.  
 RA: Had fat kind pig you know, before.  
 KM: And how the meat, 'ono down here?  
 RA: 'Ono.  
 RK: 'Ono, down here...  
 RA: Low land.  
 RK: ...just like you rather eat *kula* instead of *kuahiwi*.  
 KM: 'Ae, *kula*.  
 RA: Mountain they eat the fern.  
 KM: Yes, and then the meat come 'awa'awa kind?  
 RK: *Hauna*.  
 CM: Change color.  
 RK: Not clean, the meat.  
 RA: Because the *pānini* and whatever else they eat.  
 KM: Hmm. I'm going to run and take a photo of that *wiliwili* over there.

KK: The *wiliwili* is all those orangish trees?

HC: Yes.

RA: Go down by the stone wall you get hundreds for take picture.

RK: We go down by the stone wall and then you can *nanea* little bit. Then we can look on top there. That's what I mean, we come over here first and then we home, up top.

KM: 'Ae, *maika'i*.

RA: Yes, then you go home on top, you can see where you are.

CM: On top you can look down too?

RA: But you go on top there then when you come down here, you lost.

KM: You wish, you had come down first.

Group: [chuckling]

KM: Well see, I didn't know.

KK: Me too.

KM: *Maika'i*.

RA: That's why you bring us.

KM: 'Ae, that's right.

Group: [chuckling – group returns to car, and continues to drive *maka*]

KM: 'Oukou, *nā kama'āina*.

RA: Like how we say, we only know what we know.

KM: That's good and see that's all you share and that's how *pono*, though because now you see plenty make any kind story, *pau* you lose the old history and only the new story comes out.

RA: 'Ae.

CM: That's right...

RK: ... See, that's how *kūkū* get in trouble. Before, you got to look all this pali before *mamua*, *pa'a*

KM: *Pa'a? Uhi ia me ka mau'u?*

RK: And daddy used to, my daddy tell me before grandma them go *kahakai hānau* before because *mahana*. Down was... Daddy, he told me beach was more clean then up here because up here *malo'o* come *lepo*.

KM: 'Ae, *makani lepo pūehu*.

RK: They all went go down *kahakai*, clean.

KM: Amazing, yes?

RK: They had their own way.

RA: You guys never come down here the last time?

KM: No.

RK: No, that's first time.

KM: Yes... [group gets drinks and snacks] ...You folks when you...the stories the things you've heard how they go between *mauka-makai*. Up *mauka* they kept *māla'ai* like that and stuff and then *makai, lawai'a, pa'akai*?

CM: Uh-hmm, right.

KM: So there was regular travel back and forth?

Group: Yes.

RA: Yes, back and forth.

RK: Grandma them only went carry their... Daddy tell me this but I believe because Grandma Makalua used to talk to us. Only their *Pākē moena* before.

KM: Oh?

CM: Yes.

RK: That's all they *hāpai*, for *moemoe* you know.

KM: Yes.

RK: Daddy them different.

KM: It's amazing you know from this vantage point when you look out you can see now how *pili* too even Kapalaoa you see *Weliweli*. You can see where Kīholo, how easy, they just focus right down and then the little trail goes off.

RA: Yes.  
[driving]

KM: [recorder off – back on] ...They said you know, their *kūkū mā* said, "*Hiki mai ana ka lā loli ka 'aina*" those *kūpuna*, they knew already.

RA: They knew.

KM: Even Aunty Margie she said *Tūtū* Makahuki...

RA/RK: Makahuki.

KM: They said that you know, that's what they said you know, "*Hiki mai 'ana ka lā loli ka 'āina.*" And she said "*Tūtū no ke aha pehea 'oe maopopo.*" "*Pololei ia'u, loli 'ana ka 'āina...*"

RA: They knew. All of them. As soon as you see it started changing hands?

KM: Yes. Oh, look at how beautiful that *wiliwili!* Oh!

RK: Oh down here, the *wiliwili, ola*.

KM: *Maika'i!*

RK: That's why you know *Kepā*, sometimes we only sit down inside the *hale*, we...like this, you come you *'ike*.

KM: 'Ae.

RK: That's why I said, *ka po'e noho i loko o ka pōhaku, 'ike no ka mea, wala'au ē, ola!*

KM: 'Ae.

RK: It's not...we get back up for our words, when we talk.

KM: That's right, yes.

RK: It's not only hearsay...today.

RA: You only hear us talking, but you come outside...

KM: That's why, *maika'i*.

RK: *Ola!*

KM: 'Ae....oh *nan!*

CM: ...the *wiliwili*.

RK: Stop over here, by and by we turn around, go back home.

KM: Here, okay.

RK: Get *po'e makai* stay *kī kao*, bumbye they shoot. But over here you can 'ike everything.

KM: Yes.

RK: You can see everything from here and you look back up, then we tell you where that other *ala nui* come down.

KM: Okay.

Group: [Stop at *makai*, stone wall of Pu'uloa Paddock; get out of car and discuss various features.]

RK: You see that brown spot over there, Kepā? *Pili* the *pali* by that *kumu pale pīwa*?

KM: Yes, yes.

RK: The *ala nui* come straight down that *pali* like that.

KM: 'Ae.

RK: And *puka* inside the *hālua*, *mahape*.

KM: 'Ae.

KM: This is part of one old *pā*...

RK: *Alualu kao mamua*. You ask cousin Raymond and uncle, they chase goats over here before.

RA: Actually from on top, you go down there and then he drop again.

CM: Yes, the last one.

RA: Yes.

KM: Now, if we're looking again, Kukuihakau?

RK: Is right down here, that brown flat right there.

KM: That flat?

RK: Flat.

KM: Just below the *pu'u* then?

RK: Yes.

KM: Where green and then come the *pu'u*, up?

RK: Yes.

RA: Yes.

KM: Okay, I going take one photograph just so I can...nice for us to be able to try and plot.

RA: That was all 'ōhi'a, all inside there.

KM: [speaking to Ku'ulei] So what daddy them were saying, so the flat where the *kiawe* is, then the *pu'u* starts to rise up. That's Kukuihakau?

RK: All right there, from the end of this. You see this, all this *pu'u lepo*?

KM: 'Ae.

RK: That's where you come, the *pahu'a*, that's all.

KM: Okay. You folks were saying, I think used to have agriculture, you said the old people said they used to come?

RK: Outside here.

KM: Outside?

RK: You can from on top you see the stone wall before.

KM: 'Ae.

RA: Just like they...

RK: Plant pumpkin.

RA: Pumpkin, all kind. Had you know at our time but here and there but then the billy goat went eat 'em all up. Nobody take care.

RK: Eh brah, the tank and the water trough was right on top here.

RA: On top here. You see that place over there, boy...straight across there? Straight like how we stay? That's where *Kiwaha'au'au* stay.

KM: Oh yes?

RA: Yes.

KK: Oh!

RA: On top there, you got to come from the other side.

RK: Now we going talk to you over here we can tell you.

KM: Yes. You see where the line going up the ridge?

RA: Yes.

KM: Inside there?

RA: Right inside there. Bum by when we go over there...

KK: What is that one *ana*, cave?

RA: No, get big *pohaku*.

KM: 'Ae. So this one that runs up there?

RA: Yes. Get big kind *pohaku* you know over there. Like how I say they only went show me from down, look up. I never did go over there.

KK: And you went learn 'em "Kiwaha'ou'ou?"

RA: "Kiwaha'au'au," they said.

KM: 'Au'au, yes. And you know how the vowel can slip around, variation.

KK: Variation...

RK: That's our language. You know baby like how you folks say *a'ole*, us guys *mamua*, *a'ale*.

RA: Yes.

KM: The a, o...interchange.

RK: Yes, interchange.

RA: At that time to them was...Kiwaha'au'au.

KM: 'Ae.

RA: We stayed with 'em.

KM: That's how you heard?

KK: Yes, that's how you went learn 'em.

KM: Now that's the story that you folks heard?

RK: That's our time.

KM: He's the *manō*?

RA: Yes, the *manō*.

KM: He can *loli kino*?

KK: *Hapa manō* but *he kanaka*.

RK: He get his *lua*, *hele kahakai*, *wala'au me ka po'e*...

RA: That's why I don't know, like how I said, from down below, we was coming down the trail and then he went point up like this, show us.

KK: Who went show you uncle?

RA: Your grandpapa.

KK: Grandpa?

RA: Even the kind, Uncle Simeon, Uncle Bully.

RK: That's the three.

KK: Alapa'i.

RK: The only one no share was grandpa David.

RA: Yes.

RK: Lucky get Grandpa Charles now can share little bit with you guys.

CM: Yes, I know but not [chuckling] plenty.

KK: Yes.

KM: You folks heard though he would go cause how *Tūtū* Kihe had written was that he get *māla'ai* up there and he watched the people when they traveled the trail.

RA: Yes, that's true.

CM: Yes.

KM: He *kahea* them.

RA: He wave to them, he let them go first and then he go up there. That's the story...

KM: And then what *pau*, 'ai 'ia na ka *manō* *maka'i*?

RK: This area down here with me and cousin Frances, I come *alualu pua* night time, they *kolohe* me down here on this *pahu'a*.

KM: *Po'e 'uhane*?

RK: When I *hemo*, see *malo'o*?

KM: Yes.

RK: When me and cousin *hemo* the *na'au*, all the *naonao*, come. So what we do we hang 'em on the tree. When I go *holoholo* the dog pick up one more we go to the number two. We come back no more, they move 'em but you see all the *koko* on top of the *kumu kiawe*.

KM: You see it there.

RK: I just *alualu*, I challenge...that's my 'ohana.

KM: 'Ae.

RK: And I find 'em...oh stay on top by the *kahawai* on the *pahu'a*...but *kolohe*.

HC: There used to be plenty of *kukui* inside here?  
[sections of recording inaudible due to wind]

RK: Was inside there.

HC: No more already?

RA: No more.

CM: I don't know.

RK: Maybe, go inside, supposed to get plenty.

RA: Plenty before, loaded.

RK: Where these two *pali* come down...see those *wiliwili* trees on top?

KK: Yes.

RK: Behind there.

HC: Oh maybe, yes.

RA: Actually soon as you come down inside here used to get plenty... You see at one time the ranch, Dillingham when make one fence for trap the goat and then we used to drive from on top here. The other guys walked, and then us guys pushed from outside there by Pa'akea pushed down. Came down inside that trap but you see this kind place where get hollow?

KM: 'Ae.

RA: They never put rock. The goat was going underneath and here everybody was chasing... [chuckling] but the goats were going back to Kiholo.

KM: Wow!

RA: Yes.

KM: So *pohō*, get *ana* underneath?

RA: Yes, *hoka!*

KM: So before, they said had *kukui*, even back into this *poho* back there?

RK: Supposed to get.

KM: Still you think get, maybe?

RK: Yes.

RK: Nice you know, inside here, used to be.

KM: Oh, and the *hua*, in this 'āina *malo'o*, small?

RA: Small.

KM: Pretty kind too, beautiful. You folks come, did anyone ever come make *'inamona* or anything?

RK: Well...

RA: My aunty, I guess they did.

RK: My Aunty Edith she make hers from along side the old road, before going towards Kona.

KM: They go *'ohi kukui* like that and you make *'inamona*?

CM: Yes, she make *'inamona*.

RK: Aunty her, she live off the land, my Aunty Edith. Make her *kukui* her *'inamona* she go *kahakai* Kalaemanō she make her own *pa'akai*, my aunty, the old way.

KM: You know at Mula where get the cement *poho*?

RK: That's the one my aunty, she always go over there Kalaemanō, make and come home.

KM: She would?

CM: She used to go make salt there.

KM: You folks would still go Kalaemanō *'ohi pa'akai* and then what, you come home dry it at Mula?

CM: We dry 'em on the beach.

RK: Down the beach.

KM: Get the you know where they built the house go right down on top, now get the *poho pa'akai*?

CM: Uh-hmm.

KM: Uncle, how long ago, when do you think is the last time that you and aunty *mā* went down to Kalaemanō to gather salt? You know, 1970s, 1980s *paha*?

CM: I think was in the '80s, I think.

KM: Eighties still yet. How did you folks go there, you must have drive down?

CM: Yes, get the '42 jeep that's what we used.

RK: I remember that how you make that road go down, cousin Wayne them I think, made that road go to Kalaemanō.

CM: Lloyd, Lloyd Case, he the one made the road go because that road all *pāhoehoe*?

RK: Yes.

KM: Some tough!

CM: Get *puka*, all up and down.

RK: You went down, Kepā?

CM: You went go through that road?

KM: Yes.

CM: You go all kinds of ways, go down like this.

KM: We took Aunty Caroline down and Uncle Robert Punihaole, and we went down. Aunty Rose Pilipi came down with us, Aunty Caroline, Uncle Robert, Uncle Kino even went down one time, we went *holoholo*.

CM: Oh, so you went down there then?

KM: Yes.

CM: We used to go every time, we get salt. Me and her, we go down. [chuckling]

KM: What do you remember about the salt pans at Kalaemanō? Did you see actual places where they *kālai* the *pōhaku* or was it in *kāheka*?

RA: *Kāheka*.

KM: *Kāheka*, natural beds and pools?

CM: Yes.

KM: You didn't see squared out or rounded out basins that you remember in your time?

RA: No, only *kāheka*, we used to go get the *pa'akai*.

KM: The papa and some of the *kūpuna*, when Auntie Annie *mā* were still going down yes, they said that they actually had squared off ones that were open you know. Not only the *kāheka*, some that they made even, but I think what they said is they would go clean every year you know they would prepare.

CM: Yes, yes.

KM: Now, all the *one* moved, the *pōhaku* move on top, buried *paha*?

CM: Yes, I think so, yes...that's right...*pa'a*. Get rough water sometimes, the water comes up.

KM: The ocean comes up?

CM: Yes, it covers everything.

RK: Kepā, stay like this see... [drawing an outline of the shoreline, making indentation where the water is caught on the *pāhoehoe* flats] *Kahakai* come like this then it go inside like that?

KM: Yes, yes.

RK: Go inside like that.

KM: Yes. All in and out...little inlets?

RK: Daddy told me, that all the *manō moemoe* inside there. That's why *kahea kēlā* name.

KM: Kalaemanō.

RK: They go home inside *moemoe*.

KM: Yes.

RK: See, before when we was small we go make '*ōpihī*'?

KM: '*Ae*.

RK: With his brother. I was more with his brother, cousin Lyons.

KM: Lyons.

RK: And we walk from Kiholo low tide, when we reach outside Kalaemanō we come home make '*ōpihī*' then we make crab come, but all inside there, that's shark beds.

KM: Get all the inlets, yes?

RK: Yes.

KM: Some *ana* underneath too or just?

CM: Uh-hmm, must be, they *moe*.

KM: *Moe*?

RK: Over there different, when the water, he go, he come up. [gestures sharks rising and falling with the swells]

KM: 'Ae, so they float?

RK: No more like any place the wave come inside, over there different.

CM: It rolls up.

KM: It swells rather than?

CM: It rise up.

KM: Not *ku'i*, not pound?

RK: Then you watch.

CM: Then you go down, and when you go down it go way down then you start come up, then you come up.

RK: But that's what daddy told me, that's why all those shark houses over there that's why the name, Kalaemanō.

KM: 'Ae.

RK: Yet that's why when the water comes up he go home inside, then all the salt, that's how they get this salt.

KM: 'Ae.

CM: Yes.

RK: He just comes and then take inside just like, and leave.

KM: Yes, fill in the *kāheka* and ponds like that?

CM: Yes, fill the *kāheka*. And that thing when it kind of dry off, then the salt come.

KM: 'Ae. Then you can come *'ohi pa'akai*, then you would come home Kīholo?

CM: Yes.

KM: Waia'elepī side, Mula and you *kaula'i* there?

CM: *Kaula'i* over there. Hoo, the nice salt!

KM: Nice, *momona*?

CM: Really white too.

KM: Yes.

CM: Nice salt. But you know some guys, they *kapulu* that place. They go down, they *kapulu*. Now you like go get, no can.

KM: You don't know if someone *mimi* or?

RK: That's the one.

CM: Yes, *kapulu*!

KM: Terrible! And when they even *kāpae 'ōpala*.

CM: Yes, yes.

KM: That's one of the things we've been working with for all this time with the *'ohana*. If these guys are going to develop down there that they take a responsibility to steward and bring someone from the family, some from the family who can help to monitor daily. So that people know, "don't *kapulu* this..."

CM: Yes.

KM: In fact here come let me show you how we made salt or how you supposed to *'ohi 'ōpihi*. Or tell why Kalaemanō is named you know? You said when they would...the shark when they would go out *'ōpelu* fishing out there, you were saying what they throw. The *hau* stick you said?

RA: Some they use *wiliwili*.

KM: *Wiliwili*, oh. So they throw the *wiliwili* in the *wai*?

RA: And then...

KM: And the shark go chase 'em?

RA: Chase 'em and they no come bother them.

KM: Hmm.

RA: You see sometime *pa'a*, you know the shark interested in you.

KM: And soft so get stuck inside?

RA: Yes, stuck inside and they go crazy, but they go away.

KM: Yes.

RA: They no stay where they lay their net.

RK: Form me, wasn't the *hau* was the *milo*, you know the one you use...My uncle, my mama's brother, used the *milo* for dye the nets.

KM: For color?

RK: Yes, color.

KM: Just like the *koki'o* before, how they would make *koki'o* for color the net?

CM: Yes, color the net.

RK: But we call that *hau*.

RA: The kind too, *kukui*.

KM: *Hau kuahiwi*. *Hau*, that's right. *Kukui*?

RA: The *kukui* nut, they *hemo* the bark then they boil 'em.

KM: 'Ae.

RK: Uncle them, used to bring their fish home from Kiholo before they make one layer maybe *maiko* then they put all the *hau* leaf on top. Then one more layer, maybe *manini*, what ever, and that's how they used to bring home before for preserve no spoil.

CM: Yes.

RK: You ask uncle.

CM: You come with the horse, come all over here.

KM: How, did you *kaha* and clean down below too?

CM: Yes, yes.

RA: Already salted.

KM: So the fish all cleaned already and then you can put in the *'eke*? Or one tin can, layer in a box?

RK: Usually box.

KM: And layer, layer, layer? And the fish?

RA: They used to, you know before the cracker can, square? They used to cut and then put all that inside, clean...

RK: Put on each side of the horse.

KM: Just like the baby...Aunty Edith? [chuckling] Kau'iheluwaleokeawaiki.

CM: [chuckling] Kau'iheluwaleokeaweiki.

KM: Wrap with the coat, come home.

CM: Yes.

KM: What a story!

KK: Yes.

KM: Beautiful and *pili ka 'āina*, there's the name right there, telling where you're from.

KK: Yes.

RK: Get one coconut tree still standing.

KM: Oh yes, lone tree?

RK: You know when you go past the trail, you see one, that's where.

KM: The lone one tree?

RK: That's where she was *hānau*.

KM: Oh, amazing! The trail right by there, then?

RK: Yes, because if I *holoholo*, I walk from 'Anaemalu ['Anaeho'omalū] all the way outside here till Weliweli.

KM: 'Ae, 'ae.

RK: You see this small bay outside here next to Keaweiki?

KM: Yes, 'ae.

RK: Yes.

KM: That's Weliweli?

RK: Yes.

KM: That's Von Holt place?

RK: Von Holt.

KM: Von Holt.

RK: See that belonged to the family before and that was my daddy's *moe*...his Aunty Kamakapipi'i. She stayed down there.

KM: Oh. Was Kamakapipi'i, tied to Kaula'i?

RK: Kaula'i is at Kiholo but when you going talk outside Weliweli....over there get us, my grand aunt.

KM: Kamakapipi'i [tied to the Alapa'i line].

RK: That's all from Kapalaoa, come across.

KM: 'Ae. Did you hear sometimes, like how you talk too, they throw the *wiliwili* in to make the shark go away. If they throw *ipu* inside, gourd, and the shark go chase the gourd?

RA: [thinking]...I don't.  
KM: Don't know?  
RK: We never did play too much with the *manō* in the water.  
RA: Yes.  
RK: If we see, we just *ho'oka'awale*...that's a sign to us.  
RA: We just shift place.  
KM: But you folks regular, *mauka* and how your *kūkū mā* just told you...?  
RK: *Kai-kuahiwi, kai-kuahiwi.*  
KM: 'Ae, *kai-kuahiwi.*  
RK: Yes.  
KM: Ocean, mountain just go?  
RK: Yes.  
KM: Amazing, yes this relationship. And that's how the *kūpuna* talk about the *ahupua'a*, yes? And you know when *ola pono mauka nei*, when you going *kanu* what like that and you folks had said they *kanu 'uala*?  
CM: Yes.  
KM: *Pala'ai?*  
RA: *Pala'ai, pū.*  
KM: *Pū*, the other kind pumpkin? What other kinds of food?  
RA: Get corn too.  
KM: Corn, *kūlina*?  
RA: *Lina.*  
KM: The tomato, *'ōhi'a* was just wild all over?  
RK: All over.  
RA: Yes.  
KM: Now, no more?  
RK: No more.  
RA: Even the small one.  
CM: The small one's they grow wild around here.  
RA: Inside here, they grow all this kind place.  
KM: Even down here?  
RA: Yes.  
CM: Chili pepper even grow all over too.  
RA: But like how we say when the goat started to eat 'em...all *pau* all *make*.  
CM: Oh yes.  
RA: They grow outside here on the 'a'ā, the kind small kind tomato, inside Hau'āina.  
CM: Yes, grow all over, you know.

RA: Used to get plenty in there, and sweet.

KM: You know when we look to the *pali* again and where that radio tower is, that's what you call Pa'akea?

RA: Yes, Pa'akea.

RK: When we go over there, we'll show you where Pa'akea.

KM: Oh exactly, okay.

RK: When we reach over there, I going tell you, "Here, this is Pa'akea."

KM: 'Ae. And still has some *kahua* or *pā pōhaku* down below side?

RK: Hind time had them go work, uncle went work *makai* side, so they went kind of clean little bit but the *kahua* still stay.

KM: Amazing!

RK: Uncle went clean plenty *'āina makai* here before. Was only *'āina lakana, mamua. Pa'a*. Even aunty used to plant squash, pumpkin...

KM: For real, still yet?

CM: Yes.

RK: With uncle.

KM: This was in the '40s like that, '50s?

RK: Bulldoze, cat operator all for Hind's, yes.

CM: Come way down here.

RK: On top you know, and push all under here before.

CM: I go all around here, over here with the tractor, go all over.

KM: Uncle, in your time coming out here you didn't see old *kahua* or old you know, old *ana* or stuff?

CM: No, I never did see that. I went through all over here with the tractor. All inside the *kiawe*, right through.

RA: We used to come, went scout come with you, get other old guys come and then he just come...

CM: Yes, the old man used to be with them every time.

KM: Kaholo, Sonny?

CM: Sonny Kaholo.

RA: Because he was the bird man, so gotta come, Uncle Charlie push the house and you know.

KM: How about Kauhalemoekolohe like that? Cannot see from here?

RA: The other side.

KM: Got to go down the other side?

RK: Stay Wiliwiliwai side.

KM: Below Wiliwiliwai?

RK: Where that Kiholo Trail go up.

RA: Right there, right there inside.

KM: Right in Wiliwiliwai?  
RA: Inside, one banana patch.  
CM: [chuckles] Yes, yes banana, *ulu* what they call 'em.  
KM: What kind?  
CM: Banana *puka*, banana *ulu* they call 'em.  
KM: Banana *puka*.  
CM: *Puka*.  
KM: It was grown inside the *puka*?  
CM: Yes.  
KM: And that's old, from the *kūpuna* time?  
RK: Yes.  
CM: *Kūpuna* time.  
RK: Our *kūpuna*.  
RA: And then little bit more *makai* that's where they was talking about Keawe... what?  
KK: Keawelānai.  
RA: All that side.  
RK: That's all same going down the trail of Kiholo, that's grandma them if they go they tired...or if too hot they inside there, rest. That was the whole thing. But was the great-greats not us. Us never, it's just that it's been shown to us.  
KM: Yes, and daddy them heard and passed down?  
RK: The story been shared.  
CM: Yes, that's how.  
RK: But we never *ne'e* over there, but you go inside get *hā'uke'uke*, get *leho*, get all you know.  
HC: Are we going up there?  
RK: No. We going back on top.  
RA: We going back on top.  
KM: We're going to have to, sometime if we could.  
RA: Maybe next time.  
KM: If we could we should try to see if can go down.  
RK: Yes, no more car road go on the side, I'm sorry, got to go on horse.  
KM: Okay.  
RA: Yes.  
KM: That was the thing when Ku'ulei *mā*, when we were talking about it to begin with uncle, we didn't want to make *ho'oluhi iā 'oukou*...so we figured if we can *holo ka'a* we going *holo ka'a*.  
RK: Like this we can go.  
KM: Did you ever hear what kind *mai'a* that was? You know some?

RA: Same kind...*Pākē* banana.  
KM: Was not Hawaiian not like *iholena* or?  
RA: Had that, I think had.  
RK: They just went *kanu*, and the thing grow.  
CM: Yes, I think so. They just planted it inside and just went grow.  
KM: You know that's one old style you look on these *'āina kaha, kula* like that?  
CM: Yes.  
KM: Even to Ni'ihau and the Kekaha of Kaua'i where get *lua*. Even you know Pu'uloa, when you go Pearl Harbor all that coral plane?  
CM: Yes.  
KM: Everywhere where get *puka*, they *kanu 'ulu, kanu lā'i*.  
CM: Yes, I seen that.  
KM: Grow out, but shade underneath, so the roots stay cool.  
CM: Yes.  
RA: That's why they call 'em banana patch.  
RK: Some place like this [gesturing to the land around us], banana no going grow. But inside the *puka*.  
KM: In the *puka, ola*.  
RK: Moist.  
KM: There's a famous saying how the *'ulu* came out spread, *ka 'ulu hua i ka hāpapa*...the *'ulu* that bears fruit right on the plain. The tree is down eh?  
CM: Yes.  
KM: But the fruit come out right on top the *papa*.  
KK: Hmm.  
RA: Because she go high?  
KM: 'Ae. Anything special that we should know about this place that we didn't talk about yet?  
RK: The special is the one, that's why they call it Pu'uloa.  
KM: 'Ae.  
RK: You no see until you come.  
KM: That's right.  
RA: Yes.  
CM: Pu'uloa, yes.  
RK: Everybody just look out but they don't know, oh get one more *pali* under here, one more *pali*, one more *pali*.  
KM: But you see that's just like here, this is perhaps how come that name maybe right here...Pu'uloa.  
RK: Yes, you can just go *loa*, but how long?  
CM: Yes.

RA: Get some more, see what I mean. Get some more down this side.

KM: Amazing, yes one to one more!

RA: This one you come down then come back up then come back down again.

CM: That's why they call 'em Pu'uloa because all the way down get mountain.

RK: See that next *pali*?

KM: 'Ae.

RK: Down there where you see the *kiawe*, that *pahu'a*, *makai* that's the one go down Kapalaoa.

KM: Do you have a name for that *pahu'a*?

RK: No, we only know as Kukuihakau to *kahakai*.

RA: Maybe they get name...

KM: Yes, *mamua*.

RK: They don't share with us, we don't know.

KM: Or what they said you never know.

RA: All we know is Kukuihakau, Pa'akea.

RK: That's how.

RA: Pikohehe.

KM: 'Ae.

RK: Kiwaha'au'au.

KM: 'Ae. So this dark alignment going up in that *pu'u* there, somewhere on the up side?

RA: Not way on top, kind of way down on the side too, you know.

KM: Hmm.

RA: By and by we go over there, I take you inside.

KM: Okay.

CM: Maybe can see the trail over there.

Group: Yes.

KM: What should we do, it's still kind of early what do you want to do? [talking about lunch arrangements with Ku'ulei *mā*. Group driving *mauka*; recorder off]

RK: [Speaking of fire that ran through the land near the Pu'u Wa'awa'a – Ka'ūpūlehu boundary in 1999. Feels that the State could have responded more quickly.] ...They only like money.

CM: They no can handle.

KM: So When that fire went through Ka'ūpūlehu side, plenty *wiliwili* went?

RK: All went burn.

RA: All those *kīpuka*.

RK: They no think, that kind. Look National Park when get fire, they *hāpai* hose everything, they try contain 'em as fast as they can. But when you look at the State, the County, *molowā*, *kāpulu*!

CM: [chuckles] *Pololoi*, though!

RK: *Ai ka mea kalā, no ka po'e...*

KM: [chuckling]

RA: That's what they like, the *kalā*.

RK: Politics, too bad. You bring them outside here, then you talk, then they going tell, we looking only at stone. No, no, no look good.

KM: Yes, you see the land is alive.

RK: Yes. Before like how cousin said, was more *pa'a* and that's true.

KM: Yes.

RK: Sure look like fire hazard but, hey we knew how to contain. We knew how to manage, we was part of the *'āina*. We share we no just take, take, take, take! That's why if we going talk, we know what we're talking about. But wasn't like before that where you appreciate.

KM: Yes.

RK: You know you could, you was part of it.

KM: That's right, it's *'ohana*.

RK: Today when you come you look, where was, eh how come...*make*?

RA: Yes, no more, now.

RK: Look at the *pu'u*, he show you the sign. Before was *pa'a*.

KM: You watched it dry out?

CM: You would look at it all open, look.

RK: Yes, he telling you something...he telling you something.

CM: *Pa'a* over there.

RK: What's the matter you folks you know. You folks better take care me before I real *make loa!*

KM: Yes.

RK: Do something now!

RA: Had plenty iron trees too, on top there.

RK: All the *pale pīwa* now.

KM: And it's all dying.

CM: All *malo'o*.

RK: Yes. You no think he telling you something?

KM: That's right.

CM: *Pale pīwa* all *malo'o*.

RA: They no do nothing, they know.

CM: Come ugly too, but...

RA: *Kalā*.

RK: Got to take care, got to slow down little bit. Look where came from sometime.

KM: Uncle, I'm sorry, I got to ask one more time when you were saying *hau* and talking about they put the log, the wood, throw the wood out for the shark and then he go bite 'em. It was actually the *koki'o* you were talking about? The *hau*, the *mauka* one up here?

RK: The *milu*.

KM: Like, *milu*?

RK: The *milu*, okay and then you get the *wiliwili* see when you bite that's why cousin say when you *pa'a* the *niho*, soft eh?

KM: Yes.

RK: They go *pupule* because no *hemo*.

RA: No can *hemo*.

RK: The mind on that instead of on you, *kolohe*.

RA: Instead of coming over there and bothering you.

KM: Yes.

RK: Stuck in that thing, no can *hemo*.

RA: He fighting that so...he go.

KM: [chuckles] Oh but boy, when come out, *pau* you better go home, right?

Group: [chuckling]

RK: *Lo'a* your *i'a* already. See, before you only make for eat, and you go home.

KM: That's right, yes.

RA: You get your *'āpana* already, go.

RK: *Ho'i. Lo'a ka 'āpana, ho'i!*

RA: Not like now days...commercial.

RK: Yes.

RA: Commercial everything commercial. Bumbye look again, *pau!*... That's why you see Honolulu, they stop all that fishing guys.

KM: Yes, from going after the shark like that too? And the long-line guys?

RA: After the shark and then after the turtle, then they find all the *'upena* inside.

CM: Yes, all inside the water.

RA: ...the shallow place the turtle stuck inside then they blame all for the long line.

KM: Yes... Oh look at that...

CM: *Ēlama*.

KM: Yes, the *ēlama*, kind of *liko* pretty *hehelo*, color on top the leaf.

RA: I never go inside here, like these times, you know. Like how we said before, *pa'a*.

CM: Yes, before *pa'a*.

RK: But before we never came too, when we were young, we no care.

RA: Yes, just go, that's it.

RK: We know was like this that's why. [all chuckling]

RA: Yes, automatic.

RK: That's why we *nānā* Pu'uloa.

CM: *Pau, make loa!*

RA: Look like somebody when cut.

KM: So sad.

CM: Yes, it's so sad boy, really. When we look at 'em now, that's when you feel sad.

KM: Yes, that's right.

CM: You see all dry up.

KM: Yes.

CM: Before time when I used to see 'em...

RA: Like there, used to be *pa'a*.

RK: Before when no more enough pig Christmas time, they come all this kind places, pick 'em off quick.

CM: Quick!

RK: Yes.

CM: The time the dog barking, already right there. Right there...

RK: ...See that long tall one? You see 'em now?

KM: Yes, oh yes, yes that's the '*iliahi*'?

RK: '*iliahi*, sandalwood.

KM: Hmm. Still get some scattered around?

RK: Over here plenty, all on the *makai* region, *mauka* the *alanui*.

KM: Oh, yes.

RK: This is all dry forest.

KM: Yes.

RK: Go outside till Pā Nēnē.

KM: We've seen *māmane*, '*iliahi*, the '*ōhi'a*, *ēlama*, *halapepe*, *wiliwili*.

RK: *Alahe'e*.

KM: *Alahe'e*, yes.

RK: The *pua*.

KM: 'Ae, that's right, the *pua*.

RK: And the other one you told us, what?

KM: [thinking] The *olopua*.

RK: Yes...

KM: 'Ae. Even for me in the last ten years, since we came back home to this island. I watched your folks *pu'u*, Kuahiku how the trees were still green ten years ago.

RK: Yes.

KM: And you just watch it every year...less, less.

CM: Yes.

RK: Sometimes you get people, they don't care too.

KM: Yes.

RK: They only look one side instead of look all around, where came from.

KM: Yes.

RK: Got to be from all around for get what they get today.

RA: Yes...

CM: Jacaranda, plenty no?

KM: Yes, no... [end Side B, Tape 1; begin Side A, Tape 2]

CM: Thick, boy.

KM: How is Auntie [Edith], she doing okay?

CM: Fine.

KM: Good, good... [pointing out a *halapepe* tree] You know pretty when that *halapepe* blooms yes that line, droop of flowers. So beautiful and light fragrance.

CM: Yes, yes.

RA: Even the sisal.

KM: Oh, the sisal too?

RA: Yes, get plenty inside here right there the spot.

KM: For real?

CM: Stay all dried up already, the sisal?

RK: Yes.

RA: You no can come down inside there before, now all gone.

CM: All open. Plenty, *pau, pau loa!*

KM: May I ask you folks, what do you think? You know Pu'u Wa'awa'a, if someone wants to start quarrying that again, what do you think?

RK: No, I think plenty guys made money already. They quarried...they no can put back how was, they when just dig.

CM: Yes, they just when dig, that's it.

KM: And you know it is, you think about your *po'e kūpuna, nā po'e kahiko*, Pu'u Wa'awa'a, Pu'u Anahulu, Nāpu'u these are the *wahi pana*, the famous places of your land.

CM/RA: Yes.

KM: So, what *lawa* then, no need take any more from that *pu'u*?

RA: We can tell you no, *lawa*. No take nothing, somebody else come along...*kalā*.

CM: They supposed to stop already.

KM: Now-a-days though, as native families of the land and because you folks are generation and generation of residency.

CM: Yes.

KM: You know the laws are just like, Uncle Sonny, when you were talking about how if we can try take care of the trails and things like that. If we can bring the '*ohana* all together. One

voice, the families speak, they got to listen. Not like before days, before days...burial no matter, they knock 'em up, don't matter. Now, no can. Same thing like these *wahi pana* these *wahi kaulana o ka 'āina*.

CM: Yes.

KM: If you folks, as a family come together, and if someone wants to apply to...because I know I've heard that the Governor is seriously entertaining, trying to give a new lease out. Someone wants to lease?

CM: Yes.

KM: Pu'u Wa'awa'a for quarry again.

CM: Yes, yes.

KM: But your folks *mana'o, lawa paha*?

CM: 'Nough.

RK: No, enough! Why make it more worse than what stay?

RA: Yes.

CM: That's right that's what it is.

KM: Yes, all the years that they managed it when Vulcanite them were going. How many times people complained because they never did...they went where they weren't supposed to.

RK: Yes.

KM: And look, you look at the land now is it how it was when you folks were young?

Group: No!

KM: No.

RK: You seen that one all come down before.

KM: And the contract says you will restore it to as good or better condition then when you went there. But only get *'ōpala* all over, you know equipment all rusted out everything, *mauka*.

RK: Yes.

RA: They just leave 'um...go...run away.

RK: They make their millions.

KM: Yes, they make their money and then *holo*.

CM: They making millions, that's why, see.

KM: Valdestri *mā*, you folks remember Valdestri?

RK: Yes.

KM: Yes, the old man. They were from Italy, that's why...

Group: [the following section – a discussion about Pihanakalani House, as seen from about three miles away, was removed. From the lowlands, it was observed that the house was now red, it looked like it had been painted red. This caused quite a stir. We later found out that the house had actually been tented for treatment, and that Jerry King, the new owner was working to restore the house to it's historic condition.]

RK: Before white and green nice, blend with the *'āina*...

RA: How is brother Jack, you see him?

RK: Yes, I see him...

KM: In your folks day, what were the posts that you were using, when you had to make post fence line? What kind of wood?

RA: The kind tree over there.

KM: You folks did use 'ōhi'a?

RK: *Māmane*.

KM: *Māmane* like that?

CM: *Kauila*.

RA: Whatever was around there, we no go far.

KM: Yes.

RA: Right there, where the fence past by whatever over there.

KM: Was there a special kind of system that you used to put up fence? Or did you go one post at a time, pull the wire tight there then make one more post pull? Or did you have a way? How did you put the fence so come *pa'a*?

RK: You made your corner posts first, then you pull your end of the wire.

RA: Yes.

RK: One more corner post, then you *huki* the wire. Two ends first and then you pull.

KM: And then in between you put?

RK: Yes.

KM: You never lay them all down, then put in?

RK: No.

KM: Oh!

RK: You make your corner post first.

CM: Then *huki*...

RK: Then when the poles go to one gate post then you take your end of your wire and then you pull.

KM: Okay, they went reach.

RK: No more that you lay 'em out and just put out, no can. Over here all *pōhaku*.

KM: That's right, hard time.

RK: One *puka*, we *kanu*, gee, three hours!

KM: One *puka*?

CM: Yes...

[arrive at Pu'uloa gate on Highway – drive back to the Keākealani family home]

RA: Yes. When Dillingham came he when bring this kind...iron post.

KM: The iron post kind, yes. You folks, we eat lunch now?

RA: Up to you.

KM: Then...

RA: *We ho'i maka'i?*

KM: Yes.

RK: See on the side the road?

KM: [passing the bend in the road, begin the ascent to Pāhoa] ...Somewhere back in here did you remember had one *ana* or something?

RK: No.

RA: No.

KM: Okay.

RA: I know had *lemewai*.

KM: Hmm. I tell you, people are regular for have accidents here, go over the side.

CM: Yes, really no!

KM: They go so fast, they drive up *pau*, they hit here. This is the other day, Wednesday, Ku'ulei said down and over...

RA: Never *make*?

RK: Stay *make*.

KM: This one went *make*?

RK: *Make*.

KM: *'Auwē!*

CM: Accident, they crazy.

KM: Yes, it would be so interesting if we could get that old house and have you folks. We've been thinking how nice if somehow could make a deal to get Henry Ha'o place and have... [the house lot section of Homestead Lot No. 5]

RA:: Put 'um back on top?

KM: Yes. Something for the educational programs that the girls want to establish you know.

RA: Yes...

Group: [recorder off – group tours Pu'u Anahulu Paddock lands]  
[Arrive at high spot near Pōhaku Keali'i, overlooking the Pu'uloa-Wiliwiliwai region; get out of car, and discuss landscape.]

KM: Beautiful, just to look across this *'āina* you know.

RK: See that right over here on the edge?

KM: Yes.

RK: You see that *ke'oke'o*, that's the *alanui* for go Pikohehe go down.

KM: Hmm.

RK: You go Pikohehe then you come home down more *alanui* come then you *puka* down go down Kapalaoa.

KM: The Pikohehe Trail come right down?

RK: Right inside here, this is that *alanui* over there becomes Pikohehe.

KM: Yes.

[sections of recording inaudible, due to wind]

KM: So the Kiwaha'au'au, is?  
RA: Stay down here.  
KM: Is on this section?  
RA: Yes.  
KM: Is that gully the beginning or which gully was the one we were looking at? That one, far over there?  
RA: Yes.  
KM: Okay.  
RK: That is where we were this morning down there .  
RA: It's wide open.  
RK: The *pahu'a*, wide.  
KM: It's wide.  
RA: She go way outside there, down.  
RK: Go to the lava field outside you can see that tree grove comes down...  
KM: Number 25 to Kiwaha'au'au...so Kukuihakau?  
RK: It's all right there.  
KM: Right below this *pahu'a*?  
RA: Yes.  
KM: Okay.  
RA: Right below, that's a big place you know... From on top here you look.  
KM: You would have no idea from *makai* like you said, but now you see this plateau, long out towards Kukuihakau.  
RK: You look outside there, that's Wiliwiliwai.  
KM: Oh, the green?  
RK: You know that section go down in the *kiawe*?  
KM: Yes.  
RK: Okay, that's Wiliwiliwai.  
KM: Hmm.  
RK: And then come over here Pu'uloa, the next the same strip going down then come above. You see this stone wall going?  
KM: Yes.  
RK: The stone wall go *mauka* side is Pā Nēnē.  
KM: Pā Nēnē the stone wall?  
RK: *Mauka* side.  
KM: *Mauka* side, where we went on the road part of the way?  
RK: That's Wiliwiliwai... No that's Pu'uloa that, where we were.  
KM: Pu'uloa.  
RK: But you can see this *pā pōhaku*?

KM: 'Ae.

RK: Okay when you get upside by the *kīpuka* that's Pā Nēnē, go all the way up to the highway. Where that car coming, see that car *mauka*?

KM: Yes.

RK: They call that Small Kīholo.

KM: That's right, the Small Kīholo Paddock, holding pen area.

RK: You seen that?

KM: Yes. Now uncle, you know where the preserve is now, where the *koki'o* like that is growing and stuff?

RK: Yes, that's Kīholo 3.

KM: Kīholo 3 Paddock?

RK: With, that's corner with Kīholo 2. Before that was the old Kīholo bulldozer road, uncle them when make to Kīholo.

KM: Hmm.

RK: That's the first Kīholo Road, you go down Kīholo before, then they went move 'em back here. Right by the old molasses tank go down.

KM: So, what we going do then is we, if we're looking out as you said so Pīkohene Trail go down?

RK: Then you get down to Manu Kapalulu.

KM: 'Ae, Manu Kapalulu.

RK: Then you come around, get one more trail go along side the *pali*, go down then you hit in the corner down here for go down Kapalaoa.

KM: Okay. Then as we go along that's Pa'akea?

RA: Pa'akea...

RA: [inaudible – describes irrigation system which brought water down to the lower paddocks]

KM: Ha'o, so from gravity flow from his house the water, that's how they...?

RA: All come inside here, wherever get trough that was the supplied tank for...

KM: Was that, they would haul water to that tank?

RA: From Waimea.

KM: From Waimea. Billy Paris was talking about when they were hauling like that.

RK: Yes, and then if up there okay and then they let water come down and keep the tanks up on the shed.

KM: And that again, you can see in the green then above, that's Hale Piula, *mauka* there?

RA: Hale Piula.

CM: Hale Piula, Waiho.

RK: Then down here where you see one straight line like that, that's Waiho.

KM: Okay. Kīleo from here?

RK: Kīleo is behind Pu'u Wa'awa'a.

KM: Behind Pu'u Wa'awa'a?

RK: Go all the way up, *kuahiwi*.  
RA: Yes, Henehene.  
RK: Henehene.  
CM: Hau 'Āina, what you call the other one?  
KM: Māwae?  
RA: Māwae.  
RK: Hau 'Āina.  
RA: All the paddocks, that.  
KM: Amazing...!  
RA: ...Dillingham brings all his birds. Everything was birds, keep 'em in the fence for one week after that, you let 'um go.  
RK: Yes.  
KM: So that's all his hunting kind birds that he liked?  
Group: No.  
RK: Just for let go.  
RA: For raise. He raising the birds.  
RK: Canaries, any kind.  
KM: 'Auwē!  
CM: He was raising all the birds.  
RK: When he brought some birds, they bought sickness too, that's how we kind of...  
KM: That's right, your *alalā* and what like that?  
RK: Yes, all *make*.  
KM: Yes.  
RK: Norman Carlson was kind of against what he was bringing in, and I don't know they had little bit the kind.  
KM: *Hākākā*?  
RK: Yes.  
RK: I used to go with Norman and then for head count the *alalā* you know on top inside Kīleo.  
KM: Hmm.  
RK: *Moemoe* on the tree.  
KM: Yes.  
RK: Kuakini, the one send me.  
KM: Uncle, how old were you about at that time?  
RK: Nineteen, I just started working for the ranch.  
KM: When you counted it at nineteen, about how many birds would you say?  
RK: Twenty-one that's all we counted, sixteen to twenty-one.  
KM: This was around?

RK: Sixty-three.

KM: That's right you were born in '43?

RK: Yes.

KM: Twenty-one birds, that was it?

RK: Sixteen to twenty-one.

KM: Yes.

RK: And then on top Hale Piula this other *pu'u* we went on top. Me, my daddy and who the old ranger before? Bryan...

KM: Lester Bryan?

CM: Bryan, the old man?

RK: No, with the kind hat?

KM: Bill Bryan right?

RK: Yes, Boy Scouts.

KM: That's the one. He went up with you folks to count too?

RK: Below Hale Piula get that *pu'u* they call 'em Pu'u 'Alalā kēkē.

KM: 'Ae.

CM: That's the one.

KM: Is it 'Alalā kēkē?

RK: Alalā kēkē, that's it.

KM: Not ...*keik*?

RK: Kēkē, because you know when they *uwā* you know when they, just like he make noise? [gestures the opening of the mouth]

KM: Yes.

RK: That's what it meant [mimics call of the bird]. When *makani* like that.

RA: When you go up inside Waiho... [chuckles]

RK: Make noise no, even the peacock before *mamua*...

RA: Yes, peacock.

CM: That's the one make noise, the peacock.

KM: Was the peacock from Hind's time or?

RK: Yes, Hind time.

KM: From Hind's time.

CM: I think from Hind's time.

RK: Was from Hind's time.

RA: Was only up there and at Henehene.

CM: That's all had no, peacocks over there. Then by and by when the thing when expand...

RK: On the hill.

KM: Pu'u Wa'awa'a?

RK: Yes, on the hill that.

CM: On the hill that's where most of the peacock, and from there they all spread out.

RK: Behind the house right in Pu'u Wa'awa'a by the stables or by the houses.

KM: Pihanakalani house?

RK: Yes, over there and then the one *makai* too at the cowboy's house.

KM: Does anyone know what happened to the two eagle's that were on the gates *makai* of Pu'u Wa'awa'a, to the road in? Someone stole 'em or? The eagle?

RK: Hind family had 'em.

KM: They had 'em.

RA: I think the guys get 'em.

RK: Was made out of lead.

RA: Yes.

CM: You see the wings were broke.

KM: You think was Coco, Robert Hind them or?

RK: No. Was Dillingham time.

KM: Someone took 'em?

RK: Dillingham when broke the two stands over there and then I went make the cattle guard over there inside.

KM: Oh, for real?

RK: Yes.

CM: The Hind's went put the eagle up.

KM: Yes.

RA: Hind's time, before was facing out, and then bum by they when *huli* back, they pushed 'em in. They said was hard luck, the bird fly away, the ranch was flying away too.

KM: Ah....

CM: That's what I heard [chuckling].

RK: The family all went *hākākā*.

CM: That's what was, that's what was.

RA: That's why they when *huli* 'em back.

CM: That's why they when tell 'em "no good the eagle." No good the eagle.

KM: Funny though.

RA: You know that's how those old guys, they get their own version.

KM: Yes, yes...

**Miki Kato**  
**Pu'u Wa'awa'a Ranch Field Interview**  
**May 30, 2003 with Kepā Maly**

Miki Kato has continually worked the Pu'u Wa'awa'a Ranch lands since 1956. His knowledge of the land and natural and cultural resources comes from personal experiences gained over fifty years, and the experiences conveyed to him by elder Hawaiian residents of the land with whom he worked over those years. He is extremely knowledgeable about the resources of the land, and has worked tirelessly—often without support from lessees and land owners—to help ensure protection of resources on the ranch. Details of ranch paddock locations (actual wall and fence lines) depicted on *Figure 21*, at the end of this study, are in large part the result of work by Miki Kato.

Parked atop Pu'u Wa'awa'a – discussing various locations around the *ahupua'a*:

KM: *Mahalo*. What I thought is that we would talk story. I was trying to take a couple of notes as we were driving up, just so that we can re-visit a couple of things. I don't want to make you talk too much. Uncle, please just real quickly, your full name and date of birth?

MK: Mikio Kato. I was born June 19<sup>th</sup>, 1928.

KM: How wonderful!

MK: In Kealakekua.

KM: 'Ae, Kealakekua. Papa was working with Arthur Greenwell?

MK: No. He was working for that volcanologist, Thomas Jaggar.

KM: Jaggar, yes. What was papa doing with Jaggar?

MK: He was running the milk dairy and the ranch.

KM: Yes... So you've brought me up to this beautiful place here, we're at Pu'u Wa'awa'a now?

MK: Yes, on the hill, Pu'u Wa'awa'a.

KM: I see the trig station right on the side by us for the old survey. On our way driving up here there were a couple of things you were bringing up, and I wanted to just re-visit those with you for a moment. When we were leaving your house going down, you pointed out Pu'u Huluhulu to me.

MK: Yes.

KM: You had heard from old man Lopaka Keākealani, and Kahikina mā...

MK: Right, Kahikina and Ah Nee.

KM: Kaholo?

MK: Kaholo, yes.

KM: About caves along that *pali* going in towards where they are building houses now at Pu'ulani. Is that right?

MK: Yes, on the bluff.

KM: On the bluff.

MK: On the slope, the caves on the slopes.

KM: Some of those caves had burials?

MK: That's what I understand.

KM: Yes. I know one big one between the back of Pu'ulani's boundary where the wall cuts the back of their boundary.

MK: Yes.

KM: And in between that and Pu'u Huluhulu has a big cave, maybe fifteen, sixteen people. We went and saw...you didn't see that?

MK: No.

KM: Okay. You were telling us that Uncle Robert Keākealani told you that even get one cave with a *kaui* inside?

MK: Yes, *kaui* post sticking inside where water drips and they used to put calabash.

KM: For real!

MK: Yes.

KM: Wow!

MK: I think Sonny should know that.

KM: Okay. Then I'd mentioned to you that in 1882 when Emerson was surveying, he was the original one that put the trig station up here.

MK: Yes.

KM: That behind Pu'u Huluhulu he identified a household, a family, the last name at that time was Ae'a, the people living back there. You said that maybe Ah Nee or someone told you that behind they planted *'uala* like that too?

MK: Yes, I heard that story too.

KM: Then you mentioned, interesting, you said even Pu'u Henahena.

MK: Pu'u Henahena is up there [pointing toward location].

KM: 'Ae.

MK: It's kind of overcast you can hardly make it out, you see that kind of green spot?

KM: Yes.

MK: That's the *pu'u*.

KM: 'Ae, right in there, okay.

MK: That's the *pu'u*.

KM: That's Pu'u Henahena right there.

MK: They called that Potato Hill but it's supposed to be Pu'u Henahena.

KM: They called it Potato Hill you think now because you think people planted back there at one time?

MK: That's what they told me, they used to plant potatoes.

KM: And this again was like Ah Nee?

MK: Ah Nee, Kahikina, Kaholo.

KM: 'Ae. So people planted back there?

MK: Yes.

KM: I'm trying to remember things you talked about on the way up. I asked you if you ever saw a white *lehua*?

MK: The only one was in Kona though, Hōnaunau *mauka*.  
KM: *Mauka*, you said it was on Bishop Estate land?  
MK: Bishop Estate.  
KM: From the *mauka* road now, more above there, in the forest land?  
MK: In the forest, yes.  
KM: Interesting. You did see?  
MK: I did see the white *lehua*.  
KM: And *makai* here at Pu'u Wa'awa'a, you saw a white *wiliwili*?  
MK: White *wiliwili* flower.  
KM: Only one tree?  
MK: Only one tree.  
KM: Wow! Beautiful yeah!  
MK: That tree is still there. [chuckling]  
KM: Wonderful! Now as we were coming up Pu'u Wa'awa'a on to the *pu'u* here, you talked about the silver oak now. It's just growing all over?  
MK: Yes, if you look, it's just taking over.  
KM: I asked you...now you came here in?  
MK: In 1956.  
KM: In 1956, '57. You're coming on to fifty years being on the land all the time.  
MK: It's changed a lot.  
KM: Changed?  
MK: Changed a lot.  
KM: The forest make up too has changed?  
MK: Yes.  
KM: The silver oak, had it when you were young, when you started here?  
MK: Yes, it had, but not this numerous.  
KM: Not like this?  
MK: Yes.  
KM: And now you were talking about up here, even these old *māmane*.  
MK: Yes. Look at this *māmane* they are all dying.  
KM: All dying.  
MK: Nothing new is coming up.  
KM: No. *Aloha!* So looking out here, you folks worked this land?  
MK: Yes. And it has changed a lot. The forest is changing.  
KM: Yes. You mentioned that there was a time you folks, and even in the earlier interview that I did with you when Tita Spielman them came down and we were down at the Lake House. You folks rotated the *pipi*, you let the land rest, right?

MK: Right, yes.

KM: And so the forest had a better chance to?

MK: Come back.

KM: Come back and restore?

MK: The reason why we went to that, and I added two more paddocks per rotation per herd is because the land needs time to recover.

KM: That's right.

MK: Especially here, this is marginal land.

KM: Yes.

MK: And then this savory method came in, and that thing really hit the land hard. So in order for the land to recover, you have to do something, otherwise you're cutting your own neck. Right? [chuckles]

KM: 'Ae, pau i ka make.

MK: Yes.

KM: You said "savory?"

MK: Savory method.

KM: That method, some haoles brought that in or something from the mainland or?

MK: From the mainland, yes. Everybody was jumping into that at that time, because that was good and you could concentrate your cattle in one area. But it would work if you have an area like Kamuela or some place like that. But over here in this dry *Kekaha* place, cannot.

KM: No can.

MK: The land cannot recover because there's not enough moisture.

KM: That's right. *Malo'o*, dry out.

MK: Yes.

KM: When you first came, and in the old days the ranch had not only Pu'u Wa'awa'a, Pu'u Anahulu but they also had other lands?

MK: They had Hōlualoa and Honomalino.

KM: 'Ae.

MK: So when it was dry season, they used to haul the cattle out of here to lessen the impact.

KM: Yes.

MK: When Bohnett bought the ranch he only bought Pu'u Wa'awa'a, so there was no way he could haul them out.

KM: That's right.

MK: Then we had to cut-back.

KM: Yes.

MK: And then that's when I came up with the idea of adding two more paddocks to the rotation so that the land could recover.

KM: Yes. Now you've mentioned like with this savory method, it's intensive?

MK: Intensive.

KM: Heavy, they used the land?  
MK: Yes.  
KM: You said, and if this is correct, like maybe you go for five years and then *pau*, the land...?  
MK: Starts to deteriorate.  
KM: Yes.  
MK: And I think that's what's happening. A lot of people are getting out of that savory intensive grazing.  
KM: Yes.  
MK: In areas like Kahuā or Parker Ranch, yes you can do that because there is enough rainfall. They have good land, not this *pōhaku* like this.  
KM: Now the good land is being sold off too.  
MK: Yes. [chuckles] And they sell the good part off first.  
KM: Hard to keep too many *pipi*.  
MK: Yes.  
KM: It's a quick fix, you get plenty for a short while and then the land cannot support you.  
MK: Yes, cannot support you.  
KM: When you first came, and from before they had this system of rotation, let the land rest?  
MK: Yes. That was Billy Paris. Billy Paris was managing here before Dillingham.  
KM: Yes. You mentioned that they would take *pipi* out to Honomalino, to Hōlualoa. It was trucking only by the time you came, or did you still go over the mountain?  
MK: No. We trucked it all, Dillingham's time we trucked it all.  
KM: You heard that before they used to run *pipi*?  
MK: Yes. Billy Paris, over the mountain, Kona was on the other side.  
KM: Yes.  
MK: They used to drive them right over the mountain.  
KM: Amazing!  
MK: Amazing! Sonny Keākealani should have those stories.  
KM: 'Ae, yes. We went out with some of Lindsey *mā* and Charlie Mitchell them, and Uncle Sonny *mā*. Go up and talk some, just what you were saying. How it was and even with Billy Paris talked about before when they would drive the *pipi*, Kileo, I guess, and go up, over like that.  
MK: Yes, it was interesting in those days, they worked hard.  
KM: They did. I guess this is little Pu'u 'Iki, right below us?  
MK: That's Pu'u 'Iki, yes.  
KM: And you pointed out Henahena in that green section there?  
MK: Yes. And you see way over there that's Poho'ohō. The Alanui Ku'i, is past the back of this hill, and goes through here, and goes in the back of Poho'ohō, and keeps going and it goes up to the catchment.  
KM: Waiho?

MK: No Hale Piula. Right now we cannot see that Pu'u 'Alalākēkē, it's under the cloud. I think that you see the trail goes from *pu'u* to *pu'u*, that's the landmark. [chuckles]

KM: You traveled some of that trail?

MK: There are still some places that it's visible, you can see.

KM: Yes. I know even on the way up here, once we got *mauka* of the quarry in the gate between the first two gates, you showed me you said "Alanui Ku'i comes here?"

MK: Yes.

KM: And then there's still the stone wall and the wire now where that Alanui Ku'i. That was pointed out to you?

MK: Yes.

KM: Where did Alanui Ku'i originate?

MK: I don't know but it goes across the lava, I think it goes all the way to Ke'āmoku.

KM: Across Kalāwamauna?

MK: I think it crosses.

KM: Ke'āmoku. Old trail from old times?

MK: Old trail, yes. Amazing because that trail is in a rough place and they got it cleaned out. Big stones removed from the side.

KM: Did they make some areas, did they build the road up in some areas too?

MK: A little bit.

KM: In some places. Some work.

MK: Yes.

KM: You mentioned 'Alalākēkē over there.

MK: That's on the horizon, on the skyline, but it's under the clouds.

KM: Under the clouds, yes.

MK: You cannot see it today.

KM: And the vog is a little thick too.

MK: Yes.

KM: 'Alalākēkē, 'alalā is a bird too right?

MK: Yes, bird.

KM: When you stated here in 1956, '57 had 'alalā around here?

MK: Lots of 'alalā!

KM: For real!

MK: Yes.

KM: On this *pu'u* and up in the mountain area?

MK: All and even down by my house.

KM: By your house. Wow!

MK: The 'alalā started to decline when the game birds were introduced and started to multiply because I think they were competing for the same food source, and the game birds might have brought disease.

KM: Yes. So in the fifties, still had plenty 'alalā?

MK: Plenty, and even in the sixties.

KM: In the sixties too. I understand from some of your peers, your generation, that if you go hunting or if you got one pig or something like that the 'alalā would even come and beg. Did you see that?

MK: [chuckles] Yes, it comes. I don't know if they were coming to beg for food, or trying to chase you out of the forest. [chuckling] They made a lot of noise.

KM: Lot of noise?

MK: Yes.

KM: Did you ever hear anyone say...sometimes certain things have a sign, it means something. Did anyone talk about the 'alalā, or not much?

MK: Not that I know of, no.

KM: Not an omen, a sign of something?

MK: No.

KM: Okay. Now, in that line of signs...let me finish please. When do you think you saw the last 'alalā up here?

MK: [thinking] Gee, it was in the early eighties, I think.

KM: In what area?

MK: Up in back of Poho'ohō, between Hale Piula and Poho'ohō.

KM: Where was Shangri-La, what they called Shangri-La?

MK: It was back by Pu'u Henahena.

KM: I see, it's back of Pu'u Henahena?

MK: Yes. You cannot see it.

KM: There was a bird sanctuary that they were trying to do somewhere?

MK: The bird sanctuary is about...you go straight up from back of Pu'u Henahena and all the way back over to Hale Piula to, the Hualālai boundary.

KM: Oh, in that section, okay.

MK: It's about 8,000 acres.

KM: Oh. So the 'alalā, maybe in the eighties sometime, were somewhere mauka that section?

MK: Yes.

KM: Amazing!

MK: Yes. The Kalesh pheasant, when they started to multiply and move into those areas, the 'alalā started to decline.

KM: For real! Amazing!

MK: Yes.

KM: You mentioned something earlier that was really interesting to me about the 'āina, already now looks like it's drying out again?

MK: Drying out, yes.

KM: And that fountain grass has just been prolific.

MK: Yes.

KM: And what did you say is the first and most important thing about management and care for this land?

MK: If you don't control the fountain grass, if you don't control the fire fuel build up, then you're going to have a fire.

KM: Yes. And so anything else you do?

MK: Is going to burn up.

KM: *Pōhō* right?

MK: Right. Even at Pu'u Henahena, the fire started way up there and it burned about 2,000 acres going that way.

KM: What kind of fire was that, natural or man?

MK: To me, it was man.

KM: Oh, for real!

MK: Somebody parked their car with a catalytic convert in the tall grass and the fire took off.

KM: Oh, *aloha!*

MK: Yes. In the 1920s, according to Billy Paris even on the other side had a big forest fire.

KM: For real!

MK: Yes.

KM: You know, you mentioned Hale Piula, and going over towards that other side, they had a water line coming in right? From the Wai'aha, Hōlualoa section or something?

MK: That's the lower section.

KM: Down to Waiho?

MK: Yes.

KM: Hale Piula was only catchment?

MK: Only catchment.

KM: And Waiho, where the other, is that right? That's where the line came in?

MK: No, it came into Hale Piula on the lower section.

KM: The lower section of the paddock?

MK: Yes. The lower elevation actually.

KM: Yes.

MK: And the road is still there, the only thing is they took the pipes out, because now they don't have to bring water over from that side. *Mauka* section even in the sixties, until the catchment was built, the cows, they just survived off the land, no water.

KM: Amazing! Just the dew or what, like that?

MK: Dew.

KM: You shared an interesting *mo'olelo*, a story that you'd heard about the old people, because you said, now it's dry. What happens usually in April and May out here you said, weather-wise, before?

MK: Well, at least three days a week in the afternoons we'd have thunder showers.

KM: For real!

MK: In April and May. But for now, about three years, only one shower this year.

KM: Only one time?

MK: Only one.

KM: Amazing! And you heard and even the *kūpuna*, I guess the old-timers said to you, they talked about the snow on the two mountains?

MK: Yes, Mauna Kea and Mauna Loa.

KM: And what?

MK: If there is no snow on Mauna Kea and Mauna Loa during the winter time you're going to have a dry season.

KM: Dry?

MK: Yes, a dry season.

KM: You already know...just like these little signs they look for, these rain showers, if it doesn't come in regular, *malo'o*?

MK: Yes.

KM: No more snow on the mountain, *malo'o*.

MK: Yes. Look at this year and last year only short span of snow on the mountains.

KM: Yes, really. Did you ever hear about snow on Hualālai?

MK: I heard.

KM: But didn't see in your time?

MK: No, not in my time.

KM: I heard it was in the early thirties had a big snow on Mauna Kea and Mauna Loa and came down so low like on Pu'u Lā'au on the Waiki'i side and even had snow on Hualālai.

MK: That's what I heard.

KM: That must have been something.

MK: Yes it was.

KM: So, you go up *holoholo* in the forest lands up here?

MK: Yes, *holoholo*.

KM: You've seen old evidence of sites, you mentioned the trails, you can see how they worked the trails. Were there old shelter places or?

MK: [thinking] Not that I can really say, but there's lots of caves, and they must have used the caves.

KM: Yes.

MK: Back in here, that's all caves, a lot of lava tubes and stuff. *Makai* below the highway...

KM: All over?

MK: All over where they used to live.

KM: Yes. When we spoke the last time, as an interview, we had also talked a little bit about burials. Let me make sure, did you mention that you think there were some on the side of Pu'u Wa'awa'a?

MK: [thinking] Not that I know of.

KM: Okay.

MK: All I know is you know when we passed, coming up there was an old corral there's a kind of a ravine going in there.

KM: Yes.

MK: They used to call that Menehune Hole.

KM: For real!

MK: That was Kahikina and Ah Nee and Alapa'i, David and Bully.

KM: Okay. And you folks used to go *holoholo* from *mauka* go down *makai* too?

MK: Kīholo.

KM: Kīholo. Were they still using the fishpond when you were working? Back in the fifties like that?

MK: Yes, they kind of using it, a little bit but not really.

KM: Yes. You know there's this point of contention I guess, that's sort of arisen between various parties about the house Pihanakalani and the road from there down to Kīholo.

MK: There is a road that used to, I think they used that road a lot because they used to ship cattle out of Kīholo.

KM: Yes.

MK: They used to drive, that road is well defined.

KM: Yes. Did you hear who made that road?

MK: No, but if history is right when Eben Low and the Hind started, they must have made the road because they were the first ones that started ranching.

KM: Yes, that's right. And you know uncle, what you just said, that's what we see in the records. As early as 1895, '97, as Low and Hind were entering into their agreement with the Crown Land, because this was a Crown Land.

MK: Right.

KM: One of the things that they talked about was building a road from Kīholo up to the ranch.

MK: Yes. Because reading Eben Low's memoirs, they used to come from Kawaihae on the boat to Kīholo and then come on horseback or else they used to come along the shoreline and then come up.

KM: Yes.

MK: On the horse or on the mule in some cases.

KM: Yes, some trip. And I understand that even the wood for the house, the big house came up, that's how they made it.

MK: Yes.

KM: Good. *Mahalo!* What do you think about the future of this land, if it's okay to ask?

MK: Well, this is public land and the State is saying they want to bring the dry land forest back, and keep this place like it is. But if you don't address the fire system, it's going to burn.

KM: Yes, you're right.

MK: Now the Federal Government came in with this program of fire fuel management program and they made a study using the cattle on Hale Piula 3, along the highway.

KM: 'Ae.

MK: I think it was 800 acres and they put 300 something head for about three months and they said the fuel reduction was 80%, plus using cattle.

KM: Wow!

MK: Now they know that they need animals to control the grass.

KM: That's right.

MK: But the key to this whole thing is management.

KM: Yes.

MK: And then... Well, it works both ways. If you don't take care of the grass, it's going to burn, but if you don't take care the land you're going to lose the land anyway.

KM: Right.

MK: To over grazing and whatnot, where is the happy medium? That is the biggest problem we are facing today.

KM: Yes.

MK: As a rancher, he needs to stay alive to keep going. Where is the...at what point [pauses, thinking]?

KM: That's a really tough issue isn't it?

MK: A tough issue, yes.

KM: You're right. Got to have balance, can't just say *hemo* all the animals, because then what happens?

MK: Yes.

KM: Fire, 'ai 'ia.

MK: Yes.

KM: And I understand, you know I've been spending some time up with Hisa Kimura.

MK: Yes.

KM: He was handling their paddock management and stuff. He was telling me about the fountain grass. It's such a poor quality nutrient, the fiber is really high but almost nothing nutrient wise, evidently, for the *pipi*. That's what he was saying.

MK: That's right.

KM: Hard for a rancher to survive. Got to have some way that they take care of one another. You need the cattle, but the rancher to stay alive, needs assistance, needs help.

MK: Yes, subsistence or something.

KM: Something.

MK: But if you graze it right, the young fountain grass got about 8% nutrition. The trick is you graze it, keep it down and don't let it get three, four years old. Graze it before then and at least your animal can survive. It's a tough challenge. [chuckles]

KM: Yes. Did you folks bring in this *kikuyu* or it came in before you came?

MK: Before I came because it was already there.

KM: That's right, I guess it was in the thirties or something they started planting it out at Parker. You know it's interesting, Rally Greenwell them talk about, until World War II, the fountain grass already had come in from Matthewman's place, Kukui'ohiwai.

MK: Yes.

KM: Ka'ūpūlehu, and it was spreading across Pu'u Wa'awa'a. They were keeping...they had guys out there pulling it. Then the war broke out, they couldn't go *makai* of the road.

MK: Yes.

KM: And it just spread.

MK: That's right.

KM: They knew it was bad stuff.

MK: Well, how are you going to stop it. Just like the fire weed coming in now, I don't know where it started but...

KM: Yes, that fire weed. Is it coming into here too?

MK: Yes, it's taking over the other side.

KM: Wow!

MK: As we can see today when we go over we can see. That's worse than the fountain grass because it's poisonous to the animal.

KM: That's right, the animals can't eat it?

MK: Yes. Only sheep.

KM: I guess the sheep a little bit.

MK: The fountain grass is a challenge.

KM: *Mahalo*, thank you. [takes photo]

MK/KM: [Drive *mauka*, visit various sites, and arrive in the Hale Piula section of the ranch.]

KM: ...First I want to tell you and I've waited this time to tell you how I feel it's such a privilege to have been able to travel some of this land with you. I really appreciate it and thank you so much. Since we last were talking and were doing a little recording we've left Pu'u Wa'awa'a driven through all of these different *'āina*, you were pointing out the Waiho section and other paddocks, Pu'uiki...

MK: Māwae and Henahena

KM: Yes. And you pointed out Nishiyama. And you said Nishiyama that was old before your time?

MK: Yes, the tunnel they were digging, was before my time.

KM: Looking for water I guess?

MK: They were looking for water according to Kahikina and Francis Ah Nee.

KM: 'Ae. And you said what they ended up with was a lot of cinder. [chuckling]

MK: Yes, cinder. [chuckling]

KM: Now we went through Waiho, and we actually saw a really interesting historic feature Waiho li'ilii'i, I think.

MK: That's right, Waiho li'ilii'i.

KM: It was?



**Ruins of Stone Cistern and Corral in Waiho li'ili'i Paddock (Photo No. KPA-S797)**

- MK: The stone house. [KPA-S797]
- KM: The stone house. And Kahikina *mā* told you that they milked cows up there before?
- MK: That's right.
- KM: Interesting. You can see, when I went up to look at it you can see they put a mortar around the stone, and it's got a really nice cistern like feature in it, *luawai*.
- MK: Yes.
- KM: It looks like the way it's peaked, like it had a roof over it at one time. Did it ever have a roof when you saw it?
- MK: No, the roof was gone.
- KM: Okay. We came into Hale Piula now?
- MK: Yes, we're at Hale Piula now.
- KM: I guess in the lower section. The sanctuary is all still *mauka* of us?
- MK: *Mauka* side, yes.
- KM: If I could, when we were driving up, you'd mentioned that in '56 when you came there were no roads almost anywhere right?
- MK: Only this one road from Hale Piula up to...and then goes back down to Waiho.
- KM: 'Ae.

MK: To the headquarters, one jeep road.

KM: Wow! You shared a really interesting recollection of traveling the land with Dillingham. Which Dillingham was that?

MK: Lowell.

KM: So when he came in you said that he began looking at the land and figuring out ways to improve the operation, and it sounds like care of the land also.

MK: Yes, he did care for the land, but his main thing when he came in was to build up the infrastructure so that this land can be productive. More easily used, not used, but more easily maintained.

KM: Yes.

MK: He put in a lot of roads and fixed all the fence line and put in a lot of water lines. They did a lot of improvements.

KM: Right. It sounds really interesting. If you don't mind repeating a little bit about, he had some dozers sent up, D-9 or something?

MK: The D-8.

KM: A D-8 sent up?

MK: Three D-8s.

KM: You folks actually began doing some grading with the roads through some of the larger paddocks to also protect from fire?

MK: That was along the highway, the lower paddocks. Along the highway he put in a lot of grids, every paddock and if the paddock was too big then he would put another road in so that he can contain the fire. That was his point, if the fire starts, we can contain it here in about a six, seven hundred acre paddocks in here.

KM: Right. Rather than let it just run wild across the whole thing.

MK: Other wise you got to fight the fire with making fire breaks.

KM: Right, interesting.

MK: That's why they put in a lot of those grids.

KM: Was this still in the late fifties, or early sixties?

MK: It was all in the sixties.

KM: The sixties. Now you shared another interesting little story about riding with him in sort of a safari truck? [chuckles]

MK: Yes, [chuckles] I called it the safari truck. He had a seat in the back that was elevated high so he can see over the cab.

KM: What did he tell you about the dry forest land?

MK: He told me that we're going to have to save this dry land forest because this is a one of a kind, and it's going to be very important and that was in '63 or '65 somewhere around there.

KM: Yes. So you guys were going out *holoholo*, *nānā 'āina*?

MK: Yes, *nānā 'āina*. He just wanted to come down the *'āina* and come check the shed at Hale Piula.

KM: They put in Hale Piula?

MK: Yes.

KM: In the early '60s?

MK: It was in the early '60s.

KM: Okay. You also showed me an area where they put in a reservoir, and you said it was one of the first lined ones?

MK: The first lined reservoir on this island.

KM: Wow!

MK: I forgot what year it was, it was in the early '60s also.

KM: Water is the life blood of your ranch right?

MK: Yes, it is.

KM: You've been noticing as we've driven all this way too, how everything is just drying out right now again.

MK: This is only May, it usually starts getting dry in July, August. This year it's starting early. I can see the *koa* leaves are falling already.

KM: Yes.

MK: I think it's going to be another bad year.

KM: Yes. Do you want to talk a little bit about this five year idea? The resting, like you did when you set aside some of the paddock or do you want to wait until we sit down and can talk story?

MK: Lets wait till we get down and look on the map so you can understand it better.

KM: Okay, good, thank you.

MK: As you can see we've driven through that portion where the trees came back. It can be done.

KM: Yes. Letting the land rest and managing your cattle. It works, obviously. Did you folks work the *makai* lands also in your time?

MK: Yes.

KM: Below the highway?

MK: Below the highway.

KM: How far down?

MK: We can go down, on the way down.

KM: From the highway, did you folks still go as far down as?

MK: You see the end of the bluff way down?

KM: Yes, the Pa'akea section.

MK: Pa'akea, yes. That's about where, down there.

KM: You know from where we are now this *Alanui Ku'i* you were talking about, more *mauka* yet.

MK: It crosses the catchment, right through the catchment [Hale Piula].

KM: Oh, yes right through the catchment area.

MK: Because we didn't know it was there, the *Alanui Ku'i*. And that guy was just dozing the forest and clearing the land for the catchment. Had all kind of humbug [chuckles]. So we called this *Kahu* Kahananui, Joe.

KM: Joe Kahananui, yes.

MK: He came up and he said “you know there’s an *alanui* over here and there’s supposed to be a *heiau*.” The operator said “there was a pile of stones and he didn’t know it was a *heiau*, it was under the fern.” Then after I started thinking, I see the remnants of the trail coming up so got to go to the top.

KM: Yes. And like you said it’s so logical, once you said it to me I thought, wow, you follow the alignment of the *pu’u* across the mountain-scape.

MK: Right.

KM: So you get from one point to the next point, line of sight.

MK: Yes.

KM: You mentioned *heiau*, and they had *pilikia*. May I ask you, what’s the most unusual thing that’s ever happened to you on this land, working out here or maybe...have you ever heard of what they call night marchers?

MK: I’ve heard about it at Kiholo.

KM: Oh, Kiholo section.

MK: Down at the beach but not up here.

KM: Not up here. You never had any funny kind feeling at some place about?

MK: The only one that I couldn’t figure out is that *’io* that followed me all the way.

KM: Yes, and you said it was a white *’io*?

MK: It looked like a white *’io*, yes.

KM: And as you were riding your horse along, it would go from one tree to another following you. From up here?

MK: From up here.

KM: Hale Piula, out to?

MK: Back on the *pu’u*.

KM: ‘Ae.

MK: That’s a long way.

KM: It is. Wow! Some *’aina*, and you look back now you see I think that’s Pu’u Ke’eke’e [pointing inland towards the Mauna Kea section].

MK: Yes.

KM: On the background back there. It’s so amazing to see the land from this side.

MK: Yes.

KM: I’m also interested in how many yellow *lehua* we’ve been seeing.

MK: Yes, today all along the road.

KM: Plenty.

MK: There’s lots more if you go inside.

KM: Blooming all over. I’ve seen a real nice deep red, a lighter red and a kind of almost pink and this yellow.

MK: Yes.

KM: Boy, I always wish I could see that illusive white. [chuckles]

MK: Not over here. I haven't seen the white here.

KM: On Lāna'i they had a purple one too, that they called *pō lehua*.

MK: The only white one I saw was Bishop [Estate].

KM: *Mauka*, Hōnaunau?

MK: Hōnaunau, yes.

KM: Interesting. Were you working in that *'āina* out there too?

MK: Yes. When I was a young boy my dad had the ranch out there.

KM: Hmm. Beautiful! Thank you!

MK: You're welcome. As we go down you can see the remnants of the dry land forest that didn't burn. This side burned.

KM: Yes. You were saying actually that this area I guess, up through here, Billy Paris was telling you in 1923 or something?

MK: Yes, around there.

KM: Had a fire. Wow! And still you see these big logs from these old *koa* and *'ōhi'a* I guess.

MK: Yes.

KM: All down though.

MK: Yes, I guess they got burned and then they died and then they fell down.

KM: Yes.

MK: The lower area goes way down.

KM: Yes.

MK: And this side too, they are talking about putting cattle back down on the lower area.

KM: Fountain grass control?

MK: Fountain grass control, yes.

KM: It's a...

MK: Huge area.

KM: It is, it's a huge area. Hard job and our economic system is so...it's so hard, cannot just look at making money.

MK: No, you cannot.

KM: You have to look at a way of taking care of the land.

MK: We all got to get together and help each other out.

KM: Yes.

MK: Otherwise it's going to burn up.

KM: Yes.

MK: We've had enough proof of it, when we go back, I'll show you the fire history map.

KM: Wonderful! Good...!

MK/KM: [Drive from Hale Piula section, *makai* to Keawelānai Cave Section, and then return to Miki's house; resume recording.]

MK: Okay, this is the fire history map of Pu'u Wa'awa'a.

KM: You put this map together?  
MK: No, Myles did. [opening up map]  
KM: So the first one that is on this record is 1954, is that right?  
MK: In '54.  
KM: In November of '54.  
MK: All the way, you see all this.  
KM: Yes. I'm trying to get a bearing of where I am [looking at map]. This is Pu'u Wa'awa'a?  
MK: Yes, Pu'u Wa'awa'a.  
KM: [still looking at map] Wow! These fires have run through Pu'u Wa'awa'a and covered a large area, most of Pu'u Anahulu.  
MK: Mostly on that side, because this side was grazed. They had the cattle on this side. If you look at the Pu'u Anahulu fire history map [shakes head].  
KM: Wow! And then so we're coming up here to, this is Pu'ukapele, here's Pu'u Ke'eke'e over here and Ke'amoku lava flow here's the old station there.  
MK: Yes.  
KM: The Ke'amoku station. There was a big fire, what's this purple, what year was that? Went up to Ke'eke'e and what's this?  
MK: In 1973.  
KM: Yes. It came from the road right?  
MK: Yes.  
KM: Wow!  
MK: The amount of fire we have in here is practically every year, we're fighting fires.  
KM: Yes.  
MK: So if you don't address the fires, the situation, no matter what kind of plans you make, you're going to lose it eventually?  
KM: Yes. That's right. Fire is the number one priority?  
MK: Number one priority. Get the fire fuel under control, then you can go from there.  
KM: Yes.  
MK: So this past year, the Federal Government with the fire and fuel management program, they came and made the study using 350 head of cattle over an 800 acre paddock, three months, and the fire fuel reduction was 80% across. Now they know...  
KM: You know it works?  
MK: We know it works.  
KM: This is one of the big things you were talking about. [folding map] Now, you have to me was the most logical plan, you said, "Non-profit ranching."  
MK: Well, if you're going to use the cattle as a management tool to control fire fuel, that's mostly fountain grass along the highway.  
KM: 'Ae.  
MK: And where we came through today you see how dry it is, even *mauka* dry.  
KM: 'Ae.

MK: So if you're going to use the cattle cover to sacrifice, that's the tool. If it becomes to a point where the rancher is not viable then if he pulls out, everybody loses.

KM: Yes.

MK: My idea was if the rancher cannot make it, why not make a non-profit ranching?

KM: A ranch *hufi*?

MK: Yes, everybody get together and use the cattle as a tool, but if you use the cattle as a tool then you will reduce the fire fuel material, then everybody gains right?

KM: Yes.

MK: If the rancher cannot make it because of the expense of everything, then why not make it a non-profit?

KM: 'Ae.

MK: That's what I think [chuckles].

KM: Right. And you know when we were down by Keawelānai, you expressed something else as that's the machine like you said the tool that's eating it.

MK: Yes.

KM: When you sell the machine or what, it comes back to...

MK: Yes, put it back to the operation.

KM: Put it back into the operation, into the land.

MK: Yes.

KM: Yes. And it seems really like a logical plan.

MK: Because if you're going to go for profit and the guy cannot make a profit, he is going to pull out.

KM: That's right, they're gone.

MK: They are gone.

KM: And we've seen that right?

MK: Yes.

KM: They are here and then they are gone. It's no longer fun or when they can't make the money...

MK: Yes, they are gone.

KM: And in reality since 1956, you're the only person that's been on this land all that time.

MK: Yes.

KM: You, and the families that still live in Pu'u Anahulu.

MK: Yes, Pu'u Anahulu *'ohana*.

KM: Are the only people that have a long term commitment, I would say, to the land.

MK: Not only the commitment, they have the history and the knowledge.

KM: Yes.

MK: Who's listening?? [chuckling] That's the only logical way I can think, I can come up with.

KM: Yes.

MK: If they cannot make it then make it a non-profit because if you lose the machinery, what have you got to fight with? Nothing.

KM: It's obvious that they are not going to be sending people out to spray, pull, weed like that. The old ranches they had a weed crew and stuff like that.

MK: Yes.

KM: It's not going to happen today.

MK: No, they cannot, nobody's going to work that.

KM: Well, you showed me that *'āina*, that whole thing. How could you possibly control that fountain grass?

MK: No way.

KM: No can, right?

MK: Even at the sanctuary alone it's 8,000 acres. How are you going to control that? You saw that map already...

KM: How the *kikuyu*?

MK: Yes.

KM: And you brought up a really important point when we were going along the fence line of the sanctuary, is that actually the trees, when you let that *makai* part of the pasture-paddock rest, the trees are bigger in some instances than in the preserve because the grass was down right?

MK: Yes.

KM: When you get this *kikuyu* or what matting up thick the water is actually not getting down.

MK: Yes, because we have that little, light rain, the moisture wouldn't even reach the ground.

KM: It doesn't get down to the ground.

MK: It doesn't get to the ground. That, I learned from Sherwood Greenwell.

KM: Sure. It was an observation you look at the land.

MK: Yes.

KM: And that's an important term, you and all the old *kama'āina* cowboys bring up, *nānā 'āina*.

MK: Exactly, yes.

KM: You said you heard this from somebody in Texas but it was so logical this thing about; you were saying about how you got to?

MK: Live with the land.

KM: Yes, live with the land?

MK: Work with the land, not against it.

KM: Not against it, not to fight it.

MK: Not to fight it.

KM: Here it is a very different circumstance than a wet land area.

MK: Yes. This guy is from west Texas with a similar kind of climate, rough country. He said he's got to live with the land, he cannot change it, the land cannot be changed according to what you want, so you've got to go with the land. That makes a lot of sense.

KM: Sure. You know what the strengths and weaknesses are and you try to maximize on the strengths.

MK: That's right.

KM: You have, this is the paddock rotation map, is that right?

MK: This is the paddock rotation map. [opening map]

KM: You have some very strong, and I think proven thoughts and experience... Here's Henahena, here's Wiliwiliwai, *makai* of the highway.

MK: Well, my idea was if you're going to save this dry land forest, we get the fire thing under control if we use cattle as a management tool. Now, to bring back the dry land forest. we had the four paddock per herd rotation. But if you're going to rotate within the four paddocks, every paddock got to rest maybe three, four months, and just when the seedlings are coming back...

KM: Then you get the *pipi* on again?

MK: *Pipi* on again. And in Pu'u Wa'awa'a, I found out every four to five years you have a drought. One year, two year drought, every ten, twelve years, we get four, five year drought. Like what we're experiencing today.

KM: Yes, the kind dry heat.

MK: Yes, dry heat and everything. So we need reserve paddocks. Well, I assigned every herd a reserve paddock. So instead of rotating within three or four paddocks, I added two more paddocks, six paddocks.

KM: Yes.

MK: The guys told me, "You're crazy, you're going to get too much grass in the rainy season." "So, I'm going to need that paddock when it gets dry."

KM: Yes.

MK: So when it's rainy season if I don't need those two other paddocks, I rest those paddocks, four or five years.

KM: Yes.

MK: No grazing, but I graze around it to have a buffer zone. Within that four or five years, while it's resting the trees will come back.

KM: The trees are growing up too.

MK: Yes. The trees come back with the grass. At least the trees will come back and nothing will eat them until it's kind of tall enough so that the cows won't bother it.

KM: Because now you look, no more babies, no more *pulapula*.

MK: Yes, where we went today, yes.

KM: And only the old trees and they are all dying.

MK: Yes. So you have to...if the old trees are dying you have to have the new trees come back. How are you going to bring the new trees back if you're going to...even if you rotate the herd within the four paddocks?

KM: Like you said three, four months is just nothing, its' not enough time.

MK: Not enough time.

KM: Did you put this map together?

MK: Kind of. My idea was, if my rotation plan is going to be used, then like the hunter group that wants to do a service project, or whoever wants to do a service project that wants to come in and plant trees. Plant it in the paddock that's been resting.

KM: Yes, yes.

MK: That's twice, not only natural growth.

KM: Yes. So, the paddocks that are resting, you also do restoration in?

MK: Restoration.

KM: And if you've got a couple of three or four year periods something like that, it makes sense.

MK: The only thing is the ranchers got to sacrifice something.

KM: Yes.

MK: Yes, so what? But if you're going to save the land... Well, if you lose the land then where would the rancher be?

KM: That was it. And that's what you said earlier, if you don't take care the land, it's just like you cut your throat right?

MK: Exactly. That's the way I feel, over here especially at Pu'u Wa'awa'a.

KM: Yes.

MK: If the land cannot recover for you, you're going to kill yourself because the land cannot produce for you.

KM: Yes.

MK: I'm hoping that this plan might be used by DOFAW or whoever is going to be in charge. Whoever is going to administer this *ahupua'a*.

KM: Can you afford to...someone might say, "Just don't put *pipi* on the land. Let it go." What happens if you just let it go, if there's no animals on the land?

MK: You seen *makai* side where we went today.

KM: That's right.

MK: The grass is so high and it's all dry, that's fire fuel.

KM: One fire, that's all it takes. And the map showed me, the fire history map like you said, it looks like almost every year there's been a significant fire.

MK: Yes, practically every year.

KM: And you pointed out to me the Hale-o-Lono section. And just last year malicious right, someone?

MK: Arsonist.

KM: Yes, an arsonist threw it and made a fire right in there.

MK: Yes. It's lucky that we contained it. He started it in the wrong time, if they started it now...would have been gone, you know. I'm hoping that they would adopt this plan or at least something like this.

KM: Yes.

MK: Every herd gets about five to six paddock rotation depending on the number of head in that herd. Just figure it out more or less in what area.

KM: You know based on the acreage that's identified on this paddock rotation map how many head of cattle can be handled within a particular area about?

MK: More or less?

KM: More or less. Do you have an idea of a rough estimate, what do you think if it's safe for me to ask or for you to answer. Do you have a thought about what is the safe carrying capacity?

MK: Well, I think twelve to thirteen hundred, the average because then depending on the lease rent and the water and operating expenses you'd be making some money.

KM: Yes.

MK: If your carrying capacity comes down to about eleven hundred, you're just about breaking even. If anything goes wrong, you're going to go little bit below but you can recover. But it's complicated. A thousand head, you cannot make. That's breeding cows.

KM: Yes, breeding.

MK: Breeding cows only. You got to pay the lease rent, you got to pay the water rent and all the other expenses.

KM: With the breeding cows you have additional *pipi*, the bulls or young?

MK: Yes. It's all close to two thousand but the wean-offs get them out as soon as you can get them out.

KM: Okay, so you would be shipping the wean-offs somewhere else?

MK: Yes. Ship them to the wean-off handlers or whatever, because you have to save the cows in order for the machinery to survive.

KM: That's right.

MK: Because if you're going to raise a calf until their big on the side with the size of the cow, the cows going to get hurt. What I did is, I had seasonal breeding, that way you can wean them all most at the same time.

KM: Yes. So it's a full management program?

MK: Full management.

KM: I don't mean to *namunamu* but what I think I saw today and I don't know anything about cattle. What I saw today was old, skinny cattle with babies and cattle spread all over.

MK: Yes [chuckles].

KM: And no one working the land on a daily basis, so it's hard to know the condition of your herd, I think.

MK: Yes, it's kind of hard.

KM: And all those *pipi* at one place all around the water trough, no water but the water trough is below full. It requires someone...and this comes back to the money thing for me, just in thinking what you said about non-profit ranching. Even if you had thirteen hundred head or something like that, if there was more than a break even, which means that the people doing the work got to get paid.

MK: Yes.

KM: All the supplies, all those things that you need.

MK: All the expenses.

KM: That's right, all the expenses. But the money that would be profited if you were really in a profit making business, like you said would just come back...

MK: Into the operation.

KM: To upgrade, to maintain, make sure that the water lines or the equipment...

MK: Yes.

KM: Housing or whatever it is, is taken care of. Your truck, I don't know how many trucks you've had to go through since coming up here in 1956.

MK: Maybe about every five years you have to change.

KM: That's amazing, you must really baby these trucks!

MK: I found out these Ford trucks are tough! [chuckles]

KM: Fords are tough, alright so the commercials are true. [chuckles] What you've shared, this is your *mana'o* about how to manage this land.

MK: That's what I've seen after trying all kinds, intensive grazing didn't work and open breeding as you saw today, all different sizes.

KM: Yes.

MK: What I found out is on the animal size, if you're going to keep old cows, they are going to be hurt because as they, just like human beings you come old, you're not that healthy.

KM: Not as strong?

MK: Not as strong. So my idea and even these old ranchers used to tell me, you breed a cow for ten years, that's it. Replace it. Any cows that are ten years or older, you replace it with a younger Hereford. The cow is ten years old it's still not weak so she still can be bred, but over here is a marginal land so it's going to be tough.

KM: Yes, it's a hard land.

MK: Hard land yes, for the animals. So ten years is good enough. Fatten up little bit and ship them instead of letting them die.

KM: Yes.

MK: That's the way I figured it out. If you ship the old animals to the slaughter house, at least you're making about hundred fifty bucks, at least that's something.

KM: Yes.

MK: But if you let it die, you're losing.

KM: Nothing.

MK: Nothing. This is what I came up with, the rotation plan, because four paddock, the rotation system didn't give the land a chance to recover.

KM: When did this four paddock rotation system come in? Is that what you're calling savory or?

MK: It was before we started this savory method, the intensive grazing.

KM: I see. When did you start the savory method? Not you but the owners, the managers at that time?

MK: I think it was in about the seventies, maybe '75.

KM: It was under Bohnett's time?

MK: Bohnett's time, yes.

KM: It was an idea as we said earlier that came from somewhere on the mainland. They said it's like you have an X number of acres, you should be able to raise X number of cattle right?

MK: Yes.

KM: It doesn't work though, not here.

MK: Not here, it didn't work, because after about five years it started to go backwards. Started to get less and less because the land cannot keep producing.

KM: So the savory and then the four paddock rotation.

MK: I went back to the four paddock rotation, but I found out that you're not bringing back the dry land forest. You don't have any new re-growth.

KM: That's right. I guess if you *aloha* the *'āina*, if you are concerned about care for the land, you're going to look at more than just what you can take out of it?

MK: Exactly, because you have to give back, otherwise as I say, you're cutting your own neck you're going to lose the land.

KM: Yes. I see this as a difference, you were raised in Kona, more southern side of Kona. Like when you started working here it was almost all the Hawaiian cowboys still yet, all the old families?

MK: Yes, all the old people.

KM: You got almost fifty years just on this land, because you started in '56. Look at this forty-seven, forty-eight years now of having been with the old people.

MK: Yes.

KM: You've...this is your, it's a way of life, not a way of business I think.

MK: Yes, this is a way of life actually, that's right.

KM: May I ask, did we cover this idea in talking story just now, your proposal, your *mana'o* on this?

MK: I think so.

KM: Okay. I think it's really important. When you started working then, if you think about who were the ranchers. Who were the families here when you started working? Who was working the ranch?

MK: The working men were the Keākealani's, the Alapa'i's, the Ha'o's, the Kaholo's.

KM: If we go to Keākealani, Uncle Lopaka was still working?

MK: Lopaka, yes.

KM: David?

MK: David, Sonny came in.

KM: He was a young boy?

MK: Young boy.

KM: He *hānau* in '46.

MK: Yes.

KM: Okay. Who do you recall of the Alapa'i's?

MK: David Alapa'i, Simeon Alapa'i, Keawe Alapa'i. Those three old one's.

KM: 'Ae.

MK: And Sonny Kaholo, Francis Ah Nee and Ben Kahikina.  
KM: Was Frank Coelho still around or was he gone?  
MK: [thinking]  
KM: I see Coelho's name.  
MK: I think he was gone already.  
KM: Okay.  
MK: And the Mitchell's.  
KM: Uncle Charlie Mitchell was still working?  
MK: Charlie Mitchell, Albert Mitchell.  
KM: Okay. So there was a fairly good sized crew.  
MK: Good crew.  
KM: Your main method of travel on this land was horse?  
MK: Horse, yes. [chuckles]  
KM: Wherever you went if you were up *mauka* as far as Henahena, Kīleo, out or Pānika, Pa'akea, everything was horse?  
MK: All was horse. Until Dillingham bought in the bulldozer and started making roads.  
KM: Yes. Boy, that took some work though.  
MK: Ohh! That's where Uncle Charles came in, he was the operator.  
KM: For real!  
MK: Oh, yes. He was the operator. He was and Junior Siriaco, and George Cypriano, those three. And then afterwards Herbert Alapa'i took over.  
KM: I would imagine, is this wrong or inaccurate to say that, if they were dozing and cutting the land they were also probably being careful? In other words they probably didn't just knock down special trees, or if there were old Hawaiian places, do you think that they would have been careful about that?  
MK: Yes, they would have been careful. Especially Uncle Charles.  
KM: Families were living *mauka*?  
MK: Yes. Charles was up here.  
KM: Grandpa Charles was living *mauka*.  
MK: Yes. And who else was, [thinking ] Leighton Ka'ai, Ben Kahikina, and I think David and Robert was staying *makai* Pu'u Anahulu with the Alapa'i's.  
KM: 'Ae.  
MK: Somebody else was up here, I cannot recall who. [thinking] I cannot remember.  
KM: Did Dillingham stay in the big house?  
MK: Yes. When he used to come over from O'ahu, he used to stay there.  
KM: When did they build this house for you?  
MK: It was in 1962 or 1963.  
KM: For six years you were driving every day, just about is that right?  
MK: Just about, yes. [chuckles]

KM: How do you feel about the future of Pu'u Wa'awa'a?

MK: Well, I hope the ranching can be retained here.

KM: Yes.

MK: I think it can be, because now they found out to reduce the fire fuel they need the cattle, but if the rancher cannot make it then you got to go to it as non-profit.

KM: Yes. You brought up something else important in that line is that, you talked about something in partnership, got to be everybody working together.

MK: Yes. I strongly believe that because if the rancher cannot make it on his own he's going to be non-profit. Why doesn't everybody get together.

KM: Yes.

MK: Because we are all after the same goal, **to save this 'āina!**

KM: 'Ae. I don't know if we all are, but a large percentage are.

MK: Exactly, yes.

KM: And there's probably strength in numbers, and I think you know you may have actually hit it on the head it all sounds so logical to me. And like we were talking in some of the meetings *makai* before. This partnership, the native families of the land who have been on it for generations.

MK: Exactly.

KM: And other *kama'āina* like yourself who have been on it for decades are the logical one's within the ranching. But no one has all the answers, no one has all the tools, so different people can come in and partner.

MK: Exactly, yes.

KM: And then the land will, I think it will survive.

MK: I don't see any other way.

KM: Any other way to try and make it.

MK: Because if one entity comes in and he says, "I'm the boss, I'm going to do what I want."

KM: Hey, we've seen that already right?

MK: [chuckling]

KM: You look at the previous owner or something and it didn't work.

MK: Didn't work.

KM: The attitude, everything.

MK: It's a tough challenge. I think we're working on the right way, the right track.

KM: That's great. What's the most outstanding memory of working this land or some event on this land that stands out in your mind? Is there among many, I'm sure, is there some?

MK: I can't think of it. This is a wonderful place to live. Climate wise you can't beat it. You get peace and quiet.

KM: I'm impressed with your knowledge of the trees, the forest, the locations, what and where. Today alone you've pointed out places that I've only heard of from the *kūpuna mā*. And then with the trees to see the *maua* that *aiai* or *hinahina* as uncle called it, you said? The *kauila*, the *uhiuhi*, *'aiea*.

MK: There are a lot of rare trees, plants up here. It's amazing! And the thing that I look back on, they blame the cattle for destroying the forest but this is the last remaining place that has been ranching in hundreds of years and still we have those things.

KM: Yes, it's still there.

MK: Look across at Pu'u Anahulu, it's supposed to be the same, but if you look at the fire history map, every year they get burned and the trees are gone and over here it didn't burn as much.

KM: Yes, it's interesting.

MK: That's my point, if you don't control the grass, the fire is going to destroy the trees. Then what?

KM: *Nalowale*, everything is lost!

MK: Everything is lost. That's why in the testimony, I don't know what year it was, but I had to face the Land Board and I presented this fire history map and they all looked at it and they said, "Well, can we take this back and study some more?" I think the person that compiled this history of fire, he's the number one guy that really knew what he wanted to do with this place, how to save it. Without this fire history map I don't think anybody would realize how many fires we've been having.

KM: Yes. It's amazing, like you said since 1954 and you look, that's a lot of fires.

MK: And the last one we had back here, from down below the lower highway came right up in two and a half hours, came straight from the Māmalahoa Highway.

KM: That's amazing! That's the one that ran when we were going *makai*. You said from the *makai* highway...is that on this map?

MK: The fire history map, yes. [opening up map]

KM: This red one here?

MK: No.

KM: Here's Kiholo.

MK: That's the one, yes. In 1999.

KM: Is that it?

MK: I think so.

KM: Oh, yes. That's a lot of fire. Two and a half hours from Ka'ahumanu to Māmalahoa?

MK: Yes. That day the wind was blowing.

KM: *Makani* she blow. Thank you so much. The map with all the different paddock names on it, the rotation map, is that recorded on this other one that you did or?

MK: That is recorded.

KM: You did give all the names. You did add on?

MK: Yes.

KM: Okay, good. I wanted to make sure, because it's important to keep these names. So the preserve actually...?

MK: Is above.

KM: It's right above this line here, okay. Good!!

MK: Kalamalu is way up. And Kalāwamauna is farther over.

KM: Yes towards the Ke'āmoku. I brought this...when you made that map and gave to John Griffin, I made a copy for you to keep also. Just so you would have a copy.

MK: Okay.

KM: I knew you gave him your original handwritten one.

MK: Okay, this is the archaeological and fire history map.

KM: When did this one come up? Is this from a couple of years ago?

MK: I think so, it's fairly new.

KM: I see good, wonderful.

MK: You look at all these archaeological sites.

KM: All over. Did you happen to remember the name of the water hole down there?

MK: Hmm [shaking his head].

KM: Not yet. [chuckling]

MK: Wai'ula, I don't know, something like that.

KM: This is a part of the trail I think here?

MK: I think so.

KM: Part of *Alanui Ku'i*. What they didn't get was the section that comes across and continues into Kona.

MK: Yes. This is the trail.

KM: Yes. It's interesting because when you get here's Pu'u Ke'eke'e, here's Kapele. When you get into the section where Pu'u Anahulu, Wa'awa'a and Keauhou meet there's a place called Na'ōhule'elua. It's also I guess right about there, this is the boundary line. You see this trail that comes along here?

MK: Yes.

KM: There's a section where there's a *heiau* or a platform up there also. I was intrigued when you said that Joe Kahananui had come up, because there was *pilikia* building Hale Piula.

MK: Yes, that's right.

KM: And said had a *heiau* along that trail also. Interesting. [looking at map] So the U.S. Fish & Wildlife put this map together.

MK: I think Mick Castillo.

KM: *Mahalo nui*, thank you so much.

MK: Next time you and your wife come over we can go *holoholo*.

KM: Good. *Mahalo nui*.

MK: Thank you! [end of Interview]

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