

## **APPENDIX A—ORAL HISTORY INTERVIEWS:**

### **KOHANAIKI MA KEKAHA WAI ‘OLE O NĀ KONA (KOHANAIKI ON THE ARID SHORES OF KONA)**

***A Report on Archival and Historical Documentary Research,  
and Oral History Interviews for the Ahupua‘a of Kohanaiki,  
District of Kona, Island of Hawai‘i***



*Nāwahiahu o Kohanaiki (A Portion of the Ahu Alignment at Kohanaiki). In a Traditional Account such an Alignment of Ahu Marked off the area of the Chief's Compound (KPA Photo No. S-640)*



***Kumu Pono Associates***

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*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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District of Kona, Island of Hawai‘i***

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*By* \_\_\_\_\_

*Kepā Maly • Cultural Historian & Resource Specialist  
&  
Onaona Maly • Researcher*

*Prepared for* \_\_\_\_\_

*Paul H. Rosendahl, Ph.D.  
Paul H. Rosendahl, Ph.D., Inc.  
224 Waianuenue Avenue  
Hilo, Hawai‘i 96720*

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· Preservation & Interpretive Program Development*

## **ACKNOWLEDGMENTS**

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The voices of *kūpuna* (elders) and *kama'āina* (those who are of the land) give life to the history of the land and acknowledge those who have come before us. Over the years a number of elder *kama'āina* from the Kekaha region have graciously shared some of their recollections and thoughts about the history of the lands in Kekaha, including the land of Kohanaiki. Their *mo'olelo* help us understand the value placed on the *wahi pana* (storied places), and the relationship shared between people, their native land and the wide range of resources which sustained them. Through the interviews cited in this appendix, we are allowed to briefly experience the attachment of people to the Kekaha region. We also find that there is time depth and continuity in that which has been spoken in more recent times, and that which our elders spoke and wrote of in the 1800s and early 1900s.

To each of the *kūpuna* and *kama'āina* who have shared some aspect of their history and recollections in this appendix we offer our sincerest appreciation. And to each of you who share your *aloha* for the land (in alphabetical order) —

Valentine K. Ako, Josephine Ako-Freitas, Annie K. Coelho, Geo. Kinoulu Kahananui, Francis Keanaaina (and Mrs. Anna Keanaaina), Samuel Keanaaina (and Mrs. Claudia Keanaaina), Malaea Keanaaina-Tolentino (and Cynthia Torres), Peter Keka, Agnes Puakalehua Nihi-Harp (with son, Isaac Harp), Violet Leimomi "Momi" Nihi-Quiddaoen, Peter Keikua'ana (and Mrs. Anna Kamaka-Park), and Robert Ka'iwa Punihaole (with daughter C. Hanohano Punihaole), and many others from the lands of the larger Kekaha region — we say *Mahalo a nui!*

*Māua no ke ka ha'aha'a a me ke aloha kau palena 'ole — Kepā me Onaona.*

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

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## **INTRODUCTION**

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### ***Interview Methodology***

The oral history interviews cited in this appendix were performed in a manner consistent with Federal and State laws and guidelines for such work. The interview format followed a standard approach that — (1) identified the interviewee and how he or she came to know about the lands of Kohanaiki and the larger Kekaha region; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final oral history study (including all interviews), were provided to each interviewee or their families.

Some of the interviews were conducted as site visits, and during the process of review and release, further information was recorded. Thus, the released transcripts differ in some aspects (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts); and further site specific information was recorded (either electronically or through detailed notes). The final released transcripts supercede the original recorded documentation.

Each of the interviewees were given a packet of historic maps (dating from the 1870s to the early 1900s), and during the interviews selected maps were also referenced. When appropriate, the general location of sites referenced were marked on the maps. Also, when conducting field interviews, photographs were taken and selected pictures are cited in the interviews.

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

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

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Kohanaiki and the Kekaha region, 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.

## **Participants in the Kekaha Region Oral History Interviews**

All of the participants in the oral history interviews cited in this collection are directly descended from traditional residents of Kohanaiki and lands adjoining it. The interviewees' personal recollections date back to the 1920s. They also benefited from the words of their own elders and extended family members, whose personal recollections dated back to the middle 1800s. *Table 1* below, identifies the interviewees cited in this appendix (in alphabetical order), and provides readers with an overview of their background.

**Table 1. Interviewees and Background**

<i>Interviews of 1996-2003:</i>						
<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Background</i>
Valentine K. Ako	Hawaiian	1926	Hōlualoa	M	Kaua'i	<p>1996-2003 Interview participant. His <i>kūpuna</i> were native residents of Kohanaiki, and he visited families and fished at Kohanaiki and neighboring lands of Kekaha in the 1930s-1940s.</p> <p><i>Kupuna</i> describes life on the land, and names elder families of Kohanaiki and neighboring lands. He is well known for his knowledge of Hawaiian fishing customs and fisheries; and is a member of several cultural advisory committees.</p>
George Kinoulu Kahananui Sr.  with Annie K. Coelho	Hawaiian	1925	Hōlualoa	M	'O'oma	<p>Raised from infancy at 'O'oma 2<sup>nd</sup>, continues to reside on old family land in 'O'oma. Regularly traveled the uplands and coastal lands of 'O'oma, Kohanaiki and the larger Kekaha region. He learned of traditions and practices of the lands; and later managed lands under Hu'ehu'e Ranch.</p> <p><i>Kupuna</i> also describes life on the land, and names elder families of Kohanaiki and neighboring lands. He and his sister-in-law, Annie K. Coelho, continue to fish the coastal lands of the Kohanaiki-'O'oma vicinity.</p> <p><i>Kupuna</i> Kinoulu is well respected and known for his knowledge of the land, and is a valued elder member on several cultural committees.</p>

**Table 1. Interviewees and Background**

<i>Interviews of 1996-2003:</i>						
<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Background</i>
Samuel Keanaaina	Hawaiian	1926	Kalaoa	M	Kalaoa	<p>Descendant of families with generational ties to various lands of the Kekaha region, including Kohanaiki. Regularly traveled the uplands and coastal lands of Kohanaiki and the larger Kekaha region; and learned of traditions and practices of the families of the land.</p> <p><i>Kupuna</i> also describes life on the land, and names elder families of Kohanaiki and neighboring lands.</p> <p><i>Kupuna</i> was a fisherman from his youth till recent years; and known for his knowledge of the land and fishing practices.</p>
Malaea Agnes Keanaaina-Tolentino  (with daughter, Cynthia Torres)	Hawaiian	1928	Kalaoa	F	Kealakehe	<p>Sister of Samuel Keanaaina, who shared in similar experiences as her brother.</p> <p>Following birth, she was taken to her grandparents home at Honokōhau Nui and raised. As a youth she regularly traveled between the uplands and coastal lands of Honokōhau-Kaloko and Kohanaiki. <i>Kupuna</i> Malaea has participated in several cultural committees, and is known for her knowledge of the land.</p>
Peter Keka	Hawaiian	1940	Waiki'i	M	Kohanaiki	<p>Family resided for years in the Kalaoa-Kohanaiki-Honokōhau vicinity. Traveled the lands of Kohanaiki and the larger Kekaha region and fished along waters of Kohanaiki. He continues fishing the Kekaha coastline in the present-day.</p> <p>Is currently employed by the National Park Service and is responsible for the restoration of the Kaloko-Honokōhau fishponds and other cultural sites in the park.</p>



**Table 1. Interviewees and Background**

<i>Interviews of 1996-2003:</i>						
<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Background</i>
Agnes Puakalehua Nihi-Harp (with son, Isaac Harp)	Hawaiian	1928	Oahu	F	Oahu	Direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau Iki (ca. 1932-1941). Traveled <i>mauka-makai</i> trails between Honokōhau and Kohanaiki with elder family members, and lived at shore of Honokōhau Iki. Family members were fisher-people and agriculturalists.
Violet Leimomi Nihi-Quiddaoen	Hawaiian	1927	Oahu	F	Kona	Elder sister of Agnes Puakalehua Nihi-Harp.
Peter Keikua'ana Park	Hawaiian	1918	'O'oma	M	Kalaoa 5 <sup>th</sup>	<p>Born and raised in the upland section of 'O'oma 2<sup>nd</sup>. <i>Kupuna</i> regularly traveled with his grandparents (adoptive parents) to the coastal lands of 'O'oma and Kohanaiki.</p> <p>Describes life on the land, names elder families of 'O'oma, Kohanaiki and neighboring lands. Shares important documentation pertaining to traditions associated with fishing and cultivation of the land.</p> <p><i>Kupuna</i> Park's elders were also noted <i>lauhala</i> weavers, a craft which was passed on to himself and his sisters. The family collected their <i>lauhala</i> from 'Ohikapua on the <i>kula</i> lands of Kalaoa 5<sup>th</sup>, and through their work, they sustained their family.</p> <p><i>Kupuna</i> Park is a noted weaver, and a resource for several cultural programs.</p>

**Table 1. Interviewees and Background**

<i>Interviews of 1996-2003:</i>						
<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Background</i>
Robert Ka'iwa Punihaole	Hawaiian	1923	Kaukaweli (Kekaha)	M	Kalaoa	<p>Born at Kaukaweli (Hu'eahu'e Ranch), <i>Kupuna</i> Punihaole is descended from families with generations of residency at Kiholo, Kūki'o, Makalawena, Kalaoa, Kohanaiki, and Honokōhau. His grandfather, J.W. Punihaole resided in Kohanaiki Village (just below Kekaha Church) from the 1880s to 1920s.</p> <p>He describes life on the land, names elder families of Kohanaiki and neighboring lands; and shares important documentation pertaining to traditions associated with fishing and cultivation of the land, and place names.</p> <p><i>Kupuna</i> Punihaole is well respected in the community, and participates on several cultural advisory committees.</p>

The following oral history interview narratives are excerpted from a larger collection of interviews conducted by Maly since 1996 in the Kekaha region. The citations focus on Kohanaiki, and aspects of life that were shared in common by the native families of Kohanaiki and those of the larger Kekaha region. Detailed interviews and a field trip interviews with *Kupuna* Peter Keikua'ana Park and *Kupuna* Kinoulu Kahananui were conducted in conjunction with the present study. Other interviews were conducted with the *kūpuna* prior to undertaking the present study, but information from those interviews is relevant to the subject matter.

Earlier interviews were also conducted with elder members of the Keanaaina family. Unfortunately, timing during this study did not permit for a field interview with either Samuel or Francis Keanaaina; though recollections of Kohanaiki were discussed with both *kūpuna* and their families as recently as April 2003.

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

## **Summary of Documentation from Oral History Interviews (1996-2003)**

Over the years, Maly has interviewed a number of elder *kama'āina* in the larger Kekaha region, all of whom were very familiar with the lands of the Kealakehe-Honokōhau-Kaloko-Kohanaiki-'O'oma-Kalaoa vicinity. Interviewees have included (in alphabetical order): Valentine K. Ako (born in 1926), Josephine Ako-Freitas (born in 1908), Geo. Kinoulu Kahananui (born in 1925), Francis Keanaaina (born in 1929), Samuel Keanaaina (born in 1926), Malaea Keanaaina-Tolentino (born in 1927), Peter Keka (born in 1940), Peter Keikua'ana Park (born in 1918), and Robert Ka'iwa Punihaole (born in 1923).

These elder *kama'āina* of the Kekaha region, tell much the same story as that described in the communications from the period of homestead development, and in the accounts given by J. Puuokupa (1875), J.W.H. Isaac Kihe (1924), and J. Kaelemakule (1929), cited earlier in this study. By the 1870s, only a few people maintained residences on Kohanaiki Bay, just north of the Kaloko-Kohanaiki boundary. Likewise throughout most of Kekaha, only a few homes could be found along the coastal lands of Kekaha. Primary residences were in the uplands, in the vicinity *mauka* of the old Māmalahoa Highway, and down to around the 900 foot elevation. In that region, people were able to cultivate a wide range of crops—both native staples and new introductions—with which to sustain themselves, and in some cases even as cash crops.

By the middle to late 1800s, the *kula* lands from around the 900 foot elevation to sea shore were primarily used for goat, cattle, and donkey pasturage. The families of the uplands regularly traveled to the coast via foot trails. This was usually done to go fishing or to round up the animals. During periods of extreme dry weather, when water resources dried out in the *mauka* lands, the families relied on the brackish water ponds of the near-shore lands. In Kohanaiki, two places were pointed out by interviewees as being sources of water.

On the northern point of Kohanaiki Bay, is a small spring above the canoe landing, where there was also a "fisherman's house." This house was last used by Filipino employees of Henry Akona until around 1960. Then further north, near Pūhili Point and the Kohanaiki-'O'oma boundary, there was a spring and "*pāpa'i*" (stone shelter house) used by the Kahananui family. This spring and *pāpa'i* also fronts a fishery, that has been used for generations by the family.

Interviewees, Peter K. Park (born and raised in 'O'oma 2<sup>nd</sup>; now living in Kalaoa 5<sup>th</sup>), Geo. Kinoulu Kahananui (raised from infancy, and still living in 'O'oma 2<sup>nd</sup>), members of the Keanaaina family (residing between Honokōhau to Kalaoa), Peter Keka (raised in Kohanaiki and Kalaoa); and Robert Ka'iwa Punihaole (residing between Honokōhau to Kūki'o) all describe *mauka-makai* travel via several trails. Depending on their destination they traveled across the *kula* lands between the uplands and shore, and across Kalaoa, Kohanaiki, and Kaloko into Honokōhau. From the 1920s through the 1940s, the native families of Kohanaiki and neighboring lands regularly traveled to the shore of Kohanaiki via the old Kohanaiki foot trail, which crossed into Kaloko, and from other *mauka-makai* or shore line trails, depending on their point of origin.

When asked about knowledge of sites or storied places on the lower *kula* lands of Kohanaiki—the area from the present-day Ka‘ahumanu Highway to the back of the shore lands—the interviewees knew of very few. The primary features described on the *kula*, were the *mauka-makai* trails and the *Alanui Aupuni* or Kamehameha Trail; boundary *ahu* (cairns); and walls. Nearer the shore, old *kahua hale* (house sites); *hale pāpa‘i* (shelter sites); a possible church lot (*kahua hale pule*); the *loko kai* and *pūnāwai* (anchialine and potable water ponds); *ki‘i* (petroglyphs); *ko‘a* (fishing shrines and markers); *poho* (salt and/or bait bowls); noted sites for particular fish and marine resources; and other types of features are known to elder *kama‘āina*.



*Honu = Ki‘i Pōhaku (Turtle – Petroglyph) at Wāwahiwa‘a, Kohanaiki (KPA Photo No. S-621)*

One of the most interesting features on the *kula* lands behind the ponds, are the *ahu* (cairns), some seventeen of which cross Kohanaiki, roughly north to south (see cover photo). None of the elder interviewees recalled ever hearing anything about them, or even seeing them while they were in the field working cattle or traveling *mauka-makai*. The native tradition of Ka-Miki, cited earlier in this study, may provide us with an explanation of them, as boundaries marking the area set aside for the *ali‘i* of the legendary period. Names of features such as ‘Apo‘ula—a point, surf, and *kū‘ula*—of Kohanaiki; and Wailoa, the anchialine ponds, were not remembered by the interviewees.

It has been recorded by the *kūpuna*, that in earlier times, at some locations near the *mauka-makai* trails, a distance back from the shore, families would store “beach goods” for their return visits. These caches were usually small caves that could be concealed. None of the *kūpuna* recalled ever seeing any old sites or items in the caves on the *kula* lands, though none doubted that sites unknown to them, exist. They also recorded that as youth, they were always warned away from being “*maha‘oi*” or nosy and poking around such sites that were previously known, or found by them.

The *kūpuna* also recorded that their primary interest while traveling *makai*, was to get to the fishing grounds, and in reverse, to get back home. In the area from the lower Kohanaiki Homestead lots and extending *mauka*, interviewees have all described the occurrence of caves, walls and various features, including burials. Occasionally, when working the range, rounding up cattle in the 1940s-1950s, *huaka‘i pō* or night marchers have been heard or seen. The explanation being that the spirits of the people of old, who once lived on the land

were traveling in one direction or the other to attend to some ceremony, on fishing journeys, or to attend to some other activity.

When asked about proposed development on the Kohanaiki lands and in other locations of Kekaha, the interviewees all spoke with hesitancy. It is difficult for them to see the landscape which they have known all their lives, and for which traditions were handed down, change. All interviewees believe that *ilina* (burial sites) should be preserved in place; likewise, should any *heiau*, or other important site be located, they should be protected. It is also believed that the *Alanui Aupuni* (Old Government Road – “Kamehameha Trail”) and *mauka-makai* trails should be preserved. Whenever possible all sites, such as shelters, house sites, petroglyphs, walls, and other features should be protected as well.

Restoration of the Wailoa Pond complex (the Kohanaiki anchialine ponds), is an important matter with the interviewees. The ponds were an integral part of the cultural landscape, and their stabilization will be of cultural and interpretive value. Also, development of the proposed coastal park and preservation areas are viewed as important and good for the community.

### ***Release of Oral History Interview Records***

All of the formal recorded interviews were transcribed<sup>1</sup> and the draft transcripts returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the draft-transcripts, and the review process sometimes resulted in the recording of additional narratives with the interviewees, and modifications to the interview transcripts. Following completion of the interview process, all of the participants in the tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference of the documentation by Maly—some releases were given by signature, and others by verbal agreement. In requesting permission for release from the interview participants, Maly followed a general release of interview records form, and dates of interviews and release are cited below (*Table 2*).

Copies of the complete study have been given to each participant in interviews with Maly, and will also be curated in collections of community libraries and appropriate review agencies.

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<sup>1</sup> When discernable (based on pronunciation by the speakers), diacritical marks (the glottal and macron) have been used with Hawaiian words spoken in the interview narratives. While elder native speakers do not use such marks in the written word (as they understand the context of words being used, and thus the appropriate or emphasis of pronunciation), this is not always the case with those less familiar with the Hawaiian language. Because pronunciation of place names and words is integral to the traditions and perpetuation of practices, we have chosen to use the diacritical marks in this study.

**Table 2. Release of Oral History Interview Records**

<b>Interviewee Date(s) of Interview</b>	<b>Date and Type of Release</b>
Valentine K. Ako January 8 & 9, and May 21 <sup>st</sup> 1996, August 28, 2000, and notes of June 21, 2003	May 21, 1996 September 4 <sup>th</sup> , 2000, and June 21, 2003 Signed
Violet Leimomi "Momi" Nihi-Quiddaoen November 18, 1999 and Agnes Puakalehua Nihi-Harp (with her son, Isaac Harp) November 18, 1999	February 3, 2000 Signed  December 19, 1999 Signed
George Kinoulu "Kino" Kahananui Sr. April 2, 2002 and March 20, 2003	June 25, 2003 Signed
Malaea Agnes Keanaaina-Tolentino February 28, 2000, and October 2, 2000	August 30, 2000 October 16, 2002 Signed
Samuel Keanaaina October 2, 2000	December 6, 2002 Verbal
Peter Keka September 11, and October 5, 2000, and March 27, 2001	November 1, 2002 Verbal
Peter Keikua'ana Park January 14, 2003	June 25, 2003 Signed
Robert Ka'iwa Punahaole March 19, 2003	July 11, 2003 Signed

## ORAL HISTORY INTERVIEWS

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### **Valentine K. Ako**

**January 8 & 9, and May 21<sup>st</sup> 1996<sup>2</sup>, and notes of June 21, 2003**

### **Oral History Interviews with Kepā Maly**

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

them to many of the *ahupua'a* of the Kekaha region.



**Valentine K. Ako – demonstrating the preparation of a lāwalu wrap (KPA Photo No. S-988)**

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

Uncle Val was taught about the *ko'a* (fisheries, fishing stations and triangulation marks), and various resources of the coastal lands that were, and remain important to the natives of Kona. The section of the interview cited below, includes descriptions of the *ko'a* fronting the Honokōhau and Kohanaiki vicinity. He describes the protocols of fisheries management and maintenance. Today, uncle Val is recognized around the State as one of the important elder Hawaiian fishermen, and is a participant in a number of marine fisheries programs.

Because of the time spent along the shore of Kekaha, and the various relationships which his family shares with native residents of the coastal region, uncle Val is very knowledgeable about the old families and connections of those families to lands of the Kekaha region.

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<sup>2</sup> With follow up discussions and release on September 4<sup>th</sup>, 2000, and June 21, 2003.

(The initial interview was conducted while sitting at Kaloko Fishpond, describing the fisheries and fishermen of the lands of Kona in the 1930s-1940s; with follow up interview at uncle's home):

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

VA: Yeah.

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

VA: 'Ōpelu *ko'a*, yeah, on the Kohanaiki side of Kaloko.

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

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

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

VA: Yes.

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

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

KM: So you trained them?

VA: Yes, yes.

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

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

KM: Were their *ko'a* was... Now you also said that at other areas, there were *ko'a* as well?

VA: Yes, like the *ko'a* 'ōpelu that was right outside of Maka'eo.

KM: So, right outside?

VA: Yeah, right there.

KM: The Pai...and whose house? Ka'iliwai?



VA: Ka'iliwai was there first then the old man, Pai.

KM: So they had one *ko'a 'ōpelu* right outside here?

VA: Yes.

KM: So in between their house and Maka'eo?

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

KM: Oh, Three feet kind!

VA: Yeah, that's *awa kalamoho*. Why do they name 'em? They had a purpose for naming them, you know. So that's how we used to distinguish them. Certain fishermen caught the *Pākē awa*, or *awa'aua*, and then they say, "Oh, I caught *awa kalamoho*." And in Kona, way back when I was a little boy, the Honokōhau and Kaloko fishponds were the fishponds that supplied Hilo and Kona with *awa* and mullet. And when we had *pā'ina* or *lū'au*, and we didn't have *kālua awa*, the party wasn't complete. You had to have *awa*. And people say, "Oh, you know, when you go *kālua*, the *awa* get plenty bones." But our *kūpuna* knew how to eat the *awa*. They never eat 'em hot; they eat 'em cold so when you pick up the meat, the bones stay back. In spite of all that bones, and that's how they enjoyed it, you know. It was always *kālua awa*... And another thing, if they didn't have that, they would have dry *aku*, and *kālua* the dry *aku*, you know, in a wrapper.

KM: Oh like a ti leaf wrapper?

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

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

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

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

KM: A Filipino caretaker. Hmm...

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

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

VA: A cone-like shape for that was...

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

VA: For turtles.

KM: You called it turtle house?

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

KM: No one messed with them?

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

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

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

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

KM: 'Ae... Was Benito working for Akona?

VA: Yes. He also had a man, Polto, down at Kaloko, who would go get *'ōpae 'ula*.

KM: He was right on the Kohanaiki side of Kaloko?

VA: Right in the center area of the Kaloko fishpond, they had a *hale* there. And the old man Polto was raising *pu'a*. But he would gather the *'ōpae 'ula* at Kohanaiki, and we would go over there. Uncle Benito would go inside with the canoe, and get the *'ōpae*. Some times I used to go with uncle Benito.

KM: Hmm. It's amazing how a number of the old Filipinos and Japanese, kind of adopted the Hawaiian style and practice, yeah.

VA: Yes...

KM: ...Uncle, when you were young, do remember if there used to be a church at Kohanaiki? Did you ever see the old church?

VA: Yes, it was below the main highway, the old road. As soon as you come to the junction, you go further down, and the church was on the left hand side. And then the Ha'au family, which is our family.

KM: Ha'au?

VA: Yes, Ha'au. And that's tied ti uncle Kino's *hānai*, aunty Haliaka. There were two sisters, that were raised together with my father. And aunty Haliaka always said that my father was her brother. They were *hānai* together.

KM: Hmm.

VA: After my daddy came back from Kalaupapa. Lahapa raised my father, after they brought him out of Moloka'i.

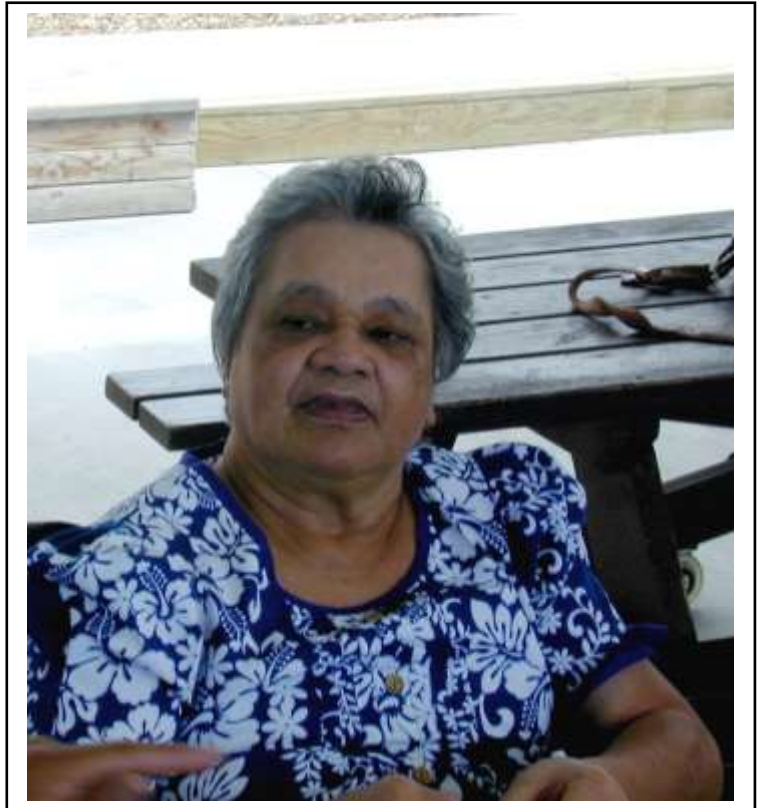
KM: Yes.

VA: And the Ha'au estate, William Ha'au, had one son, William Ha'au, Jr., and my father raised him for a while...and controlled the Kohanaiki *Mauka* land. Uncle Willie's parents died, and he stayed with us. My father and he were first cousins... And uncle Willie was nice to uncle Ray and I, and I loved him...

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

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

When about three and four years old, the sisters, their parents and other siblings returned to Kona from Honolulu, to take up residency at the



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



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

family home on the shore of Honokōhau Iki. The family maintained residences at both the shore and in upland Honokōhau Iki (near the present-day Māmalahoa Highway, thus the sisters regularly walked between the shore and upland home, via the trail in Honokōhau Iki. When the girls and their elder siblings entered school, depending on their ages, they walked the trails from Honokōhau Iki to Kailua, Honokua School, and/or Kalaoa School. Travel to the latter school required their walking from Honokōhau Iki across Honokōhau Nui to Kaloko, and then up through Kohanaiki Village. Additionally, the girls would accompany their grandmother to Kohanaiki from Honokōhau Iki, to gather *lauhala* for weaving.

The following narratives, excerpted from the larger interview, provide readers with descriptions of the land, and practices of the families between the years of 1932 to 1941—residency along the coastal lands of Kekaha, including Kohanaiki was forbidden during World War II, and following the war, near-shore residency did not return to its pre-war numbers.

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

AH: Our other uncle.

MQ: They called him uncle Pali.

KM: Uncle Pali?

MQ: Yeah. He was another fisherman, but I forget his last name  
[Later recalled, it was Pali Ka'awa].

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

MQ: Yeah.

AH: And then I had uncle Daniel them yeah?

MQ: Yeah.

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

AH: Pau'ole.

KM: Pau'ole. So he would come down to Honokōhau?

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

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

AH: Yeah.

IH: [chuckling]

KM: Right on the *papa*?

AH: On the *hāli'i*.

KM: Throw out the *hāli'i*.

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

KM: *Ulana lau hala*?

MQ/AH: Yeah.

KM: What did you folks get *lauhala* trees down at Honokōhau?

AH: No. We used to go up Honokōhau.

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

MQ/AH: Yes.

AH: Aunty Makalika, yeah?

MQ: Yes, by her house.

AH: By her place get plenty.  
MQ: Kohanaiki they call it.  
KM: So at Kohanaiki?  
AH: Sometimes we would go with our aunty them.  
KM: About how far *mauka* did you go? Did you go *mauka* on the old trail?  
MQ/AH: Yeah.  
AH: We have to.  
KM: So you would walk feet or *holo lio, kēkake*?  
AH: We had to walk.  
KM: Walk feet?  
MQ: Either on the donkey or on the horse.  
KM: This map, if I can again I'm going to reference back to the map [Register Map 1280]. If we look here, generally this is 'Ai'opio Fishpond.  
AH: Yeah.  
KM: The small, Honokōhau fishpond.  
MQ/AH: Uh-hmm...  
KM: Okay. What's really interesting, and this map doesn't show it real good but see there was a trail *makai* that ran across the Honokōhau Nui. And look here's the trail that comes *mauka* and actually the trail went all the way, just what you're saying. And this is Kohanaiki up here.  
AH: Yeah, up Kohanaiki, we used to walk.  
MQ: Yeah.  
KM: So, you folks would walk across this old Honokōhau trail?  
MQ: Yeah.  
KM: Because this comes into Honokōhau Nui.  
MQ: Uh-hmm.  
KM: It goes up. May I ask one other question. If you folks walked along here did you go all the way *makai* over here and cut *mauka*?  
AH: Go Kaloko?  
KM: Go Kaloko do you think?  
AH: Yeah.  
KM: You would go up Kaloko Trail?  
MQ/AH: Yeah.  
MQ: Both sides.  
KM: Both sides.  
MQ: Get one road that goes up to Kalaoa.

KM: 'Ae.  
MQ: Another road that goes down to Kailua side.  
KM: 'Ae, that's right. Right here.  
MQ: Yeah.  
KM: These roads, one goes to Kailua one comes out and goes to Kalaoa like that?  
MQ: Right.  
AH: We used to walk that.  
KM: So you folks in the '30s, were still walking these trails going *mauka-maka*?  
MQ/AH: Yeah.  
AH: That's when she goes to school. Her and my sisters.  
KM: So you went from Honokōhau *makai*, you walked *mauka*, go *kula*?  
AH: Kalaoa.  
MQ: And to go school in Kailua.  
KM: Oh, you would go across the *papa* out here? You went to Kailua?  
AH: She was too young to go up Kalaoa. Only my other sisters would go.  
MQ: Yeah, they went. When we moved from Honokōhau to the up Honokōhau, then they went to Honokōhau School.  
KM: Ahh, so you were still going to Honokōhau School then? [The school (public land) was situated between the two section of Kalua's Grant in the *ili* of 'Elepaio.]  
MQ: Yeah, I was going...  
KM: *Holo wāwae* all across this *papa*?  
AH: Yeah! Even us too, when we were babies we still gotta walk.  
KM: The *pāhoehoe*, 'a'ā, and what grassy land some areas?  
MQ/AH: Yeah.  
AH: Our place, where we were living, the volcano never erupted. The volcano never interrupted where we were living. It went past us, around [gesturing]. When Pele came down, Pele told my great-grandma she needed something to eat and water. The people that were along the way didn't give her any, and they made fun of her.  
KM: That's right. So that's the story that you heard for this side out here [pointing to Honokōhau vicinity on the map]? The big lava flow out...  
AH: Honokōhau.  
KM: Honokōhau, Kalaoa side?  
AH: Uh-hmm.  
KM: Oh, wow! That's awesome! Your great-grandma is telling this story?

AH: Yeah, she was telling this to my mom.  
 KM: About Pele coming down?  
 MQ: And my mom told us.  
 KM: Told you folks?  
 MQ: Because we were young yet but I still remember when we were living here in Kona...  
 AH: ...My mom and dad said don't refuse old women.  
 MQ: She can come as a beautiful woman and she can come as old woman.  
 KM: *Luahine?*  
 MQ/AH: Yeah.  
 KM: 'Ae. Always *aloha, ho'okipa?*  
 MQ/AH: Yeah, right.  
 AH: My mom them always telling us, take care of the old people.  
 KM: Beautiful, beautiful. When you folks would come from *mauka*, because you mentioned that mama *mā* would make *moena, ulana lau hala?*  
 MQ/AH: Yeah, yeah.  
 KM: About how far did you folks come up to get the *lau hala* do you think? Was it close to the *mauka* road or more midway *kula*?  
 AH: All the way up.  
 MQ: All the way.  
 KM: All the way up? To where the families were living, Kohanaiki?  
 MQ/AH: Yeah, right.  
 KM: So you would go *mauka*, Kohanaiki go *'ohi lau hala* like that? Mama them would *ulana* and everything?  
 MQ/AH: Yes.  
 MQ: We walk, and then they leave 'em out in the night.  
 KM: 'Ae, *kaula'i?*  
 MQ: Yes, to make it soft in the night.  
 KM: *Palupalu, 'ae...*

Describing collection of *'ōpae 'ula* for fishing, from ponds on the Honokōhau nui-Kaloko flats:

AH: Because this thing disappears, nobody can see it, only us.  
 KM: The *'ōpae?*  
 MQ: Uh-hmm.  
 AH: Yeah, the *'ōpae* disappear, when strangers go over there they go away.



KM: Oh.

MQ: Yeah.

AH: Only us can see 'em. Then when our dad and our uncles go and get them, they all come out... But the one that's close to the pond, it's *kapu* just like nobody knew that over there get.

KM: So that was for 'ohana?

AH: Yeah. When the 'ōpae come out, the 'ōpae 'ula'ula yeah?

KM: 'Ae, 'ōpae 'ula.

AH: Yeah.

KM: Tiny red shrimp?

MQ/AH: Yeah.

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

MQ/AH: Yeah.

KM: You know what's amazing too, when you folks go out *lawai'a*, when uncle them would go out and they make the 'ōpae for their bait...

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

KM: 'Ae, with the pumpkin, okay. You know when they *pūlehu* or *kō'ala* the 'ōpelu like that did you folks eat the *ōpū* too?

MQ: Yes!

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

KM: Get the *pala'ai* and the 'ōpae inside, 'ono, I was told.

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

KM: You didn't touch?

AH: Only eat.

MQ: Because we were young kids.

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

KM: Amazing!

MQ/AH: Yeah...

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

MQ: Strife.

AH: You know, trouble with neighbors.

KM: Stress, all those things, strife.

MQ/AH: Yeah.

KM: Because you folks work as a family?

MQ/AH: Yeah.

KM: You live with the land.

MQ/AH: Yeah.

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

MQ/AH: Yeah.

KM: To go to school even?

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

KM: Kohanaiki walk the trail, go up?

MQ/AH: Yeah, right.

KM: Go Kohanaiki go Kalaoa School?

MQ/AH: Yeah.

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

AH: Honokōhau.

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

AH: Yeah.

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

KM: Okay.

MQ: Because my dad have to work on the ranch...

AH: Our step-father...

***Malaea Agnes Keanaaina-Tolentino (with daughter, Cynthia Torres)  
Excerpts from an Oral History Interview at Kealakehe  
February 28, 2000 (with Kepā Maly)  
Discussing Honokōhau, Kaloko and Kohanaiki***

Malaea Agnes Keanaaina-Tolentino was born March 26, 1928. Following her birth, she was taken to her grandparents home at Honokōhau Nui (near the present-day Honokōhau junction), where she was raised by her paternal grandparents, William Nu'uaniu Keanaaina Sr. and Malaea Noenoe Ha'au-Keanaaina. The elder Malaea Ha'au-Keanaaina, was the daughter of J.W. Ha'au, and had been a resident of Kohanaiki. Malaea's parents, William Nu'uaniu Keanaaina Jr. and Emily Kopa Kapanui-Keanaaina lived on family land at Kalaoa. Aunty Malaea was the sixth of fourteen children (nine brothers and five sisters), born to her family.

(Family background and experiences during youth, and travel along trails between Honokōhau, Kohanaiki and Kalaoa):

My grandfather was William Keanaaina and my grandmother was Malaea Ha'au.<sup>3</sup> Kanakamaika'i and Makapini Kimiona had wanted to take me as a *hānai*, but I had already been promised to my grandparents. I didn't know this when I was real young, but I finally figured it out, and then was told. How I kind of knew was because of the way Kanakamaika'i them approached me, it was just like I was their own. Uncle Kanakamaika'i and aunty Makapini were very nice to me and always wanted me to come stay with them at the beach at Honokōhau. But I was kind of afraid of uncle Pali who also lived at Honokōhau. Because of that, I didn't want to go *makai* too often. When I went down, I would usually leave after a short while. I walked from Honokōhau past Kaloko and up the trail, *mauka* to Kohanaiki.

My grandmother was a weaver. She and I went to collect her *lauhala* from Kohanaiki (on the Kalaoa side of the Kohanaiki Church; in the vicinity of the present-day Lee property). We would walk from Honokōhau to Kohanaiki and *mauka*, to gather the *lauhala*. My grandmother also taught the Japanese women who lived around us how to weave, because they all wanted to learn from her.

My grandfather had the lease of the Kaloko Fishpond from Stillman of the Maguire Estate (Hu'ehu'e Ranch)... Grandpa them only fished from the Kaloko Pond, and did not fish in the Honokōhau ponds. Uncle Pali lived at Honokōhau, not far from the big pond ('Aimakapā), but I don't know if he or uncle Kanakamaika'i them fished from the ponds. Their main fishing, that I know of was from the sea, the *ōpelu* and other fish were their livelihood.

We would go down the old trail from Kohanaiki to Kaloko, to work on the pond when my grandpa leased it. I think the trail (*makai*) comes out basically where the gate that goes into the park is now. My oldest brothers would go lay net in the night, and then at three or four o'clock, they would go pick up the nets. They would set nets and pick them up from a little canoe with uncle Pali. Uncle Pali

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<sup>3</sup> Malaea Ha'au's father was J.W. Ha'au of Kohanaiki, who also served in various government positions in Kona, under the Hawaiian Kingdom.

was the captain for them, and he would direct my brothers Alec, William, and Sam how to lay the nets and collect the fish. He taught my brothers the history of the area, and how to care for the pond; what was *kapu*, and how to fish down there at Kaloko and Honokōhau...

***Malaea Keanaaina-Tolentino (with Cynthia Torres) and Samuel Keanaaina<sup>4</sup> Oral History Program Interview with Kepā Maly – October 2, 2000 at Kaloko***

This interview was conducted near the shore of Kaloko, just *makai* of the former Keanaaina residence. The first part of the interview was conducted with *Kupuna* Malaea; and then, about 45 minutes into the interview, her brother, *Kupuna* Sam Keanaaina joined in.



***Malaea Keanaaina-Tolentino and Samuel Keanaaina at the old Keanaaina Homestead at Kaloko (KPA Photo No. 757)***

The *kupuna* shared important recollections and descriptions of use of the fishponds and near shore fisheries; residency and travel between the shore and *mauka* lands of the Honokōhau, Kohanaiki and Kalaoa vicinity; and descriptions of sites and families of the land. *Kupuna* Malaea granted release of the interview (by signature) on October 16<sup>th</sup> 2002; and *Kupuna* Sam Keanaaina, granted verbal release of the interview on December 6<sup>th</sup> 2002.

KM: ...We're going to talk story about some of your recollections of this 'āina here and when you were young coming with *kūkū* them and your brothers *mā*. Some of the things about the fishponds.... *Mahalo nui iā 'oe o i kou 'ae 'ana i kēia hui hou 'ana...*

MKT: 'Ae.

KM: Your grandpa had the lease of the pond, is that right?

MKT: Uh-hmm, in 1934 I think. Maybe earlier than that, before our time. He asked Alec that he needed his help. So he brought him down at age 14, he was kind of big.

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<sup>4</sup> Uncle Francis "Haole" Keanaaina (a younger brother of Samuel and Malaea) and his wife, aunty Anna Keanaaina, are participants in meetings facilitated by the County of Hawai'i in the planning phases for preservation, interpretation, and public access at Kohanaiki. In those meetings both uncle Haole and aunty Anna have shared and recorded their *mana'o* and recommendations on this matter.

KM: Alec was older than you?  
MKT: He was the oldest, that was my mom's first son...  
KM: ...So they came to help grandpa though, work the fishpond in the '30s?  
MKT: Yeah.  
KM: That's the time you were coming down also?  
MKT: We had to all come down. Nobody stays home. Always following grandma, I'm the namesake.  
KM: 'Ae. O 'oe ka punahele?  
MKT: 'Ae [chuckles]...  
CT: You folks come down every weekend or every day or...?  
MKT: Every other week I think, because the fishes, we get orders from the customers.  
KM: Grandpa was taking fish from here and they would deliver to him and he would take into Kailua?  
MKT: The brothers. All the brothers get their horses and donkeys. The small fishes they have to put it back, the mullet and the awa. Most of all was the awa, I think was mostly to sell.  
KM: About how big were the awa that you folks would take out you think?  
MKT: About this size [gestures].  
KM: A foot little more?  
MKT: Yeah and if it's smaller you have to put it back. That was my brother's kuleana. There was a canoe.  
KM: They would go in the pond with a canoe?  
MKT: Uh-hmm. Grandpa went ask tūtū Pali...  
KM: Ka'awa?  
MKT: Ka'awa, to help with the pond, with the boys teach them all the basics. He was the captain also, teaching them how to fish and how to catch with the nets. They lay their net in the evening and the next morning about 4 o'clock, they had to get up and go back on the boat to get all the nets out and bring 'em out on shore. Put it all in the box or can, with burlap bag on the top, wet burlap bag. Put it all on the donkey, on the mule and the horses. And it takes about two and a half hours from here [via the Alanui Aupuni] to pass Honokōhau to where the Firestone, I think, is now.  
KM: Hmm, so they would go along...did they go along the makai trail pass, below Honokōhau or did they cut up?  
MKT: Cut up.  
KM: Along the old trail?  
MKT: The old trail.  
KM: Māmalahoa they call that and it comes out right by Firestone side?

MKT: Yeah.

KM: That's the one?

MKT: Uh-hmm.

KM: About two and a half hours you think?

MKT: Two or two and a half hours. About four hundred pounds on each container, two sides.

KM: Yeah, each horse?

MKT: Yeah.

CT: What you folks had horse?

KM: Or mule?

MKT: Mule.

KM: Donkey, *kēkake*.

MKT: Mule I remember, when I fell off.

CT: You fell off?

MKT: Me, brother Sam, but I don't like tell him that.

KM: [chuckles]... *Kūkū* you'd mentioned that grandma would get the *ēkoa* like that to make the *apo* for the net. Do you remember if she used '*ūlei*? The nice native wood that's easy to hoop around or you think it was *ēkoa*?

MKT: *Ēkoa*. We had to find a good one and just about this round.

KM: Yes, yes.

MKT: Like the *kōko'o*.

KM: 'Ae, like the *kōko'o* kind thickness.

CT: From where she got that, here or *mauka*?

MKT: I think, *mauka*.

KM: Coming down, *kula*?

MKT: Yeah.

KM: How did you folks come *makai* here?

MKT: Some of us walked down, and on donkey and horse. Whoever is good luck, they lucky, otherwise they going walk.

CT: And with the trail?

KM: You would come off out of Kohanaiki or...?

MKT: Honokōhau Junction.

KM: Honokōhau Junction, come down?

MKT: Come down.

KM: Get the trail over there?

MKT: Comes out almost close to this drive-in [the present-day road into Kaloko].

KM: Yes.

MKT: And there's about three or four more trails I think, that come down.

KM: 'Ae, towards Kohanaiki come down trail?

MKT: I think by Matsuyama.

KM: Oh, Kalaoa as well.

MKT: And the one further up.

KM: They would come down and then come along the ocean trail? Or did they cut across?

MKT: They have to cut come across the trail and come over here or wherever they going.

KM: Yes, cause your *kūkū* had 'āina, Ha'au was it, at Kohanaiki also *makai*, or was that another *kūkū*?

MKT: No, no that's Ha'au, *tūtū* man, or grandpa. I think that's the one brother Bill went get that one [*'āina*], across.

CT: You know where the old county yard is [in Kohanaiki]?

KM: Yes.

CT: When you turn take a right, right over there. *Tūtū* man had eight acres yeah, or something?

MKT: About that.

KM: Let me just take a quick look, this may not... [opening Register Map 1280]

CT: Left to Uncle Sam and Uncle Bill.

KM: Here's Kaloko, I'm just looking the old Kohanaiki Church...

MKT: No, I think he left it to his son, grandpa.

KM: See you can see it's the old Kohanaiki Church, but that church was closed by the time you were *hānau*? Kohanaiki Church on the old road where you were just describing by the road?

MKT: By the road yard. Driving on the Kohanaiki Road, end of the road, on the left.

CT: The church was closed already.

MKT: I only saw the church falling down, but still had the colors, light green and white on the edges.

KM: Yeah. You see not far from there, has the trail comes down just even what you're describing it cuts across Kaloko and it actually connects down here. According to this old map this is Register Map 1280 and it actually cuts down into the back of the ponds back here.

MKT: Hmm.

KM: You folks maybe would come down like that come out behind the ponds? Do you think?

MKT: Oh, yeah, in the back.

KM: The other map is the real good one because it shows all of the lots, that big map this one here that I left home with you [Register Map 2035].

CT: Uh-hmm.

KM: It shows the various lots and that's the one that has your kūkū's name with their 'āina and stuff. It has some of the trails coming down, that's a good map.

MKT: The one you're talking about the church by the state yard. I talked to Sam and I told Sam that grandma had said...only words but no paper. When she passed away that I would have the property, and he explained to me, that the church lot was the one that grandma wanted to give to me... And Sam has his one in Kohanaiki, but he sold it to the Chinese Crack Seed Store. [thinking] Lau E Store...

KM: That church lot too, that's where that famous Reverend Ka'onohimaka he was the one who kind of founded the Kekaha Churches?

MKT: Uh-hmm.

KM: Mauna Ziona is newer, 1920s. In fact, I heard that the lumber from Makalawena and from Kohanaiki Church went to go make it.

MKT: 'Ae.

KM: The old man Upchurch, used the lumber for Mauna Ziona. That Kahu, Ka'onohimaka, is the one, he passed away in 1889 and he was at Kohanaiki, Kekaha Church. Do you remember an old man by the name of Kapa or Kane? They were like lay ministers at the church. The last ministers, just a little before you were born. I imagine they still lived there in Kohanaiki.

MKT: The only people that I know that was living there was Hannah Kane, the family. The Solomon family [thinking]. There's another church way down the end of Kohanaiki Road past the state yard, was a church on the left hand side. The same branch yeah...

KM: Yes, yes... ...The families and you folks would regularly come from *mauka*, various trails. You said from grandpa's house...'cause your grandpa had the store at Honokōhau?

MKT: Uh-hmm.

KM: So the trail was not far from the junction you folks, families would come down *makai* though? *Holoholo*, come work the fishponds like that?

MKT: When we get together and then everybody go down.

KM: Amazing!

MKT: Grandpa was strict.

KM: Yes, hard worker... In your time, you see the wall that divides the small, the other section of the pond that's over towards Kohanaiki. Were there any houses, was there anyone living over there on that side?

MKT: I'd say by the end, I think.

KM: By the end side, *makai*? Towards Kohanaiki?



MKT: Over by that big bush.

KM: Yeah, the heliotrope over there.

MKT: Akona, they said Akona's *hale*, but I don't know.

KM: Oh.

MKT: Everybody went there, go sleep in there, and go fishing.

KM: Maybe he kept a place for the fishermen, yeah? Was Akona after grandpa? Akona got it after grandpa and then Foo came in?

MKT: I think so.

KM: Akona didn't keep a place over here?

MKT: No.

KM: He kept a place across side?

MKT: That side, yeah.

KM: Oh... Nice memories you have coming *holoholo* down here?

MKT: Oh yeah. Reminds me of the old folks.

CT: Mom when you folks came down, where did you folks have water? Water from *mauka* or?

MKT: We would fill the gallons with water from *mauka* and drink brackish water in between, it cleans you out [smiling].

KM: Yes, it does [chuckling].

MKT: Mostly from *mauka*, fill up about ten gallons, and conserved the water. We washed rice in the salt water.

CT: You drink the brackish water?

MKT: Yeah, sometimes when you run out of fresh water. If you can handle.

KM: Like mama said, some when you...she clean you out a little bit first but then you come *ma'a*?

MKT: Yeah.

KM: If you stay for a while. Did you ever hear *kūkū* or anyone talk about any *heiau* around here?

MKT: ...I do remember the big *heiau* by the right side of the boat harbor as walk out to the beach area, by the pond.

KM: Yes...

Samuel Keanaaina joins his sister, and discussion regarding families, travel across the land, and fishing and hunting continues:

KM: When were you born?

SK: November 27<sup>th</sup>, 1926.

KM: Oh, aloha. So you used to come down here with your sister and with *kūkū mā*?

SK: Yeah, after school, the weekend, Friday afternoon. Get the animal up in there where my grandfather was living up at the Greenwells.

KM: 'Ae, Honokōhau?

SK: Honokōhau.

KM: How do you remember coming down to the pond area here? When you would come, straight down trail from by there or?

SK: Yeah in Greenwell's property we pass coming through the coffee land, where all that coffee farmers used to be.

KM: The Japanese farmers like that?

SK: Japanese farmers.

MKT: Isomoto, Sato, and Akazawa...we were surrounded by Japanese families, Kunii Kurozawa, Sasaki them, and also the Greenwell family.

SK: Yeah.

KM: Had a trail come straight down?

SK: Yeah, came straight down here right up in here...

KM: ...You folks would go into this fishpond, *lawai'a* like that?

SK: Yeah, we want some fish in here, we go in the pond and fish, or else we go out and fish in here, spearing.

KM: *Kā mākoī* like that some or you folks mostly dive and throw net?

SK: Diving, but if you like some other fish like the *humuhumu* and all that you go out poling. We used to travel all the way down to Honokōhau.

KM: You would go along the ocean trail?

SK: The ocean trail, yeah.

KM: Who was living down at Honokōhau, that you remember?

SK: I remember was Pali.

KM: 'Ae.

SK: As I would call him, I don't remember his last name.

KM: Ka'awa, you heard his name Pali Ka'awa?

SK: We used to call him Pali. *Tūtū* Pali, that's all we called. And had some other friends, some Filipinos.

KM: Palacat or Pedro?

SK: Yeah Pedro. Palacat used to live down here too. Usually, Pedro... [thinking] Espanada, I think. He lived down in Kailua but he come down this way.

MKT: Yeah, Espanada.

KM: They were working the fishponds over there too?

SK: Yeah, they working the fishponds in Honokōhau.

KM: Catalino, was Catalino out here too?

SK: Yeah, that's Palacat.  
KM: Oh, okay.  
SK: They were living down at the beach that side.  
KM: Honokōhau side. It's so nice that you were able to come out with us today.  
SK: [chuckling] I still remember, but long time I didn't come down here.  
KM: Long time, yeah... The pond wall I see now, how they're restoring it. It's big, *tifa* and them all said small before, lower, different?  
SK: Well they were just piling rocks all up. Actually it was higher before, but I think the waves breaking down all that wall up in there.  
KM: Yes, that's what they said.  
SK: I used to drive my jeep up in there.  
KM: You could drive?  
SK: Right across.  
KM: Like in the '50s like that or something?  
SK: Yeah, somewhere around then, yeah. Used to get the military jeep so that's what we used the jeep to travel back in here. And we didn't come from the top we come from Kailua.  
KM: Oh, on the old *Alanui Aupuni*?  
SK: On that old Kamehameha Road.



KM: The Māmalahoa?

SK: The jeep just fits right into it, it's kind of narrow.

KM: Yeah, cause get little stone walls on the side?

SK: Yeah, right. You can see it straight road all across. We come here, and we like to go fishing over the other side so we drive the jeep put everything then go over there.

KM: Right across the *kuapā*?

SK: Yeah.

KM: And you can get off towards Kohanaiki side?

SK: We have to climb over the side a little gulch like you got to climb up little bit and get over on the other side [chuckling]. Well, it's kind of exciting driving up in there. That's four wheel drive so you don't have to worry too much about it. Just climbing over everything.

KM: That's amazing! And the fish out here, good?

SK: Yeah, good. Down there, Kalaemamo they call that [pointing to the boundary between Kaloko and Kohanaiki].

KM: Kalaemamo.

SK: And there's another one down here [a little south of where we were sitting], the point where we go for the *humuhumu* too [later in the interview, uncle recalled the name of this location is *Awanuka*]. Down here, it's just a little place but they get a lot. As long as you throw *palu* or something all the *humuhumu* comes up. All you do is go right down on the surface and bring it all up.

KM: Just out there [towards the Kaloko-Kohanaiki boundary vicinity]? See the boats out there now?

SK: Yeah, little bit back.

KM: Back this side?

SK: The opening comes right in.

KM: That's Kalaemamo?

SK: Kalaemamo.

KM: This is not Wāwahiwa'a?

SK: There's another name.

KM: This other one here.

SK: Yeah, right here by this point.

KM: Maybe I get the name on this one [opens Register Map 1280] ...I was thinking of Wāwahiwa'a, maybe that's it.

SK: Wāwahiwa'a.

KM: It's right in Kohanaiki.

SK: Yeah, Kohanaiki. I think that's another one, used to get one house before but it's gone now [In vicinity of BPBM Site K-16 (1961)].

KM: Was that Akona's fisherman house or something?

SK: Yeah, Akona. A Korean man used to live there. Well they called him Kolea, but I don't know what his other name [chuckling]. He's Korean anyway so we called him in Hawaiian, Kolea. He liked that name, he's the only one that was living there so he goes fishing out and with Akona too.

MKT: That's not the one was staying with *tūtū* man? Up at butcher house, No?

SK: No. He was working for, I don't know if was Akona this way but he was living here.

KM: Yeah.

SK: Pali was living over there.

KM: Do you remember, let me just turn this one around for a moment, this sort of shows. We're sitting about right here now. [referencing location on 1961 Kaloko-Honokōhau map]

SK: Right...

KM: ...So I think the house area or something around here you were talking about?

SK: Is this the boundary line?

KM: That's the boundary between Kohanaiki and Kaloko.

SK: Where the house is, and probably this is the one. The point is right back in here...

KM: Okay.  
[looking at Register Map No. 1280 – discussing Kohanaiki Mauka]

KM: ...Remember Kohanaiki had the church before? *Tita* remembered hearing about the church.

MKT: Hmm.

SK: So they made a new road?

KM: This is the 1800s that's why, the new road came lower.

SK: Lower and it cut off a ways back this way? This is going to Kohanaiki.

KM: 'Ae.

SK: Okay.

KM: I also brought you a nice old map that I thought you'd be interested in. This is from 1882 but it has quite a bit of the lands. [opening map] This is an Emerson Register Map [No. 1449], it covers from the Ka'ūpūlehu boundary to Kaloko here, so it doesn't quite go to Honokōhau. But here, you can see, here's the church, Keoki Ma'o's house, you have Punihale, uncle Iokepa, the old man Punihale's house.

SK: Oh, yeah.

MKT: Lowell?  
KM: Lowell's papa them.  
SK: Yeah.  
KM: Here's Kaiakoili.  
SK: I heard that name but I never met the people.  
KM: They're old *kūpuna*.  
SK: I know Punihaole used to live here.  
MKT: He lived to be hundred.  
KM: Amazing! Uncle Lowell, almost one hundred years old, yes. *Kūkū* Kanaka, Uncle Kanaka?  
SK: Yeah, they call him Kanaka [chuckling]. Every Sunday he walks all the way up to the church. I tell, how did you walk? Early in the morning he stay sitting down the people didn't come to the church. He rings the bell at the time church supposed to start.  
KM: Amazing!  
MKT: Sometimes he rings 'um Tuesday. I tell him, the people not coming today.  
SK: [chuckling]  
KM: '*Auwē!* Hmm. So this is a nice map because it shows the Grant Lands and here it comes down to... I guess Kapena is your folks 'ohana, is that right?  
MKT: That's the Kapānui side.  
SK: Kapena.  
KM: And here's Huliko'a? This is Kohanaiki '*āina* down here.  
SK: Yeah, way down here. This is what [looking at the next land indicated on the map]?  
KM: 'O'oma.  
SK: The top side?  
KM: This comes down to the ocean here. Here's into Kalaoa like the old man Kamaka.  
SK: Kamaka.  
KM: This is Kama's house over here. I think that's by where your sister?  
MKT: Henry Kamaka.  
KM: Your sister Amy.  
SK: Yeah.  
KM: Where the old house was before?  
MKT: That two story house.  
KM: Yeah, the old two story one that's right, kula house.

SK: That's the one down below on the Palisades side?

KM: Yeah.

SK: It's not there anymore. Was up there for many years and then gone. The wind blow 'em down, I guess.

KM: I thought you would enjoy this because nice to see the old 'āina.

SK: Yes.

KM: I gave *tita mā* one when we met before. Nice to see these old maps and some of the family names.

SK: Yeah.

KM: You folks would regularly go *mauka-makai* like that?

SK: Right, on weekends and after school. We like to come down even the whole week but it's only vacation time we can get down here. Go to school, so it has to be on the weekends, we come down. Afternoon, Sunday we go back up the hill again.

KM: Time to go home.

MKT: Go church.

SK: When we go home my father take us to church, we couldn't stay home we got to go church. My grandfather was the type that was always working man.

MKT: Yeah.

SK: He's not the type that you can play in front of him, if you can play you can do something [chuckling].

KM: Who's this, your papa or your grandpa?

SK: My grandfather, my grandma's husband.

KM: Yeah, *tūtū* Malaea...Grandpa William Nu'uaniu (Keanaaina)?

SK: Yeah.

KM: Amazing!

SK: He worked for the ranch and if Sunday you're playing in front of him. You can play for a little while and then my grandma used to say, "don't play in the front of him too long."

KM: [chuckling]

SK: You got to go do something...

KM: ...Did you folks go hunting up along the flats here at all for anything? The *kula*?

SK: [chuckling] Well, I go hunt for donkey before.

KM: [laughing] What, *kaula*'i?

SK: Yeah.

KM: 'Ono, I heard.

SK: I used to go with Kahananui, Joseph Kahananui.

KM: Yes, yes.

SK: He asked me, “boy you like go *holoholo* down the beach?” I said, “yeah.” I thought coming down the beach here but no he’s going *holoholo* up there.

KM: *Kula* [chuckling]?

SK: Yeah. We leave the car there and we walk in...how far we got to go? And then he turned up. “How come we going up there?” No say anything. I think he seen some donkey up there. So shot some donkey up there, we cannot bring all out only two guys carry the donkey [chuckling]. We carry what we can.

KM: I heard ‘ono when they *kaula’i* the *kēkake*.

MKT: Oh, yeah.

SK: Yeah, I like ‘em but now you cannot catch donkey.

KM: Now cannot, hardly no more.

SK: You pay fine.

KM: You folks would go, is that Kaloko or Honokōhau side?

SK: Up on Kaloko side.

KM: I hear Rally was telling me and Kimo was saying that in the ‘30s they had one big donkey drive. They drove them all down to the paddock *mauka* Kaloko below here and then they sold some to the Japanese coffee farmers.

MKT: Yeah, yeah Hōlualoa.

KM: Had goats out here that you remember or hardly no more, *pau*?

SK: There were few goats out this way [pointing north].

KM: Going towards Kohanaiki side?

SK: Yeah, Kohanaiki and Mahai‘ula and all that. I knew some Filipino guys down there. So I used to go down and see all the goats. They used to take over the house, and then they build another shack for them to live down the beach and leave the other house for the goats upstairs and downstairs.

KM: [chuckling]

SK: I go down there I think what the hell the goats sticking their head out the window. “Hey, padre, how come?” “All the goats, they take over the house now. He eat all the lumber everything, more better I bring my own down here and let them.” [chuckling] And they looking out through the window while we talk.

KM: That’s out Kalaoa side or?

SK: No, that’s just above the airport, past the airport.

KM: Mahai‘ula, Kaulana?

SK: Just before the airport.

MKT: That’s where all the goats are.

KM: No more out this side, you folks didn’t go goat hunting out Honokōhau?



SK: No, too much people here, the goats moved over there. There was some Filipino who were keeping goats and they fenced the whole area up and they had a few tame goats. In the night they tie... The tame goats will come back to the house but the wild ones would stay out. Each time they go they bring wild ones. So get more goats in here so they go out and lock the gate in the back. The goat couldn't get out by the time they get out there so every time they get more goats. That's why they get lot of goats. How come you get plenty goats? "I think they come in so I lock 'em up."

MKT: Polto, yeah.

KM: [chuckling] Polto with aunty Annie *mā*?

MKT: Annie.

SK: Annie Una? Punihaole's family.

KM: Yes, she was Annie Punihaole. She was Lowell's older sister.

SK: I think so. They were down at that area down there.

KM: 'Ae. So you would go *kī kēkake* like that?

SK: [chuckling] I went, he tell me follow him [chuckling]. I thought we going down the beach but we going back up the hill again...

KM: ...Good memories.

SK: I hope I can remember most of the stuff down here.

MKT: Bumby going remember.

SK: Do you remember the name down here?

KM: No.

SK: This is something else... [thinking] Awanuka!

KM: Awanuka, oh yes! That's it!

SK: Awanuka and Kalaemamo is down there [pointing towards Kohanaiki].

KM: Kalaemamo is over?

SK: Yeah, that point that's come in, turning and where the water breaking.

KM: Okay. That's on the Kohanaiki side?

SK: Yeah.

KM: This little *poli* over here? That's Awanuka?

SK: Yeah, Awanuka right down here.

KM: Oh, wonderful. See, that name I've seen on the old survey map 1880s, Awanuka.

SK: Sometime we go fishing, my mother ask where you going? We going down Awanuka, so they know where we going over here or over there.

KM: Kalaemamo over that side [Kohanaiki]?

SK: Kalaemamo is that point down there. That's where we catch our *mamo*, down there get most of the *mamo* down there.

KM: 'Ae, *maika'i*. And at Awanuka?  
SK: Humuhumu we get 'em over here.  
KM: That name you just mentioned too, Awanuka? You'll be interested you'll see...  
SK: I was thinking...the name and the *mamo* and I just remembered...but you never know the name so. I knew was ...nuka something.  
MKT: You take time, think, it comes back.  
SK: Yeah, I new that *mamo* was someplace down there.  
KM: Well, you got it Awanuka, I've seen the name too on those old writing.  
MKT: 'Ae...  
KM: And Kalaemamo is up north?  
SK: Down there, that's where we used to catch all that *mamo* fish.  
KM: *Mamo* fish, beautiful.  
SK: I was thinking how about this *mamo*, I gotta catch all the *mamo* there but that's the *humuhumu* down there.  
KM: 'Ae.  
SK: That's Awanuka.  
KM: *Maika'i*, Awanuka. I have a neat little story about that Awanuka that Emerson recorded in 1882 when he was doing the surveys out here from the *kama'āina*. That's why I'll make sure that you get the report about this.  
MKT: Now you get 'em all in order.  
KM: 'Ae...

**Peter Keka**  
**Oral History Interviews of**  
**September 11<sup>th</sup> and October**  
**5<sup>th</sup>, 2000, and March 27, 2001**  
**with Kepā Maly<sup>5</sup>**

Peter Keka was born in 1940 at Waiki'i, Kohala, when his father was working for Parker Ranch. Both sides of his family have multi-generational ties to lands of the Honokōhau-Kohanaiki-Kalaoa section of Kekaha, North Kona.

As a youth, uncle traveled the lands of Kohanaiki and vicinity with his family members, and learned of the *mauka-makai* trails; the *Alanui Aupuni* (Kamehameha Trail or Kailua-Kohanaiki Beach Road); management and care of the anchialine ponds near the shore of Kohanaiki; and of the activities undertaken by his uncle, Henry Akona (owner of a portion of the Kapena Royal Patent Grant No. 3086, in Kohanaiki kai).



**Peter Keka on the shore at Kaloko (KPA Photo No. 1309)**

During the interviews uncle Peter described customs and practices associated with fishpond management, fisheries, travel upon the land, and the means by which the families of the region sustained themselves. Because of his life-long relationship with the lands and fishponds, and his personal knowledge of Hawaiian stone work, uncle Peter has been employed in the restoration and reconstruction of the Kaloko Fishpond, the *Alanui Aupuni*, and other cultural sites and resources in the Kaloko-Honokōhau National Historical Park.

The excerpts of his interviews cited below, provide readers with descriptions of the resources of Kohanaiki and vicinity, and also share thoughts on the care and management of such resources as the *Alanui Aupuni* and Wailoa (anchialine) pond complex. The three separate interviews were conducted as a part of an oral history interview study for the Kaloko-Honokōhau National Historical Park, with funding from the Hawai'i Natural History Association. Uncle Peter Keka gave his personal, verbal release of the interviews to Maly on November 1<sup>st</sup>, 2002.

Describing travel between the uplands and coast line of Kohanaiki and neighboring lands:

KM: At any time in your childhood, did you live *mauka* at Kohanaiki at all?

PK: [nods head, yes]

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<sup>5</sup> Joined by Stanley Bond, NPS Archaeologist-Resource Manager.

KM: You did?

PK: We were all mid-Kalaoa.

KM: Mid-Kalaoa.

PK: In the middle area.

KM: 'Ae.

PK: Just between.

KM: Did you folks, when you would travel to this land out here, did you come from *mauka*?

PK: Yeah, everybody would use the same road. It's just like everybody went maintain the road.

KM: 'Ae. This is a portion of Register Map 1280. It was surveyed in late 1880s and finished in 1892. Here's Kohanaiki *ma'ane'i*.

PK: Yeah.

KM: The church, the old Kohanaiki Church...but that church was *pau* by your time?

PK: Yeah, never had.

KM: This shows the old trail that comes down, straight down actually out of Kohanaiki?

PK: Yeah, but you had the other trail. It would go here. [pointing out location on map]

KM: One came closer to the boundary between...?

PK: Yeah.

KM: Come out between?

PK: Kohanaiki.

KM: Kohanaiki?

PK: Yeah, right out there.

KM: Right, that's Wāwahi...?

PK: Kawāwahi Point.

KM: Wāwahi Point? [Wāwahiwa'a]

PK: Yeah, Wāwahi.

KM: Okay, so the trail actually came...?

PK: Actually came here and then went on the beach to 'O'oma.

KM: 'Ae, *pololei* in fact this is a portion of the trail, it cut across.

PK: Yeah. Pūhili point...well 'O'oma is just about here.

KM: 'Ae, *pololei* you right, that's right that's 'O'oma.

PK: Yeah. Pāhoehoe is down there too, why they call it Pāhoehoe because that's where they had all the stone houses.

KM: Hmm.

PK: Well, we used to build stone houses but; you know that's where most of the stone houses were? It's all gone now.

KM: All gone?

PK: Whoever took it, I don't know.

KM: You think this trail, did it follow out of Kohanaiki into Kaloko and then cut down? Or do you think it went straight down?

PK: Came on the same road but...there was a wall.

KM: A boundary wall between Kohanaiki-Kaloko?

PK: Yeah. It would divide Kaloko-Kohanaiki.

KM: 'Ae. You can still see some of that wall from the highway.

PK: Yeah, when you go down, you can see the wall. Not the one over, they had one more you know right above here.

KM: Did the trail follow the wall basically?

PK: Yeah, it came down with the trail.

KM: You came out to basically...?

PK: Yeah, here [pointing to area just behind where we were sitting – in the vicinity of the present day park picnic area] and then they had couple graves out there.

KM: Near the boundary?

PK: Yeah, Kohanaiki.

KM: 'Ae, right on the Kohanaiki...?

PK: Yeah. Actually you look at it, Kohanaiki goes directly...and then Kaloko would come.

KM: 'Ae, *pololei* you're right, uncle. Right near the boundary here, between Kaloko-Kohanaiki, has a *heiau* I think on the point. Is that right?

PK: Yeah, I think it's just beyond that *kiawe* tree.

KM: Okay, I see the *kiawe*... So you folks would walk feet come down, or ride horse or something, *kēkake*?

PK: Walk feet, *kēkake* any way.

KM: When feet, gotta go feet [chuckling].

PK: Yeah when the donkeys, we had too much to carry you know you had to walk.

KM: They *hāpai*? About how long was your journey when you walk down?

PK: It would take maybe about forty-five minutes.

KM: For real?

PK: That would be you know if you come straight down here. But if you would stop and pick fruits or vegetables or whatever, longer.

KM: What kinds of things would you gather while you were coming *maka*?

PK: Yams.

KM: People still had *kanu 'uala* before, *uhi* before?

PK: Yeah, we still had.

KM: In stone mounds and things along the *kula*?

PK: Yeah, we still had, you know. Whenever we get chance we planted it.

KM: 'Ae, you take, put a little back?

PK: Yeah.

KM: *Na'auao* the *kūpuna*?

PK: Yeah. Then we would gather some peaches, mangoes, whatever.

KM: Some on *kula* or a little more *mauka* come *makai*?

PK: Yeah.

KM: Were there resting places that you folks would kind of...?

PK: Well, not really.

KM: Pretty short, the forty-five minutes that you just come straight down?

PK: Yeah, if you come straight here. If you would go off road and then visit some neighbors, then it would take little longer.

KM: 'Ae.

PK: They would give you something, and then you go back, you [gestures giving something].

KM: You *hā'awi*?

PK: *Hā'awi*.

KM: When you came *makai*, was it primarily you going *holoholo*, *lawai'a*?

PK: Yeah. They would know, everybody would know because you know you had already planned. You be the only one going.

KM: Even that, so there wasn't competition between the fisherman going?

PK: No, no.

KM: Two guys go the same *ko'a* like, no?

PK: No.

KM: Today's Keka's day, he going down.

PK: Yeah, he going down so they make ready. Then when you come by he would stop and pick up what they had.

KM: Hmm, *maika'i*.

PK: And then when you go back you drop off whatever you would give to them in exchange.

KM: That's *kuapo*, how they exchange back and forth like that. You folks fished in Kaloko, Kohanaiki, you go 'O'oma?

PK: All that [gestures farther over].

KM: Even Keāhole?  
PK: Keāhole.  
KM: All *kā mākoi* and stuff all along the shore?  
PK: Uh-hmm.  
KM: Amazing! No one go out canoe in your time, or still had?  
PK: [shakes head, no]  
KM: No...  
PK: ...At that time, the canoe fishermen would come from Kailua. They would come over...

Discussing trails and routes of access to the coastal lands between Honokōhau and Kohanaiki — *mauka-makai* trails and the *Alanui Aupuni*:

KM: Yeah. When you folks came down to here, you mentioned you walked trail come down this side. Was there another trail that came down? It seems... [pointing to access alignment on map] we didn't come in on this road right? This isn't how we came into the park? We've come in?  
SB: No. Right there.  
KM: Over here about and down here into this area here.  
SB: To here.  
KM: Does this follow a trail?  
PK: In the back here...  
KM: Kohanaiki side.  
PK: You had another one.  
KM: There was a trail that came down this way?  
PK: That direction and up. It's kind of from the pond [thinking] had the houses in here?  
KM: Yeah, their houses all in this area.  
PK: Yeah, all in that area here they would go out that way and go back up.  
KM: Up along the side, up into Kohanaiki?  
PK: Kohanaiki Road, yeah. That old Kohanaiki Road.  
SB: We've restored this trail in the park as a hiking trail.  
KM: I see.  
SB: Then if you were to walk down here to the coastal trail you'll run into this trail and then you can come *mauka-makai* on it and run back into the Māmalahoa Trail too and come back over this way.  
KM: You folks, did you do the stone work on Māmalahoa also? Some of the restoration on the trail?

PK: In the old days...no. I'd say maybe about ten, twenty feet and on both sides. But the whole thing, no. It's more like everybody had to take care of whatever.

KM: That's right, their section?

PK: Yeah, it was just like a boundary.

KM: Did you do the restoration now, on this trail...Who did the recent restoration work?

PK: Rizal and my nephew, two of my nephews.

KM: Does the trail as you see it now, look the way that you remember it did as a child?

PK: No.

KM: These curb stones that we see now, wasn't like that before?

PK: No, it wasn't that way.

KM: Wasn't that fine?

PK: It's not that way. The rocks weren't standing up they were always [gestures down]. If they had anything standing you would have one laying down flat. They had more...the rocks were mostly flat.

KM: Flat?

PK: Yeah.

KM: Single alignment like?

PK: Yeah.

KM: So you could follow, so you knew where the curbing was.

SB: There's some earlier trails in here with the big waterworns.

KM: The 'alā?

PK: Yeah. The road all marked with coral or the 'alā stone.

SB: Over in this area they've moved a lot of 'em out right, because the horses didn't like to walk on 'em, is that right? The donkeys or whatever?

PK: Yeah, because the thing would get stuck, would break.

KM: Like and I'm just referencing this map sort of in this trail area through here. Had 'alā on it before but because hard for the *kēkake* or the *lio*?

PK: Yeah.

SB: This connects here and you can see 'em but it kind of runs more like this way just kind of maybe like this. I don't think it runs...well it doesn't run as high as that. Probably on the ground it runs a little bit off of the coastal trail for hiking, but I think this was the original trail.

PK: Yeah, the original one.

SB: Was a little further in and they've taken in all the big waterworns and pushed 'em all to the side, but the trail is still there...



PK: [observes that every *ahupua'a* had its *mauka-makai* trail] Go *mauka* because, when you came down Kohanaiki, you could get to it, coming down. [looking at map]

SB: There's a trail that's coming like this way behind us, actually it's this trail but I think it turns.

PK: Yeah, yeah that's it.

KM: See here on the older map again [opens Register Map Mo. 1280 – pointing out the *Alanui Aupuni*], it shows the old road, Ka'iliiwai mā lived right at the intersection basically yeah?

PK: Yeah Ka'iliiwai.

PK: George?

KM: George was John's father, yeah old man George. The trail comes out and then you have this section that cuts down here.

PK: Yeah this one here, so this road is still there though.

KM: Yes, so this road down to the Honokōhau is still there?

PK: Yeah. When they built the harbor they cut the road off, you know what I mean?

KM: Yes.

PK: But you would still have this and this [pointing to the alignments].

KM: Yes.

SB: Yeah, that parts in the park.

KM: And then this road did continue, it went out?

PK: It went all over here.

KM: Out Kohanaiki, Kalaoa?

PK: Yeah.

KM: Supposed to have gone as far as Makalawena. In some of the records I saw.

PK: Yeah it still does. It goes all the way out to what's the name of that place, Brown?

KM: Keawaiki?

PK: Yeah, Keawaiki.

KM: Yes...

Discussing residents in the Kaloko-Kohanaiki vicinity in the 1940s-1950s, and care of the Kohanaiki anchialine ponds:

KM: Were there houses out somewhere along here?

PK: Mostly that ridge up there and beyond that.

KM: From the edge of the pond you slip up there's a terrace like?

PK: You know, we had one shack over there but whoever put it there, we just use it.

KM: I understand that people like perhaps Palacat, or Catalino, Pedro mā yeah?

PK: Yeah, yeah.

KM: I guess in Francis Foo and maybe Akona time there were some Filipino caretakers.

PK: Lot of Filipinos used to take care the pond. Had two that was living outside of Kohanaiki. Well one, I remember his name, the Filipino man, he was Lorenzo.

KM: Lorenzo, he was in Kohanaiki side?

PK: Kohanaiki, yeah they have that two story house over there.

KM: Oh.

PK: That's the one my grandpa made.

KM: Was Lorenzo...was the house, you know the ponds at Kohanaiki?

PK: Yeah.

KM: Was the house near there or further towards...?

PK: No, you see where the white rock is?

KM: Yes, the white rock there?

PK: Yeah. It's just on the *mauka* of that.

KM: You can see it from there, oh.

PK: I think they still have the wall.

KM: Still get the kahua or something.

PK: Yeah, they have the platform.

KM: Near the boundary between the Kaloko and Kohanaiki?

PK: Yeah.

KM: Hmm. Do you remember, could anyone...in your life time, did anyone come here and fish or did they ask permission first?

KM: The water today, we've been told is warm and mucky you know.

PK: Yeah.

KM: Wasn't like that, no?

PK: Oh yeah, it wasn't. You would have more water coming into the pond from *mauka*.

KM: 'Ae, more from *mauka*?

PK: Yeah.

KM: So the forest is different? The rain shed?

PK: Yeah.

KM: How about the ocean circulation?

PK: Well, you know we too, had more, now it's kind of I don't know it's all plugged up.

KM: Plugged up, well that's the dune you were describing. If the walls are outside that dune has blocked it right? It stops?

PK: Yeah. Actually what I think most of it is the bottom.

KM: All the muck has settled down?

PK: Yeah, it's probably all, you know.

KM: Were the *kūpuna* actually going in? Have you heard did they actually 'eli and dig and clean out the ponds like that some? In *kūpuna* time?

PK: Yeah, if I do remember mostly, I seen this in Kohanaiki.

KM: Kohanaiki type because those anchialine ponds are locked in?

PK: That's where we were most of the time. We had to take care of that pond over there, so we would clean the pond.

KM: 'Ae. You see even at Kohanaiki there are walled areas and small *kahua* within the ponds?

PK: Yeah.

KM: May I ask if you've heard a name? *Tūtū* Kihe in his Hawaiian mo'olelo wrote the name for that area of the ponds, *Wailoa*. Have you heard that name?

PK: Yeah. Before someone...who was it [thinking], they wanted the name to be *Wai'olu'olu* but after they got together and somehow they gave it that instead, *Wai'olu'olu*... Did you know of the people that lived in here?

KM: You know, I don't. The only guys that I spoke with before, *Keanaaina mā*, and you know...

PK: Did they mention anything about the Filipino people that were living there.

KM: You and I spoke some about them too, because had *Palacat*, *Catalino mā*, you know. I don't know if they were, you know, but that was in your grand-uncle *Akona's* time?

PK: *Akona*, yeah.

KM: And this area [*Kohanaiki*], there's a well? Is there a well in here also?

PK: It's in the back. You know actually, that's some kind of *pūnāwai*, where people used to use the water to cook. Mostly, you know, for kitchen, personal use, their cooking.

KM: Yeah, so they could dip water bucket or something. Is it a little well, or is it actually a pool?

PK: It was a small little pool, a hole.

KM: 'Ae, *luawai*, kind?

PK: Yeah, *luawai*. But it's all buried now.

KM: Oh! From debris, wash in, or?

PK: Well, you know as time go by, people kind of ignore.

KM: Yeah, then just like you said, if they no *ho'oma'ema'e*, clean, you always got to take care.

PK: Yeah. You know, it's a daily routine for work there. If you don't, it's going to go.

KM: That's right, if you don't take care, you loose it. You mentioned, because you were born in '40, when you started coming out here, was there anyone living back in here that you remember?

PK: Not in here.

KM: Not in here.

PK: No. They would have been down there, Kohanaiki.

KM: Catalino Palacat mā, Pedro? On that side?

PK: On that side.

KM: Even I guess, Keanaaina had left, because he died, the old man died in '42.

PK: Yeah, the old man died...

SB: Supposedly, you know the guppies that are in here, the 'ōpae come out at night now in these ponds, instead of in the day.

PK: Yeah, the guppies are bad.

SB: Guppies are bad, yeah you're right, very bad.

PK: They had them down at Kohanaiki pond where that mangrove.

KM: Yeah.

PK: It's eating all the 'ōpae 'ula.

SB: They have though, apparently they made adaptation, they come out at night instead of when the guppies are asleep and don't feed.

KM: You know uncle Robert Punihaole mā, we've been working down at Kūki'o and his boy Kalei them, they found just what you were saying that you bring in the *uouoa* like that, *āholehole*, and maybe *manini*, couple things like that into these ponds, and they've actually been, rather than using that rotenone poison for the whole pond, they've been bringing in the *i'a* just like what you did ten years ago. Bring the *i'a* in, they go after and some, they graze, eat the *limu*. Then the fish, the 'ōpae can come back, yeah?

PK: They don't bother the 'ōpae what they want is the limu.

KM: Yeah, and then some they go after the guppies, too.

PK: That's what the *āholehole* do, but when you take the *āholehole*, the guppies going multiply....

**George Kinoulu Kahananui, Sr., and Annie Kalani'i'ini Coelho  
Field Interview – Along the Coastal Lands of  
Kohanaiki, Kaloko and 'O'oma  
April 4, 2002 with Kepā Maly**

*Kupuna* George Kinoulu Kahananui Sr. was born in 1925 at Hōlualoa, North Kona. His birth parents were James Ako Sr. and Lily K. Kanoholani-Ako, but at birth he was given in the custom of *hānai* to relatives of his mothers. Uncle Kino's *kahu hānai* (guardians or adoptive parents) were Kinoulu and Haliaka Kahananui. He was raised in the land of 'O'oma, overlooking Kekaha. Being raised by the elder Kahananuis, uncle Kino's first language was Hawaiian. From his



**George Kinoulu Kahananui, Sr. – in the field at Kohanaiki  
KPA Photo No. S-444**

earliest days, he was hearing stories of the lands of Kekaha, and he traveled the entire region from the uplands to the shore, between Honokōhau and Ka'ūpūlehu.

While traveling the lands of Kekaha, as a youth in between the 1920s to 1940s, uncle Kino, learned *mo'olelo* (traditions) of the land; the customs of the native tenants; and about many of the places and practices of the people of Kekaha. In this interview, he also shared detailed descriptions of travel along the coast of Kaloko, Kohanaiki, 'O'oma, and Kalaoa, and many traditions he learned from Palakiko Kamaka, one of the noted elders of his youth.

His first job was with Hu'ehu'e ranch (1941-1960), and within a few years, he was the ranch foreman. As a result, he continued to travel regularly between the fee- and lease-hold lands of the ranch from Kaloko to Ka'ūpūlehu, and including the lands of Kohanaiki and 'O'oma.

*Kupuna* Annie Kalani'i'ini Coelho, is *Kupuna* Kinoulu's sister-in-law, a native of Kāināliu (Honua'ino, North Kona). She has been traveling the lands of Kohanaiki and Kekaha, fishing with *Kupuna* Kinoulu since the 1950s.

The interview was conducted in both Hawaiian and English; both are narratives given as released. (See also field interview of March 20, 2003.) *Kupuna* Kinoulu gave his personal release of this interview to Maly on June 25, 2003.

Driving below Ka'ahumanu Highway, down the trail towards the coast of Kohanaiki and 'O'oma – discussing how the trail came to be bull-dozed and put in:

KM: *Mahalo. Eia wau me kupuna Kinoulou Kahananui a me aunty Annie Coelho. Mahalo nui! Hele 'ana kākou i kēia huaka'i. He 'aha ka inoa o kēia 'āina?*

KK: *Kēia o Kohanaiki, kēia.*

KM: *Kohanaiki. A kēia alanui, ua 'ōlelo mai 'oe, a'ole ia he mea kahiko?*

KK: *Kēia alanui mea hou wale no. Mālia paha i kēia manawa, aneane 'umi kūmālima makahiki kēia alanui. Kēia po'e kū'ai kēia 'āina, na lākou hana i kēia alanui.*

KM: *'Ae.*

KK: *Kēlā mau mahina aku nei, pani 'ia kēlā alanui makai... It was a rough road going down. When they went block the makai road and they went fix this road. I think the 'ohana Kohanaiki, na lākou i hana ma kēia alanui, po'e hele mai kōkua.*

AC: The reason for it is because the "Pine trees," they didn't have a toilet. Since the owner of the *lua* said if they don't fix this road, they're not going to put the toilet."

KM: They cannot, yeah. I see.

AC: This road was real rough so they had it fixed. The people, community gave in and chipped in, and the Allied Machinery brought their machines.

KM: Good, good. And they go fill up some of the places like that.

AC: Yeah.

KK: They came with the machine, down here, one back hoe they went bring material, they bring hot mix together.

KM: Uncle, when you were young did this *kula* look like this or was it different?

KK: No, only this road, the road is a new one.

KM: The grass down here *ma mua* must have been *pili* right?

KK: No, no more *pili*.

KM: You don't think was *pili*.

KK: No more.

KM: But not this one right when you were real young this fountain grass?

KK: No, this pampas grass, when I was growing up already.

KM: You think was pompous grass already, fountain grass.

KK: Yes.

KM: I see the *maiapilo* [*Capparis sandwhiciana*], like on the side here or *puapilo*.

KK: Yes, *puapilo*.

KM: Did you folks ever use that for *lā'au* when you were young?

KK: No.

KM: Kind of nice fragrance though, the flower in the morning?

KK: Yes.

KM: And a little bit of *noni*.

KK: One *lā'au* I like look for, how many times I go look and I never find that, the one they call... [thinking]

KM: 'Auhuhu [*Tephrosia purpurea*], you said.

KK: 'Auhuhu.

KM: Yes, yes.

KK: Hard to find.

KM: You know when we were just over at the Kaloko-Honokōhau office. The last time I went *holoholo* with Peter Keka when we went by Kahinihini'ula the pond. You know the "Queen's Bath" pond section?

KK: Yes.

KM: I saw a little bit of 'auhuhu over there, small little plants. Not big healthy ones like before.

KK: That plant has been getting real scarce.  
[*Kupuna* has since located patches of 'auhuhu growing on the *kula* of Kohanaiki, and begun propagating it.]

KM: Yes. They used it for stun...?

KK: For go *i'a*.

KM: *I'a*, fish.

KK: *Ku'iku'i a wali a kau i ka lua. Ho'okomo i loko laila.*

KM: 'Ae.

KK: *Nā i'a like 'ole, ka pūhi. 'oia mau 'ano. 'Ai lākou, a'ole 'ai, akā na'e kēlā wai, komo i loko o ka pihapiha a 'ona.*

KM: Ahh! So it's not poisonous like. It stuns them?

KK: *A'ole iā 'oe ke 'ai ka ōpū.*

KM: *Ka ōpū, a'ole hiki iā 'oe ke 'ai?*

KK: *Ho'oma'ema'e 'oe a pau.*

KM: 'Ae... You know when we were talking with Stanley Bond and them at the park over there.

KK: Yes.

KM: You were talking a little bit about your recollections on this 'āina out here.

KK: Uh-hmm.

Recalls that when he was young (1920s-1930s), no one was living along the coast of Kohanaiki, there were only fishermen staying on the shore occasionally:

KM: When you were young was there anyone living out here at Kohanaiki?

KK: No, a'ole. Po'e lawai'a wale nō.  
 KM: Po'e lawai'a, hele noho ho'okāhi pō paha?  
 KK: No, noho i Kaloko. Po'e Pilipino, noho ma laila, a hele lākou lawai'a no Akona. O Akona kō lākou mākeke. Hele lākou lawai'a no Akona.  
 KM: Ō, ua noho lākou i kekāhi hale ma ka 'ao'ao o Kaloko?  
 KK: Ma Kohanaiki.  
 KM: Kokoke me ka palena o ka 'āina?  
 KK: 'Ano mamao no mai Kaloko mai.  
 KM: There's a little *pali* right on the side where the house was?  
 KK: 'Ae, pololei...

Has seen the *ki'i* (petroglyphs) in the Wāwahiwa'a vicinity, believes there are more than can be seen today, on the pāhoehoe flats. Believes that the *ki'i* should be protected:

KM: *Ua 'ōlelo mai 'oe, 'ano pili me ka papa makai, ua 'ike 'oe i kekāhi ki'i ē?*  
 KK: 'Ae, ma Wāwahiwa'a.  
 KM: Wāwahiwa'a.  
 KK: *Ku'u mana'o, nui ka papa pāhoehoe; ku'u mana'o ma lalo o kēlā po'e pōhaku, aia no kēlā po'e ki'i ma laila.*  
 KM: Hmm.  
 KK: *Ka manawa e 'ino ai kau uhi a pa'a.*  
 KM: 'Ae uhi 'ia. Nui ke ki'i?  
 KK: *Nui nā ki'i ma laila. Ke hiki ke mālama kēlā, ka po'e ki'i no kēia mua aku e 'ike. Ka po'e, mālia paha, lo'a paha lākou ka manawa e mālama ai kēlā mau mea huna no mākou.*  
 KM: 'Ae.  
 KK: *Ke kumu wale no o kēia wahi, kēia noni.*  
 KM: *Ka noni.*

Observes that the mangrove growing in the ponds is a recent introduction, and has seen the walls and features in the ponds. During his father's time, they gathered 'ōpae 'ula from the ponds for bait used in 'ōpelu fishing:

KK: *I ka lā ma mua, a'ole kēia po'e kumu lā'au [pointing out the mangrove in the distance, growing in the ponds].*  
 KM: *He kumu lā'au hou kēia mangrove. Ai ma lalo o kēlā kumu lā'au, lo'a kekāhi...*  
 KK: *Nui ka pūnāwai.*  
 KM: 'Ae, pūnāwai. *Ua 'ike wau i kekāhi wahi ma kēia mau pūnāwai, he pā. Ua hana nā kūpuna i kekāhi pā. Kahua li'i paha, i loko o kekāhi o kēlā loko. Ua 'ike 'oe?*  
 KK: *A'ole wau 'ike.*



KM: *Kekāhi manawa ma mua, ua hele wau nānā, no ka mea hoihoi wau i kēlā mau loko. Lo‘a paha ka ‘ōpae?*

KK: *‘Ae pololei, ‘ōpae. Ko‘u makuakāne, hele lākou i pō ‘ele‘ele, nānā i ke ki‘o ‘ōpae.*

KM: *‘Ōpae ‘ula?*

KK: *‘Ōpae ‘ula.*

KM: *No ke‘aha?*

KK: *No ka hele hana ‘ōpelu. Hānai lākou i ka ‘ōpelu.*

KM: *Ā na lākou e hele i ane‘ī, i Kohanaiki?*

KK: *Hele mai lākou i Kohanaiki nei. Kēia wale no ka wahi lo‘a kēia pūnāwai ‘ōpae.*

KM: *‘Ae.*

KK: *Ka manawa hele lākou, pō ‘ele‘ele, ‘ike lākou i kāhi o kēia po‘e pūnāwai, ho‘okomo lākou i kō lākou lima. Inā piha ka lima ‘e‘eu ka ‘ōpae, a maopopo lākou komo ka ‘ōpae i loko. A komo lākou i ke kā‘e‘e.*

KM: *‘Ae, kā‘e‘e lākou i ka ‘ōpae ‘ula?*

KK: *Kā‘e‘e i ka ‘ōpae ‘ula. ‘Oia ka palu e hali ai.*

KM: *‘Ae. Hele lākou ma ka wa‘a?*

KK: *Lawe lākou ma ka wa‘a.*

Describes *‘ōpelu* and *he‘e* fishing from Kohanaiki and neighboring lands – various points along the shore, marked *ko‘a* (fishing stations) in the ocean:

KM: *He mau ko‘a ‘ōpelu aia makai o kēia ‘āina?*

KK: *Kēia ‘aina lo‘a ko‘a ‘ōpelu, a‘ole au maopopo loa i hea. Akā na‘e, kama‘ilio mai ko‘u makuakāne, “aia ke ko‘a ‘ōpelu ma ne‘i nei, ma‘ō. Nānā lākou i ka māka.*

KM: *‘Ae, kekāhi lae paha.*

KK: *Lae, māka e hele ai.*

KM: *Ō! Lohe wau i kēia mau mo‘olelo a maopopo wau i ka na‘auao o nā kūpuna. Ua hele lākou, hana mālie, hana me ka pono. A maopopo lākou i ka ‘āina. Kēia lae ma ka ‘āina, holo ‘oe ai mawaho, a kū ‘oe ka wa‘a ma ke ko‘a, māka...*

KK: *‘Ae. Ku‘u lohe ‘ana i ka wā, ke au ma mua, a‘ole lākou e lawe me kēia manawa i ka pahu aniani. Kēlā mau lā kahiko, nau lākou i ke kukui, a pūpuhi.*

KM: *‘Ae.*

KK: *I luna o ka wai, hinuhinu a hiki iā lākou ke nānā e like me ka pahu aniani.*

KM: *Hiki iā lākou ke ‘ike i nā mea o lalo.*

KK: *‘Ae, o lalo.*

KM: *Hmm. Ua lohe wau, ‘oia kō lākou hana no ka ‘ōpelu, no ka lūhe‘e ‘ana...*

KK: *‘Ae, pololei.*

KM: *‘Ike lākou i ka he‘e.*

- KK: *Pēlā kō lākou lawai‘a ‘ana i kēlā mau lā.*
- KM: *‘Ae, na‘auao.*
- KK: *Kekāhi manawa, hele nānā i ka leho. Kēia leho, a‘ale nā leho like ‘ole, kēia leho, kona kala, kalakoa. A ho‘okomo i ka makau i loko ana a pa‘a, a ‘ike lākou i ka he‘e, kiloi i kēia leho.*
- KM: *‘Ae. He ‘ano hā‘ula‘ula?*
- KK: *Kalakoa. Ke‘oke‘o, kikokiko. Pēlā lākou e hele ai. No ka mea, ka he‘e makemake lākou i kēlā mau mea. Hele kēia he‘e a ‘ike, a po‘i. Ka manawa e po‘i ai i kēia leho, ‘oia ka manawa e huki a pa‘a ka he‘e ma ka makau.*
- KM: *‘Ae. Huki lākou i ka he‘e ka kau i ka wa‘a?*
- KK: *Huki ā kau i luna o ka wa‘a. A ka manawa e hō‘ea i luna o ka wa‘a, a‘e lākou e ho‘opili i ka wa‘a. A ho‘oku‘u lākou iwaho loa me ka hoe, pa‘a akula. Ka mana‘o kēlā, a‘ole hiki ka he‘e ke hopu mai i ka wa‘a.*
- KM: *Ā!*
- KK: *A pae a kau, a loli lākou i ka po‘o. Kekāhi po‘e loli ka po‘o.*
- KM: *‘Ae, ho‘ohuli.*
- KK: *Ho‘ohuli i ka po‘o. A kāhi, nahu ka maka.*
- KM: *‘Ae.*
- KK: *Pēlā lākou e hana ai.*
- KM: *‘Oia kō lākou hana. Ai mawaho o Kohanaiki, Kaloko...*
- KK: *Me Honokōhau, o kēia wahi.*
- KM: *‘Ae, o! [pauses] Ka ‘ōpae ‘ula, he mea nui no lākou ē?*
- KK: *No lākou o kēia ‘āina.*
- KM: *No Kekaha.*
- KK: *I kēlā mau lā, a‘ole nahelehele e like me kāu e nānā aku.*
- KM: *I kou wā li‘ili‘i?*
- KK: *A‘ole lo‘a.*
- KM: *One wale nō?*
- KK: *One wale nō, me naupaka [Scaevola]; ‘oia ka mea ulu o kēia wahi. Kēia mau lā, kēia mau umu lā‘au haole. Hea ‘ia kēia mau kumu lā‘au, “grapes.”*
- KM: *Yes, yes, sea grapes me heliotrope. Ma mua, lo‘a kekāhi po‘e kiawe?*
- KK: *Kēia wahi a‘ole kiawe, āneanea wale nō kēia wahi. No ka mea ulu wale no ka naupaka.*
- KM: *‘Ae.*
- KK: *Kēia wahi a pau, āneanea.*
- Group: *[Arrive at the beach trail, turn to the south, drive along the ‘O‘oma-Kohanaiki shore line.]*

KK: *‘Ano ‘ōkaikai kēia lā. Kēia wahi a kākou e hele nei, o ‘O‘oma kēia.*

KM: *‘O‘oma kēia?*

KK: *‘O‘oma.*

KM: *Kēia ala hele, ma mua, he ala hele wale nō?*

Observes that the present-day jeep trail along the shore was formerly the old foot trail used by the fishermen:

KK: *Ala hele wāwae wale nō.*

KM: *Ua pili me ka lae kahakai.*

KK: *O kēia alanui nō, ka alanui kahiko.*

KM: *‘Oia ka‘u i no‘ono‘o ai mai kēlā mau palapala ‘āina, those maps, yeah.*

KK: *‘Ae.*

KM: *Lo‘a ka ala hele, hiki iā ‘oe ke ‘ike.*

KK: *A ka hō‘ea ‘ana mai o kēia po‘e ka‘a hou o kēia manawa, i ka manawa o ka makahiki, ‘umi kūmāeiwa kanahā kūmākāhi. ‘Oia ka manawa o ke kaua, na ka po‘e koa e hele mai mane‘i nei.*

KM: *Ā! Ua hana lākou i ka...?*

KK: *Ma kēia wahi. A ‘oia ke kumu i lo‘a kēia alanui mane‘i nei. A kēia wahi ka‘u e hele a noho a lawai‘a.*

KM: *A‘ohe po‘e noho i kai i kēlā mau lā?*

KK: *Kēlā manawa, a‘ole. Po‘e wale nō mauka. Pau ke kula hele mai mākou i kai nei.*

KM: *Ua ‘ike mākou i kekāhi inoa o Huliko‘a...o Huliko‘a ka pololei?*

KK: *Huliko‘a.*

KM: *He kupuna, kama‘āina ‘oia no kēia wahi?*

KK: *‘Ae.*

KM: *A ma Kohanaiki, lo‘a kekāhi inoa o J.W. Ha‘au paha?*

KK: *A‘ole wau i lohe.*

KM: *A Kapena, kekāhi.*

Group: [Arrive at boundary cairn of Kohanaiki and ‘O‘oma; a place where *Kupuna* Kinoulou and his elders camped regularly, and where he and his family still camp to the present-day.]

KK: *Kēia wahi nei, kō māua wahi e kanu ai ka niu. Na māua e ho‘oma‘ema‘e i kēia wahi.*

KM: *Ō maika‘i! A nau no i hana kēia...?*

KK: *Kēia pu‘u pōhaku. A kēia pu‘u pōhaku, ai ma lalo laila, he hō‘ailona no kēia ‘āpana o Kohanaiki.*

KM: *A kēia ahu pōhaku, māka no ‘O‘oma a me Kohanaiki?*

KK: 'O'oma a me Kohanaiki.

KM: Kēia ka palena?

KK: Kēia ka palena o Kohanaiki a me 'O'oma. Ma kēia pu'u pōhaku, hele pololei 'oe i ka lae kahakai, a 'ike 'oe i kēlā pe'a.

KM: 'Ae... [ho'opa'i ki'i] Nāu no i hana kēlā...?

KK: Kūkulu wau, a i kekāhi manawa hele wau, ua wāwahi 'ia.

KM: A mai kēlā ahu pōhaku...?

KK: Pi'i pololei, 'ite 'oe kēlā pu'u pōhaku mauka nei?

KM: 'Ae.

KK: Pi'i pololei 'oe, hō'ea i kēlā alanui me kēlā po'e hale. 'Oia ka palena o 'O'oma a me Kohanaiki. A ma ka lae kahakai, lo'a kēlā pe'a.

KM: 'Ae.

KK: A kēia po'e kumu niu, na māua i kanu kēia po'e kumu niu.

KM: Wonderful.

KK: A kēia manawa, po'e noho a kapulu.

KM: Aloha nō, a'ole lākou i maopopo i ka waiwai nui e mālama i ka 'āina.

KK: 'Ae.

KM: A ua ha'i mai 'oe, ua a'o mai kou makuakāne, "Hana 'ino ka lima, 'ai 'ino ka waha."

KK: 'Ae, pololei. 'Oia ka 'ōlelo ana i ka manawa a pau. Kēia wahi 'ike 'oe ka naupaka, pa'a, ma mua, pa'a.

KM: Hmm. Pehea kou mana'o i kou wā li'ili'i, kēia po'e pōhaku, e like me kēia, ma mua, ua lo'a paha kekāhi kahua hale?

KK: A'ole wau i maopopo. A'ole wau i 'ike.

KM: Hmm. No ke'aha lā 'oe e koho ai kēlā wahi no kou noho 'ana? Ma'amau 'oe i hele mai kou wā li'ili'i?

KK: Ke kumu e koho ai kēlā wahi, a kanu kēlā po'e kumu niu, no ka mea, ua 'ino ai, kēia wahi pau i ka wai. Kēia wahi, a'ole piha i ka wai.

KM: 'Ae, he pale kēia papa, pale kai. Too good!

KK: A mauka nei ma ka pāhoehoe, 'o wau me ku'u keikuahine, me ku'u makuakāne, ku'u mau kahu hānai, hele mākou lawelawe mai ka piula ma ho'okāhi pā pōhaku.

KM: Ā, mauka...?

KK: A'ole mane'i nei. Kēia mau lā, a'ole ho'okāhi pōhaku ma laila. Lawe 'ia e ka po'e.

KM: Ua hana i ka hale pāpa'i?

KK: Pāpa'i.

KM: So right in Kohanaiki.

KK: *A kēia wahi ke komo nei kākou, o Kohanaiki. A kāhi i ku mai a pa'i 'oe ke ki'i, 'o 'O'oma kēlā.*

KM: 'Ae.

Names some of the many fish caught along the shore of Kohanaiki and 'O'oma:

KK: *A na kākou e ho'i aku, e kuhikuhi wau iā 'oe iā 'O'oma. Ma mua kēia wahi, nui ka i'a. Ka pualu, ka palani, komo mai loko.*

KM: *'Oia? Pehea kou mana'o, i kēlā mau lā, na ka po'e kama'āina o kēia mau ahupua'a, no lākou wale no kēia mau i'a?*

KK: *Ko'u mana'o, nui ka i'a, a'ole po'e hele no lawe i ka mea mamake ai. Kēia one, piha ke one kēia manawa, ma mua 'ālo'alo'a. It was all rocks over here, and now all full sand.*

KM: *A ai ma lalo o kēia po'e mangrove...?*

KK: *He pūnāwai ai ma lalo, loko 'ōpae.*

KM: *Kūkū, ua lohe paha 'oe i kekāhi inoa no kēia pūnāwai?*

KK: *A'ole wau i lohe.*

KM: *Hiki ia'u ke ha'i kekāhi inoa?*

KK: *Pehea lā?*

KM: *A maopopo paha? Ua nānā wau i ka mo'olelo i kākau 'ia na tūtū Kihe...*

KK: 'Ae.

KM: *Nāna no i kākau i kekāhi mau mo'olelo.*

KK: *Mo'olelo no kēia wahi.*

Discuss *tūtū* J.W.H.I. Kihe's tradition of Kohanaiki, and the name, Wailoa, given to the anchialine ponds near the shore of Kohanaiki (see traditions translated in main volume of this study):

KM: *Ua 'ōlelo mai o tūtū Kihe i kekāhi o kona mo'olelo, o ka inoa o kēia mau loko, pūnāwai, 'o Wailoa. Ua lohe paha 'oe i kēlā?*

KK: *A'ole wau lohe.*

KM: 'Ae.

KK: *Ko'u mana'o pololei kō lākou mana'o.*

KM: *And he called the surf this place 'Apo'ula. Lohe paha?*

KK: *A'ole wau i lohe.*

KM: *Aloha. Ua pau paha ka mo'olelo i kēlā mau lā.*

KK: *Kēlā mau lā, nui ka mo'olelo o kēia wahi. A me kēia po'e lā'au [pointing out the mangrove], ke kū nei, a'ale ne'i nei ma mua. A like me kēia kumu lā'au kou, a'ohe kou ma mua.*

KM: Hmm.

KK: *Alanui hou mane'i nei, alanui kahiko makai.*

KM: Okay.

KK: *Ma mua, nui ka pualu, nui ka palani o kēia wahi.*

KM: *'Oia ka i'a nui o kēia wahi?*

KK: *'Oia ka i'a nui, me ka manini.*

KM: Hmm. *Kēia manawa, not like that?*

KK: *Pau. Loli, loli loa ka manawa.*

KM: *No'ono'o 'ana inā hele ka po'e ē, e lawai'a, lawai'a me ka pono. Akā hele ka po'e lawai'a a hāpuku.*

KK: *Hāpuku, hāpuku!*

KM: *Aloha nō!*

KK: *Kēia kumu lā'au mane'i nei, he loko ma lalo nei.*

KM: *'Ae.*

KK: *Kēia manawa, pau!*

KM: This mangrove they just kill it, they choke it out.

KK: Well, Kaloko was the same thing too where Peter [Keka] is making the wall. They went *huki* all *pau*.

KM: Yeah. Nice though at least they're working on trying to keep things clean.

KK: Yeah.

KM: You know uncle, if you walk back into some of these little ponds back here they have small areas just like *ki'o pua*, you know where they made small fish holding areas or *ki'o 'ōpae*. There's some of the ponds have like almost like a little *kahua* in them, you know.

KK: I'm sure.

KM: Maybe they *kau* net or something you know. [driving] We go to this side?

KK: Yeah, keep going now *kau nei kākou i ka 'āina o Wāwahiwa'a*.

KM: *Kēia ka lae o Wāwahiwa'a?*

KK: Yes. *Lae o Wāwahiwa'a*.

KM: *I kou wā li'ili'i, ua lohe paha 'oe i kekāhi mo'olelo e pili 'ana ka inoa o Wāwahiwa'a?*

KK: *A'ole wau lohe.*

KM: *Wāwāhi*, is to break apart?

KK: Break apart.

KM: *Wa'a* is a canoe. Maybe *kekāhi manawa ua hele kekāhi wa'a a wāwahi ma kēlā lae?*

KK: That's what I think.

KM: [chuckling]

KK: 'Ōkaikai! Manawa 'ōkaikai, pau kēia wahi piha i ka wai.

KM: 'Ae.

Discusses Wāwahiwa'a – while he did not hear a specific account regarding the naming of Wāwahiwa'a, the name tells us that a canoe shattered upon the point. Also observes that 'ōpae 'ula were gathered from the ponds behind Lae o Wāwahiwa'a, and points out *ki'i* (petroglyphs) on the *pāhoehoe* flats:

KK: *Mane'i nei ka muliwai, komo mai i ka wai 'ōpae, mauka. Kēia manawa kākou i loko o Wāwahiwa'a.*

KM: 'Ae.

KM: *Iho 'oe mane'i nei.*

Group: [Turn towards shore behind Wāwahiwa'a]

KM: *Kupuna, lo'a kekāhi kahua pōhaku ai ma'ō.*

KK: 'Oia ke kiko waena o Wāwahiwa'a.

Group: [Stop car, walk to petroglyphs and kahua.]

KK/AC: *Mane'i nei, mane'i nei* [pointing out petroglyphs].

KM: 'Ae, po'e ki'i. Nā na kūpuna i hana kēia mau mea?

KK: 'Ae. Kēia po'e ki'i mai ka po'e kahiko.

AC: *Kanaka nui.*

KM: 'Ae, kanaka nui kēia.

KM: *Aloha! Pololei 'oe, inā ho'oma'ema'e i kēia papa...*

KK: *Ho'oma'ema'e kēia pōhaku, lo'a 'ana i ki'i. Ko'u mana'o a'ole kēia wale no ke ki'i.*

KM: *Ua maopopo wau, aia mauka nei, lo'a kēia. Ua hele wau a 'ike (1991), Like me kēia. Nui ke ki'i ma Kohanaiki.*

KK: 'Ae.



*Ki'i – Spiral Petroglyph Form Extending from a Central Piko – on Pāhoehoe Flats at Wāwahiwa'a, Kohanaiki (KPA Photo No. 3055)*

KM: [ho'opa'i ki'i]  
 It's so interesting too this *mea poepoe*. *Eia ka piko, holo 'ana lākou a nui, a nui.*

KK: Hmm, come out to here.

KM: Yeah. Aunty, would you hold this please, I'll try to take a photograph. *Mahalo.*

KK: See the turtle over here?

KM: Oh, beautiful yeah. So amazing yeah, these different. Look at the detail, look at this, here's the hands, looks just like the helmet yeah?

KK: Uh-hmm.

KM: In the old days.

KK: Look get one over here.

KM: 'Ae.

KK: But it looks like somebody went pour wax inside, or something.

KM: Oh, yes you're right.

AC: Is this the only one over there? Only over here?

KK: I'm sure underneath here, get.

KM: Yeah. And I was telling uncle, I know because I been on the *kula* behind here, and there are figures like these also back there. It's a big area. They found a lot of these over at Honokōhau. You know the Honokōhau iki section?

KK: Yes.

KM: The *kūpuna* were just so prolific. Look at this one actually I think this is a surfer. You see this would be...that's the heard there, the arms up.

KK: Uh-hmm.

KM: You know like this would be the board like or something, you know *kaha, kikaha* like yeah?

KK: Maybe next time we come, I go bring the blower so you can see more. Looks like they went put wax inside.

KM: Yes, *aloha nō!*

KK: Where's that place towards Kawaihae?

KM: Puakō?

KK: Yeah, Puakō.

KM: 'Ae.

KK: I hear get plenty down there.

KM: Yes, yes.

KK: Plenty of people go there now.

KM: Yeah.

KK: Here are some more. That's the kind wax they put inside.



- KM: No good, it destroys it.
- KK: When rough this whole area, water comes over here. That's why you see all this *pōhaku* over here.
- KM: Wow, that's amazing!
- KK: That's the only spot I seen out there. But me I think underneath here get.
- KM: Yeah. So uncle, that *kahua*?
- Group: [Walking towards *kahua* that marks Wāwahiwa'a.]
- KK: That *kahua*, that's the point for Wāwahiwa'a.
- KM: That marks it. Is it a *heiau* or...?
- KK: Not that I know, on top there used to have one monument made with wood pointing off of, like a mark.
- KM: Like a trig station?
- KK: A trig station, it's a mark.
- KM: Oh, when they were surveying.
- KK: From Honokōhau, coming to here.



***Kahua at Wāwahiwa'a Point – Marking the Ko'a 'ōpelu, and used as a Historic Trig Station (Maiapilo or Puapilo, growing in foreground) (KPA Photo No. S-455)***

KM: 'Ae.

KK: And from here you going look again, go out, and you going hit lighthouse.

KM: Keāhole, Ho'onā?

KK: Yes. We go on top there we can look at the whole thing.

KM: Okay.

KK: You can see, when *'ino'ino ke kai mane'i nei, piha ka wai.*

KM: 'Ae. *Māua, ua hele paha 'oukou a hana pa'akai?*

KK: *A'ole. You see how the kai onou ka pōhaku?*

KM: Yes, yes.

KK: Has real big swells.

KM: Hmm. So before when you were young there used to be a wood stand on top of there. Like the trig kind for marking a flag or something?

KK: Well, just a marker I think.

KM: Marker?

KK: Yeah.

KM: You don't think it's a *ko'a* for the fishery?

KK: It's more a *ko'a*. All these points they get, it's more on the *ko'a*.

KM: 'Ae.

KK: *Ko'a Wāwahiwa'a.*

KM: 'Ae.

KK: As I was saying, [pointing towards the south] that's 'Alula point?

KM: Yes.

KK: And you stand over here, you can see Keāhole.

KM: That's right you can see to Keāhole.

KK: Keāhole point.

KM: 'Ae. So a *ko'a* like?

KK: This is a *ko'a*, I think that's how this *ahu* stay. *Nui kēia ahu.*

KM: 'Ae. *Lo'a kekāhi papa, kahaua?*

KK: *A'ale, no. Kū 'oe mane'i nei, 'ike 'oe iā 'Alula; ka awa kū moku ai loko o Honokōhau; 'oia kēia laina kumu lā'au,* the trees. Right there on the side, is Honokōhau.

KM: 'Ae. And so 'Ai'opio is on this side?

KK: 'Ai'opio, *kēia 'ao'ao.* Kaloko, this whole bay goes right inside to Kaloko.

KM: 'Ae. When we were at the NPS office, you were talking about where the pond Kaloko is, and you're coming to Kohanaiki side used to have a house.

KK: Yeah.

KM: Where the Filipinos for Akona used to live like that.

KK: Yes.

KM: Or before, even Keana'āina evidently stayed on the house, is what I think Sam *mā* were saying.

KK: I don't know.

KM: Yeah.

KK: The Filipino, I know used to stay over there.

KM: There's a pen like over there, you said and you said some people are saying it's *heiau* but you said "no."

KK: No, it's not a *heiau*.

KM: What is that, a pen or walled enclosure?

KK: That wall that's from the army during the war [describing a feature on the northern edge of Kaloko, near the Kohanaiki boundary].

KM: Oh.

KK: Because had no more nothing, the only place had between Kaloko and Kohanaiki where this *kahua hale*, *hale pule* used to be. That's what I understand, other than that, I don't know.

KM: Hmm.

KK: All the way, you find over there, you come all this point you get *pā pōhaku* inside here.

KM: 'Ae.

KK: Then you go over again another *pā pōhaku* was all *po'e koa*, *ho'okomo i ka pū*. *Noho lākou ma laila, nānā*.

KM: Ā.

KK: *Ke kumu lākou e lawe i kēia wahi, hiki lākou ke 'ike i ka moku e hō'ea mai 'ana.*

KM: *Inā hō'ea mai ka po'e Kepanī.*

KK: *Po'e enemī. Kēia wahi no kēia kumu lā'au, a'ole hiki iā 'oe 'ike iā Keāhole.*

KM: 'Ae.

KK: *Kēia nā lae, o 'Alula. a ma'ō aku o 'Alula, komo aku 'oe iā Maka'eo. Mai Maka'eo, 'ike iā Keauhou. A mai Keauhou, O Hōlualoa, o Kahalu'u, Pēlā lākou e nānā ai.*

KK: 'Ae, *kēlā mau lae wahi māka nō ho'i?*

KK: *Māka. A kēia wahi mana'o he ko'a 'ōpelu, o Wāwahiwa'a.*

KM: 'Ae.

KK: *Ka manawa, ka po'e hele lawai'a, "Hele kākou i ke ko'a 'ōpelu o Wāwahiwa'a."*

KM: *Kēia ka wahi.*

KK: *Kēia ka wahi o Wāwahiwa'a.*

KM: *Ō mahalo!*

KK: *Kēia nā pana o kēia o Kohanaiki.*

KM: *‘Ae, aloha.*

KK: *Mai mane‘i, hiki iā ‘oe ke hele a hō‘ea mauka. Pau kākou mane‘i nei hele kākou nānā...*

KM: *‘Ae, hele. Mahalo!*

KM: [points out a native shore plant] *Uncle, maopopo ‘oe i kēia ulu lā‘au, mea kolo?*

KK: [thinking] *What you call that?*

KM: *Pā‘ū-o-Hi‘iaka [Jaquemontia sandwicensis]?*

KK: *A‘ole [thinking], pilikai.*

KM: *Ō, pilikai, ‘oia kou inoa i maopopo ai?*

KK: *‘Ae, pilikai. Eia ka naupaka, a me ka pilo.*

KM: *‘Ae. I kou wā li‘ili‘i, ua hana lā‘au paha me kēia?*

KK: *A‘ale wau i ‘ike me kēia, i kēlā mau lā.*

KM: *Hmm.*

KK: *Kēia wahi a kākou e nānā nei, pa‘a; a‘ole lo‘a nahelehele mane‘i nei, ‘ōneanea, bare.*

KM: *Bare.*

KK: *Kēia po‘e kumu kiawe, just lately.*

Group: [Walks to car, and begins drive south from Wāwahiwa‘a]

KK: *When it’s rough, the water comes up inside here. It goes right up till you get to that pūnāwai up there. When big high sea. I don’t know how we’re going protect this. Unless we get the people, historical...*

KM: *Yes, we can talk with the state Historic Preservation Office.*

KK: *Yes.*

KM: *But also, if something is to be done here. If at some point someone starts to build something over here got to make sure that they...*

KK: *Well, I think correct, me if I’m wrong, what I’m thinking, don’t wait for that time.*

KM: *That’s right.*

KK: *Do it now before. If you’re going to wait then, “Why didn’t you folks do it before?” These are various terms they going to use for you. So you’re going to get really stuck, you cannot fight. But now you can fight the whole issue. There is nothing here, so you can just present it.*

KM: *Yes, that’s right. But you know uncle, if we go some time and you walk a little bit back here.*

KK: *Yes.*

KM: It's all over you know, plenty. It's important...it was an important place, you can tell.

KK: Yes, yes.

KM: That's why your *mana'o* was, you wanted to come out here and look you know, to know that.

KK: At least you have something to present.

KM: Yes.

KK: There's going to be somebody who will say, "You been there?" and all that? You can just name it, "I been there and this is why we talking about it."

KM: Yes.

KK: This is the reason why we're presenting this to you to know what it is.

KM: *'Ae. Mahalo nui!*

KK: So one thing that I would like to do is to stop this A.T.V.s from coming down and motorcycles. Oh they damage the place!

KM: They do.

KK: They do.

AC: When you go further down, you can see.

KK: When you go over there they make big doughnut.

KM: *'Auwē!* And you know in some of the place where the sands are, before the *kūpuna* they *kanu* people you know like that.

KK: Yes. Ma mua kēia wahi 'ōneanea, no more nothing, no more trees.

KM: You're kidding, that's amazing!

KK: Only *naupaka* you can see, that's all.

KM: Uh-hmm.

KK: *Po'e o kēia mau lā real kapulu.*

KM: 'Ae, they bring it down but they just leave it.

KK: Leave it.

Group: [Drive through area of first small cove past Wāwahiwa'a; passing a large pen for holding donkeys on *mauka* side of jeep trail.]

KK: *Ho'okāhi pā nui mane'i nei.*

KM: 'Oia?

KK: *Ma mua, ho'ohuli lākou i kēkake, a ho'iho'i ke kēkake mane'i nei.*

KM: 'Oia? Ho'okomo lākou?

KK: *Komo i loko laila.*

KM: Oh, look at this [area where vehicles have dug into the dune]

KK: This was all flat, was all flat.

KM: So they're just going around digging, digging, digging.

KK: Yeah, they went dig doughnut.

KM: Ho'opa'i 'ana wau i ki'i. So *he pā kēkake kēlā?*

KK: *Pā kēkake, ho'ohuli kēkake.*

KM: Hmm.

KK: Go straight over by that *pōhaku*.

KM: Okay.

KK: We can go over here but *'ino'ino*.

KM: 'Ae.

KK: *Ma mua kēia lae, nui ka ulua.*

KM: *Ua komo i loko o Kaloko?*

KK: *A'ole, ai kākou i Kohanaiki i kēia manawa.*

KM: Okay...

Group: [Stops at rocky point between Wāwahiwa'a and the last cove in Kohanaiki; walk around point, Ka-lae-o-Kohanaiki.]

KK: *...Ka-lae-o-Kohanaiki kēia nei.*

KM: 'Ae. So this is *Ka-lae-o-Kohanaiki?*

Recalls that Henry Akona had a fisherman's house on the south side of Ka-lae-o-Kohanaiki; names some of the Filipino fishermen who worked for Akona and lived along the shore:

KK: *Ma mua, he hale ma kēia kumu kiawe, makai nei. Ma laila ke kahua hale.*

KM: *No wai?*

KK: *Akona.*

KM: *Akona. A ka wahi o kēlā hale, i Kohanaiki?*

KK: *I loko o Kohanaiki. Kaloko, kēlā ka'e ma'ō aku.*

KM: Ah. So it was a little cove area here, and Akona kept a house here actually?

KK: That's his fishing house.

KM: Where the Filipino's lived at. Were they working the fishpond also or were they just going out *holoholo?*

KK: They were fishing. Fish for *'ōpelu*, any kind of fish. Maybe we can your car is high, we can go until we hit that Kalaemamo.

KM: Oh, okay.

KK: Kalaemamo. You see that point over there?

KM: 'Ae, the point right there. That's Kalaemamo. And Kalaemamo, that's Kaloko or right on the boundary of Kaloko and...?

KK: Most of it is in Kaloko.

KM: 'Ae.

KK: There now you can see more.

KM: Yes.

KK: You see that *lae* over there?

KM: Yes. So that's Kalaemamo?

KK: Kalaemamo. You see the *ulu lā'au* over there?

KM: Yes.

KK: That's Kaloko. And *Kaloko hō'ea mai kēia ka'e ulu lā'au mane'i nei*.

KM: The one right there?

KK: Yeah.

KM: The dark green, okay.

KK: Going up.

KM: So this is Kohanaiki?

KK: Kohanaiki here.

KM: This little cove?

KK: This cove. The *po'e wa'a* come over here and come inside.

KM: They go out *'ōpelu*, whatever?

KK: Yeah, go out through here, *'ōpelu. Kēlā po'e Pilipino, make, pau lākou*.

KM: 'Ae. Palacat *paha*, Pedro?

KK: Palacat, Pedro. *Kekāhi inoa, kahea 'ia*, "Open the door," Catalino.

KM: Catalino [chuckling].

KK: Kaloko boundary you look straight, you see this *pōhaku* here.

KM: The one in the water?

KK: In the *kai*.

KM: Yes.

KK: From over there your eye go straight up then you see one post way up.

KM: 'Ae.

KK: That's the fence of Kaloko and Kohanaiki. And the other side is all Kaloko.

KM: Okay so the fence is just sort of in front of the trees there, is that right.

KK: Yeah, in front of trees, and that where the *kahua hale pule* is. The *kahua* still has *pōhaku*.

KM: Ah.

KK: Somehow, I think maybe those days, had plenty people over here.

KM: Must have had plenty of people before.

KK: *Kēia wahi*, really *‘apiki*. You go to the other side, rough like anything.

KM: Yes.

KK: Come inside here it’s calm.

KM: Calm. Amazing.

KK: Some times I come from over here to over there, enough. Just enough for eat.

KM: Yes, yes. That’s how you folks always did, yeah? Just enough for home and if you share.

KK: Share with everybody, yeah.

KM: Uncle, when we were talking too as we were looking out across here. You’d mentioned so you get Kaloko, then the next you get Honokōhau.

KK: Honokōhau.

KM: You had said that when were talking with the guys at the NPS office that by ‘Ai‘ōpio Fishpond.

KK: Uh-hmm.

KM: And you said the flat rock used to have a little landing they made a little?

KK: A small, not for one boat to go inside.

KM: Yes.

KK: A small place go inside.

KM: Was that Akona them or...?

KK: Well the people, I think was Pai. The Pai family used to stay over there.

KM: ‘Ae.

KK: And I don’t know if you remember that Pai. That Pai that’s the one went swim from Maui to Honolulu.

KM: Willie?

KK: Willie Pai.

KM: ‘Ae. Now Willie’s connection was actually through Sarah right?

KK: Sarah, Sarah was his wife.

KM: And she was the *hānai* daughter or something of Kanakamaika‘i?

KK: Kanakamaika‘i.

KM: ‘Ae, they were somehow *pili*.

KK: *Pili*. Then after he went over there she went marry the Filipino.

KM: Not Pedro?

KK: [thinking] Pedro.

KM: Yeah. Now, you said though, that was from around ‘Alula Point?

KK: Uh-hmm.



KM: The boat would come in and around the edge right to that 'Ai'ōpio.

KK: Right to the small 'Ai'ōpio.

KM: You said there was a house right above there in the flat?

KK: On top there has a house. 'Ai'ōpio has it's own house for these people. On top of that get one big *kahua hale* over there in those days.

KM: 'Ae.

KK: I never see people on top there.

KM: Yes. But, was the lower house still lived in when you were young or...?

KK: Never take too long.

KM: Never take too long.

KK: All those people, Sarah moved out, and these boys all moved out. And that Mahealani, that's Pedro's boy I think [chuckles].

KM: Pedro?

KK: Yeah, Mahealani. Whatever they went carry Pai.

KM: Pai.

KK: In front this *lae, nui ka ulua*.

KM: 'Oia, *Lae-o-Kohanaiki*?

KK: *Lae-o-Kohanaiki*, that's where plenty *ulua* come inside. I don't know now, everything is all *loli* already, so we don't know.

KM: Yeah, people take too much.

KK: All big kind *ulua* come over here. Inside, not the small kind, real big.

KM: And did they go with *pūhi* or how did they...?

KK: I don't know, most likely these Filipinos they go with the *pūhi*. One Filipino caught one over 100 pounds, big.

KM: Wow! You know brothers always talking about the *honu* out here.

KK: *Honu*.

KM: Yeah.

KK: The *honu* is outside that *lae*.

KM: The *lae*, this one here?

KK: Yeah. Outside that's where he was talking about the *honu*.

KM: Did you ever hear the name, the place name just on the other side of Kaloko pond called Awanuka?

KK: No, I never heard.

KM: Never heard Awanuka. We see it on the old maps and Sam Keana'āina remembered the name, he mentioned it. It was really neat, you know. Like you said Kalaemamo, get Awanuka, get all these different *inoa*.

KK: Yes. Maybe they knew all of it.

KM: Yes.

KK: During my time already, when I went to work for the ranch, we don't go for the small names. We go for the big names so easy to remember. "I'm going to this place, I'm going to that place."

KM: That's right.

KK: Easy for my boss to know where I went. On the report, it all goes back to him, what I do.

KM: Yes. You know one of the amazing things, like you were saying before Kaloko pond wall *ki'eki'e*?

KK: Uh-hmm.

KM: It's good that Peter Keka *mā*, a *kama'āina*; that he's doing that work restoring that, yeah?

KK: Yes. But I don't know if can. I don't want to be negative, but if he can restore to that, that's really work.

KM: Hard, yeah. Hard when it's just a couple of people. Before it must have been the whole community, people all work together.

KK: Better be the whole community because they take the stone from on top here take 'em back and then they take 'em back on top the...

KM: They would gather the stone from on the *papa* out here?

KK: They blast 'em, they blow 'em out with the powder then they put on top the wall.

KM: For real! So that was in the historic times when they were still restoring the pond?

KK: Yes.

KM: Now you said, even the Hu'ehu'e road, it was you the one who opened that road to come down?

KK: I opened the road, yeah.

KM: And they gathered sand from down there?

KK: Yeah, the sand that we gather that's the one down Kailua Bay.

KM: So the rock wall in front between the wall and where daddy's old house was, your papa?

KK: Yeah. Where my father used to live, was Puku'i, old man Puku'i's place that.

KM: 'Ae, that's right.

KK: That whole wall you see today, the sand is from over here, and the stone came from Hu'ehu'e.

KM: You said Pu'u Nāhāhā?

KK: Pu'u Nāhāhā.

KM: 'Ae. Here's the amazing thing, you mentioned Puku'i remember I was telling you that Onaona's *kupuna* was J.H. Puku'i.

KK: [chuckles] The *'āina* come small [laughing].

KM: Yeah. That's her *kūpuna*, her dad, who lives on Kaua'i by brother Val, they are Puku'i or Kapuku'i.

KK: Oh.

KM: J.H. Puku'i was my father-in-laws great-grandfather. His daughter Lā'ie Puku'i, married Pomroy, that's how they carry that name.

KK: [chuckles] Amazing!

KM: [chuckling] *E kala mai*, the pond, and you were saying too, even you knew, you'd heard that in the olden days at Kaloko, *lo'a kekāhi...*?

KK: Mermaid.

KM: Kananaka?

KK: I don't know.

KM: *Mo'o?*

KK: *Mo'o wahine.*

KM: Yeah, *mo'o wahine*. And *ma mua ua noho 'oia i loko o Kaloko?*

KK: 'Ae.

KM: *Ua 'ike paha 'oe i kēlā mo'o?*

KK: *A'ole wau 'ike, lohe wale nō i ka mo'olelo.*

KM: 'Ae. *Nāna no i kia'i paha, mālama i ka loko?*

KK: *Kia'i o kēlā loko.*

KM: 'Ae. *Pehea o Honokōhau, 'Aimakapā, he mo'o paha kō kēlā loko?*

KK: *A'ole wau i lohe.*

KM: Hmm. *Mahope o 'Aimakapā, he mau loko iki.*

KK: 'Ae.

KM: 'Ike 'oe i ke kuapā just like. Did you hear what those were for?

KK: I don't know.

KM: Just like storing pens or something.

KK: Maybe it's a storage or something.

KM: Interesting. You wonder 'cause get the big pond then in the back end, has all the small.

KK: The small ponds. Maybe they catch the fish and they go put 'um inside there.

KM: Store over there.

KK: Those days *a'ole lo'a pahu hau.*

KM: 'Ae. *Pehea ka i'a o Kaloko me Honokōhau, ua like lāua?*

KK: *A'ole. Ka i'a o Kaloko, 'ono. A'ohē hohonu. A ka i'a o Honokōhau, pōhō 'oia ka mea 'ai.*

KM: Yes, muddy *nō ho'i.*

KK: *Nui ka pōhō o loko laila. Pōhō is the mud.*

KM: Algae, mud like.

KK: Yes.

KM: *So ka i'a o Honokōhau ano, a'ale 'ono loa?*

KK: *A'ale. Maika'i, akā na'e, ka ōpū, honi 'oe kēlā 'ano pōhō. Ka i'a o Kaloko, like me ka i'a mawaho nei.*

KM: *Ā! No ka mea, lo'a ke kuapā, ka pā loko...?*

KK: *Loli mau ka wai.*

KM: *Ka mākāhā?*

KK: *Ka mākāhā.*

KM: *Huli mau ka wai.*

KK: *Ke au, komo i loko.*

KM: *So ka i'a o Kaloko, ua 'oi ka 'ono?*

KK: *'Oī aku ka maika'i. Ku'u manawa e ha'alele ai ka Hui, hele mai au e ki'i i'a ma laila. Hele au 'upena ku'u ma laila. O kēia Sonny, Peter Keka, hele mai mākou. Hau'oli wau i kona hana. Kēlā kanaka, pololei. No ka mea hana 'oia i kēlā hana.*

KM: *'Ae, ua hele 'oia me kona po'e 'ohana, hana lākou, lo'a kō lākou i'a mai kēlā loko. A maopopo 'oia.*

KK: *Maopopo 'oia...*

Group: [Return to car, drive to the last cove in Kohanaiki.]

KM: So we try to go inside?

KK: Yeah. *Hele mālie, hele mālie.*

KM: 'Ae.

KK: You can go up over here, right across... I went ask the attorney I went hint to him about this place, to stop, how we going stop this.

KM: Right. I think that's Randy Vitousek? I don't know.

KK: Vitousek?

KM: Yeah.

KK: He's one of the lawyers for this place, and 'O'oma.

KM: Yes. I know him too, I could talk to him.

KK: I have talked to him. that's how we got the place down there. I called him up and said, "I'm not going to claim, but I wanted to make a place for us to stay, and has a *pūnāwai mauka* of that." So he wrote me a letter. Some people didn't want, but when they read it, wow, they never come back no more.

KM: Yeah.

AC: So he has a water line underneath the road.

KK: Under the road get water line you know.

KM: For real?

AC: He put the water line so we can water the plants.

KK: That's how we started that coconut trees.

KM: Wow! Too good. Right from the little *pūnāwai*?

KK: *Pūnāwai mauka.*

KM: [chuckles]

AC: We bring our own pump.

KK: I get one pump you put 'em inside, then we pump all the *wai*, and *kīkī* all over there for the *po'e niu*...

KM: I see there's still some *naio* [*Myoporum sandwicense*] down here too.

KK: Get *naio*.

KM: There are still several native plants.

KK: Still some native still down here but I think only what we got to do is to care for 'em.

KM: That's right other wise *nalo wale*, 'ai 'ia.

KK: Either 'ai 'ia or *make*.

KM: 'Ae.

KK: This place used to get plenty [thinking] what you call it.

KM: The *naio* like that?

KK: No, not that *naio* that poison for the fish.

KM: Oh, 'auhuhu [*Tephrosia purpurea*].

KK: 'Auhuhu.

KM: Oh.

KK: You see all the *naio* over here.

KM: Yes. Must have had water here before too.

KK: *Lo'a pūnāwai, makai.*

KM: That's why...

Group: [Arrive at northern edge of cove]

KK: So that's where we come, go *lawai'a* over here. *Ma mua, nui ka i'a* inside here!

KM: Hmm.

KK: Inside here has those *po'e pā pōhaku li'ili'i*.

KM: 'Ae.

KK: Inside here [pointing to the southern section of Lae-o-Kohanaiki].

KM: *Na ka po'e kahiko?*

KK: No, *no kēia po'e kaua, po'e koa.*

KM: Oh, oh.

KK: The pill box.

KM: I see. And the *hale*, Akona for the *po'e Pilipino*, right back there?

KK: Right back there.

KM: Right by that little *pāpali* area the last...:

KK: Right inside.

KM: Oh.

KK: Over here *ma mua, nui ke kūpe'e.*

KM: *'Oia? Iloko o kēia one?*

KK: *Iloko o ke one. Hele mai 'oe me ke kukui, lo'a.*

KM: *Ua hele 'oe 'ohi i ke kūpe'e?*

KK: *'Ae.*

KM: *Pehea kēia kūpe'e, ke'oke'o me ka 'ele'ele wale nō?*

KK: *Hāuliuli.*

KM: *'Ae. Ō, eia ka pā.*

KK: *Kēia ke kahua hale, ka Luakini ma mua.* This is where the *Luakini* used to be.

KM: Oh, *ka hale pule?*

KK: *Hale pule.*

KM: When was that?

KK: Oh, must be in the 1800s.

KM: So this *pā* is for the *Luakini*, the *hale pule*?

KK: Yes.

KM: On our way out I'm going to take a picture [see photo on next page].

Group: [driving to end of trail in Kohanaiki]

KK: *Mamake 'oe hele i Kalaemamo?*

KM: *Inā makemake 'oe. Inā a'ole lo'a ka manawa...*

KK: No *pilikia.*

KM: Okay...

Group: [Walking from Kohanaiki boundary to the northern edge of the *kuapā* at Kaloko.]



**Portion of Site believed by Kupuna Kinoulu to have been the Pā Hale Pule (Church Lot) on Kohanaiki Bay (KPA Photo No. 3074)**

- KK: *Kēia ka wahi au e kama'ilio iā 'oe...* That is Kalaemamo.
- KM: 'Ae. There's a part of a *pā*, you see built on top of right there?
- KK: Yes.
- KM: It looks like it runs back a little bit also. Uncle, *e kala mai*, just so I can be clear. Actually the house that Akona had, it was back there, not inside here?
- KK: Yes, not here.
- KM: Amazing! I don't think he had a lease really on...
- KK: He had a lease with Huliko'a.
- KM: With Huliko'a *mā* or his descendants.
- KK: Huliko'a was perhaps his relative, I don't know, *'ohana*.
- KM: Oh, I see.
- KK: Actually Akona was not a pure *Pākē*.
- KM: He was *hapa Hawai'i*?
- KK: Yes. He was *'ohana* from Huliko'a. And Huliko'a [land] runs all the way, straight up along Kaloko.
- KM: Kaloko, oh yeah *nui ka 'āina*.

KK: Big *‘āina*. I don't know how Huliko'a got that.

KM: I see it was from the kingdom time he got a grant [Grant No. 2942, issued in 1864 for 929.75 acres].

KK: Could be, grant.

KM: One of the Royal Patent Grants. Like your *kahu hānai*.

KK: Yes.

KM: Got his *‘āina*.

KK: It could be from that.

KM: Royal Patent Grant.

KK: Royal Patent.

KM: *Palapala Sila Nui*.

KK: [chuckles]

KM: *‘Oia ka inoa Hawai‘i*. The klu smells nice.

KK: That's the only *lā‘au ma mua mane‘i nei*, klu. *Ho‘okāhi manawa, hele mai wau me ku‘u po‘e mo‘opuna, keiki* we came down on the jeep. We came over here, and was going back. Here was this big bull! Big wild *pipi*.

KM: Oh yeah, *‘auwē!*

KK: He saw us, he went run. So we came, turn around. No more alanui, and he came over there, *hāpai* the jeep up.

KM: *‘Auwē!* So you folks drove across the wall or...?

KK: No, we came in here.

KM: Oh, you came from this way.

KK: This way.

KK: Those days no more road only this side.

KM: Yeah.

AC: Never used to have the fence over there.

KM: Yes, yes.

KK: These *kou* trees have come just lately. All this no more, no more *kou*.

KM: The *puapilo* smells good.

KK: Yeah, get the *pilo*. That is Kalaemamo.

KM: Kalaemamo. *Nui ka mamo paha ai mawaho?*

KK: We only go hook *humuhumu* like that. *Kēia ka pūnāwai o Kaloko*.

KM: Oh, yes there's the back end of it.

KK: Yes. So has *pā pōhaku* inside here. See, this is a small *pā pōhaku* for the gun.

KM: Oh yeah. This little one is a gun?



KK: Gun pill box.

KM: From that World War II time?

KK: World War II.

KM: [asking aunty to hold something so photo can be taken] Uncle, may I take a picture of you and aunty?

KK: *Kekāhi po'e, kapa kēia, he heiau. A'ole kēia he heiau. Na ke koa i kūkulu kēia. Ma'ane'i ho'okāhi, mauka nei ho'okāhi* [pointing to location].

KM: 'Ae, 'ike wau. So, no ke kaula 'elua? [ho'opa'i ki'i]

KK: 'Ae.

KM: Still has *naio* in there too.

KK: Yeah, all this place, plenty *naio* inside.

KM: Yeah.

KK: Has some more *pā pōhaku* inside here.

KM: 'Ae. And you know before days, in the *kūpuna* time, there had to be plenty people living down here too.

KK: Got to be plenty.

KM: Like the *pā ilina* at Kaloko, *pā ilina* at Honokōhau...

KK: Yes.

KM: *Nui ka po'e.*

KK: Yes.

Group: [Arrive at northern end of *kuapā*, and walking south, along a part of the wall.]

KM: Oh, look at that wall...

KK: *Ma mua, kēia pā pōhaku, hele pololei* [gesture to the southern end].

KM: *Ki'eki'e?*

KK: *Ki'eki'e. Mākou, hele mai me ka wa'a, o me ka lio, a'ole hiki iā mākou ke 'ike mawaho.* You cannot see to this side. It was high.

KM: Oh yeah?

KK: *Ki'eki'e.*

KM: Hmm.

KK: *Kēia manawa, nānā 'oe i kēia loko, li'ili'i.*

KM: *A'ole like me ma mua?*

KK: *Ma mua, nui kēia wahi, holo!*

KM: *A 'oia kou mana'o e pili 'ana iā 'Aimakapā, "ma mua, nui!"*

KK: *Nui, lō'ihī!*

KM: [ho'opa'i ki'i]

KK: This *pūnāwai* was way outside here, you know.

KM: Oh yeah?

KK: Way outside here.

KM: Are these like the little holding ponds where they put the *pua*?

KK: Must be.

KM: Must be. That's what some of them were saying too. The big fish, *i'a nui, ai mawaho*.

KK: *Mawaho*.

KM: Kaloko nui.

KK: And this was the *pua* pond... Before, from over here, it went straight. And the *mākāhā* was around here.

KM: Oh, okay. Uncle, *huli mai oe, mahalo*.

AC: Are we going to walk across?

KM: Not yet [chuckles].

AC: You can.

KM: I know amazing yeah.

KK: Yes, the *mākāhā* was someplace inside here.

KM: Okay. If you can you go stand about where you think it is, and I'll take your picture again. [*ho'opa'i ki'i*]

KK: *Kēia manawa*, all kind *i'a* inside here.

KM: 'Ae. *Kēlā mau lā o kou wā 'ōpio, he'aha ka i'a?*

KK: *Ku'u wā 'ōpio, ka awa, manini, 'ama'ama*.

KM: 'Oia nā *i'a nui*?

KK: *Nā i'a nui o kēia*.

KM: *Like me 'oe i 'ōlelo mai, ma mua, lo'a ka mo'o wahine, he 'ano kia'i no Kaloko?*

KK: 'Ae. *Ma waena o kēia wahi, ho'okāhi pu'u pōhaku, ho'i no 'oia i luna o kēia pu'u pōhaku a noho, kahe kona lauoho*.

KM: 'Ae. And uncle, did you hear that the ranch also began to dredge the pond?

KK: 'Ae, *ku'u manawa e pau ai me ka Hui, hele mai lākou me kēia mikini no ka pao mai 'ana o kēia pōhō. Ai mahape o kēia wahi*.

KM: 'Ae, *ma ka 'a'ā*.

KK: *Lawe lākou i ka lepo ma laila. Ka pōhō*.

KM: *Ā! 'oia paha ka pilikia i ho'one'e paha lākou i ka wahi a ka mo'o wahine?*

KK: *A'ale. I ku'u manawa, pau 'oia. I ku'u manawa, po'e kapulu. No ka mea po'e kūpua kēia o kēlā mau lā*.

KM: 'Ae.

KK: *Ma mua, nui ka i'a ai loko nei. Kāhi manawa, a'ale lawa ka i'a, hele lākou Ka'ulupūlehu, Kūki'o, lawe mai lākou i ka pua a ho'iho'i mai, kilo i loko nei.*

KM: *'Ae. Ua lohe wau i ka manawa a Foo mā, kekāhi manawa, ka 'ohana o Bill Akau mā, na lākou i 'ohi ka pua i Kawaihae, a hali...*

KK: *Halihali 'ia mai, lawe 'ia mai. Kēia ka mākāhā.*

KM: *Kēia mākāhā.*

KK: *Kēia, ka po'e awa ma'ō, ma loko o kēlā 'ao'ao ma'ō. A ka 'anae, mane'i nei.*

KM: *So ka awa ma kēlā 'ao'ao ma'ō, a ka 'anae ma loko o kēia mea nui?*

KK: *Kēia pā nui. Ku'u manawa, hele mane'i nei, ho'opuni ka 'upena a iho mai mākou a ho'opuni a lawe.*

KM: *No wai ka i'a, no ka po'e hana?*

KK: *A'ole, no ka po'e no ka mākeke. No ka mea i kēlā mau lā he mākeke kā mākou i Honolulu.*

KM: *Ma Chinatown side?*

KK: *A'ale, Kalihi.*

KM: *Tamashiro?*

KK: *A'ole. Kalā Market.*

KM: *Kalā Market. Ua noi, order lākou i ka i'a?*

KK: *Yes.*

KM: *A na ka po'e o ka Hui i iho mai a ho'opuni...?*

KK: *'O wau.*

KM: *'O 'oe. Maika'i!*

KK: *Akona ka mea kahea mai ia'u, hele mai. No ka mea, kēlā mau lā, po'e Pilipino wale no ka mea hana. A kolohe lākou.*

KM: *I ka 1950s or ma mua?*

KK: *[thinking] I ka makahiki kanahiku, I think.*

KM: *Oh yeah, 1970 even*

KK: *Then we used to go Akona's pond go get fish.*

KM: *At mea?*

KK: *Honokōhau.*

KM: *'Aimakapā. It is so interesting you notice the difference in these ponds like you said.*

KK: *Yeah, it is different... See when all the kai come like this, that's why all this pālaha down. Then when 'ōkaikai, hele mane'i nei, kilo 'upena lo'a ka i'a [laughing]. I don't know, kēia manawa, ka National Park, I don't know if they come down.*

KM: Yes. Before at the back side aunty Malaea was saying that in the back there has a little inlet like *muliwai*.

KK: Yes, yes.

KM: They used to go get the ‘*ōpae* in there, some kind ‘*ōpae* in there.

KK: ‘*Ōpae kalamoho*.

KM: *Kalamoho?*

KK: Yes. *A ma kēlā nuku, ma mua, lo‘a kekāhi pāpa‘i nui*, where they *mālama* all the ‘*upena*. *Hale ‘upena*.

KM: By those trees, the big *milo* trees?

KK: This side the *milo* trees.

KM: This side of the *milo* trees. And that’s where their *hale pāpa‘i*?

KK: The *pāpa‘i ‘upena*, and the *wa‘a* goes on top there. And *mākou hele a noho ma ka hale ma laila*.

KM: ‘*Ae, lo‘a ka hale. Ō, mahalo nui i kou a‘o ‘ana mai ia‘u, a nā pua, nā mua aku*.

KK: Well, this *mo‘olelo, po‘e kahiko, maopopo lākou kēlā mau lā. Kēia mau lā, pehea lā? Mau a‘e a hana lākou i kā lākou ‘ano mo‘olelo, pololei? No mākou ka po‘e kahiko, maopopo mākou i ka mo‘olelo*.

KM: ‘*Ae. ‘Oia ka mea nui, inā wehe mai ‘oe i kēia po‘e mo‘olelo...*

KK: Yes.

KM: *Hiki iā mākou ke pūlama i ka pololei*.

KK: ‘*Oia ka mea nui o kēia manawa*. When you pull together all this *mo‘olelo*, that will stay into a record itself, and that will be all the way.

KM: It’s so important otherwise like you said “*loli*.” And the new stories come up, you folks never heard.

KK: Yes.

KM: Who is this, yeah? Just like.

KK: You don’t know who. Here, you see all this *limu* outside here?

KM: ‘*Ae*.

KK: All the *limu*, this is the *ka‘e* of the *pā pōhaku*.

KM: So that’s the old ones there really outside.

KK: Outside there.

KM: You see I guess that’s *ina* in there.

KK: Yeah, that’s *ina*. *Po‘e kahiko, hele lākou hana kai. Kai ina*.

KM: ‘*Ae*. So right on the edge of the *lae* there, straight out.

KK: Straight out.

KM: All of this curve in?

KK: That's all new.

KM: The waves slowly pushing it in.

KK: Push 'em, go inside. And they lawe mai kēia pōhaku from up there.

KM: From on top?

KK: Yes.

KM: The stones for the wall like that, the big stones, the rock.

KK: Big stones on top there.

KM: From on the *papa*?

KK: Yes. Then they blow up the powder, everything they bring 'em down over here then they... And I definitely know, this is the... [thinking]

KM: The *mākāhā*?

KK: The *mākāhā*.

KM: 'Ae. Wonderful! *Mahalo nui*.

KK: Sometimes you got to go look at the things, you can see the origin, the whole thing.

KM: Yes.

KK: See the *nahu manini ai mawaho*, bumby you'll see 'um *hulali*.

KM: 'Ae. And I think get one *pāku'iku'i* or something in there.

KK: Yes, and has *la'īpala*.

KM: Oh yes the yellow one.

KK: Yes. This is *mālia*.

KM: Beautiful.

KK: Beautiful.

KM: See that little stone sticking up there like that. The way it's a natural formation.

KK: All natural.

KM: The *kūpuna* you look at those things, you think "oh was that their marker" for something you know?

KK: Well, it can be their marker, because they always go with their marker.

KM: But it stands out yeah?

KK: Stand out, out standing. These *kūpuna*, always, when they do things, they always have a mark some place. Even the *po'e mahi'ai*, same thing, too.

KM: 'Ae. *Mahi'ai o uka, lo'a lākou kō lākou wahi*.

KK: That's why I was saying, my *papa*, *mahi'ai kalo*, comes to Honokōhau, Kanakamaika'i, Pai and all them *mākaukau*.

KM: *Kupihē*?

KK: *A'ole wau 'ike kēlā kanaka Kupihē.*

KM: *Lohe ka inoa. A Joe Kahananui, he Kupihē?*

KK: *Yes, kona keiki kēlā. Maopopo no lākou ka manawa e hea mai ai o Kinoulu, ku'u makuakāne, ho'omākaukau lākou i ka 'upena. Hele lākou iwaho. Ā, 'elua lio 'eke piha!*

KM: *Piha me ka i'a. A nāna no i lawe mai i ke kalo...?*

KK: *Kalo, kuapo ka i'a no ka mea 'ai.*

KM: *Maika'i kēlā mau lā.*

KK: *'Ae. Kēlā mau lā, a'ole kalā, kuapo lākou i mea 'ai. Hele ki'i lawai'a, lo'a ka palani, ka pualu.*

KM: *Hmm. Mahalo!*

Group: [Walking back into Kohanaiki.]

KM: *So the kuapā went straight from this lae, here, straight up?*

KK: *That's why you can see how the formation.*

KM: *Yeah, the waves pushed it in.*

KK: *They was going to make one awa kū moku in here.*

KM: *That's why ku'ē lākou.*

KK: *They went ku'ē until they went to court. Just like Kailua that's our kū moku for Kona. Ku'u manawa e hana me ka Hui.*

KM: *'Ae...*

KK: *...This 'aki'aki [*Sporobolus virginicus*] now, growing way inside here, no more 'aki'aki, only up there, the pūnāwai.*

KM: *Close to the pond.*

KK: *Yes. We go down over here.*

KM: *Okay...*

Group: [Walking along Kalaemamo]

KK: *So I go throw net mostly, in here. The uouoa inside here, big.*

KM: *Oh yeah. This little lae right here...?*

KK: *This is Kalaemamo.*

KM: *The water is so beautiful, yeah?*

KK: *Yes. Mahalo no kēia lā maika'i.*

KM: *'Ae...*

KK: *...Ka māiko. I kiloi 'upena inside here, inside this puka right here. The uouoa come inside up there. Big kind uouoa.*

KM: *Hmm.*

Group: [Walking towards Kohanaiki]

KM: ...You know you said that the Hu'ehu'e Ranch road, you opened that road to come down. Do you remember about when that was? Was it the '50s, or '60s or...?

KK: Only thing I can recollect, is when they went build that break water [ca. 1957]. The wall.

KM: In front of Kailua?

KK: Kailua. You get that recollect from that one.

KM: Okay...

KK: I remember that man *make* already, Apela.

KM: Kalua'ū?

KK: No, Apela from Hilo, But Apela Kalua'ū was working for us at that time.

KM: Yes.

KK: But I was in charge already, so it was a difficulty for me to go over.

KM: 'Ae.

KK: I go inside the office at Hu'ehu'e, and they said, "You going go Kaloko today, go make road." So, I come down. I had my own... The ranch bought me a car, everything.

KM: Yeah.

KK: More or less, I was on my own.

KM: 'Ae.

KK: And one time, I don't know where I was, then you know Spinney, Arthur Spinney.

KM: 'Ae, *lohe ka inoa*.

KK: He was a fisherman. Then I think what is the name of the sampan he get. He used this sampan for go catch '*ōpelu*. One time he came, '*ili* on top this *papa*.

KM: Oh no!

KK: So he called up the ranch, he talk to Vredenburg. Vredenburg said, "I try get a hold of Kinoulou and I tell him everything. Then he made a connection with you." Lucky, down here had one *wa'a*. So we came over here, and we *hemo* the engine, had about six of us *hāpai* this engine from on the sampan.

KM: Gosh.

KK: *Hāpai* put 'um on top. Then from here, we *hapai* all the way till we get to the pond.

KM: To the Kaloko pond?

KK: Yes. Put 'em on the canoe, the engine was so heavy so the water... [chuckles]

KM: [chuckles]

KK: Just like that [gestures a couple of inches from the gunwales].

KM: Up to the mo'o, going right inside. 'Auwē!

KK: Yes. So we *hele wāwae*.

KM: This must have been in the '50s, maybe?

KK: No, I think was in the '60s.

KM: Oh, so Vredenburg was still working until, when did that other guy come in? He was after right?

KK: Yes. No, I think he went *pau*, I think was Bull Johnson.

KM: Johnson, that's the one, Bull Johnson. Yes, so it was before Johnson came in then?

KK: Yes. So the boat *'ili* right in front here.

KM: Right here. Almost on the boundary?

Group: [Walking along shore on southern-most bay in Kohanaiki.]

KK: Yes. So I came down. I called Arthur, "I'm going to come down." "Okay." Only us get the road already. Honolulu Builders made the road.

KM: Yeah. To Kaloko?

KK: Yeah.

KM: Okay.

KK: We came over there we cut across, I made one road hit the sand, and one road go over to this pond.

KM: To the pond, that's right.

KK: Then we came over here. We *hāpai*.

KM: Carried the engine [chuckles]?

KK: Carry the engine.

KM: *'Auwē!*

KK: Oh, that day, no more hammer no more nothing. So we *wāwahi* the boat. It went *'ili* right on top coral. We had only one small stone hammer, that's only what we had on the jeep.

KM: Stone! [chuckles]

KK: Crack, crack all the stone just went broke. Then we put on the barrel. We bring all the barrel. And you know Parker, old man Phil Parker's brother, what is his name now [thinking]... Anyway, that Parker was a fisherman and he had *Mona H.*

KM: Oh yes, yes.

KK: He had *Mona H.* so he came over. He stopped us out there.

KM: *Mona H.* was for *Mona Hind* right?

KK: *Mona Hind*, and *Mona H.* was Chris Holmes'.

KM: Holmes that's right, Holmes yeah.

KK: The boat, I think, was down at Coconut Island.



KM: That's right on O'ahu.

KK: On O'ahu, and the Coconut Island went to University Hawai'i.

KM: Yes, yes.

KK: That's where Chris Holmes was.

KM: That's right, 'cause Chris Holmes was out there.

KK: And *Mona H.*, they brought the boat over here. So Parker went get. He came up right outside the reef, huki the rope up. And this Junior Kahumoku, that was Arthur's brother-in-law. So he was, and had about six of us we came over here. *Hāpai* this engine out, *hemo* everything, *hāpai*, pull 'em up and now that boat *lana*. With all the barrels, *hana pa'a* everything. So we tell Parker, "*Huki*. Drag the boat." So he went home over here put 'em on top, and then went to Kailua with the engine.

KM: And what, the boat fixed or *pau* went down?

KK: No, he took the boat home to Kailua. He fixed 'um, put that engine back again.

KM: Amazing!

KK: He used that boat to go for *ōpelu*.

KM: 'Ae.

KK: Arthur. So, he went out with the boat and Parker went back.

KM: *Aloha*. Some work yeah.

KK: That's my story at this time. Vredenburg had us do all those things. Everything, when it comes to hard job.

KM: "Kino!"

KK: He calls me. Even take the people up the mountain, or survey like that.

KM: Yes. But how wonderful, because you had the opportunity to see things.

KK: I had the opportunity to grow and what. Then this Johnson came in.

KM: 'Ae, *'oia ka inoa*, "Bull."

KK: I heard when he was *pau* here, he went to Maui...But he never stay too long.

KM: *Aloha!* I'm just going to take a quick picture of the wall for the church... [recorder off – back on]

Group: [Driving north along shore to area of former Akona fishermen's house.]

KM: So Haole, Francis.

KK: He and the wife came down here, they started cleaning over here. I don't know.

KM: Oh, oh.

KK: ...They went go clean up over here, and they're the ones who planted the *kukui* tree over there.

KM: I see, well now you know what I understand from what you're saying. There's a *kupuna*, like you said, Huliko'a...

KK: Yes.

KM: Had a part of this *'āina*, but Kapena on the old map I gave you, in fact I have a copy here.

KK: Kapena, yes.

KM: Kapena had a *makai* section, so maybe they were trying to see where his house under that *mo'okū'auhau*.

KK: Maybe.

KK: Over here was all *naupaka*, you see.

KM: Amazing!

KK: No more this kind tree, nothing.

KM: The *milo* all over, and the *heliotrope* they call it now.

KK: Isn't is this one that's related to the grape?

KM: Yeah, like sea grape, yeah.

KK: They get one more sea grape more...

KM: That's right get the *hua*.

KK: Get the *hua* and more big the leaf.

KM: Yes.

KK: This *kou* tree, that's new. That's just lately. Inside here has one more *pu'u pōhaku, pā pōhaku*.

KM: Is that from army or...?

KK: Army.

KM: Army time. Right in behind here.

KK: Yeah.

KM: The house was?

KK: Down there.

KM: Still further down, so really by that last rock section in the road [Lae o Kohanaiki].

KK: You climb on top and you look. You see where the big *kiawe* trees?

KM: Yes, yes.

KK: Right inside there.

KM: Okay.

KK: See, right *makai* side of this *lae pōhaku*. Go on top, then you can go down.

KM: Okay. Let me take another photo. So below the *kiawe* tree?

KK: Yes.

KM: So it was very near the shore then?

KK: Yes. Go right on top here. We go on top here, then we walk down and you can see more...

KM: ...We go look real quick. We'll be real fast

Group: [Walks to site of old fisherman's house]

AC: Used to have all the *piula* over here.

KM: For real. So this was Akona's time, the *po'e Pilipino*?

KK: Yeah.

KM: So *i loko o kēia pā*?

KK: *Makai* here. The *pā* was where they put there *holoholona* inside.

KM: Ah. *Ma mua, ua hele lākou me kēkake*?

KK: *Kēkake, lio.*

KM: *Hele lawai'a, a kau ka i'a ma loko o ka 'eke*?

KK: Yes.

KM: *Ho'okomo ka i'a, kau ma ke kēkake, holo me ka lio ma ka ala hele*?

KK: Yes. But they put *limu* inside, the *limu 'aki'aki*.

KM: *No ke 'aha*?

KK: *A'ale palahū ka i'a.*

KM: *'Ae. Mea hō'olu i ka i'a?*

KK: *'Ae.*

KM: *Kēlā limu 'aki'aki, kēlā mea 'ano melemele...green? The one on the rocks?*

KK: Yeah, the one on the rock, the long kind. They just *uhai*. And then they put inside the *kilo*, then put the *i'a* inside just *ma ū*. And this is the *kahua hale*.

KM: *'Ae, 'ike wau i ka piula.*

KK: *Kēia ka hale ma lalo, a ma luna. Moe ma luna, ka moa, ka pu'a ma lalo.*

KM: Okay, I'm going to take a photo.

KK: And the *wa'a* come inside here.

KM: *'Ae.*

KK: When the *wa'a* come inside here. See where that *papa pōhaku* is?

KM: Yes.

KK: There's one channel inside there, the *wa'a* come over there and around in to here, *a pae ka wa'a*.

KM [ho'opa'i ki'i] ...*Ua 'ike wau i kēlā mau poho. He poho palu paha, hana pa'akai paha?*



***Kohanaiki Bay Canoe Landing – Poho Pa‘akai and Poho Palu (Bait and Salt Basins)  
on Pāhoehoe in Foreground (KPA Photo No. S-470)***

- KK: Maybe *pa‘akai*. *Kēia wahi, ka ‘ape komo mai nei. A ma kēlā papa, ka uouoa kau i luna o kēlā papa...* [inaudible] *Ke enenuē ai ma ne‘i nei, komo ma loko.*
- KM: ‘Ae, *ho‘olulu paha ma loko o ua wahi. Ō mahalo, mahalo nui! So ‘Alula, ‘oia kēlā lae* [point to area south, across bay, indicated by *Kupuna Kahananui*]?
- KK: ‘Alula. And that is one main lae for the *po‘e ana ‘āina. Mai kēlā lae hele ‘oe i Hualālai; mai tēlā lae ‘ike ‘oe iā Keāhole.*
- KM: ‘Ae.
- KK: For me, I was happy ‘cause had an opportunity to go out and do all that.
- KM: Yes, with these people, with your own *kūpuna*, and then with the others, the *ana ‘āina*, like that...
- Group: [Walking under *kiawe* trees behind the old Akona house site; and visit spring site used to get fresh water.]
- KK: ...The reason they liked over here, *he pūnāwai ai loko nei.*
- KM: *Lo‘a ka wai, hiki iā lākou ke ‘ola?*
- KK: ‘Ae.
- KM: *Ō, i loko o kēlā ana li‘i? [ho‘opa‘i ki‘i]*
- KK: ‘Ae. *Eia ka pūnāwai...*
- KM: *O ka wai, he mea nui no nā kūpuna?*

KK: *Ka wai, kūpuna, ka po'e a pau. Ka wai maika'i o kēia wahi o Wawaloli. Ka wai hu'ihu'i, a'ale nui ka pa'akai i loko. O ne'i nei, ka pa'akai. Wawaloli, a'ole.*

KM: Hmm. *Mahalo!*



***Pūnāwai on Kohanaiki Bay – Site of Former Fisherman's House  
(KPA Photo No. 3086)***

Group: [Returns to car, and drives north along shore of Kohanaiki.]

KK: ...And they went come down here '*eli wai* too, you know. They went get contract. I don't know if they found. They went down the auger.

KM: This was for the guys trying to develop over here.

KK: I think so. I don't think they get water. But he get one, right where the last place we went down [the dip in the road]; he go inside oh the '*wai* cold. Get one spring water down there. But I don't think so they went hit that vein.

KM: Yeah...

Group: [Discussion of Waimea-Mauna Kea mountain lands]

KK: [Mentions Joe Keka, who used to work at Waiki'i, and then later, worked with him at Hu'ehu'e] Joe Keka, we got him, and he and I used to go to the rough, wild kinds of places, go inside. I would take him, because he wasn't '*maka'u*, he'd go inside. Even we come over here, rope '*pipi* like that, down this kula over here. We used to come down here and tie, down at Kaloko. We come down maybe we catch about ten, fifteen head take 'em home at Hu'ehu'e. Put 'em in the pen.

KM: Up '*mauka* or the pen you made over here?

KK: Well if we *ho'ohuli*, we come inside there and hold. From over there we take 'em to Kailua. That's all the *pipi 'āhiu*, all going for hamburger, Honolulu.

KM: Yeah, hard work yeah.

KK: But all good fun those days. That's how we lived those days. And this Kamaki, the one Kamaki now the papa that's the one.

KM: Yes, Kamaki Lindsey, Sr.

KK: Yeah, Senior. Then after he was still working, I was still working, and when I went *pau*, then I don't know afterwards, what they did...

Group: [Drives into 'O'oma.]

KK: ...Inside there get one big *pūnāwai* too, you know.

KM: Oh yeah. Is this O'oma 2<sup>nd</sup> or are we in 'O'oma 1<sup>st</sup>?

KK: We going to be almost...right over there that's O'oma 2.

KM: Near the boundary is that *pūnāwai*?

KK: Yeah. Somewhere around here O'oma 2 going inside. Then up here get one *lua*, this guy went inside went find one *hoe* inside here. I don't know. Over, this lae, nui ka i'a. Plenty inside here. This is O'oma 2<sup>nd</sup>.

KM: Okay. Isn't there one big *pā*?

KK: Right here.

KM: And a *kahua* right up here?

KK: Yeah.

KM: What is that?

KK: *Pā kēkake*.

KM: *Pā kēkake*, oh.

KK: Big *pā*, this one.

KM: *Ma'ane'i*. *Pā kēkake*, so the *po'e kūpuna*, you know they would go out *'alu'alu* and bring 'em in?

KK: Bring 'em inside here.

KM: Oh.

KK: This *pu'u pōhaku mane'i nei*, that's Pōhaku Mā'ili.

KM: Pōhaku Mā'ili?

KK: Pōhaku Mā'ili.

KM: I better take one photograph otherwise I cannot remember for sure which one is which.

KK: This three stones right there.

KM: Okay. Is there a *mo'olelo* for that or...?

KK: I don't know.

KM: Must have had.

KK: Get one big *puka* inside that.

KM: You had mentioned before too about Puhi o Hākona, is that?

KK: Puhi o Hākona, that's the one up at lighthouse.

KM: Puhi o Hākona, that's the one lighthouse side?

KK: Yes.

KM: You were telling me the story because that's the name no one knows now, right?

KK: [thinking].

KM: That's the one down by Kealakehe side?

KK: Kealakehe side.

KM: By 'Alula?

KK: 'Alula.

KM: Puhi o Hākona?

KK: Yeah.

KM: And was a big blowhole?

KK: Big blowhole. And that blowhole, every time, all in the Kealakehe School side over there, they used to *mahi'ai* before. Then all the *mea kanu* all *make*.

KM: 'Ae.

KK: So this *kanaka kūpua* went up Hu'ehu'e, some place, go pick up this *kauila*, and then he went 'onou the *kauila* inside.

KM: 'Oia, uhi 'ia ka *puka*?

KK: *Pani 'ia ka puka me ke kauila*, and *pau*. From there on the *po'e mahi'ai, ka mea kanu*, all *ulu...*

KM: Yes. Is this old an *pā* or...?

KK: That's one old *pā* over there. That's what I was saying they *ho'ohuli kao*, I don't know they put 'em inside there. Around this area, they skinned everything and they throw 'em in the water.

KM: Oh, this was the place?

KK: This the place.

KM: Oh.

KK: And when they throw 'em in the water the *manō* come up.

KM: Yes.

KK: The Hawaiians they had lot of stories.

KM: This is still O'oma?

KK: We are in O'oma 2<sup>nd</sup>. I don't know that *pu'u pōhaku* over there that, *kahua hale*. It looks like it is a *kahua hale*.

KM: It does.

KK: Right.

KM: Yeah.

KK: So up here, we walked with the OTEC people. Then you get one place where they *hali* all the *‘ōpihi*; they *koe* all the *‘ōpihi*, everything. And they said over here, that’s one of the *ko’a*. And up here some place you get three *pōhaku*.

KM: You see get one little *ahua* right over there, little *pu’u pōhaku* right there. *Kuahu* or *ahu* like.

KK: Get three *pōhaku*, then one *pōhaku*, it looks like that’s their *ko’a*. From there then, they look outside to that *ko’a* in the mountain.

KM: I guess that was how with the *ko’a i’a* they had different places. Some could be on the mountain when you mark a certain place or even a part of the forest or something...color yeah, and then different *lae* like that.

KK: Yes. Those days you can do that, I would say you can. For the reason why that, there was no more nothing in their way.

KM: ‘Ae.

KK: Today, oh you no can tell me where and where. This is one, I don’t know that’s whether *kahua hale* or...?

KM: Maybe I, let me just stop and take a quick photograph, uncle.

KK: Yeah. It’s nice flat inside here.

KM: It is, it’s very nice well built yeah.

KK: I don’t know whether it’s a *heiau* or...?

KM: [photograph]

KK: ...As I said, all we’re doing now is picking up what remains.

KM: Yes, yes. There are places like those petroglyphs too, that’s important to take care and like you folks said, “you respect the *ilina*.” Leave alone you know.

KK: Yes.

KM: And it’s better, what you said too is so right. It’s better to know it now and talk about it, rather than wait till they get everything going then wonder “How come you never tell us before?”

KK: Yeah. I think, correct me if I’m wrong, I think that’s what’s happening today. Everybody coming with their origin, they telling, whether it’s right or wrong.

KM: ‘Ae.

KK: They telling about it. Now, when we start going back again, they’re telling, “this is what it is, not like this.” So they begin to wake up, that way will kind of help out everybody.

Group: [Arrive at NELH Road.]

KM: Are we close to Wawaloli.

KK: Pau, here.



KM: This is it right here?

KK: Right.

KM: The *luawai* is right back over...?

KK: Right over there.

KM: On the old map I gave you like that Register Map No. 1449, or 2035 also, you'll see it and it shows by that *luawai* it says "Kama's House."

KK: Had one *kahua hale* over there.

KM: Yeah, you know. Again, where get water you now how important it is.

KK: Right by the end of that...

KM: In the *ulu lā'au*?

KK: Yeah, yeah... Today with all man's things to do to me is okay but again that's improvement.

KM: That's right, but you see the main thing so if they're going to...like you know even when they talk pasture improvement.

KK: Uh-hmm.

KM: That meant you go wipe out whatever plants were there so the grass could grow. Like today, just if they respect some of these old places, the places of the *po'e kahiko*. Otherwise you loose all of these things that were familiar to you, like the fisheries, the water. If they *hana 'ino* up here the *i'a* going come bad too, right?

KK: Uh-hmm. I think with our old Hawaiians they never *uhauha*. They knew how to maintain their life style. No matter how big the family, they were able to stay together, they we able to feed them all.

KM: Yeah.

KK: And grow up with them until their kamali'is *keiki* and *keiki* and *keiki*, so that origin stay with them that way. Today, no, it's no more of that.

KM: That's right.

KK: What is mine is mine if you want, go get your own. If you share, what going happen you want to be the history of that sharing and you want to be the one who been share with others. Your name will not come out they're going to come out. That's a different together all things.

KM: Yeah.

Group: [Driving on Ka'ahumanu Highway.]

KK: See this *pā pōhaku* that's the one you see from up *mauka* coming down.

KM: 'Ae. The boundary between the two 'O'oma I think?

KK: O'oma 1 and Wawaloli. The only thing I figure, how they know where, how they got to take 'O'oma 1, 'O'oma 2. 'O'oma 2 they going to Kohanaiki; then Kohanaiki to Kaloko; Kaloko going to Honokōhau. Then Honokōhau then you going go to Kealakehe.

KM: Yeah, wonderful yeah.

KK: Yeah, how they... So you say Kealakehe...I don't know whether that's the name of the place. How you going bring Kealakehe back down. What is the *ahupua'a*.

KM: 'Ae.

KK: Honokōhau goes all the way up to the mountain. Kaloko is all the way up to the mountain. There's the difference on this different ahupua'as.

KM: When I sat down and spoke with your elder sister, Josephine. She said that Kealakehe, before the kūpuna said that is was Kealaokahē. About burials.

KK: Maybe so.

KM: But each place name, if we...

KK: Collect that...

KM: Yes, and everything has a story you know.

KK: Yes. Well, that's where the Hawaiians, they always, they have a story behind of all these different names. Story behind of anything what they do.

KM: Yeah. They never just hea wale.

KK: No, no.

KM: Everything get *mana'o*, reason.

KK: Just like with Kūki'o they name the road all like that, I don't know whether you was there when I said don't call it anybody's name.

KM: That's right I remember, absolutely. And you so right because you know especially then when they give *ali'i* names like that. What kind *kapu* get on top?

KK: You don't know, don't know.

KM: No good to give those kind people names.

KK: That's what it is, no good. I think a lot of this *pilikia* with everybody.

KM: Yes, just like this highway, Ka'ahumanu.

KK: Why do they call it Ka'ahumanu, that's the thing.

KM: In the *haole* thought, it's a thing of honor, or respect, but...

KK: I don't think so that's respect.

KM: No, it's not.

KK: I don't know what respect that you going to give...

KK: For me I would say I was just fortunate to have the opportunity to go and get together with all the *kama'āina* and we work our way through that way...

Group: [Park car, eat lunch – back in car, driving *mauka*.]

KK: [Recalling a Hawaiian account of a riddle from the time of Kamehameha I. Two men at a *pā'ina* had spoken despairingly of Kamehameha]  
 ...[having heard it] This guard went talk to Kamehameha. He told them, you two fellows go out there and look these guys. Bring them back. But the two knew how to get out of it, when caught. They told Kamehameha, "*Auwē! Aia kā māua*

*‘ōlelo. – ‘Ai kāua, ma‘ona, ho‘i aku i kahi mehameha. Ka lau o ka ‘ilima, ‘oia kā kāua e hāleu ai!”* When they told Kamehameha that, he couldn’t answer. And these two who heard all of that, they’re the ones to get punished. They knew what they was doing, and they knew how to get out.

KM: *Kākā‘ōlelo*, when they know how to spar with the words and make that. Uncle, what is the story they were out here on the *kula* somewhere or something and...? When the warriors heard these two men. They were out somewhere *mahi‘ai* or something?

KK: No, was a *pā‘ina*.

KM: Oh, at a *pā‘ina*. And what did they say, what did the guards think they said?

KK: The guards heard the right words.

KM: [chuckles]

KK: *“Ho‘i ‘ai kāua, ma‘ona. Ho‘i aku kāua ki‘o i ka waha o Kamehameha. Ka lau o ka ilima, a ‘oia kā kāua e hāleu ai!”* And then he sent the guards to go up and look for them. They found the two guys. So these two guys were kind of surprised. They acted surprised, I think. So when they had the court, Kamehameha asked, “This is what you folks said?” So they listened. And one said, *“A‘ole, aia kā māua ‘ōlelo. – ‘Ai kāua, ma‘ona, ho‘i aku i kahi mehameha. Ka lau o ka ‘ilima, ‘oia kā kāua e hāleu ai!”* Kamehameha looked at them, and that’s true [chuckling].

KM: [chuckles]

KK: And these two guards cannot do anything because they had told the truth. The ones who told the truth, they got punished.

KM: *‘Auwē nō ho‘i!*

KK: You look at the words. *“Kahi mehameha.” “Kamehameha.”*

AC: All in the way how you put your pronunciation.

KM: Yes that’s right, just the pronunciation changes everything.

KK: That’s what when happen. *“Kahi mehameha, ka lau o ka ‘ilima, a ‘oia kā kāua e hāleu ai.”* They agreed. Them two knew what was going on.

KM: Who did you hear this from?

KK: From *tūtū* Palakiko.

KM: Palakiko. Were they out here in this *‘āina* or you think or somewhere else?

KK: I guess they were down here.

KM: Down this side because he [Palakiko Kamaka] was of this land here.

KK: Yes.

KM: Interesting.

KK: Another story too, for Kamehameha, that’s how they went make the count, get the stones up to Ahu-a-‘Umi. This man, when Kamehameha down went through the point, this side of Maka‘eo, ‘Alula. There was a path way over there. They found Kamehameha, and they went hit Kamehameha. Hit him with a paddle.

Kamehameha went unconscious, they thought Kamehameha *make*. No, he never *make*.

So Kamehameha sent people out to look, they look, and no can find 'um. So the best thing is Kamehameha do is get all these people line up. He wanted to see that person who hit him. So when everything was *pau*, they're missing these two guys. They no can find 'um. So, Kamehameha said, "No."

So these two guys was planting taro up Keopū. Acres, I guess. So the guards finally found 'um, and they took 'um. Kamehameha said, "*'Ae, lāua.*" He turned around and said to them, "*No ke 'aha 'olua e hao ai a make au? A'ole ho'i 'olua e hao ai ia'u a 'eha au.*"

Which means, "Why did you hit me and not kill me? You shouldn't have hit me and just hurt me." The two men didn't know what to say. When asked if Kamehameha wanted them killed, he said "no." That's because they were working the land and planting large fields of taro, and he valued their work...  
[arrive back at home – end of recording]

**Peter Keikua'ana Park  
Field Interview – Kalaoa, 'O'oma and Kohanaiki,  
Kekaha Region of North Kona, Hawai'i  
January 14, 2003 – with Kepā Maly**

*Kupuna* Peter Keikua'ana Park was born on his family's homestead land in 'O'oma, in 1918. From birth, he was raised by his grandparents Peter K. and Kahanwale Ka'awa. The family worked their land, cultivating *kalo* (taro), *'uala* (sweet potatoes), and other crops under the shelter of the *'ōhi'a* forest then present on 'O'oma, within half a mile of the upper Kona Highway (Māmalahoa Highway). When *kupuna* Keikua'ana was born, his family still lived in a house that was partially thatched with native material. His *kupuna* still counted the nights of the moon in the Hawaiian system, and by



***Kupuna Peter Keikua'ana Park – at Kohanaiki kai  
(KPA Photo No. S-616)***

this system, they cultivated the land, traveled along the coastal lands of Kalaoa, 'O'oma and Kohanaiki, where they fished and sustained themselves during the dry seasons.

*Kupuna* Keikua'ana graciously shared detailed descriptions of life in the lands of Kalaoa-'O'oma-Kohanaiki in the early part of the 1900s, identifying customs and practices of the native families, and identifying the elder residents living on the lands during his youth. His uncle, Pali Ka'awa, was a resident of Kohanaiki, Kaloko and Honokōhau, and while visiting his uncle and other *kupuna*, he traveled across the *kula* lands of Kalaoa, 'O'oma and Kohanaiki. In this interview, *kupuna* Keikua'ana shared his recollections of various sites features which were noticed across the *kula* lands and along the coast, and he also expressed his *mana'o* about the importance of caring for traditional Hawaiian sites.

*Kupuna* Keikua'ana gave his personal release of this interview to Maly on June 25, 2003.

Driving from *kupuna's* home, *mauka*, to *pā lina* of Ikaaka Kihe *mā* — discussing the *kula* lands of Kalaoa and 'O'oma:

KM: *Mahalo nui, hau'oli kēia hui hou 'ana.*

PP: *Maika'i, maika'i.*

KM: *So kupuna, pehea, hele 'ana kāua i hea?*

PP: *Hele māka'ika'i. Mamake 'oe e 'ike ka pā ilina, ka wahi i kanu 'ia o Ikaaka?*

KM: *'Ae, Ikaaka Kihe?*

PP: *'Ae.*

KM: *'Ae, inā hiki?*

PP: *'Ae. E hele kāua e nānā.*

KM: *'Ae. A me kou wahi i hānau ai, ka hale o kou po'e kūpuna.*

PP: *'Ae, i 'O'oma.*

KM: *O Kalaoa kēia 'āina?*

PP: *Kēia, mamua, noho mākou i uka, a kahea 'ia kēia, he kula. Kahea 'ia i kula.*

KM: *'Ae, kula. No ka mea he open kula land?*

PP: *Yes. I don't know now, but kēlā manawa, he kula.*

KM: *'Āina kula?*

PP: *'Āina kula. Na mākou e hele me kūkū e 'ohi lau hala. Ua hele kākou i kula.*

KM: *Ō, i kula?*

PP: *'Ae. Hele 'oe ma kēia alanui, Holoholo.*

KM: *'Ae. Kūkū, o Kukuinui, ihea?*

PP: *'Ae, Kukuinui, ma ne'i paha, kokoke, ai ma'ō. Ua 'ike wau ma luna o kēlā palapala, map, o Kapeke.*

KM: *'Ae.*

PP: *Ua lohe wau i kēlā inoa o Kapeke, ma'ō. See, o Kukuinui, ma 'ane'i paha. Huli kāua ma'ō.*

KM: *Okay, so by Nehiwa Street. And this is Kūkuna?*

PP: *Yes, Nehiwa and Kūkuna.*

KM: *So you think Kukuinui, 'ano pili me kēia?*

PP: *'Ae, 'ano pili paha mane'i [chuckles]. Kēia manawa, loli ka 'āina.*

KM: *'Ae.*

PP: *Mamua, ka nahelehele, a'ole like me kēia. Ma 'ane'i paha? No ka mea, o 'Ohikapua, ai mauka. Nui ka po'e o kēia au, a'ole maopopo i ka inoa o kēia wahi.*

KM: *'Ae. A 'Ohikapua, nani kēlā inoa.*

PP: *'Ae, nani ka inoa!*

KM: *No'ono'o 'ana wau, 'ohi 'ana paha kekāhi i ka pua?*

PP: *Pehea lā paha? A mamua kēia hale, hale nani. Ka hale o Kamaka.*

KM: *'Ae. A o Palakiko Kamaka, ke kupuna o kāu wahine, Anna?*

PP: *Anna, ka inoa kēlā o kāna anakē, Anna. He kumu kula 'oia no Kailua School.*

KM: Anna Kamaka?

PP: No, Li Sui, *hapa Pākē lākou.*

KM: *Hele mauka, Hiolani Street?*

PP: You see, by this *ulu lā'au* there, that used to be 'Ohikapua, and Kukuinui was right down there.

KM: Yes, okay.

PP: Then we used to come, and go, go down the *kahakai*.

KM: That's right because it was the old *alanui*?

PP: Yes.

KM: Did that *alanui* go past Kamaka's place or further over?

PP: No. Kamaka's place was right here. I'm going to show you, but the house, it completely fell down now.

KM: *Hā'ule.*

PP: It was still up two years ago, I think. Right by this two *manakō*, right here that's where that house was.

KM: There it was, yes.

PP: This is the place I said, 'Ohikapua. And Kapeke was that side, and Kukuinui was down here, on the side.

KM: I see, and *ma 'ane'i*, right on what is this street.

PP: The road went side ways like this [gesture at an angle, towards north].

KK: That's right, it was at an angle and you see that on the map.

PP: Yes. It went angle and there's *ulu lā'au*, *nenele'au* up there, and then the *alanui* went up. Seemed like that used to be the right of way because it had the fence both sides.

KM: Yes. That's right when they made the homestead in the Grant lots, they made the road come down just like it shows on that map, Register Map 2123, that I left for you.

PP: Yes.

KM: The map came down and just what you're saying.

PP: It slide there and went that way.

KM: And then it angled and cut down to the *makai* lands right?

PP: Right.

KM: Yes. I'm sorry, I forgot to bring, I have a nice old sketch map from Emerson, a small page of Kohanaiki Village, and it shows the road coming through there so it has Ma'o, Kaiakoili, Punihaole *mā* all the different families that were living there, Ha'au.

PP: Yes. Ha'au too, that Ha'au name was there. Ehu, Levi, one Chinese store, Lau-i, and then had Kuhaiki

KM: Yes. You mentioned Kuhaiki earlier, and you'll see in the story for 'O'oma that I left you. I pulled out his name, I see the name... You know the name Pali Ka'awa?

PP: Yes.

KM: When you were talking earlier, I think it's S.P., so that must be S. Pali Ka'awa. He had 'āina, he got one of the homestead lots as well.

PP: I see.

KM: What street is this?

PP: Ihumoe...

KM: Okay...

PP: [Discusses the use of family names on present-day streets – suggests that with permission of families, use of old family names is appropriate as a way of remembering those who were natives of the land.]

KM: ... Now, we'll go up on to the old Kalaoa road.

PP: Yes.

KM: This house that's right next to the church, not far from the church.

PP: Next to Kalaoa school too.

KM: School yes. That's the one, that the lumber was from your old house in 'O'oma?

PP: Yes, two houses to make this... And that of course is the Kalawina grave *mauka* near here.

KM: 'Ae. You know uncle, have you gone inside the back of there?

PP: No.

KM: It has the original church that was built in the 1850s. The church name was Hale Ola.

PP: No, I didn't know that.

KM: That's the old church in there. If you go in behind the *pā ilina* has the old mortar. You know the old Hawaiian mortar and stone work?

PP: Yes.

KM: So the church is here?

PP: Yes. And then the Keanaaina boy is the *Kahuna pule*.

KM: 'Ae. Did you hear about the lumber for this church, where it came from?

PP: No.

KM: May I ask you a question, and if this rings a bell with you. They used to have a church down at Makalawena.



PP: 'Ae.

KM: And a schoolhouse too. In about 1919 when *pu'i wai* came up out of the ocean it struck the church and the schoolhouse was knocked down. The lumber from there and the lumber from the old Kohanaiki Church, because it closed a little after you were born.

PP: I think Kohanaiki they had one church.

KM: That's right, Kekaha. Some of the old families, like Maka'ai *mā*, Punihaole them said that the lumbers were combined from the Kohanaiki Church and Makalawena and they built this church.

PP: Oh. I never heard, I don't think Norman knows because Norman is the *kahu*. Because if they know. they could value those things.

KM: Yes.

PP: Okay, this is the school I went to, Kalaoa School.

KM: This is your school, Kalaoa School. I know even when I was talking with your sister and she has a picture, if I recall. Aunty Esther has a picture of them sitting on the school steps I think.

PP: This is the cottage.

KM: Yes. The teacher's cottage.

PP: Mr. and Mrs. Smythe.

KM: Smythe.

PP: They're all gone, and only the son and he married...I don't know if you heard of this Okamachi family.

KM: Yes, Okamachi.

PP: The oldest Okamachi, he married her...

KM: That Okamachi that's Coelho also from Kāināliu side?

PP: Yes, right, Coelho.

KM: So it's the house here?

PP: Two house.

KM: What did they do, did they make it into a store or was it only for a living house?

PP: Only for living, the porch was not enclosed, it was open when it came down. And the bath house outside.

KM: 'Ae. So when the lumber from your folks old house *mauka*, two houses?

PP: Yes.

KM: The first house was a thatched house right? The first house wasn't a lumber house was it?

PP: Lumber.

KM: Was lumber.

PP: Maybe before then.

KM: When you were *mauka*?

PP: Oh grass house before. But then the second house was lumber, 1 x 12.

KM: Yes.

PP: Big *hakahaka* inside. I think never have molding [chuckles].

KM: This was your mama. What was mama's name?

PP: Agnes Kala'i. That name, my older sister is Kala'i too.

KM: Did your mama Agnes carry the Ka'awa name?

PP: No. She took her own parents name was Apele, from Maui.

KM: That's right, Apele. Interesting though right because you have Keoni Hi'u or Peter Ka'awa.

PP: Keoni Hi'u, but the real name is Peter K. Ka'awa. I am still confused on that K. it's either, I was named after him, Keikua'ana or Kaikua'ana, I don't know.

KM: I'm sorry on the transcript I left for you I had spelled it Kaikua'ana but...

PP: Maybe it's Kaikua'ana.

KM: But you know because the *kūpuna, ma ka 'ōlelo Hawai'i, keikua'ana* or *kaikua'ana*, e or a it can interchange, *maika'i, meika'i*.

PP: Yes, right.

KM: Sometimes, so Keikua'ana *paha*.

PP: Keikua'ana is just like older.

KM: The older sibling, yes.

PP: Kaikua'ana would be what?

KM: Same thing but then you get *kaikaina*.

PP: Yes, *keikaina* is below.

KM: Yes, younger. Now, Joe Kahananui and your mama...

PP: Yes.

KM: Built this house, put this house here.

PP: Put this house.

KM: Who's *'āina* was this?

PP: Palakiko.

KM: Oh... I heard that the old man Joe Kahananui and you said he was Kupihē actually.

PP: Kupihē, yes.

KM: He did *lapa'au* kind?

PP: I think so. Somebody said *lapa'au* I don't know. Oh, this here, is Kamaka too, but she *make* now. You know Green?

KM: Mary.

PP: This was the old road before.

KM: Yes. This was the old road, *Alanui Aupuni*.

PP: Look all these new roads I don't know where it's leading too. I wonder if that was the Kamaka house.

KM: Yes, I think that's...

PP: Looks like. I don't know if any of the kids staying over there. That's Kamaka.

KM: You know the old *'āina* from the church and the lot, Mauna Ziona that was on Kapaiki, the kupuna's name was Kapaiki. The old *kahuna pule*, I don't know if you ever heard his name, he was gone long before you were born, Reverend Kaonohimaka.

PP: Yes... And that is the road, I don't know how far the road goes. That's the one to go up 'O'oma.

KM: You want us to take it?

PP: If this road doesn't go through, we may have to around. I think, *pehea lā* this road? This road used to go up. Oh no, blocked.

[Former public road to upper 'O'oma, is now blocked by a private driveway – turn around and go to Kinoulu Road.]

KM: ...Oh, there's uncle Kino, we go say *aloha*.

Group: [*Kūpuna* Keikua'ana, Kinoulu and Annie greet one another.]

Discussing the lands of 'O'oma nui and 'O'oma iki, and shark fishing from the point just north of Kohanaiki and the old *pā kao* (goat pen), along the beach trail:

KM: [speaking with *Kupuna* Kinoulu] *Ai no kou hale i 'O'oma nui?*

KK: 'Ae.

KM: *A o 'O'oma iki ma kēlā 'ao'ao ma'ō* [gestures to north].

KK: *Mai 'O'oma iki a hō'ea aku i Kalaoa, a ne'e aku ma kēlā 'ao'ao ma'ō.*

KM: 'Ae. *A 'oia ke kumu o kēia huaka'i, hele me kupuna a nānā i ka 'āina, ho'opa'a kekāhi mo'olelo.*

KK: *Ke nānā wau 'oia ke kupuna mau, 'oia a o Robert Punihaole, a 'o wau mai.*

KM: 'Ae.

KK: *Kō mākou ēwe kēia.*

KM: 'Ae.

KK: *Ua hele like mākou i ke kula.*

KM: 'Ae. *Kēia 'āina i 'O'oma, na kou kūkū?*

KK: 'Ae, *ko'u makuakāne. Kū'ai 'oia i kēia wahi. Kēia, holo kēia mai ma ne'i nei a hō'ea aku i kai, Kahananui, a hō'ea aku i kahi o Ehu. Ehu ka mea i kū'ai 'ia kēlā wahi e ka po'e Kepanī, I think.*

KM: Hmm. You know, *kūkū*, *i kekāhi huakaʻi mākaʻikaʻi*, *ua wehe mai ʻoe i kekāhi moʻolelo o ka lawaiʻa manō a kou poʻe mākuia i ʻOʻoma?*

KK: ʻOʻoma.

KM: *Loʻa kēlā kahua?*

KK: ʻAe, *loʻa kēlā kahua hale.*

KM: *Heʻaha ka hana a kēlā lawaiʻa manō?*

KK: *Kēlā mau lau, aia ma kēia ʻaoʻao, huli aku i ke kao. Hoʻohuli a hōʻea malaila ka poʻe lawe ke kao. No ka mea, ka ʻili o ke kao ka mea nui.*

KM: ʻAe. *I ka wā o kou kahu hānai?*

KK: ʻAe. *ʻOia kō lākou māhele...ke kumu, nui nā kao maneʻi nei. Huli a malaila, a pepehi. Poʻe lololele ka ʻili, lawe ʻoe ka ʻiʻo a pau kou makemake. O ka hapanui, kiloi lākou i loko o ke kai a hele mai nei ka manō malaila, ʻai.*

KM: *A kēlā pā ma ka ʻaoʻao o ka palena o Kohanaiki, he pā kao?*

KK: *Kēlā pā, no ka hoʻohuli kēkake.*

KM: *Ā. A hele ʻoe ma ka ʻaoʻao aʻe...*

Discussing various locations along the coast – Wawaloli, Pūhili, Kohanaiki, Kaloko and Honokōhau:

KK: *Ma Wawaloli.*

KM: ʻAe, *loʻa kekāhi kahua hale, ma ka ʻaoʻao mauka o ke ala hele?*

KK: *Kēlā kahua, aʻole au maopopo ka manaʻo o kēlā. Aʻole wehe mai kuʻu makuakāne i kēlā.*

KM: Hmm. *A ʻo Pūhili...?*

KK: *Lae o Pūhili, a hōʻea aku i Kohanaiki. A Kohanaiki, hōʻea aku i Kaloko. A Kaloko, hōʻea aku i Honokōhau.*

KM: ʻAe. Remember when we went down Kohanaiki and we drove along the old *ala hele*?

KK: Yes, yes.

KM: ...We came out by the OTEC side and then on the *makai* side of the road right by ʻOʻoma has a *kahua hale* or *kahua*?

KK: *Kahua hale*, yes.

KM: *Loʻa paha he pā ilina o loko?*

KK: *Aʻole wau maopopo.*

KM: Hmm. But that's the place where your papa them threw the goat?

KK: *Kao.*

KM: *Ua hana lākou i kaula?*

KK: *Kāhi poʻe kolohe, a hana i ka makau ke ka hao.*

KM: *Ā!*

KK: *Kiloi, mana'o lākou lo'a ka manō. Kama'ilio mai 'oia manō nui! A hopu kēia manō a pa'a i ka makau. A'ole hiki ke hemo, a kēia mano e lolole a lolole aku, a ho'omaka iho...*

KM: *A kau ma kula?*

KK: *A'ole. Lu'u 'oia i ke kai a moku ke kaula.*

KM: *'Oia?*

KK: *Mālia paha, he manō kūpua? Manō nui.*

KM: *Hmm.*

KK: *A'ole lākou hana...ho'omaka lolole, lolā, lolā, lolā a pili ka...*

KM: *Haki ke...?*

KK: *A mālo'elo'e, pa'a i loko o ke kino, a ho'omaka lākou iho, a moku ke kaula. A 'au.*

KK: *A hele ka manō?*

KK: *'Ae.*

KM: *Kupaianaha!*

KK: *O ka i'a, ka'u mea lohe, ka makau, hemo, hele lewalewa a kukaehao a hā'ule. I bet they suffered.*

KM: *Amazing, yeah?*

KK: *Yes.*

KM: *A o ka waiwai nui o kēlā 'āina mamua, no ke kao?*

KK: *Ke kao.*

KM: *Huli lākou i ke kao a hele a lawe ka 'ili?*

KK: *Ka 'ili wale nō.*

KM: *A kū'ai aku?*

KK: *Kū'ai aku. Nui ka po'e kēlā kalapa ai i Honolulu, lākou kāpī ka pa'akai, a kahi no ki'i ka lehu. Lū ka ehū a lolā a pa'a. A i 'ole 'ino'ino.*

KM: *'Ae. A kaula'i ka 'ili?*

KK: *Pēlā lākou kaula'i ai ka 'ili mamua.*

KM: *'Ae...mahalo...!*

Group: [prepares to drive *mauka* to former Ka'awa family homestead]

KK: *I don't know if you going find the old house site.*

PP: *Somebody lives there?*

KK: *On this side get one green house. As you go up you get one guy who bought the place way *mauka*.*

PP: *Way inside?*

KK: *Way up.*

- PP: That's not on the other side?
- KK: No. I think that's in line where your dad them planted taro going up, and we're on the Palakiko side.
- PP: I don't know I never been up that part, only one time I went up, I went show my girl where I was born. I see the cement steps are still there.
- KK: The steps are still there. The green house is on this side and the steps is on this side. Get plenty rose apple, cover the whole area.
- PP: Rose apple had plenty up there.
- KK: On this side where *tūtū* Kahanawale them were.
- KM: Kahanawale, that's uncle's *kūkū*?
- KK: Yes, *tūtū* Kahanawale, and who, John Hi'u.
- PP: Yes, that's his nick-name. But his name is Peter K. Ka'awa.
- KK: Ka'awa. He's from Maui?
- PP: Maui.
- KK: The *mo'olelo* of him, he went *mahuka* from Maui. He came out through Hualālai, he came under. That's what I heard.
- PP: I don't know, I told him he got to go to the archives try find out. I don't know much about my grandfather. We were so young that time, we don't think to ask him questions. In fact when he died I was 13 years old, if I had in my mind I would have found the *'ūkēkē* and kept it.
- KM: His grandfather used to play the *'ūkēkē*.
- KK: Yes.
- PP: The only thing I got from the museum was his picture. The old man Kahananui went throw outside of the house, he said "that's the *kepalō* inside the house." He threw it outside, the sun, the rain and everything. All that old pictures, we lost the picture. And lucky our picture the three of us, me, Esther and Lily, the three of us oval frame, but was still alright so they took the picture. But no more, my grandmother never had picture, we never had a picture of her. I cannot show my kids my grandmother.
- KK: Well, I going tell you folks something, these old people are really...they are not the type like us. See, when they go they take everything with them. That's why we getting hard time.
- PP: Yes.
- KK: Because with us today we want to try to restore that, but they never get the idea of restore, because when I heard the story, when they *make* they take everything. Because the *mo'opuna*, the *kamali'i* not going to *mālama* that thing, so that's their idea.
- PP: Some of the things they left it depend though, if you look, you interested, and then they give you.
- KK: Yes, yes.

PP: They not going give the other one if not interested. That's why you see some get the stuff and some don't.

KK: That's right.

KM: This is why it's so important with you folks now, by talking with you folks it's so important otherwise we lose everything.

KK: I think to my origin, I think you folks are going on the right track because we don't know, and you don't know what the history. It's more on the history, and like a lot things it's in the book, and we who are *kama'āina* think, "Nah, not that way," that's the problem.

KM: Yes, it's very important. This is the same thing like talking about 'O'oma because *makai* of the highway now where the old *Alanui Aupuni*.

KK: Yes.

KM: Someone has proposed, they want to build over there now. That's why I wanted to talk story with *kūpuna* and you folks. We need to take care of the land first.

KK: Yes.

KM: And like you said the *pā ilina* and things like that, you have to *waiho*, leave alone.

KK: Only thing I think right now at this meeting they going to get and I warned my nephew Kaleo about it. He was telling me he was going to get these people come in for Kohanaiki. But most of them are young, they don't know nothing!

KM: 'Ae...

PP/KM: [Travel *mauka* in 'O'oma to location of old Ka'awa family Homestead – discuss life in the early 1920s-1930s]

KM: Nice to stop and say *aloha*.

PP: Yes.

PP: [passing *Kupuna* Kinoulu's home – pointing to north side of Kinoulu Road] This is where Alohikea was.

KM: I see, so it went across to the other side where we were.

PP: Before our days this was rough road. I couldn't drive car at that time, never had car.

KM: Walk feet, good right?

PP: Yes. The first car I brought was in 1939 I think.

KM: Wow! Uncle, did I understand, was your first house when you were little, little, was partially thatched or was it the wood house already?

PP: No. It was the kind, grass.

KM: *Pāpa'i*, grass?

PP: Yes, *pāpa'i*.

KM: Amazing! Your *kūpuna*, your *kahu hānai*, your *tūtū mā* they lived off of the land here?

PP: Yes.

KM: They grew their taro and everything?  
PP: They had to grow yes, that's what they had, taro.  
KM: I see some old *pā*, an old wall in here.  
PP: Yes. That's the wall, this is actually both sides wall. Pretty soon we reach, this road I remember it goes up.  
KM: This rose apple is thick.  
PP: This is a pest.  
KM: What did you folks do for your water *mauka* here, was it all catch?  
PP: Catch.  
KM: No more *pūnāwai* or nothing up here?  
PP: No.  
KM: No more *ana wai* like cave water or something?  
PP: We had a cave they would go get a pan and put inside. [pointing out area on *mauka* side of access route] You know that house is right where our house was, that house is there.  
KM: Yes. The green house here.  
PP: Yes. This is all, I think my mother them used to live somewhere right here on this property here.  
KM: 73-4439 is the address now. Do you think the green house is roughly where your folks old house was?  
PP: The stone, I'm going to show you. I don't think they broke that thing. Here is the man, maybe if we can talk to him he will allow us to go, just *holoholo*.  
KM: [calls out to man in yard – to see if we might be able to look at area of former home; the man is Japanese and speaks no English]  
PP: [Chuckles] ...Oh, they went bulldoze and push all this logs. You know there used to be silver oaks up here. There were five up here that my grandfather planted.  
KM: Oh look, there's an old silver oak right here.  
PP: Yes. This is the one huli. You try look up the house if you see the step in front. There, you see the part left there.  
KM: Yes.  
PP: That's where the front of the house, was. The house was maybe 10x16 and the *lanai* maybe about four feet, an open *lanai*.  
KM: Facing to the *maka*?  
PP: Facing *makai*.  
KM: *Kupuna*, you think this wall here is the boundary?  
PP: That's the boundary.  
KM: And that way, back towards Kalaoa.



PP: Yes.

KM: It goes back that way.

PP: Right next, get the wall.

KM: Yes, get the wall.

PP: That's the end and it goes up.

KM: Then it goes up.

PP: Goes up.

KM: Ten acres, so it goes up quite far.

PP: Quite far. We never even reached the ten acre I think, they went *mahi'ai* but they were below the ten acres.

KM: All of your taro, everything that you grew, you folks cultivated was all on this *'āina* here.

PP: Yes. It started from here they planted potatoes and then slowly went back, back, back.

KM: Still had *'ōhi'a* forest trees and stuff *mauka* above you?

PP: More back, though.

KM: There were trees over where you were planting yet?

PP: Yes.

KM: And your *kahu hānai* went plant those silver oak trees?

PP: He planted, he brought it from Hu'ehu'e the seeds, and he planted over here.

KM: He must have liked that tree then.

PP: I don't know, maybe he didn't realize it was a pest.

KM: Yes.

PP: And you know this thing went grow all over the place. I didn't want to tell people about this tree [chuckling] went spread all over.

KM: It would have happened regardless.

PP: Yes, I think so.

KM: I asked you where your water came from and you mentioned you folks would catch on *piula* in *pahu wai* like that or something.

PP: Yes. They had barrels like... 50 gallon drums, wooden.

KM: Yes, that kind from when they transport stuff, they use those barrels?

PP: Yes, right they used to save the barrel, they leave the water inside. He had about three barrels I think.

KM: I asked you if never have *ana wai* like that. You said?

PP: They had one *ana*, it's in this property further up.

KM: It's further *mauka*.

PP: The drippings.

KM: *Wai kulu.*

PP: Yes. They put pan, and they take the water. And aside from that it's what they catch. And you know what they used for *hāwai*, they used to use, what do you call that now... [thinking] the sisal, what is the Hawaiian name for sisal.

KM: *Malina?*

PP: *Malina.* They used one long one maybe fifteen, twenty foot.

KM: You mean the leaf?

PP: No.

KM: The stalk?

PP: Yes. Cut it in half and dig out all the inside.

KM: That was the *hāwai* you said?

PP: *Hāwai.*

KM: Wow, amazing!

PP: They use that for *hāwai*.

KM: Off of the roof into the cans?

PP: Into the barrels.

KM: Amazing!

PP: They never cover the barrels because I guess... [comments on number of cars pulled into the former family parcel] ...You like to go more up, we go look anyway. I know you're going to see a bamboo bush, My grandfather made...I guess it was sort of hollow, so the thing doesn't grow outside. You know bamboo can be a pest...

KM: Your grandpa planted that *'ohe*?

PP: Yes. I wonder if he went out of the fence, I don't know.

KM: I see the stone wall inside there.

PP: That's the boundary.

KM: That's the boundary still going?

PP: Boundary, yes. [arrive at end of access route] This is the end where somebody's house. That land went on. Is this the bamboo? No?

KM: No, it's still that rose apple.

PP: Still going up. That bamboo was in one *puka*...the bamboo, it's in a cave, old.

KM: What did he use the bamboo for or just to have it?

PP: He used it for go fishing maybe.

KM: *Kā mākoī* like that.

PP: But he didn't plant any place because it might go wild.

KM: He knew it could grow out.

PP: Yes. And up here now, has somebody else. I haven't been up here for many years.

KM: Oh look here's 'ōhi'a trees up here so you folks had the 'ōhi'a over.

PP: When he farmed up here already 'ōhi'a.

KM: You know what there's a *hālua* or something in there.

PP: I wonder if that's where the bamboo was?

KM: Unfortunately, all I see though, is the rose apple.

PP: It would be little bit more inside cannot see it, too near this road.

KM: There's one *hālua* in there.

PP: This is different place already. Somebody's house over here.

KM: Okay. I'll go back down to where we can turn around.

PP: Yes...

PP/KM: [Begin drive back down to main highway, and on to *pā ilina* of Ikaaka Kihe mā]

KM: ...Now, when you folks didn't have water *mauka*, folks went *maka'i*?

PP: Went down the beach.

KM: By Wawaloli side?

PP: Keyhole side, Ho'onā. There was a house over there.

KM: Was that Palakiko *mā*?

PP: Palakiko's house.

KM: Yes. Had a little *lua wai* down there?

PP: Brackish. [looking through rose apple growth] I would think if the bamboo was growing fast you can see it, but no can see, maybe it's more inside.

KM: It's so thick. The *wai wī* and this rose apple are so thick. So you folks would go down and fish Wawaloli like that too. All down?

PP: Yes. We go Wawaloli, we go down there, and if we stay one week. We had to cut grass for the donkey. One bundle for one day and one for each day.

KM: So you would have to cut grass and you would have a bundle for each day?

PP: Yes.

KM: No more *pili* nothing on the *kula* down there? Was all *ahuwale*?

PP: Yes, lava. No more grass, so we cut from up here the California grass, and make a bundle for one day, five for one donkey. If two donkeys, ten we had to make [chuckling]. We carried their *kaukau* and our stuff, we go down.

KM: Wow!

PP: This place is really thick with this thing.

KM: Thick. That's so interesting. Who's 'āina was this do you think here?

PP: Alohikea.

KM: Alohikea yet, okay.

PP: Alohikea had a pretty big area, and I don't think they could maintain the whole place.

KM: No, it's hard.

PP: You know those days, when you buy you get big land.

KM: Yes, that's right. You see when they cut up the homestead lands like that, or the Grant lands. They allowed them, like the homestead lots were ten, twenty, forty acres.

PP: That's a lot!

KM: Yes. And the whole idea, you'll see the letters from your *kūpuna* Ka'awa mā's time. They needed the land because it was dry and rocky they said they couldn't support themselves on the small homestead lots. They needed to have larger land so that they could cultivate or grow enough *kao* or something like that to support themselves...

PP: Yes. So that's where I was born, up there.

KM: Wonderful!

PP: *Aloha* the *'āina*. You see down where the green [pointing *makai*]?

KM: Yes.

PP: We called that the *kula* land. Good view up here. You know Pu'ukala, you could see Pu'ukala Point from here. There's an *'ōhi'a* tree, there's a nook you know, *makai* of this *'ōhi'a* tree.

KM: *'Ōhi'a* that's standing there and over.

PP: There's a little point over there or is that further over. That is Pu'ukala.

KM: 'Ae.

PP: From there I think Pu'ukala goes down. Now we're going to go look, Ikaaka's down *pā ilina*, we can go through either way outside or in the back...  
I guess somebody lives up there. People used to have big land before, like my grandfather them but now you cannot own big land, it's so expensive.

KM: It is...

PP/KM: [Arrive at *pā ilina*, visit grave of Ikaaka Kihe, and former grave of the elder Ka'awa family members.]

PP: ...I don't know if you know the Kāne family.

KM: I know the name.

PP: Over there.

KM: And Kāne there was a Nuhi and Paul.

PP: Yes.

KM: They were *kahuna pule*, one of them I think.

PP: I don't know.

KM: At the old Kohanaiki Church before in the old records.

PP: Because you can read what is on the stone. No more *inoa* on this. This is Ikaaka. I think there are words on top of there. You got to clean 'em...

KM: ...*Mahalo nui!* Thank you so much! To me it's so important, because you know by and by you know what will happen someone will come and say, "Oh well, no one cares, we go *'eli* everything." Move them in one place that's what they did right, plenty places. They think no one knows, so they go and move everything.

PP: They move yes, because one time, big water came into the old airport.

KM: Yes, that's right.

PP: A lot of graves came out over there.

KM: Yes.

PP: They took it up to bury, I think they buried as unknown.

KM: Yes. You can see something but I can't quite make it out. It looks...

PP: I see something here but I don't know what is that. The date...but that was years ago.

KM: Yes, 1929.

PP: In 1929 I was just about eleven.

KM: Yes.

PP: These graves have been here a long time, I'm sure this is all dirt already.

KM: Yes.

PP: What is this, Anna Kāne.

KM: 'Ae, and Lucy.

PP: Lucy Kane. Born in August 1892. My mother was in 1896. So Lucy died, June 21 died in 1944...

They should go clean the place, and make like you're taking care. But the attorney asked me what do you think? And I told him, that if the church is not going to take responsibility, better find somebody who can. So if anybody fall and break their leg or something, they no can sue the church.

KM: But you see what happens to the *ilina*?

PP: I don't know.

KM: If they *'eli* and move, who would want to have this kind of *'āina*?

PP: If they are going to make subdivision they going to have to dig and take them away.

KM: What would be the best thing?

PP: I don't know.

KM: *Pehea kou mana'o, waiho, ho'oma'ema'e?*

PP: Yes *waiho* if nobody... We don't know what the place is when they are gone, I don't know.

KM: Yes. That's the thing say if someone were to buy up some of the *'āina* around here. A part of the thing that they have to do if they want to develop then is they have to take care of this place.

PP: Yes, yes.

KM: It becomes an encumbrance, I think they call it. If you want to build, here's what you have to do to build. One of the things is this cemetery here needs to be cleaned up and at least left as is.

PP: If you can leave it as is, you can make it nice...

PP/KM: [Return to car and begin drive towards coastal section of 'O'oma.]

KM: *Mahalo nui!*

PP: That Pākē Store was right over here, by this tree.

KM: Which store was that?

PP: Akuna. There was an Ahuna too. Ahuna store was over there, then Lau-i. Lau-i was Kohanaiki side.

KM: Near the village area.

PP: Yes. So the Mormon Church was right there and had a white fence around it.

KM: Hmm.

PP: Had lot of goats out here before.

KM: Were you still hunting goats when you were young occasionally or...?

PP: No.

KM: I hear from your kūkū's time that was their big thing, yeah?

PP: My grandfather, I never saw him hunt. Not even for wild pigs, no hunt donkey, no hunt goats. He didn't know how to fish too, I think, *kā mākoī*. I really never learned much about... A lot of my netting was my father-in-law, when I married my wife he taught me how to patch net. After that, how to make nets, he goes down the beach and showed me how to look for the fish and throw net. I owe it to him, he taught me a lot. I think I know more fishing than his own kids. His own kids didn't take interest.

KM: [driving down Palisades Road towards Ka'ahumanu Highway] He was a Kamaka, Palakiko's son?

PP: Yes, *hānai* son. The way they built this road is too straight.

KM: It is, it's a hard road. Because you got to keep your breaks, and in second low gear.

PP: Yes.

KM: And then they put the thirty five miles an hour down, no can. So this is all *kula*?

PP: Yes, *kula* land.

KM: Was it from *tūtū* Kahanawale, your *kahu hānai wahine* that you learned to *ulana* initially or was it with mama?

PP: No, it was with *kūkū*. She taught me how to make baskets to pick coffee. We had a little coffee farm too, they had, and we picked coffee so you make your own basket.

KM: 'Eke?

PP: Yes.

KM: Was that *kuakolu* kind three?

PP: Double.

KM: *Kualua*?

PP: *Kualua*. And then she would teach how to make *moena* so I can *ulana moena* and *ulana 'eke*.

KM: The *lauhala* that you folks gathered you would come further down?

PP: Come here, by 'Ohikapua, big tree over there.

KM: One tree?

PP: One tree.

KM: Wow!

PP: One or two, was a big tree. I would go climb that tree.

KM: Was this *pū hala* was it *hinano*, male kind or did it have *hua*, fruit also? You know when they make the *hala lei* sometimes?

PP: Maybe [thinking] I never seen much seed so maybe it was...

KM: *Hinano*, the male one?

PP: Yes.

KM: So you folks would gather the *lauhala*?

PP: Yes. And then 'oki the *po'o* and the *hi'u*, and then bundle, and then put on the *kēkake* and then go home. Three bundles, one on top two on the side, go home.

KM: About how big were the bundles you think? How many *lau*?

PP: I would say one bundle, maybe probably, maybe two hundred.

KM: Wow!

PP: Plenty *lauhala* was. Funny you know I think everybody used to come and pick from that tree. I often wondered why my *kūpuna* them never planted *lauhala*.

KM: Yes.

PP: Because I planted *lauhala* where I stay now. Some of the *lauhala* I can use already.

KM: Yes. Interesting, I guess they had these *punahale* trees. They really...

PP: Could be. You know why, *lauhala* not just any tree is good.

KM: Yes.

PP: You got to really look at the *lauhala*. Some is hard for *ulana*.

KM: Some is *hakihaki*.

PP: And then you got to get pretty good *lauhala*, because when we take it to the store, the store take the *pāpale* and we would exchange for food.

KM: Yes. What store did you go to mostly?

PP: Kin Lau, that was another *Pākē*.

KM: Was that near you folks?

PP: Yes, not to far, walking distance.

KM: Okay. [Turns onto Ka‘ahumanu Highway, driving south towards OTEC access road]

PP: We used to come down the road used to pass right here, come this side.

KM: The old homestead road crossed, so near where the...

PP: That’s a trail.

KM: Yes, trail.

PP: Used to cross right by that crane, I know we used to go down the side here. This is more this side, right around here.

KM: Okay.

PP: We go down and come out at Wawaloli.

KM: ‘Ae. So this is just a little before this 94 mile marker sign.

PP: Yes.

KM: And it was a trail that went straight down to Wawaloli.

PP: Yes.

KM: Was there still a little *hale pāpa‘i* or something down at Wawaloli?

PP: Stone *pāpa‘i*.

KM: Stone *pāpa‘i*.

PP: Now, no more, they took it away.

KM: [turns onto OTEC Road] This is the OTEC Road, natural energy?

PP: Yes. I haven’t gone down in I don’t know how long, go down there. I know that road went inside there and goes down. [commenting on construction down the road]. They are doing something, I wonder what it is?

KM: Just taking more and building more and more.

PP: Yes.

KM: And see *kūpuna* this is the ‘*āina* on this side that now someone is maybe proposing to build houses and golf course and stuff.

PP: Hmm.

KM: This *kula* land, I don’t know I’m sure there must be things on the land.



PP: Yes.

KM: Buried and stuff like that.

PP: Yes. In fact now they're talking, that if you go down to the beach to sleep, you need a permit. But I still see lights. People go in there and sleep night time anyway.

KM: You see you look in there get the *hālua*, you can see the little openings of caves and things on the sides.

PP: Yes. There were some caves, because we used to hide some things, if we no take home we hide.

KM: Oh, for real?

PP: Yes. When we come down next time we know where we go get it.

KM: That's right. Did you folks keep water in any caves along the *kula* land at all? You know in an *'ōmole* or something?

PP: Hardly.

KM: Hardly. I hear some places they would keep *'ōmole wai* so that halfway down you can *inu* then on your way up if no more water they...

PP: My boy said when he went some places they would use ostrich eggs... ...Oh, there's the *Alanui Aupuni* in here, right here.

KM: Yes, this is the *Alanui Aupuni*?

PP: Yes.

KM: You see it, it goes right across there?

PP: Yes.

KM: That goes over but now it's cut up by the airport.

PP: Hmm. I wonder if it's cut, maybe a little further up I'm not sure.

KM: And the road where above the runway section like that where they built and extended up there, *pau, uhi 'ia*. Did you ever walk along this trail? The *Alanui Aupuni*, this old one?

PP: I did, not all the way but. Some places we had to come down the *Alanui Aupuni* and go down.

KM: Yes, yes. Like if you would go down Kohanaiki side like that or something. Or else?

PP: Kohanaiki was being cut off too because when they made that old Kailua Airport, they bulldozed so much that you have to get off to find the other end. When we came down we couldn't find. I told my friend, "You know what you go ahead and go look, find the other end, go up and down and find the other end." Otherwise we cannot find to continue on to the beach we were going on the *Alanui Aupuni*. That comes down to Kaloko.

KM: 'Ae.

PP: He and I was headed to Kaloko.

KM: That's right. On the *Alanui Aupuni* also has one branch Honokōhau cuts down, it goes down.

PP: Yes.

KM: This is an important road in the old system, like this.

PP: Yes. I think they're trying to preserve it.

KM: Yes. Is that a good thing do you think?

PP: I think so. It's like a landmark.

KM: Yes it is. And *ka ala i hehi 'ia na nā kūpuna*.

PP: Yes. I tell you I don't know what kind of engineers they had, that road is straight and goes down the hill, up the hill.

KM: Yes. I don't know if you've heard, this was formalized in 1847 the *Alanui Aupuni*. You'll see in the *palapala* I left for you. Just like you've heard of the Judd Road, what they call Judd?

PP: Yes.

KM: Same thing. Shoot up straight, goes up to the mountain. And even if get *hālua*, get *ana*, they filled it in and go straight, they don't deviate you know.

PP: No, no. It's like this one too, they no make crooked.

KM: In your *mana'o* or by your experience going towards, this is going north then towards the airport into Kalaoa.

PP: Yes.

KM: How far does this *Alanui Aupuni* go?

PP: Past Maunalani.

KM: It goes all the way.

PP: And they preserved it at Maunalani.

KM: Yes. Good, yeah?

PP: Yes. They put rocks in the road so you know.

KM: That's right the cobbles so you would know it was the old.

PP: Yes. You look both sides and you can see the other end.

KM: You really didn't go on this *kula* land over here on the 'O'oma, Kohanaiki side?

PP: No, not all over the place.

KM: You didn't need to, only in some places. It's interesting that you know you folks were still keeping, if you had *ukana* that you didn't want to take all the way *mauka*, you would hide them in the little *ana* like that?

PP: We would hide it, yes.

KM: It was usually nearer to the shore?

PP: No, up here.

KM: Even on *kula*, this *kula* area here?

PP: You know why we used to leave, and people they go search. Oh, this place is going to be all these kinds of buildings, no? I wonder why these things, for experiment.

KM: More and more. This is still government land this. It's being leased out ,it's another aquaculture project, the sign said.

PP: Probably, oh.

KM: This side, this 'O'oma *iki*, 'O'oma *nui* side, McGuire bought.

PP: This is 'O'oma *nui*?

KM: Yes, or 'O'oma 2<sup>nd</sup>. He bought this *makai* section below the *Alanui Aupuni*. He wanted the whole *mauka*, *kula* section up to the homesteads, but they didn't sell it to him.

PP: Oh. I wonder if the road is closed this side.

KM: No, we can go and we can come out by Kohanaiki.

PP: Get one more road.

KM: Yes. This white sand beach area, Wawaloli.

PP: Yes, Wawaloli.

KM: You'll see the story that Kihe wrote about that, I translated it in this *palapala* that I left for you. There was a waterhole right or something?

PP: Yes.

KM: In this *kiawe* area?

PP: Yes.

KM: We'll just drive and look over there.

PP: Right by the coral road, we used to 'au'au over there before we would go home. But it's covered 'ia already I think.

KM: Yes. Did you had good fishing in here?

PP: No. Only in the *kāheka* over there, *uouoa*, early in the morning, not late.

KM: Yes.

PP: You know right in front of this *papa* here, right now almost time, I think, the *limu pahe'e* is growing.

KM: Yes, this is about the time yeah, for the *limu pahe'e*?

PP: Yes, about this time. But dangerous you have to cross it.

KM: And the waterhole was basically in back here?

PP: Yes. In the trees over there.

KM: I bet some the sand when the tidal wave came, it washed in.

PP: The water came in.

KM: You can see all the sand back there.

PP: Must have been so rough that the water came over.

KM: You folks would come down here, dry time like that, fish like that?

PP: And sleep and *kaula'i*, salt our fish and *kaula'i*.

KM: 'Ae. I asked you and I *poina* what you said. You folks gathered small little *pa'akai* down here too right? Off of the *kāheka*?

PP: No, we never did but up there by Ho'onā, they did. I think those days no more salt because our time we could buy salt.

KM: Yes.

PP: The days before when they stayed down the beach, maybe just to go to the store and buy salt, you know how far. They made their own they get low cement platform. They pour in salt water and it dries up. When we go, some get *poho* with water inside, and nobody disturbs, you see the salt.

KM: Yes. You see that in the *kāheka*.

PP: Small kind *poho*.

KM: The small *kāheka*, *poho pa'akai*.

PP: Yes. Like Kaua'i.

KM: 'Ae. Nice that one at Hanapēpē.

PP: Yes.

KM: There they make it out of the *lepo*, *pā lepo*.

PP: Yes that's why theirs, you notice their salt is little bit reddish.

KM: Yes. We go out the other way or do you want to go down?

PP: No. Wherever, if you like go down.

KM: Only get their buildings out there now.

PP: Yes. Now that the ponds continued on that way.

KM: That's an amazing story too under the lava flow, the old pond Ka'aiea, the old fishpond but the 1800, 1801 lava flow buried it.

PP: Yes. Is that the one that the people never wanted to give fish?

KM: Yes. The old woman came.

PP: Yes. Is that the place where they have the two *pu'u* I think one is in the water and one is on the land?

KM: 'Ae.

PP: The one with the *wahine*.

KM: Yes. Interesting. These *mo'olelo*, you heard little things like that the *mo'olelo*.

PP: Yes.

KM: And all the way that's how the place Ka'ulupūlehu, Ka'ūpūlehu?

PP: Ka'ūpūlehu. It sounded like the name Ka'ūpūlehu can be Ka'ulupūlehu.

KM: 'Ae, *pololoi 'oia ka mo'olelo a nā kūpuna*.

PP: Hmm. I think maybe Pūhili is the other version.

KM: ‘Ae. We’re going to be there in a little while, and there’s a *kahua*. [looking out over Wawaloli] May I ask you one thing, *loli*?

PP: Yes.

KM: Had *loli* in here that you remember?

PP: Plenty.

KM: Plenty *loli*.

PP: Mostly I see was the black one with the sand all on top.

KM: Yes.

PP: But night time this place, everybody knows is the one the Japanese call *namako*. Funny stuff sticks out, but they say if your had ‘awa, you touch that and it melts.

KM: That’s right.

PP: What they do is they hit it on something to get them firm, and then throw it in the vinegar.

KM: Oh, I see so it doesn’t melt?

PP: Yes, so no melt.

KM: That was plenty here?

PP: Yes.

KM: Did you folks gather this when you were young?

PP: No, we never ate it.

KM: You never.

PP: I never tried *loli*. Only the *namako*, at my friends place. They told me for go try, it’s good. But me when I take one, I see that’s like *hūpē* [chuckles].

KM: I know you no *hoihoi* that.

PP: After that no, I no eat.

KM: You know it’s interesting too. In the story of Wawaloli, I don’t know if you’ve heard. Had *Loli* he was a *kupua*, he had human form and *loli* form.

PP: Oh, yes.

KM: He went *ho’oipoipo me kekāhi kaikamahine o ‘O’oma*.

PP: Yes.

KM: And some families they say, no you no can eat *loli* because that’s your family.

PP: Yes, yes.

KM: You didn’t hear that?

PP: No, I never heard. But I thought to myself there must have been some kind of *loli* family, why did they call this place Wawaloli.

KM: You'll see the story that *tūtū* Kihe, Ikaaka wrote in the newspaper in the *palapala* I left for you I translated his writing. Has the story "*Ka Punawai o Wawaloli*."

PP: That I can believe. You know why, my *kūpuna kane* he had two fish he no can eat. One was the *hilu* and the other is the *moi*. *Moi* was his half brother and the *hilu* was his real brother. When the mother went *hānau* she had miscarriage, I think.

KM: Yes. *Hānau 'e'epa, kupaianaha!*

PP: Yes. So they put outside *pū'olo*, and they figured in the morning they going *kanu* some place. But in the morning they wake up and come outside, they look, no more the baby, but they see the blood going. They follow the blood, went to the *pūnāwai*. When they looked down they seen the *hilu* swimming inside, that's why that fish is *kapu* to him. He said he no can smell when they cooking and everything, he'd get so sick.

KM: Oh, *aloha!*

PP: And the *moi* same thing. But only half brother, but it's the same thing. He don't eat *moi*, but that's a good fish.

KM: Maybe that's why he no like go *lawai'a*.

PP: Maybe, yes. He never tell me, of course you know when you're young you don't *niele* all these things. If I was older maybe I could *niele* lot of stuff. A lot of things I could have known, but I don't know what to ask, I was so young. Whatever they told us, that's what we remembered.

KM: *Mahalo no kou wehewehe 'ana i kēia mo'olelo, mea nui kēia!*

PP: Yes.

KM: Because it helps us remember the practices, the values of old.

PP: 'Ae.

KM: [driving along 'O'oma-Kohanaiki Beach Trail<sup>6</sup>] It's going to be a little rough but it's okay.

PP: Yes, it's alright.

KM: In December my wife and I we came down to go look all on this *pōhuehue kaunaoa*.

PP: Yes.

KM: All beautiful. You saw that before when you were young the yellow *kaunaoa*?

PP: Yes, we see the *kaunaoa*.

KM: Did you folks ever make *lei* from anything?

PP: Hardly. My grandmother them would make, they would collect and make *lei*.

KM: You see it's all dried now. That was all beautiful golden *kaunaoa*.

PP: Another thing that used to grow down here was, what do you call that...

KM: *‘Āhinahina?*

PP: Yes, for tea.

KM: Yes, so you folks used it as tea.

PP: We used to use, we used to drink that.

KM: Yes. Good tea, it’s a good *lā’au*.

PP: Good *lā’au* yes, but we used to drink, not we always drank but when we were down the beach that’s what we drank. When at home, we drank like *māmaki* a little bit, and we even drank the mango leaf tea.

KM: Oh yeah. That’s what I heard that some of you folks *kūpuna mā* would make mango leaf tea.

PP: Mango leaf.

KM: How about *kōko’olau*?

PP: Yes, *kōko’olau* was more known, just like that was the tea, *kōko’olau*. We used to go out Hu’ehu’e side, used to get lot of *kōko’olau* but I think the goats killed the plants.

KM: It’s hard to see *kōko’olau* now, you know. Some on *kula* if you go out on the *kula* you’ll see. [passing area near OTEC boundary and pipe lines]

PP: Yes, Me and my wife used to come down. Before when I retired from the telephone company, we used to camp right over here. Over here was one *pāpa’i* too, you know.

KM: *‘Ae*.

PP: We parked over there, I had a Volkswagen bus. We would get all our *kaukau* and everything, and go *holoholo*.

KM: Nice all these little *kāheka*?

PP: Yes.

KM: I guess you can get *hīnālea*, *enenuē* or what?

PP: *Makai* not *mauka*. What does the sign over here says?

KM: The sign says, no over night parking, tow away zone. This is where you would come camp right by here?

PP: Yes, right there.

KM: You said it was a *pāpa’i* stone house?

PP: Over there was the *pāpa’i*, but it broke. I used to go fish over here, throw net.

KM: What kinds of fish?

PP: *Manini* whatever. Out there this flat, was good too.

KM: Looks nice. *Limu* out on that *papa* where the waves go or not?

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<sup>6</sup> Along the drive, various points were referenced as being in ‘O’oma and Kohanaiki; Kepā misidentified the location of Pūhili during this field interview; *kupuna* Keikua’ana and Maly later corrected the locations. Thus, locational references in the recorded interview, vary in from the transcript, which reflects the corrected locations.

PP: No.

KM: No more. But you said over by Wawaloli, the *limu pahe'e*?

PP: Yes. That's the only place I saw plenty.

KM: *Pāhe'e*?

PP: Yes. *Pāhe'e*.

KM: Kind of green, brown kind? Is that right?

PP: More brownish. Right on the edge around here would have had too, right around here.

KM: Yes.

PP: Not too much like over there. Right where this water is coming in.

KM: Yes. I see in that little *awāwa*.

PP: Yes. That thing only comes out once a year.

KM: That's right and after December, January time like that?

PP: Yes. And then after that it goes away.

KM: Yes. Now you see *kupuna*?

PP: 'Ae.

KM: *Ma kēia 'ao'ao o ka alanui, 'ike 'oe i ke kahua?*

PP: Yes. Something was on top there I don't know what.

KM: I went in December, when Onaona and I came down. When I went, the top of that *kahua* is paved with *'ili'ili* and *ko'a*, small coral.

PP: I wonder if that was *kahua hale*?

KM: It looks like *kahua hale* but the only thing is now when I look inside there's also what looks like *ilina*. There's like six foot long kind just like curbs, there's maybe three of them.

PP: It could be but I never heard.

KM: You never heard?

PP: I never heard. I did see that, but I never did go look at it.

KM: Yes. Pardon me for asking, but it important to ask.

PP: Yes, no problem.

KM: You know but like I said here's this wonderful story we find that when Kauikeaouli, Kamehameha III was born, he *hānau* at Keauhou, but right after he was born he was brought here by Kaikioewa and Keaweamahi *mā*, and raised at 'O'oma. What a history...

PP: Kamehameha III?

KM: 'Ae. Kamehameha III.

PP: Oh. I thought I saw in the book.



KM: Around 1812 or so, *hānau oia*.

PP: Yes. What's that over there *puka pā*?

KM: That's the new *puka pā*, that's the boundary, supposed to be between 'O'oma 1<sup>st</sup> and 'O'oma 2<sup>nd</sup>.

PP: Oh. They lock that gate?

KM: Now at night time they lock it.

PP: So nobody goes through it?

KM: Yes. The nephew that Uncle Kinoulu was talking about, Kaleo Kualii. He's the one helping to try and take care. Because people *hana 'ino*...

PP: I know.

KM: *Kāpulu ka 'āina*. Here you look at this section here big *kahua* up here. All stacked, the slabs of *pāhoehoe*.

PP: Yes.

KM: You didn't hear anything about this *kahua*?

PP: No.

KM: You see the back end of it here. The front end is all washed out now.

PP: Yes. They lock this thing.

KM: They had to make a big gate because people come and they break 'em and everything.

PP: They cannot break this one. Gate closed from...

KM: It's open from 6 A.M. to 8 P.M. But you see the back of this *kahua*, nice?

PP: Yes. There's one more fence down there but that one there I don't know, they call it Pā kao, I don't know.

KM: That's right, that's what you were saying. And you're right uncle, that's where they put goats in there. But you see, this was actually a big *kahua*. You almost wonder if it was *heiau* of some kind you know, *mamua*?

PP: I never went to inspect. In those days we come down here fishing, that happened to be close by.

KM: That's right. And you said they tell you never *maha'oi*. Your eyes you were set to go fishing you never come look?

PP: No [chuckles]. I used to come with the skiff and come in through there.

KM: Oh.

PP: You got to come over there, you watch the wave you come and then you going in quick.

KM: Just on the side of the point, kind of in front of the *kahua*?

PP: Yes. Right in there where that wave is coming in there.

KM: Yes. You could bring a little skiff in and on to the *papa*.

PP: Yes. A little nook over there as soon as you get out, you get off and hold the skiff and take it off.

KM: And all to go *holoholo lawai'a*?

PP: Yes, we fish on land. And then I come with my friends sometimes we come vacation and we stay there all week. We *kaula'i* our fish and everything. Nobody going fix this road.

KM: They will sometime... [driving over rough rise, just south of the *kahua*]

PP: Gee, I didn't come down here a long time, there just like one *puka* over there. Where those two people are on the shore, I used to get up early in the morning, get one *papa* right in front of here, *uouoa* I used to throw.

KM: *Uouoa*.

PP: Night time I come maybe about three, four o'clock in the morning, it's dark yet and throw. No look, just throw [chuckles], guaranteed. I don't know about now, everybody says no more fish, I don't know.

KM: Times changed too, because see now people can come from everywhere and fish. Before it was the *kama'aina* right?

PP: Right, yes. Now they come from all over the place.

KM: And they take everything they can. No matter what the size or what.

PP: Whether they eat or no eat, they going throw it away.

KM: Yes. Put it in the freezer and throw it away.

PP: Like me, the kind I don't eat I throw it back.

KM: 'Ae, yes.

PP: Sometimes small, I throw it back.

KM: Right. Oh, that little *pā* is right in here.

PP: Yes, right it's still there.

KM: Yes.

PP: All broke too, before, it was all walled around.

KM: Hmm. This all fell down, it's falling inside now because of the traffic. Nice this *pā* you can still see it.

PP: A big *pā*.

KM: Yes it is. So *Pā kao*?

PP: *Pā kao*.

KM: If you want to stop somewhere you let me know.

PP: Look at the '*ōpala*, That's too bad.

KM: 'Ae. No *aloha 'āina*, look the water came through here recently too.

PP: That big water.

KM: That's right, the other day you were saying had big water.

PP: Yes. Unless we find one shade we can look little while.

KM: 'Ae. We'll find a place right up by here. Look at this nice little *awāwa* right here.

PP: Yes. I never seen fish that I could catch over here.

KM: Never did?

PP: No, not in that *awāwa*.

KM: For real!

PP: The place that I used to go is right on top that *papa*.

KM: We'll go and pull in. [stop and talk at a little cove in 'O'oma 2<sup>nd</sup>] Beautiful look at that water so...

PP: Clean! Maybe the fish come out, but I never saw plentiful in this *awāwa* over here. Boy, a long time I never fish. I think the place I used to throw is on top there. I would sneak down and throw on top. Before, nobody disturb, but now, no more nothing, no can see nothing.

KM: Don't see anything in there. Just nice water.

PP: Nice water, just right too.

KM: Yes.

PP: I just gave Kaniela Akaka my old net, Sunday. I told him, "this net caught plenty fish."

KM: Hmm, *mana kēlā 'upena*.

PP: [chuckles] Now, it's hard for me to go throw net, my *wāwae* are not strong. Unless real *māliā paha*. Maybe night time if you cross the net, right up here.

KM: *Ku'una*. Did you folks gather *kūpe'e* or anything out here?

PP: Yes, *kūpe'e*. That side [south side of shore] we used to catch.

KM: Along the long stretch of sand.

PP: Yes. Maybe around here, we used to catch too. *Pipipi* I think hardly any already. *Hā'uke'uke*, only get small kind, no more already too. Everything is all gone. Too bad! The only way they can do it, I don't know how they got to, I think stop everybody you know and let the fish. It's no good to just make laws, it's needs enforcement, like in the old days.

KM: That's right like in the old days like when they had *kapu* times.

PP: Yes.

KM: Because they let it *ho'omaha*, they rest and can rebuild.

PP: I guess in those days they really observed, you know why that was their food.

KM: That's right.

PP: If you don't then you not going have. Even when they *hukilau* like that, as I understand, they *hukilau* the village to come down help and *huki* the *lau*, and everything. When they get the fish all corral in one place, they tell everybody you go and help yourselves as much as you want, as much as you can eat and save.

They go and take as much as they can use. And if there's balance, then they open the net and let it go.

KM: Let it go for another day.

PP: Another day. They no *uhauha*.

KM: 'Ae, no *uhauha*.

PP: They take what they need because no ice box those days too.

KM: Yes. And that's so important.

PP: You take and you no can keep in the ice box, then *pōhō*.

KM: Yes.

PP: Donkey, they catch one donkey, [chuckles] you *kōpī* that, that's a lot of meat. You ate donkey?

KM: No I never but I heard it's '*ono*.

PP: Yes, '*ono*. Dark the meat. I heard they are going to corral the donkeys down at Ka'ūpūlehu. I wonder what they are going to do with it.

KM: Move them.

PP: No eat [chuckling]?

KM: No eat, not now [laughing].

PP: They used to sell, if it's a junk donkey, maybe don't look good for use for hauling, they sell it for five dollars.

KM: Wow!

PP: If it was a real good looking donkey, maybe ten or eleven dollars. Even in those days eleven dollars to buy one donkey, that was a lot of money. No can buy. You no can buy two or three donkeys. Was cheap, but no more the money. Some people get nice donkey though.

KM: Good for working animal right?

PP: Yes. And of course if you have a horse mare and you can breed then you get a mule. Mule is the last that's the end, God made that, no more after that.

KM: Yes, *pau*.

PP: We never had a mule, always donkey.

KM: *Kēkake*.

PP: That was my job move the *kēkake* to the grass place everyday.

KM: *Mauka* or on the *kula*?

PP: *Mauka*.

KM: You would just rotate him around?

PP: Take him to a grass place. That was one job, and we had a sheep.

KM: Oh yeah. One sheep?

PP: I had to move the sheep too. You know the sheep you got to watch because the dogs can attack the sheep.

KM: That's right.

PP: Every night we had to go get it and bring them home.

KM: For real!

PP: Yes.

KM: What did you folks do with the sheep? You gather the wool, pet or?

PP: Just a pet.

KM: *Tūtū* didn't use the wool for stuff pillow or something?

PP: No. I guess they didn't know how to do that. When I moved 'em, before I opened the gate, I made sure that I get on and I ride 'em, and take off [chuckling]. He take off really, you got to hang on, he's really going. He don't stop until he reach under the house, one time he stop otherwise you hit your head.

KM: 'Auwē! Did you have a name for your *hipa*?

PP: No. He knows though. *Kēkake*, we had name, we called him Pele, the bell.

KM: Yes.

PP: We call him, he hear. Funny, sometimes we bring him down, 'cause the *wāwae*, wet, it gets rotten. So my grandfather, grandmother said, "I think you have to let go this donkey on the *kula* to get his hoof all strong." So we bring him down and let him go. He gets a vacation.

KM: He go out *kula*?

PP: He go yes, he stayed down there. I don't know but one day, he came home.

KM: For real!

PP: He found his way home.

KM: And how was the hoof?

PP: All good.

KM: Good.

PP: I think the 'a'ā...

KM: Yes. [Phone rings, Anna Akaka called to check on our location – arrangements made to meet later. Continue drive into Kohanaiki.]  
...This is already Kohanaiki. Kohanaiki was a large area.

PP: Yes, on the map I looked.

KM: Once you hit Pūhili and go, that side is Kohanaiki. The north side is the 'O'oma 2<sup>nd</sup> or *nui*. Oh, there's like an 'ūlili,

PP: Yes, I hardly see 'ūlili.

KM: Did you folks ever hunt or eat *kōlea*, out of curiosity or something?

PP: No.

KM: I hear that some *kūpuna*, when the *kōlea* changed color getting ready, fat?

PP: No, I never tried. The only kind I tried was dove.

KM: Yes. Did you ever go into the ponds here in front of Kohanaiki, what they now call Pine Trees. Get the *kāheka* the *loko wai* back in there?

PP: I never been in the *loko*, but I fished over there, just *makai* of the pine trees, there's kind of a drop inside there. A bad ground, get plenty '*āko'ako'a* inside, but has a big school of '*āholehole* inside there.

KM: Do you want to go down further, do you want to look at Wāwahiwa'a? Because you're *kama'āina* to that place?

PP: I know the Wāwahiwa'a before that, was the Kohanaiki house, used to have one house.

KM: That's right.

PP: Hmm, this where the people pick up the white coral and make the graffiti on the road.

KM: Terrible though, it's all over the place.

PP: That's a long hike. I fished around all this area.

KM: Did you hear if there used to be '*ōpae* in the ponds back here, or not?

PP: There used to be before, red '*ōpae*. They used for *lawai'a*.

KM: 'Ae.

PP/KM: [Commenting about area all of the '*ōpala* left behind by people who come down to use the coast line.]

PP: That's the trouble, bring it down and don't take it back.

KM: Yes. You know it's amazing you get out by Wāwahiwa'a and on the flats out here, are petroglyphs.

PP: Yes, I never saw but you saw?

KM: Out by Wāwahiwa'a. I'll show you a section out here, further out. In front of the pond area down on the *papa* there's petroglyphs all over. So you didn't see them before?

PP: No. [passing Pūhili point] This is Kino's place, here.

KM: Yes. That's his little *āhua*.

PP: Yes, *āhua*. They haul all that stone.

KM: Yes.

PP: This is bad, this mangrove.

KM: It is isn't it. Wasn't here when you were young, right?

PP: No. Somebody brought that seed, and that thing is funny, it jumps in the pond. It likes the ponds.

- KM: Yes. That's right. You know when you read through the *mo'olelo* that I left with you, you'll see that there is some interesting stories. Again *tūtū* Kihe in 1914, he wrote about what the name of the ponds was. What the name of the surf here, who Pūhili was. All of these different places. You'll really enjoy it.
- PP: Pūhili was a name of a person?
- KM: Was a person also, a *kahuna*. The name of the ponds in here was Wailoa is the old name that *tūtū* wrote on that *mo'olelo*.
- PP: Oh, Wailoa. If they can get rid of these things, alright. This is not good.
- KM: Yes. And you know if you go inside of the ponds here you can see there's small little *kuapā*, small little walls like from *kahiko* time. They made little divisions and areas in the ponds. You know like the *kūpuna* some places you 'au'au some places you don't 'au'au, right?
- PP: Right.
- KM: Because that's for *inu wai* or something.
- PP: [chuckles] You know that's the same water underneath, but you get your own place for go 'au'au.
- KM: Yes.
- PP: There was a pond that we used to go 'au'au, I don't know if I can find it, it's been so long.
- [*Kupuna* pointed out the location of the pond during follow up field trip on April 8<sup>th</sup>; site located just a little inland, on the 'O'oma boundary of Pūhili.]
- Over here alright, the fish was a big place, you go place, it won't disturb the other place.
- KM: Yes [chuckles].
- PP: See that's another place there, all the trees, how that thing gets into the water.
- KM: And it just takes over. Just like you folks *mauka*, for your rose apple. Just takes over yeah.
- PP: Yes, horrible, that thing takes over.
- KM: I guess with the people who bought this now. They are going to leave all of the *makai* section open and preserved for public area, and not destroy it, which is good. Rather than because so many places, they took over the whole beach and everything you no can go. I guess they are going to do something from behind.
- PP: Yes. I hope they keep it clean. Oh, the people coming here for surfing. Before plenty *wana* I don't know about now.
- KM: *Wana* was plentiful before?
- PP: Boy, these trees all grew up.
- KM: Yes. You know, I see all these stones out here like this, water worn stones. Some you wonder if it was old *kahua hale* before.
- PP: Might have been you know. Probably there's been people that lived here before.
- KM: Yes.

PP: The place I was telling you, I *kiloi 'upena*, was outside here [indicating the southern end of the main bay]

KM: This place all *kiloi upena*?

PP: Some places, it was all open. Oh, somebody planted all coconuts in here.

KM: Yes, it's the Protect Kohanaiki 'Ohana, surfers like that. It's a group.

PP: On this *papa* area, when the water is a little bit low, good for *'upena*. The *'āholehole* comes in a puka from outside.

KM: You go for *'āholehole* in this section?

PP: Yes, in one section there. might be the other side paha, I'm not sure. We're getting close to Wāwahiwa'a.

KM: Yes. There's a *kahua* out there by Wāwahiwa'a.

PP: Maybe that's it.

KM: You can see the *kahua* still yet.

PP: Quite a ways inside here.

KM: Everything changed too?

PP: Changed.

KM: The ocean, the rock shoreline changes as the rocks are tossed up. And the trees that weren't there, they come kind of like *loli ka 'āina*.

PP: Yes.

KM: [stops at area behind Wāwahiwa'a petroglyphs] If I can find an easy place where there's petroglyphs...I want to just look for an easy place for us to walk in. The *kahua* for Wāwahiwa'a is right over...

PP: Yes, it's there. So that petroglyphs are out here?

KM: Yes. I want to see if there's an easy place for us to walk in.

PP: Where is it?

KM: Right on this *papa*, right here right on the flats there.

PP: Right here?.

KM: You want to try?

PP/KM: [Walk to look at petroglyphs. Then begin drive back along Kohanaiki shoreline towards the 'O'oma- Ka'ahumanu Highway access.]

KM: So things like these ki'i, images and things, you didn't ever see them?

PP: No.

KM: You were busy looking to the ocean.

PP: Fishing.

KM: Your *mana'o*, you said, you think it is the way that people told stories?

PP: I think so, yes. They are telling stories, but unless you can interpret, you really don't know what it is.



KM: Yes.

PP: And just over the next point, was the Kohanaiki House?

KM: Yes, just over, the next one.

PP: I think hā'ule already.

KM: Oh yes. Who were the po'e Pilipino living over there?

PP: Polacat. They were down here.

KM: Hmm. But interesting, these petroglyphs, the surfer, a man with a helmet, the *honu*. Interesting.

PP: Yes. I wonder if their drawing that *honu*, if over here had a lot of *honu paha*? They used to eat the *honu* before. This *kahua* is still here [area behind Wāwahiwa'a]

KM: Yes. And you see this plant here, do you know that plant?

PP: Yes, I forget the name.

KM: *Maiapilo, puapilo*?

PP: Could be.

KM: You never used this for *lā'au*?

PP: Never. The only one we eat is this yellow one here, for medicine.

KM: Oh, the *'ilima*?

PP: Yes. Babies, they use it too.

KM: Yes.

PP: They eat the bottom of that. The Hawaiian had all their own medicines, they doctored themselves.

KM: Yes. You know this *kahua*. some said it was a *heiau*.

PP: Wāwahiwa'a is a known name. A lot of these haoles down here, all they know is Pine Trees, and there are no pine trees over here.

KM: Yes.

PP: I wonder if they are going to keep those trees?

KM: I think they are going to get rid of them because they are killing the ponds.

PP: Yes. But it will depend on the owner. If somebody can convince him. I think Kaniela knows the person.

KM: Okay.

PP: They talked about golf course, but too much golf course already. His idea, they want build homes around the golf course and sell.

KM: But that's nothing new.

PP: Yes, nothing new. All the 'āina going to be all golf course.

KM: 'Ae. But the one good thing I've heard, is they are going to dedicate all of the *makai* land, no matter what happens *mauka*, *makai* will be public.

PP: I think they've made a law, that they have to have right of way to the beach. Otherwise, no can...like those big hotels, there is a right of way.

KM: Yes. And you know, like on the *lae kahakai* with the petroglyphs, inland, there is this series of *ahu*, some seventeen or so.

PP: Gee.

KM: Just like someone could stand on or something. Did you ever hear any stories about why they would have these *ahu* out here?

PP: [thinking] No. The only thing I can think of now, it might have been a village. You cannot see only one guy making all that.

KM: Yes. It must have been plenty people.

PP: And if they can get rid of that tree and maybe restore those ponds. I guess it depends on the owner. If he wants to restore all those things.

KM: Yes. Now before, when you would come down here, you wouldn't see anybody?

PP: Nobody.

KM: I guess until Ka'ahumanu Highway opened up, almost nobody but kama'āina could come down?

PP: Yes, yes. When that Ka'ahumanu Road opened, a lot of people started coming here.

KM: You folks would either come down the trails from *mauka*?

PP: Yes.

KM: Like you said, the 'O'oma Trail.

PP: That's the only trail.

KM: How about the Kohanaiki trail?

PP: I also used to come down that trail, you know that house we saw, that had no more roof?

KM: Yes.

PP: Well, the road to go down the beach, you had to go through the old road that now would be through his garage.

KM: What land is that?

PP: Kalaoa.

KM: Okay. And the trail went right through what is his garage?

PP: Yes. So you cannot go unless you get his permission.

KM: Hmm.

PP: An old timer, Japanese man, but he's pau already. The two brothers were good friends of mine. One used to lease the Honokōhau pond.

KM: Oh, who was that?

PP: Matsumoto. One is Henry and one is Charlie. Charlie was a plumber, that's the guy that would agree for me to use the trail.

KM: And who leased the Honokōhau pond?

PP: Henry.

KM: Does one have a son, Warren?

PP: Warren is Charlie's son.

KM: Hmm. So Henry had a lease on the Honokōhau pond, and you would go holoholo?

PP: Me and Charlie, that's the older brother, we'd come down. Some days, really no more fish, you know. And then he'd tell me, "we go down to the pond." We'd go through Kohanaiki like that, the road behind. Go around and then we go down to that Honokōhau pond.

KM: The big pond?

PP: Yes, the big pond.

KM: With the *mākāhā* that went out?

PP: Yes. I told him, "Hey, we can't go inside the pond." "No, no we go, it's alright. That's alright."

KM: So Henry had the lease?

PP: Yes. [notices a shelter cave along side of trail in Kohanaiki, near the 'O'oma boundary] Hey, I think this is a place where they used to sleep.

KM: Ah yes, you can see the cave underneath...

PP: Yes. I think that's the place where we used to 'au'au.

KM: So there's a little *lua wai* right in there?

PP: *Mauka nei*, I think. [*Kupuna* later observed that the shelter and bathing place was nearer the Kohanaiki-'O'oma boundary than the site described here; see below]

KM: Hmm, the *milo* trees maybe had water over there?

PP: But over here, they used to sleep inside there.

KM: You folks?

PP: No, Kino's *kahu hānai*, Kahananui *mā*.

KM: Oh.

PP: Had one stone shack over here too, you know. But it's all broken already.

KM: Hmm.

PP: Is that a *milo*?

KM: Yes, that's a *milo*.

PP: Yes, that's one place we used to go 'au'au. Everything is so different now, but I think that where you can sleep. Maybe further down. But it's good, because the wind doesn't hit you.

KM: I guess all these little shelters, people used to make good use of?

PP: Oh yes. So that's all *milo*?

KM: Yes.

PP: That's good wood. It would be nice if they can preserve all that. If they know the value.

KM: Yes.

PP: [commenting on features in camp sites on Kohanaiki shore] I guess, all these *āhua*, they made for barbecue.

KM: Yes.

PP: The cut short road is where?

KM: Just a little ways down, we'll be there soon.

PP: Yes. This Kohanaiki section, the bay is good for *'upena ku'u*.

KM: Oh yes, I see you could cross sections.

PP: But I never did. I hardly did *'upena ku'u*, because when I started all throw net. That Japanese old man, I go with him every time. One time, me and him, went from Kona Village. Went all the way till the jeep no can go, stuck in the sand. We started walking, go over till we came to Kūki'o, then Makalawena. At Kūki'o, he set the net, by himself. He told me "hold this." He went right across. I tell you, we had one grass back full of *uouoa*. And we took about two hours to take off all this fish from the net. Stuck!

KM: [chuckling]

PP: By the time we *pau*, I think it was maybe two 'o clock in the morning. We reached there about ten 'o clock, and he set the net. The fish, we have to dry it on the rocks so kind of *maemae*, so a little bit firm. And then we started to haul the fish, half, half. All half way, stop, go back and get the net. By the time we reached to the car, six 'o clock in the morning. Oh boy, hard job.

KM: But the fish, *'ono* or what [chuckling]?

PP: Oh boy, no *'ono* after all that [chuckling]. But him, he was glad, he give 'um to his friends. He goes down to the beach with the big kind basket, wit the *'āmana*. I tell him, "what do you expect to catch?" I no like kill myself to go fish [chuckling].

KM: [chuckling]

PP: They were older than me, though. So go Kona Village, that was how I went down there to go fish, through him. [pauses] I think that place I was telling you about, where we go *'au'au* is just on the other side of the road that goes up. I think it's still there.

KM: Oh, yes [site visited with *kupuna* on April 8<sup>th</sup> 2003].

PP: I don't know if people are still using it. But that's where we used to go *'au'au*. When we come down here, like that. Has a little place with a stone, where you sit down and *'au'au*. And that was only for *'au'au*, no take water for drink from there.

KM: Yes. [pointing out the Keāhole light house in the distance] there's your light house, yeah?

PP: Yes.

KM: And those salt pans, the mortar ones, were out there?

PP: On the other side of the light house, Ho'onā. But they've closed over there, you can't go, I think.

KM: Yes.

PP: The last time I went, was many years ago, already. Even some ponds in Kalaoa, that we used to 'au'au, they've pushed rocks into. *Pohō!*

KM: Yes.

PP: Well, they don't use it, I guess. But those days before, that's all what you get. You come down here, you have to bath with the brackish water. You cook with brackish water. Good though, you cook rice with brackish water, 'ono.

KM: Yes. Did you folks ever gather 'ōhua out here?

PP: Yes. But no more now though. We used to catch 'ōhua. Early in the morning, you catch. They're transparent, you can see through. And then when the sun comes up, the stripes come out.

KM: What is the 'ōhua when it comes big?

PP: Mostly *manini*.

KM: Did you hear what do the 'ōhua come into the shore in? Do they come in individually, or are they all together in something?

PP: I never seen them in something, but when we find them they are already swimming. But I'd heard that they come in a bag. They said it comes out from the *koholā*.

KM: *Hūpē koholā*, did you hear that?

PP: I heard that, but I never did see the bag. By the time we saw them, it already broke.

KM: Yes.

PP: I think pretty soon, we come to the 'au'au place.

KM: Yes, we're coming close to the road, go up.

PP: Yes. The 'au'au place was near here.

KM: You know this short cut road that comes down here?

PP: Yes.

KM: Was that there when you were young?

PP: No, that just came out after the highway went in.

KM: Yes. Do you know who made it?

PP: Let's see now. [thinking] Somebody...this road here. It was bad in a couple of spots. But now, I think they made it better.

KM: Yes.

PP: I think the place where we 'au'au, was a little bit in over there. You know toward that *Pā kao?*

KM: Yes, yes.

PP: In that corner, it might be where that bush is.

KM: Yes. [driving up the access route to Ka‘ahumanu Highway]

PP: Well, it’s good they have these kinds of places, where the people can go and let off their stream. Honolulu, no more place. Over here, they figure, “oh, let’s go down to the beach.”

KM: Yes.

PP: At Wawaloli, that’s where my second girl, the *pūhi* went bite her ankle. I was cleaning fish right by that place, I told you where the *limu pahe‘e* was.

KM: Yes.

PP: One *nuku* inside there. I was cleaning fish and I told them not to go on the edge, because the *pūhi* going come. She no listen, she stepped right inside where the *pūhi*’s head was, I think.

KM: ‘Auwē!

PP: It went grab her leg and she went *huki*. I think it took 35 stitches.

KM: Oh my!

PP: So we had to go home, pack everything. And we got to go up slow like this.

KM: So the road down to Wawaloli was bad too?

PP: Oh, worse than this... We had one old army jeep. My children were all small, but she still remember. She’s a school teacher now. [chuckles] She remembers that.

KM: Yes, I don’t think that’s something you forget...  
[turn onto Ka‘ahumanu Highway – drive towards Kailua]

KM: ...When you folks were young, how much would you sell a *lau hala* hat for?

PP: The lowest was thirty cents.

KM: Oh my goodness! Thirty cents one hat, what do you get at the store?

PP: Those days, you can buy sardines, seven cents a can. Flour was maybe \$2.00 a bag, or a little less than that.

KM: Gee!

PP: You know the flour, they used to make flour *poi*, put a little bit taro inside and mix.

KM: Yes, so they stretch the taro.

PP: Yes.

KM: Did you have to do that at home too?

PP: Oh yes. So my grandfather, lucky that step-father... I don’t know, the *‘ūkēkē*, was like thrown away. Because I never saw it. But, he had the *poi* stone, so he told me, “maybe you better take this small *poi* stone.” So I get one, I still have it today.

KM: How fortunate.

PP: That's the only thing I have from my grandfather.

KM: Yes. At least Kahananui thought about that for you.

PP: Yes.

KM: So you folks would weave hats and take them to the store to...?

PP: Yes, to buy *kaukau*.

KM: Yes.

PP: No cash though. You got to buy stuff, exchange. Rice, I think was three dollars, but we never ate rice. My grandmother said, "No eat rice, because the Filipino no can eat *poi*." [chuckles] So we no eat rice. But the Filipinos tell us "*kaukau, kaukau*." Then we eat, hey, taste good.

KM: [chuckling]

PP: Our folks, they don't eat. They say if they eat rice, they get sore stomach. Poor days though, no.

KM: Yes.

PP: We don't buy meat, only the hoof. Like twenty-five cents one. They go home *pūlehu*, clean. Throw in the kerosene can, put water, boil and boil. But 'ono though. That's the kind we used to eat.

KM: Hmm, hard work.

PP: Now, sometimes I like to eat that kind of stuff.

KM: Oh yeah?

PP: Go back eat the old kind of stuff. We eat *palaoa pūlehu, palaoa lūlū, palaoa mokumoku*, all that kind. *Palaoa poi*. Hard life.

KM: Yes.

PP: I tell my children, "You folks never lived the way I lived. I don't know if you could stand to eat this kind. But us had no choice. You eat. You no eat, you *make*."

KM: That's right!

PP: And the frying pan cake. Those days we used to use lard. Now they get the oil. But lard, we used to have. The most common pancake till today, is the kind with no more baking powder. Flat kind, like crepes.

KM: Yes.

PP: Thin, and we put jelly, butter, all that kind.

KM: But 'ono.

PP: That's what we eat.

KM: But you came out strong.

PP: Yes, we lived through that. If my grand folks were living yet, I could treat them with all we can afford now.

KM: Yes.

PP: But they are all gone. even my mother's days, they are all gone. My mother's days were a little bit better than my grand folk's time.

KM: But you know, one of the neat things, by talking story, you remember them, you honor them by sharing, so it's good to do this.

PP: Yes...

KM: *Mahalo nui...!* [end of interview]



**Robert Ka'iwa Punihaole (with Edna Punihaole)  
Oral History Interview on the shore of Kaloko  
March 19, 2003 –  
with Kepā Maly**

*Kupuna* Robert Ka'iwa Punihaole was born at Kaukaweli, near 'Akāhipu'u, in 1923. His mother was a descendant of the Kapahukela-Kau'ionu'u-anu – Punihaole lines who have generations of residency in the lands of Kekaha, including, Honokōhau, Kohanaiki, Makalawena, Kūki'o and Pu'u Wa'awa'a, dating back to at least 1800. His father was a descendant of the Kalolo-Kamalu lines of Hōlualoa. Throughout his childhood, *Kupuna* Ka'iwa traveled between the uplands of Kaukaweli (Hu'ehu'e), Ka'ulu-pūlehu, Kūki'o, Makalawena, Kalaoa, Kohanaiki, and Honokōhau. His grandfather J.W. Punihaole was a resident of Kohanaiki from the 1880s until his death in the 1920s.



***Kupuna Robert Ka'iwa Punihaole – on the Trail to Kalaemanō  
(KPA Photo No 2498)***

*Kupuna* Ka'iwa has participated in a number of detailed oral history interviews with Maly, and has shared significant accounts of Kekaha, the people of the land, and their traditions and practices. While reviewing historic maps, and discussing the elder residents of Kekaha, *Kupuna* Ka'iwa spoke of the old families of Kohanaiki and other neighboring lands. As a young adult, he worked for Hu'ehu'e Ranch, and continued his travels across the *kula* and *kahakai* (coastal lands) Kaloko, Kohanaiki, 'O'oma, and Kalaoa; thus, he also shared his recollections of some of the features on the land and the fisheries of the region.

Of particular concern to *Kupuna* Ka'iwa, in regards to the development of Kohanaiki and other lands in Kekaha, is the care of traditional Hawaiian sites. He believes that we all have a responsibility to care for and respect the past. He hopes that the *ilina* (burial sites) and *ala hele-Ala nui Aupuni* (trails and Government Road) will be protected, and he also urges that the anchialine ponds (Wailoa) be cleaned and restored.

*Kupuna* Ka'iwa Punihaole granted his personal release of the oral history interview to Maly on July 11, 2003.

Speaking of residents in Kohanaiki Village and fishing at Kaloko:

RP: ...We had *tūtū* Ehu, and [thinking] his son-in-law, Nu‘uanu. All of them were from down there. They used to catch the fish. See, the fish that they catch, they used to take them to Akona in Kailua. Or whoever wanted to buy, they’d sell. But it was mostly Akona. Plenty other people, liked the fish too. They’d go to Akona, but didn’t know what he was selling (that day). Then when Nu‘uanu and Wilama pau, Then came Kahananui, Kino’s uncle, Kahananui. He took over for a while, Kahananui, and old man Pali.

KM: Ka‘awa?

RP: Yes. And Nihi.

KM: So you remember, was John Nihi, I think?

RP: Yes, John Nihi. I know all of them, because I used to go up to the house. And the old man Koele. All those guys are all pau, they’re gone.

KM: Yes.

RP: But Koele was the best one for get Hawaiian herbs. But he wouldn’t show you. You like, he go get and make for you. He doesn’t tell you.

KM: from where or what, like that?

RP: Yes. Because for them it’s *kapu*, *ki‘i kapu*.

KM: ‘Ae.

RP: And if everybody goes to get, the thing, *pau*. No more.

KM: Where did this Koele live?

RP: Kohanaiki.

KM: By where your grandpa was?

RP: Yes, but my grandfather stayed further down. He was close to the road *mauka*, the old road.

KM: And *tūtū* Ehu also, was at Kohanaiki?

RP: Yes. And Nu‘uanu. Keanaaina was at Honokōhau junction. Where had the store.

KM: Yes, that was the old man William Nu‘uanu Keanaaina, Sr.

RP: Yes, they had the store. He also used to raise pigs, work for Palani Ranch.

KM: ‘Ae.

RP: Old man Ehu, from Kohanaiki. Kahele was at Kohanaiki. His daughter married to Lee. Then came Daisy Lee, Dorothy Lee and Robert Lee.

KM: So Malu‘ihi’s husband?

RP: Malu‘ihi’s husband. That’s all the line.

KM: So the Kahele line?

RP: Kahele family, they’re all from Kohanaiki.

KM: ‘Ae. Do you remember Kahaiki?

RP: Oh yes, Kahaiki.

KM: Was there still a Paiwa around? Or Mokuaikai?

RP: [thinking] No. But the other one I heard, Kuhaiki. There was Arthur, Lilly...all the Kuhaikis, we used to go to school together, up at Kalaoa. But they were older than us.

KM: Hmm. But they lived Kohanaiki?

RP: Kohanaiki Homestead. And then Lily married to Keka. that's the Keka that got shot by his own gun, and he passed away.

KM: And that's Peter's papa?

RP: Yes. He was working for Hu'ehu'e Ranch. And then Lily, later on got married to Alonjo, a taxi driver. And she had Peter, Arthur, and Joseph. And one girl came from him.

KM: Hmm. You know, you mentioned the families that were living in Kohanaiki, like that. Was there Mokuaikai still around?

RP: No.

KM: Evidently, at one point Mokuaikai, in the nineteen-teens and twenties, right around when you were born, he had a *hui* of fisher-people out of Kaloko. And then William Keanaaina mā came in, after Mokuaikai.

RP: Oh, that's before my time.

KM: Yes. There's another name, Kaiakoili, do you remember that name?

RP: Yes I heard of him.

KM: Kawaimaka?

RP: Kawaimaka, Kaiakoili. I think that's the same *'ohana* with Nu'uaniu, maybe.

KM: Hmm, and Ha'o too. Kawaimaka Ha'o.

RP: Ha'o, yes. Henry Ha'o, Herman Ha'o. I forget all these old names.

KM: Yes. But your *kūkū*, after he left Kīholo and Makalawena for a while, he got a lot up in Kohanaiki Village.

RP: Yes.

KM: I see his house marked, not far from the old church, yeah?

RP: Oh yes. It's about from here to the car.

KM: So about 100 feet.

RP: Then the junction, see the road comes in, my grandfather's lot was over here. And then the junction and the church was here.

KM: Was that church still in use when you were a child, or was it closed?

RP: It was there. We used to go by every time. They were using it. But I don't know who the minister was.

KM: Yes.

RP: But they were using it.

KM: Hmm. You know, when we down here at Kaloko on Saturday... I guess Keanaaina's house was just *mauka* of here. Did you know that house?

RP: I don't remember that house here.

KM: Okay.

RP: *Pāpa'i*, yes, but not house.

KM: Okay, a shelter area.

RP: And they keep all the *'upena* over there.

KM: Yes, that's what you said, right on the side of Kaloko pond?

RP: They had one basket like. They call it... [thinking] where you put your net on top, *'upena kaula'i*. Had that, a little bit *mauka* of those *milo* trees.

KM: So by where we were sitting the other day?

RP: A little *mauka*. And the *pāpa'i*, you see that *milo* tree is?

KM: Yes, along the edge of the pond.

RP: That's where that *pāpa'i* was. That's where they keep all their *'upena*. All their nets and stuff inside.

KM: What were they doing with the *'upena*?

RP: Fishing in the pond. Then after they fish, they *kaula'i* and put all the nets inside.

KM: Hmm. So when they would fish in the pond, they would actually set nets?

RP: Oh yes, they had to set nets.

KM: You helped do that too?

RP: Yes. In the evening, you don't do it day time, like this. It's in the evening, when *pō'ele'ele*. Then you *pakī*, and all *makaniu*. *Mahā*, *makolu*, four inch and three inch, nothing smaller.

KM: So *mahā* and *makolu*?

RP: *Mahā* and *makolu*. They take only the big ones. The small ones can get through, no trouble. and the next time they go, they catch that.

KM: So what kinds of fish were they catching?

RP: *Awa*.

KM: And you said the *awa* were?

RP: Twenty-five, thirty pounds [gestures].

KM: Wow, two feet?

RP: Yes! [gestures diameter]

KM: Almost twelve inch diameter?

RP: Yes. The smallest one you get, is maybe about ten, twelve pounds.

KM: Wow!

RP: But the rest was all big. That's why you have to get *mahā, hei, pa'a*. Only the head is inside.

KM: Yes. Were there set areas where they would lay the nets, or would you set anywhere?

RP: Oh no, you set, one night, you go out like that, then you go over. [gesturing locations]

KM: So back towards the middle pond wall?

RP: You go over, and then you go up. And then on top the wall here, you *kīpo'o*, and they all run down. Then the next time, you go back up again. Then you go to a different place. You don't go to the same place every time, because bumbly, they come *maka'u*.

KM: Ah, so they know.

RP: Yes. And then when they *poina*, you go get 'um. Some times you go straight over, other times, you huli, go up. It's a big area. You like straight, you can go straight. And then you make pockets [gestures, circling the net].

KM: So you make a circle at the inside?

RP: Yes.

KM: And about how deep was the water?

RP: Oh, some places, about ten feet.

KM: Wow! That deep in the pond?

RP: Yes, ten feet. So we do one night over there... But you don't go every night.

KM: Yes.

RP: And moonlight night, you don't go, you wait for dark nights.

KM: So moon light night...?

RP: No can, because they see the net, the *īkoi*, they jump. Dark night, they hit it.

KM: Interesting. Now you were coming down here to help go fishing when?

RP: In 1947.

KM: So a little after the war years?

RP: Yes.

KM: Who was running the ponds then?

RP: At that time it was Kim Chong.

KM: Is that Francis Foo?

RP: Francis Foo. Akona stopped taking fish, so Francis Foo took over. Akona was only concentrating on Honokōhau. At that time, still had *mākāhā*.

KM: Hmm.

RP: Had the *mākāhā*, and no more the kind mangrove trees, it was all open.

KM: All open. And still had *mākāhā*, one or two *mākāhā*?

RP: The only one I saw was way down. But they said had another one, but I didn't see it because the *one* came up. The *one* went cover 'em.

KM: Things changed. How about, you were saying this *kuapā* here, what did it look like when you were young?

RP: We used to come down, and that thing was wide. We used to drive across it. And then, when the thing went *hiō, pau*, you only can go part way.

KM: Had two or one *mākāhā*, on the wall?

RP: Only one that I remember, a big one, way down .

KM: Way on the other side, Kohanaiki side?

RP: Yes, You see where the waves are breaking?

KM: Yes.

RP: This side. And it was about from here to that tree wide.

KM: Oh, so as much as twenty feet wide?

RP: Oh yes, wide, and high.

KM: So the wall was ten feet high?

RP: Yes, about this high like what they're doing.

KM: So like the restoration.

RP: About that size. Until over there, and then they had a plank on top, to walk across, or you can drive across. Thick plank.

KM: Yes.

RP: So the wall went down, the plank went down too.

KM: Yes.

RP: Oh when *'ōkaikai*, just like nothing.

KM: Yes. It's interesting, because this side of the wall [south side of pond wall], is more protected.

RP: That's right, and curved, so the pressure is in an angle like that. It's not straight, but it hits the corner like that.

KM: Yes, so that's why that side, all *hāne'e*.

RP: You put 'um up, it doesn't take long, it's down. Only when *'ōkaikai*. When mālia, you come on top of the *kuapā*, the *uouoa*, on top all that *'ili'ili*, all loaded.

KM: For real?

RP: All *lele*. One throw enough, go home. You don't need to go look for anymore. There was that much.

KM: Hmm.

RP: I throw for manini, right inside here [the area on the south of the pond wall]. You have to get a good running tide, this kind size [gestures, size].

KM: Oh, eight inch, ten inch.

RP: One throw, one and a half buckets.

KM: Wow!

RP: Your heart pounds! You feel good. Us guys, we *māhele*, we go home, we give to family.

KM: Yes.

RP: We don't take all. Or if any strangers happen to pass, we share with them.

KM: That's how it was, eh?

RP: Yes.

KM: How were the fish, like the awa out here, was 'ono? Was it something that people liked to get?

RP: Oh yes, and the Japanese liked that. Good *awa*. No *hohono*, not muddy.

KM: Hmm, because the water circulates?

RP: That's right, interchange. The movement, and pulling out. But, if you go to Honokōhau, you cannot eat the fish. Well, you could, but you feel like you're eating mud. All you can taste is mud.

KM: Hmm. So there was a difference in the quality of fish from Kaloko to Honokōhau?

RP: Oh yes.

KM: What is the name of the pond over there?

RP: 'Aimakapā, the big one.

KM: Yes. You know, in the back of 'Aimakapā, in fact this map shows it here [1961 map of the Honokōhau-Kaloko coastal lands], It has these smaller ponds in the back there?

RP: Oh yes, they have, but I don't know what the purpose of putting those up was, but they still have that till today.

KM: Yes. So these were here when you were young?

RP: Oh yes.

KM: Because you shared that you used to comedown to Honokōhau when you were young.

RP: Yes. We used to chase pipi, come down in here. They come in here, 'cause it's shallow.

KM: Yes, the back end of the pond.

RP: Then we come over here back inside of the kiawe, and they reach all the way down here. Was all *ahuwale* before.

KM: Hmm.

RP: We used to chase 'um, rope 'um and take 'um back up. Yes these had [tapping map at location of small ponds].

KM: Yes.

RP: Except Kaloko, no more, because the pond is big. Honokōhau had, the little ponds, but I don't know why they made that. Maybe easy to trap the fish?

KM: Yes. Like you said at Makalawena, some they have *ki'o pua* or *ki'o 'ōpae*?

RP: Yes, yes.

KM: If you put all the *'ōpae*, all the *pua*, and all the big fish together, *'ai 'ia*.

RP: Right. So you get some way of survival, help it to restore. But, I don't know where they were getting the *pua*. But all the *pua* that used to come over here to Kaloko, was from 'Anaeho'omalū.

KM: Oh?

RP: They brought the *pua* from 'Anaeho'omalū. They go on a *wa'a*, they get the *kilo*. The kind they use for *kilo aku*, bait.

KM: Yes, yes.

RP: they take it over there, get the *pua*, come back with the *hoe*.

KM: Wow!

RP: All from 'Anaeho'omalū. Hoo, you look on top that *one*, like from here all the way to that corner down there, at 'Anaeho'omalū. You look on the sand, *moi*, *āholehole*, *awa*, mullet. I used to go down there, that's why I know.

KM: Hmm.

RP: And good place to throw net too. We used to go down to Kapalaoa, that's right next door.

KM: Yes.

RP: That's an *āholehole* place. Keawaiki, that's another good fishing spot. That belonged to Francis Brown.

KM: Yes, Keawaiki.

RP: I'm *kama'āina* to all that area.

KM: So you fished from Honokōhau all the way...

RP: From Keauhou.

KM: 'Oia?

RP: We used to dive for *akule* from Keauhou, and right through. Keauhou, Kailua Bay. Before, *komo i loko*.

KM: 'Ae. *Ka akule*?

RP: *Akule*. When they come inside, the water sparkle, and that spot moves.

KM: It must be beautiful.

RP: 'Ae.

KM: And when you go out get *i'a*, come home, *māhele*?

RP: Oh yes. When we *ku'u* the *'upena*, you no need swim, we get every thing. They stay on the wharf, and help, they get their share. Everybody get their share.



Small kids and all, everybody gets a share to take home. Even if they tell, “Oh, my mother get already.” “No, no, that’s yours.” [chuckling] And we used to bring *akule* from Mahai’ula, down to Kailua Bay on the sampan. Some times we had to make five loads of sampan.

KM: Your kidding, from Mahai’ula?

RP: Mahai’ula. And then, we cannot take all, got to let ‘um go.

KM: Yes.

RP: Most of the big fish, *pōwā*, *puka* the ‘*upena*. *Pōwā!* That’s like *ulua* and *kāhala*.

KM: Hmm.

RP: They stay with the fish all the time.

KM: Speaking of taking fish from Mahai’ula like that, by sampan. How were the fish taken from Kaloko, out to Kailua?

RP: Either the donkey, or later on, Francis Foo got his jeep. But before, was all donkey.

KM: And was the old *alanui*?

RP: The trail. You can either go from *makai*, or you can go from *ma waena*.

KM: Yes. We saw a section of the old *Alanui Aupuni*...

RP: Right, right, Kamehameha Trail.

KM: Yes, when we came in today.

RP: Kamehameha Trail, you take that to one section that goes down, and the trail goes up.

KM: Right in Kailua?

RP: On top. They have trail comes right down.

KM: So it must have been something to load up baskets of fish.

RP: Yes, that kind ‘*ie*, and put on the *kēkake*. Then they get *limu*. They put *limu*, they put the fish inside. Then they lay *limu* and put fish inside, and more *limu*.

KM: What kind of *limu*?

RP: They get *limu kala*.

KM: So they would go out and gather *limu kala*?

RP: Yes, there was plenty over here, that *limu kala*.

KM: Hmm.

RP: I don’t see that *limu kala* now.

KM: You’re right, there’s hardly nothing now. Why did they put the *limu* in the ‘*ie*?

RP: To keep it fresh. See, anything that touches flesh to flesh, get heat. But when you put that *limu*, it separates it, it gave it divisions.

KM: Yes.

RP: So it’s cool.

KM: 'Ae. interesting.

RP: And it's amazing, how did they know that?

KM: It is.

RP: Then, when they didn't have *limu*, they used the *lau*.

KM: *Lau milo, lau...?*

RP: Any kind of *lau*, so you have the separation. So the *lau* inside, and you put the fish on top.

KM: Yes. Like you said, how did they know this?

RP: The knowledge from doing it.

KM: *Mahalo ke Akua.*

RP: The good Lord showed them all of these things. Then they went ahead and did it. Amazing!

KM: Yes.

RP: Over here, we *lūhe'e*, we take so much, that's it.

KM: So in front of Kaloko was also a good *lūhe'e* grounds?

RP: Right in front of here, good *lūhe'e*. And on the outside, I never saw it, but my friends, Herbert Ako, Red Kanuha, and Pedro-Pai, they do a lot of diving. They dive for fish, they dive for *he'e*. They said they saw a big one out here. *Lana!*

KM: Just *lana*, floating on the water?

RP: One big one, the head is so big [gestures, sixteen-twenty inches]. But I never saw it. But they don't mess around with that. They just let 'um go, '*aumakua*, eh?

KM: 'Ae.

RP: Come big like that, that's '*aumakua* already.

KM: 'Ae.

RP: They just let it go, and all the time they go, just good luck.

KM: Hmm. You know, when you were young, you would come down, out of Kohanaiki down here, or...how did you come down?

RP: I used to come with Isemoto, Takahashi, Imada, we would go surround net, night time. They come down here, spend maybe one night. Oh loaded! We start from here, and then end up down at 'O'oma.

KM: From real? Wawaloli section?

RP: Wawaloli. The donkey would be loaded. All kinds of fish. Then we come back, but not all the way. we come to Kohanaiki and back up. We don't come back over here.

KM: So you go up the Kohanaiki Trail?

RP: Go up and come up to Kohanaiki Junction. Then from over there, we go home. They go Keōpū, Lanihau, and Isemoto stayed at Honokōhau. All fishermen.

KM: In your *kūpuna* time, they must have gone *mauka-makai* between *mauka* Kohanaiki and down to the shore?

RP: Oh yes. There is the *ala hele*, even till today. It's still there. The road you come down now, you go by the church. You know that church I told you about?

KM: Yes, the old Kohanaiki church.

RP: Yes, the trail from there, comes all the way down Kohanaiki, and comes puka outside here.

KM: Where do you think it would come out near the shore?

RP: I think towards Wāwahiwa'a, this side, had a small house over there, right in that area [the northern side of Kohanaiki Bay]

KM: Okay. Did you folks ever do anything in the ponds over at Kohanaiki, get 'ōpae or anything?

RP: No. Because we had enough 'ōpae where we were. We don't fish for 'ōpelu over here too, we don't need to.

KM: I see. Was anyone living *makai* at Kohanaiki when you were young, that you remember?

RP: Not that I know of.

KM: Okay.

RP: But guys go fishing there, and have *hale pāpa'i* or they just come down for the day and go back.

KM: Hmm.

RP: *Tūtū* Ehu, when he comes down, maybe a couple of hours, he's going home already. He get too much.

KM: Wow!

RP: Because he uses that *po'o holoholo*.

KM: Yes, that wonderful style of net fishing.

RP: Po'o holoholo, all those small kinds of ponds like that. The *awāwa*, inside.

KM: 'Ae.

RP: He puts his 'upena and *kīpo'o pōhaku*.

KM: 'Ae.

RP: It doesn't take long, you see the 'upena, all flashing.

KM: Amazing!

RP: Then he takes and put on his *kēkake*, goes home *mauka*, Kohanaiki.

KM: And what kinds of fish in that *po'o holoholo*?

RP: All kinds, *manini*, *pualu*, *uhu*, *kala*, all those kinds of fish you can think of.

KM: And what is the *maha 'ō'ō* you mentioned earlier?

RP: It's something like a *pualu*, but it's orange color. I think same thing like *pualu*, but only this is orange.

KM: Ah. Has orange stripes?

RP: Yes, orange stripes on the bottom and the top.

KM: So all of these types of fish you could catch in that method?

RP: The *maiko*, 'ape, *kūpīpī*, what ever.

KM: That was how you folks lived, yeah?

RP: That's it. And you only take what you can use. The rest, you let go. No sense you take all, because all going *pohō*.

KM: 'Ae. May I ask you...you know at Kohanaiki, you didn't go into the ponds there?

RP: No.

KM: You went along the *lae kahakai*?

RP: Only *lae kahakai*, we didn't mess around with the ponds. But, at that time, didn't have those trees.

KM: None of that mangrove?

RP: No, was all open. All *pālahalaha!*

KM: 'Ae. You know at Wāwahiwa'a, there is a platform like?

RP: Yes, but I don't know what it was for.

KM: Okay. It interesting, because if you look in front of it, on the *pāhoehoe*, there are petroglyphs.

RP: Could be, because in the olden days. Do you know why they call that place Wāwahiwa'a?

KM: No. How come?

RP: 'Cause when *mālie*, they cut short, then *kai pōwā!*

KM: 'Oia?

RP: It can be *mālie* like this, *maika'i*, calm. All of the sudden, big *nalu* comes up. *Pōwā*, they keep you off balance. Then that wave, one time goes and you [slaps hands] *pili* to the *pōhaku!*

KM: So Wāwahi-wa'a, Shattered-canoes?

RP: All shattered, yeah. Maybe not only one. One hit and the next one, then *mālie* again.

KM: Amazing!

RP: That's why they call that place Wāwahiwa'a.

KM: So it has that characteristic?

RP: That thing took place, it happened. That's why they named it that.

KM: Yes.

RP: Even like us, me, I go night time, I can't cut short, you stay outside of that.

KM: So you don't cut in?

RP: You don't cut short. And the same thing happened at Mahai'ula. You never cut short at Mahai'ula, *moe 'oe*.

KM: By the Ka'elehuluhulu side?

RP: Yes, Ka'elehuluhulu, They call that Kupiliki'i.

KM: Kupiliki'i?

RP: Yes, Kupiliki'i. And the navy, a 75 foot boat, I think one or two of the navy boats got sunk over there.

KM: Yes.

RP: Was real *mālie*, and right there, they came to cut short. Hoo, as soon as they hit on top of there, that *nalu* came, one after another. And over there is pāhoehoe. Get the *ha'alu*, the deep, but once you get pushed inside, *pau*, grounded.

KM: Hmm. So Kupiliki'i?

RP: That's the name of that place.

KM: Interesting.

RP: The wave goes up, and all of the sudden, boom! Ku-pili-ki'i, she stands up, raises itself up, then all of the sudden puts you down. Even day time. You never cut shore over there because you don't know when that thing will rise. And we used to fish just outside of there, for 'ū'ū. That was on rubber raft already.

KM: Oh.

RP: More safe [chuckles].

KM: Yes, no *wāwahi!*

RP: The 'ū'ū there, you stay on top of the *puka*, you see them all coming out [gestures, size].

KM: Wow, twelve inch kind of 'ū'ū.

RP: This kind size. The ana is loaded.

KM: Hmm.

RP: Me, my brother Jack, and we took A.K. Magoon once. Oh, he like go every time, we tell him, "No, every time, no can." One time alright. Then you wait to another time when *mālie*.

KM: You really have to know the ocean and the currents and everything.

RP: Oh yes. Like anything else, when you walk on the earth, you have to know it, where the pukas stay. You got to know where the *palupalu* earth is, all of these things, you ask the good Lord to guide you.

KM: 'Ae. That's what you've always said, "*Pule mua, noi mua.*"

RP: *Noi mua! A'ale hele wale, a'ale pono hele.*

KM: 'Ae.

RP: Even the olden days when they mahi'ai, they clean. They get two or three acres, they like plant *kalo*. And all the 'ohana in that area come to clean. They clean your place. Then clean, *kanu*, and when *pau* yours, they get theirs. All in unity, right around. But the only *pilikia*, when yours ready, you eat one whole week, no work. [chuckling] You know, they celebrate.

KM: Yes, yes.

RP: When *pau* that, go plant again. When yours is *pau*, they going take the next one, the neighbors.

KM: So the community supported one another?

RP: That's right. They go all the way down, nobody starved.

KM: Even when you were young?

RP: Yes, even when I was young, we had that working together.

KM: 'Ae.

RP: ...Even the old man Oka, who was married to Mahuluae's. Everyone worked that way. Then came Joe, John, Carol.

KM: So they were living over at...?

RP: Kalaoa.

KM: You know, I was just thinking, when you mentioned the church *mauka* at Kohanaiki, did you ever hear if there was a church *makai*, down here?

RP: No, not that I know of.

KM: So you didn't hear of a church *makai* at Kohanaiki?

RP: No, not that I know of. I know that there was part of the church taken up for Mauna Ziona.

KM: That was from your place at Makalawena?

RP: Makalawena, some of it, but also from Kohanaiki.

KM: The *mauka* church?

RP: Yes. They took that to finish Mauna Ziona.

KM: Ahh. So some from Makalawena, and...?

RP: And some from Kohanaiki. I forget what the name of that church was... [thinking] ...Kekaha. See, that thing *a'ale pakele* [chuckling].

KM: Yes, Kekaha.

RP: And Makalawena, they brought the materials from there, on donkey. All the way up. and part of the material from the school at Makalawena. My grandfather, where I live now, my son's house, that wood came from the old school at Makalawena. And the church material went to the church, Mauna Ziona.

KM: Yes.

RP: It was Reverend Jim Upchurch.

KM: Yes.

RP: Then the other portion of the material came from Kekaha Church.

KM: Yes, the Kohanaiki Church. And that was *mauka*, by grandpa's house?

RP: *Mauka*, right. That's the one they tore down, took it up to complete Mauna Ziona. That's how Mauna Ziona was built, by the two churches.

KM: 'Ae.

RP: I don't know what year it was when they first built up Kekaha, but when they brought the material from Honolulu on the *Kilauea*. Then they landed the material, not Wāwahiwa'a, but... [thinking]

KM: Pūhili?

RP: Pūhili, because there's an awāwa to come inside. When *mālie*, can come. But when 'ōkaikai, big *nalu*. So the minister said, "A 'ale pilikia, let go! Let the *kai* bring it up." The *kai* bring 'um up all over the place. But plenty people, they *hō'ili'ili*, they pile it up. After they did that, then they all *halihali* up to Kohanaiki. And that's when they started building the Kekaha Church.

KM: 'Ae.

RP: *Kau kēkake*, mules, what ever animals they had.

KM: Yes. Who did you hear this story from, who they went *ho'oku'u* the lumber in the ocean?

RP: [thinking] Somebody told me... [thinking] *Poina*.

KM: Okay. But when you were young or an adult already?

RP: Oh, I was young.

KM: Yes, wonderful.

RP: I was young when I heard that.

KM: Yes. So it was near Pūhili, they went *ho'oku'u* the *lā'au*?

RP: Yes, and it was all over the shore. Then they went '*ohi'ohi*. No more chance, the boat cannot bring 'um in.

KM: Right. You know passed Pūhili [in 'O'oma], has the big platform on the *makai* side of the trail?

RP: Yes, but I don't know anything about that. I know the Pā kao.

KM: Yes, that's just a little this side of that.

RP: And over there is the big *papa*.

KM: Yes, it's really right on the side of the old beach trail?

RP: Yes, yes, that beach trail is right along there.

KM: And was that the old trail that you folks walked on?

RP: That trail goes all the way down to Makalawena, all the way.

KM: Makalawena, and passed...

RP: Ka'ūpūlehu, Kalaemanō. That's the old trail that they used.

KM: Yes.

RP: The only alanui, is the Kamehameha one. It's inland, up higher.

KM: Yes, further inland.

RP: We don't use that, because it's too far up. If you going *holoholo*. And they *hāpai* that *pōhaku* 'alā, they set it up. The olden people, they did all that. They don't just walk and don't do anything. They carry *pōhaku* and put the *pōhaku*. *Ho'onohonoho*, they put it down and then the next one comes.

KM: Yes.

RP: But for *kēkake*, *a'ale pilikia*. But for *po'e hele wāwae*, they *pale wāwae*.

KM: 'Ae. *Kupuna*, that's really important, you were talking that they *ho'onohonoho pōhaku*, and earlier before we started recording, you mentioned how your *kūpuna* before, how they would set the stones. You said they would...?

RP: The *niho*. That's the beginning of the foundation. *Ho'oniho*, that's the foundation. *Ka niho*, when they make the foundation, the *niho* is where that thing is going to bite and don't let go.

KM: Yes, yes.

RP: You get teeth, when you bite, stuck. That's why they call that *niho*.

KM: 'Ae. So how they set the rocks in?

RP: Yes. And when you set 'um, and that thing hits the right place, you hear the old folks say, "Moe." That's it, *pili pa'a* already.

KM: And you said there was a set of people that did all the niho work, and then another set of people that came behind and...?

RP: That's right, *ho'opihapiha*, they fill up. Then it comes so high and you come back again. They all worked together, *hikiwawe ka hana!*

KM: 'Ae! That's how it was in the old days, it was a community, many people would come together and work.

RP: Yes.

KM: When we were talking about the *kuapā* here, you used an interesting analogy. You said the stone wall is like the government and the people?

RP: The outside of the wall is like the government, the foundation. The inside is the people. So this wall keeps all the people in one place.

KM: 'Ae. So the people inside, support the...if the people inside move, what happens?

RP: Then the government cannot hold the people, *pālaha!*

KM: So they need one another?

RP: That's right, they got to work together. And that's important too, how you lay your rock. *Na kū, a'ale maika'i, na pālahalaha loloa, pono*. You get a flat rock, you put 'um long ways, you put another flat rock long ways. But you try put the rock standing up, it's just more form.



KM: You're right, so you lay it down, length wise.

RP: Right. Another way you can do that is you lay the one down, then you put the next one up, and then you fill it in, and lay the next one across the top.

KM: Yes, so you *ho'opihapiha* and *ho'omoe hou*.

RP: Yes. Because when it's long, it gives you a good firm foundation, it doesn't tip over.

KM: Yes. So that's how they made these walls before?

RP: That's how. But today is different. They don't ask before the go, they just do it.

KM: Here, it's nice to see the pond being cared for again, yeah?

RP: Oh yes. But if you don't have a good foundation, you're just working. You have to make the niho pono, and before you do that, you got to pule mua! Anything you do, you ask for guidance. You ask, even one small rock, you put like this, you pray, and this rock is more firm than the big rock. Because this rock has been blessed. And the spirit in this rock is so secure, nothing can break it.

KM: 'Ae. And that's, because in the old days, the *kūpuna*, if that's how you folks were taught...

RP: Oh yes, we were taught that, *a'ole pono hana. Hana ke kanaka mākua, noi mua*.

KM: 'Ae, *noi mua. Mahalo! Kūkū*, may I ask you quickly, you know, behind 'Aimakapā pond, and on the side here, Kaloko [pointing to locations on 1961 map]; over here and over here, has some *ilina*...?

RP: That, I don't know.

KM: Okay. This one at Honokōhau has the old...?

RP: Yes, I know that one has one *pāpa'i hale*, but I don't know. And that's where they are making the place.

KM: Yes, the visitor center.

RP: Yes, *mauka* of there, and the *'a'ā* is *makai*. But, I don't know about that.

KM: So you don't know who those people were, like that?

RP: No, I'm not *kama'āina*.

KM: Yes. You know that interview that my wife's *tūtū* did with uncle Kanaka, you remember how beautiful his mele were of Honokōhau?

RP: Oh yes.

KM: I know you folks are *pili* to the families of the land, and I guess his wife, was Peahi?

RP: Yes, Mary.

KM: And they were *kama'āina* to the land.

RP: Oh yes, Peahi is *kama'āina* of that area.

KM: 'Ae. And even your *'ohana* under Kauionu'uaniu, Keaweamahi them?

RP: Yes, yes.

KM: All come *pili*. Kanakamaika'i was an uncle?

RP: Kanakamaika'i, yes. And he used to stay down at Honokōhau. Uncle Pali.

KM: Yes. They used to live right about in this area here [pointing to location on map].

RP: This is the *heiau*, and this is the fish trap.

KM: Yes, *ma 'ane'i*.

RP: Yes. And this is the fish trap, where the sand comes up.

KM: Yes, 'Ai'ōpio.

RP: And this is the different *heiau* on the *mauka* side.

KM: Yes. So Kanakamaika'i's house was just above the fish trap area?

RP: Yes, just about here. Kanakamaika'i and later they had Padillio.

KM: Padillio was Filipino or Hawaiian?

RP: Padillio was Filipino, married Hawaiian. I don't remember who he got married to. But they used to stay there too, with uncle Kanakamaika'i. They are all *'ohana*.

KM: 'Ae.

RP: Padillio married the *'ohana*.

KM: You know off on the side by the boat harbor, there are some old cement platforms, like at Kaulana, you know Ka'elehuluhulu salt works? Did you see the salt pans over here?

RP: No, I never saw that.

KM: Yes, your folks salt was from Kalaemanō.

RP: And the salt at Kalaemanō was different than the salt at Ka'elehuluhulu. There, they made cement, about that high [gestures about four inches].

KM: Yes, the lip.

RP: And then the water was pumped into it. They pump from the ocean, and then they let it set for one week.

KM: Yes.

RP: Then the thing started to cake up. Then when *malo'o*, they scrape 'um and put in the bag. Then they fill 'um up again. But had the pump.

KM: 'Ae. Oh, *mahalo!* You had such nice recollection of out here when we were down on Saturday. So I wanted us to take the time to record some of your history again.

RP: I'm glad to.

KM: It's so important. So this was a good pond out here?

RP: Oh yes, those days, nui ka i'a!

KM: When is the last time you fished in this pond?

RP: Oh, I think the last time I fished in here was in the 1950s.

KM: Hmm. Hu'ehu'e used to have this *'āina* here, yeah?

RP: Yes. But we could come down. My brother, myself, on the horse.

KM: How did you come down?

RP: From Kohanaiki, and on top there [indicating behind the pond] we can cut across.

KM: Yes.

RP: We used to chase *pipi*, there were plenty *pipi* trails. Not manmade trails.

KM: *Pipi*.

RP: Manmade trail, that's the one that comes from *mauka*, straight down.

KM: From by the church?

RP: From the church, all the way down, that's the main trail. And then when we go from 'O'oma, come down, that's the main trail, all the way down to Wawaloli.

KM: 'Ae.

RP: That's all main trails.

KM: I guess in 'O'oma, that's the old trail than comes down from by uncle Kinoulu's house?

RP: Yes, right. Old man Kama, Palakiko's grandfather, I think.

KM: Yes, you see in the grants, that Kama and Ka'akau are the ones who got a lot of that *'āina*.

RP: Right. And that's different from Palakiko. There was Palakiko Kama and Palakiko Akamu. They are different. Akamu is my side with my uncle Frank.

KM: Ahh.

RP: That Palakiko is from Kailua. This Palakiko is from 'O'oma.

KM: Kama's side?

RP: Yes, 'O'oma.

KM: Oh *mahalo nui*. Your memory of the people and the names is so wonderful. Oh, could I ask you one more question?

RP: Okay.

KM: At Kohanaiki, I don't know if you remember from when you would go out after *pipi*. There are some *ahu*, cairns, there's a line of 14 or 17 cairns, behind on the *kula* land. and below the *Alanui Aupuni*. Do you remember that?

RP: No, not that I've seen. Maybe it's the old Government Road?

KM: No, it's between the old Government Road and the *kahakai*.

RP: No, not that I recall. Maybe there is, but it never came to our mind, what the value of that is. Nobody talked about that. Because the old Government Road, I know.

KM: Yes. Because you traveled that, right?

RP: Oh yes. And it still exists till today.

KM: Yes.

RP: And the *mauka* one, that one is all *pa'a* with rose apple and any kind. That one belongs to the pigs now, not the human beings [chuckling].

KM: [chuckling] Yes. Well these *ahu* are between the old Kamehameha Trail, as you called, and the *kahakai*.

RP: No, I didn't see that.

KM: Okay. It's really interesting, though...

RP: But that thing still exists?

KM: Yes.

RP: But historic, they can trace it and don't damage it.

KM: Yes, so to protect...

RP: Protect it, because it has value. There's meaning to it. That thing was put there for nothing. There's a meaning.

KM: Yes, you're right.

RP: So maybe you can run across that and find the meaning, beautiful.

KM: Yes, I have an interesting mo'olelo from *tūtū* Kihe about the area, and I know you will enjoy it. So even like the ponds at Kohanaiki, you said when you were young, no more all that mangrove, they were clean?

RP: No, no more, all *ahuwale*.

KM: Would you like to see the ponds clean again?

RP: Sure, it would be good. All these kind plants, they *luku ka 'āina*, destroying it.

KM: Yes. Even like at Makalawena, you said you'd like to see the ponds cleaned.

RP: Oh yes, I like to see all these rubbish trees controlled.

KM: Yes.

RP: And up in the front where the sand is, cut back all the *kiawe*, and get rid of that iron wood. You can save some, but it's too much.

KM: Yes.

RP: Because we never had that. The only iron wood tree we had there was for the house.

KM: So by your folks place.

RP: Yes, where my grandpa used to live. And then the other one was further over by the cemetery. That's the only two had. And in between that was all coconut trees.

KM: Yes. You said the coconut trees were so close together that you could go from one tree to the other, across the tops?

RP: Oh yes, me and my brother, we climb from one, and hang on the tree, to the next. Lolo Tarzan [chuckling].

KM: [laughing]

RP: But me and my brother, we had good fun. My brother Jack, but he's gone.

KM: 'Ae.

RP: He and I used to chase goats, down at Ka'aihe'e. He catch one, I catch one. We could run. And you know what kind of shoes we had? Was the kind rubber tire, and make sandal with rag for tie on top of the leg. That's the kind that we had. But no more break!

Group: [laughing]

RP: Me and my brother, we used to do crazy things...

KM: *Mahalo nui*, you share such important stories. You know, there is a plan to do some building at Kohanaiki, now.

RP: They have to take care of the old places. If they don't, the *nahu* going be on you. But will also be on us too. everybody will be affected, because we were there, and we were knowledgeable, and never did nothing about it.

KM: So you would urge them, if they are going to build, got to take care of the old places?

RP: Yes.

KM: They have made a commitment, the beach will be open and public, they'll repair the ponds. They want to try and do like what you folks have done at Kūki'o, clean the ponds and make them fresh again.

RP: Where are they going to take the waste? That's the hard part. All that mud. You cannot dump it any kind of place.

KM: 'Ae. You know, if you go to these little ponds at Kohanaiki, you'll see that there are small walls inside them.

RP: Oh yes, because they were cared for. They took care of them before. those walls didn't just grow like that. *Mālama*, take care. And they used to take 'ōpae too over there.

KM: Yes.

RP: I was reading the mo'olelo, they had 'ōpae 'ula and *palu*, *pala'ai* over here. But over this side, only a few guys had 'ōpae 'ula. But like Makalawena, 'ōpae 'ula all the way to Kīholo.

KM: Yes.

RP: Everybody, they don't fish with *palu*, pumpkin. They use 'ōpae.

KM: Yes. And you said, this side, they had *pala'ai* or some other kind of *palu*, like uncle Val marked on the map?

RP: Yes.

KM: *Mahalo nui iā 'oe, aloha*. Thank you so much for letting me bug you guys again.

RP: No *pilikia*.

KM: *Aloha...* [end of interview]

**George Kinoulu Kahananui Sr., and Annie Kalani'i'ini Coelho  
Oral History Interview on the coastal lands of Kohanaiki  
March 20, 2003 with Kepā Maly<sup>7</sup>**

On the shore at Pūhili, the boundary between Kohanaiki and 'O'oma 2<sup>nd</sup>:

KK: The way I look at for my point of view is that I want to give something that will benefit for the future, not only today. A lot of people only go I, I, I. What does that I mean? Well to me it's just yourself, you're not giving. To me I don't like only that I, it's the teaching that has been given to me.

KM: 'Ae, *mahalo*. So *kupuna*, this cross with the *puka* in the middle, is the marker of the boundary?



**Historic Boundary Marker at Pūhili Point – Boundary Between Kohanaiki and 'O'oma Nui  
(KPA Photo No S-439).**

KK: The boundary of 'O'oma and Kohanaiki.

KM: 'Ae. And this *lae pōhaku* that we are on here, this is?

KK: Pūili [as pronounced].

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<sup>7</sup> Also participating in the field visit were Kaleo Kualii' (kupuna Kinoulu's nephew) and Greg Long, who is doing a write-up of Kohanaiki.

- KM: Pūhili. Now you said, this marks the boundary between the two *ahupua'a*, and that before, there was another one?
- KK: There was another out there [pointing to the water's edge]
- KM: In this *awāwa* section?
- KK: *Makai o kēia pu'u pōhaku.*
- KM: On the *makai* side of this little stone mound [a natural rise in the *pāhoehoe* on the water's edge]?
- KK: Yes.
- KM: And this *kāheka* on the side, you said this is a good fishing area?
- KK: Those days, as soon as you come over here, you cover with your throw, you catch all the *manini*.
- KM: Hmm. And from this marker at Lae o Pūhili, where you made an *ahu*...
- KK: That *ahu* over there, that is about the third time I built it up. But the reason I put that *ahu* there, is because it marks the boundary.



***Makai Ahu Boundary Marker Between Kohanaiki and 'O'oma Nui (Rebuilt by Kupuna Kinoulu and family); also marks area visited seasonally by the Kahananui Family for Generations (KPA Photo No. S-441)***

- KM: So it marks the line of the *ahupua'a*?

KK: That *ahupua'a* and goes up.

KM: And it goes *mauka*?

KK: And then it goes right up, not too far, up.

KM: Kohanaiki is cut off by Kaloko?

KK: Kohanaiki is cut off by Kaloko, and Kaloko has been cut off by Keauhou.

KM: 'Ae, way *mauka*.

KK: And Keauhou goes all the way to Hilo. Then Ka'ulupūlehu comes up and centers up Hualālai.

KM: Yes.

KK: You look on the map, and you will find that. And all these different *ahupua'a* going up, hit, and hit, and hit. But in the earlier days, according to the story, How these *ahupua'a* came, King Kamehameha had all the warriors claim the lands. So they claimed *ahupua'a* to *ahupua'a*. So the next big *ahupua'a* in this area is Ka'ulupūlehu. Ka'ulupūlehu came up and was going to try and beat Keauhou. But Keauhou beat him, and he hit Keauhou and stopped right there. Keauhou went right across to Hilo.

KM: So all of the other *ahupua'a*, this section of Kekaha are cut off by...?

KK: Cut off by Keauhou, and cut off by Ka'ulupūlehu. So Kaloko went up, hit Keauhou. And this *ahupua'a*, we call Kohanaiki, went up, the same thing. So when you find Kaloko at the beach, you also going find up at the mountain. Kalaoa is the same thing, as where OTEC going up... When you open the map, you'll see all these *ahupua'a* going up.

KM: Yes.

KK: I learned all this when I came... [chuckles] Sometimes I just go, I take the horse and I go by myself. I have to go home and put it in a report to Mr. Vredenburg. He asks me "Where have you been today?" So I tell him "Down the ocean, down the beach." "What did you find?" And I tell him everything and write the report. He ties those reports...because Parker Ranch was in it too. And this is where I learned all of these things.

KM: Hmm. But when you were young, you still came *holoholo* down here?

KK: Yes, when I was attending school.

KM: With you *kahu hānai mā*?

KK: Yes.

KM: May I ask you real quickly, we've come through this morning (and on the trip with you last year), we came through 'O'oma along the...

KK: On the shore line.

KM: On the shore line jeep road now. But before, there a part of the old *ala hele*, the trail here?

KK: Yes, *hele wāwae*.



KM: Okay *kūkū*, you've shared with me before, a little further back, has the *pā kao*?

KK: Yes, that's the stone wall.

KM: So right along what is now the jeep trail. So before, it was a foot trail?

KK: A foot trail, horse trail.

KM: So that *pā kao* is where before, when they were running the goats off of the *kula* lands...?

KK: Yes, they would drive 'um and put 'um inside there. The *kao*, then donkeys. There were a lot of donkeys before.

KM: 'Ae. Now, from the *pā kao*, if we go a little bit further north...

KK: 'O'oma.

KM: Yes, 'O'oma. There's a platform.

KK: Yes.

KM: Did you hear about that?

KK: I don't know.

KM: You didn't hear anything about that. But you shared with me that you folks went *holoholo* there, *lawai'a*?

KK: Yeah, we go *lawai'a*.

KK: And your *mākuā* them talked about *lawai'a manō*?

KK: Yes, it was outside of that point. They kill the *kao*... Before when they kill the *kao*, they only want the skin. The skin was the thing of value. So want to eat meat, you going eat until you only look at it. You can take what you want, but all that they want is the skin. They salt the skin and they ship 'um. And those days, the boat was coming in from Honolulu to Kona here, I think was *Kīlauea* and one more... [thinking]

KM: Hmm.

KK: *Kīlauea* was one of them, and there's one more. I don't remember the name.

KM: Okay. No you said that papa them would *lawai'a manō* off of there?

KK: They played for fun. They make their own big hook and put the *kao* on this hook and throw 'em in the water. But the shark is smart. He pa'a, but he doesn't fight. They roll, roll, roll, until almost to the land. Then when they go down, they break the rope. That's how the shark was.

KM: Hmm. Now, coming into here again, so you never heard anything about that place, *heiau* or what?

KK: I never, no.

KM: Is it a *heiau* or a *kahua*, you don't know?

KK: *Kahua hale* is all I know.

KM: Now, a little further over...

KK: On the other side.

KM: Yes, the other side of the road.

KK: Yes.

KM: Has the smaller *kahua*.

KK: A *kahua*. Papa then never said anything. They just say, "*kahua hale*." But I don't know, they never tell any story.

KM: Hmm. Have you looked on the platform? It's paved with coral and pebbles.

KK: Yes.

KM: And there are alignments in it.

KK: Yes, we've walked on that. But they never told me what, so I don't want to speculate.

KM: 'Ae. That's important, thank you.

KK: Maybe somebody else knows.

KM: Yes, but you know, there aren't too many of you folks now.

KK: [laughing]

KM: So you are *kama'āina* to Kohanaiki, and when you were young, if this is the boundary between Kohanaiki and 'O'oma, *ma'ane'i*.

KK: Uh-hmm.

KM: How did you folks come down to Kohanaiki?

KK: We have a road on the Kohanaiki side.

KM: Out of the old homesteads, by the old church before?

KK: Yes, that is the homesteads.

KM: So the old trail...?

KK: The trail came down and then right where Home Depot is now, on this side, the north side...

KM: Ahh.

KK: Okay, in order to find that trail, you get the new Kaloko Road going up, as soon as the road starts turning to the right, and right across that, you'll see on large stone coming down. That is the road going up to Kohanaiki Homesteads.

KM: So that is the old road or trail that came out from *mauka*...?

KK: *Mauka*.

KM: Where did it end *makai*, here? Where would you come out on Kohanaiki, *makai*?

KK: Well, it came out to Kaloko. Right *mauka* side of Kaloko, not too far from the main highway, then it comes to the Kohanaiki area

[see Register Map No. 1280]

KM: So was there a little trail that broke off of that, and you could come down to Wāwahiwa'a or something?

KK: No, you come down in Kaloko and meet this road here.

KM: Oh, you meet this *makai* trail?

KK: Yes, this trail and go right across.

KM: Hmm.

KK: I guess, those days they come to Kaloko, and the only way that you come through Kaloko, you go to pass the pond, right across that *kuapā*.

KM: Yes.

KK: Then if you're coming down from Kohanaiki, that's the trail that goes down. Then you meet this one here and go all the way. You also have another trail at Kalaoa that comes down.

KM: Ahh, the trail that comes out of Kalaoa, that section of the homesteads. By old man Kamaka's place?

KK: Yes, that road there. Then during the war [World War II], that's when all of these trails were broken up. And during the war...now you'll find people say, "heiau this and heiau that." But there's no *heiau*, that's an army pill box, they put all the guns inside.

KM: Hmm.

KK: And you'll find here in Kohanaiki, has a few of them.

KM: 'Ae.

KK: And all the way to Ho'onā,

KM: Hmm. So this *makai* trail, *ala hele*, went all the way past Ho'onā, out to... Is this the same one that runs in front of Makalawena...?

KK: It goes to Makalawena, Kūki'o, Kalaemanō, all the way. This is the same trail.

KM: Okay.

KK: But today, as I would say, with the new invention, you get cars running all over the place. I would say it's a good thing that happened, without the war, we only have trail. Because the war came up and the army opened up all the trails. Even that old Kohanaiki-Kaloko trail coming down, they made road for the jeep, coming down.

KM: So they improved them because they were *ala hele wāwae* before.

KK: Yes.

KM: You'll see the old sketch map with Keaka Punihaole's house and the church, *mauka*, Kohanaiki...

KK: Yes.

KM: The trail came right down past there and came out like you said. the old map shows it coming down and like you said, it cuts over to Kaloko.

KK: Yes, it cuts over to Kaloko. And when Maguire was, this place here was all cattle. And they had right about where the tank is, between the two tanks, and right straight over, the *pā 'eke* was there [in the land of Kaloko].

KM: Yes, you've mentioned that before.

KK: That's the old one. So they drive all the *pipi*, put inside there and take what they like. Then when it came to my time, we drive 'um all the way from here [Kohanaiki], all the way; all these cattle, we walk 'um until we get outside by Wawaloli, this side. Has a big *pūnāwai* over there. Then we drive them and shove them all inside there. By the time we get there [from the Kaloko *pā 'eke*], it's about nine o'clock, ten o'clock. We shove them all inside there and we all stand on the sand. The cattle like go, they can't. Then we let them rest there for a couple of hours, and from that area, we go up, and we shoot to Kaū. And at Kaū, we one *pā 'eke* over there. By the time we reach there, it's already about four o'clock.

KM: Oh!

KK: And the cattle all take their time, they're all *malihini* eh.

KM: Yeah.

KK: But on this area [the Kohanaiki kula lands], all the boys have to work hard. They know they want to run away [chuckling].

KM: Yeah. And at Wawaloli, the *pūnāwai* was *wai kai*? The cattle could drink or was it...?

KK: *Wai kai*.

KM: In the sand, or on the *pāhoehoe*?

KK: No, on the sand.

KM: right next to the shore?

KK: Yes. Had one big *lae pōhaku makai*, and when high tide, all full of water.

KM: Hmm. so everything has really changed down here, yeah?

KK: Yes.

KM: That was sort of in front of the present-day bathroom area?

KK: Yes.

KM: The old man Kama, on the old maps that I gave you, had a house just *mauka* of there.

KK: Yes, had one we called the Wawaloli house. A *pāpa'i*.

KM: Yes, by your folks time.

KK: The only Kama house then was that one when he took care of the light house.

KM: Mahalo!

KK: Well, this is what I can recall. And I have to thank *tūtū* Palakiko Kamaka, he's the one who gave me most of the stories.

KM: Yes.

KK: He was a legend, I would say.

KM: Yes.

KK: Then over here, about nine o'clock. [pointing south of the Pūhili marker to a point on the same section of pāhoehoe about 50 yards away]

KM: 'Ae.

KK: You see where the kai comes in?

KM: Yes.

KK: Has one big *lua* over there, and blowhole down, there is plenty of *wāwae'ole* in there. We used to go make *wāwae'ole* there. And the *wāwae'ole* over there is different than the Hilo one.

KM: Hmm. May I ask you a question?

KK: Yes.

KM: You see all these *awāwa* like this, coming in?

KK: yes.

KM: Did you ever hear about any *ana* (caves) underneath here?

KK: I never heard *ana* here, but I'm sure there are.

KM: Yes.

KK: The only *ana* that I have heard of is near the light house.

KM: At Ho'onā?

KK: Ho'onā section.

KM: You were telling me about Puhi-o-Hākona.

KK: Yes, Puhi-o-Hākona is by the light house. And when you see the blowhole, you see it shoot straight up. And then the next one is down at Kaiwi.

KM: That's the one that your *kūkū* blocked with the *kauila* log?

KK: Yes. They put the *kauila* inside, then *pau*. And you know by that Kealakehe School, it was all *mahi'ai* places over there before. When that blew, all the *mea kanu*, everything all rot.

KM: All burned by the salt that blew in.

KK: And right *mauka* side there has one *puka, uhi 'ia a pa'a*.

KM: And that's where sister Josephine mā were just *mauka* of there?

KK: *Mauka*, this side.

KM: Okay, *mahalo!*

Group: [walking from Pūhili marker on shore towards the first *ahu* next to the *makai* trail]

KK: 'Ano 'ōkaikai, and when really 'ino, *pa'a* all over here with water.

KM: Yes. Well up where aunty is now, there's a little *poho* with beautiful *pa'akai* inside it.

KK: Yes. When rough, over here all covered up.

KM: Yes. Did you folks gather the *pa'akai* from the little *kāheka*, here?

KK: No.

KM: You never needed it?

KK: No. But the *poho pa'akai* over here are not like the Kalaemanō ones.

KM: Yes.

KK: You see the *poho pa'akai* right here [pointing out a little hollow with good salt in it]?

KM: Yes.

KK: Kalaemanō was different.

KK: Yes.

KM: This is good salt.

KK: Oh yes this salt is really good. That's how they scoop all this out like this [demonstrates collecting the *pa'akai*]. They don't dig, they take only this much [scraping the *pa'akai* from the surface area of the *poho*]. Then they *kaula'i* it.

AC: [collects *pa'akai* to take home] There is a lot of salt.

KM: Yes.

KK: It's really clean. What I hear from aunty Annie them, as soon as rough, they go over [to Kalaemanō], and they scoop out and *kaula'i* it on the *pāhoehoe*. They come home with the bags on the donkeys.

KM: Yes.

KM: Over there, before when rough. They know the months it's going to get rough. Aunty Annie goes down there, she cleans all the ponds. Take all the sand and everything away. then she goes back to Makalawena and stays. As soon as it's pau rough, she goes quickly over there, and they go scoop like how I showed, and they dry all the salt and bring home. This salt is really good salt. It's not like the salt that we get today.

KM: Yes.

Group: [continue walking towards beach trail and *ahu*]

KM: *Kūkū*, this *ahu*, you said, were *ahu* that marked the boundary going *mauka*?

KK: Going *mauka*, until they get up to the top of 'O'oma. This area, I don't know if you know Henry Akona.

KM: Of him.

KK: He was one of them who had this land as a *kuleana*. The Huliko'a.

KM: 'Ae, under Kapena mā and Huliko'a.

KK: Huliko'a, and then Kahape'a. And this is where the relationship of these to names comes. Huliko'a all the way up, and Kahape'a go up to hit below Kohanaiki Homestead.

KM: Yes, below the homesteads.

KK: It was government land, and Akona was related to Kahape'a. One time when I went to court, a Kahape'a boy came up to testify, and I was there, and Akona's boy was there. I was one who testified about this place.

KM: Yes. You know, I was at the State Survey Division... Kahape'a comes down under a line called Kapena. Kapena got this Grant 3086 in 1871. I got his notes of survey for the Grant that is this *makai* parcel. But the Huliko'a Grant [No. 2942, issued in 1864], and Kaiakoili [Grant No. 2030, issued in 1856], who was more *mauka*...

KK: Yes, I heard that name Kaiakoili.

KM: They can't find the maps and notes for those old grants.

KK: There was an old surveyor during my time, I don't know if you know this guy from Waimea, Jim Wright.

KM: Oh yes.

KK: He was the surveyor for Hu'ehu'e, and that's how I recollect all these places.

KM: Yes. He did a lot work for Parker Ranch.

KK: Yes, he was Parker Ranch.

KM: And Hu'ehu'e came under them for a time.

KK: Yes.

KM: Now I mentioned Kaiakoili.

KK: Yes.

KM: Do you remember the name Kawaimaka?

KK: I've heard the name Kawaimaka. Kawaimaka is related to the Ha'o line.

KM: That's right, Kawaimaka Ha'o.

KK: Yes.

KM: The really interesting other thing is, you know when you and aunty and I went down along the lae kahakai and we walked into Kaloko also [field interview of April 4, 2002].

KK: Uh-hmm.

KM: The old map Register Map No. 1449 shows a house site right on that little cove, just *mauka*. It says "Kawaimaka's House." That was about 1888.

KK: It could be, but I don't know.

KM: Did you hear about who was living on that cove?

KK: I think that is where Akona came in. Akona took over Kohanaiki, and he had his people out there.

KM: Oh yes. And you showed me also, where the *piula* from an old roof is still on the ground, and had the little *pūnāwai*.

KK: Yes, yes.

KM: Who's place was that?

KK: Akona.

KM: But he had some Filipinos working...

KK: Yes, he had Filipinos.

KM: Who was that, Padillio?

KK: Alfredo. And Alfredo married a Hawaiian girl from Kalaoa, one of the Ha'ō *mo'opuna*. But I think she died on Maui, I don't know. Over there was Alfredo, then the Polacats came, and Josephine is still living.

KM: And was there a Pedro?

KK: Pedro, they were all the fishermen for Akona.

KM: Ahh. So they didn't have ownership interest in the land?

KK: No, they were under Akona.

KM: Taking care of the fishpond and things like that.

KK: Yes.

KM: Were they getting 'ōpae from over here, that you know of?

KK: Over here, outside there. Bumby when we go over, right by Wāwahiwa'a, on the *mauka* side, the second bunch of trees, that's where all the *wai 'ōpae* are.

KM: Okay, good.

KK: And we walked across. [speaking to his nephew, Kaleo Kualii] Remember the day we walked across?

KaK: Yes.

KK: Those fish are way up.

KaK: When that big storm came.

KK: The rough water came up.

KaK: That water went all the way in the back.

KK: So the fish stuck inside. Had *uouoa* inside there and a few *manini*, but I think *āholehole* was the most.

KM: Hmm.

KK: I like to take the people and show them what I'm talking about so there will be no guess work. Today as I look, people can talk and talk and talk, but if you put the questions, "you've been there?" "No, I went hear." We don't know if hear was the same or true, or something that they just make up.

KM: Yes.

KK: So this is my way. I don't want to say something without knowing the whole history behind it. So I'm happy for that.

KM: It 's really important...

KK: I'm happy that I've had that experience.

KM: Yes. *Mahalo nui!* So we'll go down a little further?



KaK: Yes.

KM: And can we go in the field a little bit, along some of the *ahu*?

KaK: We can.

KK: And I showed him [Kaleo] the place where the *'auhuhu* [*Tephrosa purpurea*] is.

KM: Yes.

KK: That's only spot I've seen so far, maybe on the other side has also.

KaK: I found some more way on the south side, near the Kaloko boundary. By where some people say the church was or something.

KK: [*Kupuna* gave seeds of *'auhuhu* to a botanist friend, and they have begun propagating new plants.]

Group: [*Pule* – and continue south in Kohanaiki to discuss land, history and recommendation for care in development.]

Group: [walking in the vicinity of the northern-most cluster of trees a small pond complex; pointing out various facets of the landscape]

KaK: ...They have stone walls behind here, uncle.

KK: 'Ae.

KaK: They said there are walkways.

KK: It could be.

KM: So *kūkū*.

KK: 'Ae.

KM: Where this mangrove is, it was a pond before, and it was all open?

KK: It was all open. This is something new. So if we go inside here, we would find some more small *wai 'ōpae* inside here.

KM: 'Ae. It is amazing in some area down here by the ponds, you'll get underneath and you'll find little walls and modifications to the ponds.

KK: Yes. This here is all pond... See, this is all *pūnāwai* inside here.

KM: 'Ae.

KaK: What distinguishes a pond from something like this?

KM: Well, the Army Corps will have to answer that for the owner. But if you've got water, even at high tide, that's a good indicator.

KK: Like now, the tide is going down, maybe in about three or four hours, this will be all dry. The main pond are the ones down [pointing south] there, and inside here. That mangrove, that's all pond inside there.

KM: Hmm. And then another complex by all that mangrove over there.

KK: Yes.

KM: *Kūkū*, *tūtū* Kihe wrote *mo'olelo*, like the ones I've given you.

KK: Uh-hmm.

KM: He gave a name to these ponds.  
KK: I don't know. Them, they know.  
KM: Did you ever hear anyone say Wailoa?  
KK: No.  
KM: Okay. But you knew the wai 'ōpae?  
KK: *Wai 'ōpae*, yes.  
KM: Certain area had 'ōpae?  
KK: The one down there.  
KM: Towards Wāwahiwa'a?  
KK: This side, *mauka* side where that large tree is. But had all ōpae inside these ponds.  
KM: Yes.  
KK: In those days, no more trees like now.  
KM: 'Ae.  
KK: Let's go to that '*auhuhu*.  
Group: [walking along *kula* towards area of '*auhuhu* growth]



**Kupuna**  
(KPA Photo No. S-446)

KK: [pointing out a *māwae* – fissure with water marks on it] See like this one, at high tide, it has water.

KM: Yes, you can see the sand.

KK: The waves come up. And see this plant here?

KM: Oh yes, *pā'ū-o-Hi'iaka* [*Jaquemontia sandwicensis*].

KK: This is a native too.

KM: Yes *hinaina* [*Heliotropium anomalum*].

KK: Yes, the *hinahina*.

KM: And the *pā'ū-o-Hi'iaka* and *pōhuehue* [*Ipomoea pes-caprae*] are in the morning-glory family, they're related.

KK: Oh. There's one more name that they call it...

Group: [looking for the '*auhuhu*']

KM: *Kūkū*, in back here, a little ways, there are a bunch of *ahu* that are built up in an alignment, running across Kohanaiki.

KK: Oh, I don't know.

KM: So you don't remember seeing that when you were coming out to '*alu'alu pipi*? Just stone mounds, cairns built up.

KK: Maybe get cairns, but I don't know. I never took notice and looked at them.

KM: Hmm.

KK: [pointing out a dead *naupaka* (*Scaevola*) plant] You see, that *naupaka* was way up here.

KM: Yes...

KaK: ...They want to have an understanding of what makes a pond and, and what isn't.

KM: Yes, they need to have a qualified expert lay that out. But as we were talking yesterday with the *kūpuna* at Kūki'o, the edges of the lava flow, and the poho or hallows, even if they're not wet, those are unique features on the landscape. They could be incorporated into...

KaK: The designs.

KM: Yes, rather than not everything down and then build it up again.

KaK: Uh-hmm.

KM: Yesterday, after I left you folks uncle Robert Punihaole and I went down to Kaloko and did an interview. In speaking about Kohanaiki, he shared that it was his *mana'o* that it is important to take care of the *Alanui Aupuni*; take care of the old sites like that; and if there are *ilina*, leave them. And his comment was "If we don't tell you, it falls on us. But we're telling you and now you are responsible too."

KaK: Yes...

KM: *Kūkū*.

KK: Yes.

KM: *E kala mai, he ninau hou ka'u iā 'oe.* Kohanaiki Church?

KK: Uh-hmm.

KM: Where was Kohanaiki Church?

KK: The one up, *mauka*.

KM: *Mauka*. That's the one that the old man [Reverend Ka'onohimaka] built with lumber that he dropped off?

KK: That came from Makalawena, for Mauna Ziona Church. From Makalawena, they brought it to Kohanaiki, from Kohanaiki, then they took it to Kalaoa, where it is standing till today.

KM: So that Kohanaiki Church was *mauka*?

KK: *Mauka*.

KM: Was there ever a church *maka'i*?

KK: I don't know.

KM: Okay.

KK: What I heard, the one where we're going to the end, there was a church over there.

KM: Who told you that?

KK: My father them used to say that.

KM: Ohh!

KK: Yes.

KM: You heard your papa them say that there was a church *maka'i*?

KK: They had a church over there, but in my time, no more.

KM: Yes.

KK: But he didn't tell me what kind of church, or what. He just said, "Pā Hale Pule."

KM: Hmm.

KK: But the wood for Mauna Ziona came from Makalawena. They *hali* the iron, *piula*, everything, and they went *kūkulu* at Kohanaiki.

KM: *Mauka*, the old Kekaha Church. Kekaha was the name of the church in the Kohanaiki Homestead.

KK: In the homestead. From over there, they took it up to Kalaoa where it is standing today.. That's what they talked to me about.

KM: Yes...

Group: [walking along the kula lands about 800 feet from the shore]

KM: *Kūkū*, along these kinds of *pūnāwai* down here at Kohanaiki, did you folks ever have a certain place where you could find water to drink?

KK: No.

KM: I guess the *pipi* could drink it?

KK: The *pipi*, they drink it. They're smart, they don't go way down. [looking in a pond] Oh, mosquito fish.

KaK: All guppies, uncle.

KK: Hmm.

KM: Before, you would have 'ōpae or other fish in here?

KK: Yes.

KM: I guess even when 'ōkaikai, and you can't go out to the ocean, maybe there's fish stored in these ponds?

KK: I don't know, maybe. Like the one we're going to reach up here.

KM: Yes.

KK: To me, we can restore these. With today's technology, one big pump and pump 'um all out.

KM: Yes, just got to find someplace to put the muck. Fertilize the golf course *paha*?

KK: [laughing]

KM; Earlier, when I asked you. You know those *ahu* that are back here, you don't remember ever hearing about them, or seeing them?

KK: No, I don't. There are plenty small *loko* inside here.

KM: Yes there are. Oh, look at all this 'ōpihi shells.

KK: That's what I was just going to say.

KM: Did you ever hear of a *heiau* on the shore down here?

KK: I never did hear. My father never talk about those kinds of places. Maybe somebody got the story of it. But I don't know.

KM: Uh-hmm. You know when we went down to Wāwahiwa'a [field interview of April 4, 2002]?

KK: Uh-hmm.

KM: And you showed me the petroglyphs down there?

KK: Yes, we'll go there today. That kahua that's down there, at Wāwahiwa'a, is that a *heiau*?

KK: Well, it could be, but there is a marker on it at Wāwahiwa'a.

KM: Yes.

KK: And those old people used to build, and used to have a *ke'a* on top of there.

KM: Yes, so they would triangulate from one area to another?

KK: Yes, triangulate.

KM: Did you hear if there were *ilina* on that?

KK: I never heard. Papa them never talked about any *ilina*.

KM: Hmm.

KK: They'll find little ponds here and there.

KM: Scattered all along here.

KK: You can see how *po'e kapulu* all over, yeah?

KM: Oh yes, *ki'o* here and there, all the paper all over. No *aloha*.

KK: They don't talk about it. And now they talk about pollution, pollution. Now they're going to make this, and they're going to say pollution. Man makes this pollution [chuckling].

KM: Yes. You folks would go *ki'o* in water like that?

KK: No, no...!

Group: [Walking towards shore, just above the jeep trail – *kupuna* points out the alignment of the old trail in relation to the current jeep trail; the old trail (*alanui kahiko*) being just *makai* of the present jeep trail. Continue towards Kohanaiki Bay]

KM: ...So at this little *āhua*, the *alanui kahiko* was the *makai* one, and then they had to remake this a little over here; right *mauka* and across this *māwae*? There's plenty of water back in there too.

KK: Yes. For me, I'm glad, you know, to have this opportunity to get out and see what it is.

KM: [looking at the surfers] *Ē, mamua, i kou wā 'ōpio, ua hele 'oe i ka papa he'e nalu?*

KK: *A'ole wau hele.*

KM: *A'ole. Ua 'ike 'oe i kakāhi po'e he'e nalu makai nei?*

KK: *'Ae, a'ole nui.*

KM: *A'ole nui ka po'e.*

KK: *A'ole...* And this place, when *kai*, all the *pōhaku* over here [indicating on the land]

KM: Yes. Was anyone living down here when you were young?

KK: No, no more. Nobody. You can see where the one and the *pōhaku* under the trees.

KM: Yes [noting possible wall alignments near shore]. You know, *tūtū* Kihe gave a name of the surf out here, he called it 'Apo'ula.

KK: Could be.

KM: But you didn't hear that?

KK: No, I didn't hear. [pauses –pointing an area off-shore] *Ō, mamua kēia wahi ku i ka inaina i ka pualu!* Plenty!

KM: *Pualu?*

KK: *Nui ka pualu ma kēia wahi.*

KM: Hmm...

KK: Before, there were so many people that slept down here.

KM: Oh and *kapulu*.

KK: But you know, I don't blame them. That's why I told Kaleo "put *lua* out here."

KM: Yes. Before, did you ever hear a name for this cove?

KK: No, I didn't hear.

KM: *Kēlā lae ma'ō, 'o Wāwahiwa'a?*

KK: Wāwahiwa'a. Now, this place is popular with the surfers.

KM: Yes...

Group: [walking around edge of large ponds, along *kula* towards Wāwahiwa'a]

KK: ...This mangrove will cover everything up here.

KM: Yes. So the mangrove will just grow out of control?

KK: Out of control.

KM: You really believe that they have to restore...?

KK: They have to restore the ponds. Dig all this out and control it. If they're not going to control now... See, the part that I'm concerned about, we're talking about restoration.

KM: Yes.

KK: If they're not going to do that [get rid of the mangrove], no use talk about restoration.

KM: Yes.

KK: See, inside here is all *pūnāwai*.

KM: Yes... You said the edge of the ponds were all *pa'a* with what before?

KK: *Naupaka*.

KM: Hmm...

KK: Before, this *pūnāwai* was big, but you see the mangrove coming up.

KM: Yes.

KK: That looks like one *kahua hale* too, yeah?

KM: Yes it does, doesn't it. Just like a *kahua hale*, and there's a wall in front of it.

KK: I think the *pūnāwai* with the *i'a* was back in here.

KM: Oh... And there's *kūkulu'ae'o* in there too.

KK: *Manu*.

KM: Those are endangered...

Group: [walking behind ponds towards Wāwahiwa'a]

KM: Oh, there's an *auku'u* also, flying over there.

KaK: Yes.

- KK: This is all *pūnāwai*.
- KM: Yes, and it actually goes back a ways. I remember that somewhere back in here there are more big petroglyphs.
- KK: *Ai makai*.
- KM: Back here too, on the flats, behind here.
- KK: Oh!
- KM: My last trip back here was in 1991...
- Group: [arrives at Wāwahiwa'a – *kupuna* points out petroglyphs]
- KK: Here are the petroglyphs.
- KM: 'Ae. When you were young, did you notice these too?
- KK: From small and when I grew up. This was my old stamping ground.
- KM: Yes. Interesting, this one is like a surfer. So you talk about surfing, see how the knees are like that, that's the surfer's motif. His hand are up, and he's on a board, surfing. There is some history of surfing here...



***Kī'i – Surfer on the Pāhoehoe Flats of Wāwahiwa'a, Kohanaiki (KPA Photo No. S-451)***

- Group: [Walking around *kahua* at Wāwahiwa'a]
- KK: This is the *kiko waena o Wāwahiwa'a*.
- KM: 'Ae. *Kūkū, i kou wā lī'ili'i, ua hele 'oe mane'i?*



KK: 'Ae.

KM: *Kama'āina 'oe me kēia wahi o Wāwahiwa'a.*

KK: *Wāwahiwa'a.*

KM: *He mo'olelo paha kō kēia 'āina?*

KK: *A'ole i kama'ilio mai ku'u makuakāne.*

KM: 'Ae.

KK: *Akā na'e, ke nānā wau i ka mo'olelo, pololo.*

KM: *Pololo. Maopopo 'oe, wāwahi?*

KK: *Wāwahi.*

KM: *Wāwahi paha kekāhi wa'a, ma'ane'i?*

KK: *Mālia paha. No'ono'o wau, he lae kēia, mālia paha, 'ili ka moku ma kēia lae.*

KM: 'Ae.

KK: [pointing out the view plane] *Kū kākou mane'i, nānā mākou iā 'Alula. Kū 'oe mane'i nei 'ike 'oe iā Keāhole.*

KM: 'Ae, 'ae. *Kūkū, 'ike 'oe i kēia cement?*

KK: This one, somebody made this.

KM: Yes, that's a surveyor's pin.

KK: Yes, the identification of Wāwahiwa'a. Over here before, had one tower.

KM: A trig station for surveying. When you were young, was there a mound of stones here?

KK: What we see now.

KM: So this is basically what you saw?

KK: Yes.

KM: You see this section is built up like this, and then there is almost like a *pā* or *kahua*, lower.

KK: Yes.

KM: Did you hear anything about this place, other than it was a marker for Wāwahiwa'a?

KK: No, that's it. It's the point the lines up to Kaiwi and to Keāhole.

KM: So Kaiwi is that point out there [indicating to south]?

KK: The one sticking way out, Kaiwi Point.

KM: Then here's Wāwahiwa'a.

KK: Wāwahiwa'a.

KM: Then you have Pūhili, and Keāhole.

KK: Yes. So you can see how the land contour goes. Deep inside and then out again. Honokōhau is inside, see where the white water is.

KM: Yes.

KK: That's Honokōhau, going inside. And Kaloko is up in here, now.

KM: Yes.

KK: And those rocks, that's the Kaloko edge.

KM: Yes.

KK: From that rock, go on the other side, is Honokōhau.

KM: Yes.

KK: And here, we used to go get *limu kohu*.

KM: Oh yeah, Wāwahiwa'a?

KK: Yes, Wāwahiwa'a, in front here. Where that *moku* (boat) stay. Plenty of *limu kohu*.

KM: Hmm...

KaK: They used this as a marker to triangulate for...?

KK: Well, they used this as a mark for triangulate. You see the point down there?

KaK: Yeah.

KK: That's Kaiwi Point. From that angle, you come to here. And from this angle, you go down to Keāhole. And before you get to Keāhole, you'll get one more point where we were this morning, at Pūili. And Pūili will go out to Keāhole.

From what I understand, this is how they make their fishing marks. They triangulate. And for the maps, from this point, they go up to Hualālai.

KM: So like in Emerson's time. [reference Emerson's Survey notes compiled in study]. The archaeologist has also said that there are some burials in here, the lower area, near the jeep trail. I asked him if he knew that for a fact...?

KK: I never did hear that.

KM: This whole site is a preservation area.

KK: This?

KM: Yes, this whole site is going to be preserved... But you didn't hear papa talk about a *heiau* or burials down here?

KK: I didn't hear...

KM: Hmm...

Group: [Standing on kahua at Wāwahiwa'a; explaining why so little information about old sites was handed down.]

...That's why I say, those Hawaiians, anything secret, they don't say. You can see why as we look today. Those days, they want to keep *huna*, everything. They will only tell to the people that they are going to trust.

KM: 'Ae.

KK: I never got much.

KM: *A'ole, nui! Nui kou mea e wehe ai! Mahalo!*

KK: Again, they keep their secrets so secret, that nobody can find out. Lucky if you get somebody who knows and they tell. I asked that question "why?" He [his father] said, "Because they don't take care." That was the answer, "*A'ale mālama.*"

KM: That's why, they were afraid that they'd share the knowledge and then they don't take care.

KK: They don't *mālama*. That was his answer to me.

KM: And if you don't take care, what, *pilikia*?

KK: The trouble going be on you. And the trouble is going to be on them. They're the ones who gave it. So the Hawaiians keep it under cover. And they're going to give only to those they... Well, you take, and I talk to myself, and you can talk to my brother [Val Ako],. he knows. My father was one of the champion *lua* experts. The Hawaiian wrestling. He didn't teach me, because the reason is, he said my temper was no good.

KM: Hmm. It was so powerful, this *lua*. You'll read in the history we're gathering for Kohanaiki, about the *'ōlohe lua*, and the story centers here at Kohanaiki.

KaK: Yes.

KK: I've seen my father... In order for you to graduate from the *lua*, they get a chicken. And the teacher who teaches you, in order for you to graduate, you have to kill the chicken. He sits down, and takes the chicken and sets it on his knee. You have to hit the chicken on the head, without hitting the knee, and the chicken dies. Then you graduate. If you can't kill the chicken on his knee, then you don't graduate, you go back again. My father said that.

I have seen him, there was this big man who always beat his wife. She called "Kinoulu, Kinoulu." He knew this guy, so he went down. And I saw it, we all ran down. He picked the guy up like that [gestures two fingers under the person's jaw bone and lifting him off the ground]. With only these fingers, he lifted the guy up in the air. Hang the legs up. The guy said, "*Pau!* He won't do it anymore." Then he put him down. Once, he just grabbed underneath here, and lifted him right up. *Lewalewa!*

KM: 'Ae.

KK: A big man! From that time on, he never beat the wife anymore.

KM: Hmm...

KaK: Do you think that if this was a *heiau*, they would have still put a triangulation point on it?

KM: Yes, there are many examples of that throughout the islands. For example, at Hikiau in Kealakekua, Kamaiko at Palemanō...

KK: Surveyor's they used this.

KM: Because *heiau* were often put on prominent locations overlooking the ocean or something like that.

KK: I used to go with the surveyor. We would go on the top of Hualālai. then we had to find the azimuth. These are the azimuth. from Hualālali, shoot to Kaiwi, then he shoots to Keāhole. And when he gets this triangle, then he makes the map shows that. And I had to go with him, because that was a part of my work. We leave at three o'clock in the morning. Vredenburg tells me "You're going up Hualālai with the surveyor." And that's how the new Māmalahoa Highway was made, through that triangle...

KM: Hmm. *Kūkū*, you just mentioned Māmalahoa, on the *kula* land down here, has the old *ala hele*...

KK: *Kamehameha ala hele*.

KM: Is that an important resource to protect?

KK: I think so. Our *kupuna* put that.

KM: Yes, it was the old road.

KK: I think that should be preserved, because that road tells the history of itself. And you think how that road was made, and to what I understand, they didn't have instruments like us today. Only an *ohe* with hair; the hair comes like that [gestures a cross piece]. Then they shoot [gestures holding the *ohe* (bamboo scope) to his eye], it's so straight.

KM: Yes, and they set it down in the 1840s.

KK: You climb down , you see it. You down, you go up, you still see it, then hit a corner and start turning. They use the *ohe*, the line is inside the bamboo. The bamboo *puka* and they put this hair down and across. Too good those days.

KM: Yes, amazing.

KK: Even today, we cannot keep up, though we have the technology. And this is the road that goes right around the whole island.

KM: Yes. Now this road came out past Honokōhau, Kaloko...?

KK: Just *mauka* of Honokōhau, Kaloko, right by where you go down to the Honokōhau pier. Only about 100 feet above. Then you come from the other side.

KM: Yes. And it came out in the Kailua Town area?

KK: It came out right by the service station.

KM: SO right by the Firestone, Shell, and Chevron?

KK: The Chevron.

KM: Yes, though the Chevron is gone now.

KK: Right in that area.

KM: And that was the old *ala hele*, *Alanui Aupuni*.

KK: And the people that were staying over there, he used to be a jail keeper, his name was Akau. They used to stay over there.

KM: Hmm.

GL: There's a lot of those flowers you were talking about over here.

KM: Yes, the *puapilo* [*Capparis sandwichiana*].

KK: You see how that *puapilo* grows? And there's no water over here.

KaK: And this is marked off as the archaeological site.

KK: I don't know how we're going to take care of it. How are we going to reach to the people? We all know about it, but how are we going to reach the other people? When we have so many, what I would say, foreigners come in.

KM: We have to educate them, you have to modify how people access the place so that they know; and before they access, they are educated, they have information. I think that's what Kaleo them are talking about, the public park, but that they are informed. So they don't *kapulu* or *hana 'ino* these things.

KK: This is why I said, when you make this restoration at Kohanaiki, make two bathrooms, one at the other end and one at this end.

KM: Yes.

KK: Again, if you're going to do that, still we have to look at water resources.

KM: Yes, you're right.

KK: So as we go, we're going to get to the sand and turn up, and go over... I'll show you where Isemoto folks were drilling before.

KM: That was Nansay time?

KK: It could be from Nansay time...

KM: *Mahalo!*

KM: ...When you were young, did ever see canoes out here?

KK: The canoe was inside there [pointing to the canoe landing on the shore – the northern section of the southern-most cove fronting Kohanaiki].

KM: So that area you showed me, and behind is the house site.

KK: That's where the canoe comes out. They come outside there. And outside there, has one spot for *'ōpelu*. *Ko'a 'ōpelu* is out there. Down here has one, Kaloko has one, and Honokōhau.

KM: So in front of Wāwahiwa'a

KK: Yes.

KM: Yes, I think that uncle Val marked that on the map for me.

KK: Uncle Val knows more about that fishing grounds than me.

Group: [Drives to the southern most section of Kohanaiki, fronted by the small cove; and on which are situated several *kahua hale* (house sites), as depicted in the map of Grant 3086. Walking along the shore.]

KM: ...So *kupuna*, down on the beach, when we started to come into this section, there is the big stone wall enclosure...

KK: Yes.

KM: And the walls are high, almost as tall as you or I. What was that?

KK: That was a donkey pen.

KM: And you said *makai*, they also had gun...?

KK: Gun nests, machine guns.

KM: So during the war?

KK: During the war. And that's how they made the road from Kaloko to here.

KM: Oh...

Group: [Standing in vicinity of the possible *Pā Hale Pule* (church lot).]

KM: ...*Kūkū, e kala mai. Pehea 'oe i maopopo ai, he kahua hale pule kēia?*

KK: *No ku'u papa.*

KM: Your papa. How long do you think?

KK: I don't know.

KM: When papa was young?

KK: Must be. I really don't know how long that was. But I know that he said this was a *kahua hale, hale pule*.

KM: For real. I've been trying to find information about it. IN the old church records at the Mission House Museum, I can find the records for the *mauka* church, Kekaha, at Kohanaiki

KK: Uh-hmm.

KM: And we find records for the Kaikalaia Church at Makalawena. And Mauna Ziona Church like that.

KK: Uh-hmm.

KM: But I can't find anything for *makai* here, at Kohanaiki.

KK: I know this one here was...he use to say "pā hale pule."

KM: 'Ae, pā hale pule.

KK: But I don't know what pā hale pule, he didn't tell.

KM Uh-hmm. It's old Reverend Kaonohimaka, who is associated with it. Did you hear a story about them dropping lumber off in the ocean, and then it washing ashore?

KK: Kailua, yes. I heard about Amfac. The boats stand outside there and throw the lumber. That's when everybody makes money [chuckles].

KM: Yes [chuckling].

KK: I don't know, I never heard about over here.

KM: Hmm.

KK: When the boat comes, that's when everybody, all the *mauka* people, everybody goes *huki* lumber. They throw that lumber in the water and everybody pulls. When inside, all these people do is *kaula'i* the lumber. But that's during Amfac's time.

KM: Yes.

KK: And then before Amfac, it was Hackfeld.

KM: Yes... It was Ka'onohimaka who made the church. He got the land where Mauna Ziona is from Kapaiki...

KK: Yes, that's Kalaoa.

KM: Yes. Now, Ka'onohimaka died in the early 1880s, so this down here, would have to be before then.

KK: It could be. When I first came, there was no church here.

KM: No *kahua hale* either?

KK: The *kahua hale* was here.

KM: But no walls, building?

KK: No walls.

KM: The interesting thing, I mentioned earlier, was that in 1888, when J.S. Emerson was surveying out here, he shows... And that's boundary right there, right [pointing to the marker on the Kohanaiki-Kaloko boundary]

KK: Yes.

KM: He shows "Kawaimaka's House" near the boundary, right in Kohanaiki, next to Kaloko.

KK: Uh-hmm.

KM: I know that Kaiakoili had the *mauka* land [Grant No. 2030], and is also described as the Konohiki of Kohanaiki...

KK: I heard that name Kaiakoili.

KM: 'Ae. And Kawaimaka marries him evidently.

KK: I don't know.

KM: But I don't know if this Kawaimaka down here is the same one, or if it was his daughter? But I think that comes under the Ha'o line.

KK: I know that Kawaimaka was in the Ha'o line.

KM: Yes.

KK: And the Ha'o line comes from Pu'u Anahulu.

KM: 'Ae.

KK: That's all I know. That's the *'ohana* to Kilonā.

KM: Hmm.

KK: And I think part is relative to me as the Mitchell family.

KM: Yes... And now you said, that it was your papa..?

KK: Yes.

KM: *Kahu hānai* who said, "*Pā Hale Pule*"?

KK: Yes, "*Pā Hale Pule*."

KM: So you folks came by here, and you noticed this, and this is how he told you?

KK: Well, we come over here, we go fishing, that's why. And Akona's house was down by the corner [gesturing to the point area on the north side of the cove].

KM: Yes, by the *pūnāwai*?

KK: Yes, right there.

KM: Okay. So when you folks came out of Kohanaiki, *mauka*, you came down...?

KK: Right over here.

KM: So right in this area. And then you walked along the *ala hele* on the shore?

KK: Yes. Then if not, we come down in Kaloko, and then 'au the horse in the pond and come out here. And that pond, later years, the mangrove grew. Then the National Park came in and cleaned all that. That much I know, from my time.

KM: Yes. *Mahalo!*

KK: Before that, I don't know [chuckles].

KM: Do you remember if these *naio* [*Myoporum sandwicense*] trees down here when you were young?

KK: No, there were no trees, it was bare. And this stone wall, you could see the wall all the way.

KM: All the way around.

KK: All these stone walls.

KM: Yes.

KK: I think this is one of the original stones here.

KM: Yes.

KK: I don't know what kind of church. Kalawina church or what.

KM: Yes, that was the only church out here at that time. And then later the Ho'omana Na'auao with *tūtū* Kanakamaika'i *mā*.

KK: Yes, Kanakamaika'i was in the Ho'omana Na'auao. But I do know the my papa said Mauna Ziona came from Makalawena. Then they brought it up to Kohanaiki. From Kohanaiki, they tore it down again, and took it up to Kalaoa, to where it is now standing.

KM: Hmm.

KK: But I don't know what kind of church was here.

KM: Okay, mahalo!

KK: As I said, these Hawaiians, when they died, they took everything with them. they didn't leave... I would say, like us, we're fortunate that we have a little inkling of the truth.

KM: Yes.



- KK: We can go from there. But how much you are going to get, I don't know.
- KM: Yes... What you have, like you and uncle Ka'iwa *mā*, uncle Peter *mā*, that's it. You folks have things that we will never know. So it is really important to talk.
- KK: Yes. At least we have an inkling. But now, the next generation has to go trace 'um. That's the hardest work for trace 'um.
- KM: It's hard, yeah.
- KK: You're going to trace from in the 1900s, we're okay. But from the 1800s, 1700s, I don't know [chuckling].
- KM: Yes, the 1800s get harder, but at least the *kūpuna* were writing some, so that's how we uncover some mo'olelo.
- KK: Yes. I think you're right, in the 1800s, that's when they started to open the door.
- KM: Uh-hmm.
- KK: Other than that, it was really like the *lua*.
- KM: Yes.
- KK: But he [his *hānai* father] never tried to teach me about it.
- KM: Hmm... [recorder off – back on]
- KK: [talking about coming to Kohanaiki when he was a teenager to go fishing]  
 ...My father wake up, he looks, oh four o'clock, but I'm gone already [chuckling]. Those days, you come down, I come early in the morning, ten o'clock, I'm home. I only fish from here, to Wāwahiwa'a, and turn around, go home. Amazing, those days!
- KM: Yes. So much fish, yeah?
- KK: Plenty!
- KM: What kinds of fish?
- KK: All kinds, *manini*, *māiko*, *uouoa*, like that; all throw net. And then at ten o'clock, I'm home. That's the best part, when I reach home, I don't need to do anything.
- KM: Clean fish?
- KK: They go clean the fish. They take the horse. As soon as I reach, my father comes and grabs the horse. He take it to water, open the saddle. He tells me "go sleep." [chuckling] But they were happy, and I have no regrets.
- KM: 'Ae...
- Group: [Walks to point on northern side of the cove, overlooking canoe landing; by former house for Akona's fishermen. Discussing and pointing out features.]
- KM: So on this little *lae*, there's the sign marker there. See that little bit of a stone wall there [pointing to wall/platform near historic house site]?
- KK: That was there before.
- KM: Is that where Akona's house was?
- KK: Akona's house was right *makai* of the *kiawe* trees.

KM: So *makai* of the *kiawe*.

KK: Yes. That's Akona's house.

KM: And the canoe landing?

KK: Right in here. The canoe would inside there and come up. And right by that white waves, the water is only about like this [gestures depth of about three feet]

KM: So about three feet?

KK: Yes. And the canoe will just glide right in. When they go down, they go right in here, and outside. I used to come in here with a boat. I come dive in here. Then I wait, as soon as I see the 'ōhū over there, then I run right inside park over there. Come out, it's the same thing.

KM: So you just watch the waves rise up?

KK: Rise up, then you come. Over here is deep.

KM: Yes, you can see the narrow channel, *kōwā*.

KK: Oh over here, the *manini kau* on this *papa*. But now, *kai make*, they don't come.

KM: Hmm:

KK: When you come throw net, right on this *papa* here.

KaK: Right here.

KK: Right here, you see the *manini* come up. Over here, the water is good. *Nenuē*, plenty inside here too.

KM: 'Oia?

KK: I wait until they come inside here, then I throw.

KM: How nice, perfect. High tide?

KK: High tide. When you look, the fish are smart. They don't come in any time. But high tide, they come up eat.

KM: Yes.

KK: But the canoe comes in right over here, and they go out.

KM: Hmm...

Group: [Walks to a site on the point, just north of the canoe landing' looking at a site marked as a burial]

KK: ...I know this. It was a gun nest. Over here outside there [pointing to the next point north].

KaK: So maybe it is a gun nest, rather than a burial.

KK: It is a gun nest. I never saw this. It's like at Ho'onā, they said, "Oh, get big *heiau* over there." "Where?" "Over where the sand is." I said, "Hey, that's not a *heiau*, that was *tūtū* Palakiko's goat pen." "Oh yeah?" [chuckling] Near the light house. They called this pen a *heiau*. "The *heiau* was on top, not over there." That's the thing, I going find out first, before I tell something.

KM: Yes...



**Site on Ka Lae o Kohanaiki – Identified as a Former Machine Gun Nest from World War II, by Kupuna Kinoulu (KPA Photo No. S-471)**

- KK: ...But I don't remember any place here with grave.
- KM: So you don't remember this, and it was opened up before, right?
- KK: Was open. The army made this one. And somebody went put one *kia ho'omana'o* over there.
- KM: Yes.
- KK: Over here all *pāhoehoe*, you know.
- KM: Yes. [looking around] There is a little bit of a walled off area over there also.
- KK: Yes. I don't remember them talking about *lua kūpapa'u* over here. But if there is, well.
- KM: But you don't remember?
- KK: I don't remember. All I can see is *pāhoehoe* like this all over.
- KM: Yes.
- KK: Well if the archaeologist says so, we tell "go dig."
- KM: Hmm.
- KaK: It is marked as an archaeological site.
- KK: Could be, but I don't remember that there is a grave over here. I never hear.

KaK: And before, there was nothing, no covering.  
KK: Nothing. If you go dig over here, you're going to hit the *pāhoehoe*.  
KaK: That's good to know.  
KK: I don't want to speculate, bumby [chuckling]...  
KM: Is there a name for this point? I'm trying to remember from when we came out last time.  
KK: I don't know. Right outside here, has a *lua ulua*.  
KM: So you fish *ulua* here?  
KK: Yes. One guy went hand line over here, caught a hundred pound *ulua*.  
KM: Wow! Uncle, is there a relationship between *loli* and *pūhi* that you heard?  
KK: I heard a little story about that. The *pūhi* got into trouble, and then he called "*Loli e, loli e, ua pā i ka...*" something of the *kanaka*. So the *loli* went over there and got him, take him out. He got into trouble with the man.  
KM: 'Ae.  
KK: So the *loli* told the *pūhi*, "It's because you touched the kanakas stuff." The *pūhi* never said anything, and the *loli* let go of the *pūhi*.  
KM: Have you ever seen little baby *pūhi* come out from inside the *loli*?  
KK: No, no, I've never seen that.  
KM: Hmm... *Ō maika'i kēia huaka'i, mahalo!*  
KK: Thank you very much.  
KaK: We have one more stop. Kepā, we're going to go look at the *ahu*, the line of *ahu*.  
KM: Yes... [end of interview]  
Group: [Drives to middle Kohanaiki jeep road – Kaleo and Kepā walk to alignment of *ahu* – see photo on next page]



*Nāwahiahu at Kohanaiki (KPA Photo No. S-632)*