APPENDIX A

MO’OLELO ‘OHANA:

A COLLECTION OF KAMA‘ĀINA RECOLLECTIONS IN ORAL HISTORY INTERVIEWS OF PUNALU‘U AND VICINITY, KO‘OLAULOA, ISLAND OF O‘AHU

Lo‘i Kalo at Punalu‘u, O‘ahu – In Area Mauka of Kuleana Helu 4423 (view towards uplands of Makaua and Punalu‘u with ridge above Kaluanui). Lo‘i Worked as Part of a Cooperative Agreement Between Kamehameha Schools, University of Hawai‘i, and Ko‘olauloa Community (Photo KPA-S2132)
APPENDIX A

HE WAHI MO‘OLELO NO PUNALU‘U
MA KO‘OLAULOA, MOKUPUNI ‘O O‘AHU

HE WAHI MO‘OLELO NO PUNALU‘U
MA KO‘OLAULOA, MOKUPUNI ‘O O‘AHU–

A COLLECTION OF KAMA‘ĀINA RECOLLECTIONS IN
ORAL HISTORY INTERVIEWS OF PUNALU‘U AND VICINITY,
KO‘OLAULOA, ISLAND OF O‘AHU

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NOVEMBER 30, 2005

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EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS

This collection of oral history interviews was compiled by *Kumu Pono Associates LLC*, at the request of Ms. Ualalia Woodside, Land Legacy Resources Manager (Land Assets Division), of Kamehameha Schools. This volume, *Appendix A*, accompanies a volume of detailed research in archival literature, documenting traditions and historical accounts of the lands and people of Punalu'u and vicinity (Maly & Maly, 2005). The oral history interviews, conducted with *kūpuna* and *kamaʻaina*, known to be familiar with the history of lands in Punalu'u and vicinity of Koʻolauloa, Oʻahu, provide readers with personal recollections and thoughts of families of the land.

The interviews include descriptions of the natural resources—land, water and fisheries of Punalu'u. They also describe the on-going attachment of families to several traditional and historical sites in the Punalu'u vicinity, and of practices passed down over generations in the families. Documentation found in the oral historical accounts includes, but is not limited to:

- The *heiau* of Hanawao, and associated *pā ilina*.
- The location of the *heiau*, Kaumakaʻulaʻula.
- The *heiau* of Maka (in the ʻili of Nāhiku, Makaula uka).
- Areas of ʻloʻi *kalo* extending from above Kamehameha Highway, and in various *kuleana* through the uplands of Punalu'u and neighboring lands.
- Traditional ʻ*auwai* and historic plantation irrigation systems.
- Care of the land and water resources.
- Collection of ʻ*opae*, ʻ*oʻopu*, and *wi* from the *kahawai*.
- Traveling to the uplands to gather ferns and other items.
- Care for old grave sites associated with Hawaiian families, and those of the Chinese and Japanese settlers in Punalu'u and neighboring lands.
- The families who have resided upon the land (either directly in Punalu'u, or in neighboring lands, which were watered from the Punalu'u Stream) desire to continue working the land, cultivating kalo in irrigated ʻ*loʻi*; as well as other crops; they desire to work in partnership with Kamehameha Schools, government agencies, and other land owners in maintenance and development of water resources, and care for land and water resources; and wish to ensure that traditional sites, resources, values, and practices—access to the ʻ*ai*na—will be maintained for future generations of their families.

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

(in alphabetical order)

Joseph Walter Keaunui A'alone; Clarence Nuhi Au & Mae Parker-Au; Raymond Au; Dannette “Sista” Kaimuokalani Beirne-Leota-Pascual; Henry Ching; Wah Chan Ching; Walter Wah Chu Ching; Didi Nohealani Herron; Kapua Ka'apu-Fonoimoana; John Kell'i'ka'apunihonua Kaina; Moses “Moke” Kapuhelani Kalili and Pea Nihipali-Kalili; Sam “Chuku” Kam; Eli Keolanui; Cathy and Creighton Mattoon; Gentaro Ota; John Cypriano Kana'iapuni Pascual; Florentina Haleaha Pascual-Montes; Junior Primaco; Sam Rowland; G. Mahealani “Mahi” Trevenen; Fred Kalanikini Trotter; and Lloyd Wong.
Also to the Trustees of Kamehameha Schools-Bernice Pauahi Bishop Estate; Ulalia Woodside; Helen Wong Smith; and Jimmy Yamamoto of R.M. Towill — *Mahalo a nui!*

“*Hoʻomoe wai kāhi i ke kāoʻo*”
Let all travel together like water flowing in one direction.
(Go forward together in unity!)  
*Pukui, 1983:118, No. 1102*
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Table 1. Interview Program Participants

REFERENCES CITED
MO'OLELO ‘OHANA:
THE PUNALU‘U ORAL HISTORY PROGRAM

This collection of oral history interviews, describing Punalu‘u and neighboring lands was compiled by Kumu Pono Associates LLC, at the request of Ms. Ulalia Woodside, Cultural Resources Manager (Land Assets Division), of Kamehameha Schools. The interview participants ranged in age from their 50s to late 80s, and they shared recollections gained from personal experiences dating back to 1920. The interviews include important documentation about the landscape, traditions, customs, and historic land and water use in Punalu‘u and the larger Ko‘olaulu region.

We find today, that the voices of our kūpuna (elders) are among the most precious resources handed down to us from our past. This volume represents a small collection of oral history interviews which provide readers with a unique opportunity to learn about the history and cultural-historical landscape of Punalu‘u and vicinity. Most of the kūpuna and kama‘aina who graciously agreed to share their histories and recollections are descended from families with generational ties to Punalu‘u and neighboring lands (Figure 1).

While historical and archival records, as those presented in the first part of this study (Maly & Maly, July 2005) help us understand how we came to be where we are today, the voices of the elders give life to the stories, and demonstrate how history is handed down and made. The oral history interviews reported herein, provide present and future generations with an opportunity to experience some of the history of the lands and families of Punalu‘u and neighboring lands. The interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the land. The stories are a rich part of the legacy which our elders have graciously shared with us. Their recollections also provide us with important lessons, values, and attitudes in regards to the relationships between people and the land. They also remind us that change does occur. Our challenge, and the challenge of those who come after us, is to learn and live in a manner that is balanced and respectful, and to work wisely upon the landscape that gives us life.

Interview Methodology

Study Guidelines

The oral history interviews cited herein followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands and history of the 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 study (including all interviews), were provided to each interviewee or their family.

During the process of review and release, some additional information was recorded, thus the released transcripts differ in some aspects from the original recordings (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supersede the original recorded documentation.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews, things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and
Figure 1. Punalu’u and Vicinity, Ko‘olualoa, Island of O‘ahu
(USGS & War Department Map, Surveys of 1927-1930, Edition of 1943)
personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In identifying interviewees, we 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 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, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Punalu'u and vicinity, 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 interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are:

1. Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;
3. With the passing of many years, sometimes that which was heard from elders during one’s childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;
4. In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
5. Some aspects of an interviewee’s recollections may be shaped by a broader world view. In the face of continual change to one’s cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that in the Punalu‘u interview program, few differences of history and recollections occurred. The main objective of the present oral history interview-consultation process was to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. The oral history process also has another value to contemporary issues such as—the care of cultural sites; the role of families with traditional ties to the
lands and waters of Punalu'u; and development of educational-preservation programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis of, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

**The Interview Program**

The oral historical component of this study was conducted between July 2004 to March 2005, with follow up discussions and releases conducted through August 2005. In that time, thirteen interviewees participated in eight formal interviews, with additional follow up discussions and field visits. Also, excerpts from several interviews conducted by Maly prior to undertaking this study are cited (Maly & Maly, February 2004), as they include historical descriptions to Punalu'u and neighboring lands. The interviewees ranged in age from their 50s to late 80s, and they shared recollections gained from personal experiences dating back to 1920. As a result, the interviews include important documentation about the landscape, traditions, customs, and historic land and water use in Punalu'u and the larger Ko'olauloa region. *Table 1* is a list of interview participants, identifying their age and how they became familiar with Punalu'u and neighboring lands.

Prior to conducting the interviews for this study, Maly and Ulalia Woodside of Kamehameha Schools, discussed a general outline of questions for the interviews. The outline employed by Maly followed a standard approach of establishing the identity of the interviewee, and how the interviewee came to have the knowledge shared. The format then developed topics in conversation pertaining to—knowledge of traditions; places; families on the land; practices; historical occurrences; water use; development of, and locations of the ‘auwai and ditch systems; cultivation of kalo; rice and sugar plantation activities, and associated sites; changes on the landscape; and thoughts and recommendations on care for important places.

During the interviews, a packet of several historic maps (dating from 1859 to the 1920s) was referenced (and given to the participants). Depending on the locations being discussed and the nature of the resources or features being described, locational information—such as the locations of ‘auwai, mano wai (intakes), lo'i kalo, heiau, and various cultural-historical resources—was marked on one or more of the historic maps used during the interviews. An annotated map (*Figure 2*), depicting the approximate locations of selected sites described by the interviewees, and also documenting some key points of historical note follows at the end of this volume.

All of the recorded interviews were transcribed and returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the typed draft-transcripts. As noted above, the latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the audio recorded interviews gave Maly their permission to include the interviews in this study, and for future reference to the documentation by Maly. In some instances, the release was through a signed release form, in other instances the interviewees felt it was adequate to give their verbal release. Copies of the complete study have been given to each of the interview program participants, and to the Kamehameha Schools, Land Assets Division.
<table>
<thead>
<tr>
<th>Interviewee</th>
<th>Born</th>
<th>Background</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Walter Keaunui A’alona</td>
<td>1935</td>
<td>Descended from families with generations of residency in Punalu’u and neighboring ahupua’a. His kūpuna have been buried at Hanawao.</td>
</tr>
<tr>
<td>Clarence Nuhi Au</td>
<td>1924</td>
<td>Kūpuna Clarence Nuhi Au was born at Kaluanui, and was tied to Chinese settlers and rice growers of the Punalu’u-Kaluanui region. His Hawaiian line tied him to native tenants of Kahana, with familial connection to ‘ohana of the Punalu’u-Lā’ie region.</td>
</tr>
<tr>
<td>and Mae Parker-Au</td>
<td>1930</td>
<td>Aunty Mae Parker-Au was post-mistress at Hau‘ula, and frequented the lands of the Punalu’u region.</td>
</tr>
<tr>
<td>Punalu’u regional notes—families and activities (see Maly &amp; Maly, 2003).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raymond Nuhi Au</td>
<td>1923</td>
<td>Kūpuna Raymond Nuhi Au was born at Kaluanui and is the older brother of Kūpuna Clarence Nuhi Au.</td>
</tr>
<tr>
<td>Dannette “Sista” Kaimuokalani Beirne-Leotta-Pascual</td>
<td>1941</td>
<td>Descended from families with generations of residency in Punalu’u and neighboring ahupua’a. Kūpuna and father buried at Hanawao.</td>
</tr>
<tr>
<td>Henry Ching</td>
<td>1930</td>
<td>Descendent of early Chinese settlers of Punalu’u; born and raised in Punalu’u. Knows the water system, families and lands of the Punalu’u vicinity.</td>
</tr>
<tr>
<td>Wah Chan Ching</td>
<td>1916</td>
<td>Descendent of early Chinese settlers of Punalu’u; born and raised in Wai’ono. Among the elder kama’aina of Punalu’u. Knowledgeable of early residents, and locations of historic features. Elder family members are buried on the land.</td>
</tr>
<tr>
<td>Walter Wah Chu Ching</td>
<td>1922</td>
<td>Younger brother of Wah Chan Ching. Knowledgeable of lands, families and sites in the Punalu’u vicinity.</td>
</tr>
<tr>
<td>Kapua-lehua-onapalaihalioka’ala (Kapua)</td>
<td>1938</td>
<td>Descended from families with generations of residency at Punalu‘u. Raised working the lo‘i kalo and ‘auwai, and traveling the lands of Punalu‘u and vicinity. Her own parents were noted historians and cultural practitioners at Punalu‘u, and from them, she learned facets of the regions’ history.</td>
</tr>
<tr>
<td>Ka’aupu’aawoakameheme-ha-Sprot-Fonoimoana</td>
<td></td>
<td>Resided in Ko‘olauloa since the 1940s, frequently traveled in Punalu‘u with elder kama’aina family members.</td>
</tr>
<tr>
<td>John Keli‘ika’punihonua Kaina</td>
<td>1923</td>
<td>Descended from families with generations of residency in Punalu‘u and neighboring ahupua’a. His kūpuna have been buried at Hanawao; traveled to Hanawao as a youth to tend graves.</td>
</tr>
<tr>
<td>Moses “Moke” Kapuhelani Kalili and Pe’a Nihipali-Kalili</td>
<td>1927</td>
<td>Born and raised in Hau‘ula, traveled through Punalu‘u and vicinity with elders. Father fished the Punalu‘u vicinity fisheries (see Maly &amp; Maly, 2003).</td>
</tr>
<tr>
<td>and Pe’a Nihipali-Kalili</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sam “Chuku” Kam</td>
<td>1926</td>
<td>Descended from families with generations of residency at Punalu‘u. His kūpuna have been buried at Hanawao. Raised working the lo‘i kalo and ‘auwai, and traveling the lands of Punalu‘u and vicinity. He and his family still maintain agricultural lands and interests in water in lands adjoining Punalu‘u.</td>
</tr>
</tbody>
</table>
Table 1.  Interview Program Participants (continued)

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>Born</th>
<th>Background</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eli Elia Keolanui</td>
<td>1929</td>
<td>Descended from families with generations of residency at Punalu‘u and vicinity. Raised working the lo‘i kalo and ‘auwai, sustaining his family from kalo lands and fisheries of Punalu‘u and vicinity. Mr. Keolanui has traveled the lands of the Punalu‘u region all of his life. He and his family still maintain agricultural lands and interests in water in lands adjoining Punalu‘u.</td>
</tr>
<tr>
<td>Cathleen Pi’ilani Oberle-Matton and Creighton Ualani Mattoon</td>
<td>1932</td>
<td>Mrs. Mattoon was born and raised in Pūhe‘emiki. She and her family still reside on ancestral lands, and continue to work the lands and maintain water interests. She is descended from Hawaiian families who have cultivated kalo and worked the land for generations; and is also descended from some of the earlier Chinese cultivators of rice in the region. Both Mrs. Mattoon and her husband have been active in water and land issues in the Punalu‘u region since the 1960s.</td>
</tr>
<tr>
<td>Gentaro Ota</td>
<td>1925</td>
<td>Born in Punalu‘u, family worked mauka lo‘i kalo until the early 1930s.</td>
</tr>
<tr>
<td>John Cypriano Kana‘iaupuni Pascual</td>
<td>1947</td>
<td>Resided in Ko‘olauloa since the 1940s, frequently traveled to the Punalu‘u vicinity. Elder members of family buried at Hanawao (nephew of Moke Lilii).</td>
</tr>
<tr>
<td>Florentina Haleaha Pascual-Momtes</td>
<td>1948</td>
<td>Sister of John Pascual. Descended from families with generations of residency in the Punalu‘u vicinity.</td>
</tr>
<tr>
<td>John “Junior” Primacio, Jr.</td>
<td>1932</td>
<td>Born in Kahuku, and from an early age, began working with the Kahuku Sugar Company, which also held the lease on Punalu‘u, and maintained the Punalu‘u irrigation system. By the late 1940s, Mr. Primacio was working on the Punalu‘u water system. Since closure of the plantation in the 1970s, he has remained on the land, and is presently employed by Kamehameha Schools to work on the water system and land resources of Punalu‘u.</td>
</tr>
<tr>
<td>Samuel Nawelo Kekoa Rowland</td>
<td>1932</td>
<td>Descended from families with generations of residency in Punalu‘u. His kūpuna are buried at Hanawao. Has worked the lo‘i kalo and ‘auwai systems of Punalu‘u and adjoining lands all his life. Still maintains interests in family agricultural lands and the Punalu‘u water resources.</td>
</tr>
<tr>
<td>G. Mahealani “Mahi” Trevenen</td>
<td>1926</td>
<td>Descended from families with generations of residency in Punalu‘u and neighboring lands. Has worked the lo‘i kalo and ‘auwai systems of Punalu‘u and adjoining lands all his life. Still maintains interests in family agricultural lands and the Punalu‘u water resources. Knowledgeable of traditional and historic sites.</td>
</tr>
<tr>
<td>Fred Kalanikini Trotter</td>
<td>1931</td>
<td>Family acquired a beach lot at Punalu‘u in 1920. As a youth traveled the Punalu‘u Valley lands. In the 1950s, 1960s, worked with Kahuku Sugar Plantation—part of that time as plantation manager. Had responsibility for the Punalu‘u water system and plantation lands. Following closure of the plantation in the early 1970s, Mr. Trotter acquired a lease of Punalu‘u under the Bishop Estate-Kamehameha Schools. Personally worked in the Punalu‘u ditch/tunnel system, and watershed.</td>
</tr>
</tbody>
</table>
Overview of Interview Documentation

The oral history interviews conducted as a part of this study, reflect the recollections and thoughts of several native kama‘aina families with generational ties to Punalu‘u and neighboring lands; and interviews with others who have lived upon and worked the land for many years. The interviews demonstrate continuity in knowledge of the land and practices and beliefs associated with the land, over time. The interviewees describe Punalu‘u and vicinity—from mountain to shore—and express a deep cultural attachment\(^1\) with the landscape which sustains them.

Participants in the oral history interviews cited as a part of the present study, discussed several facets of history in their interviews. Primary topics raised included, but were not limited to:

- Family ties to land.
- Family practices associated with sustainable practices—cultivation of irrigated and dry land crops; water use and maintenance of resources; and practices associated with fresh water and marine resources.
- Cultural and historical features on the landscape—for example, the locations of heiau and other ritual sites; burial sites; locations of former residences, ‘auwai, kalo and rice fields, railroad and access ways; and families historically associated with Punalu‘u and vicinity.
- Changes in the landscape, practices and uses of resources observed in their lifetimes—for example, diminished populations of ‘o‘opu and ‘ōpae; deterioration of the Punalu‘u water system; and loss of lo‘i kalo systems, as water flow has diminished or been diverted.
- Thoughts on the amount of water needed by families of the land, and future management of the land and water resources of Punalu‘u and vicinity.

A primary point raised by the Hawaiian families of the land—those residing in Punalu‘u, and in neighboring lands, and who historically benefited from sharing the Punalu‘u water resources—is that they express a desire to:

Continue working the land, cultivating kalo in irrigated lo‘i, as well as other crops; several of the interviewees, and members of their families still regularly work to maintain portions of the Punalu‘u ditch and tunnel system, and they desire to work in partnership with Kamehameha Schools, government agencies, and other land owners in maintenance and development of water resources in Punalu‘u and vicinity. They wish to ensure that traditional sites, resources, values, and practices—access to the ‘āina—will be maintained for future generations of their families.

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\(^1\) “Cultural Attachment” embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (cf. James Kent, “Cultural Attachment: Assessment of Impacts to Living Culture.” September 1995).
Interviews Conducted as a Part of the Punalu‘u Study (2004-2005)

Wah Chan Ching (1916), Walter Wah Chu Ching (1922), Lloyd Wong (1917) and Henry Ching (1930)
Recollections of Punalu‘u and Vicinity, Koʻolauoa
July 5th, 2004 (at the Hawaii Chinese History Center)
And Notes from Discussions of August 22nd, 2004, March 18th and April 5th, 2005

Oral History Interview with Kepā Maly (Released April 5, 2005)

The Ching families—including the family of their cousin, Lloyd Wong—have lived in the Punalu‘u vicinity for over 100 years. Their ancestors were among the early Chinese settlers and rice planters in Punalu‘u. During the formal recorded interview, and in follow up discussions, the Chings and Lloyd Wong shared detailed recollections of the land, families, planting practices, water use, care of resources, fishing, and sense of community

During follow up discussions, the uncles recalled other facets of their early days in Punalu‘u. One such recollection was discussed with quite a bit of chuckling, as it was recalled that some of the families used to make ʻōkolehao at Punalu‘u. Among the distillers was Henry Chings’ father. As Henry Ching recalled, this took place far in the valley, somewhere above the last kuleana in the valley. It was also remembered that when the imu was lit up to cook the ti roots, the glow could be seen by the families makai. Also, when the kēhau breeze blew down the valley in the night, it would bear with it, the smell of the cooking ʻōkolehao. It was hard to keep it secret, and they often had to hide the product from the māka‘i (police) (pers comm. March 18th, 2005).

While discussing Hanawao Heiau, the uncles all recalled that when they were young, that on the flats, the Hau'ula side of the pu‘u and heiau, they would often see akua lele (fire-balls) – this being in the area of the old train track, and moving makai. The akua lele were also seen in the area around the old Shingle property tennis court (pers comm. March 18th, 2005).

It was also recalled that several Japanese families had lived mauka in Punalu‘u, planting taro and pineapple. Names of the families included, but were not limited to—Ota, Tanaka, Inaura and Yonenaka (pers comm. March 18th, 2005).

During the formal interview in the follow up discussions, including a site visit and ceremony — the Ching Ming Memorial Service at Punalu‘u, to honor the ancestors who settled in Punalu‘u (the memorial always takes place on April 5th) — one point of particular concern to the Ching-Wong families was raised, the protection of the old cemeteries in which both Chinese and Japanese settlers had been buried at Punalu‘u. Among those buried in one of the cemeteries, was a sister of Wah Chan and Walter Wah Chu Ching, who died at birth in 1928 (while her twin brother, Lindy Ching, survived). The uncles discussed these cemeteries, and provided photos of some of the remaining headstones, as a part of the interviews (see below) (pers comm. March 18th and April 5th, 2005). (see photos of two of the headstones on next page)

Another significant memory of the uncles, was their experiences with “Uncle” David Ka'apu, who they all speak of with great love and admiration—a Hawaiian who lived in the old style, and who shared customs and practices with them, and with whom they fished, worked lo‘i and ‘auwai, and even collected materials to build Hawaiian houses.
Translation:
Chin Shan Inn
Gook Doo
Oou Sark Village
Mr. Chang Hook
The burial plot of

Copy photo (KPA-S2271)
Courtesy of Walter Ching.

Translation:
Sai Chin Village
Dai Chee
Mr. Ching
Grave plot of
1925

Copy photo (KPA-S2272)
Courtesy of Walter Ching.
Recollections and topics of discussion during the interview included, but were not limited to the following:

- Discuss old Chinese and Japanese cemetery sites at Punalu‘u;
- Cultivation of rice at Punalu‘u and vicinity by Chinese families;
- Families were also planting taro in lo‘i, irrigated by ‘auwai from Punalu‘u Stream;
- Plantation developed flumes for transporting water;
- Pineapple formerly grown in Punalu‘u—recall old Japanese farmers;
- Families caught ‘ōpae and ‘o‘opu from streams, and fished in the miliwai and near-shore waters;
- Discussing families who lived in Punalu‘u in the 1920s-1930s;
- Hanawao Heiau, also known as a cemetery;
- Impacts of 1946 Tidal Wave recalled;
- Punalu‘u Stream—modifications—and development of water and electricity resources. Water level in Punalu‘u has dropped in their life time—have observed changes in the flow of water, and recall that stream alignment was changed in recent years;
- Discuss military use of Punalu‘u-Wai‘ono (“Green”) Valley;
- Burials found on some lots near the shore in the early 1900s;
- Heard stories of a heiau and Kamapua‘a at Punalu‘u; and
- Taught to respect the land when traveling to upper Punalu‘u Valley; harvested pili grass and bamboo with David Ka‘apu above Hanawao—discuss construction of Ka‘apu’s Hawaiian village.

(Interview started with Wah Chan Ching, who was later joined by other members of the family):

KM: Aloha.
WCC: Aloha.
KM: Thank you so much for being willing to talk story. It’s just about ten twenty-five, July 9th, 2004. I’m here with Mr. Ching, we’re going to be talking story about growing up in Punalu‘u. Yes?
WCC: Fine, yes.
KM: Thank you so much! As I said earlier, we’re working with Kamehameha Schools to help them gather some of the history from kama‘āina like you who know the land. So that we can understand more about the families, the history. How you folks lived on the land, how the water flowed, and if you fished. Those kinds of things like that so that we can help people understand the history. Share some of your history.
WCC: Fine.
KM: Thank you so much! May I ask you please, will you share your full name and date of birth?

WCC: My full name is Wah Chan Ching, W-a-h C-h-a-a-n C-h-i-n-g. I was born on January the 30th 1916 in Punalu‘u, Ko‘olaulea, O‘ahu, Hawai‘i.

KM: Amazing! You're in good health, you look strong. You're 88 now?

WCC: I celebrated my 88th birthday in January, so at the end of this month I'll be closer to 89.

KM: Amazing, amazing! That's wonderful!

WCC: I worked for the Territory and State of Hawai‘i for twenty-nine years and five months and I retired thirty-one years ago [smiling].

KM: Amazing! Like you said...

WCC: Here's Walter, my brother, he's the number three.

WC: Aloha.

KM: Aloha. Nice to meet you. My name is Kepâ, and I'm working with Kamehameha Schools to help record some of the history for Punalu‘u like that and the families around there. I've been talking story with your brother and..

WCC: Yes. Have Walter sit down there...

WC: Mattoon down there, Cathleen?

KM: Mattoon, yes.

WC: Mattoon, yes.

KM: She called you and told you that I was going to be calling.

WC: Somewhere along the line she's connected with the early Chinese of Punalu‘u.

KM: Yes. Under the Ahuna line.

WC: Yes, Ahuna.
WCC: She’s connected with Ahuna.
KM: Joseph Ahuna is my father-in-law’s cousin too. Yes, I saw your picture and Joseph [indicating photo on Center wall].
WC: He and I were in the Philippines together. Is he a relative to you?
KM: My father-in-law, yes. Joseph and my father-in-law are cousins.
WC: The Ahuna family, everybody is named Joseph, 1, 2, 3, 4… [chuckles]
KM: Amazing, yes.
WCC: Here, this is Henry Ching, that’s the other one. Those two remember so much about Punalu’u. This is Kepā… He working for Kam School on a project about Punalu’u…
KM: Punalu’u history.
WCC: And here, get all the maps.
HC: Take the mountain. Kam School?
KM: Kamehameha.
HC: Tell them, if they take the mountain, watch out. They take the mountains, boy [shaking his head].

**Discusses Cemetery Sites at Punalu’u:**

WC: There’s something, we had started to find out about the early Chinese. We found this grave site and I think it’s in Kamehameha School property.
KM: Ahh.
WC: The one I know that was buried, now somebody is farming over there. I think that’s a private property.
KM: I have this 1907 map of Punalu’u [opening BE Map No. 372 – referencing sites on map during discussion].
WC: Of the valley?
KM: The valley area and where the lo’i were like that.
WC: Where’s Green Valley?
KM: This would be the valley going up here. Here’s Wai’ono?
WC: Yes.  
KM: Here’s the stream, coming right here. You see where the old *kuleana* were?
WC: Yes.
KM: Going up along the stream area like this. Hanawao, you know the *heiau* or the burial ground that’s up a little higher. Where Woodward mā are?
WC: Okay, yes.
KM: Over this side here. Your folks store I guess would be?
WC: Green Valley road right here.
KM: Yes, this is the bridge right here.
WC: Yes.
KM: The store is right just...
WC: Just after the bridge.
WCC: Right after the bridge.
KM: Yes. Right in Wai'ono like uncle said. You said Wai'ono was?
WCC: Yes. That's why my father he always said, "sweet water."
KM: 'Ae. So the graves were inland...see like this shows an old rice mill and this taro land became rice land in here.
WC: They are further back here some place I think.
KM: Yes. This is the edge of Makaua right up here.
WC: You know Trevenen owns some land up here. We went down there, I think it's on this ridge [pointing to location on map], that's where. The cemetery, I remember...
KM: Okay.
WC: ...because I think in 1933, I was with my father, we buried the last Chinese there.
KM: Oh!
WC: In fact he told me, "you see these four pipes here," my kid sister was buried there.
KM: Oh, really? You have a sister that was?
WC: Well, that was my understanding. In fact then another...
WCC: Still born.
KM: Still born.
WC: Another brother...
KM: It would have been seventeen?
WCC: Nineteen, we had another brother.
WC: Another boy...
WCC: Nineteen.
WC: And then, I think the next ridge, Trevenen took us up, we couldn't find anything here. But I know where the burial site is, but now they all planted bananas here.
KM: This is on a ridge sort of over looking where the rice was below. Is that right?
HC: Yes. Where's the wai, the river? This one?
KM: Here's the stream right here.
WC: Okay.
KM: And this is the road, this is the road that ran through the little...
WC: I think this here, Trevenen took us down, we found... Too bad I didn't bring the pictures. Tommy Seu has the pictures, he's supposed to give it to the university study there.
KM: This is basically right on the boundary of Makaua.
WC: Yes.
KM: In the ʻili, it says the name of the little land was Nāhiku, before.
WC: It's under Kam school now.
KM: I see, okay. You think the graves were right?
WC: We found the grave, all the head stone and everything.
KM: Oh, really!
WCC: We had pictures.
WC: But another Chinese guy borrowed all the photos. He said somebody from the university wanted to study the early Chinese of Punaluʻu. He got the pictures and is supposed to work with them.
KM: Yes. Wonderful! Do you have a little time, we were just talking story.
WCC: Oh yes, he got time.
WC: I'll be here for another hour.
KM: Okay, good, good.
WCC: He's the one I told you, he knows, he and Henry Ching.
KM: Is Henry your younger brother?
WCC: No, he's a calabash cousin.
WC: He's from the area.
KM: Okay. Let me, I had just asked brother…
WCC: Sit down, he going talk story…
Group: [discusses signing in the Hawaii Chinese History Center book]
KM: What we have done, we've been talking for over an hour, but I just pulled out and we were just starting to record. I asked brother to share his full name, date of birth and where… Maybe if I could ask you the same thing?
WC: Yes.
KM: If you would share your full name and date of birth please.
WC: I was born Wah Chu Ching, but my English name, when I went to school, they gave me Walter. I was born September 14th, 1922 right in Punaluʻu. They had midwife in those days.
WCC: Yes, midwife.
KM: Yes. Wonderful!
HC: Can I see this? [asking about the map]
KM: Yes.
WC: That's an old map, 1907.
KM: Yes, that's a 1907 map. Sir, your name please?
KM: 'Ae. And when were you born?
HC: I was born in 1930, in Ka'a'awa, O'ahu. Midwife, Taguma.
KM: Taguma, oh, mahalo! Well, I was just mentioning to your brother, what we’re hoping to do is just gather a little bit of history, some of the recollections of families on the land, land use, how the water flowed, where the ‘auwai were. Where you were planting rice or things like that. Just to understand more about who was living in Punalu‘u when you folks were young. Importantly of course, it’s your family’s history on the land. We’re recording, I’m going to take it home and transcribe it and send it back to you. So the transcript is your folks story, your history. But we’d like to be able to bring some of it together and share it in this history that we’re going to be doing, a land history of Punalu‘u. That’s how we’re working on this study now. If you think that’s okay.

WC: Yes… That’s something, I feel that the roots, the family tree. In fact, have you heard of See Dai Doo, the Chinese Club?

KM: Yes.

WC: …on the Pali highway?

KM: Yes.

WC: We come from a district that we’re members of that organization and they’re pretty well off now…

KM: …It’s so important because you know, you’re 88, you’re what…

WC: I’ll be 82 in September.

KM: Yes. Those memories, the experiences that you have, your mo‘opuna, the grandchildren will never know if you don’t share some of the history.

WCC: That’s right.

KM: May I ask you, if we talk about Punalu‘u. Your father was born at Punalu‘u too or…?

WCC: That’s right, the same location where we were born.

KM: I see, so right at, basically Wai‘ono, near the store area?

WCC: Yes, the same place, where the store is.

KM: Amazing! What was papa’s name?

WCC: Yan, Y-a-n, Quong, Q-u-o-n-g, Ching. In the Chinese way they used to call Ching Yan Quong, the surname first.

KM: I see.

WCC: Just like you heard about C.S. Wo. Well, a lot of people, at one time the store, in 1935, the sign was Quong’s Punalu‘u store. Lot of people would ask us, how come your father is Quong and you folks are Ching.

WC: We take Ching Yan Quong.

KM: I see.

WCC: Ching and Quong, Chinese they go the surname first and then the given name. That’s just the given name, but then we have the Chinese, the generation name. His name is Hin Hong. The generation name is given when you get married. It’s another generation. A lot of times chronologically, a person might be younger than you, but you would have to address him as your uncle because he’s from father’s generation.

KM: Yes.

WCC: So a lot of times Chinese, when they meet they ask that kind of questions about the family. Now days people say, “privacy act, why you so nosy?” They think that you’re trying to take something…bad things from the closet. But they don’t realize as far as Chinese you might be younger than me but I have to address you as my uncle.
KM: Yes. It was a matter of respect in the family.
WCC: Yes, the generations by the name, that's why Chinese get so many different names also known as *a.k.a.* When you go to school you get one, when you get into a profession or business, and some they get sick all the time and they give another name trying to ward off the bad spirit.

KM: Yes. Now you said your father was 95?
WCC: When he passed away.
KM: He passed away in 1990…?
WC: In ‘87.
KM: That means that…what is this?
WCC: A hundred something now.
KM: Yes. He was born in 18…?
WCC: In 1882.
KM: In ‘82 or something like that. At Punalu‘u?
WCC: Yes.
KM: And his father and mother?
WCC: They came from…
KM: Came from China?
WCC: From China.
KM: Amazing!
WCC: As a matter of fact the father came first and the mother, my grandmother, came as a picture bride.
KM: I see.

[Mrs. Ching enters room]

WCC: This is Walter’s wife, Dorothy.
KM: *Aloha*…
WCC: This is Kepā, he’s doing the research for Kam school, they’re doing a project about Punalu‘u… [discussing appointments, grocery list, etc.]

KM: …So Papa was born in 1882, about that?
WCC: Yes.
KM: His parents had come from China, the father came first. Did they originally settle in Punalu‘u? Your grandfather?
WCC: Yes. Because when he first came, my grandfather’s uncle already came. My grandfather is the only child, one child. And the father passed away when he was only fourteen days old.
KM: Oh.

*Rice cultivation at Punalu‘u:*

WCC: The widow, the mother remarried Ah Leong and then he grew up in the Leong’s Village.
When he became age 19, the villagers brought him back to the Ching Village to carry on the name. And many of them told him "the best thing for you to do is to go to Hawai‘i." He came to Hawai‘i and that's when all those Punalu‘u farmers were planting and growing rice in Punalu‘u.

KM: Yes, oh.

WCC: Then he got the original lease, I don't know who owned it, whether Bishop Estate at that time or what. I think he had ten acres that they farmed and that's how.

KM: I see. He was doing rice farming?

WCC: Yes. At first I guess he was working for others till he acquired this leasehold on this parcel of land.

KM: Did you folks have a mill yourself?

WCC: No, not the mill.

KM: Who?

WCC: The mill, that's why they used to have one mill down Kaluanui.

KM: Yes, where Quan Yan them were by.

WCC: And in Kahana, I think they had one too.

KM: Yes.

WCC: A lot of those, they also shipped it to Honolulu.

KM: I see. I see on this 1907 map it shows by that time there was a couple of mills I guess in Punalu‘u.

WCC: Yes.

KM: But the earlier days, in grandpa’s earlier days they had to transport the rice.

WC: City Mill is one of their mills...

WCC: That's how they started that name, City Mill, because they used to mill rice.

KM: Oh.

WC: Then they went into lumber business.

KM: I see. That's A-i family?

WC: Yes, A-i.

KM: So they actually started as a rice mill? How interesting.

WCC: Yes, that's how they got that name, Mill.

KM: You folks used to, your grandfather…?

WCC: My father used to haul rice up here.

KM: Amazing!

WC: Unhusked rice.

KM: Where was the mill for City Mill, do you remember?

WC: Right at the same place.

WCC: Yes, right where it is now.

KM: Interesting. And ten acres, you said, at Punalu‘u?
WCC: Yes.
KM: That’s your grandfather’s time, your father grew up with that?
WCC: Yes, my father.
KM: When you folks were young, did you still...?
WCC: No. That’s why I said when they first...in 1922, when my grandfather made their first thousand dollars, that’s when he went back and from then on they gave up already, and my father went into supply and transportation.
KM: So when you were boys, you folks weren’t growing rice already?
WC: No.
WCC: Other families were.
KM: Not your family?
WC: No.
KM: So other families were still growing rice?
WCC: Yes.

**Families were also planting taro in lo‘i, irrigated by ‘auwai from Punalu‘u Stream:**

KM: Did you folks keep taro also? Did some of the Chinese families keep taro growing?
WCC: Yes. You know Sam Choy?
KM: Yes.
WCC: Sam Choy, the grandfather...
WC: Was the biggest taro grower back then.
KM: At Punalu‘u?
WCC: Yes.
WC: After ‘22, up to about 1930, 1932, ‘33.
KM: This was all irrigated?
WCC: Yes.
WC: All the water from Punalu‘u mountain.
KM: The stream comes down like that. When you were young, did the families get together and go and work on the ‘auwai or clean the stream or anything like that or...?
WCC: No, we didn’t. I guess each of the farm, what they had, their work men, they have to clear it up.
KM: Not you?

**Plantation developed flumes for transporting water:**

WC: Our time I remember plantation, they built the flumes. From the valley all the way down to Sacred Falls, all the way to Hau‘ula.
KM: Yes.
WC: All the way down to Lā‘ie Malo‘o, all the water comes from Punalu‘u.
KM: All of it came out of Punalu‘u?
WC: Yes...
Group: [Clarifies source of water – elder Chings, confirm that the tunnels begin mauka, in the Punalu’u Stream.]

HC: ...I remember had two donkeys, this guy he maintained ‘em, and he took care of the water from Waiāhole...now he stays up in the mountain...

WC: That’s the water now, Waiāhole to Leeward.

KM: Yes, the Leeward side.

WC: Yes. Twenty-nine million gallons of water from in there.

KM: I know you folks have a tunnel through Punalu’u right, in the mountain?

Group: Yes.

KM: Get the water tunnels?

HC: Yes, there is. I played in the tunnels.

KM: Yes.

HC: If you miss, you going.

KM: You going, holoholo.

HC: Holoholo, goodbye, aloha.

WCC: [chuckles]

HC: You see this railway right here [pointing to location on map]?

KM: Yes, the Koolau Railroad.

HC: Koolau Railroad.

KM: That turned around in Kahana, that’s the Kahana side.

HC: This is Kahana.

KM: And this is Kaluanui coming over here.

HC: Okay, Kaluanui. And this went towards Kahuku.

KM: Yes.

HC: This is the bridge, Punalu’u?

KM: Yes, that’s the bridge.

HC: Punalu’u, where that mountain is, we go by Pai San. Now this is no longer the bridge, I don’t know.

KM: Here’s the rice mill.

WC: Pai San, right above the old rice mill.

HC: This is where the Obara house was, right about here.

WC: Obara house was over here. We passed the bridge to get to Obara house, then go up to Pai San. And this road goes all the way in Punalu’u.

KM: [pointing to map] This says ‘auwai, this is ‘auwai here, later ‘auwai.

WC: The small one there.

KM: Yes.

HC: This is the main river.

KM: Yes, here’s the river.
HC: Now it goes like this, and is supposed to head for the ocean.
KM: Yes, here’s makai, the store is over here.
HC: Yes, the store. And me, I lived back here where the Woodwards are.
KM: Okay, Woodwards would have been somewhere here. This is the cemetery, heiau right there, Woodward’s was below there.
HC: The mountain, right there. And we’re down here.
KM: Okay, nearer the ocean. You folks knew about this cemetery up here?
HC: Yes.
WC: Yes.
HC: Oh yes, don’t go there!
WC: In fact, the last guy who was buried up there, I remember was Manu Woodward.
WCC: Woodward…
KM: How about Bernie?
WC: Only the one I know, was Manu. Manu was the last.
HC: Bernie’s come from Kahana.
KM: The mama them were from the area.
HC/WC: Oh…
KM: …So you kind of get an idea of where you are. The water before…but like you said you folks pau, you weren’t growing rice or anything. There were other families that were using and taking care of the ‘auwai like that. Did you folks go up to the stream and get ‘o’opu and get ‘opae like that?
WC: Yes.
KM: You folks would. Plenty?
WC: Uh-hmm.
KM: How far mauka did you have to go?
WC: The first mountain apple, what do you call that Number 10 tunnel?
HC: I don’t know. I know over there had Tanaka’s house.
WC: Yes. That’s the lower section because the tunnel and the flume is above Trevenen’s place.
HC: Way up.
WC: Pretty up, that feeds all the plantation.
KM: Yes.
WC: The cane fields.
KM: So when you folks were young, not as much rice had, sugar was being planted already?
WC: Yes.
WCC: Yes. Certain parts.
KM: Certain parts.
WC: Eventually was all sugar.
KM: What they did is they made a flume?
WC: Yes.
KM: From the water, to come out of the stream from the mountain like that?
HC: The plantation, Kahuku.

Pineapple formerly grown in Punalu‘u:

WCC: As a matter of fact, at one time further up they had pineapple.
KM: In Punalu‘u too?
WCC: Yes.
KM: On the kind of elevated…?
WCC: Yes, way up. When we used to go up we’d find the small ones. I don’t know how long ago had the pineapple. They used to bring it down to the highway and then they used to truck it to Libby Cannery by St. John’s by The Sea in Kahalu‘u?
KM: Yes.
WC: And I don’t recall, but I know…you know where Punalu‘u park, the bathroom now?
KM: Yes.
WC: They had a pier out there.
KM: Ahh. You heard that?
WC: They used to have schooners, sailboats come down and pick up things and deliver.
WCC: Yes.
WC: At that time, the road didn’t go through, that’s what I understand.
WCC: Yes, that’s John Cummings or what.
KM: That’s before you?
WCC: Yes, that was before.
KM: That’s what you heard?
WC: I remember the pier and the uprights were still there. But then, St. John’s had a big pineapple cannery there, Libby.
WCC: Yes, Libby cannery.
KM: Where Aunty Mae and Uncle Clarence?
WC: Right.
KM: Just by their place.
WC: I just talked to Mae. Mae and I had a meeting last night.
KM: Oh. I interviewed uncle…uncle and my father-in-law are cousins, Clarence and Raymond them.
WC: Oh.
KM: I interviewed uncle just a couple of weeks before he passed away, so we were really fortunate.
WC: I grew up with Raymond and Clarence, the whole Au family, we went school together until they moved to Lā'ie.

_Families caught 'ōpae and 'o'opu from streams, and fished in the muliwai and near-shore waters:_

KM: Yes… So like you said, you folks would go mauka to gather ‘ōpae or ‘o’opu like that. Did you go into the tunnels and into the flumes like that to get ‘ōpae or right in the stream?

WC: Not too much fish and ‘ōpae in the tunnel, down the river itself. A lot of times we’d put small line net and _huli_ the…

WCC: California grass.

WC: California grass.

KM: Yes.

WC: I think you get half a rice bag full of all kinds of things from tadpoles to ‘o’opu and shrimp, mosquito fish, and everything so you can pick up what you want. And then further up _mauka_, before they had banked off some places, like a dam for them take the water…

KM: That's right to divert the water?

WC: Yes. Up above, certain times after it rains we used to go small line net and do the same thing under the… They have this small baby ‘ōpae, you don't have ‘em in the ocean but after a big rain you could go surround, just scoop on the bottom you find the small ‘ōpae, when you cook ‘em it turns red you know.

KM: That's right. ‘Ōpae kahawai, ‘ono, good?

WC: I don’t know what they call that but that thing is originally from the mountain.

KM: ‘Ae.

WC: You can catch it up there, only certain time.

KM: How did you go, with scoop net like or?

WC: You get a small line net with a long bag, in fact I still got one net at home. Two bamboo poles and we used to go around the ocean, pick it up [gestures method of scooping up the ‘ōpae].

KM: Yes. Was that a regular thing you folks would do, you’d go get ‘ōpae?

WC: It’s almost like season, certain times.

KM: When, what was the season that you would get ‘ōpae?

WC: I can't say. Like the ocean one, when get big rain and rough, wash everything down.

KM: Yes.

WC: And then, right in front of our store, after a big rain they have this _limu_, that thing is just like long hair, it stands up.

KM: Long, green, right?

WC: Yes. And good to eat with stew.

KM: That’s right. _Limu_ ‘ele’ele they call that.

WC: I don’t know what you call that but… We went through all that…

KM: How about in…'cause by the stream get _muliwai_, the water backs up yeah sometimes blocked? Did you folks get _āhole_ or mullet inside there?
WC: Yes. At that Punalu‘u river the mullet and āholehole, at one time only the...when high tide people used to put their moemoe net.

KM: Yes, yes.

WC: They just leave it under the bridge, morning time the fish come back out all stuck in the net, all gill net.

KM: Yes.

WC: And then āholehole, they used to have āholehole this size.

KM: Wow! Like nine inch kind, eight inch.

WC: Uh-hmm.

KM: So you folks lived off of the ocean, you had the resources like that?

WC: Not too much.

KM: Not too much. ‘Cause you get store? [chuckles]

WCC: The store is later.

KM: Later, that’s in 1935, yes.

WC: And we’re really familiar with David Ka‘apu.

KM: ‘Ae.

WC: We sort of...every time he goes in the ocean... In the morning, that guy get sharp eye, the old man. Mullet coming in over the waves, ‘ama‘ama they called it [gestures size].

KM: Ten inch kind?

WC: Eight inches. “Hey, lets go.” First thing we know, clean it up, bring his sour poi, that’s our lunch, raw mullet. That’s our whole family.

KM: Amazing!

WC: Sixteen kids, everybody eat.

WCC: Don’t starve.

WC: As long as not moving, and raw we eat it, the whole family.

HC: Me, my generation, Americans came, they build the tunnels. How they broke the rocks? Powder!

KM: Yes, dynamite.

HC: Just throw, all the mullet come up.

WC: [chucking]

KM: For real?

WC: Yeah but, the kind, you waste half of ‘em.

HC: That’s why you see the Hawaiian boys [gesture hand missing fingers].

KM: Mu‘umu‘u?

WC/HC: [chuckling, in agreement]

KM: Forget, throw the wrong one.

WC: They hold ‘em a little too long [chuckling].
HC: You know for this, should go to the plantation, whoever runs the plantation they went bulldoze all that place up. What year the plantation took over?

KM: Yes. You know you see even by the nineteen teens…

HC: Yes.

KM: Castle was moving in buying a lot of the land.

HC: Yes, plantation. By looking at the map, and all the planting of the rice paddies and everything, yes was original, 1907.

KM: That’s when the railroad went in already. He put the railroad in, in 1906.

HC: Yes, that’s how the plantation came up.

KM: Yes.

HC: The plantation went through a lot of cultivating.

KM: Yes, change.

WC: Back in 1934, ’35 I used to walk up to the train track road and catch the train, go Kahuku go to the movie and come back. Man sometimes some dark night you can’t see nothing walking back down to the highway.

KM: Yes, spooky! [chuckles] It’s interesting, one of the provisions in the incorporation of the Koolau Railroad Company, I see where they were talking about the leases like that, that it was also to provide public transportation. You folks didn’t pay right?

Group: No.

KM: Never need right? It was supposed to provide transportation, because it went all the way to Kahana.

WCC: Kahana.

KM: I guess by Tam’s place, turn around?

WC: No, no they go over there…

HC: Pull back, I think.

WC: One track.

KM: Yes, because they got to…huli the train or something right?

WC: They push it back there.

KM: Push it backwards. And did you ride the train too?

WCC: No. I don’t…that’s why I said at 14, I left. They remember more because they grew up.

WC: Mainly they built that not for main transportation. For move the cane from Kahana to Kahuku Mill.

HC: That’s why I say you got to check with the plantation.

**Discussing families who lived in Punalu‘u in the 1920s-1930s:**

KM: Yes. So who were the families? We see on the map where your folks home was. Who were the other families, the Chinese, Hawaiian, Japanese perhaps? Who were the other families living all around you?

WC: Well, in Punalu‘u and Kahana side, you start the Japanese family, the Nishioka’s, then the Higashi’s, then come these guys…

KM: And you go under Ching?
HC: Ching, Tai Hoy.
KM: Tai Hoy, okay.
WC: Then comes the Kagioka’s, and the... [thinking]
HC: Matsuda.
WC: Matsuda.
HC: Hayashi.
WC: Hayashi. Then further down, Kato, right by the toilet there. Then they went move down to Kaluanui.
KM: Ahh!
WC: Then came our family, then the Ahuna family, and then the Seu family.
WCC: Yes. All these families, they have...that's why you have Joseph Ahuna.
KM: Yes.
WCC: That's all these families used to be down there, those were the one's that James Chun interviewed some members of the family [see Chun, 1983].
KM: Yes.
WCC: Those were the Chinese families down there those days.
HC: But the Big Five, they were on the beach. You know the Big Five in Honolulu?
WC: They controlled the beach.
KM: Oh yeah?
HC: Yes.
KM: Castle or?
HC: No. It was the Von Ham Young...what's that guy?
WC: Schumann Carriage?
HC: Shingles?
KM: Yes, Robert Shingle.
WC: Kawanakaoa.
KM: All Punalu'u?
WC: Yes.
WCC: Right across this place?
WCC: That's all their summer beach homes.
KM: That was near the Kahana side just after you come around the bend?
WC: Yes.
HC: Kahana side on, was all the way to...
WC: Kaluanui.
HC: Kaluanui, in that area.
KM: So by the time you were growing up... Because earlier, never have good road right, was just the trail?

WCC: That's why I told you from 1926, '27 that's when they built the concrete highway.

KM: Concrete road?

WCC: Yes.

HC: That's when my father hauled the concrete.

KM: That's amazing.

HC: I get concrete bags.

WC: Canvas bag.

HC: I get the material.

WCC: We make pants with it and shirts.

HC: We were so poor, we walk around with only ti leaves [chuckles].

KM: Not?

HC: Yes!

HC: So when we think, we keep everything, don't destroy nothing.

KM: Yes.

HC: You know, guys walk with extra... [chuckling]

KM: Rice.

HC: Yes!

KM: Like you said, you use the concrete bag for make shorts like that?

WCC: Yes.

KM: Amazing!

WC: The kind extra fancy rice.

WCC: Recycle.

WC: Portland cement bags.

KM: What type cement?

WC: Portland cement.

KM: Portland.

HC: That's where it came from on the ship, I don't know. They cannot come on the canoe, no way.

KM: No way.

WC: In those days they never did come in bulk, it was all bags. Sugar and everything because KahuMill, all loaded, when the train brings the box car down to Kahuku Mill. Those people carried the bags, 100 pound bags, stacked 'em that's how they bring it back. Then they ship them into California for the refinery.

KM: Yes.

WC: But now everything is in bulk...

HC: [departs]
KM: ...So who were the Hawaiian families living out there on the land in Punalu’u side?

WCC: You remember all those, Woodward’s, and Kahana, the Nuhis.

WC: The Punalu’u one, the Woodward family, the Pa‘akaula family.

KM: Pa‘akaula?

WC: Yes.

WC: Pa‘akaula. Mrs. Pa‘akaula and Mrs. Woodward, they were sisters and they had a kuleana there. I would say maybe ten acres each. Woodward, they kept their whole family there.

KM: Same place?

WC: Yes.

KM: Same place where they are now?

Fishpond at Punalu’u filled in:

WC: Yes. Adjacent to Woodward, Mrs. Pa‘akaula, they sold practically everything...in fact they had a little fish pond there before. But the fish pond which would be where Na‘ai has, was filled in.

KM: Inland? It was inland or near the, not in the ocean?

WC: Inland, just mauka of the highway.

KM: Yes, oh, okay.

WC: They ended up, this lady Mrs. Na‘ai bought that, maybe about two acres of it. But Pa‘akaulas still have one property, maybe 10,000 square feet right on the highway. The Pa‘akaulas they practically sold, but the Woodward’s they kept the whole place.

In fact I was talking to somebody, you know there’s a property manager from Kam School.

KM: Yes.

WC: What’s his name?

KM: Bassett?

Hanawao Heiau, also known as a cemetery:

WC: Bassett, yes. He said Woodward is trying to claim that heiau...

KM: Hanawao, the heiau up above.

WC: Yes. He said because a lot of their family’s been buried there.

KM: Yes. On this map it’s marked cemetery...

[Lloyd Wong and Larry Ing arrive]

WCC: This is Lloyd Wong.

KM: Nice to see you.

WCC: And this is Larry Ing, the writer.

KM: Yes... We were just talking. You were just mentioning you knew about the cemetery up above by the Woodwards?

WC: Yes. We think that property belonged to the Woodwards, but now Bassett told me that that’s Kamehameha property.
Recalling other Hawaiian families of Punalu‘u and vicinity:

KM: Okay. So other families you said, Woodward… I used to know Aunty Mabel, used to go spend time with Mabel Woodward.

WC: Uh-hmm.

KM: Pa‘akaula. Who were the other Hawaiian families by you folks?

WC: Then come down to Punalu‘u, the Ahunas. I don’t know, there’s an old couple used to live where Cathleen lives now.

KM: Yes.

WC: We called that Tūtū Kāne, that’s the man, and Kapaia the wife.

KM: ‘Āe, Tūtū Kapaia.

WC: I don’t know…I used to run around with the Ahunas over there. The Ahunas was living there.

KM: Yes.

WC: And then further down…

WCC: The Nuuhiwas.

KM: Nuuhiwa?

LW: Nu‘uhiwa, yes.

WC: Yes, but the Nuuhiwas they weren’t originally from Punalu‘u. And then the Kalilis, the ‘A‘alonas.

KM: Yes. Kalili?

WC: Kalili.

KM: ‘A‘alona, I interviewed Uncle Moke Kalili, and Uncle Joe A‘alona, but that was for Kaluanui side, because their family used to be down there.

LW: Yes.

KM: Papa‘akoko and that side over.

Recollections of David Ka‘apu and the Kauka family relatives:

WCC: And then of course, David Ka‘apu.

KM: Was he there when you were young?

WCC: Yes, the old man, Ka‘apu.

WC: I spent one summer living with him in a grass shack.

KM: Wow! Right down across from the beach park?

LW: Yes.

WC: Yes. He had a main grass shack and he had a small little one. He had a Filipino man by the name of Francisco working for him back in 1932.

LW: Yes.

KM: Amazing!

WC: I stayed with him and tried to work with him, tried to earn money from him. And he was working in the park, and all the tourists come from the mainland, come to Punalu‘u, that’s one of the attractions. He asked Matson or Royal Hawaiian hotel to put in one salary,
thirty bucks a month. They told him, “What the hell this kanaka telling us to give salary.” “With a salary, I'll open up the place.” All the Royal Hawaiian tourists never get in.

LW: They never got in.

KM: Really?

WC: The Moana Hotel, Moana, the driver come, beep, beep, David, he'd look, he know. He'd open up the place, he let them in he show 'em the Hawaiian stuff.

KM: Yes, yes.

WC: They give him one dollar each person.

KM: Yes.

WC: Get four in the car that's four bucks. He'd get about three loads a day, twelve guys he made a lot of money in those days.

KM: And see what he was doing...you said he lived in a grass house?

WCC/LW: Yes.

WC: Yes, he lived in a grass shack.

KM: He made that house from the resources right at Punalu'u?

WC: Yes.

WCC: He built it himself, pili grass and everything.

LW: Pili grass.

KM: Amazing!

WCC: And the haole wife, Myrtle Ka'apu, mainland girl, lived there.

KM: Yes. And you said Ka'apu was only part of the name?

WC: Yes. Because his original name was Kauka.

WCC: Yes, Kauka.

KM: They're Kauka family. That's another family that belongs at Punalu'u, Kauka?

WC: Yes. The original family, then they adopted...this guy Ka'apu adopted David.

WCC: And then that Kauka, one of the daughters married a Trevenen.

KM: Oh, that's how the Trevenen comes in.

WCC: Yes and the other one married [thinking], Hannah?

WC: Keolanui.

WCC: Keolanui.

KM: Oh.

WC: The brother is George Kauka, and Ken Kauka. George Kauka had all girls. And Myra just died. They were all Kam School grads. One, Myrtle I think, is still teaching up there. And the oldest daughter Elizabeth, they are half Indian. George Kauka went mainland married, in World War II time.

KM: Ahh.

WC: They raised their family. And then the older brother Ken Kauka he married a German girl in World War II, from Germany. Ken Kauka at Farrington, used to be good football player, and another brother Donald.
KM: One of the boys is a kahuna pule now, a minister at a church in Waimea on Hawai‘i, the Kauka boy. Now uncle, you had mentioned before Ka‘apu, longer name?

WCC: Ka-‘apu-‘awa-o-Kamehameha.

KM: ‘Ae.

WCC: The drinking ‘awa root cup of Kamehameha.

KM: Amazing! Did you folks start to pick up Hawaiian when you were working with him?

WC: Not really, we picked up slangs [chuckling].

WCC: Only words here and there.

LW: We get lost.

WCC: That’s why when they dance the hula we really appreciate, we get some idea [chuckling].

Life and activities in Punalu‘u Valley and near the shore recalled:

KM: Yes. So how many families all together would you say were living in the Punalu‘u Valley area?

WC: In the valley, not too much.

KM: Not too much. Mostly people were on the highway?

WCC/LW: Along the highway.

KM: And then they would go further mauka to some lo‘i? Work rice or work taro?

WCC: The rice is between the highway and up above.

WC: Below the train track.

KM: Everything was below the train track?

LW: Just about, yes.

KM: Okay. You know uncle, brother was telling me that your papa them built the store in ’35 and then in ’46, eleven years later, had the tsunami, the tidal wave, washed away. And uncle please, would you share your full name and your date of birth?

LW: My full name is Lloyd Wong, L-i-o-y-d, W-o-n-g.

KM: Yes.

LW: My mother is a Ching.

KM: Oh, same Ching, cousins then?

LW: First cousins.

KM: I see. And you were born when?

LW: I was born in Honolulu, that was in May 14th, 1917.
KM: Oh, wonderful!
LW: In my younger days, to keep away from my father, he had to take me to the babysitter, my aunty them lived on Dowsett Lane.
KM: Yes, yes.
LW: When I was old enough I went with my uncle to Punalu'u and lived in the country.
KM: Ahh, so you stayed in the country too.
LW: Yes.
KM: You folks, all of the families. You stayed at the same place, by the store, the family with uncle them?
LW: Yes.
KM: Okay. Pretty much the families were near the highway?
LW: Right on the highway.
KM: All along like the other Mr. Ching was saying too?
LW: Yes.
KM: Near the highway like that. Rice, taro lands were up to at least the railroad?
LW: Right up there.

**Impacts of 1946 Tidal Wave recalled:**

KM: You folks would go *holoholo*. You had a store. In ‘46 the store was destroyed. Were other houses destroyed by the *tsunami*, the tidal wave also?
WC: Lots of them.
LW: Yes.
WC: Just before Punalu'u, the bridge, practically every one of those houses was taken out, inside the taro patch.
KM: Washed away. Wow!
WC: A lot of them brought their house back out.
KM: Oh really?
WC: Yes.
KM: Did they have to take it apart?
WC: No. They jacked it and rolled it.
KM: You’re kidding!
WC: Yes, that’s what they did.
KM: So the house just washed off the foundation?
WC: And set it back in the taro patch.
LW: Yes.
KM: Amazing!
WC: See, the wave came, not the big crouching one, you know.
KM: Yes, yes.
WC: The wave came just… [gestures, rising]
KM: Rise up?
WC: Rise, and it lifts everything up and just takes it and sets it down.
KM: I see, it wasn't a roll, it was a lift up?
LW: Lift up.
WC: In fact even in Hilo they had big rolling, but a lot of people, I understand the thing goes up, down. They holding onto the door, they go up and down six times and they survived.
KM: Amazing yeah, floating, rising.
WC: Yes.
KM: So you built a new store?
WC: In '46.
KM: In '46, after the tsunami. I'm just trying to think... [[thinking] You folks would go up the stream, you said you folks would go fishing sometimes, go holoholo like that.

**Punalu'u Stream—modifications—and development of water and electricity resources:**

LW: The stream was very clear.
KM: Was very clear.
LW: When we thirsty we'd go down there and drink water right out of the river.
KM: Amazing!
LW: Clear as ever, coming down and by the side we pick up watercress.
KM: Really!
LW: Pick whatever we needed to take home.
WC: You know, there's a ditch, a flume above that cemetery. They picked it up from way up, they dammed it all and they feed the water on this side of the valley, and carry the water all the way to the end of Punalu'u.
KM: Towards the Kahana side?
WC: Yes, to the end of Punalu'u, the water. That water just along side that ditch, and right above the graveyard, they had a water tank there. I don't know if...I think plantation put the water tank. And they took the water from the flume to the tank, and the tank feeds, that's the first water going down to Shingle's place.
WCC: That's how we used to get our water.
WC: We used to go over there and get our fresh water from there.
WCC: Our water tap was at the Shingle's, right by the carport.
KM: By the Shingle's place?
WCC: Yes, that's where we used to get our fresh water.
KM: Was that before your papa built the well?
WCC/LW: Yes.
KM: That was before papa dug a well.
WCC: Yes.
KM: So papa was able to dig a well though, then you folks all had your own water.
WCC: We had a 2,000 gallon tank, and had a water pump.
KM: Yes.
WC: He got that tank from Kualoa Ranch.
KM: Oh!
WC: It's a redwood tank, steel bar straps. I remember putting up the frame. In fact we brought a windmill water pump, steel frame. We never did put it up because right by where the well is, my father had a small pump with a little donkey engine, it would go—pump, pump, pump, pump, PUMP! pump, pump, pump, pump, PUMP! I remember that sound.

WCC/LW: [chuckling]
WC: Then when electricity came in, I don’t know what year the electricity came in.
WCC: In 1926, ’27.
WC: He brought a small little electric motor with a pump, with a small water reserve, and he used to pump that up to the tank.
KM: The tank was about how high?
LW: About twenty feet.
WC: About twelve feet and then the tank itself was almost eight feet or ten feet.
KM: So twenty feet, yes.
LW: That makes twenty feet.
WC: I remember those days, we had...he had an arrow pointer with a pulley, with a float. When the pulleys down here you know the tank is full, when it goes like this, it's empty. Lot of times the pump is running, that thing is not automatic so it overflows.

WCC: Overflowing.
KM: ‘Auwe, ‘auwe!
WC: The place is all flooded, nobody turned the pump off. [chuckles]
KM: And he comes angry? [chuckling]

**Water level in Punalu’u has dropped in their life time:**

WC: Good thing we had a little wash house outside covering the well and the pump. In fact our water area now, that pipe is still there. Somebody told me the city had capped it but I don't think so. Because the pipe is there, but only thing is the water level dropped and we cannot get pressure...

WCC: No more the pressure.
WC: We cannot get water now.
KM: Really? The water level in your folks lifetime, the pressure has dropped then?
Group: Yes.
WC: Because where our pipe comes out, our water used to run up free flow about four foot.
KM: Wow!
WC: Then that's why we had to get a pump to get it up.
KM: May I ask you a question, why do you think the water table or the level has dropped?
WC: Ever since they put...The Board of Water Supply, from the back of Punalu’u, they dug all the wells, they pumping water from Kailua, Kāne’ohe.
KM: They pumped so much, you think…and it seems logical…
WC: It dropped, yes.
KM: So you take plenty water out of...if you take money out of the bank and don’t put anything back in right?
Group: Yes.
KM: Drop down.
LW: Most of the water went down towards Kailua.
KM: Oh... Now, you’ve mentioned the tsunami, did anyone die in Punalu‘u from the tsunami?
Group: Kahana.
KM: Kahana, yes I know...
WC: Pua Ha‘aheo.
KM: Ha‘aheo family, yes.
WC: The daughter married, Kanakanui, Isaac Kanakanui.
KM: Yes.
WC: I think they had two or three kids that morning, wiped out.
KM: Punalu‘u, no one died?
WC: Not that I know of.
KM: Not that you remember.
WC: Kaluanui, there was a kid who died but they never found ‘em till a week later. The building was knocked over, and the kid was under there.
KM: Aloha.
WC: They were waiting for the school bus.

Military use of Punalu‘u-Wai‘ono (“Green”) Valley:

KM: Now, before that though, the military...because the war broke out in ’41 right? Had the military moved into Punalu‘u?
WCC: Yes, was all Green Valley.
WC: It was called Green Valley, they moved all the people up there, they put them in a tent.
KM: After the tsunami right?
WC: Yes. They took everybody up because they figured going get more waves.
KM: Yes.
WC: They stayed up there for couple days till everything died out.
WCC: You folks stayed up there?
WC: Yes.
KM: Even you folks?
WC: Yes, the whole family.
KM: Green Valley, that’s Wai‘ono, the back of Wai‘ono?
WC: Yes, right.
KM: What did the military do in the back there when you folks were?
WCC/LW: Jungle training.
KM: Jungle training, oh.
WCC: That’s why my two brothers used to sell them newspapers, when they lined up in chow line, they’d go down there. [chuckles]
KM: Did the army change the land? Did they change the streams that you remember, bulldoze or anything like that?
WCC: I think up there they cleaned up the area.
WC: They built dams where they get some kind of water training, and they did the same thing in Kāhana, they built couple dams back there.

Recollections of life at Punalu’u:
KM: Yes. Uncle Lloyd, you had said that the water before was just clean, out of the stream you can drink it.
LW: Yes.
KM: You no get sick?
LW: No.
KM: Now I bet, pilikia.
LW: Yes.
WC: You go mauka, it’s not too bad. But still the pig, not too much cattle or anything. Punalu‘u there wasn’t too much cattle ranches.
KM: How about, you mentioned pigs. Did people used to go hunting back in the valley when you were young?
WC: Plenty pigs up there.
KM: Plenty pigs. You folks go hunt pigs?
WC: We never did.
KM: Other families went?
WC: Yes.
KM: Oh.
WC: After my father built his well, David Ka‘apu built one too on his property, but he never did get good water. Why, he never hit the right, you know…the vein or whatever.
KM: Was a little brackish?
WC: Yes.
KM: So the water he got was brackish.
WC: The pressure was same thing, just maybe about three feet ooze out, but very little.
WCC: Ours, I think the drill went down to, I think 240 feet.
KM: Wow!
WCC: The casing went down 109 feet. Then the thing broke.
KM: Your father drilled that well himself?
WCC: Well, with the neighbors and with Sam Nuhi, they used to come and help on weekends, and the truck, I fill water all day Sunday.
KM: So tell me how was that...what did you have to do with the truck?

WCC: They jacked it up and then they put...my father would go to the blacksmith and make the drum, attach the belt to the wheels, have the wheels running the pump.

WC: It's like a nigger-head with a rope. The weight picks it up and drop, picks 'em up and drop 'em.

KM: Amazing! And so you had to stay at the radiator?

WCC: Yes, fill up big cans, tank of water, keep filling the water, otherwise it heats up the engine.

KM: Amazing! What kind of car was that?

WCC: Was a Dodge truck.

WC: I remember in 1930 or '32 he bought a Chevrolet, came home on a soda water box, only a chassis. He came home, put the two 4 x 6, put all the cross pieces. Blacksmith, everything he bolt it together, put the deck, built fence on the side. Blacksmith, they make all those square parts, hold 'em on. My father is quite amazing that guy. He was a jack of all trades

KM: Yes. Brother let me read through some of the story that he prepared you know. Amazing, so much talent, like you said, "Jack of all trades."

WCC: Even the first radio in 1922, I think KGU first signal. All the farmers every night they get through work they come down our store get the news of the day.

KM: Come your house?

WCC: Yes.

KM: Amazing!

WCC: That radio we had.

LW: A crystal radio.

WCC: And a guy with only a fifth grade education.

KM: So smart, common sense.

WCC: Yes. He did everything, carpentry.

WC: Mason.

WCC: Mason, electrical.

LW: Plumbing.

WCC: Auto mechanic. The kind cars those days almost every day you come home they got to do something to it [chuckling].

KM: Yes. That's really wonderful. So you folks, good memories of Punalu'u?

LW: I have.

WCC: Yes, especially him, he grew up, old enough.

**Working the rice fields at Punalu'u:**

LW: My first job was in Punalu'u.

KM: What did you do?

LW: Chasing birds.

KM: How come you got to go chase birds?
LW: Because it’s five cents a day. The first day we chased birds, gee we got to run here, run there. Then I think, “I have an idea.” That afternoon, what I did, I went to the dump where they throw all the rubbish, picked up all the tin cans, all kind of rope tied them together. I went back and tied ‘um up.

KM: So this was in the rice fields?

LW: In the rice fields.

KM: You tied it all up and then what, shake?

LW: Sit down over here, see that one over there, shake [chuckling].

KM: Five cents a day?

LW: Five cents a day. What happened Chang, he looked at me, “what’s all the noise, what are you doing?” “I’m chasing birds.” He told me, “Tomorrow you get ten cents a day.” [chuckles]

KM: [chuckles]

LW: Double in pay, I was so happy I was only four years old.

KM: Wow! Amazing! You, that was your first job too?

WCC: He and I, my father would supply milk for the families. He had Holstein and a Jersey we used to go and take the cows with the chain and all. They would eat the California grass in that area and then move the thing, and water sometimes. From the stream carry two buckets of water for the cows to drink. By the time you get there half of the bucket is empty [chuckling]. And then we’d chop the honohono grass and then feed the cow. We milk ‘um, the same time we’re feeding the cows. I still have one over here, and I remember I chopped my finger.

KM: ‘Auwē! From cutting the grass?

WCC: The California grass.

*Have observed changes in the flow of water—recall that stream alignment was changed in recent years:*

KM: May I ask, if you folks think the stream before…and when you would go cut grass like that. Was the stream level you think higher back then, than it is today? From what you’ve seen?

LW: Yes.

WCC: Now, hardly any water.

WC: You know, I think in maybe 1990, with Trotter, Fred Trotter.

KM: Yes.

WC: Campbell Estate, great-great-grandson, Shingle they’re from the Shingle family; took over the whole Punalu‘u Valley.

KM: ‘Ae.

WC: You know from the train track, he cut that river straight down to Wai‘ono bridge, straight.

KM: He bulldozed in the river?

WC: He cut with a backhoe, dredge, cut it right through. You know, the Corps of Engineers had a suit against him, they had to put back the same flow of the water.

WCC: Before, zig-zag.

KM: So he straightened it out.
And then further up, I don’t know, he must have put in a 12-inch pipe. And that guy, he leased to different Vietnamese farmers up there. He sold the water to them guys from Punalu‘u Valley [chuckles]. They call that Koolau Ag I think, they still have that Koolau Ag?

No.

He went broke. I don’t know who got the whole lease now of the valley. I think Kam School is leasing it individually out to different farmers. He started the prawn fishpond there, the prawn pond.

Yes.

Now going up, I see the thing is all clean again, I don’t know if someone is raising prawns again.

Kam School, I think.

You know Punalu‘u, as you’re going up Green Valley road, this family, Ota, he’s got three acres there. The family, when they moved down from mauka they had planted taro. Then the folks died. Then he dug a well there, six inch. I don’t know if they capped it or not, but he used that well for his farming. He made a couple of big ponds there, the university used that place to experiment raising prawns. The first prawns ever been grown in Hawai‘i. This went on for about five years, the university spent the money just to study what they could do. I think all of what they harvested they get paid for the prawns. The University of Hawai‘i.

Memories of growing up and living in Punalu‘u—more about families living there:

Right… Really interesting. So Punalu‘u, good memories then?

Yes. Especially Walter, because he grew up, not me I told you, I left after eighth grade, 1930.

You were 14 years old?

Yes. From then on but he went to high school, war years and everything, tidal wave.

I used to milk the cow every morning before I go to school; average maybe about eight gallons of milk in one day is pretty good for a cow.

Wow!

We used to sell the milk to couple families, I used to deliver milk to them in the quart bottle with a paper cap on it.

The morning of the tidal wave, that’s why he had a jeep. He took a lot of the family, they hang on, they went up to Green Valley.

Wow!

I took my mother, my sister, all together there were fourteen of us hanging on that jeep all over. After the first wave…between the first wave and second wave I would say maybe ten minutes break and then had couple more. When we came back out, we watched it recede, that channel right in front the bridge…

Oh, must be, because the stream cut yeah?

I guess so.

The reef like that opened up, fresh water. What was…I'm sorry, I didn’t ask you, you shared papa’s name. What was your mama’s name?

Chong Kam Tom Ching. Chong Kam is the given name, and Tom.

You took mama up, kept them safe up above there like that.
WC: Just above the railroad track.

KM: Amazing! Interesting though, nice to talk story. I have your addresses on the cards that you gave Ulalia, so what I'll do is I'll try and transcribe this. I have maps for you too. I have a set of maps for you. What I did is I gave brother his...here's this one. This one is a little larger area map, it covers Punalu'u out to Hau'ula, from Kahana Ka'a'awa comes in...

LW: Ka'a'awa.

KM: Here's Punalu'u stream, here's the valley like you said Wai'ono, Pūhe'emiki is where Mattoon them, Cathy them, where Tūtū Kapaia was.

LW: Uh-hmm.

KM: And Tūtū Iulai, Tūtū Kāne, the old man. These maps I'll leave for you folks.

WCC: Those other families, Ka'uhane, like that, moved from town...

LW: They're later.

WC: David Ka'apu, the old man Ka'apu, when they cut the road through, was it 1926?

WCC: In 1926, '27.

WC: All the fill was brought to Punalu'u. You know the park?

KM: Yes, yes.

WC: The park was right up to the road, the beach. As I understand. They filled that place up. But across the road the Ka'apu's was all swamp land too, taro patch.

KM: Yes.

WC: They filled that thing all the way up to the bridge.

KM: I see.

WC: I'd say maybe about hundred feet back. From David Ka'apu, all the way to the bridge was the Ka'apu property. Was Ka'apu. Then the father died, David got it, and then they gave it to the sister, Trevenen, Keolanui, the Wiggins, and one more sister, then they sold to Harbottles and Ka'uhanes.

WCC: And that guy Auld, by the bridge. That's his property.

WC: Yes. They sold a couple and they gave couple to the family members.

KM: The fill you were talking about that they used to fill in the marsh, basically the taro land?

WC: All came from Kahana.

KM: When they were cutting the side of the cliff?

WCC: The highway.

WC: Yes. I think when the railroad, when they cut through there.

KM: That's right. That was used to fill in about 1906? The railroad is on this 1907 map already.

LW: Yes.

WC: Anyway, I understand those fill came from up there.

KM: Before it had been taro and some little fish pond like, behind the road.

WC: Yes, yes.

KM: So they filled it in.

WC: Ka'apu owned that.
KM: You know it’s interesting when they were putting the highway in this time, of course they found had all cement underneath right, because the old road had been made from cement.

WCC: Yes, when they built it, it was a cement road.

KM: Yes.

WC: Concrete.

**Burials found on some lots near the shore in the early 1900s:**

KM: They hit graves when they were putting in the new…widening the road now. Was that a surprise or did you folks know that there were graves along the road?

WC: Nobody knew. In fact when we built our store, I know when were digging the foundation we found human bones.

WCC: Right at the end of the house, our property, they used to bury.

KM: So old sand dunes I guess, where Hawaiians buried.

WCC/WC: Yes.

WC: They buried them down only two feet.

WCC: The end of our property before, on the corner where the store, I remember a coconut tree there, burials.

KM: Hmm. I know they hit the burials, it’s not unusual I guess because all of that area where there’s sand dunes it’s easy…

WC: They just bury.

KM: So you folks hadn’t heard necessarily that there were graves?

WCC/WC: No.

WC: Was just family I guess.

LW: It was families from there.

KM: When they bury on top of their own property.

LW: Yes, that’s right.

KM: Thank you folks so much for being willing to talk story a little bit.

WCC: That’s the idea.

WC: We, in August we’re going to have our picnic at Kualoa park.

LW: The third or fourth week.

**Yin Sit Sha–Chinese organization of Punalu’u still active, families meet regularly:**

WC: We had a meeting last night. The annual picnic, August what? I think August 22nd, Sunday. If you can come down?

KM: Okay.

WC: There’s some other families will be there. They might know something or they might have pictures. In fact…who before had pictures of the old Yin Sit Sha. Was it the Au family or?

WCC: I don’t know who, maybe James Chun got from the Aus.

WC: Dexter might have.

KM: That might be good, so this is August 22nd?
WC: Yes. Kualoa park from 9 o’clock till about 2 o’clock.
WCC: That’s the annual society picnic.
KM: Okay. What I’ll do is I’ll call you or stay in touch and see if it’s okay, maybe my wife and I will come down.
WC: Okay.
LW: Good.
KM: I’m going to go talk story again with Cathy Mattoon.
WC: We’ll let her know, she might come up too.
KM: I’m going to try and see Kapua Sproat Fonoimoana just to talk story. I don’t know if you remember John Kaina, lives Hau’ula?
WC: Yes. John died?
KM: No, he’s still alive.
WC: Oh yes, John, I just saw him about a month or two ago.
KM: John is really a nice Hawaiian man. He’s not a native of that area but nice to talk story. He used to go holoholo up there and they would get ʻōpae and ʻoʻopus in the back streams at Kaluanui. I’m going to talk with Junior Primacio also, because I guess he’s working the land.
LW: Yes.
WC: He manages the whole valley for Kam School.
KM: Yes. And if you folks think of somebody we should try and talk with. It’s nice if we can find a place where we can set the map out and maybe we’ll look and try and mark like we’re pointing out things a little bit today.
LW: Yes.
KM: Really talk about where the ʻauwai were, where the rice paddies were, the loʻi like that. We try...

ʻOkolehao made in Punaluʻu:

LW: I liked to work with the Chinese when they came in from the rice fields. Because my job was, before dinner time, go in the closet bring in the gallon jar, I didn’t know it was ʻokolehao.
KM: [chuckles]
LW: Put it on the table and pour in the bowl for each of the workers. After that, cap it and put it away. They drink from there, I didn’t know what it was. I thought, “this is terrible smelling” [chuckling].
KM: Were they making ʻokolehao in the valley?
LW: I have no idea. My job was just to go and pour the bowls.
WC: I remember…this guy Henry Ching, his father was a bootlegger.
WCC: Yes.
WC: He used to go up and dig ʻawa root.
KM: At Punaluʻu?
LW: Yes.
WC: Yes. And then he’d build a big *imu* there. You look in the valley in the night he light his *imu*.
KM: Glow?
WC: Glow. Put his root in let it go for twenty-four hours take ‘em out, he made his *ōkolehao* from the root. The root is from the ti leaf, ti root.
KM: Yes.
WC: And you know, you bring that up, they bring it down for us, chew on it it’s sweet you know.
KM: The ti root is sweet?
Group: [agrees]
WC: Yes. Sweet.
KM: It’s like candy when you *kālua*.
WC: Yes, they *kālua* that thing.
KM: They *kālua* the ti root. ‘Ono!
WCC: Oh yes.
WC: Yes. They built a still up there, they distilled it, pure hundred and twenty proof [chuckling].
KM: This is back in the valley then, somewhere?
WC: Yes.
KM: Hidden away.
WC: Well, the sheriff department they know [chuckling]. By the time they go up there, maybe they don’t find the *ōkolehao*, but the still, they bust it all up.
KM: Bust ‘em up. That’s funny.
LW: That was my job.

*Work in the rice fields and milling described:*

KM: Your job evening time. When they come in from working in the field like that?
LW: That’s right.
KM: So you folks never worked rice paddies?
Group: No.
KM: But you chased birds for them?
LW: Chased the birds.
KM: Were they using oxen, I guess to go and? Oxen, you know for work the field like that?
LW: Yes.
WCC: And they have the horses.
WC: The water buffalo. But then I remember they had, right next to our place they had a concrete pad, deck.
KM: Yes.
WC: With a big pole in the middle. The horse now, they tied ‘em and the horse, whip ‘em, the horse went right around and they put the stalk of the rice.
KM: Yes, the rice.
WC: De-husk it from the stalk, walked on it and then they bag 'em all up. Then the rice, they got to dry 'em up before they bag and shipped 'em to town.

KM: The horse would walk on the rice or the people?

WC: Walked on the stalk to knock it off.

KM: Knock the grains.

WCC: Yes.

KM: Yes. The horse would just trample it?

WC: Yes. They just keep walking round and round.

KM: Amazing!

WC: They tap 'em and just keep walking around.

KM: You said they made a cement pad, a walkway?

WC: Yes. Big cement pad with a pole in the middle, maybe about twenty foot square.

LW: With a pole in the center.

WC: In the old days, practically every farmer had that.

KM: So then you would have to bag the rice that's when they would ship it to City Mill or to the mill like that. Amazing!

WC: Put them all in these burlap bags, they had a big long needle.


WC: I remember...

LW: Once in a while when they had to kill a pig, a cow, they were all spoken for. Somebody had the hairs, somebody had this part, that part, you get your share.

KM: They would share, māhele just like share everything.

LW: Yes. We watched them on the side [chuckles].

KM: I guess the families fairly close, everyone would help, kōkua one another like that, or did people stay pretty much...?

WC: When my time we were kind of modern already. Everybody on their own.

**Hukilau at Kahana described:**

WCC: But I remember too, before the tidal wave, you know Kahana, they used to hukilau. They kept the community going, in Lā‘ie, my father used to haul you know when they spot the fish they pull so many baskets and the rest the let 'um stand, and then pick 'um up again.

KM: Amazing!

WCC: But after the tidal wave I guess, I don't know.

KM: Pua Haʻaheo too used to be at Kahana right?

WCC: Yes.

KM: He would kilo and tell the fishermen where to go?

WCC: I heard sometimes they go up the hill, they can spot that thing.

KM: Yes. Up on the pali.

WCC: Yes.
WC: If they see the school they run the flag, guys surround the net. After they get it surrounded, then everybody *huki*.

KM: *Huki*.

WC: Then Pua Ha'aheo, when you go after, they give everybody. No matter, if the baby, if you are out there...

WCC: Everybody, gets their share.

LW: Yes.

WC: If you touch the *lau* they give you one fish.

KM: Amazing!

WC: If it's a good haul, they give you two, adults. Then, after Pua Ha'aheo make, papa went finance the guy a boat from Kahana.

WCC: Yes.

WC: My father invested couple four hundred dollars, buy boat and all his nets. And the fish, my father had a chance to take it in town to sell, he made his cut. But that guy I don't know, he didn't know how to fish. Then the Kamakee... [thinking]

KM: Kamake'e'ai'a?na?

WC: Kamake'e'ai'a, yes, from Lā'ie malo'o side, they came over. When they surround, they were real professional. They had a truck with a winch. No public people, no more fish.

KM: 'Auwél! No one could touch the net.

WC: After that, no more *akule* came.

KM: For real!

WC: Yes...

KM: ...If you no like *māhele*, no like share. *Pau*, they go away. You folks heard that or you saw that?

WCC/LW: Yes.

WC: I know I believe, I watched everything from Pua Ha'aheo's time to the other Hawaiian guy with my father.

KM: Interesting!

WC: I said, "Why didn't you take the boat and the net after the guy went give up?" We're not fishermen.

KM: What fishing store did your father supply down here, Chinatown?

WC: Mainly this market right here, Kekaulike market.

KM: Kekaulike market.

WC: You call it Kekaulike market?

LW: Yes, Kekaulike.

WC: The main market.

WCC: Oahu Market.

KM: Where was Ontai?

WC: Ontai the other side. Where they are building apartment buildings now.
Recall the death of a resident at Kaluanui, due to a rock fall in early 1920s:

WCC: Did you know about Abel Lee and all that, you heard?
KM: No.
WCC: The uncle, we talk about at Sacred Falls, he’s the one that went up there. Same thing, sitting at the water, the rocks come down. He died, and they carried the body out.
WC: My father’s good friend.
WCC: He used to be Johnny, actually he’s a Ching.
KM: Who’s that?
WCC: Down there, my...you know Sam Choy?
KM: Yes.
WCC: Sam Choy’s uncle, Yuk Lan Lee.
KM: Yuk Lan Lee.
WCC: Now she adopted this Wilfred Lee, and Charlotte, that’s my sister-in-law now. The uncle, the mother’s brother Johnny, used to be just like my father’s man Friday. He had the Packard car, come to town. Well, what happened, weekend, they used to go hiking and all that, and that weekend they went to hike up Sacred Falls.
KM: Kaluanui?
WCC: Yes, but my father didn’t go because I think he was plastering new paper on the wall. Every year they change the newspaper, so he didn’t go. Somehow up there, they said they were at the edge of the pool, a rock came down and killed him dead. They had to carry his body back.
KM: When was this you think?
WCC: In the 1920s.
LW: Early ‘20s.
WCC: What happened was, in the back of the house, they always used to go to David Ka’apu. He used to live down there where the society house was, he had a poi factory. They used to go there and talk story. So after the guy died, they said, they just like see the car coming, and they smelled roses or something, and they look out in the yard. So my father sold the car after that.
KM: Nobody there?
WCC: Yes. And the Au family, I don’t know about Walter, the rest of us we never did, we lived up there all our lives, we never did go to Sacred Falls.
WC: My father discouraged us from going. They said, “Don’t go, don’t go.”
KM: Uncle Raymond and Uncle Clarence said that they would go, but you got to go real respectfully.
WCC: Yes, yes. That’s why we just, I went to Waikoloa.
KM: Yes, you said last weekend or so.
WCC: I went by the hotel that has the king’s path and they have the petroglyphs.
KM: Yes.
WCC: One day my son he went there to see and these guys they come in there, these guys drinking beer, one guy said he fell down there.

KM: That's right.

WCC: If they don’t respect, they drinking beer, just like it’s a fun thing.

KM: So you folks remember that story from?

WCC: I remember, I don’t know whether they remember.

KM: Who was this that died?

WCC: Johnny.

KM: Johnny?

WCC: John, we called him Johnny, that’s Rachel’s…

WC: He’s Ching family too?

WCC: Yes, Chung Song

KM: He went by the last name of Lee?

WCC: I don’t know what he went by those days. He wasn’t Lee, the sister married Lee.

KM: He would be John Ching?

WCC: Yes, would be Ching.

KM: But not your Ching?

WCC: Well I don’t know.

KM: Your grandfather’s uncle was here too right?

WCC: Yes.

KM: Maybe?

WCC: Maybe that’s how they used to come, because when they started bringing those fellas, that’s why they all came from the same area.

WC: Province.

Discuss homeland of original Chinese immigrants to Punalu‘u:

WCC: Yes. The Ching Sai, labor agents, they went to China and brought all those fellas from the Chun San area, See Dai Doo, and came and stayed in Punalu‘u. Where as some others, Haka, they went to Kohala, they went to Kula.

KM: Yes, like Ah Fat Lee, and your wife’s own family went Kohala like that.

WCC: Yes…

Heard stories of Kaliuwa’a and Kaluanui while growing up:

KM: …But you folks, you remembered, papa told you folks…he discouraged you from going up to Kaluanui.

WC: Uh-hmm.

KM: Did you hear the name Kaliuwa’a?

WCC: Yes. That’s what we used to call it, Kaliuwa’a Falls.

KM: Kaliuwa’a.

WCC: And did you ever see when you enter the road, that kamani tree there.
KM: Yes.
WCC: There’s one pig head there and you take the picture.
WC: Kamapua’a.
WCC: Right on the highway.
KM: Really!
WCC: Yes, still there.
KM: Wow! That big kamani tree?
WCC: Yes, you go and look at ‘em.
KM: That big kamani tree?
WCC: Yes, when you enter.
WC: Kamapua’a.
KM: So you folks heard the stories of Kamapua’a too?
WCC/WC: Yes.

Heard of a heiau and Kamapua’a at Punalu‘u:

WCC: Looks like Punalu‘u, somebody told me by the park there used to be a temple there or something.
KM: ‘Ae. Yes, a heiau that side. What did you hear about Kamapua’a?
WC: Kamapua’a and Pele. And there was a shark too. [thinking] The Nihipali family, Annie she used to tell the story of that side, about Kamapua’a and Pele and what-not. Kamapua’a the pig.
KM: Yes. Interesting yeah.
WC: I forgot most of it already.
WCC: Sometimes I don’t know, whether the storm maybe, it’s just the red dirt or what. The water there is different coming from that Kaluanui stream, it’s kind of just like blood, it’s red.

Chinese families practiced ritual with water from Kaluanui:

WC: You know this guy Henry Ching that just left. There’s certain days in the year, he and the father's family they go up Sacred Falls to bring the water. Bring a couple five gallon jugs, and that water would never rot, that water can last for twenty years.

WCC: That’s the Chinese, the seventh day of the seventh moon, that story. When you collect water from that date, that night the thing never goes, never spoils.
KM: Pure Chinese right, the father not Hawaiian?
WC: Pure Chinese.
KM: The father would go up to Kaluanui to gather water?
WCC/WC: Yes.
KM: Wow!
WC: That water is supposed to be pure.
LW: Only that day.
KM: The seventh day of the seventh moon.
WCC: Yes. The lunar calendar, not the foreign calendar.
KM: Interesting.
LW: And we heard, when they were bringing the body of Johnny down, it was so heavy, they said, “Hey Johnny, why you getting so heavy? You get heavier, we going leave you here.” He came back down to his normal weight, and they brought him down.

KM: He went make already right?
LW: Yes.
KM: They went talk to him because the spirit was like heavy on top of him.
LW: Yes.
WCC: Yes. “We going dump you here!” So they could carry him back.
KM: Wow, amazing!
LW: I was standing by, listening to them, they were talking about it.
KM: Yes, interesting.
LW: From then on, I don’t want to go there.
KM: You folks knew already that was a sacred place.
Group: Uh-hmm.

Taught to respect the land when traveling to upper Punalu‘u Valley; harvested pili grass and bamboo with David Ka’apu above Hanawao—discuss construction of Ka’apu’s Hawaiian village:

KM: How about the streams, the water like that, when you would go mauka Punalu‘u. Did you folks make any kind, or even in your families, were you taught to take care of the place? If you take care it would take care of you or? Or did you just kolohoe any kind?

WC: Nobody used to go up there and destroy anything, never did, not that I remember.
LW: That’s right.
WC: And then you can go up and harvest anything, May Day we used to go up there and along the river, white gingers, yellow gingers.
KM: Yes.
WC: Ti leaves, any amount ti leaves you want. David when he was building his grass shack, he used to go up there and cut the bamboo for his purloins, and for pili grass.
KM: Yes.
WC: And I used to go up with him, we used to go up above the heiau, Woodward, burial.
KM: Yes, Hanawao.
WC: We used to go dig pili grass. We dig it up, and leave it there for about two, three weeks, dry it and then we bring it down.
KM: Wow!
WC: Just dig it and lay them down, cut it all one time.
KM: Is that what he taught you to do?
WC: Yes. He came down and we used to cut hau tree, long and strip them and the bark. He used that to tie.
KM: Yes. To make rope for tie just like?
WC: Yes, he tied his *pili* grass and all his bamboo and all his ‘ōhi’a wood framing, he lashed them with the hau.

KM: Wow! Did the ‘ōhi’a come from in back of Punalu’u too? The ‘ōhi’a logs for the main posts? Where did the ‘ōhi’a come from?

WC: I really don’t know. He used those poles, this size [gestures].

KM: So four, five inch diameter.

WC: Yes, for the poles, and the rafters, coming down, little smaller one’s. Then he put all bamboo across.

KM: Bamboo is the purloins across.

WC: Yes. Then from the bottom he tied all this *pili*.

KM: Like shingles. Start at the bottom work your way up?

WC: Yes. Water proof.

KM: Water proof?

WC: For about ten years I think.

KM: Wow, amazing! Back then wasn’t a bug problem or?

WC: No, no.

KM: Good!

WC: Then along the beach side we used to go pick *hala* leaves and strip ‘em all.

LW: Yes.

WC: And he had an old cranker, rubber from the washing machine to flatten ‘em out. We would curl them all up in big bundles, and he used that…then he stripped ‘um to make *lauhala* mat. He made double *lauhala* mat. The inside of his grass shack, between the purloins, he used to slip all this *hala*, that’s why it’s nice, shiny.

KM: Beautiful! Must have been beautiful!

WCC: That guy was really talented.

WC: And he’s an artist you know, he paints.

WCC: He never went to art school or anything.

KM: Wow!

WC: And you tell the guy, “How come so long? I’m not in the mood.” Sometimes he no touch ‘em for three, four months. When he’s in the mood that guy, he works day and night. He built a wall along his property, along his pond, and he built an island with coconut trees where he buried his father and mother. Then he and his wife are buried there, and now his son Kekoa is buried there. Ashes, all ashes.

KM: Yes.

WC: The island right in the center of his pond.

WCC: That guy, he goes anywhere, down the legislature, he wear his *malo* he don’t care. And you know when they ask him what’s his occupation? He says in the day time he’s a historian, night time he’s goes ‘auwana [chuckles]. That guy he’s a character. He’s smoking his cigar…

WC: Kekoa and Kapua, that’s his second marriage. He was married to another Hawaiian lady first.
WCC: Helen Awai, from Waialua.
WC: The son, he’s a minister.
WCC: Kam school I think.
KM: Yes, that’s right...
WCC: Walter, he remembers all those families.
WC: I used to run around with David.
KM: Good fun.
WC: Every pay day, he had an old Model-T pickup truck. First of the month, pay day, about 5 o’clock he go to Hau'ula, right in the back of Tung Lung Store, all the Kalili, the A'alona, the Nihipalis, a whole bunch of guys they go shoot crap. He broke the game for about twenty bucks, twenty-five dollars. [chuckling] He come back to Punalu'u, pick up the canvas and everything, come in town around 9 o’clock, go eat chook...

LW: Rice soup.
WC: ...We get back to Punalu'u about twelve, twelve thirty, on the Model T, down the Pali [chuckling] But the next month he goes down Hau'ula again, he lost money, no chook tonight [laughing].

Group: [laughing]
LW: Ka'apu took a trip to the mainland. The old days was the Dollar Steam Ship Line. From here to San Francisco, San Francisco to Los Angeles, and back to Honolulu. I was in Los Angeles to see some people coming back to Honolulu. I look, “Hey, that guy looks familiar up there. E, Makaliu, you Makaliu?” He looked down, that was his Hawaiian name. “What you doing? I thought you were going to San Francisco.” “Yeah, I just came, and I don’t like that place, I’m going back home.”

KM: So Makaliu?
WCC: Yes, Makaliu, David Makaliu.
WC: They said he get the name because of his eyesight, maka. And the Chinese call him Makaliu. And he could see the fish.
KM: Liu means seasoned well, it’s like the eyes are well seasoned.
WC: So the Chinese call him that.
WCC: Did you ever meet the son Kekoa, did you know David?
KM: No, I didn’t.
WCC: He actually could have been the governor or be the one to go to congress, Hawaiian-Haole, Kam school grad, Harvard grad, history major. He went to the Marines. When he came back he was already working for Governor Burns.
WC: When he tried to go buck Johnny Wilson...
WCC: Fasi went hire him.
KM: So the old man Ka'apu was quite a man too?
WCC: Oh yes. And his son was a Harvard grad...
WC: ...You know I remember, he's the only guy, back as far as my memory, 1932, who was talking about the Hawaiian Kingdom. He’s the only guy that lived it. He always said the word, “righteousness” they never did the Hawaiians right just because of the overthrow and whatnot. He had the feeling right through. He bucked the Big Five, he didn’t like the Big Five at all.
KM: Even in the ‘30s?
WC: Yes.
LW: Early ‘30s.
KM: Amazing! Ahead of his time.
WC: Yes.
WCC: That’s why I was telling you, when he died in Hāna.
WC: And now, these young guys, they’re talking about these Hawaiian stuff and all that... The guy that really went through it, how I feel, is David. He expressed it at that time. He never became a demonstrator or anything just that “they never did Hawaiians right.” He was the only guy that lived the Hawaiian life.
KM: Yes.
LW: Walked around with his coconut hat and the cigar in his mouth.
WC: I remember he built his regular house, then he had his boat house, then he had his smaller house for he and his wife, then he had a small house for where a Filipino guy and I stayed in. Then he built a big ʻlūʻau house, in fact this Honolulu Magazine, I kept that as part of my collection.
KM: Because that was of him, one of the stories of him?
WC: All the way from him, from the time he built his house, take care his family until all his grandchildren and everything, Kapua’s kids and Kekoa’s kids. I kept the story of the wife because when Myrtle first met David was in Punaluʻu park. She brought her Waialua intermediate school people to camp. Every place she’d go, she’d do a lot of hiking and camping. She took us one Sunday we went up mount Kaʻala.
KM: Wow!
WC: We went to Waialua with David...
WCC: Slept on the beach over night.
WC: We went on the beach and sleep that night, next morning we went to the cottage and had breakfast made sandwiches, six o’clock in the morning. She and her hiking class, forty of them, plus my brother and I, we went up mount Kaʻala. From the time we left the cottage rain, took us about five hours to get to the top. At that time they had CCC. They were putting trails and cleaning up, up there. They had two cabins up there, remember? We were soaking wet, we went in there and ate our sandwich, that was about twelve o’clock. About one o’clock we came on back down. Those kids, they ran down took them one hour, took us about three hours to get back down. [chuckles]
KM: This was in the late ‘30s?
WC: In ‘34, just before she got married to Kaʻapu.
KM: Okay. Your brother had shared a real nice story of what happened when Kaʻapu died. You said he and the wife and them were in Hāna?
WCC: Yes. The school board went up there for their meeting. And the other one I was telling you about Tommy Wong, that’s his cousin. He was a member of that one too. But he said “this place is so peaceful.” That’s the first time he’d been there, he’d never been to Hāna before. Then he said, he can “stay here forever,” and sure enough he died there.
KM: That night?
WCC: Yes. And the wife just slept with his body till the next morning. She didn’t want to wake up everybody in the country. What you going to do? You can’t do anything.
KM: So interesting. Just like he must have known or something.
WCC: Oh, yes, he’s going home.
KM: Thank you gentlemen so much, sorry to keep you long.
LW: That’s okay.
WCC: No problem.
LW: I hope we did something worthwhile.
KM: Yes! And thank you for telling me about the August 22nd.
LW: At Kualoa park.
KM: What time?
LW: We usually get there about 10 o’clock.
WCC: Lasts from about 10 to 3…
KM: Good it will be nice. I’ll stay in touch with you folks.
WCC: Yes…
KM: Thank you so much! [end of interview]
John Primacio, Jr. “Junior”
with Darryl Tachibana
Punalu‘u Site Interview
July 14, 2004 – with Kepā Maly (released April 5, 2005)

John “Junior” Primacio was born at Kahuku in 1932. Junior first came to work in Punalu‘u in the late 1950s, as a member of the Punalu‘u Ditch Crew. He worked in Punalu‘u and neighboring lands with Kahuku Plantation until the plantation's closure in the early 1970s, and subsequently worked with Fred Trotter, who held a lease on the valley under Kamehameha Schools. Junior resides in Punalu‘u at the old rice mill site, and still works in the valley on water resources and in other areas under Kamehameha Schools. He is joined in his work, and in the interview below, by Darryl Tachibana (born 1963), who has lived in the Punalu‘u vicinity since 1968.

Junior has worked in Punalu‘u for more than fifty years, and has an intimate knowledge of the land and water resources, based on his personal observations, and from historical information learned from older individuals he worked with over the years—he specifically noted that Fred Trotter (as a resident and plantation manager) shared a lot of historical information with him over the years.

In addition to expressing a great love for Punalu‘u, and belief that those who use the land and water resources must also take care of them, Junior shared a number of personal recollections and observations about the land and water at Punalu‘u. Among which are discussions on:

- The old railroad alignment and water pipe system below rice mill;
- Transitions in land use from kalo to rice, to sugar, to pasture and the present-day;
- Construction of the Punalu‘u Ditch System;
- Various Kuleana lands in the valley—their proximity to modern features;
- Former areas of Japanese tenants residency and agricultural activities;
- Came to work in Punalu‘u in the late 1950s—worked the ditch line; caught ‘ōpae and ‘o‘o‘pu—the there are almost none now;
- The ‘auwai on Kahana side of Punalu‘u Stream, and historic land use;
• The old Hawaiian families of Punalu'u and changes in land tenure and land use;
• The alignment and components of the Punalu'u Tunnel and Ditch System;
• Work of the “hana wai men” on the Punalu'u Ditch System;
• ‘Ôpae were abundant in the stream through the 1970s; families formerly gathered ‘ôpae, and ‘o’opu for subsistence;
• Extent of sugar cane cultivation in the valley;
• Land use activities in Punalu'u following closure of the plantation;
• Impacts of the 1946 tidal wave; and location of various residences at the shore of Punalu'u;
• The Punalu'u Tunnel System and catchment of water—has observed that there is less rain fall now than in the past;
• Care of ditch and tunnel system in plantation days;
• Military use of the valley lands
• Castle Trail, and mauka-most kuleana parcels in Punalu'u;
• Tunnel 1 and catchment from Punalu'u Stream; and
• Families with ties to Punalu'u have access to the valley lands.

KM: …Like I said, the transcript will come home to you. No one else will see it, it’s just you and I. Then after you look through it what we’d like to do is compile the things that you think are appropriate into this study, it will also have some of the other families stories, and recollections of the land like that. Okay?

JP: Yes, okay.

KM: Let me just ask you a couple quick questions.

JP: Okay.

KM: That way it sets a little bit of the background information. Then let’s talk about right where we are now what you were just mentioning.

JP: Okay.

KM: Would you please share your full name and date of birth?

JP: My name is John Primacio, Jr. I was born in Kahuku on January 23rd, 1932.

KM: Alright, great. So you’re born in Kahuku; your family lived there before, generations?

JP: I’m the fourth generation in Kahuku.

KM: Was your family working plantation?

JP: Yes. My grandfather, my father, my uncle and myself.

KM: Amazing! For a moment, brother please, since we’re all going be talking story, if you don’t mind, please.
DT: Darryl Tachibana. I was born in 1963, in Honolulu. I grew up in Sunset for the first five years of my life, and I moved out to Punalu‘u ever since. I’ve been working here on the property for about ten years now. Prior to that with Koolau Agriculture and now with Kamehameha Schools.

KM: Okay. Now that Ko'olau...that’s interesting you just mentioned because back in the early 1900s, Koolau Ag company under Castle that first started out here.

JP: Under Castle, exactly. He built the water system, Mr. Castle.

KM: Okay.

JP: And his intent was to grow sugar cane.

KM: I see, okay. The Koolau Ag you’re talking about, that was Fred Trotter?

DT: Fred Trotter and that was in the late ‘80s, I think it was.

JP: Yes, late ‘80s.

DT: Late ‘80s.

KM: Okay. Both of you now are working for Kamehameha Schools to take care of this ‘āina out here?

JP: Yes.

KM: Okay. Good. So we’re in Punalu‘u?

JP: That’s right.

Describes old railroad alignment and water pipe system below rice mill:

KM: We’ve come up mauka and we’re at a little crossroad right here that you mentioned... This crossroad is what?

JP: This crossroad was where the train used to go back and forth and from Kahuku it went all the way to Kahana. There was a turntable there, it passed the bridge you know by the way.

KM: Yes, passed on the other side of the bridge?

JP: Yes. And then there was a turntable area that’s where the train used to turn around and come back this way.

KM: Wow!

JP: There was bridge right here, over Punalu'u stream, that carried the train over, plus carried water over.

DT: Wow!

KM: Had flume on top along the edge or pipe?

JP: There was pipe.

KM: Big pipe?

JP: A good size pipe.

KM: Which way was it carrying the water?

JP: This way [points in direction].

KM: It was going towards Kahana?

JP: Towards Kahana, yes.
Gravel road–formerly the alignment of the Koolau Railroad Track–intersecting Punalu‘u Valley Road (facing north towards old bridge across Punalu‘u Stream) (Photo No. KPA-S2157)

KM: Okay. And you know, I see there’s an angle that follows the contour, the slope here. When you come out by the main road, where was the railroad track in relationship to the highway today when you get near the point area?

JP: Okay, you know when you come to the finger that extends on that far end of the property?

KM: Yes.

JP: The last house on the mauka side of Kam highway, there’s a finger going out. The train used to come out there, and there’s… [thinking] a rendering of where the train track used to be. It’s on the mauka side and there was a shoulder alongside the highway.

KM: Yes.

JP: Right on the mauka side of the shoulder is where the train track used to be.

KM: Kind of pili to the pali side then?

JP: Yes, yes.

KM: Right along because still had road right?

JP: Yes.

KM: Had to have road for the car or what?

JP: Yes. In those days the road was called a Territorial Highway.

KM: Yes. As you said they came from Kahana back and forth, come out here, cross the stream basically right here.

JP: Yes.

KM: And went behind Pūhe‘emiki all those ‘āina?

JP: Yes. Through Hau‘ula town…are you familiar with Hau‘ula District park?
KM: Yes.
JP: Right in the back of that, used to be all swamp, the district park.
KM: Yes.
JP: Right in the back there the plantation built a berm and had their railroad tracks there.
KM: I see. Wow!
DT: Were there houses in the area?
JP: Yes, there were houses in the area. Not many, when they built it, I understand, there weren’t too many homes, but there were homes around the area. The Santiagos, the Kaheles.
DT: Kalili.
JP: Kaliliis.
DT: The older families.
JP: All the older families.
KM: I interviewed Uncle Moke and Braddah Joseph ‘A’alona mā. 
JP: Yes.
KM: Braddah ‘A’alona them, talking story about… Real interesting though, because that train sort of connected everybody too, I guess. You could hop or something in the early days?
JP: Well, that’s what they did.
DT: [chuckling]
JP: Those days we didn’t have public busses. We had bus, that bus was once a day go to town, I don’t know if somebody told you that story. There was a bus service and Raymond Au…
KM: ‘Ae.
JP: …he was a bus driver.
KM: Oh, amazing!
JP: His father Quan Yan, he was the taxi driver. And he used to bring the film all the way to Kahuku.
KM: Oh. You remember too?
JP: Yes. You heard about that?
KM: His wife, Hattie, was my father-in-laws cousin… Amazing though, that story.
JP: Okay, talking about the train now, because we never had transportation, we were all young boys growing up. Lot of our friends in this area couldn’t hitchhike, there wasn’t too many cars on the highway. No bus service, the only service they had as means of transportation, was catch the train.
KM: Yes.
JP: That was illegal. [chuckling] And the brake man on the train had a job to make sure the kids no get on but…
DT: They get on any way.
JP: They get on any way.
KM: Amazing! You know what’s interesting in your description and you said you remembered Castle starting the Koolau Ag Company, and the whole intent.

JP: Now, I wasn't there. [chuckles]

KM: No, I know, you’re a little younger for that. What you’re describing even when Koolau Ag and when the Koolau Railroad was put in, one of the original agreements had been that it was supposed to provide transportation for the people.

JP: Yes.

KM: I guess later the plantation got a little strict about it.

JP: Originally, they had a coach too.

KM: Oh.

JP: Koolau Railroad, they had a coach but beyond the coach I guess as a means of transportation to bring material on this side, they attached the train cars to carry equipment on this side.

KM: Yes.

JP: They made their trip worthwhile.

KM: Yes. Amazing!

JP: Yes.

Discusses transitions in land use from kalo to rice, to sugar, to pasture and the present-day:

KM: As we're standing here, basically right along the old railroad berm. In the earlier days, and you had mentioned when we stopped by the gate below, that, that āina below there, more recently was sugar?

JP: Yes.

KM: Before was?

DT: Rice paddies or something?

JP: Was rice, sugar, it was rice and taro.

KM: ‘Ae.

JP: And after that came, after rice and taro, [thinking] sugar cane came into play. After sugar cane, pasture land.

KM: I see.

JP: That’s the sequence.

KM: Taro land, the old lo‘i system and then the paddy for rice?

JP: Yes.

KM: Sugar, and then after the sugar... When did the sugar pau?

JP: [thinking] The plantation closed in ‘70, ‘71, somewhere around there. They left Punalu‘u in the late ‘60s.

KM: Oh! That long back, even before the main plantation closed, they pulled out of Punalu‘u?

JP: Yes, they pulled out of Punalu‘u.

KM: Even to Kaluanui, they pulled out also?

JP: Yes.
KM: In the late ‘60s?
JP: Yes.
KM: Okay, good.
JP: We went through the process of trying to get as much of the cane in the Kahuku area to harvest rather than coming all the way to Punalu‘u, you know during those days.
KM: Yes. I think, I wonder too, if maybe, what they did is, where they didn’t buy the land or take over the kuleana for large places like Kaluanui and here, which were owned by KS or Bishop Estate.
JP: Yes.
KM: The leases must have been expiring so they just never renew paha?
JP: Yes. If the lease had expired they would extend it, for a shorter period.
KM: Yes, annual kind of period.
JP: Depending on the growth. Same thing with Lā‘ie, Zion Security, that was all church land.
KM: Yes.
JP: That’s how they gave up lot of the church land. Where PCC and BYU is, was all sugar cane.
KM: Yes.
JP: In fact the plantation had a camp in Lā‘ie town.
KM: Wow! Was there a small camp, you’d mentioned that even here along the train line had a large pipe for hauling water. The water was coming out of Wai‘ono or Kaluanui or?
JP: No. From our ditch system that was built by Castle.
KM: Okay. Were there people in little camps taking care of water or the fields here in Punalu‘u?
JP: That, I don’t know. Maybe Uncle Sam or Uncle Chuku might know that.
KM: What did you say Chuku’s real name, Kam what?
JP: Samuel Kam.
KM: Samuel Kam and Samuel Roland.
DT: Sam Roland.
KM: Okay. Good, mahalo!
JP: We’ll go up...
KM: We go mauka.
JP: We go more mauka [driving] I think what we’ll do, we go up, we stop at...
DT: The memorial?
JP: The memorial, first.
KM: Oh, good.
JP: Chinese memorial and then we make a short stop there, and then we go and show him the kuleana lands, the Aki property.
KM: Okay.
JP: And then after that we go to the mauka house where the Inauras used to stay.
KM: Yes, I heard their name.
DT: Taro and stuff.
JP: They had all taro and plants.
KM: Okay, good. *Mahalo! I brought you—maybe at the mauka house or some place good—I brought you a packet of maps. I’ll open up a map, we can maybe take a look and point out some stuff from there too.*
JP: Okay.
KM: *Mahalo…!*
Group: [drives mauka to Junior’s residence, site of former Rice Mill; and then up to Chinese Memorial]
JP: …So 1895…

**Discusses construction of the Punalu’u Ditch System:**

DT: …When they built the plantation, the Chinese built system, yeah.
JP: Well, that was through Mr. Castle. Chinese labor was available at that time because they came to Hawai‘i to work.
KM: Yes.

![Sign Commemorating Chinese Settlement in Punalu’u](Photo No. KPA-S2138)
JP: And they weren't big, tall people like Caucasians are, so if you go through any of our tunnels, all small size.

KM: Small.

JP: But it carried the water.

KM: Yes.

JP: And it sustained all the weather since they built it.

KM: Amazing! So the tunnel system...?

JP: They cut rocks, all cut rocks.

KM: For siding and curb like that?

JP: For siding, yes.

DT: Incredible you see how they built the system it's just unreal.

JP: And then the Caucasians, how they engineered that system is incredible. I've seen the Waiahole, Waikane one.

KM: Yes.

JP: This one is just as good. We carry about any where from seven million gallons of water.

KM: Wow! And this water through the tunnel system here, just dug into the Punalu'u mountain, mountain land or does it cut across from somewhere?

JP: It goes through, it has twelve tunnels.

KM: Wow!

JP: Between the tunnel open ditch we have a flume system, hundred forty feet long. All of that was restored.

KM: Oh, good, so it's all in good working order now, pretty much?

JP: No, it's not in it's best shape. It's not in shape where we'd like it to be, but it carries the water.

KM: Amazing! The water now is going where?

JP: The water now that we're using, feeds the University of Hawaii lo'i's, feeds my house and the rest of the farm area. We have several farmers that are using the water, plus the six ponds.

KM: Those ponds that are below the old railroad?

JP: Yes.

KM: What are those ponds used for?

DT: Aquaculture.

KM: What are they raising?

DT: Prawns and catfish, tilapia, the sun fish.

KM: Oh, good so quite a few things then.

DT: Yes.

JP: And that same water goes all the way to where he lives on that far end of the property. Where the train came to the highway.

KM: Yes.
JP: We'll show you the Aki's property.
KM: Okay. I'm going to take a quick photo of the sign.
JP: Yes... The Chinese families come up here every year and have a ceremony or something...
Group: [continue drive mauka]
JP: ...We're trying to fix up this property so that you know we have some means to get to and from.
KM: Yes.
JP: Until Ulalia them come up with a master plan, then we know precisely what's going to be where. Then we can get more into whatever we have to do.

**Discusses various Kuleana lands in the valley—their proximity to modern features:**

KM: Yes. It's a beautiful place! Before there must have been quite a few families living along here and you mentioned the *kuleana*.
JP: Yes.
KM: Some job to keep this up like this.
JP: This is a *kuleana* land [vicinity of L.C. Aw. 4423]. There's some dispute because, I don't know who's involved. Six, eight, ten people involved.
KM: Undivided interest becomes hard, yeah.
JP: I tell you. And Kapua Fonoimoana is one of them. She's claiming she has interest here.
KM: This, here, we passed *Ka papa lo'i*, the UH program lo'i?
JP: Yes.
KM: And now this is by the little paddock area, just past here?
KM: So this is one of the *kuleana*? [in the vicinity of L.C. Aw. 4358 & 4400]
JP: Yes.
KM: By and by when we look at the map, we go look we'll see by which one. I think you'll be able to tell where.
JP: Yes. There's how many more *kuleana* land, one, two, three.
DT: And then they get part of this, and they get part of land *mauka* too.
KM: Yes, that's how they made their *'apana*. One *'apana* down here, one *mauka*.
JP: Yes.
KM: You'll be interested when you see what all of the original families back in the 1840s, what they were claiming. And like I said they would claim *olonā* some places *koa*.
DT: Were these legal claims?
KM: Yes, they were legal claims.
JP: Through the King?
KM: Through the Ling. But what happened was, very interesting and kind of *minamina*, if you think about it. In 1848 the King opened it up so that the native tenants of the land could apply for *kuleana*. Land that they were living on and actively cultivating or working. In Punalu'u nearly half of the tenants between 1848 and 1850 died. They filed the claim, they
described what their ‘āina was, where their houses were. Most of them, the houses were makai. Then mauka, they had taro lands, x number of lo‘i or kula lands where they would plant ‘ula, there was lots of wauke grown up here. But what I was so interested in was that mauka they claimed ‘awa patches, olonā and there were easily one hundred different locations where koa was growing that families were claiming koa.

DT: Not now.
KM: Not now, yes. I look now, almost everything you look in here, even till you get up the steep...
DT: There’s a few places where we have koa. Other then that, nothing.
JP: Did you read that book about Punalu‘u?
KM: The Chinese one?
JP: No.
KM: Which one?
JP: Bob Stauffer.

[Stauffer, 2004. “Kahana, How the Land was Lost”]
KM: No. Okay.
JP: Pretty interesting, he mentioned in his book about how this transaction took place. He did a lot of research on it.
KM: Okay. I’ll take a look then.

Describes former areas of Japanese tenants residency and agricultural activities:

JP: From here, from this road up, used to be all leased to a Japanese family, Inauras.
KM: Inaura.
JP: Him and his wife and his family had nothing but lo’is. Right now it’s all overgrown.
KM: Yes. Amazing, so the Inaura family and this was early right?
JP: Early, yes.
KM: In the 19 teens, ’20s or?
JP: [thinking] Before the plantation came.
KM: Sure, before the plantation. They maintained lo‘i with ‘auwai everything must have come off the stream all through here.
JP: Yes. The ‘auwai, by and by when you show me your map, I’ll show you where they got their water from.
KM: Okay. Good. Amazing! Now you look now all nahelehele, everything is all over grown.
JP: Yes.
KM: Only your little pasture area is clear.
JP: That area belongs to the Kong family, formerly Trevenen.
KM: Yes. I guess Trevenen comes under the Kauka line…?
Group: [continues drive mauka]
KM: I see.
JP: She, somehow got this piece of property. The property crosses the stream—how interesting. All of this was lo'i's.

KM: Amazing! Because the stream is just basically below us here right?


KM: Have you noticed a change in the make up of the plants and stuff here in the years you've been here?

JP: No.

*Came to work in Punalu'u in the late 1950s—worked the ditch line; caught 'ōpae and 'o'opu, there are almost none now:*

KM: When did you come out to Punalu'u?

JP: In late '50s...

KM: Wow!

JP: …That's when I first had experience with the 'āina in Punalu'u. Those days the plantation, we were laborers, we were young boys.

KM: Yes.

JP: We used to come here, we used to work in the ditch and stuff, the flumes.

KM: Wow!

JP: And we used to get lot of 'ōpae, you know the transparent ones?

KM: Yes.

JP: Lot of 'ōpae. Now no more.

KM: No more. What happened?

JP: I think when they brought in the prawns, the prawns ate 'em.

KM: So from the '50s you began doing work in the flume, tunnel system like that?

JP: Yes.

KM: Had plenty 'ōpae?

JP: Plenty! Eh, the Filipino's, after lunch, they fill up their kaukau bag with 'ōpae.

KM: 'Ae. Could gather right from the tunnel system like that?

Group: [arrive at former Inaura leasehold residence – situated on Kahana side of old 'auwai and L.C.A. 3716]

*Discusses 'auwai on Kahana side of Punalu'u Stream, and historic land use:*

JP: Yes! They were so plentiful! This is where they used to live, the Inauras. The water system is about couple of hundred yards up mauka. The ditch is right there, the 'auwai.

KM: Okay.

JP: Used to carry water throughout the lo'i.

KM: This is the main system, the cut-off for them? Did they make this?

JP: What do you mean?

KM: The Inauras for their field system when they were keeping all their lo'i. Did they make that you think, or was it old?
Portion of Bishop Estate Map No. 372 (Baldwin, 1907), Depicting Location of Inaura House, ‘Auwai, Neighboring Kuleana, and Rice Lands

JP: Gee that part, I’m not sure. But I would think that they built it themselves.
DT: If they did, that was a lot of work.
JP: I know, it’s a lot of work.
DT: Especially way up.
JP: They must have had some help.
KM: Ditch?
JP: Ditch.
KM: From the stream?
DT: Open ditch.
JP: Open ditch from the stream. They made it so that the river coming down like so, they had an open ditch with banks on both sides capturing the water…
KM: They made a māno basically, one dam like or something to help fill in or not?
JP: I don’t, there’s no…
DT: No indication.
JP: No indication of what took place in the stream. I presume there must have been some rock piling to divert the water.
KM: Yes.
JP: But there’s nothing there now. What had happened when they were growing old, one big rock, in fact that big rock is still there a huge rock fell right in the ‘auwai.
KM: Wow!
JP: Went stop the water.
KM: Wow! So what, this ‘auwai has water now or empty?
JP: No more.
KM: Because of that rock?
JP: Yes, because of that rock. Huge rock, bigger than this truck.
DT: And over the years where the ‘auwai starts…
JP: It changes.
KM: That’s right.
DT: …it’s a lot lower than the stream.
KM: The stream bed has dropped also?
JP/DT: Yes.
KM: Natural process right?
JP: Yes.
KM: That’s why I guess before days they had to make mäno.
JP/DT: Yes.
KM: To dam it up so they could have the water come.
DT: Come in.
KM: Their ‘auwai was high and because it was high, they were able to get water across all these…
JP: Yes. In fact somewhere around here, he had a building over the ‘auwai.
KM: Wow!
JP: Where he used to process his taro. He’d bring ‘em to this shed, wash ‘em in the ‘auwai, and you know.
KM: You think though in a way how sharp because the nutrients and whatever goes back and it will get spread into the lo‘i.
JP: Yes, right, smart guys. They knew what they were doing. Okay, we go…
DT: Straight up to the dam and work our way down or…?
JP: …Let’s look at your map first.
KM: Okay, we do that here?
JP: Yes.
KM: We can lay... [opening BE Map No. 372 – pointing to various locations] This map is from 1907, it’s sort of Punalu’u Valley section.

JP: 1907?

KM: Yes. Here’s one branch of the road that came up to the old mill. Here’s the stream here.

JP: Yes.

KM: The old wharf. The wharf is not far from where the beach park was, I think.

JP: Yes.

KM: This shows the railroad you were just talking about.

JP: Yes.

KM: When we stopped earlier we were just on the mauka side there. And there’s the bridge you were talking about.

JP: Yes.

KM: And you see how it comes along the edge?

JP: Yes.

KM: Close to the pali and then right there.

JP: Yes, okay. This is the cemetery.

KM: Yes. Hanawao section they called that, supposed to be heiau or something too. Did you hear anything?

JP: No.

**Discussing the old Hawaiian families of Punalu’u and changes in land tenure and land use:**

KM: [looking at map] So you see all these family names.

JP: Yes.

KM: Before the people who used to live out here.

JP: Now this has all changed, you know.

KM: Yes.

JP: Because lot of this is Richardson’s property now.

KM: Oh. Where is Woodward’s place about?

JP: Woodward’s is [pointing to area on map].

KM: Somewhere in that section [below Hanawao].

JP: Sam Roland is somewhere around here.

KM: Okay. Just a little below the cemetery section?

JP: Yes.

KM: That’s right, okay.

JP: In fact it doesn’t show the road coming in here. This is what year?

KM: 1907.

JP: 1907. Well, it wasn’t developed then.
KM: That’s right. You see look, rice land. Except for the kuleana all rice land. Rice land up here. Here’s the rice mill that’s right on the side of the old road that goes up. The road to the mill.

JP: You know this is by my house.

KM: Oh, this rice mill?

JP: Yes.

KM: That's right, we just went not too far up.

JP: We were here.

KM: Yes.

JP: And then we stopped here.

KM: Yes.

JP: There’s still yet part of the rice stone that's around my house.

KM: Oh.

JP: And we’re here now.

KM: This is Inaura right up here. And the little memorial was right here?

JP: Yes.

KM: Okay. I’m just going to mark on the map, 1895, it said. And this here is Inaura. So where this says rice land here, in their time was mostly you think taro land then. They were planting taro?

JP: No, I don’t think Inaura, well… [thinking] After rice, I think it went back to taro.

KM: Went back to taro. You see the kuleana still in here.

JP: Yes.

KM: Mikiolo, Kaiwinui, some of these names, Kahau.

JP: Yes.

KM: They had taro lands here too, in their old days.

JP: This property is Wong and…

KM: Wong Kwai?

JP: Wong Kwai.

KM: He bought it from Kaiwinui. Now lets see, this is a “newer road” in here. This is still the stream coming along. Here’s an ‘auwai. Look, right like you said.

JP: Yes.

KM: From Inaura’s place there’s an ‘auwai, “large ‘auwai” that came down all through there.

JP: Yes.

KM: Back towards where the 1895 memorial is.

JP: I don’t know how they got water down here you know.

KM: Yes. Well, you see what this is. I guess got to follow along the edge, the ‘auwai comes right into there. Stops right there on this map so must of you know…

JP: I think…remember I told you there was a pipe over here.
KM: Yes, across the bridge.
JP: Across the bridge. I think that’s how they got water down there.
KM: Down below.
JP: And they got that water from the ditch system. You show the ditch system there?
KM: No. This one doesn’t show the ditch system so that’s why you have to think about where we are and where that might be. This says “proposed power house site” up at the top of the map. Did a power house go in?
JP: No, not to my knowledge.
KM: Here, it says tunnel, right here [indicating on map].

Discussing the alignment and components of the Punalu‘u Tunnel and Ditch System:

KM: That must be part of the tunnel you’re talking...
JP: Tunnel 1. Proposed power house, they were going to put a hydro or what? [chuckling]
KM: I guess so, must be. This line here says it marks the Forest Reserve.
JP: Uh-hmm. Forest Reserve, if this is the forest reserve... [looking at map] Even this configuration of the stream has changed.
KM: To look at the kuleana and you don’t recognize the boundaries.
JP: This is the stream right?
KM: Yes, that’s the stream.
JP: This is what we call...in this map, they call it a “New Road.”
KM: Yes.
JP: The new road went all the way up... [looking]
KM: To the tunnel.
JP: They had to get a road to the very top to start building the tunnels.
KM: It must have been some job though to build those tunnels.
JP: Yes. When you look at it you going see.
KM: Amazing!
JP: This forestry line, if it’s still at the same line.
KM: The forest line.
JP: On the current map this is right by Tunnel 8 already.
KM: Oh, okay.
JP: Wherever this, it’s up here some place.
KM: Okay. Are there that many tunnels going mauka or is it?
JP: Seven more above that.
KM: Amazing!
JP: And then four more on the lower side.
KM: Goes down from Tunnel 1, here’s perhaps Tunnel 8, by the forest reserve line and then it goes to Tunnel 12?
JP: Yes.
KM: And all of the water in these tunnels is running in one direction?
JP: Yes, one direction.
KM: One direction, so it's running to the Kahana side or to the Hau'ula side?
KM: It's taking all the water off the mountain going towards Hau'ula?
JP: Yes.
KM: Was all for sugar?
JP: All for sugar.
KM: All for sugar. Wow, amazing! About how far down do you think Tunnel 12 would end up?
JP: Hmm...
KM: I know, if this map is 1907, your folks place is here roughly by the mill.
JP: With this map hard for tell.
KM: Yes. This area here, is supposed to be...I think if Wah Chan and Walter Ching them were right, in looking at the map. They think that the other cemetery is somewhere in this area. You know on the bluff, this is that...
JP: Yes, could be. Because this is Kong's property now.
KM: Okay, by Mikiolo [L.C. Aw. 3716].
JP: Part of my horse pasture is in Kong's property.
KM: Okay.
JP: And opposite Kong's property the cemetery got to be around here.
KM: Just mauka of there...
JP: Yes...
KM: ...It's interesting you know, people call all this area Punalu'u even Kaluanui. Even though has all these other little lands in here Wai'ono, Makaaua, you know.
JP: Yes.
KM: Big area.
JP: See this has an elevation of 200 plus feet.
KM: And that would be Tunnel 1?
JP: Yes. That's how we get gravity flow all the way down, no more pump, nothing.
KM: Amazing!
JP: We get away from electric costs, we get away from pump maintenance.

**Describes work of the “hana wai men” on the Punalu’u Ditch System:**

KM: Right, all of that. When you were working maintenance on the...
JP: ...Kahuku system.
KM: Kahuku system, the tunnels like that. What kinds of things were you doing in the tunnels on a regular basis, and the ditch system?
JP: Up here?
KM: Yes.

JP: Cleaning.

KM: You just made sure if anything falls in or debris?

JP: No. There was what they called “hana wai men.” The hana wai men had, when they weren’t irrigating, they had the responsibility of maintaining the irrigation system. Part of the irrigation system was the ditch. They cut the root system that protrudes into the water.

KM: Yes.

JP: When it came off season, when the plantation wasn’t producing sugar cane, there was a lot of labor. That’s when they took us and brought us into Punalu’u to clean. Go through the tunnels take out all the rocks, the mud, do repair work, that kind of stuff.

KM: Because the tunnel is all earth right?

JP: Earth. Only the entrance...

KM: Is stone, you said cut stone?

JP: Cut stone.

KM: Wow! Not spooky to clean the tunnel?

JP: Well, Tunnel 1 is 1,000 feet long.

KM: Wow!

JP: Almost straight, almost straight. But you figure, twelve tunnels, and you know a guy like me...

KM: You got to bend down.

JP: Got to go like that, same thing with Darryl, Darryl got to bend down too.

‘ōpae were abundant in the stream through the 1970s; families formerly gathered ‘ōpae, and ‘o‘opu for subsistence:

KM: Yes. You said you remembered before, plenty ‘ōpae. And now no more, hardly.

JP: The ‘ōpae hardly any?

DT: I don’t know. When I was growing up, when I was 8 or 9 years, old we used to come up here all the time. We started from the bottom and worked our way up. Oh man there was a lot and that was like in the ’70s.

KM: Sure because you hānau in?

DT: In ’63 was my birth, yes in the ’70s there was a lot.

KM: Just in thirty years there’s been a dramatic decrease of ‘ōpae. How about ‘o‘opu, did you folks go after ‘o‘opu at all any where?

JP: The stream has some ‘o‘opu, not that much, not that plentiful. And you know, a lot of the people they hunt for food, they go in the stream and get their ‘ōpae and whatnot, and ‘o‘opu, and they just love it.

KM: Yes. [speaking to Darryl] This map is 1907, so it’s primary interest… Here’s where we are. It’s about where the kuleana are that were awarded. He just showed me Inaura’s house, here. The old mill. So your folks place is by there. It shows what he thinks is Tunnel 1 up here near the top of what was then, the new road. In fact this is the ‘auwai. Look at the ‘auwai look at how high up, just what you were saying. This is where it cuts off of the stream, mauka here. What a distance.

JP: What’s the scale on this map? Two hundred feet?
KM: Yes.
JP: That looks too far.
KM: That's what it says, “large ‘auwai’ right here, Inaura.
DT: That's far, this one doesn't go that far out.
JP: That makes sense, that island in the center, and making the water come right through.
KM: Yes.
DT: This is where the Mintons’ area is, was all rice back there too?
JP: No, this is the stream.
KM: Had to have had, because they mention, you see inside, like Kahale’a’ahu, that was their lo’i.
JP: Yes.

**Discusses extent of sugar cane cultivation in the valley:**

KM: How far mauka did the sugar go?
JP: [thinking] I can show you on the ground, I can’t show you on this map.
KM: Okay. If this is the forest reserve line here.
DT: Looks like right above there.
JP: Right above there.
KM: Above the forest line or a little above Inaura?
JP: Above Tunnel 8, didn’t have cane already [so below the Forest Reserve boundary].
DT: No.
KM: I would think…
JP: Below that.
KM: From below here.
JP: Yes.
KM: Below the forest reserve line, here’s Inaura.
DT: You told me started all back here.
JP: Yes, in the pockets of soil.
DT: In the pockets.
KM: It’s interesting too, because you had shared earlier if I recall, you called a lot of the cane that they had further mauka, “manuahi?”
JP: Manuahi, yes.
KM: How come?
JP: Because it rained a lot. There was no need to cultivate that. So they just went in and cleared the field…
DT: …and let it grow.
JP: Made the furrows, and let it grow.
DT: Nah?
KM: Amazing!
DT: Wow!
JP: And who did that, was Fred Trotter. Just to produce more sugar for Kahuku Plantation.
KM: So Fred was out here before the plantation closed it's operation?
JP: Way before that.
KM: Way before that. But then after they closed, he stayed on and formed the new Koolau Ag. Is that right?
JP: Yes.
DP: He would be a good person to interview too.
JP: If anybody knows the land, it's Fred Trotter.
KM: I wonder if he would talk story?
JP: Oh yes, he would talk story with you.
KM: Okay.
JP: In fact lot of my knowledge came from him. Him and I were like... [gestures, close] we were close.

**Discusses activities in Punalu'u following closure of the plantation:**

DT: Fred brought you over from Kahuku to help him over here?
JP: Yes, me and Sam Keala. John Dominis Holt had Punalu'u. Before John Dominis Holt was George Sakoda. You know that big...construction.
KM: Yes. That's the one who wanted to develop Kaluanui too.
JP: Yes.
KM: In fact, I guess they sold it to him initially.
JP: Anyway, was George Sakoda, then came John Dominis Holt. Then John Dominis Holt had Fred Trotter as a consultant for the property, but they weren't making progress.
KM: It was still all leasehold right, under the estate?
JP: Leasehold, yes.
KM: Whereas Kaluanui they actually sold a portion.
JP: Yes, George Sakoda.
KM: What was Holt thinking? Plantation, he wanted to do cultivating or stuff like that?
JP: I don't know.
KM: Interesting.
JP: He was more on the landscaping, Hawaiian plants, beautification.
KM: Yes.
JP: When he decided he was going to give up, Fred took over.
KM: I see, okay.
JP: He put together a new lease with Bishop Estate.
KM: Yes... And where are you Darryl?
DT: I'm right on this side towards the end.
FP: Near the end.

KM: Okay, near the edge of the Kahana side of the map. I have an extra copy of this map in the car, so I’ll give you when we get down makai. I have the packet for you too, uncle.

JP: I appreciate that.

KM: Like I said, I figured I should give one packet to Nalani, your wife, because it’s good for the students to look at the land.

JP: If you have it available.

KM: Yes.

JP: You know, from 1907 until now, a lot of the kuleanas has changed.

KM: Yes. Of course even by 1907, the original names under here, like Kai‘ali‘ili‘i.

DT: Kai‘ali‘ili‘i, wow.

KM: Kai‘ali‘ili‘i, they were the original applicants in 1848. This was the land they were working. Just all of these, like Kahale‘a‘ahu the one up here. They began selling. Like here this one says Kanamu is the ‘ohana, and Kanamu they were old people too and became Tolefson eventually. That side over there. They had interest in Kaluanui as well.

DT: All these names, I don’t even recognize the names.

KM: I know.

JP: Yes.

KM: Kehoena.

**Discusses use of the old Punalu‘u pier, and shipping cattle from Kualoa:**

JP: Look Darryl, this is the Government road.

KM: Yes.

DT: Pier, where?

KM: By the bathroom.

JP: By the bathroom.

KM: The park now, by the old pier where they used to bring the schooner.

JP: They would load the rice.

DT: [chuckles]

KM: Amazing, yeah!

DT: Wow!

JP: You know when I was a small boy, I caught the train until over here, I walked to Kualoa. Just to watch the cowboys take the cows to the boat.

KM: For real, they would have to huki in the water like that?

JP: Take them in the water and they’re riding them and then they sling ‘em like this [gestures].

KM: Right around the āpū.

DT: In the water?

JP: In the water.

KM: In the water and around the āpū.
JP: Around the ‘ōpū and they sling ‘em up and put ‘em inside the boat.
DT: One by one?
JP: One by one.
DT: Wow!
KM: From Kualoa, you know where the old mill. Is it just in front of that side?
JP: Yes, just by the old mill.
KM: Amazing! Something like the Humuula or Waialeale, they would haul the pipi like that.
JP: Yes.
DT: How big was the structure of the pier?
KM: I think if you go out, you still maybe will see a little bit of what's left of the uprights, because it was cement.
DT: Where the bathroom is?
JP: Yes, where the bathroom is.
KM: In that area, not far from there.
DT: Wow!

**Impacts of the 1946 tidal wave; and location of various residences at the shore of Punalu‘u:**

JP: I think the ‘46 tidal wave went...
DT: Wipe ‘em out?
KM: Yes.
JP: Lā‘ie had one, one long one.
DT: By Mālaekahana?
JP: By Hukilau on the Mālaekahana side.
DT: Yes, still get the structures over there.
JP: That one, the tidal wave went wipe that one out too.
DT: Where’s Kapua them, the original was what, Pohokea [pointing to location of L.C.A. 3881]? This is the warehouse, this is...
JP: Yes, got to be around there.
KM: Somewhere right around there, this Kuolulu [L.C. Aw. 4365] or something like that, Kukeawe [L.C. Aw. 6962].
DT: I thought Ka‘apus were there all their life.
KM: No, Ka‘apu may be descended but it’s not an original name here.
JP: Yes.
KM: They tie to Kauka also, right?
DT: Kauka.
KM: I think the Kauka name is pretty old one at Punalu‘u. Maybe they come under this Kuolulu or Pohakea, somewhere in here.
DT: Got to be one of those.
KM: Is there an area like this that’s still open or...?
DT: Yes.
KM: It’s still open, even like that, so got to be one of these kuleana in here. I understand the old man Ka’apu, was something, he built hale and lived in the old way.
JP: Yes... ...Hey, that guy. Ka’apu had...that was a tourist attraction within itself.
DT: He lived the old way.
JP: He lived the old way, right. He had hales for everything, the appropriate thing.
KM: Yes. Hale where they sleep, hale ‘āina like that. All of that, amazing!
DT: And I think Kapua actually grew up that way.
JP: Yes. Even the brother.
DT: They grew up that way.
KM: He go holoholo, lawai’a, fishing like that?
JP: Yes.
KM: The tourist must of...what an experience.
JP: I remember him, I was a small boy, but he had his red malo.
DT: Malo, hat and cigar.
JP: The kind coconut hat.
DT: He was, oh man the people would stop, the tourists.
JP: He used to take care that park.
KM: Yes.
DT: Yes, that’s right. Even to some of his later years in life, before he passed on, he used to tend to that park.
KM: Yes.
JP: We go mauka now.
KM: Okay, wonderful...
Group: [driving mauka towards forest line and portion of the tunnel-ditch system]
JP: ...I really lost a lot of stuff, a lot of valuable history. By that I mean there were a lot of plantation guys that were much older than I am, that knew the history.
KM: Yes.
JP: We lost that in Kahuku.
KM: And you know, by doing this and talking story with you and some of the other families, we at least are able to understand how we got to where we are today.
JP: Yes.
Group: [driving across the stream bed]
KM: Is this the natural stream bed area here?
JP: Yes. Darryl, we go to the pipe intake first.
DT: Okay.
JP: Going to take you to between Tunnels 9 and 10.
KM: Okay.

*Describes the Punalu‘u Tunnel System and catchment of water—has observed that there is less rainfall now than in the past:*

JP: And then from there... Because a lot of the other tunnels, you won’t be able to see them because you have to walk it.

KM: Yes.

JP: Between Tunnel 9 and 10 is significant because that’s the place we capture the water from the ditch and put it in the pipe. This was done by Koolau Ag to get water on the other side of the property.

KM: I see. The newer Koolau Ag.?

JP: Yes, the newer Koolau Ag., under Fred Trotter.

KM: Right. Is that a *kuleana* there or? [pointing to an access road, veering toward the Kahana side of the valley]

JP: No. That’s our property, on your map it’s called “New Road.”

KM: “New Road,” oh that’s the one, okay.

JP: I guess they had to put in the road first to get to the tunnels.

KM: Yes...

JP: This water goes back in the stream.

KM: Does it come out of a smaller stream or a tunnel or something?

JP: No, it comes from our ditch system. Right now she’s overflowing the gates.

KM: I see. Have you noticed a change in the weather in your lifetime?

JP: Yes.

KM: What, now less rain or more?

JP: Less rain.

KM: Less rain. Did you always know before sort of when it was going to be wet time, dry time or not?

JP: Before, yes. Now, it’s so unpredictable.

KM: Yes...

JP: ...The main line is right on this road, sixteen inch line. The ditch system is right up here. There’s Tunnel 10, 11 and 12.

KM: Boy, what a job putting in all those tunnels.

JP: I know.

KM: Maximize the take for the water.

JP: I know. They were too good, those guys.

KM: Yes. Labor and life was so cheap.

Group: [arrives at Hau‘ula side of Tunnel 9]

JP: Yes. Up stream, is the tail end of Tunnel 9.

DT: Sorry for the bumpy ride.
KM: Hey, some fun!
DT: All this water.
KM: Amazing!
JP: That's how we get water on the farm, right through here.
KM: Through this?
JP: We have a filtering device to capture all the leaves and things from going into the pipe.
KM: Yes, amazing!
JP: [pointing to the side of the ditch] Cut stones.
KM: Yes, all cut stones.
KM: [taking photos]
JP: See, Tunnel 11 and 12 is partially dilapidated by virtue of the fact that there's roots, there's silt, there's rocks that settled in the base of the tunnel, and nobody has maintained it. Koolau Ag was advised by the engineers not to go in the tunnel.
KM: For real?

Portion of Punalu'u Ditch, lined with stone, and outtake between Tunnel 9 and Tunnel 10 (Photo No. KPA-S2146)

JP: Yes. For liability purpose.

Describes care of ditch and tunnel system in plantation days:

KM: When you were young, you said you came up and were working for the plantation with hana wai gangs and stuff.

JP: Yes.
KM: How many people did you have?

JP: Thirty, forty, fifty, sometimes more than that.

KM: It's a major output of labor, just to maintain and take care of the system.

JP: Oh yes, definitely! Before no had road, we created this road, it was only a path for the plantation.

KM: Yes, for horse.

JP: The hana wai man used to come and cut the grass, and do whatever he could. But his primary concern was make sure that he had water to irrigate the sugar cane. That was his primary concern. If one boulder fall inside, he had to go take 'em out. But, the major work was done during…more like after Thanksgiving, till early in the following year.

KM: Why was that, was there less rainfall during that time?

JP: No. Because the plantation wasn't producing sugar cane.

KM: I see.

JP: This is how we control the water level.

KM: Yes, a little mākāhā basically.

JP: Yes.

KM: Gates. This whole ditch here is lined with stone?

JP: No. It's supposed to be all lined with stone but not all. This one right here is all lined with concrete and stone.

KM: That's one of the streams tributaries right there, behind us?

JP: Yes, and they all go back to the stream. That's how we get rid of some of this ōpala.

KM: 'Ae. Open it up, it'll flush it out.

JP: Yes.

KM: When you have water, you have life yeah?

JP: Yes. Without this, Punalu'u Valley is nothing.

KM: For right now, the water that's being taken through the tunnel system, is it only working in Punalu'u or is it going somewhere else too?

JP: Only Punalu'u.

KM: Only Punalu'u. So anything that's being diverted right now, is ending up back on the land, through the stream or through irrigation?

JP: Yes.

KM: That's good.

JP: During plantation days used to go all the way to Hau'ula.

KM: Yes. I know you can see where part of that tunnel cuts through Kaluanui like that and goes past there.

JP: Yes.

KM: This ditch is what tunnel area? Tunnel?

JP: Between…the tail end of 9 and that's 10 over there.

KM: Okay. Amazing!
JP: And all gravity flow. That’s the beauty of this system.

KM: Like you said, engineering, to lay it out.

JP: They were terrific. And to figure out… “Okay I got to take the water down on the other side of the valley to irrigate the sugar cane. Can I do it?” The engineers, they did their work and they accomplished it.

KM: Yes. ‘Cause if you’re off a little yeah?

JP: Yes.

KM: If you don’t have enough drop over a steady line, you no more water.

JP: No more water. You get so much head, but the system is the way they built it. Even by my house I get up to sixty, seventy, sometimes seventy-five pounds psi. But, we don’t drink this water

KM: Before you could, right?

JP: Not even before. Fred used to drink ‘em.

DT: [chuckles]

KM: Oh, spooky, especially now days.

JP: We go up now.

Group: [drives mauka towards Tunnel 1]

KM: Was this about the mauka extent of the sugar up here?

JP: No.

KM: Further yet?

JP: Further up.

KM: Wow!

JP: Not too far up though. Like I told you the conservation line starts by Tunnel 8.

KM: Yes. Just a tunnel more.

**Discusses military use of the valley lands:**

JP: Yes. During World War II, the military used this area for training.

KM: Yes.

JP: That’s how it got it’s name, Green Valley. Kahana was Red Valley.

KM: Oh yeah?

JP: I think that was primarily for distinction as to where the training area was.

KM: Yes.

JP: This was Green Valley, Kahana was Red Valley. There were a lot of soldiers here.

KM: Really, amazing!

JP: We had cane up to here, somewhere around here. Now we’re getting into conservation land.

KM: Okay.

JP: Tunnel 8 is up here.

KM: Still has any kuleana mauka of here?
JP: Yes.
KM: It has right?
JP: I'll show you.
KM: Okay. [pointing to an older stone wall] Oh, look at the stone work even on the side here.
JP: Yes. This is one kuleana land. [in the vicinity of L.C. Aw. 6952]
KM: It drops down nearer the stream there.
JP: Down, yes.

**Discusses Castle Trail, and mauka most kuleana parcels in Punalu‘u:**

Group: [driving past intersection of road with Castle Trail]
KM: …So it was built in association with the forestry lands or something?
JP: Yes.
KM: Castle Trail. Beautiful, nice country. Is this a phone line or something?
JP: That's Punalu'u stream. Yes, that's the phone line going up to the next kuleana.
KM: Oh. …You know, just to cut the roads, some work on this trail.
JP: Yes. You know when they built that, on that map, new road?
KM: Yes.
JP: They must have knocked down some of these huge trees.
KM: You got to cut the side of the pali too to give you enough width.
JP: Yes. And in those days, there wasn't that much equipment.
KM: No, mostly hand labor.
JP: This is the other kuleana. [in vicinity of L.C. Aw. 5808]
KM: Yes, I see what's left of the old house. Is that the most mauka one?
JP: No, there's another property but nobody seems to know where it's at.
KM: Ah.
JP: Part of the Aki family that has property just above my house, they have another piece up there.
KM: Yes, I see. ‘Apana different ‘apana.
KM: That's one ditch and a little tunnel right there?
JP: Yes.
KM: What tunnel is that?
JP: Tunnel 4…
Group: [continues mauka]
JP: …This is on the tail end of Tunnel 2?
KM: Yes, wow, beautiful! And all set in there.
KM: Okay, Tunnel 3. ...Wow, look at this coconut tree way up here. Got to mark somebody's place before or something.

JP: Yes. Is this the first time you've been up here?

KM: This is the first time I've been this far mauka.

JP: That's our flume system right there.

KM: Oh, yes.

JP: When we come back we'll...

KM: We'll stop, I'll take a picture.

JP: Yes.

KM: Oh here's the coconut tree. When you were working this, how did you folks come up, you had to walk feet or you rode or? When you were working hana wai, before, young time?

JP: Trucks.

KM: The road, everything was pretty good?

JP: This was in the '50s.

KM: This is some trip, you almost would have to... I wonder if in the early days when Castle first put the system in, if they had someone living mauka? If they had a little hana wai house or something?

Discusses Tunnel 1 and catchment from Punalu'u Stream:

JP: I wouldn't doubt it because you know us, this is a trip, going in and out.

KM: Yes, this is a big trip.

JP: Maybe they camped out, I don't know.

KM: At about what elevation do you think we are here?


KM: Wow!

JP: Well, this is the end of the road, pal. This is where the dam stay, that's how we capture the water from Punalu'u stream...

KM: The main stream?

JP: ...and put it in the water system.

KM: It starts from here?

JP: Yes.

Group: [leaves truck and begins walk towards Punalu'u Stream and head of Tunnel 1]

KM: Would Tunnel 1 be beginning here?

JP: Yes. The mouth of Tunnel 1 is where we're going right now.

KM: Wow! The way the tunnels run actually, Tunnel 1 connects the most mauka, then there's an open area like the flume or something and each tunnel is different ridges. Is that right?

JP: Yes.

KM: Wow!

JP: There was no easy task, put it that way.
KM: No.
JP: When they built this system, they had to go through ridges.
KM: Yes.
JP: And where the ridges were not there, what they did was build a flume system to carry the water over.
DT: There’s one of the koa trees.
KM: Oh, wow! Thank you.
DT: That is one of them, and we have a few more from the valley.
KM: So still has a little bit of koa?
DT: A little bit.
Group: [standing along stream back]
JP: That’s Tunnel 1, the mouth of Tunnel 1.

_Darryl Tachibana removing debris from gate to Tunnel 1, on Punalu’u Stream (Photo No. KPA-S2148)_

KM: Alright. I see a block of cement or something down there?
JP: Yes.
KM: Was that up here at one time or?
JP: No. That was a crossing the military put up during the second World War.
KM: I see.
JP: To get on the other side.
KM: Okay.
KM: So the gate, it doesn’t move now.
JP: No. In fact, we don’t want it to move, otherwise somebody would come up and screw around with it.
KM: Hmm.
JP: Okay.
KM: *Mahalo*
Group: [return to truck; drive to flume at Hau‘ula end of Tunnel 1]
JP: I really take my hat off to them.
KM: You have to really give them credit.
JP: Yes. And you figured those days hardly any equipment. I don’t think they did any shoring, they just dig through the mountain.
KM: Amazing. Did you hear, had their been collapses when they were digging or anything?
JP: No, I don’t know, I haven’t heard anybody tell me stories about that.
KM: Hmm.
JP: Yes. I can tell you one thing for sure, they weren’t haoles. [chuckling]
KM: You said so short, the tunnels. For you, hard time, even when you were young must have been tough, you got to bend down.
JP: Oh, yes...
JP: There’s your flume, take a picture of that.
KM: Yes.
JP: What you think?
KM: Amazing! Like you said, you just have to give them so much credit yeah, for the work.
JP: When Fred Trotter took over we redid this.
KM: I’m going to shoot [taking photo] towards the tunnel.
JP: Yes.
DT: They must have had some kind of family in this area, the plants indicate people actually lived here.
KM: Yes. That’s what we were talking about, even where the coconut tree there. So unusual to see one in this kind of mauka, but then to see the koa that you pointed out right there too.
DT: Yes, and in this pocket they have an ‘awā patch, huge ‘awā patch in this pocket. It’s kind of far up though. A lot of ‘awā.
KM: That’s what the kūpuna in the 1840s, in the kuleana, they claimed māla ‘awā, ‘awā patches, they said far in the mountains. ‘Olo‘nā also. Do you know what ‘olona is? It’s an important native cordage plant, it makes a strong natural fiber, the best fiber. Almost the strongest in the world for natural fiber and this olona… You know what māmakī is? They make tea from māmakī.
Portion of the Tunnel 1 Flume on Punalu‘u Ditch (Photo No. KPA-S2154)

JP/DT: Yes.

KM: It’s a relative of the *mamaki* but the leaf is a little more long and sort of tear shaped not as oval as the *mamaki*.

DT: We must have it, we just don’t know what it is.

JP: I see stuff like that by my house.

DT: Maybe.

KM: I don’t know if it’s down that low. Lets take a look by and by.

JP: *Mamaki*.

KM: *Mamaki* is good, *mamaki* grows down there. In fact the other thing that a lot of old people claimed, there were lots of *wauke* patches. What they make *tapa* with like that.

JP: My wife started one patch and it’s all over the yard now. [chuckles]

KM: You got to make *tapa*.

JP: She makes, she learned how.

KM: Good…

Group: [begins drive *makai*]

KM: …Thank you so much for sharing.

JP: No problem.

KM: To me it’s so important, and I know for Kamehameha, with all the planning and everything, they’ve got to really appreciate that you have this *kamaʻaina* knowledge of this place. The workings on the land.
JP: That’s how we got hired. They could have hired anybody else, they wanted only me first. I said, “Hey, one guy no ‘nough.”

KM: And you know coming on 72, you got to have someone younger like Darryl or something. Imagine you said thirty, forty, fifty guys working just the ditch system?

JP: I know.

KM: No can have one.

JP: I finally convinced them and they said, “Okay, who you want?” Darryl, Darryl’s been working for Koolau right along, and he’s a good worker.

KM: Yes.

JP: Darryl got hired.

KM: If I can, if the highest Tunnel 1 is around 200, 230 or something like that. What’s the lowest tunnel elevation about?

JP: Maybe about the same level.

KM: For real!

JP: Yes.

KM: Wow! The main thing was to just get it out and across and then drop it down?

JP: Exactly. After that it was downhill.

KM: Downhill.

JP: That’s where you build pressure.

Families with ties to Punalu’u have access to the valley lands:

KM: Yes… Are there native families that come up and gather stuff or anything that you know of?

JP: Occasionally, Cathy Mattoon comes up for cultural reasons…

KM: Uh-hmm. And I guess with the families that have kuleana…

JP: Yes, they come.

KM: They come up pretty much as they want to?

JP: No, they call. It’s a matter of courtesy.

KM: Yes.

JP: And not only courtesy, we try to emphasize safety.

KM: Yes.

JP: Especially, somebody gets stranded up here, if somebody got hurt up here.

KM: Yes.

JP: So far, I can say the system we’ve got set up is pretty good. We haven’t had any major problems.

KM: That’s good…

JP: Before, people used to come up here, with stolen cars, abandon them. Drinking beer, leave all their bottles.

KM: Hmm. You wonder, yeah, when people say, “Aloha ʻāina…”

JP: Yes.
KM: Where is the *aloha*?

JP: No more. And you know, it's our local people, it's not the tourists…

KM: Yes. Well that's the neat thing about the school that your wife them are working on with John Kaina them. Work with the children, re-instill the values.

JP: Exactly.

KM: You grew up with it.

JP: Yes. I believe in that. You expect somebody else to be good to you, you got to be good too.

KM: ‘A ‘oia! As a child, your family lived in one of the plantation camps right at Kahuku?


KM: Yes. How was it in those days, the families were close together, help one another?

JP: Oh yes. The plantation days, you go to any plantation camp and you talk story about plantation days. Those were the best days. Everybody knew everybody. Everybody *kōkua* everybody. And what I mean *kōkua*—this guy has egg plant and vegetables in his garden, he'd share with somebody who didn't have.

KM: Yes. And I guess they all watched out for one another's children?

JP: Oh yes. Our days too, the school was superior. You don’t go to school and get smart with the teacher.

KM: Yes. Funny, everything is so different now.

JP: Different… [pauses] I hope that something good comes out of the master plan.

KM: Yes…

Group: [continue drive *makai*]

KM: The *‘auwai* that feeds the UH *lo‘i* here, is that old or new?

JP: It’s a pipe system.

KM: So it just connects out of the pipes?

JP: Yes… Every week, we get fifty kids from the exploration program.

KM: Oh, they come up here?

JP: Yes.

Group: [return to cars, by old train track]

KM: …*Mahalo* plenty for taking the time to show me the valley and share some of your history today… [end of interview]
Samuel Nawelo Kekoa Rowland
Oral History Interview with Kepä Maly
August 11, 2004 at Hanawao, Punalu'u (released August 11, 2005)

Samuel Nawelo Kekoa Rowland was born in 1932, and raised in Punalu'u. His family has lived in Punalu'u on kuleana land for generations, and shares familial relationships with a number of families in the area.

The family also works agricultural lands in the valley, fed by historic ‘auwai, and works on the ditch system to maintain water flow. Uncle is active in the community, participating in Mālama Wai’ono and the Punalu'u Watershed Alliance. In addition to concerns about water rights, and care of the land, uncle has personal interest in the care of Hanawao Heiau, which is also a family burial site. This interview was conducted at Hanawao, and focuses on several points of concern to the Rowland family. Uncle shared a sketch of the heiau-cemetery site—originally drawn with elder family members years ago, and updated by himself—identifying known grave sites. The sketch is included with the interview below.

Uncle is passionate about the history of the land, water, cultural sites, and relationship shared by his kūpuna and family with Punalu'u. Among the topics of discussion found in the interview are:

- Family history of burials at Hanawao—and importance of caring for the ilina;
- Description of the residences, lo'i, ‘auwai and land used in the 1930s-1950s (particularly in the area between Hanawao and the shore); and changes in subsequent years;
- Recalled learning of Chinese being buried on the lower, Hau'ula side of the hill upon which Hanawao sits;
- Family raised kalo, traveled to the uplands, caught ‘opae, and worked to keep flume clean so that water would flow in the lo'i;
- Has worked to maintain ‘auwai and portions of the Punalu'u Ditch and Tunnel System all his life, and has passed the “kuleana” on to his own children and grandchildren;
• ‘O’opu and ‘ōpae were once plentiful in Punalu‘u—not now; water flow through the valley was once greater; and

• Believes that water flow in the streams needs to be restored in order to keep land and rivers healthy.

(At Hanawao, overlooking Punalu‘u):
KM: Uncle, I want to first say, thank you so much for taking the time today.
SR: Yes.
KM: And for bringing me up here.
SR: Yes, it’s my privilege.
KM: Your full name and date of birth, please?
SR: My full name is Samuel Nawelo Kekoa Rowland.
KM: Nawelo?
SR: Kekoa.
KM: Nawelo Kekoa Rowland, okay. You hānau when?
SR: In 1932.
KM: Wonderful!
SR: April 4th.
KM: Ma‘anei, here in Punalu‘u?
SR: No, in Honolulu. What happened is, I was raised by my mother’s sister and my Tūtū lady. I don’t remember my Tūtū lady because she passed away two years after my real mom. My real mom had tuberculosis, so when she hānau me, they bought me over here.
KM: To Punalu‘u?
SR: Yes. Raised by my aunty.
KM: And tūtū was?
SR: Lilly.
KM: Who was Ka‘aukai-Woodward?
SR: Yes, Ka‘aukai-Woodward, her maiden name was Ka‘aukai, married to Woodward. I was brought up by my Aunt Emily Naili Woodward.
KM: Yes.
SR: She married John Kapu, while raising me, just like as a single parent. She brought me up till I was 6 years old and she married John Kapu. Then I was raised in his area in Lā‘ie Malo‘o, towards Hau‘ula.
KM: ‘Ae.
SR: He had lo‘i. I started to work in the lo‘i when I was 6 years old. When they started having their children, I took them as my brothers and sisters. [tears welling up in his eyes, pauses]
KM: You okay?
SW: Yes.
**Discusses Hanawao Heiau and families burials:**

KM: *Mahalo,* you brought us up here. Does this place have a name?

SR: Yes. This is a *heiau,* Hanawao.

KM: Hanawao?

SR: Hanawao, yes. They call this place a *heiau* but we don’t know really if it was a *heiau* or what, because they don’t bury on *heiau.*

KM: Well you know, after Christianity, some *heiau* around the islands became places where they buried. We know that it’s tradition. After the *heiau,* they set aside the old worship yeah, sometimes?

SR: Uh-hmm.

KM: And you told me when you were young that you could look all across Punalu'u, everything.

SR: Yes.

KM: You never heard what this *heiau* might have been for?

SR: No.

KM: You’ve known it as the family *pā iliina* the burial ground?

SR: Yes, right. We have Daniel Ka‘aukai buried over that side [indicating the Kahana facing side of Hanawao]. And his grave is not faced like this. His grave is facing towards this way. [see diagram of *pā iliina* at Hanawao on next page — courtesy of Sam Rowland]

KM: Towards Kaluanui, Hau‘ula?

SR: Hau‘ula, yes. It’s a slab. And this whole place over here get the Holt family some place in here. Right in here there’s one drop...

KM: I see, a *hālua,* just like.

SR: Yes. And that’s Chief Pohaku. That’s all I know about that. My uncle gave me that information.

KM: Your uncle, Major Pa‘aka‘ula?

SR: Yes, that’s his mama over here.

KM: His mama was Annie Pa‘aka‘ula?

SR: Yes, and David Pa‘aka‘ula is there too.

KM: With mama?

SR: His urn is over there.

KM: So he’s the one who helped you identify all of the different *‘ohana*?

SR: Yes, yes. But some of this is unknown.

KM: Yes, unmarked I see.

SR: This is my mom’s grave right here. I just got this headstone made a couple years ago.

KM: ‘Ae, beautiful!

SR: We had no marking, so we got money from everybody in the family, I went and purchased this.

KM: Mama passed away two years after you were born?
Pā Ilina at Hanawao Helau (courtesy of Samuel N.K. Rowland)
SR: Yes.
SR: Right.
KM: She was born June 9th, 1912.
SR: This is my grandma right over here. She passed away a year after.
SR: Only one year after.
KM: You were, young but you were hearing your _kūpuna_, your Tūtū’s voices when you were young?
SR: I guess, I don’t know. But we’re the ones who take care of this from as a small boy to now, come up here.
KM: Yes. You’ve been taking care and coming up here.
SR: Yes. Over here is my uncle, he was in the navy, he was an electrician. He’s named after my grandfather.
SR: Yes. He got electrocuted on the job.
KM: ‘Auwē!
SR: It was a rush job. And that stone over there was inside here [where the grave had been placed].
KM: Oh, yeah?
SR: Yes. It was lying flat ways so when they dug it up they had to come-along up there and pull it up.
KM: ‘Ae. And this ironwood was here a long time too.
SR: Yes.
KM: You look at that _pōhaku_ and you think that it was buried in there. If this was a _heiau_ as they say, who knows it’s like that stone may have been upright at one time and then they put it to sleep.
SR: Yes, who knows. We put it up like that, when we dug it out, they didn’t bury it down they put it up.
KM: Yes. Beautiful!
SR: We don’t worship that or anything.
KM: No, I understand.
SR: And this is my Tūtū Nancy right over there.
KM: Nancy Lokalia Ka‘aukai Beirne and then she married Nuhi.
SR: Yes. The first husband was Beirne, and second husband was Nuhi.
KM: Was that Sam Nuhi or?
SR: Sam Nuhi, yes.
KM: So Hattie’s papa or would have been Hattie Au’s grandpa maybe?
SR: Could be, yes. I don’t know that far back. This is her son, Beirne.
KM: Daniel Frances Beirne, and he was buried here in 1986. He’s the last one to come up here now?
SR: Yes. That’s the last one buried up here. The known last one. When we come up here we just come and clean and go back down.

Believes it is important to care for, and respect the ilina:
KM: May I ask your mana’o? Is it important to respect, to care for the ilina where the graves have been placed?
SR: Yes, I feel it’s very important, and now it’s down to my grand kids.
KM: Yes. And obviously you said, even from when you were a young boy you have been coming up here.
SR: Yes.
KM: You came with your mākua, uncle mā?
SR: Yes, uncle.
KM: And cleaned this place and you’re still doing it today.
SR: Yes.
KM: And here it is, you hānau... You’re 72?
SR: I’m 72.
KM: It’s important that the remains be cared for here?
SR: Yes. [tears welling up to his eyes, pauses] I’m kind of choked up. I come up here at times and meditate [pauses]. What ever is up, a problem or not.
KM: ‘Ae, for inspiration from your kūpuna and your mama them.
SR: Yes.
KM: It’s so peaceful. Now you’ve seen a lot of change out here I think.

Describes the kuleana and wet lands between Hanawao and the shore:
SR: Yes. Didn’t have homes up here, all the way up here the homes were just down that side.
KM: Near the alanui, the home was further down?
SR: Way down. We had a big, two story home, five bedrooms. Amazing how five families lived in that house, just like one family to one bedroom. Some of the families were big families. My Uncle Eddie Woodward lived in Honolulu, he had a hard time so he came down here. Where at that time, everything was plentiful, the ocean.
KM: ‘Ae. You folks worked the streams?
SR: Yes.
KM: You said that behind, where your house is now, was all lo’i?
SR: Lo’i, yes.
KM: You had an old ‘auwai come in right below this pu‘u basically, and fed all of your lo‘i?
SR: Yes.
KM: You fished?
SR: They fished, and the Chinese had all their rice land all over here before the plantation came in. My uncle told me the story about that. And they used to go and put rocks in the cans and shake it so that the rice bird would go away.
KM: Chase the rice birds.
SR: Then they buried the Chinese under here at the bottom.
KM: Oh. At the bottom of this pu‘u?
SR: Yes. They dig on the side like a tunnel and they put the Chinese in there.
KM: One or many?
SR: I don’t know how many, but more than one, they witnessed that.
KM: Yes. Wow!
SR: Because they used to come and eat the Chinese food after they put it in there [chuckling].
KM: Yes. When they would leave offering.
SR: They were young boys so they used to do that. That’s the kind of story we hear.
KM: Yes.
SR: I don’t have much of them around now, I only have two uncles. And this uncle lives right down there, you see the last roof down there.
KM: Yes.
SR: He lives right down there, Samuel Kam. He’s a half-brother to my mom, same mother different father.
KM: I see.
SR: When they do the genealogies a lot of bones come out of the closet. Like Hau‘ula, my family intermarried all the Keaunuis down there, the Takemotos, I got the Wilkens, I got the Kallilis, I get the Aaronas.
KM: Uncle Moke was telling me about, as a child coming up here with his papa or his Tütü, even at that time like you folks.
SR: His papa buried his sisters up here. That’s their step-brother, same mother different father. They’re all my uncles and cousins down there, down that side.
KM: Lots of family.
SR: Big family.
KM: This is an amazing place, the view, the prominence of this place. You think there must have been importance?

*Old plantation workers told stories of seeing night marchers-lights from Hanawao on certain nights:*

SR: Oh yes. You know the plantation workers, the stories that I hear, the train track came right along here and goes to Kahana.
KM: Just behind?
SR: Yes.
KM: Does this pu‘u stand by itself in the middle?
SR: Yes.
KM: Oh, so it’s open behind?
SR: Yes.
KM: Oh, wow!
SR: Was all cane field back here. They used to work it with the mules in those days, you cannot work with a tractor, was too rocky. And the railroad track goes down here to Kahana Bay.
KM: Yes.
SR: You see that curb on the side, the mauka side?
KM: Yes.
SR: That’s the railroad track and there’s a turn around area in Kahana.
KM: In Kahana, yes. The workers used to tell stories about here?
SR: Yes. See, they come night time too, they work night time. And they see lights up here and they call the sheriff, Kanakanui, to come and see what the lights doing up here. We don’t know if somebody fooling around up here or not. He comes up here to investigate, that’s the kind story we hear.
KM: Yes.
SR: Especially the operator on the train, or who they call that the break man. The one sits way in the back on the last cane car. They see those things over here. There are times that the train doesn’t have that much power that it needed to come over, you know. To come along this side, because you have a slight incline.
KM: Yes.
SR: Maybe too much weight in the back or what. For them it was something that was spooky.
KM: [chuckles] They didn’t like it to be slow, they wanted to get past it in the night time.
SR: Yes.
KM: Amazing!
SR: That’s the kind of stories we hear. I haven’t witnessed anything to scare me.
KM: But you see, there’s a reason too, this is all family.
SR: Yes.
KM: And from your young time, you’ve been taking care of this place. Your kūpuna know you, mama and all of them.
SR: I told one of my grandsons, he just graduated. He said he doesn’t want to leave the island for the mainland, or go to college, he’s going to stay home. I told him if you’re going to stay home, you’re the one that’s going to be taking care of this place. You and your children later on.
KM: Yes. It’s really important to be passed on.
SR: And I tell them that I come up here to seek inspiration and stuff like that. It’s peaceful. [looking around] We opened up this area over there to have the berry tree come over like that.
KM: The Christmas berries. So pa‘a, yeah.
SR: Just like a tunnel you coming through.
KM: And you said when we were walking up the hill that when you were young, the trail would zigzag, come up the side like that?
SR: Yes, not straight up.
KM: Not straight up.
SR: So far, so good, our life. I’m thankful for everything. Not very many of my family living, my age are all gone. Only my two uncles down there, I think he’s about 77 years old now, 78.
KM: Ah, so he was a young uncle?
SR: Yes, he was young. But this is a nice place. We come, we knocked down everything over there with the weed machine. It always over grows every year.
KM: It’s hard when it’s just a couple of you folks, it has to be a family, community kind of thing. Beautiful! Thank you so much for bringing me up here.
SR: Sorry to be feeling emotional.
KM: No. I understand you know. Would it be inappropriate to take a photograph of you up here?
SR: Yes. We took lot of pictures.
KM: Okay.
SR: They made this to catch the water but I don’t know it’s catching more mosquitoes than anything.
KM: It’s basically a little cistern, a catchment so they could water flowers or something paha?
SR: Yes.
KM: This is long time ago, pretty long?
SR: A long time ago, yes.
KM: You see the cement is old kind mortar, like.
SR: Even the initials on here is going out already.
KM: Yes.
SR: Whoever put this up, now they got to carry all the water and the cement and everything up here to do this.
KM: Yes.
SR: They had a slab on top of there also, but because they put my Uncle David’s ashes under here, the thing collapsed.
KM: I see.
SR: They took it all apart and just made a stone...
KM: I see, so that’s the curbing from it there.
SR: Yes.
KM: I’m going to grab my camera.
SR: I wanted to come up here with a pressure washer and wash this off and then paint inside alphabets.
KM: Oh yes, their names are actually engraved into it.
SR: But my son told me if you use a pressure washer, it might take it away.
KM: That's right, it might.
SR: I don’t know how I’m going to do it. Maybe a bucket of water and scrub it by hand.
KM: Yes, with a soft kind of brush, yes...

[recorder off – taking photos]
SR: [talking about recent internment of remains from other sites, at Hanawao] ...Put the *iwi* in there. When we came up... I don’t know if it's appropriate to put it over there some place, because I just don’t know.
KM: Yes.
SR: I think it's safer to put it outside.
KM: Yes. These *iwi* came from below?
SR: No, the restaurant.
KM: Ahh.
SR: They put it in, it was quite an experience. Come in the late evening before dark. By the time they finished everything, chanting, an owl came by. That was a good sign.
KM: ‘Ae.
SR: I don’t know about it, but the one’s that did all this, that was good.
KM: This is *kūpuna* that was...?

**Families working on developing a site for disturbed remains, on the slopes below Hanawao:**

SR: Might be family, might be not. That's what we are working on to put that vault down here for all the *iwi* that were found along this water line. When they put in a new water line, they found a lot of *iwi*.
KM: That's right, so as a community, you’re working on bringing those *iwi*?
SR: At least over here.
KM: On to the slope of the *pu’u*.
SR: Right, because they are on the highway. They may have come from the beach at one time, they lived across there you know.
KM: Yes. That's good, at least it's able to respect. And this place will be preserved, I'm sure, forever.
SR: Yes. Just hopefully that it doesn’t wash away, that it doesn’t deteriorate and keep on washing away later on.
KM: The future generations will at least know, because you’ve been stewarding this place. With your *mo’opuna*, and as it comes down. They’ll keep an eye on it.
SR: I’m sure. That's what we got to do now, it depends on the next generation, and the next generation.
KM: That's right...

**Recalls residents of the area and locations of houses and other features, when he was young:**

SR: ...So I was raised over here in this area. By our home, is all the Shingle’s place. They had a big house, the house is still there.
KM: *Makai* side?
SR: They used to have a stable back here. Since this place didn’t have taro patch at that time, I was maybe 6 years old or something. They didn’t have taro in there, they had just a pasture where they would bring their horse and tie it up there. And they had a Japanese stable man. We used to take that horse sometimes put pu‘unuku around the nose and ride all over [smiling].

KM: ‘ Ae, holo.

SR: Bring it back there and go back there and tie the grass. They used to tie the grass together to hold the horse. We pulled the grass and tie it around the rope and we let the horse go home [chuckling].

KM: [chuckles]

SR: That’s how they do, they just let the horse go back. Run back to the stable. But they don’t know we rode the horse around.

KM: You guys gave ‘em exercise.

SR: We was little bit naughty [chuckles].

*Family raised kalo, traveled to the uplands, caught ‘ōpae, and worked to keep flume clean so that water would flow in the lo‘i; describes the Punalu‘u ditch system:*

KM: Nah! So this ‘āina had been lo‘i but they gave up because tūtu mā had passed away?

SR: Yes. And everybody started moving to town. That’s where the work was.

KM: Hmm. It was important you said, you had water?

SR: Yes.

KM: You were able to grow taro, you could go to the mountain, holoholo.

SR: With the ‘ōpae net.

KM: ‘ Ae.

SR: Especially the flume, the one we talked about, where we clean the flume.

KM: Yes.

SR: Inside the flume. That you should see, it is something. It was about one hundred years ago, I don’t recall. The only way we could recall that might be through Fred Trotter, maybe he has something like that from the plantation.

KM: Yes.

SR: He was the manager down there, plantation manager. I don’t know how far back records he has of making this tunnel, get twelve tunnels, because of the ridges.

KM: Yes. From Number 1 it cuts down across through each ridge.

SR: And goes all the way down to Sacred Falls.

KM: Oh yeah, that’s right, the flume cut over.

SR: Yes, all the way down there. The amazing part up there is, you know the big ravine, that water is going to come down through.

KM: Yes.

SR: They rocked over the flume and it’s like a bridge and they have a wall going up both sides so that the water doesn’t go into the flume. Just washed right over.

KM: Wow!
SR: Amazing! Big portion, might be from here to that tree like that.
KM: Thirty feet or something?
SR: And then they have short ones, where the ravine is smaller. Same thing, it's all man made, just like a culvert. Some were deep, where the flume is coming through, so they had to build an arch, a bridge like and then the flume on top of that.
KM: And they hāpai.
SR: Yes.
KM: The flume across there.
SR: A lot of rocks and cement.
KM: So it starts up in the Punalu'u, mauka stream?
SR: Yes, mauka.
KM: It cuts down to Number 12 and then the flume goes out…?
SR: Number 1, 2 and 3 and comes out, and then Number 12. We were working on the outside of Number 12, because Kamehameha Schools doesn’t want us go back there because liability. All this stuff with liability. For me it’s not…we just got to compromise something to make things right or whatever. They don’t want us go back that way. I can see, I told them, I worked tunnel, I worked the Wilson Tunnel. I know what it’s all about. I’m not afraid or anything, and I shouldn’t be afraid, because from way before, I’m sure the thing has been blessed. We’re on the outside, where people, since the plantation closed up, wasn’t used for a long time. Mud all built up, places in the ravine plugged up, brings all the mud in there. The roots overgrown like that.
KM: Yes.
SR: They grow big at first, then they grow just like hair.
KM: It spreads out.
SR: Spreads out just like hair, and it’s covered up.
KM: It clogs everything up.
SR: Yes.
KM: You know what you’re describing are the historic plantation…but for your folks families ‘auwai was the same thing you had to clean the ‘auwai?
SR: Yes, we had to clean it up.
KM: You always took care?
SR: We had to help, in fact I helped Eli Keolanui when they had the big, big lo‘i, right down there. They had a ditch, now a days I can call it a ditch because it’s not man made like how the flume is.
KM: Yes.
SR: They had a dam upwards, a little ways up to bring the water.
KM: It was a māno, dam, in the stream?
SR: In the stream. We went outside clean and come down, I used to help them. I had tuberculosis myself when I was 14 years old. So I didn’t have much schooling. In fact when it’s your birthday in April you don’t go to school until the following year because that’s what the rules were at the time. Education wise I didn’t finish, because I went up to
Leahi for a year and a half. Spent my time there, came out and couldn’t go back to school, because there’s no transportation to go half a day school. There’s no tutor like now, you get.

KM: Yes, all these programs. You see, you gained other knowledge.

SR: I’ve been blessed.

KM: Yes.

**Family works to maintain the ditch and tunnel system:**

SR: I’ve been blessed so much you can’t count it. I’ve been taught a lot. I think going to church has helped me a lot in all my profession. I learned a lot as a heavy equipment operator and stuff like that. Started off as a laborer down, and from working hard all the time. My grandchildren have not experienced that. Now they experience that up there helping, taking out that mud.

KM: Yes. That’s good, so you take them up still yet to even work on the ditch like that and stuff?

SR: Yes.

KM: You see what you were talking about, it’s integrity that you have from your kūpuna, they instilled this in you, from early I think, about good work ethics and taking care, being honest.

SR: I had to survive.

KM: That’s right.

SR: Survive, I remember sometimes we just eat the poi and the salt, no more nothing else because that’s all had.

KM: Yes.

SR: And my aunt that brought us up, I had one brother but he passed away already, he was brought up by another aunt. I called my aunt, mom, and he called the other aunt, mom.

KM: You had said in your grandmother’s generation that it’s Lilly, right?

SR: Yes.

KM: And then Annie?

SR: Annie.

KM: And then?

SR: Nancy.

KM: Nancy. And?

SR: There were the Ka’aukais.

KM: Ka’aukais. They are the heirs under Ka’aukai, and all of your family extends from there?

SR: That’s how we got this property, through Ka’aukai. From the ocean, across the highway.

KM: ‘Ae.

SR: To up here, I don’t know how far up, but to up here. And then my grandfather, Daniel Woodward, he redeemed the property they were going to take it away from us, from the family, because they lived off the land and off the ocean. No more anything else.

KM: ‘Ae, no kenikeni.
SR: He was working for...it wasn’t named the Board of Water Supply at that time, I think it was Honolulu Water Company or something. And he found this bag of money. Before, they paid in cash. He found this bag of money, payroll. And because of his honesty, where he worked at. I think he was in accounting or something like that. He found this bag of money and returned it.

KM: Wow!

SR: My Uncle Albert Woodward, he worked for the Board of Water Supply, retired from there.

KM: Because of that, he got?

SR: He retained back the property.

KM: Wow! Wonderful!

SR: Other than that we would have lost it. With the big sign out there, “Foreclosure” everybody got to move out. Although we had that two story home over there, five bedroom house. He built the house out of...you know the lumber they used to build the bridge?

KM: Yes.

SR: Two by twelve or one by twelve and stuff like that. That’s how he built the house. After they get through from one bridge to another bridge they get some new lumber or whatever.

KM: He just brought it all together and made the house?

SR: Made the house.

KM: Wow!

SR: So the road was makai, on the beach.

KM: ‘Ae, yes.

SR: At that time, first time the road came through.

KM: The old one, yes.

SR: Then they brought it up, make the highway.

KM: They cut?

SR: That’s why we have so many turns because they tried to get it away from people’s property and stuff like that.

KM: Yes.

SR: And then some places are swampy, so they got to get material where they can get hard ground.

Recalls families that lived around his family during his youth:

KM: Was anyone else living around you folks below here when you were young?

SR: Tūtū Hinu. They lived in the back house this side, we called that Up House when I was a small boy. Used to have a house back here, right where you come over here, you can see it. [pointing out locations] You see that big tree over there?

KM: Yes.

SR: That house in the corner over there?

KM: Yes.

SR: That plum tree…

KM: That’s under Pa‘akaula?
SR: Yes. All that land right now, up here the pasture land, I used it before, raised cows. That’s their property.

KM: I see.

SR: They didn’t have it probated, they were going to change... This was all sub-divided in the blueprint of the area with a map, it’s all sub-divided already. But, they never did go and make the two have each lot. Now for them to do it, they cannot do it.

KM: Big money.

SR: Yes, big money. So my uncle, what he did, we had clear title of a property out on the highway, from that everybody got to have their property.

KM: I see.

SR: And since my brother and I were the oldest of the children, of my aunties and uncles, we had this property up here. He and I had the interest. The rest, we couldn’t get that 8,000 square feet lot up front because wouldn’t have enough room for he and I, we would have had to sell the interest to each other. They gave us this property up here. So we came in and started filling it up with all this. I worked construction and down Kwajelin and Johnson Island like that.

KM: Amazing! So you folks basically had to reclaim some of the land from lo‘i because you couldn’t live otherwise?

*Family holds interest in Royal Patent Grant No. 1632 – lo‘i kalo and other agricultural uses fed by ‘auwai:*

SR: Yes. This was all cut up, was all cut up for properties. My grandma has a property up there mauka right next to Oberle. That’s why we’re trying to get the easement to go down to there. See, when Fred Trotter had the lease, he gave me verbally to go ahead and make a road down there. Now when it went back to Kamehameha Schools, we have to apply for all that now.

KM: The one thing you think though, is if you had Grant land or some kuleana land, you know that originally it was intended that you would have access to it right.

SR: Yes.

KM: Did that land have water also, was it lo‘i?

SR: Yes. Was lo‘i because Oberle has lo‘i up there.

KM: Yes.

SR: The ‘auwai for the drain out, for the fall out, comes through our property goes out to the main one.

KM: Yes. So you folks had water, had access before?

SR: Not during my time.

KM: Before?

SR: Before that.

KM: In your kūpuna time?

SR: Oberle had during my time, because we used to use their place for taro. Go up there with my uncle and aunty and clean the place in the ‘40s when the army started to make their camps up there. We walked up there, no more car.
Recalls 1946 tsunami – family evacuated to Hanawao:

KM: That’s something though too, you said even for this, when the ‘46 tsunami came in, you said your family...

SR: Had to evacuate.

KM: Your kūpuna, uncle mā all had to come up here.

SR: Yes, and from here we could see what’s going on. The house moving and stuff like that, the water goes back dry.

KM: Even on the āpapa?

SR: Yes. It goes all the way dry like that. It didn’t come up like how you see in Alaska.

KM: Yes, it wasn’t a big wave, it was uplifting surges?

SR: Yes. And then coming in.

KM: You said when you were down in these lo‘i [at the base of the pu‘u on which Hanawao is situated], it was already up to?

SR: Waist high.

KM: Wow, amazing!

SR: We were going to school. In the morning we get up early and catch the...they called it the cattle truck. It was plantation, they give transportation to kids that go to Kahuku.

KM: That’s right, yes.

SR: But we go to Hau‘ula. So we want to catch that because if not, we got to walk about three miles from here to there.

KM: Yes, long walk.

SR: After school most times we walk home. In the morning if we want to catch a ride we got to be out there early. We heard this cracking sound coming through the bushes. Didn’t have much homes this side.

KM: Mauka side.

SR: Yes. I mean makai, didn’t have much homes only had one home.

KM: Shingles or?

SR: No, Shingles was that side.

KM: They were further over, yes.

SR: Shingles is this side. We heard this cracking sound coming through the bushes. Then the water came kind of up to our feet. We were barefooted, we don’t wear shoes.

KM: You folks were waiting for the bus?

SR: The cattle truck, no bus in those days. We ran home right away, I was in fourth or fifth grade, I think.

KM: Yes, in ‘46.

SR: We took off coming home and some of them were still sleeping, they had babies too, our cousins. We ran and woke them up they couldn’t believe what’s happening, then all of a sudden they see the water in here but it’s not moving anything because there’s a lot of bushes. We didn’t have a clear roadway like this.

KM: So not open like this.
SR: Across to one property, go like that, and go out. If it was clear like this, the water would be rushing in. By the time we got up here, below was all full with water.

KM: Amazing!

SR: It’s all low.

KM: Yes. So you folks were up here?

SR: My Tūtū lady over here, she chanted a lot up here.

KM: Oh yeah, she kahea, she chant like that?

SR: Yes. But I don’t know anything about those things. Then, how we got rescued is that one of my uncles worked for the county. He came back on the big truck, everything was kind of calmed down, we just stayed up here. They came through the back road and we walked down.

KM: Behind by the railroad section?

SR: Yes. Had railroad track and road because they did the service road.

KM: Yes. Amazing!

SR: Amazing!

KM: What an experience.

SR: Yes.

KM: You folks could watch, you watched it pull back out and surge back in again?

SR: Yes. The Filipino guy over here said, “Oh, that’s nothing,” because he came from Philippines, and it’s worse. They said the coconut trees would be laying down like that.

KM: Flat.

SR: When they have hurricanes over there. And this wasn’t a hurricane, this was water. [pauses]

KM: Yes.

SR: I enjoy living down here.

KM: The land sustained you?

SR: Yes. When I first came here we started raising some cows. My kids had to go high school and stuff like that. We raised cows, we slaughtered our own, we cut it up ourselves.

KM: ‘Ae.

SR: And I went to McKinley high school when they had the farm fair.

KM: Yes.

SR: They had this chart about cutting meat. I asked them for one chart, I followed that as close as can but we just take what we need. This and this and this and this and that.

KM: You taught yourself how to butcher?

SR: Yes. Afterwards people in the community, they have cows, they come and see me for butcher for them.

KM: Wow, amazing! How, the people within the Punalu‘u community were pretty close, everyone ʻökua one another?

SR: Not that much when I came up here, I came up here in ‘64.

KM: But when you were young, everyone was together right?
SR: Yes. When I was young I was brought up down that side too.

KM: ‘Ae, Lā‘ie Malo‘o.

SR: Lā‘ie Malo‘o. They called that place Kokololio, that's where the park is.

KM: Yes.

SR: You know the big park over there.

KM: Yes, Kokololio.

SR: And further down is Lā‘ie Malo‘o, where Pounders is. They call that place Pounders. While I was brought up over there, they had about six families in that area. They had lo‘i, we had a flume and the water just came up. They wash clothes, take a bath and stuff like that. My uncle had the lo‘i, that's how I learned how to work in the taro patch when I was six years old. They didn't have any children, I was the only one.

KM: Kapu family.

SR: Yes, John Kapu. I never did call him dad, I was taught to call him uncle. The wife, I called her mom. When I introduced my cousin as my brother, my cousin introduced me to people as his brother, and they all Hawaiian. They start looking and get cross-eyed [chuckles].

KM: How did that happen [chuckles]?

SR: Yes. I'm part-Hawaiian, you don't see the Hawaiian in me.

KM: You can hear it though.

SR: All the broken English, vocabulary all jammed up and stuff.

KM: No, it's the tenor of your voice. So when you were young here and out Kokololio like that, you worked lo‘i.

SR: We'd still come back here and clean up this place.

‘O‘opu and ‘ōpae were once plentiful in Punalu‘u—not now; water flow through the valley was once greater. The water needs to flow through steams to keep land and rivers healthy:

KM: You folks could go up anytime you wanted to get ‘ōpae, ‘o‘opu like that?

SR: Yes.

KM: How is it today, can you still find ‘o‘opu or ‘ōpae?

SR: No, I think ‘o‘opu is all gone already.

KM: Aloha.

SR: Might be catfish around, maybe.

KM: So ‘ai ‘ia by all these foreign things in the water.

SR: Might be tilapia like that.

KM: The water has changed also? The level or flow?

SR: The level is kind of slower now, before, water is plentiful. I think it’s because they’re digging wells around the place. That's why when we talked to Board of Water Supply, I told them, “why don’t they make dams, a small dam that the water still can flow over.”

KM: Yes.

SR: “This water got to go back down to feed the well you’re digging. So how are we going to accumulate back this water like it should be. If not the salt water going to start moving in.”
KM: Yes. That’s a very difficult situation. Where if you take so much water out and pump it somewhere else…

SR: Yes, then things kind of go down.

KM: Yes. Because where had water before maybe isn’t always there now or something, the table has dropped perhaps. ‘O’opu needs good water flow, how’s the ‘ōpae, still has ‘ōpae?

SR: No more, get the prawns now. The prawns come in I think eat up all this…

KM: The ‘ōpae kahawai, kala’ole or something like that.

SR: Yes. Used to have plenty up there, we go with our small ‘ōpae net.

KM: ‘Ae, kā’e’e.

SR: The thing was only like that.

KM: In the ‘auwai, ditch.

SR: This auwai comes down here and goes right out there.

KM: To the makai.

SR: My tūtū and one of my aunties, we go with them with the ‘ōpae net, go underneath all the California grass. One time we caught one big awa inside there.

KM: You’re kidding!

SR: One big awa!

KM: How big was the awa?

SR: About like this big.

KM: Almost two feet!

SR: This is not fish story [chuckling], this is awa, bigger than my arm.

KM: Amazing!

SR: Like that almost.

KM: Yes, six inch diameter.

SR: That was the first time, we were all excited you know.

KM: Sure.

SR: They didn’t catch it right away, it got out because the net is small.

KM: You pūʻiwa too!

SR: Yes. We keep on going. I don’t know how come it didn’t go out, must have come inside to spawn, to lay their eggs.

KM: Yes. And you see too in the old days when the water went out, the muliwai would get backed up so they’re stuck inside and they can handle the fresh mixed water like that. This was a big awa then.

SR: Yes, a big awa. That’s the only one that I remember we caught in the ditch, in the small ‘auwai.

KM: Wow, amazing! How you made that?

SR: They made it, I was a young boy.

KM: You just knew it was ‘ono, I guess.
SR: Most times they made it lāwalu.
KM: Lāwalu, so ‘ono.
SR: Lāwalu and raw.
KM: ‘Ae.
SR: They make na‘au too, they make that...
KM: Pa‘u?

**Family sustained by resources from the land, streams, and ocean fisheries:**

SR: Yes. They make pa‘u, they make all kinds. I remember once we had hard time, before I was six years old, maybe five. The reef used to be kind of close to the land, small kind reef.
KM: Yes.
SR: We go outside there and hook ‘ala‘ihi, the red small fish.
KM: Yes.
SR: Just for eat, because we don’t have nothing. The park over here used to have rocks outside, the park was kind of way out. We go over there and pick up the pipipi, that’s what we’re going to eat with poi. We get poi all the time, we get poi.
KM: Because you always were growing or something, yes.
SR: Yes. And my aunty pounded the poi. All my uncles they were all away.
KM: Working other jobs yes.
SR: They weren’t home over here. Just my mom and my other aunty, they took care of my brother and I. It was rough, my mom said she never wanted to go back to that time of their life.
KM: It was a hard time, hard work.
SR: Because no more their mom around too, they were solely on their own. We know what is hardship. My wife comes from eleven children so she knows what hardship is all about.
KM: Was she raised out here?
SR: She was raised down there at Kokololio. That’s how I was brought up down that side. I went to Hau‘ula school.
KM: Who is your wife’s family?
SR: Ah Ho, Kalima exactly, the grandma married Ah Ho, then afterwards she married a Kalima.
KM: Hmm. You know what’s amazing is how much influence the Chinese had in the community. Many Hawaiians intermarried with the Chinese that came in for plant rice.
SR: Yes. Maybe they couldn’t speak the language but they learned it.
KM: Yes, plenty.
SR: I heard of Chinese people coming and they learned the language real well.
KM: Hawai’ian?
SR: Yes, real well. That’s how come plenty Chinese got the land because they know how to read the Hawaiian language and stuff like that.
KM: It’s wonderful though, you folks have stayed on some of the family land.
SR: Yes. That’s why we claimed the land up there because it was up for auction. I didn’t know nothing about auction. Went down there with $14,000.00 and I thought it was enough. Had three people bidding, I didn’t know about bidding. I should have...if I knew about it, I would have just stood back and wait and let these two guys buck each other.

KM: That’s right.

SR: Afterwards, then I realized what’s what. Now if I go there I know how to do it because I had experience. I guess I learned everything through experience.

KM: That’s right.

SR: Some you win and some you lose... [discusses individuals who bid on the property] ...But I didn’t even know the meaning of redeem.

KM: You thought it was redemption [chuckles]

SR: Yes, in the scripture [chuckling] We had to do it that month, you get one year to do it, to redeem, reclaim the property.

KM: Was it a matter of taxes? There was a lien on the tax?

SR: Yes, it was a percentage, in the matter of the tax, yes. It was going up for foreclosure quite a bit of years before that. Was only six hundred dollars.

KM: ‘Auwē!

SR: I’d go see the family because they’re all interest holders.

KM: Yes, undivided interest.

SR: They all don’t want to dig up to go pay for that thing. And we don’t know where exactly the thing is.

KM: At that time?

SR: Because we know we have the property up there. The next time it came around was four thousand dollars. I was going to get it again, pay off again. My wife, she didn’t want to lose money, she is kind of conservative too. Anyway, the thing went up for auction nobody wanted to claim it. I had about five people, three of my uncles their wives passed away. They told me to go ahead and make the paper and they’ll give me the interest. Then my mom and my aunty gave me the interest if I go and make the papers. The thing was getting too close and too close and I’m busy working. Construction, you cannot take time off too much.

KM: Yes.

SR: The thing went up for auction, my son, I told him if he could go get it because your mom didn’t want me to invest anything more in it already. He went, he gave me the $14,000.00 to go up there. The guy won the thing for $20,000.00, for the property worth $64,000.00, the evaluation of the property. When they said that you can redeem the property, then we went to pursue it...

KM: ...So you folks finally got the ‘āina, this mauka ‘āina?

SR: Yes.

KM: It’s an old...is that the parcel that is near Oberle, you were saying?

SR: Yes.

KM: Is that still Punalu’u?

SR: Yes, Punalu’u [actually in Makaaua, but considered Punalu’u by local families]. I couldn’t see that go, our family lose that. We were close to losing this whole thing at one time and my grandfather got it back for us.
KM: You see, you know what you’re describing, I actually see in the Bureau of Conveyances, particularly in after 1900, 1920-ish like that. A number of families they were taking out… You know what seems like to us today, nothing of a loan. Two hundred dollars and you use your property as collateral or something. And then you see foreclosing because they’re failing to pay.

SR: That’s what happened to my Tūtū Nancy, that’s what happened to her… [discusses disposition of lands makai of his home]

KM: Aloha…

SR: Anyway, we got it all back… And then everybody wants the money, and that’s the hardest thing…

KM: Well, that’s the American way, kaula’i ka lima i ka lā. Everyone like this [gestures, palm up]. Your folks time, the tūtū mā said “never do that.” Always put the hand down, work.

SR: Yes. You got to put your hands down just to survive.

KM: Yes, that’s right.

SR: Like I told my kids this is a good world but it’s the people in it that make it bad. There are a lot of good people yet, just as much good people as bad people.

KM: Hopefully more good people.

SR: Yes, I’ve experienced that, where people get greedy, selfish.

KM: All your tūtū mā they say ānunu, no good.

SR: Yes. You got to make things right. They’re not well educated, they don’t have the financing in the back of them, they get all these laws come inside, they don’t understand it.

KM: That’s why, it was all foreign stuff. In their system, they excelled, look at how they managed the land, the ‘auwai system, that fed this lo‘i that you folks have worked for generations. The water came out, it nourished kalo, took care, and then it went back into the stream, more nutrients. Your fishery, the muliwai, loko i’a like that; and then you had fish, everything you needed.

SR: I think only Moloka‘i now or Maui they have the…hihiwai.

KM: Yes, little bit, hardly nothing on O‘ahu, you’re right Moloka‘i, Maui, Hawai‘i get a little bit, Kaua‘i too. Not like before everything, you said o‘opu, ʻōpae. Not only has the environment physically changed, but the predators have come in you said evidently, the crawfish and stuff like that and killed them.

SR: We used to go down to El‘i’s taro patch and catch the crawfish, the red kind, we used to go down there and catch them.

KM: That’s Keolanui?

SR: Keolanui.

KM: They are ʻohana with you folks?

SR: Yes, Ka‘apu. Ka‘apu, my mom told me that we should go and find out if we get this, go claim this, claim this [pointing to where we were standing].

KM: This āina, pā ilina or heiau here?

SR: Yes. Claim it or something. He told my mom long time ago when we were young.

KM: Ka‘apu, the old man?

SR: Yes. No more adult…

KM: Kūpuna?
SR: Yes, kūpuna, only my uncles and aunties. And they never did anything, maybe that's why we getting problems now with Bishop Estate. They were going to lock me out with a fence.

KM: Who?

SR: James Bassett. I told him “If you do that I'm going to fight you with all that I got, I'm going to fight you.”

KM: Hmm. On this, I think we know it was a heiau in the old days, as to what the old records say. We know about the families being buried up here and you folks have this strong feeling about this place.

SR: Yes, we do. I do.

KM: You can see, look at how much rock was built up to make this flat level here. Lot of work.

SR: They had lot of rocks back there but before the cows used to come up here and they damage.

KM: Ah, hāne’e, moved out.

SR: Not only that, the wild pigs come up here too. That side, get one rock wall, come up, the rest is just...

KM: That’s really amazing this is almost like a little pu’u in the middle between the ridge.

SR: Yes. I’d just like to clean up one whole section and build this up or something. But no, it’s solid ground.

KM: Solid. And interesting you said that the Pākēs were buried at the bottom into the pu’u.

SR: Yes, that’s what my uncle told me. And this Uncle Major, he was the last one of the Pa’akaualas, he knows lots about up here. My Uncle Chuku was brought up in town, so might be, he knows some stuff, I don’t know how much he knows.

KM: How is he health wise, is he okay?

SR: He’s kind of moving around slower, he’s around 78 or almost 80, around there.

KM: Maybe sometime you talk to him and see if maybe we could sit down. What we’ll do is... you know the map I left for you. I’ll bring another map and we can sit down we just maybe talk out a little bit. That would be good on the 23rd when we all get together.

SR: The 23rd.

KM: That's a Monday.

SR: Monday, okay.

KM: I’m going to try and take a couple more photographs... [recorder off – we walk back down towards Uncle’s house.]

**Discusses development of the irrigation ditch behind his residence as a part of the plantation system:**

KM: [discussing the water ditch behind his house] ...Here is from the plantation time, behind your house?

SR: Yes. Exactly right here, you see this ditch, it was right close to my property, on the side of my property. So what I did is I dug this out and I filled it back in.

KM: I see, you moved it back so it wouldn’t potentially overflow at your house.

SR: Yes. I dug it, and that’s why I put this pipe across. The plantation got to dig all the way across there. I had two hundred feet, my boundary starts from that little shack over there.

KM: Yes.
SR: We had lo'i inside there because it was shallow.
KM: Even here was lo'ī?
SR: No, when I came here I did it.
KM: You did it, okay.
SR: I used that ditch for lo'ī, we had good harvest. This shack is all for pigs, we raised the pigs. This post over here is our property boundary all the way down where the fence line is. This is all outside, we’ve been catching mountain pigs up our farm area. My son uses it for Boy Scout fundraising.
KM: Wonderful!
SR: They have these people from the mainland come down, and they bring about thirty to forty people, and they entertain the people down at Kahana. And they love that.
KM: Wonderful. So it’s a private lū‘au, basically?
SR: Yes, yes... So that’s why we’ve got these pigs, and we never knew had white pigs up there in the valley. Most times red or black.
KM: Yes, from mauka.
SR: [walking on his property] It took us quite a bit of work, money to fill up in here like that. But that’s how we come in the back here.
KM: Mahalo! [end of interview]
Sam “Chuku” Kam (SK), Cathy Mattoon (COM) & Creighton Mattoon (CM), Sam Rowland (SR), G. Mahealani “Mahi” Trevenen (MT), and Jimmy Yamamoto (JY) with R.M. Towill (and Leah)
Punalu‘u Water Partnership Committee Meeting
August 23, 2004, with Kepā Maly at the home of Cathy and Creighton Mattoon (released August 11th, 2005)

The following transcript was taken from a meeting of the Punalu‘u Community Water Partnership Committee. Members of the committee called the meeting to discuss committee programs, and to help Kepā Maly, record and map areas of importance to the Punalu‘u families, in regards to water usage, past and on-going practices on the land. The first part of the meeting (recording begun while meeting was in progress), relates to committee comments on notes summarizing past meetings. Subsequent discussions coincided with the process of annotating a map, for the Punalu‘u cultural study, of which this transcript is a part.

The primary interviewees— Sam “Chuku” Kam, Cathleen (Cathy) Pi‘ilani Oberle Mattoon, Sam N.K. Roland, and G. Mahealani “Mahi” Trevenen are directly descended from families who have lived in Punalu‘u and neighboring lands for generations. They possess an intimate knowledge of the land, families, resources, and history of change in Punalu‘u and vicinity. Creighton Ualani Mattoon, husband of Cathy Mattoon, has worked with his wife on matters of protection of resources in Punalu‘u and the larger Ko‘olauloa District since the 1960s. Jimmy Yamamoto, works with the engineering firm of R.M. Towill, which has been contracted to develop a management plan for water use in Punalu‘u by the Board of Water Supply.

Sam “Chuku” Kam was born in 1926, and is an uncle of Sam N.K. Rowland (see interview with Sam Roland of August 11th, 2004 in this study). Uncle Chuku has traveled all of the lands of Punalu‘u and vicinity, knows the water resources, fisheries, families, and land use practices.

Cathleen Pi‘ilani Oberle Mattoon was born in 1932. She has lived most of her life on land that has been in her family for generations, and it was her mother and kūpuna who taught her of the land, and instilled in her, a deep respect for, and desire to care for the land, water and history in the Punalu‘u vicinity. This commitment to place is shared by her husband, Creighton Ualani Mattoon, and together, they have worked on issues of land, water and social justice since the 1960s (see also the interview of September 11th, 2003).
Meeting/Interview Participants (August 23, 2004) – facing the camera Creighton Ualani Mattoon and Cathleen Pi'ilani Mattoon; in foreground, Mahi Trevenen (Photo No. KPA-S2279)

During the meeting and interview discussions, a number of points of historical interest were raised, these include, but are not limited to the following:

- The belief that if we mālama the ʻāina, we grow—we must take care of the land and water resources of Punaluʻu; and

- Historically, the families agreed to development of the Punaluʻu Ditch system—portions of the system crossing over their lands and modifying the original water accesses—with Castle’s Koolau Agricultural Company, in return for continued use of water resources for family and agricultural needs. All of the families worked to help maintain the ʻauwai systems;

- Water flow in Punaluʻu Ditch system, and ʻauwai during their youth;

- Components of plantation irrigation system and uses of water by native families and other area residents—ʻōpae and ʻoʻopu were once plentiful in the streams and adjacent ʻauwai;

- How to develop a system for determining how much water is used by families—with considerations for long-term, future uses;

- Water in ʻauwai and loʻi historically maintained by members of the Kaʻapu family—the land of Kapua Kaʻapu Fonoimoana mā; and neighboring lands of Kamehameha Schools-formerly leased by Hong Lai and others;

- Flow of water from Punaluʻu Stream to the kuleana ʻauwai and various kuleana, and water to the Oberle-Rowland properties;

- Discussing connection of Rowland property (Grant No. 1632), to water line;

- Present day management of water resources and family participation in same;
• Water rights and recalling old residents of Punalu'u; and importance of identifying places of cultural significance, such as burial sites;

• Group discusses system of determining how much water is needed to maintain a healthy system in Punalu'u;

• The responsibility of Kamehameha Schools in management of water resources. Traditionally, and in historic times, families worked the land and water systems together, for the well-being of the individual and community needs. Things changed when the plantation came in;

• Punalu'u families work on the Punalu'u Tunnel and Ditch system to try and maintain water flow;

• Japanese and Chinese families held leases on land in Punalu'u;

• Group discusses locations of features on land – residences, ‘auwai, and irrigated fields etc., – marking interview map;

• Origin of the name of Nāhiku; and discussions on the various parcels of the Trevenen-Kong family;

• The old Chinese and Japanese Cemeteries in Punalu'u;

• Recalling ‘auwai and flume alignments; and

• Discussing areas of lo‘i from Wai'ono through Puhe'emiki—formerly watered by natural springs and ‘auwai (that water is now gone).

**Group discussing water flow in Punalu'u Ditch system, and ‘auwai during their youth; describes components of plantation irrigation system and uses of water by native families and other area residents. ‘Opae and ‘o'opu were once plentiful in the streams and adjacent ‘auwai:**

MT: …The water gauge that takes the water from the main ditch. One went on an irrigation ditch *mauka*.

SK: Yes.

MT: And back down to the roadway going to the valley to the main stream. That was the old plantation ditch.

Group: [agrees]

MT: And then they controlled the water there, Kahuku Plantation people controlled the water by spilling it into the Makaua Stream.

SK: Yes, yes.

MT: The Makaua Stream starts from our *kula* property and then passes down under the cane haul road back to the main road. That control gate limited the amount of water…

SK: …that they used for irrigation?

MT: For irrigation yes.

SK: When they needed it they let it all through there, bypass.

MT: And water for our livestock.
SK: I remember we used to catch ‘ōpae inside there, ‘o’o pu too, those days, a long time ago. The watercress, there used to be watercress in the river.

COM: That was our vegetable.

MT: Yes, way down that side.

JY: It hit something after a while. After it goes past your stream, it hit something over here.

MT: What it hit there, there was a blockage under the Punalu’u Ditch, and Sammy Rowland and his family, they opened that blockage up, because it was runoff water from the kahawai that spilled all of the dirt and stuff into the ditch, and made the ditch overflow there. That’s cleared up now.

COM: That’s open now.

MT: Yes, that’s open now, and that helps keep the water flowing.

SR: We just got out most of the mud Saturday, above mill.

COM: It goes below you and into the stream right, back into the stream like it used to?

SR: Yes. You know before the intake where the water comes down, the old plantation 10-inch pipe.

MT: The T-box.

SR: You know as soon as we walk in there, there’s a manmade culvert between the ravine, close to 50 feet or less. We went in there to clean it out because there’s roots and mud in there. This past Saturday, most of that thing is all clean from mud, whatever it is, it’s about ankle deep with all that mushy stuff.

MT: It’s a major clean up.

SR: Inside that is all wide open.

MT: And the T-Box we’re talking about, the old plantation 12 inch main is tied in. It went all the way across the Punalu’u river to the other side.

CM: What notes are you looking at now?

COM: The one that I have is July 26th, it is our discussion about the ditch and what we’re doing, and the various tunnels. Tunnel 12, Tunnel 11, and how much had been cleared, all of that seems to be what we discussed at that time. I think we’re just going to approve the notes here.

SR: It’s all open now.

COM: Yes.

SR: There is hardly any blockage out there now.

Reviewing minutes from past meetings, and discussing system for determining how much water is used by families—with considerations for long-term uses:

COM: There were some corrections on July 26th, very few. One is that the name Frank Oberle is not included, it should be Sam Rowland, Mahi Trevenen, Frank Oberle and Eli Keolanui. These are the people who are cleaning the ditch, not attending the meeting.

SR: Outside of Tunnel 12.

MT: See, we don’t know whether they want us to give, how much water we use and what time? Daily, monthly, yearly? How much water that we use. They want it in gallons, gallons of water...

COM: Was that recorded anywhere, because I don’t see it recorded.
SR: To monitor the water you have to have...
JY: A meter or something?
SR/MT: Yes.
COM: She [Ilana Davis, who was interning with R.M. Towill in the first part of the summer] wanted it off the top of your head she said.
SK: If you’re going monitor, you have to have a pipe, you cannot come from the ditch.
MT: We never had meters on surface water in a pipeline until only recently.
SK: Yes, yes.
COM: I’m thinking July 26th is fairly well reported of our discussion that day. But I see nothing here about her asking how much water is used, that may have been...
CM: Mahi said, “if you used ditch water you would need 27,000 gallons a month.”
MT: I figured that through rainfall. My pastures, I can do well on rainfall during sometimes of the year when it’s dry. When it’s not dry I don’t need. When it’s the wet time of the year I may need about half the amount that I calculated. My calculation is pretty high. I calculated in gallons based on rainfall per acre inch. And that per acre inch of rainfall, where I had got that information from some book before was about 27,000 gallons.
CM: When it says 27,000 gallons per month? Per acre inch?
MT: Per acre inch. If we say had 8 inches of rainfall, we would have... [looking through his notes for his calculations] One acre inch of rainfall gives the land 27,000 gallons per acre inch. If I had eight inches of rainfall that month I would get about 200,000 gallons per one acre. If I had seventeen acres to irrigate I would have three million, four hundred thousand gallons per month. If you want that broken down to a thirty day period, I would have 113,333 gallons towards my seventeen acres. And if you want to break it down further, say like a five hundred thousand gallon water tank, twenty two five hundred thousand gallon tanks of water per day. I based that on my pasture. Taro may be different. Vegetable crop may be different, if they use conservation measures, you could save water there. I’m basing mine on the rainfall. That’s my estimation now, at the time when Punalu’u had a lot of rain I don’t need that much water to use.
COM: That’s an interesting way of approaching it. By the way, he has a legal rain gauge, he does read them.
MT: I may use maybe half that amount. If I could get four inches of rainfall I could use half of that amount.
CM: This statement here, the last statement says, “if you use the ditch water.”
COM: That’s it, she wants to know who’s going to be drawing off the ditch. They want to figure how much.
CM: If you use the ditch water.
JY: Normally what we would do on a daily basis, and it’s hard because it’s weather related. Normally, just to keep grass growing...
MT: Keep our forage grass growing, and if I wanted to cultivate some extra high protein forage, I would use that water also.
JY: Normally, like say for an acre, if it’s a lawn and we’re trying to keep it growing, what we set it at, we might set it at about a quarter of an inch of rain, a quarter inch of irrigation. We
set out a little weather controller. If it rains more than an eighth of an inch it stops, it turns itself off for the day. Some place around quarter inch a day, that would almost work out to like about almost thirty days, it's like seven, eight inches.

MT: Depending on your evaporation rate and your transpiration rate of the water. The actual amount of liquid that you get to your crop would be less. Say if high evaporation would occur, you may have to use more. We take taro for instance, they need the water running.

SR: Yes.

MT: What was the figures on the amount of water. One lo‘i, is there any figure that you arrived at?

JY: The Department of Agriculture used to use 20,000 gallons per acre, flowing through each acre. I know that there was one report that went as high as 200,000 gallons.

MT: Two hundred thousand gallons. That's what I was wondering and that depends on how big the lo‘i, how much area.

SK/SR: Yes, yes.

SK: If you cut it down to one acre then you know how much your lo‘i can do. How much you can do in that one acre. Maybe you cut it into four pieces.

MT: So more of that figure.

JY: It's a matter actually, of how it's laid out. If it's flow through, flow back, it's different. The way that the report was written was that it flowed through and didn't come back to the stream again.

SK: So it's gone already.

JY: Yes. When you rotate it through...

SK: Usually, when you plant taro you don't circulate the water back, it goes through.

COM: It goes back to the stream.

SK: You take the disease out. If you reuse the water you get the disease.

JY: Yes, I meant that it goes back into the stream. In their report it just disappeared somewhere. That was okay, because that was what they were trying to do, they were trying to figure out what happens in the worse case scenario. That way we had two numbers to work with. And we'll probably work on something in between.

MT: The idea is to return the surplus water to the main river, going in the stream. Is that correct?

JY: Everything is by gravity anyway, so it's not going to return. The idea would be, you do want the fresh water always flowing through here.

SK: It will go down to the ocean, one way or another, whether it's a stream or not, it's going to just flow down. When it passes you, it's gone already. You might not be close to the stream to deposit the water, so you have a little ditch where it disappears somewhere.

JY: Depends on where we are, how it's going out. What she [Ilna Davis] meant was just by practical experience and how it's laid out. Did it flow in and pass through and then go down a ditch on the other side so it never went back in the stream, or did it flow in and then flow back.
Discusses uses of water in ‘auwai and lo’i historically maintained by members of the Ka'apu family—land of Kapua Ka'apu Fonoimoana mā; and neighboring lands of Kamehameha Schools-formerly leased by Hong Lai and others:

COM: The lands that Kapua [Fonoimoana] is talking about are fallow right now, the lo’i. The water came from across this side.

MT: From the river, they got their water from the stream.

COM: Then a berm was built so that she can’t get that irrigation.

MT: Something happened where the level of the stream water dropped, then it wouldn’t reach to the ditch that supplied their lo’i.

COM: Right. At one time it came naturally through there, it went through their land across from the stream.

MT: Yes, you remember by the bridge, Hong Lai Road to the bridge, that’s where that ‘auwai was, taking the water from the stream. That also supplied Hong Lai’s taro patches.

COM: One thing that we’re trying to do is draw lines along the old ‘auwai, and I think Kapua is doing that on her map, to draw exactly the lines where it went.

MT: She went and showed Ilana, that day.

COM: She drew on the map?

MT: Where it was, yes.

Flow of water from Punalu’u Stream to the kuleana ‘auwai and various kuleana, to the Oberle-Rowland properties:

COM: Okay, Sam, at one time... Does it still flow this way, it came through our lo’i where Frank is now?

SR: Yes, it comes through the Oberle land and then comes out to our place, it’s still coming out.

COM: It goes down to your place, and then it goes back into stream. It used to flow heavy, but it went right back.

SR: It goes back to the stream over here and then comes through the road. The water used to come from right on top by the stables.

SK/COM: Yes.

SR: Right on top there and then comes down to Oberle’s then comes to our place.

MT: How was the water coming, in the ditch or from the pipe?

SR: From mauka, no pipe, all open ditch.

COM: Was open ditch. Used to have an open ditch above our place.

MT: That open ditch, I remember it.

SR: Around the stable.

MT: Yes, at the stable, across the railroad track, going mauka, follow the valley road all the way mauka.

COM: Yes.

MT: Make a little turn as you get to the next kahawai coming down, where we had our property over there. There’s a big gulch now that Kamehameha School owns over there. That used
to be an old *kuleana* ditch. I was told that [see location of ditch being described on Bishop Estate Map No. 372].

**COM:**
That's one of the things we're trying to record now. Go back and draw lines exactly where we remember that the water flowed.

**KM:**
Yes.

**COM:**
Whether it flows now or not. I'm not sure how that will apply to you guys. It's something that we wanted.

**JY:**
We want to put that into the report. Part of what we're doing now, we're talking about how much water might have been used. We can start talking about the kind of rules of thumb that the Department of Agriculture had, other people had, so we can try to figure out what that might be. And then we'd do the same thing with what you're doing now.

**CM:**
So that last sentence, you'll take care of that, because Mahi has all those different combinations and permeations of how much water he needed. You're going to take care of that?

**JY:**
I'll try to work with that one.

**MT:**
It might be an over estimation. I take a rainfall gauge reading every day, and I calculated that... I think the thing that we're talking about, open ditch irrigation and we're also taking the pipeline water transmission as of plantation days. Now today we're dealing a little bit more with pipeline transmission, T-d off from an old main that went in for plantation days. And then we have the open ditch, *kuleana* ditches of transmission from the *ahuupua'a*. It's up to the consultants, and that's what they want to find out, the difference and the changes.

**KM:**
Uncle, if I may?

**MT:**
Yes.

**KM:**
What uncle's describing is a part of the study that we're doing for Kamehameha Schools, identifying every *kuleana*, awarded or not awarded, and how many *lo'i* were being claimed there. "I have 10 *lo'i*, I have 25 *lo'i*, I have 2..." That's going to also be a steady indicator of 1848, 1850...

**COM:**
How much water was used.

**KM:**
Yes, how much water, and where water was being transported. Because obviously, not all of these *kuleana* are on the stream. They are also away from it, so you're going to have a good understanding.

**Group:**
[all agree]

**MT:**
And when the plantations came into the picture they helped to maintain many of those *kuleana*.

**SK:**
They were responsible for the water, they took over.

**MT:**
They worked it so that whatever *lo'i* at that time were functioning...

**SK:**
They were the one's that gave you the water.

**MT:**
Yes, they were helping that way. So that would be a good indication on the amount of water.

**KM:**
And what happens of course is by the 1860s, you have the rice plantations being started. They were taking taro land, some taro was still being grown, larger portions being dedicated then to rice. So it was still working the old system. When the sugar plantation comes in 1906 thereabouts, they were changing the entire system.

**SK:**
Right.
KM: To take those, like what you’re talking about those T-boxes and things and the new flume and stuff, to take it out to broader fields and stuff right?

Group: [agrees]

KM: So that’s how the Kuleana lost a lot of the water?

Group: [agrees]

MT: And the Punalu’u 12-inch pipeline that I’m talking about, at the T-box originates at the Punalu’u ditch at about a 200 foot elevation. It goes down, passes all through the property, past the Punalu’u stream, and went all the way up the hill to where the plantation had a 100,000 gallon water tank [above Hanawao]. They used that years ago, that was our drinking water.

SR: This was in back of the graveyard, up the hill, the water tank, the wooden water tank.

COM: We’d take our showers there.

MT: It may just be a platform now. You may have visited it, have they taken you up that side?

JY: Yes.

SK: That’s where we used to get water from too, gravity feed.

MT: That’s all by the gravity system. That was good engineering, how to distribute the water. But the pressure from the ditch, on our side, would get that water even today, up to where the old tank used to be. They have probably about an 8-inch pipe.

SR: Four inch line all the way down there.

MT: All the way up to the platform?

SR: Yes, at that time. Galvanized.

MT: What’s now?

SR: Now it’s back to this new big line, Board of Water Supply line.

COM: Transmission line, they were allowed to tap into the transmission line.

MT: You’re talking about where the pipeline goes up to the old water tank.

KM: And the old 100,000 gallon tank by the cemetery, was it the Japanese or Chinese cemetery?

SK: The Heiau.

KM: The Heiau by Hanawao?

MT: Hanawao.

SK: Yes.

KM: So the 100,000 gallon tank was behind Hanawao?

SK: Across the railroad track, used to run down below, and right above the railroad track was the tank.

KM: You can see it on this map.

SR: Right over here is the Heiau.

SK: Where is the road that the railroad track used to be?

KM: Just behind.

SR: Right about here [pointing to location on map]. And down below used to get all the water for irrigation.
KM:  [marking location on map]
COM:  The notes…
MT:  My calculations for the amount of water per gallon, I calculated that from when the state wanted to know how much water we used early on.
CM:  The declaration?
MT:  The declaration of water. Maybe today it's changed, I don't know…
CM:  …Shall we go to the May 27th meeting notes?
COM:  Yes. The first question I have is the second paragraph, what do you have?
CM:  Well, it says “The Board of Water Supply is allocating funds for a workshop to help the Punalu'u residents. It should read “claimants to the ʻiwi of Punalu’u and others, to build a rock wall…”

**Discussing connection of Rowland property (Grant No. 1632), to water line:**

COM:  Yes, it should be claimants… Then the fourth paragraph…
CM:  Sam Rowland had an agreement in 1995 to connect to the pipeline…
COM:  …On the Oberle property.
CM:  Is that the Oberle property or Kamehameha Schools property? Sam Rowland…
SR:  Oberle.
COM:  In 1995 you hooked up to Oberle?
SR:  Yes.
CM:  Oberle property?
COM:  Yes.
SR:  His water line.
CM:  That is correct.
SR:  Yes.
COM:  The last sentence, “He is concerned that whether this is possible since there may be parties that may be liable for his use of this untreated water.” Untreated water, wasn’t it Bassett who brought it up, if you were to use in your house?
SR:  You see before the lease was over, not over but taken over. Primacio approached me, and also Fred Trotter, told me “to hook up to their water line. They don’t know who’s going to take over.” So I hooked up to the water line, and I put the line waist deep so if anything came over, tractor or plow whatever, it won’t get the water line. So I hooked up to the water line it’s about two hundred feet from the corral down there. And when Kamehameha Schools took over, and took Primacio them in as a worker to take care of the place, caretaker or whatever it is. He mentioned to Bassett that we had hooked up to their line. Then Bassett approached me to charge me fifty dollars a month for use of water. I told him it’s too much, I don’t use that much water. I have only a two acre property over there, and I don’t have much stuff that’s growing, it’s only some green gingers, ti leaves…more ti leaves than anything else, that’s about it.

COM:  In here, I think this referral to untreated water and liabilities was brought up by Bassett. He thought you were using it for kitchen…
SR:  Yes, the liability was that we’re going to drink the water, because we have a house up there.
COM: Right. In this last sentence it should be a referral to Bassett having said this, Bassett’s concern not Rowland’s.
CM: Jim Bassett.
COM: “He,” being Bassett.
SR: And then after he reported that to Neal, I approached Neal and he said that part of what Bassett brought up, was that we may get infected by drinking the water. The last meeting that I had with Jim Bassett, he brought it up because what if I have a cut and took a bath and got infection. I told him, “come on what is he trying to do anyway?”
COM: [chuckles]
SR: Now it’s a liability because I’m going to drink the water and another liability because I’m going to use it to wash up. What is this coming to…?
COM: The last sentence where it says, “He is concerned,” it should say, “Jim Bassett of Kamehameha Schools is concerned.”
MT: Maybe he’s concerned of the affected water because it might affect it in a way where it might bring up a lawsuit or something.
SR: Yes, liability.
CM: Going back to the beginning of that paragraph it says, “Sam Rowland had an agreement in 1995, to connect the pipeline on the Oberle property. This even is no longer being granted.” That’s not right.
COM: He’s not using Oberle anymore.
CM: “And will be charged for the water from this pipeline.” That’s what this sentence says.
COM: Yes, it’s incorrect.
CM: It’s not right.
SR: I’m using the Oberle line.
COM: “This easement no longer being granted,” should be struck.
CM: That second sentence should be struck, it doesn’t make any sense.
JY: Or is it that this is another, “Jim Bassett of Kamehameha Schools stated this?”
COM: I see, “This easement by Jim Bassett is no longer being granted.”
CM: The first sentence talks about the easement on the Oberle property, which Jim Bassett has nothing to do with.
COM: That’s okay. Do you still have Oberle now?
SR: No, I’m on Kamehameha land, always been on Kamehameha land. The water use is from Oberle, when I first got there. I helped sister Oberle, Mary, to fence the whole place because the cows were running all over the place. By doing that with all my own costs and all the finance and everything, posts and wire, and all that, verbally, that I can hook up to her water line. That’s the first use of the water when I first went there.
COM: It still exists on the Oberle property.
JY: You connected on Oberle property or on Kamehameha Schools property that’s feeding Oberle?
SR: No, it’s Oberle’s property, the water line runs, but yet, it crossed over through Kamehameha property.
SK: It’s a strip of land.
SR: It comes on the side of the boundary.
CM: That's kuleana water though, right?
SR: So when I hooked up the line to them, that can help Oberle out when the water is shut off on his side. When the water goes down...
COM: That's right, and then you would have water.
SR: He would have water, both ways.
COM: Yes.
SR: I hooked up.
CM: In any case, the water is kuleana water. That's his right.
SR: Yes.
COM: This is one of the arguments that we have been having with Kamehameha in the first place, that the water is not theirs. If it existed, somehow that water has to get back to our lands without a charge or a fee. It's our water and this is why we said, put in the ditch...
CM: That's the question of interfering with kuleana water. Interfering with it.
COM: That's going to be an issue, I don't know how they're going to resolve that.
JY: I guess what it was is, you're connected to the Oberle line. And the Oberle line crosses Kamehameha Schools property to get to the Oberle property.
CM: No.
SR: It crosses from Oberle to Kamehameha, to me.
COM: Yes.
JY: So it's on the Oberle and Kamehameha School property?
SR: Yes.
COM: Okay. I have the next paragraph, "Mahi Trevenen is paying a flat rate of $75.00 a month," is that correct?
MT: That's not true.
COM: I don't know where that came from.
MT: That's not true, I never paid any water price.
SK: [chuckling] Why would you need to pay for water?
MT: I don't know where that came from.
CM: Let's scratch that.
JY: Okay.
COM: The whole paragraph I don't understand. "Others are being charged by the gallon." I suppose that's true... I don't know where this all came from.
MT: Strike the whole thing.
CM: Delete that whole section.
SR: Actually, it's not really selling the water, it's the maintenance of the surface...
CM: ...And the bottom paragraph on that page, "KS will encourage an interim measure, and will look into the Public Utilities Commission." And somebody just raised the question this morning again about whether they need a permit to sell surface water.
COM: We haven’t gotten the response yet.
CM: Somebody said you needed a public utility permit to sell surface water. At the last meeting, I think it was Ed Sakoda who said you didn’t need it, from the water commission. I think that question isn’t still clearly answered.
JY: That’s pending.
CM: Is Dana looking into that?
COM: No, they should tell us, we’re partners.
Group: [chuckles]
COM: Okay, it’s good to trust…
CM: …And then below, it says, “KS is caring for a few small lo‘i, and has dedicated, and is interested in perpetuating their culture…”
COM: Okay, last one, June 16th.
CM: This one has plenty, at least questions. Committee members were given color maps, or aerial photos… Oh, here your 200,000 gallons in the next paragraph. “The water allocated for lo‘i is 200,000 gallons per acre.” And I have a question about this, in that same paragraph, paragraph 2, the last sentence, “The amount of ground water is of interest, and the relationship to surface water is unknown.” Is that true?
JY: I don’t know, it is a discussion that’s on-going. I think Water Supply has some pretty good data stating that certain wells have an impact on surface water.
CM: In fact in some cases, it’s one to one, the relationship. And I had a question on use of the word, “unknown.”
JY: Maybe we should say, “is still being researched.”
CM: Whatever you guys want to use in your report…
JY: …It’s not a problem to say… [thinking]
CM: Because that issue, like at Wai‘ahole…
JY: That’s what it is.
CM: There is no difference between ground and surface. It is all as one water.
SK: There’s a big difference?
COM: One affects the other.
CM: In other words, you drill a well, you’ll affect the stream flow. Some people say it’s only in one area, site specific. Other people say no, guaranteed, because they all come from the say aquifer. You drill a well, and you pump it, you will lower the water table.
SK: It will go down.
CM: I raise that question because it is still debatable… …Then in the next paragraph, it says “Koolau Agriculture had a system of watering that did not put stress on the water system.” I don’t know what that means.
COM: Yes, we’d like to know where that came from. Whose judgment was it… And what water system are we referring to?
CM: It’s unclear, yeah Jimmy.
COM: if you can talk to Ilana and ask her where that came from, I have no idea what that is…
Group: [further discussion on notes and corrections]
JY: This Koolau Ag one was... Someone had said in the meeting, that they watered at separate times. But what they are talking about is their own internal distribution system.

COM: Oh, I know, you are talking about the ditch, and how we had gates, and that they would close the gates in some areas and go water the next field, and the next field.

SK: That’s how they did the plantation. That’s the original way they did the plantation. That’s where they got the idea from.

JY: So it wasn’t putting stress on the aquifer.

SK: You gauge off the water, that’s what irrigation is all about. They have plenty fingers going out.

COM: They managed it.

MT: Yes.

JY: If not the system would have...so what it could have been stating, it could have been under stress if it wasn’t managed.

MT: That’s where the water luna came into the picture, where they adjusted the water.

SK: Yes, the luna, hana wai, hāpai kō, carry the cane.

MT: Yes, hana wai...

Group: [Continues review of selected points in the notes.]

**Discussing present day management of water resources and family participation in same:**

SK: ...It’s only right, if you clean the ditch, your family benefits, not somebody else.

COM/CM: The notes here say “only certain families will benefit.”

COM: And we’re trying to get Silva to participate in this program. And Hawaiian Sun, so it’s not just our benefit...

SR: Okano farm over there.

MT: Yes.

JY: That was the discussion, “When you clean the streams you help everybody.”

KM: Everything, the system itself benefits...

SK: This is just about how to get the water. Not the new people you put in, Hawaiian Sun, Silva and all those guys. They come in after the ditch is all cleared. Right now they’re not receiving any water?

COM: They are not participating.

SK: Everybody has to participate and get in this ditch.

COM: We can’t make them but we hope we can partner.

SK: They have to, if they want to come in. If they want to be registered on that thing too, it’s only right if we register them, they do their work too. They do their share, because it’s a long way from where they’re getting the water, down to the last guys. Like Silva or whoever down below. You got to share the burden. You better look into that if they want to participate.

MT: Yes, you’ve got to share the work. I did mention that we’re responsible from the outlet of Number 12 to the T-Box. And then from there on down...

SK: Who’s from there on down?

MT: The Silvas and whoever else.
SK: That’s what I mean.
MT: That’s up to them.
SK: If anybody is going to register to this thing or be documented, they should be committed to whatever is in the ditch so they don’t come in and take a free ride.
MT: We have all kinds of offers of help, but nobody came to help.
COM: Do you remember at the last meeting Mark said that he was going to try and connect with the other families below the T-Box?
SK: Go as far as they can, whoever doesn’t want it, it stops right there because that ditch is a long ways down to Kaluanui. To get this thing, it would be a hundred years before you can get that thing settled. I think you better stop at a certain place. You can’t keep going down to Kaluanui.
COM: Yes, that was our goal.
MT: Some people may like that and some people will not like it.
SK: So you will have disagreement.
COM: Okay, it seems we can manage at least to the T-box.
Group: Yes.
MT: Do it until we can get the other two to come in with us, and offer some help.
SK: Yes.
MT: We cannot be responsible for that end of the transmission.
SK: Like Sam is doing it now, he’s doing it on his own.
MT: The offer was made, but no response.
COM: So you guys are going to pull all of this together?
JY: Yes.
CM: Now we have some map questions. I have a question, what is surplus water on the map?
COM: We never did get an answer to what is referred to as “surplus water” on this map?
SK: When you irrigate and you get so much water you got to let it go, that would be surplus. That’s why they have gates.
COM: This is just out in the middle of no where here, so we don’t know what that meant.
CM: It’s indicated on the map, we wondered what that was.
SK: I thought when you used the water from the ditch.
COM/C&M: No.
KM: For some reason they designated “surplus water” at this point right there [pointing out location on map].
MT: From the runoff.
JY: They must have some kind of overflow.
MT: Yes, ‘auwai.
SK: Okano runoff, anybody who’s using the water mauka, it’s going down, gravity flow.
MT: Maybe what they meant by that there, is whatever…
SK: Excess water from other property up here.
MT: …Water after the T-box, it comes to that property.
SK: Yes, yes. You got a lot of land around there that’s empty.
CM: And how about, did we record Oberle’s property on that aerial photo?
COM: I don’t know.
CM: That’s one of the things we wanted to do.
COM: Yes. It was below the Keolanui property across the road. Makai of Keolanui property. It’s
drawn in the map as one, actually from Punalu’u Valley road makai is Oberle.
KM: This parcel?
COM: This one, yes.
SR: Oberle is that property.
COM: [pointing to locations on aerial photo-map – see annotated map, Figure 2] Keolanui,
Oberle, Seu. Seu’s properties are not marked.
KM: One is.
COM: Okay. And then it goes way down.
JY: Not all this?
COM: Yes.
SK: And the ditch is right there.
KM: So there’s the road and the flume.
SK: Across the street.
CM: Sam, which one is yours?
SR: You get state land in between myself and Oberle.
COM: Keolanui, Oberle. Yes, this is state, and this is Sam.
SK: Yes, right.
SR: And then you have another state property, next to it, Kahana side.
JY: Who’s is this one?
COM: I believe Seu has separate properties, and this is one of them and it goes across Punalu’u
Valley road and then comes down here. That’s a separate property.
JY: He has all that?
COM: Yes. He owns all of that.
JY: Where’s your water line?
COM: Sam.
SR: Okay, the water line runs…there’s Oberle. Then right inside of Oberle lot, then it comes
out over here by the state property.
JY: So it goes around the state property into yours?
SR: That corner, and then my property right here. It’s about 100 feet I think, right around here,
from there to there.
COM: The Rabino place is not listed on here. This is the restaurant, Ahi’s restaurant, so
Rabino’s is about here.
SK: Yes, there’s nothing over there, got to be this white spot here.

COM: And I mention Rabino because it is a non-conforming use, auto repair

CM: That’s Kamehameha property.

COM: Yes. Did we determine which wells were functioning and which wells were just going to be test wells? I think we talked about that.

SK: The one that Mendez drilled?

COM: Yes.

CM: Yes, Makali‘i.

SK: How many did they tap? Quite a bit, I know.

COM: They listed five on here.

SK: Right in the back of us, right below the heiau.

JY: One of the low ones was a better well, I can’t remember which one.

COM: This one, I think, either five or four.

CM: Not all of them were taken out you know. When they made the announcement, at least one was left.

KM: What does this say [indicating the R.M Towill map]?

COM: It says hula mound and that was my next question, I don’t know where she got this information. There’s a hula mound out by the mountain side and there’s a hula mound right down here across from Punalu‘u Beach park. I don’t know what they are. Do you know of any hula mounds?

JY: There’s one here, there is one.

COM: There is?

JY: I guess, KS made it.

COM: Oh, they built it, these are new things, oh.

JY: Yes.

COM: Maybe they’re going to build another one down here, there’s nothing there right now. Next to the houses, this is the road [looking at photo map]... Maybe they are going to build something. Must be Kamehameha’s input then, that kind of threw me off. I didn’t know about the mounds. Sproto, and a lot of these are not identified, I’m assuming... This says Srypto, it isn’t really only Sproto, it’s Aki-Sroom.

KM: It does have an Aki slash up above it.

JY: Yes, we’ll print it in a different color.

MT: I mentioned to Ilana about the Kong property, which is family property. There’s two lots, one lot is right down here adjacent to the old cane haul road. Come up the valley road to another square acre and a quarter, that one there.

COM: This is Kong.

MT: This one down here, the Punalu‘u stream bisects the property. And the valley road comes down here, this acre and a quarter here, and then to this lot here. That’s mauka of the Okano gate.

COM: Up here, Kong, Kong, Kong [indicating three parcels].

SK: End of the short road.
SR: That’s where the stable used to be.

SK: Yes, right there.

SR: You come to the bridge, the cane haul road.

**Discussing water rights and recalling old residents of Punalu‘u; and importance of identifying places of cultural significance, such as burial sites:**

MT: The mango tree, right here on this corner. The mango tree is on the Kahana side of the road going. Kong, Trevenen, Kong. I mention that, because the one that the Punalu‘u Stream bisects, is riparian water rights. And these others here were plantation, *hana wai* ditch.

SK: Where’s the end of the gate, the forest gate, more up? Not the new gate, the old gate before, when they closed the gate, don’t let anyone go pick mountain apple.

MT: That’s way up *mauka*.

SK: Used to get a China man used to live up there. When I was a little kid we used to go up to his place.

KM: Do you remember his name?

SK: [thinking] I cannot remember. We used to go over there talk to him. He used to raise all kinds of vegetables.

MT: There was Mumu, a Japanese fellow.

SR: Way down.

MT: Mumu was up there.

SK: The Chinese man was an old timer, when he died I was only about five or five years old, in ’33, ’32. When we used to go pick mountain apples, we would walk up past his place. I cannot remember his name.

COM: So is that about what you needed for now?

JY: That’s good till next time. At that time, if there’s more historic information, we can try and put that down too. They had this many *lo‘i*, and what.

KM: May I ask you, if you folks have talked among yourselves about identifying also the locations of known cemeteries. I don't see any indication on here [indicating R.M. Towill map], and I know you folks have several areas that are marked. Whether they are KS lands or not, I think it’s important that that kind of knowledge be perpetuated for planning in future uses. Is that something you’ve discussed or not?

COM: Bassett did go up with Mahi, and he did take one of those… [thinking]

KM: GPS?

COM: GPS readings. So Kamehameha has some information already about the burials, Chinese grave yard.

MT: He didn’t go up with me, he might have gone up with somebody. I went up there with Gentaro Ota. He remembers a ridge, and he said that was it [the cemetery]. A few days after that I went up again with my grandson and my son-in-law, and we discovered the Chinese markers.

KM: Yes, those three head stones, the markers.

MT: Yes. There was maybe even more, four or five of them.
KM: When we were talking with Walter Ching and Wah Chan yesterday they were saying... They showed me your photographs. We see 1925, 1928 basically, the dates that were indicated.

MT: Yes.

KM: There’s also a newer cemetery. That one had Chinese and Japanese graves.

MT: Yes. They had one or two Japanese, because the Japanese had exhumed their graves and took it to their cemetery.

KM: Okay.

MT: Only left one, Kitagawa was his name. There were another four or five.

KM: Okay, that are actually known, but could there have been other burials that weren’t marked and that were not excavated by say the Japanese, to relocate or something?

MT: That’s true, yes.

KM: I know Ching mā were talking about I guess in 1927 or ’28 a sister or brother was buried there and later in ’33, the other Chinese cemetery, more unmarked. I think there’s two…

MT: Yes. Wah Chu was thinking that, and he told me and he was pretty certain of that, it is on now the Parker property, Okano property.

KM: Yes, in the banana patch?

MT: In the banana patch, yes. He says, “It was over here.” I couldn’t visualize that because I passed through there to go mauka, did my animals and all that, and I didn’t know that cemetery there. What you said, that’s where Lindy’s twin got buried there [a Ching child].

KM: Yes.

MT: Lindy had a twin…

KM: Sister?

MT: Yes, she was buried there.

KM: Yes. Now the term, as an example, “hula mound,” the first thing you’re thinking “is this some ancient feature.”

COM: I thought it was a site that we didn’t even know about.

KM: And Uncle Sam, below Hanawao, you had mentioned that some Pākēs had been buried into the base, the pu’u. And knowing about those things is important?

SR: Right, in like a tunnel.

KM: And while it may not be a public review map, but it should be a community based knowledge reference on something.

SR: My Uncle Albert told me about that when I was a young boy.

COM: Do you know just about where?

SR: No, I don’t know just about where.

COM: They are supposed to be reporting all of this with the historic sites, DLNR. They are demanding that all of these be identified in a written register.

MT: Who told you, Uncle Albert?

SR: Yes.

KM: Uncle Sam was talking about something on the makai, we recorded it in your discussion. It was something, when we were on top, below and past your trail up.
SR: Yes. More so in the dirt area, because more on the Hau'ula side, 'cause the mauka is all solid rock.

KM: Yes. Something on this side.

SR: Must be in the front someplace. And the rice field was all on the Hau'ula side of the pu'u.

COM: Okay, what more can we do for you guys...?

JY: This is good. So the historic work on the kuleana and the lo'i, how is that one going.

KM: We have compiled all of the claims, there are close to fifty that were actually recorded; less than that were awarded. What we've done is we pulled in all of the claims so that we can understand the nature of use, and the locations. The example what Uncle Mahi was talking about where Kong. These are lele or detached parcels but they allowed them at different seasons to do different activities, and have residences. Those are really important because certain times you were doing a kind of activity further mauka, and then seasonally, another one. We're close, I've got all of it translated now. We're anticipating that within a couple of months we'll have all of the report done. We're really just trying to gather some oral history information and we'd like to do a mapping thing to document all of what was kind of being discussed today. Where you folks remember 'auwai. Where were they, the old 'auwai feeding the kuleana and the grant lands or were they plantation.

SK: Yes, they passed right next to the house, where the house is now [chuckles].

KM: Amazing! Even that far makai.

SK: They ran the ditch right through our property, where we built a house now. All 'auwai for the sugar cane, the taro. Because we have a stream down there.

MT: Maipuna.

SK: Yes. I think they're taking the water from the stream and go up and irrigate.

SK: That's where they started that ditch to go past Naai, up there.

**Group discusses system of determining how much water is needed to maintain healthy system in Punalu'u:**

JY: Because we're going to be a partnership. To me I guess, a lot of Waiāhole was...everybody getting the maximum amount and listing it as the amount that they needed, just to make sure that it was all allocated in that manner. I think that, just like with your lands Mahi, what you had stated was when it's really dry you're going to need this amount of water, when it's really wet you don't need any.

MT: Yes.

JY: If everybody does things on some kind of a seasonal schedule. Rather than taking three activities and adding them all together and coming up with the number. It's actually three different activities occurring at slightly different times and the number is different. You should recognize the two numbers. What is your dry weather number...

SK: Seasonal.

JY: The seasonal numbers, then we can come up with something that. It depends, as Water Supply said too, certain times of the year they could supplement. As long as we can make everything work out. Under normal circumstances everything can flow, the weather is good, we just know everything is going. Then we have what happens when things go dry. That way, we can at least figure out the most sufficient use when everything is normal. And then we have to figure out what happens when things are bad.

MT: This year returned to normal after five years of drought. We know that, we felt the difference.
SK: When it comes normal, nobody is going to squawk. But when it gets dry...
MT: Everybody is going to need the water.
SK: So we have to go to a number that you can let out, so that they can make standard.
JY: That's the two. High, medium and the low.
COM: And USGS is doing the stream flow right?
JY: Yes.
COM: So that we can determine how much water is needed to keep the stream healthy. One thing I'd asked before...or for instance, utilizing the information you may have. Could you determine how much water that this forty acres would need for their bananas. They are not going to have bananas now, they are going to have ornamentals. Is it possible to predict how much water should be reserved for that?
JY: Yes, I think the way we would work it is just go and see them and kind of get...and the rain gauge would really help a lot. There's other gauges too, but what will be their high, their low and their normal use so that we can figure out what happens. I guess, it's a matter of... The way the water commission did it, because they just came up with one number. They said because people rotate crops, because certain times are dry, certain times are wet. They just came up with 2500 gallons an acre. On any given month people are going to use more or less depending upon... And then if there's a drought, or there's something else, and everybody all voluntarily decided they got to cut back, then there's another number. I think we'll try to come up with different numbers based upon, if it's really, really dry and if you don't have water, what would be that number. What's the normal amount they should have all the time. We would estimate it, besides the water commission's number which is easier, I'll just multiply that times forty. We'd like to think about how they irrigate, and what they think should apply in wet and dry seasons. And then maybe afterwards we need to talk to everybody, what happens if the whole place is dry. And everybody can agree on a number. How do we keep everything alive.
COM: Okay. A good portion of Punalu'u is in agriculture. Even though it's fallow. Should they want to, say Jimmy Seu wanted to put back all his guavas again, or down in this area they want to plant other things. Are you going to have a number in the event it becomes a use for agricultural lands?
JY: Yes.
COM: We're really concerned about the fact that you set a number or a limit, and then the farmers come back and develop and develop, and there's no more water.
CM: Is the Department of Agriculture going to be involved in this? Their estimate of what they're going to use?
COM: I gave up on them years ago... [chuckles]

**Important to mālama the ʻāina:**

MT: ...We have to think for the future of the ʻāina. The ʻāina is number one. It doesn't belong to you and I, it's ke Akua. I think that way. When I mālama the ʻāina, we grow. Sammy mālama the ʻāina he grows. It's Akua.

COM: If there is something else specific that you want the committee to look into, maybe you can let us know.
JY: We're going to start throwing numbers on that map that are estimates, and then people can react to it rather than...
Group: Okay.
KM: May I ask you a question, Jimmy?
JY: Sure.

KM: If you take a map like this and sort of a historical data of who the families are, where the kuleana that’s marked here. Are you going to be applying that to a map that’s a little easier to read for what general or locational information or…?

COM: For what purpose, to determine that we could get the water, we deserve the water?

KM: Just for recording, who’s where and what features are there. I’m thinking in the historical perspective.

COM: Yes.

JY: We can draw them on, later from your research, and we can draw a map, and then we can put some water estimates to that so we can see.

MT: The main transmission lines, the ditch, the T-box.

JY: We can probably use some help putting in the old ‘auwais, so that we can sort of all talk about where the water used to go.

KM: Yes. That’s what we’re trying to record with families.

JY: Then, from where it used to go then it sort of establishes something about what it was like before finally the sugar cane came in and took it all.

KM: Yes.

JY: Either put them all in pipes or rerouted them in ditches.

SK: Yes, I was just going to say that. The ‘auwai, somebody has to maintain the ‘auwai. The plantation used to do that before. And not everybody is going to do that now.

JY: Well, that’s part of what this ultimately becomes, is that we’re going to go and maintain the ‘auwai, then either the partnership… Are the people going to do it or is it now going to be thrown back on Kamehameha Schools? And then they have a reason to…they are going to incur costs according to that.

SK: I’m not talking about the main ‘auwai, the tunnel. I’m talking about the individual, the fingers that are coming down. Before, we got to put pipe instead of those fingers, instead of ditches. We cannot go ditch anymore. I’m not talking about that tunnel. I’m talking about below that.

Discussion on responsibility of Kamehameha Schools in management of water resources. Traditionally, and in historic times, families worked the land and water systems together, for the well-being of the individual and community needs. Things changed when the plantation came in:

JY: It may very well be that rather than saying each individual maintain your own piece, one person… Some one says, let’s make Kamehameha Schools do it, then that’s the reason for costs. Who knows? We don’t know.

COM: I would assume Kamehameha Schools would be responsible for the ditch areas that are on their property. After Tunnel 12, it’s not their property, and that’s where we kick in to maintain that portion of the stream, because we don’t expect to… The only thing is, they have the responsibility to keep it open so we get water.

JY: That’s the one thing this partnership is going to establish. That the water flowing from the stream through the tunnels, to this point, after Tunnel 12 there’s a right to the use of this water and that there must have been some kind of agreement in place for mutual maintenance from the stream to here. That’s sort of what we want to make sure, that that is understood.
KM: If I may, where it got really complicated, was that the native families had their lands that they were using before Castle came in and developed the ditch system. They had their water rights and access to. Unrecorded agreements were made between the Estate and the native families; really between Castle and the families because he had the lease on the lands too — "Okay we’re going to take the water but what we’re going to do is we’re going to feed you water through this ditch."

SK: Right.

COM: Yes.

KM: It then made the families reliant upon the artificial plantation system…

COM/SK: That’s right.

KM: …rather than the old system which… And uncle, aunty, when you folks were young as children, did your families still go out and hana ‘auwai? Did families get together in the community and work?

Group: Yes.

KM: If you only took care of your ‘auwai on your ‘āina, but mauka didn’t, you wouldn’t have water anyway.

COM: Wouldn’t have water, we had to go mauka.

MT: ‘Ae.

KM: You had to go mauka as a part of the traditional system?

SK: Yes. The main purpose of that water not being diverted to the ‘āina, is because when the plantation came in they had to use their own irrigation system to satisfy themselves to irrigate the things. So when they started on the ditch, they come to you when the ditch passed, they make one for you. But that ditch doesn’t exist anymore because there’s no plantation, no sugar cane.

KM: That’s where the problems come up.

JY: So BE’s documentation goes back only to what happened afterwards, but the original documentation between, when the ditches were first created is not there?

KM: There’s some information, but we also know that the old families… Let’s say if this was irrigated land when it was originally awarded as a kuleana [pointing to L.C.A. 4400, where stream cuts through it] it had water; it’s clear that it had water. Even if there’s not a stream immediately next to it. Even if the stream wasn’t here, there was an ‘auwai running through it that has been managed…

MT/SK: Yes.

KM: But when the plantation system came in they began diverting water. Even when you were describing, you folks as a child, aunty, right?

COM: Yes.

KM: Your water, you said it came out of the main plantation ditch already?

COM: Plantation ditch, yes. And we had gates so we could control the flow.

KM: So it led to developing a dependency upon the plantation…

COM: Upon their system

SK: Right.

COM: And of course they were responsible, and they said they were responsible to give us the water. Not in writing maybe, it was just an agreement.
KM: There are agreements, I've seen for example, after your *kupuna*, Kopaia mā deeded the land to your mother, Malia, I see that...this was like 1916, in 1918, there's an agreement between Tūtū Lulai and your mom and them as trustees. Their land for the plantation, so you know that they were entering into some of those records.

COM: Agreements, yes.

SK: The responsibility goes to Castle, when this all started. It goes back that far.

KM: Nineteen hundred six.

MT: Yes.

COM: This just caught my eye. These ponds are still with water, are they functioning? Do they have fish in there, are they harvesting or...?

SK: Where?

COM: Kamehameha Schools. They put in all these ponds. One, two, three, four, five, six. Two of them are? Two are being used now?

SK: Yes, they have fish in.

JY: The *mauka* ones are not used right now?

COM: No.

SK: Just the one down there, where she's pointing, maybe three now.

COM: So that you would know how much water they need, they could tell you how much water they need for this purpose right.

JY: Yes. If they turn it back to aquaculture.

SK: For fish.

JY: There are numbers for that...

COM: This water comes from this side, the stream?

MT: It comes from the Punalu‘u Ditch.

COM: That's right. You consider how much water goes there is how much water we don't get.

CM: Right.

COM: We're really concerned about distribution of the wealth. If they are going to get all this water and cut our side down...

SK: You've got to monitor from day one, where the water comes from. Whoever is using the water, monitor the flow, how much they use compared to what are we using.

COM: That is one of my concerns, the quantity of water required. If they are going to put in more ponds, should they be allowed to put in more ponds? Depending on the water use. I know they put the 16-inch pipe on that side to bring it over to this side, even though they were digging these wells. I guess the wells were not for this use, the wells were supposed to go to the transmission line.

SK: Yes, it was supposed to be sold [chuckles].

COM: It wasn't developed for this portion of the land, they were seeking the water from that side to this side. So I have a question about extending the ponds, and the water availability...

MT: What other areas are they interested in raising fish, *mauka* of that?

SK: He's *pau* already. I heard he moved out.
MT: Kamehameha Schools might be interested in that too, because this is left over from Koolau Ag time too. That catfish farm was by the fella who was doing that, and he was making good money. So Kamehameha Schools may be interested in continuing that, and whatever else they may be interested in doing.

SK: I don’t know what Kamehameha Schools is going to do about those ponds. The people who are raising the fish in there is not Kamehameha Schools, it's been leased out.

MT: They have tenants.

COM: I’m interested in what areas are you covering, only Kamehameha Schools property or are you going way down here to Board of Water Supply? Who are we working with, Board of Water Supply or Kamehameha Schools?

JY: Board of Water Supply.

COM: Okay, so it would be interesting to put in the old swales that existed, that the plantation used to maintain. We had water running right back here at one time, there’s a ditch beyond it. I’d like to be able to mark some of those water ways. They have been overgrown now and it backed up but the stream up here, Punalu‘u is really the old swales that go out, the little bridge.

SK: It’s coming to private property now, so nobody maintains that. When the plantation was here, it was all water back there, and they maintained that, they maintained the stream. Then people bought the property, that’s all individuals. So it’s going to be hard to get the water back like it was.

COM: I’m not saying that I’d like to get it back, but I’d like to be able to show where the natural swales are, because when we have heavy rains it all fills up and it backs up on this stream. It’s important for us to identify where those old swales were.

MT: Actually, I don’t think that was a natural stream. It’s to handle the plantations major ditches, to drain the land so they can raise the sugar cane.

COM: That’s true. You know we did have springs up there, natural springs, this side, and that side. Natural springs, and they went into stream, and came out. But I don’t think the springs are there now. They've been covered up or backed up. Anyway, I’m just thinking historically it would be good for us to record some of that.

JY: For now, we’ll put some more of this information down on the map and send it back to you. We’ll put some different water type uses on top. Everybody can comment on that…

MT: Measuring water off of the main ditch, how practical is it putting meters in the system? Knowing that on a full ditch flowing they already…the plantation said a full ditch is eight million gallons. Then we have takeoffs from that ditch. I don’t know if there’s meters already on the mains that are taken off from there. As we come down to the lower areas where the water is distributed in the smaller pipes, maybe they want to put meters on the smaller pipes.

JY: I know there’s a meter here [pointing to location]

CM: That goes across the road into Welling and Shays’ property.

MT: That’s another thing to consider.

JY: USGS is going to make some rough estimates to the flow in the ditch and the capacity. The easiest way, later on... Probably the easiest way after that is just by depth. As long as the water is flowing.

MT: The extra is going to go back into the ground, and those areas that are surplus water, if they have a ditch to flow back to the main river that should be considered too. We’re all thinking about the conservation of the water, so we can all have enough.
JY: How much use goes on past here?
MT: You mean the main ditch, Punalu‘u ditch?
JY: Yes.
MT: There is nothing that goes past the T-box.
JY: We need to look... start putting some of the old ‘auwai on top, so we can see how it used to look.
KM: You need to have the information from the families. We’re going to try, I’m meeting tomorrow with Uncle Mahi and some guys, maybe we could sit down if you’re home tomorrow afternoon.
MT: We could meet at Kapua’s place. Kapua is planning on seeing you too.
KM: Maybe that would be a way for us to try and plot out some of the ‘auwai and system...
Group: [discusses interview arrangements]
MT: Our interviews are from what we can remember.
KM: Yes, that’s right.

**Recollections of growing up in Punalu‘u (1920s-1930s):**

MT: I can remember something, but maybe Chuku knows something else. We come together on that.
KM: That's right...
MT: ...You know where Nā Kamali‘i office is.
SR: Yes, yes.
SK: A Japanese family used to live there before.
SR: And the Hong Lais were across.
SK: Above.
SK: That’s where the Japanese family used to live before, and when we go to school, the kids would have the small aluminum lunch can. Fill up with rice and they put *okazu* inside.
MT: The *kini* ‘ai.
SK: Oh, ‘ono, we trade our peanut butter and jelly...
Group: [chuckling]
MT: No more leftovers.
SK: Oh no, before, no more leftovers.
MT: But then they still had to go to school, Japanese school. We’d go play marbles, they couldn’t.
SK: Oh, even me, I went to the Chinese school before. They had the Chinese school here.
MT: Yes, down here.
SR: By Choy’s.
SK: Yes.
KM: Yin Sit Sha, by Haleaha?
COM: Where the four houses are built now.
MT/SK: Yes, right there.
MT: That's where the Chinese school was.
COM: The Society building.
SK: Lindy Ching used to go there…
Group: [discusses arrangements for interviews on August 24th]
JY: [Jimmy and Leah depart – group discussion on various water features and other sites continued.]

**Punalu’u families still work on the Punalu’u Tunnel and Ditch system to try and maintain water flow:**

SR: [discussing his family’s recent work on the ditch] …Cut the roots with the cane knife. The roots spread out like hair. That's where we were Saturday, underneath. That thing is short. One short shovel, you cannot hold it straight up, to the top, you have to hold it sideways and work. So I'm working on my knees… My grandsons, they can bend over, so they pull it back. About four hours we worked in there, and then Friday too, and yesterday, about three hours… Frank came up a couple of times during the week.

COM: How's the water flow?
SR: Strong, the water is high, overflowing.
SK: When it’s wet like this, guarantee the water is flowing.
COM: As long as it comes through the tunnel.
SR: You know where the intake is, where the water comes out? It overflows the box. That's when it starts to run down the road, Hawaiian Sun, goes all the way down the road. There are some ditches on the road that comes down the hill. They don’t keep it clean, so it doesn’t divert the water to it’s property. When you keep it clean then the thing diverts the water.

COM: Maintain, that’s why it washes out that road.
SR: They are not paying attention…

**Punalu’u recollections (background of Sam “Chuku” Kam – born 1926); Japanese and Chinese families held leases on land in Punalu’u:**

KM: Uncle, are you under the Woodward line?
SK: Woodward, Keaunui
KM: Oh, Keaunui.
SK: My mother's name was Woodward, but actually, we come under the Keaunui. Keaunui was my mother's parents.
SR: Lily Ka’aukai. The grave you saw up there, that’s his mother, my grandmother.
KM: Okay. You hānau when?
SK: Nineteen twenty-six, April 29th.
KM: Wonderful.
SR: You know, over here used to have an old two story house before. The old man planted peanuts.

Group: [agrees chuckling]
SR: We used to come home from school and steal peanuts [chuckling]
KM: Who was that?
SR: Old man Aana.
MT: Jimmy Seu’s grandfather.
COM: Their store was right next door. There was more than one store, but it burned down.
Group: [agrees]
COM: And what was his name, the Chinese fellow, Ah Yoon, was the last one that lived there. And he had had a bad fire accident, so that he was pretty much scarred.
KM: Yes, the Chings told me that it had been a dynamite powder accident.
MT: He would sit up in the window.
Group: Yes.
COM: And we would be scared. He was a very nice gentleman, but it was like a haunted house.
CM: You know what was so funny, how people used to stop, just to take pictures of the house.
COM: Yes... The Aana Store...
KM: You know also, it’s been very interesting going through the old land records, to see when the Japanese started to come in. One of the big ones was Noda. The group had a couple hundred acres leased and under pineapple cultivation.
SK: Oh yes, had a lot of pineapple and then the sugar cane.
MT: Above our ‘āina, mauka side, was all pineapple.
KM: Ahh.
COM: Kahana too, had plenty pineapple.
SK: Pineapple, and then the sugar cane took over...
COM: Will you have a chance to see if Ota will talk to him?
MT: I hope so, I tried to contact him yesterday, but I couldn't. So I thought on the way home, I'll see him. So I'll ask him if it's alright that we stop there tomorrow morning, on the way up. He knows about Uncle David’s village at that time, and something about the water.
COM: Yes. When we were little, they too used our land, where Aunty Ellen Jane was. They had a cow there and we would get the milk from them.
MT: Must be when they moved down. See, when they were way back, when we had the ranch up in the valley, right next to the Castle Trail.
SK: Yes, mauka. I used to go over there build fence before [chuckling]. Before, when your father was living, we'd go all the way up the mountain.
MT: Dig guava, yeah [chuckling].
SK: We tell him, “When are we going to eat?” We’re hungry, small kids [chuckling]. “No eat till one o’clock.”
MT: Yeah, “when you finish up your work, you’re going to eat.”
SK: Yeah, we used to go build fence right where your guys property, by the river and go up there. Build barb-wire fence. Major, Daniel Pa’akaula, all us guys. Emory, Eli, we all go pull fence, pull barb-wire.
MT: Yes [chuckling]. Hard work that, paniolo... The ʻōō is my back hoe.
SK:  Yes [chuckling]...

Group discusses locations of features on land – residences, ‘auwai, and irrigated fields etc. – marking interview map:

KM:  ...Will we have time, should we try and do a little marking on the map now with everybody here?

COM:  Sure, if they want to.

KM:  Can we mark on this one, and get you another copy?

COM:  Yes. That’s fine.

KM:  That might be good.

SR:  You folks wanted to name some roads or something that goes up there by Kamehameha Schools.

COM:  Yes. What name was that, Rice Mill road?

SR:  Either Hong Lai Road or… [thinking] not Inaura...

SK:  Hong Lai Road, everybody used to call that Hong Lai Road.

MT:  On one of those maps I saw that name they wrote down, “Green Valley Road,” on that side.

CM:  No, no.

COM:  Somebody, yes, Bryan’s map I think.

SR:  So that Green Valley Road, you are going to change to Punalu’u Valley Road.

COM:  We’re going to return it to Punalu’u Valley Road, yes.

SR::  Yes, because the Green Valley came after.

Group:  Army, the war.

COM:  What happened was, when they did the maps they sell in the city, they moved it over to Hong Lai Road, as Green Valley Road.

SR:  They made a mistake.

MT:  Hong Lai Road goes all the way up to Inaura, and then goes right into the main river.

SK:  That’s the end, no go up to the valley.

MT:  Our side, they call that the “new road,” it goes all the way up to the valley.

KM:  Yes, that’s right, you see it on the older map too [BE Map No. 372].

MT:  Yes, the old map has that.

SK:  They call that Tsunami Road now.

SR:  They changed it to the Tsunami Road when Civil Defense came in.

KM:  Used for evacuation, yes. So if we were looking at this map, do you have some thoughts about ‘auwai and the ditch and things. Should we try and mark some locations on this, just so we can…?

Group:  [Looking at draft R.M. Towill Plot Map; and pointing out and mark locations.]

SR:  Okay, in the back over here this ‘auwai right over here, comes up to here and over here.

KM:  This is what you said, Richardson’s property now?
SR: Yes, comes down to here. Straight over here.
KM: Here.
SR: Yes. And then get one ‘auwai come down here, that’s runoff.
KM: This is an old ditch.
SR: Yes, it comes to the plantation road.
SK: Right from where the train track used to be.
KM: Mauka towards the train track.
SR: Right over here get the pu‘u.
KM: Yes, the pu‘u, the heiau, Hanawao.
SR: Yes. They call this stream over here, coming down through this property, all the way down here, Maliko. [Maipuna is the old name of the stream area; recalled as Maliko, as it passed through Maliko’s kuleana.]
KM: Maliko?
SR: Yes.
KM: Okay, that was the name of the old kuleana holder also.
SR: Yes. This road over here is plantation road, I don’t know it’s real name. This goes up to the railroad track.
KM: Basically it’s, one, two, three, four five, a road and it goes up.
SR: It goes up to here, behind the railroad track. Goes all the way back this way.
MT: Mauka of the pu‘u.
SR: And then right down here some place, get another stream here, right about here.
MT: The park bathroom.
SR: The park bathroom. At one time before my time, my uncle’s time, used to get one ‘auwai come right through here, and it goes back here.
KM: I’ll mark it.
SR: I was told they used to use this water for wash dishes and clothes.
KM: It came all the way over to what you call Maliko. Where is Maipuna that you were talking about, not over here?
SR: Maipuna I think is that way, towards Hau‘ula. Over here get one spring, still today has one spring right between here. This spot right here.
KM: Okay. On the side of the stream, or in this spot?
SR: In the stream.
SK: Right there.
KM: I’m marking this spring.
SR: That’s the old days, before my time, they had this. [marking map] And then this is a plantation ditch. This is the original stream, at one time, then it goes in the back here. Goes all the way up on the property line coming this way, this stream is supposed to be the property line.
KM: Okay. Actually, it’s over here.
SR: And then it comes down to this one. This one came down here, and goes back over here, and goes back up again to this ‘auwai over here.

KM: Okay. This is all ‘auwai?

SR: Yes. The ‘auwai because of the drainage for the plantation, because all cane came down through there.

KM: Yes.

SR: Over was the Markham family, they used to live right over some place. Over here used to be Mumu, a Japanese guy over here.

KM: He was just over this side?

SK: Yes, right here.

SR: This is just like one property right over here.

MT: And the park bathroom?

SK: The bathroom is right about here, the road across is Hong Lai Road.

MT: Close to here.

KM: So Hong Lai, and this is where the Nā Kamali‘i school is now?

Group: Yes.

KM: So the park bathroom is right around here. The old pier was right out here.

SR: The pier is more that side [Hau‘ula side].

KM: A little further down towards Ka‘apu?

SR: Yes, Ka‘apu side, by the park.

KM: So Hong Lai road?

SK/SR: Yes.

KM: Named for one of the old Pākē residents?

Group: Yes.

SK: It goes all the way up here.

KM: This is what you would call Punalu‘u Valley Road, right?

Group: No.

KM: Okay. Hong Lai goes up. The rice mill would be?

SR: The rice mill is way up here some place.

SK: About there.

KM: Okay.

SK: This is the side named after him, Hong Lai because there’s a mill.

SR: He lived right here, his house was right here, next to the road.

KM: On the Hau‘ula side of the road?

SR: Yes.

SK: They had a house next to the mill too.

MT: On this map [indicating a quadrangle section map] you get a better view of the Punalu‘u stream.
KM: Okay.
MT: See how it comes around. Hong Lai Road is down here.
KM: Here, *makai*?
MT: Here *makai* yes. Hong Lai Road runs along here, then it runs along this.
SR: Then get the plantation road in the back.
MT: This is the cane haul road.
KM: The cane haul road is just *makai* of the mill right? No, I’m sorry that’s the train track, okay.
MT: You see where these two dots are?
KM: Yes.
MT: That’s where the mill was.
KM: Okay.
MT: The road goes up the hill and along...
KM: Up to Inaura?
MT: To Inaura.
KM: Okay.
MT: All of that used to be rice.
SK: That’s it right there, that’s the end of that road.
MT: Yes, that’s the end.
SK: Inaura is the name.
KM: Inaura, no more of those people around?
Group: No.
MT: This is the Punalu‘u stream, *mauka*, going *makai*, right here. This is where the cane haul road was, and the old plantation bridge.
KM: Right across?
MT: Yes, right across here. And then the road way goes up.
KM: The stream exits between here?
MT: The stream exits, yes. This goes down to Kapua’s property. Her ditch, the *hana wai* ditch that comes off of the main river was some where right at the old bridge.
KM: The old bridge, yes.
MT: On the Kahana side, and follows the roadway, that Hong Lai Road, all the way down to her property. Her property is over here, some where along over here. I’m not too sure, she will show us where the connection is.
KM: Okay.
MT: Over here, Aunty Lilly... [thinking] One, two, three, four, five, six, the sixth lot over here is my son’s lot today.
KM: Okay.
MT: I’ll show you the picture of the *kamani* tree when they had a pipeline right in front the road there, it took the *kamani* tree and all of his driveway out. The water backed up from the Kahana reservoir, and it ended up over there where they were working on the pipeline.
KM: You’re kidding! Oh!
MT: I’ll show you pictures of that tomorrow. That’s where I grew up in Punalu‘u. All of this property here was my grandfather’s property that he left to Uncle David.
KM: This big one here?
MT: Yes. And all of these lots.
KM: The lots were divided.
MT: Yes, which was sold to different members of the family.
KM: Your grandfather was?
MT: Sam Kauka.
KM: Yes, I see his name. There was Kauka i‘i‘i‘i also?
MT: Kauka i‘i‘i‘i that might be a son, maybe.
KM: A Junior or young one.
MT: He was born in Punalu‘u.
KM: Okay.
MT: Kauka nui moved to Honolulu to work for the Honolulu Ironworks.
KM: I see.
MT: He bought all the scrap lumber that we had and we built our house out of that.
KM: That’s what we heard. Scrap lumber, come build house.
MT: Yes. All of the plantation equipment that came down to Kahuku, he had first choice on that, he worked for Honolulu Ironworks [chuckling]. The family was in Punalu‘u and Kalihi. Uncle David maintained the Hawaiian Village in Punalu‘u, and Kapua can tell you.
SR: This is Kapua’s property today.
MT: She can tell you some of her growing up there with her brother, Kekoa.
KM: Yes. Now the cane haul road lies over the railroad?
MT: The cane haul was the railroad.
KM: Actually, the railroad would still be here too.
MT: Yes.
KM: This is the one behind Hanawao.
SR: That’s it.
MT: All the way over into Kahana.
KM: Yes.
SR: Over here used to have a bridge…
MT: So we’ll share with you our personal experiences, and sometimes I forget, and Sammy can tell me, or Kapua the same way too.
KM: You were describing during our meeting, the ‘āina up here and how Oberle and Rowland ‘āina has ‘auwai that cuts through. Here’s the state property here, this is Rowland here right? This is Oberle, these two or just the one?
COM: This is Keolanui, Oberle and these others are Seu.
KM: This one is Oberle.
SR: Oberle. And this is the Seu family.
COM: That's Aana, same family, Seu.
KM: Here too?
COM: Yes, and the next one.
KM: There's one mauka too.
MT: The triangle lot.
KM: I see, this section here.
SR: And then Hawaiian Sun.
MT: Then the Board of Water Supply, Punalu'u Wells Number three, then Trevenen.
KM: Okay. Uncle, your 'āina, is this what they call Nāhiku also or not?

**Origin of the name of Nāhiku; discusses various parcels of the Trevenen-Kong family:**

MT: Nāhiku is over here. The 'īli o Nāhiku was maybe part of Makaua. It is named for the constellation of the Big Dipper, Nāhiku.
KM: Oh, how interesting.
MT: Nāhiku has changed hands.
KM: Yes, I mentioned the I'i's had it at one time, and you remember an old man or someone?
MT: Yes. Before even when Castle had property in there, he probably owned that at one time too.
KM: Yes.
MT: Then the Mormons came in and they got a hold of that, and they got a hold of Uncle John C. Lane's property. The grant [No. 3025] that goes all the way mauka.
KM: Yes.
MT: That was how the Mormons came into that.
KM: I see.
COM: Caseys.
MT: Caseys, Christensen, Montoya, all of them.
KM: This is state.
SR: Kamehameha.
KM: This 'āina here, you said is Kong now.
MT: Now it's Kong, it used to be Trevenen.
COM: That's his sister.
KM: Okay. So it's still basically family.
MT: Yes.
KM: This?
MT: This is Kong.
KM: This small parcel here?
MT: Is also Kong.
KM: Are these all a part of the same kuleana, but different apana?
MT: Yes, 5809 Apana 1, is this one here. Then 5809 Apana 2 and Apana 1; and like ours is Grant 1306, Apana 1.
KM: Yes, that’s a Grant.
MT: Yes.
KM: Uncle, your grant property you were talking to me about, Number 1632, is this one here.
SR: Yes.
MT: And this is 1306 Apana 2.
KM: You folks still have that one too?
MT: Yes.
KM: Wonderful!
MT: We have to pay more taxes now, for nothing [chuckles].
KM: This is conservation or…?
MT: Preservation land mostly. In 1972 somebody drew a line through here and made this eight acres ag; it went right across and made some of this property of the 99 acres, Ag-2 also.
KM: Does that line meet up here or does it? The line you said, the eight acres, where does it go across.
MT: Comes up maybe around here, it’s Ag-2, it’s not that kind of land. I don’t want to even walk on it. I want the thing to grow back again. Although we had cattle there at one time.
COM: Yes, ate everything.
MT: Had the fence up both sides and then we ran the cattle inside from over here.
SK: Back and forth.

**Discussing the old Chinese and Japanese Cemeteries in Punalu‘u:**

KM: May I ask you, looking at the map approximately, and what you see here. The two pā ilina, the burial sites for the Pākē and the Japanese families, approximately where would you place it in relation on this?
MT: This is the Punalu‘u Valley road, Kamehameha Schools, this lot comes across…
KM: That’s your Kong lot?
MT: Yes. It crosses the roadway, this is probably the survey property line, but the roadway comes, this corner is a mango tree.
KM: Okay.
MT: That is on the Kahana side of the roadway. And the roadway continues up along this side. This is the ridge coming from our mauka property, that comes to the mauka pin of this lot here.
KM: Okay, Apana 1.
MT: And then it comes along the ridge, there’s three acres over here belonging to the 99 acres, which was Christiansen, the 99 acres.
KM: It’s Christiansen.
CO: It’s under Silva now.
KM: Silva, okay. The *ilina*, this is the ridge line?

MT: The ridge line that comes down through here, and then when I cross from our place, and over here to tend to the cows, I cross this banana patch, where Wah Chu Ching said they had a burial.

KM: In this vicinity?

MT: Around in this vicinity was the Ching cemetery.

KM: Okay. Ching folks.

MT: From this line here, there's a big gulley.

KM: Okay.

MT: This ridge here, there's a ridge that goes up to Number 11 Tunnel.

KM: Would be around here?

MT: Some place around there, yes. It comes down and joins into this tunnel here.

KM: Which is Number 12?

MT: Number 12, yes. This ridge here comes down to the Punalu‘u Valley Road that comes up more. Where this ridge terminates is right here, in the back yard of the Kong property. The roadway going to the valley, right over here is a cemetery.

KM: Okay, and this is the one where the markers that you saw are? The head stone like?

MT: The headstones, yes.

COM: Now that's the one I remember. That's the one along the road, right?

MT: Yes. Right along, on the road here, and up on the hill. This one is *mauka*, and it's all on Kamehameha Schools property according to the internet.

KM: Okay.

MT: The Ching family wants to know who the land belongs too. I told Wah Chu to check with Kamehameha School. That's the old burial right there.

KM: Okay. This is the one...which one did the Japanese take out?

MT: Right here.

KM: From this one.

MT: Yes.

KM: This is an older one that they talk about then, okay.

MT: I think this is probably older than this one here.

KM: And the banana patch.

MT: In the banana patch was more recent because what you said they buried the baby sister in 1932.

KM: In 1932, ’33, okay. This is new...

MT: This one here, the plaques that were translated at the Chinese Historical Society, they were talking like 1928, 1926.

**Discussing ‘auwai and flume alignments:**

KM: Yes, 1925 like that, that's right. Okay, you folks, real quickly if we're looking at Oberle, the ‘auwai or the plantation flume followed the road.
COM: The road.
KM: Your water comes where?
COM: Right there.
KM: Right in this corner here.
COM: There were three gates there.
SR: Come out on the side here. The old ‘auwai today, you go over there, there’s one stone ‘auwai like.
KM: Okay. It follows along the edge of Keolanui?
SR: Yes, right on the side. And then comes…
KM: Under the road?
SR: Yes.
KM: And it comes on the edge of Oberle?
SR: Yes. And then it comes down on the side here.
KM: Inside?
SR: Yes, to farm this land. This also used to have one, come around here by the stable.
COM: That’s right, it came from the stable, over.
MT: That’s where the big pipeline comes down from the mauka ditch. The train also had a filling…
SK: Tank for the train.
COM: We had to cross the bridge.
KM: Do you want to draw, do you want to just mark.
SK: They would pump the water up. They’d go to Kahana, fill up and come back.
KM: Here’s Oberle.
MT: Yes.
KM: Who had a stable here, you folks?
SR: No. The plantation had the mules.
SK/COM: Was for the plantation, mules.
MT: Right about here.
KM: You can mark that please.
MT: That’s the stable.
KM: So there was a ditch along the edge there too?
MT: Yes. This is the ditch…
SR: From their taro land comes right through here, comes through my property. Up here, get one stream going up here.
MT: That’s Punalu’u Valley Road.
KM: Okay, that’s the road.
MT: The old kuleana ditch runs right along here.
KM: Okay, right along on the Kahana side?
MT: Kahana side.
KM: I’m marking it as a dash line.
MT: Yes.
KM: Okay, and it runs up?
MT: All the way up to here, Kahana side.
KM: It just follows all along the side of the road?
MT: Yes. Somehow or another the road goes more closer to the...
KM: To this other Trevenen-Kong property?
MT: Yes. That will be good enough. The Chinese graveyard is here and then the road continues.
KM: Okay. So there’s that older ‘auwai.
MT: That’s the older ‘auwai, yes.
KM: Then you have this ‘auwai running along the edge through this property, towards the stable?
MT: This… [pointing] ‘auwai.
KM: Right from there, okay.
MT: Runs and just touches this part of this property.
KM: Okay. Right underneath, basically right under the road.
MT: As I knew it, this ‘auwai ran down to Tūtū Kopai'a's.
KM: Okay. It would be this ‘āina ma'anei. We're going to take it around here...
MT: Yes.
KM: Into Tūtū Ko'opa'a's.
SR: Right on the side here.
KM: Right along the edge or just inside?
SR: Just the outside of that.
KM: Okay. Then it cuts?
SR: It cuts across here.
KM: Did you say it goes outside or into the state?
SR: It goes right through.
KM: Right through the state property.
SR: Right through.
KM: And it comes down to here. Sort of cutting right through here?
SR: It’s a little higher. The water is coming out from here. The main water is coming through there, but the water outlet is coming through here.
KM: Okay.
MT: And it goes into the ditch that goes makai, the watercress ditch.
KM: Okay, there’s a ditch *makai* here.
MT: On the valley road.
KM: Over to Seu or?
MT: Below Seu.
SR: Right over here.
MT: Yes.
KM: Here?
SR: Right along this go right up here.
KM: Oh. There’s another ditch?
SR: Yes, coming down here.
KM: In through your property?
SR: Right through.
KM: Oh okay, they meet up.
SR: Yes. They meet up over here.
KM: This is watercress before?
MT: Our road that came up the valley, was our main road from Kamehameha Highway.
KM: Here’s Kamehameha Highway along here.
MT: I’m not sure where else... this ditch water goes into the Makaua Stream that comes through my place.
KM: Yes.
MT: And cuts down by...
SR: The bridge right over here.
KM: That's where it joins there through Seu and joins up with yours?
SR: Yes, that's all the overflow.
MT: And then it goes through the main river.
KM: Okay.
SR: And this is the highway, also get one ditch on the side here that comes from Jimmy Seu’s property. One comes right across here, comes down the road to the ditch, and comes back to this ditch over here.
KM: It cuts across the top of this about?
SR: Yes, just about there, coming down this ditch, right into here. Coming together like this and then flows back into Wai'ono Stream.
KM: Wai'ono... Ching would be where? Ching store? Over here?
MT: Right here, this narrow strip.

*Discussing areas of i'o from Wai'ono through Pūhe'emiki–watered by natural springs and 'auwai (that water is now gone):*

KM: That's Wai'ono Stream then.
SR: Wai'ono supposed to be inside here some place.
KM: Okay. Wai'ono, they join back together again. Even from here, from this ‘auwai, that's along the side of the Punalu'u Valley Road, it cuts back across and joins into the stream?

MT: It goes all the way down to the Kamehameha Highway. We are at the Mattoon’s place, which is over here someplace.

KM: I think one of these right here.

MT: Yes. This was all lo‘i land, Aunty Mary had lo‘i there.

SR: See this stream, it comes across the property like this. I don’t know how far back this one comes back over here. This is one more stream coming down. Although it goes through here too.

KM: Is this right by Punalu'u Road?

SR: Yes, right by the store.

KM: Okay.

SR: This water goes both ways, comes back this way too.

KM: Okay. This is Wai'ono stream here?

SR: Yes.

KM: This is a smaller stream of some sort.

MT: Yes, it’s like a plantation ditch.

SR: As soon as it leaves all the property…

MT: It's a drainage ditch. Seu's property had a spring that empties into the ditch down there.

KM: From Seu?

MT: Yes, from Jimmy Seu, this one here.

KM: There was a spring?

MT: Maybe somehow the spring, maybe Jimmy Seu's spring was in his place, and then it joined up to this ditch that goes all the way down.

KM: Okay.

MT: Punalu'u Valley Road comes up to here, and right up… and it joins up to the main…

KM: Okay. Right there.

MT: It's a dome house, round dome house.

SR: You go up right along here [indicating location to mark on map].

KM: Okay.

MT: That's open ditch supplied water, plantation water to this property. The main Punalu'u stream runs through this property.

KM: Runs through Kong property and does it connect up with it…?

MT: And then connects up.

KM: Okay, that's Inaura.

MT: Yes. It connects down here some place.

KM: Somewhere on the stream.

MT: Yes, near the stream.
KM: This is it here, this is the stream here.
MT: Yes, Punalu'u Stream. It goes right through the Kong property.
KM: It goes through Kong. You can mark if you want, I know it’s all approximate.
MT: Goes down through here, and it makes a bend here. It barely touches the ʻili of Nāhiku…
[end of CD interview recording]
Group: [Discussion continued for about another 5 minutes, with arrangements for meeting on August 24th, 2004.]
Fred Kalanikini Trotter
Punalu‘u Oral History Study

Fred Kalanikini Trotter was born in Honolulu, in 1931. He is of Hawaiian ancestry, and his family acquired property at Punalu‘u in ca. 1915. As a young child, he lived at Punalu‘u with his grandmother. Later, in the 1960s, he managed the lands as a part of the Kahuku Sugar Company operations. In 1983, Fred returned to Punalu‘u, working the lands and water resources under an agreement with Bishop Estate/Kamehameha Schools.

Fred Trotter possesses an intimate knowledge of the land and historical land use practices, and understands facets of the development of water resources and the hydrology of Punalu‘u. During the interview, he kindly shared his recollections and experiences in Punalu‘u, and provided specific descriptions pertaining to development of the Punalu‘u Ditch and Tunnel system. He also described land use in Punalu‘u from plantation days to the later leases under the Bishop Estate.

Among the key points, and recollections shared, were:

- Discusses history of plantation development from Koolau Agricultural Company (1906);
  development of the Punalu‘u Ditch under James Castle; and Kahuku Plantation operations to 1970;

- Describes water resources and ditch-tunnel development (1906-1930s);

- Observes that the Punalu‘u Ditch is a surface water system—describes ditch development;

- Worked on straightening out Punalu‘u Stream—has concerns about flood events in Punalu‘u;

- Discusses the old ‘auwai and ditch alignments;

- Discusses historical, multiple ownership interests in Punalu‘u Ditch—water was transported from Punalu‘u Stream out of Punalu‘u and to other lands which were not controlled by Bishop Estate:

- Describes work on Punalu‘u water system during his tenure (1983-1995), and extent of water resources in Punalu‘u and vicinity. Observes that portions of the Punalu‘u Ditch which extend out of Punalu‘u to Kaluanui, have been destroyed; and

- Development of the Makali‘i water system.

KM: ...So this recording will come home to you, and no one will see the transcript or anything, until you say it's okay.

FT: I trust you because you told me you're related to Walter Pomroy. I don't know you, but I know Walter. My interest in this whole thing goes back to when I was a child. My grandmother, she was raised right here [indicating the ground of the Pacific Club]. Her father owned this. That's their house right there [pointing to a painting on the wall], he bought it from Archibald Cleghorn. Then the old man began acquiring land, we don't know exactly, about 1870.

KM: This is James Campbell?

FT: James Campbell.

KM: And your grandmother?

How the family home at Punalu‘u Beach was built:

FT: My grandmother was his daughter. She, as far as we can tell, sometime around 1912, 1915, her father left her this house and a house at Diamond Head, which is no longer
there. She took the house apart, and in those days, no road. So she loaded the house—
she had a raft built—so she loaded it on the raft, and then towed it around to Punalu'u
where she had a lease. That's kind of my beginning there.

KM: Oh, so the lease was on the Punalu'u Beach Lots?


KM: Yes. Is that Lot 5?

FT: It's the only large two story house that's there.

KM: I think it's Lot Number 5.

FT: Both sisters had Bishop leases. Aunty Abby had a lease, and my grandmother had this.
She floated this house, and when the house got there... I have pictures of the house
being built. For some reason, they weren't ready, so the lumber stayed in the ocean. So to
this day, there are no termites.

KM: That's right. Amazing!

FT: The wood was impregnated. There's big pillars that are still there. And it's a house that's
built on post and beam, not on a slab. My cousin Kekaulike owns it and she's kept it up.
My first recollections are of going out there [Punalu'u] as a child, in the early '30s. My
grandmother raised me for three years, my mother was divorced from my father. So my
childhood was spent there. This house was built somewhere around 1915, it was a Bishop
lease. She owned two large lots there, and across the street where she had a stable.

KM: Oh. On the mauka side?

FT: She had a stable on the mauka side of the street. We were conscious of the cane fields
and what went on. My grandmother's first marriage was to a man named Robert W.
Shingle.

KM: Yes, okay.

FT: Robert Shingle was one of the people in the Territorial senate. When the Organic passed
in 1919, he and a couple of other senators went to Washington in 1919, they were
Republican. The Republican's were in charge of that. They got that passed. My
grandmother several years... well in the 1930s, she gave the only hospital on Moloka'i.
She gave the hospital there, and the only reason we can figure is, it was the first
homestead in the Hawaiian islands. Ho'olehua was the first homestead.

KM: Yes.

FT: She gave the first hospital. I don't know if you know David Ka'upu, Reverend David
Ka'upu, he was born and raised in Moloka'i. He's done some funeral services for me, and
he noticed the name Shingle. At one of my aunt's funerals he said "I'm one of sixteen with
the same mother and father, born on Moloka'i. A lot of us wouldn't be here because there
was no... Prior to 1931, there was no hospital." My grandmother was very much involved
in the Homestead Act, pretty much involved in Hawaiian activities. Her sister was on the
other side of the fence, married to David Kawānanakoa, they sort of split up the territory.
For years they sort of looked out after what was going on. I don't know if you know, this is
sort of a prelude, so when I tell you what I tell you, it doesn't come from some starry eyed
child who doesn't understand the history.

KM: Yes.

FT: Tom Coffman.

KM: Okay.
Great grandmother and grandmother played important roles in Hawaiian politics between 1893 to the 1940s:

FT: He’s been a friend of mine for a long time. Coffman has done a number of books and one of the more well known ones, is the one in which the researcher went to Washington and found all the names. My great grandmother was one of two people that went by boat and got those signatures.

KM: Abigail?

FT: Abigail Campbell was my great grandmother.

KM: Yes.

FT: She and a lady named Naiwi were the two. That history has sort of been... ...we knew she was involved, we didn’t know what it was.

KM: ‘Ae. It’s amazing because Walter’s wife, Irmalee, is Lydia Aholo’s great-grand-niece.

FT: Yes, I know who Lydia was, she used to be up here.

KM: Yes, at Mauna ‘Olu.

FT: She was a good friend of my great-grandmother and grandfather. That history has kind of laid dormant for a long time. Coffman has studied how all the politics of Hawai‘i has come up to the modern time. This is a part that I would not want repeated— [section to be removed from study transcript] —he’s done two or three books, one before, one during and he’s looking down the road. Recently he said to me, “Do you realize that your grandmother and your great-aunt were the keepers of the Hawaiian politics?” I said, “No, I never knew that.” He said, “They were of a stature that the whites could not get around.” One, they had money. Two, they had stature. Three, they were part-Hawaiian, and Aunty Abby was married to Prince David. Nobody would question her. Great-grandmother paid no attention to the Caucasians, none what so ever. She just went by them like a bullet. He said your great-grandmother did more to try to push the Hawaiian effort during that time, when the kingdom was overthrown...

Well, my great grandmother died in 1908. She had a history all her own. All my life, I’ve heard from my mother and my grandmother that James Campbell was smart. He was fairly smart, but the one who helped him do that was his wife.

KM: Yes.

FT: She did not have any royal ties. She comes from a family in Lāhaina that had to have had a lot of prestige, because the lands that James farmed on were some of her lands. Though we never heard the story. We know who her ancestors are. Henry Peters and I are related. And we know that because we share a common Hawaiian name. His mother had three sisters, Agnes Cope, one that’s died, and one that has my Hawaiian name. I said to him, “How has that happened?” He said, “We’re related down the back here some where.” We don’t know all the history, but we suspect that the girls were pushed hard by their mother, not the father, to sort of look after this whole thing. I can remember when I was a child in these three years that I lived there, I was young maybe 4 or 5 years old. My grandmother was constantly having meetings. I knew they were Hawaiians, and I can name them to you. Henry Nye, who was head of all the Hawaiian organizations. John Lane, was mayor of the City and County of Honolulu. What were they talking about? Things Hawaiian, I don’t know. That was their way of keeping alive whatever they had going on.

Then as time went on, Aunty Abby died in ‘46, and my grandmother died in ‘51. Nobody from their extended family picked it up. I came along and started to work in ‘53. I graduated from college in ‘53 and I came home. I don’t know what happened, to get into the politics of Hawai‘i. As I began to piece things together, I’m a Democrat, my ancestors
were Republicans. Why they made a difference was, the power of America was then Republican. I can name you who they were, they were all the diplomatic whites from the eastern United States. They controlled congress in the early stages. Then the time shifts to here when the Japanese power takes over. Well, I am thrush into that. I see the modern time, but I don’t too much understand back there. But Coffman says, the old lady did what she did and passed it off to these two girls. Funny, nobody since 1951, has ever picked it up. I know in my own family, my mother’s family, they don’t want anything to do with politics. They stay as far away from it as they can. They support different causes, but they’re not political. They don’t like it, they don’t care for it.

These politics that you deal with today, are kind of important because in the midst of this is this whole Hawaiian issue.

KM: Yes.

FT: They don’t necessarily go around and carry the Hawaiian flag on their backs. Some of my relatives are three-quarters, they married back into Hawaiians. Some are like me, small. The history of all this sort of led me to this project. I then went to the plantation and I worked there for about, close to seventeen years. I negotiated some of these leases in modern times. I then saw that in the early ’30s, the Mormon’s folded into the plantation. They leased the land.

KM: Yes. To Kahuku?

**Discusses history of plantation development from Koolau Agricultural Company (1906); Development of the Punalu’u Ditch; and Kahuku Plantation operations to 1970:**

FT: They leased it to Kahuku, and instead of them farming it, Kahuku farmed it and just gave them rent and the same thing happened with James B. Castle. They took over Castle’s lease. They even had five hundred acres in Kahana that they rented from the *Hui o Kahana*. When I came along all those places were still being farmed. When the plantation went down in 1970, they were still farming. My interest in it was, I saw clearly that Punalu’u was an agriculture piece, and it should stay there. At one time they tried to sell it and the developer actually had an option to buy it. It was killed by the people out there. He wanted to build, believe it or not, condominiums [chuckles].

I came along and my history showed me that James B. Castle had formed Koolau Agriculture Company in 1906. He built the ditch. It’s the ditch that’s valuable.

KM: Yes.

FT: When I came along and worked at the plantation… I started there in ’60, so from ’60 to ’70.

KM: You were manager basically through the last ten years?

FT: I was the manager for three of the last ten years. I left there in 1967 to go to Hawaiian Commercial and Sugar on Maui. I wasn’t there when the plantation closed.

KM: I see, okay.

FT: Junior Primacio was the ILWU chairman while I was the manager, so we became, and we’re still friends to this day.

KM: Yes, he’s spoke so fondly…

FT: He’s one of my best friends. I’ve always had this agriculture interest, even though I was a trustee of Campbell Estate, we’re not interested in developing the land for the higher and better use. I went, when Papa Lyman and Pinky were there, and I asked for the lease on this property. It was a nightmare, an absolute nightmare. One, they didn’t know what they had; two, they weren’t protecting any of their interests. It was kind of natural, because they
were looking at things that were more important to them. I don’t know if you know, but if you look back in the early history of the Oahu Sugar Ditch, which was completed in 1916.

KM: Of the…?

Describes water resources and ditch-tunnel development:

FT: Oahu Sugar Company Ditch and they came across on the Waiāhole Ditch. That really is ground water, not many people understand that. Do you know the difference between ground water and surface water?

KM: Ground is from sub-surface.

FT: Ground is sub-surface, and surface water is from the surface.

KM: Surface is that which flows?

FT: Right.

KM: Okay.

FT: This ditch is driven through several mountains.

KM: Right.

FT: This way. Most surface water comes from streams. If you look at East Maui, they do get mountain water but the bulk of it is water running in streams.

KM: Yes.

FT: Waiāhole is totally different. Waiāhole is almost ninety-five percent mountain water, so the mountain is weeping into the ditch, and then they drove these tunnels through. The ditches here [gestures with hands], and they drove these tunnels in.

KM: It’s catching it?

FT: Yes they are tapping it in the mountain. The most efficient form. There’s a lot of water that does not get into the ditch, it goes into the ocean. Now, suddenly up comes this issue of, “well, this water should be left where it is.” This water never got into any stream, it’s locked in the mountain. When the mountain gets full, then the water runs off. The mountains can hold hundreds of billions of gallons water. How they know this is about ten years ago, DLNR did a very good experiment, they should do more. They actually bulk-headed one of these dikes, shut the ditch off. They actually put a concrete wall in it, the tunnel was there, they just dammed it up, and put a valve on it. They estimate that there’s already close to ten billion gallons of water backed up in the mountain.

KM: Wow!

FT: That is like money in the bank [chuckles]. They should do more of it. The political parties don’t really understand how important that is. So you replenish the resource and it’s standing this way, not that way [gestures lateral rather than vertical].

KM: Yes, so across?

FT: Yes. They say that’s ground water. Well in fact, the Oahu Sugar Company leased that land from lots of different owners, including themselves, tapped that and brought the water over to the dry side. There’s lots of Hawaiians who benefit from that, yet they’re letting half that water go into the ocean in Kāne‘ohe. If you know anything about the ocean, when that fresh water hits over there, everything dies. They’re throwing away twelve to fifteen million gallons of water a day. No stream should be dried out, but the question is when you put that much fresh water in the ocean what do you think is happening over there. The whole thing is changing. It’s like government doesn’t really think through things, they had a huge storm about two years ago…You know anything about the Soil Conservation Service?

KM: A little bit.
FT: The Soil Conservation Service is nation wide, Department of Agriculture. They are a good group, all volunteers. We have sixteen soil conservation districts in the State of Hawai‘i. We have almost sixteen hundred volunteers, the windward soil district is the windward side of the island. When they got this court order to dump at least half the water, they totally neglected what you do if the ditch is running full and it rains fifteen or twenty inches. In the old days what they would have done, instead of taking it into the central valleys, they would have divided it. They let it all go down Waïhōle stream. I wish you could have seen the damage that it did to people. Immediately, they should have thrown half of it on the other side, it just goes into Pearl Harbor. Everybody has a great idea that all the water should go in the ocean, I don't think so. That’s an issue that's going to be hung in the courts for a long time to come. Is it of value? Not now, it’s going to ruin some people.

There are farmers out of business in Waïhōle. Most of them are Hawaiians, ruined because of this monstrosity that they created. The people that do it the best are the people that used it. I don't care where they put it, but they've got to realize that they could ruin people's lives. Punalu‘u is identically the same. I tell you this story because there’s an old map that at one time, I had control of. It showed that the original surveys were to extend Waïhōle Ditch across the back of Kahana... ...see it comes into the back of Kahana and there's a mountain that separates Kahana and Punalu‘u.

KM: Yes.

FT: Drill through the mountain and tap this water.

KM: It never happened?

FT: Never happened. Thank God, it never happened. It’s there on the map.

KM: Is that a Castle proposed project or?

**The Punalu‘u Ditch is a surface water system—describes ditch development:**

FT: No, unless it... Well, it was Oahu Sugar and Castle may have been involved with Oahu Sugar. But the difference is, Punalu‘u is a surface water system, Waïhōle isn’t, it’s ground water system. Two different regimes.

KM: Yes. Punalu‘u’s Tunnel 1, is tapping out of the stream?

FT: Right out of the stream.

KM: It’s taking it by?

FT: It’s taking it down by ditch. That ditch ran all the way to Hau‘ula. Ran across the top, all the way across Punalu‘u into Hau‘ula, by way of siphon through Sacred Falls where those people got killed.

KM: Kaluanui, Kaliuwa‘a.

FT: Kaluanui, it went all the way across there.

KM: They had to have a siphon at the Kaluanui section.

FT: There had to be, a huge siphon that goes in under the valley and up.

KM: Wow, amazing!

FT: That’s what kept all that land busy. There were taro patches, there were taro people there. Then one of the things that Bishop didn’t get, and this to me is just astounding, that they didn’t get it. The old days when James B. Castle was there, he had leases on Bishop, he had leases on Zion Securities which is now Hawaii Reserves. And he had leases on the lands of Kaluanui. So he farmed those lands and he built a ditch system to take care of it. A tremendous water source.

KM: Yes.
FT: It may be the most consistent water source in the Hawaiian Islands. At times East Maui, which has a max of four hundred million can get down to five or ten. Punalu'u never gets down that low. It can go from—it's average flow is around ten, it's max flow is around seventeen. It's not a big situation, it just is from that flat area there, it comes down. Some water comes out of the mountain you can see it shooting down. My interest in the thing was to try to preserve the water. I was more interested in that then anything else. It's a farming area, but it's a very poor property. When I got there, the land was all under water. Had the Feds gotten in, they would have had to call it a wet land. Bishop had no concept of that. I knew, because of the plantation, that there existed in the flat land, all these drain ditches which were overgrown. So Junior and I, we would clean them out, we restored them and that let the water go to the ocean, and the land dry.

**Worked on straightening out Punalu’u Stream—has concerns about flood events in Punalu’u:**

And then I got into all kinds of trouble because I straightened the Punalu'u stream, and they all jumped all over me. One of these days people are going to get killed there, and Bishop is going to suffer the consequences. There have been times when we first went there that you could walk across the stream on level land, there was no stream. Over time... Well, the plantation used to clean it every year.

KM: That's right.

FT: When I got there the stream was equal in depth to the road in the valley. We had to go and clean it and get it all out. Still, in a big storm, when you're getting, five, ten thousand cubic feet a second, it can't get out to the ocean. And the bridges there, there's an old style bridge with piers and if you look at it, there are fourteen piers. Eight of them are covered with sand. What happens is the water comes down like a tidal wave.

KM: Sure.

FT: Hits that and it starts to back up until eventually it pushes it out and it goes over, and it comes straight down the row and pushes cars into the ocean. We, as the lessee would have been liable for that, primarily. So we tried to clean it out, we got some old maps like this, we laid the old maps down showing where the stream was. In the old days it was straight as an arrow, but over time, it began to do this [indicating a zigzag course], and that's what caused the problem. Anyhow, we spent a lot of money getting it straight and the corps of engineers made me put it back. I put it back, it's going to let go one of these days and kill somebody [shaking his head]. But Bishop had no appreciation of me cleaning their own property. They just wanted me to be the billy-goat. Okay, finally it bankrupted me, straight out. What was the sad thing, they were so uncooperative. I was spending my hard earned money to improve their land to bring it back into agriculture. I even went and found three wells that I drilled. Bishop was most uncooperative. At no time that I would think that... I don't want to drag over this but, I'm trying to give you... There's only one person that's done anything to help me out, there's a guy named James Bassett. Bassett's not favored by anybody out there. Bassett knows more about what's going on because he came and spent the time. It's just an appendage to them. It's a very valuable piece of property to Bernice, from her parents. They, as the story goes, used it more as a summer place than anything else. One of the things that we saw right off the bat, I spent a lot of time dealing with the government, and I chaired a couple of commissions on water. I kind of understand the legality of it.

KM: Yes.

**Discusses the old ‘auwai and ditch alignments:**

FT: When we got there, Castle had dealt with multiple land owners, but his surveyors put the ditch in with about half of one percent fall. He had to keep it up against the mountain to be able to cover the land area. That's why it started up at around two hundred and ten feet and it gradually went down all the way. In 1927, is when they began to push the use of
water further out. The original system was not in the ditch system. It was on the left hand side of the stream, above that old house that Junior probably took you to.

KM: Inaura?
FT: Yes, above Inaura’s house, and running right down through the house was the original ditch.
KM: The old ‘auwai, yes.
FT: That's right.
KM: You'll see it on the 1907 map.
FT: Yes. That irrigated a certain amount of the land that couldn’t get up too high, we tried to restore that. Every big storm just took it.
KM: Took it out?
FT: Yes.
KM: In your thoughts, is that a Hawaiian ditch or a Chinese ditch?
FT: I think that ditch was fundamental to whatever went on there. You know that the rice mill is close to Juniors house.
KM: Yes.
FT: He’s got those old stones that we’ve saved.
KM: Yes, it’s on here.
FT: With the suspicion that it’s very close to there, where the river makes the turn. That ditch was up on the left hand side of Junior’s house. They could have dropped water from there to the mill because the mill was lower down. [thinking] I don’t know whether Hawaiians would have gone to that much trouble because there was a place there where the ditch was at least ten to twelve feet deep in order to get grade. That’s way up at the top, before it comes in to Inaura’s. Then as it comes down above Inaura’s house, those were all taro patches, we farmed that land.
KM: Because it was so damp?
FT: So damp, yes. And there were taro patches there. What we did whenever we were out there is we cleaned the ditch for Inaura…
KM: Is that in plantation days too, right?
FT: Yes.
KM: In the early days?
FT: In my time.
KM: And even through your time.
FT: Yes, my time, we took care of it, we cleaned it up. The old man was using those taro patches himself. Eventually, we planted flowers in the taro patches, for a long time. The source of water we could never count on. What happens is, you got the map?
KM: This is the 1907 map… [opening Bishop Estate Map No. 372]
FT: Maybe a more recent map?
KM: Let me give you some landmarks. [pointing to locations on map] The mill, Inaura…
FT: This is the rice mill, Inaura is here. Junior is right?
KM: Yes. You see the māno where the catch for the water?
FT: [pointing out locations as discussing them] Yes, that’s where it was. It stayed on this side here, it even came down along here. Well, in about 1927 they dropped the pipeline from the ditch at about a hundred and ninety feet elevation. They dropped the pipeline down here and brought it up along the road, and then they took that up to a very high place. Right next to it are three benches, like a heiau. The pipeline was put in during Jim Orricks time. He was the manager of Kahuku Plantation Company.

KM: Yes. And this is Hanawao?

FT: Yes, it came down along the road, came up here to a high point and there was a tank there.

KM: The twenty-five thousand gallon tank?

FT: Yes.

KM: Okay, this here is basically the twenty-five thousand gallon tank.

FT: Yes. The reason for that is that became the source of water for all the beach homes.

KM: ‘Ae.

FT: There was no water system here. They call that the suburban water system. In addition to that…

KM: Excuse me for a moment…the pipe you were saying about this tank, starting up some more in this section?

FT: Came up here from the ditch at a hundred and ninety-three feet.

KM: Yes.

FT: Dropped straight down.

KM: About when did you say that went in?

FT: In 1927.

KM: Okay, in ’27.

FT: It was put in by a guy named Jim Orrick, he was the manager of the plantation. A ten inch pipe went down into the valley and came up here, tremendous pressure.

KM: Wow!

FT: Tremendous pressure, but they made a mistake, it wasn't Bernice's land.

KM: Oh, that's right.

FT: When they put the ditch they followed engineering procedures.

KM: It actually came out of Makaua.

FT: Came out of Makaua which was Zion Security's Corporation.

KM: Okay.

Discusses historical, multiple ownership interests in Punalu‘u Ditch—water was transported from Punalu‘u Stream out of Punalu‘u and to other lands which were not controlled by Bishop Estate:

FT: This is a lesson…I’ve learned it well. Bernice doesn't know it exists, when outsiders bought the Zion Security’s land, they quit claimed the right to the ditch.

KM: Wow!
FT: And the water. Bishop was no where to be seen. When I came along, that was the major problem, I did not have the right to use this pipeline, this was the only way we could get water in this area here.

KM: Through all this *makai* section?

FT: Yes. There was a well drilled down in here in 1937, a shallow well [pointing to location]. That well also pumped through here to serve the beach houses.

KM: Was it in the rice lands itself or one of the *kuleana* areas?

FT: I’m trying to look, there’s a back road that goes up here which was right across from my house, but I can’t see the houses.

KM: This is Richardson here, Woodward.

FT: This is where the burial ground is.

KM: Yes.

FT: It was right in here that it went up, right about there.

KM: Okay.

FT: Right down in here where the house was, there’s a well. Board of Water Supply has the well, drilled in 1937, and it was water for these houses, that plantation maintained it. There were about seventy-five users. This system needed to be redeveloped, so what we did was, we negotiated a long time to get this back, because this water was no longer Bishop’s. I pleaded with those guys down there for eons. They would hear none of it. We went on our own and had a very good surveyor, an engineer, build us a system and that’s where the pipe is, Junior took you to where the pipe is.

KM: Yes.

FT: That cost us a lot of our own money. That was totally built to preserve the water for Bernice which they never appreciated.

KM: In reality the water that was flowing out of Punalu’u into Makaua and other lands, they had lost control over.

FT: Absolutely.

KM: You could no longer tap into it.

FT: We had nothing but trouble because the contention was that we had no right to divert the water. We said, “now wait a minute, we’re not diverting all the water, we never have diverted all the water.” The max that we ever took was two and a half to three million. Right at the head of the valley…

KM: Tunnel 1 vicinity?

FT: Yes. There’s a recording station.

KM: Yes.

FT: That recording station washed out.

KM: Yes, yes.

*Describes work on Punalu’u water system during his tenure, and extent of water resources in Punalu’u and vicinity:*

FT: We rebuilt it with our money. Why, we needed to have a constant recording. What we did was, when the plantation ran the system, we had a gate on a screw, and every day the ditch man would open it and when he was *pau hana* he closed it. We didn’t have that kind
of man power. We put in those grates, Junior and I, to keep the rocks out. Took us a whole year.

KM: Yes. That's Number 1?

FT: Number 1. Took us a whole year to dig the rocks out of the system. It was never taken care of. Then we reestablished the flow, and we have continuous record of that. Coming down the ditch was ten to twelve [million gallons], going out of it was two to three [million gallons]. Where was the rest of the water going? Bishop's land never went to where the pipe was, they own through Tunnel 11 and part of Tunnel 12 and somebody else owned the balance. We could not get anybody into those two ditches because the engineers said they were going to collapse. We cleaned to where we were, which was Tunnel 9 and between 9 and 10 and put in our pipe. Brought our pipe back down here, joined into the ten inch and drew water up here.

KM: Okay. So basically, and the pipe that you put in is a sixteen inch?

FT: It starts off twenty and it comes down sixteen and it ends here at twelve.

KM: Okay. And it rejoins the 1927 pipeline?

FT: Yes, the ten inch one, which is a steel pipe. We also knew, I never told anybody at Bishop, they never asked, that there were some people up here that were very cooperative with us, a guy named Okano who was growing bananas, he was very cooperative.

KM: Yes.

FT: We worked with him. We had a valve on this side of the stream, and we just closed it so this water that came down went nowhere. We could close it off at the intake and there's enough pressure to blow water back up here, but we never got to that.

KM: Yes, one, two and three.

FT: Yes. Part of this goes, in my interest, in water and the fact that land owners really ought to be cooperative with Boards of Water Supply. Water is basically for people, whether it's something they eat or bathe or use to drink. Water is for everybody, it isn't owned by anybody under the constitution of Hawai'i. But people don't think of it that way, it's always there, so waste the heck out of it. What we were trying to do was, there's a study that's been done by the Board of Water Supply. I have to get you into a little bit of water politics.

KM: Yes.

FT: Against the mountain, there's six pipes.

KM: Right, Papa'akoko side?

FT: Pumping salt water.

KM: Oh yeah?

FT: Yes.

KM: Wow!

FT: They can't stop them because they don't have sufficient backup. They're looking for other wells. The last area they have to conquer is the windward side. Their pipeline does not exist around the island. It exists all the way to Lāʻie. The Kahuku water system is private, put in by the plantation. The board of water supply has been very helpful, we gave them some locations, they put in a main line. All the houses are still on a private line. Water comes to the hotel, coming from Sunset. The water comes now all the way to what they call Hukilau beach. The board is trying to extend it, they want to build a continuous system to go either way. In the long term that's the right way. Where we came in, we found this study that had been done, I had given some of my knowledge. There's about twenty two million gallons of water in this area here [pointing to Punaluʻu Valley on map].
KM: In Punalu‘u?

FT: Yes, if you took it out [chuckles]. That’s the largest amount of water left on this island in any one area. It would be wrong to take it all.

KM: Yes.

Development of the Makali‘i water system. Observes that portions of the Punalu‘u Ditch which extend out of Punalu‘u to Kaluanui, have been destroyed:

FT: So what happened was when we read the study and knew the Board of Water Supply guys. I went to them and said, “Look, instead of you coming in here and taking the water. Why don’t I work with you, and I’ll get Bishop to be a partner.” So we had a study, we hired John Mink and George Yuen, and they came up with a development plan. This area is called Makali‘i. This is the Makali‘i system, this water is coming from Kahana, next to the mountain coming down. All down here when you swim is cold water. That’s where they got this well. We tested that 1937 well and pumped it at about seventeen hundred gallons a minute which was two and a half million gallons a day. It’s only seven feet above sea level.

KM: Amazing!

FT: The water was pure, and when you shut the pump down it took nine seconds for it to come off the top. In other words there was a river under there. That’s kind of what Hawaiians knew. So we started here and we hit four holes we found three of the four. What we’re going to try and do is sell that water to people who could use it, and have the Board of Water Supply be our partner and Bishop would get a royalty for it. We actually had the deal done. Bishop suddenly said, “No, I can’t. It’s our land and we’re not going to let you.” At that time the eight hundred pound gorilla came right up on our shoulders. And not one bit of help [chuckling]. And maybe it was wrong, but definitely the Board of Water Supply, then and now, said it. My point was, let’s get it down to a reasonable level. If there’s twenty two million, lets leave ten, twelve million in the valley and for the users over here. We never told anybody that, that we could in fact lose these tunnels, bring water here, blow it back and by pass them. Unfortunately in the interim period, these pieces of land has been sold off and the ditches have been destroyed towards Sacred Falls.

KM: Yes.

FT: Unless somebody wants to reconstruct it, there’s no way for it to get there or go dig out 9 and 10 and then try to get by these people. I negotiated with a couple of them to pay them to use this. They hi-jacked me, and after about two years, I said, “I’m not paying you to use the system.” I just dropped it and put this in, which reestablished Bishop’s right to the water. They had no right. Why is that? They passed through their land on to somebody else’s land and back to them. No documentation.

KM: Yes, that’s right.

FT: They should have gone and challenged these guys when they quit-claimed, because they had an established right since 1908.

KM: Yes. Because even the right that Castle was granted was Bishop Estate granting it to him.

FT: Exactly, absolutely. But they never did. When it comes to the management of land, this is what you should hit on. Just what the Hawaiians were good at. We could sustain a long term use because we controlled the agricultural use. Nothing we ever told them ever sunk in, by that time, the new gang had come in. Okay, what did we contribute to them? Junior is the only one besides me that knows why we did it, where it is, and how to keep it going. If you shut the system down, you don’t take any water and it records no water, down where it comes out we have a recording gauge. You measure what’s coming in at Tunnel 1, you know the intake, you know what you’re taking out, and the difference is to be used
by somebody else. Where is it going? It's pouring into the ground and coming out down here. Board of Water Supply knows that. They not only want to drill wells, they want the ditch. They couldn't get the ditch because of me. Bishop didn't click on to that. My point was, I'd rather give you some water, and then maintain some for these traditional uses. And figure out a way maybe somebody will say, "Well, okay, we'll put the ditch back." But it never worked out that way, and we spun a lot of wheels, cleaned out all this area, cleaned up and put everything back. But dealing with Bernice is too difficult. Why is this property important? To me only one thing, Bernice's parents. You sell the home and the land that they are on, you ought to be shot. I never wanted to own it, I just wanted to use it. I could use it basically as an agricultural use, and brought back a little bit of the taro, just to prove that it could be done. We didn't have the time or the inclination. We got a guy named Earl Kawaa, he came out and did that. We knew we could replicate that all the way along.

KM: Sure.

FT: We just never did it. So basically my interest was in an agricultural piece of land. But it was very difficult to farm because big storms, the rain ditches. You had to have a permit to open that all up. It just proved too difficult. Now, what has Bernice done since I left? Nothing. Just has Junior maintaining whatever is there. I don't know. That was quite a while ago. My concern is not the Trustees of the Bishop Estate, they will come and go. My concern is the interest that Hawaiians would have in this piece of property if it's gone. Because once the water is detached... And I said it at several meetings, because I kind of understood the political process. The legislature went and passed these laws five years later. It reviews the laws, to see if it was done properly. I reviewed this. One of the things that was startling to me was that the original law totally preempted Hawaiians from any issue relative to water. I had one lawyer from Ashford Wriston, and I had a native Hawaiian Legal Corporation lawyer, Alan Murakami. I got nine votes to create a hierarchy of uses. In the top four was use for Hawaiians. All the big land owners went crazy.

KM: Sure.

FT: They would not introduce the bill. We spent three years of hard work, we went to every island, twice and said to the Hawaiian people, "you’re not in the law as it stands." We got one private attorney and Alan Murakami, who was mostly fighting to agree to this language. We could not get it by the legislature. Okay, guess what, it’s going to erupt. What we tried to prevent is coming to pass. It started in Waiāhole, it’s now in East Maui. It’s going to Waiheu. It’s going then to Lāhaina. That’s careless. Now one thing that I think, the people who built these ditches and ran these systems, they tended to be good conservationists. True there may have been more water going over then, I’m more for the balance then I am for all one thing. But you have to measure what water does for people.

KM: Sure.

FT: There’s as many Hawaiians west of the Ko'olau mountains as there are on the eastern side. There’s a huge conflict there. The issue is how should water be used? What's important? Should we lose all our streams to urban water? I don't think so, but that's where they’re headed. My point was if I could resurrect this ditch and keep the water flowing, it would preserve the use of this land.

KM: That's right, it would preserve the uses.

FT: Yes, but they never got it, never got it. But I get so passionate about this. I’ve gone down and spoken to their in-house council, a guy I know well. He said, “wait, wait, wait, Trotter...” A young kid, he meant well. “These laws don’t apply to us.” I said, “They don’t?” He says, “We’re the keepers of the land.”
“Wait a minute, if that happens fine, in the mean time your dynasty is in danger. So in the mean time protect yourself. The issue that makes sense is, he who uses it; he who doesn’t, loses it. You’re about to lose it.” “No,” he said, “we’re not to worry about that.”

See, this whole issue is very much still up in the air, I don’t think they believe that today. But in 1967, I was the assistant manager of Hawaiian Commercial and Sugar. My job was East Maui Irrigation. We had some problems with Hawaiians, nothing like we have today. You know why? Because the management at Alexander & Baldwin forgot that Hawaiians were out there. We didn’t forget about it, most of them worked for us. We weren’t about to stiff their families. We provided them with water. The guy that’s there now is a guy named, Garret Hew, a good guy, very caring.

KM: Yes.

FT: But he has no control over what’s going on, it’s all being run from here.

KM: I know.

FT: So you have the people that are working there that recognize the Hawaiian interests, and they recognize the hierarchy of Hawaiian uses. It’s powerless to have some attorney down here. Where we came close and this is departing from Punalu’u; Alan Murakami and this guy, fought like tigers. But we produced a document, and they both signed it. I said to the guy from Ashford Wriston, “You could get fired.” He said, “No, this is fair.” Protect Hawaiians at a high level, immediately all the big land owners, Campbell included, just politically went behind the scene and killed it. This was in effect, what I was trying to do. I felt that the preservation of this Punalu’u system, for this land, to the extent that it needed it, was valuable. Here is my rationale excess water in the ditch. You’ve taken it out, you should never take out any more then you put in. If we took out three million, we would replace three million.

KM: Yes.

FT: Whether we did it through a taro patch or whether we did it through grass or whatever, that’s how we did it.

KM: By putting the water back on the land it percolates through.

FT: That’s what the Hawaiians did.

KM: Yes, it was a great system.

FT: A great system, absolutely.

KM: It fed through and came back in, absorbed back.

FT: And then it went out into the ocean and all those ingredients fed the fish.

KM: Yes. The pua and everything.

FT: This [Punalu’u] is one of the great examples of that. You can see what they did, we began to get too exotic. Basically, I was simply looking backwards trying to see how the water could be maintained. The uses were difficult, very little you could grow here. The best use of this land was taro [chuckles]. Just kept the water constantly going. And it grew great taro, no question about it in those days. So that’s in a sense, the interest. I’ve never seen Bishop rise to the occasion. Bishop Estate is not about to disappear over night, basically this is the attitude. Jim says, I got to come out to the valley. “Well, we don’t have a car for you…” [shaking his head] Why? Because they were all working downtown. The Bishop Estate was built on the back of agricultural land. They’ve gone a long ways away from their basic criteria. Should this water issue escape them, they will be in great trouble. This is just one small example, this exists in lots of other places, they tried to fight the issue of the ditch water…[thinking]

KM: In Waipi‘o, Hamākua.
FT: Yes. That’s their water, it’s coming from the mountain, it’s on their land. I don’t know what kind of policy they have, what’s in trust for the Hawaiians. It’s not the land, it’s all of the assets they have.

KM: That’s right.

FT: It doesn’t speak well for their trusteeship is what I’m saying. Obviously, the five Trustees aren’t worrying about this. Then it gets down to Bassett, the engineers. And in the end it submerged us because we couldn’t afford it. We left them with a better system than we inherited, when we came it was broken, busted. So we contributed something to them. That’s all basically, it’s the ditch and the system. Junior, I think, understands it, keeps it together as much as one person can.

KM: That’s the point. In the old days when it was time to hana ‘auwai everyone did it together.

FT: Yes.

KM: When it was plantation, Junior was saying, when he started as a plantation laborer.

FT: In the ‘50s.

KM: In the ‘50s, there might have been as many as thirty people at a time during certain seasons.

FT: Yes, we all went up there off season and cleaned it. And I don’t know how he’s maintaining it now. What happens is the roots grow into it, it plugs the tunnel. It’s still a functioning unit. What’s the good of it, if it doesn’t get to somebody to use it, for some benefit use? The idea we had is, we’re trying to sell the Board of Water Supply. Look Board of Water Supply, “You take out two million, we’ll deliver two million. You take out five million… but don’t touch the ditch. You touch the ditch, you’re destroying the system.”

Well, they’re coming, and what they’ll do is just condemn it. Where is the water? Here [pointing to area on map], it’s in this area. They have test wells; they have one right along the road below Inu’u’a. They have one up along the ditch which is two million gallons a day, dike water. They want to go right to the head water. Maybe that will come.

KM: You know that they’re working on something with the Board of Water Supply, trying to figure out a master plan and everything.

FT: Bishop?

KM: Yes, every one out there...

Discusses personal experiences and thoughts on water and land management:

FT: …Right now, there’s no plantations… at one time about a hundred and fifty million gallons a day was plantation use. No plantations. Also not that much water coming in. So the balance is when… And people are afraid of, I’ve known these people a long time, I’ve argued with a lot of them, which I’m tired of doing. There’s a group of them in Wai‘ahole, very well organized, Reppuns. Their idea is they don’t want any more development in ‘Ewa. My argument is “fine, let’s find a way to keep it agriculture. You’re not going to do that without water. Would you be willing to share the water with a legitimate ag if it was dedicated.” I think they would, they don’t say so. You mean to say that your answer is “all the water should go in the ocean?” I don’t think so. What about Hawaiians that live over there. They’re tired of development. I’m tired of development, that’s not my call any more. For me, I would lock the central valley up into agriculture forever. Nobody’s going to do that without a water commitment. Who does that come from? State of Hawai‘i. So, if we could balance this thing, you take out what you put in. I don’t know, the law is flawed as it is. We saw that and we tried to resurrect it but all the big land owners just kicked. This was one experiment, so far, no water going out here.

KM: So you were at Punalu‘u from ’70 or…?
FT: No. I got the lease from them in about ‘83 or so. Junior and I worked on it for twelve long years.

KM: Until ‘95 basically?

FT: We couldn’t…we pumped all our money into it.

KM: That’s right. One person, an individual can’t afford to…

FT: We created those ponds. You know the six ponds?

KM: Yes.

FT: Those were our taro patches. If we could find people who wanted to grow taro, we’d get rid of the ponds. They served pretty well because the water goes in, overflows out into the stream and then to the ocean, it was feeding the fish.

KM: Yes.

FT: That consumes the bulk of the water coming from the ditch. The rest of it is used to irrigate the grass. We had some big sprinklers and so forth. You could not get more then about three million gallons out of the system. That was one of our problems.

So, this is just a small… Now, what water doesn’t go in the tunnel goes down, these people could never figure out why you could take at Tunnel 1; I’ve seen it flow as much as seventeen million gallons. And still when you get to the bottom, there’s more water at the bottom than there was at the dam. There are times when there is no water going over. You can just see it going over the ripple. The reason is it weeps all the way back into the ditch. What we felt was effective is, they have never implemented surface water regulations, it’s fourteen years. Ground water they have. What we’re trying to do is preserve this, if in fact this stream went down. What’s happening is it’s feeding itself from rain water and it’s seeping in. They made us measure this stream when we were doing this.

KM: Yes… Thank you. May I also ask you one other thing?

FT: Yes.

_Discusses construction of the Punalu’u Ditch under James B. Castle’s tenure:_

KM: Have you seen any of the old Castle records? Who put the ditch in and the tunnel system?

FT: Castle contracted to put it in, and most of what he did, he had Japanese tunnel people that worked in there. You and I couldn’t walk upright in it.

KM: Right.

FT: It’s mostly of cut stone with a plastered bottom, and cut stone sides. I don’t know who contracted for it, but he had a crew that built it. I don’t know who engineered it. I’ve never seen any plans for it other than on the map where it is. We’ve seen…Junior and I, in our traveling around have seen… At one time I took Carol Wilcox up and she took some pictures and I showed her a huge stone. As big as that wall there.

KM: Yes.

FT: And there are perfect slabs cut out of it. You know how they did it?

KM: No.

FT: The East Maui guys used to tell me, “Mr. Trotter, we had stone cutters.” I said, “Wow! How did you cut a stone like that?” “It’s easy, you use a chisel.” You chisel and you chisel and you chisel deeper, if you’re cutting out something like this. You cut along here and you cut along here and then you cut a slot and you get a burlap bag and at night you drive the burlap bag in the wooden wedges, the next day it cracks right through.
KM: Amazing!
FT: They cut all that stone by hand and then hauled it. This big slab that's sitting there, it's got a perfect chunk cut out of it.
KM: Amazing! In Punalu'u?
FT: Yes. Above the ditch. You know the other thing about Punalu'u that's interesting, is the Castle Trail.
KM: Yes.
FT: Way back in the turn of the century they built a redwood cabin. Junior knows where the takeoff is. That cabin was what people lived in to build the Castle Trail. Part ways up the side of the mountain, the remnants of it are still there. They dropped it by airplane.
KM: Wow!
FT: One of the trails down is into Punalu'u Valley, way in the back there. The trail is there, I've been up part of it.
KM: Yes. Junior pointed it out to me, the Castle Trail.
FT: There's a piece of property that sits there that isn't earning it's keep. I don't think that Bernice can figure out what to do with it. There it sits. Now, is it valuable? Tremendously valuable. Why? It's the last source of fresh water in private hands on this island.
KM: Wow!
FT: Now, given that set of circumstances if I was the land owner, I'd be promoting agricultural uses to keep the water in the valley.
KM: That's right. Again, like what you said, you don't use you lose it.
FT: This is an educational gold mine. You take the kids out there. We, at one time talked about putting a school up there and we talked to Mike. At some point in time you could restore this into whatever use you wanted. Flowers and taro patches make the most sense, and maybe fish farms, and use it as an educational resource. They've got to make...the system has to work. And you can't spread this water all out in here, with one person.
KM: No, cannot. It's almost a lost cause because you can't stay on top of it.
FT: We've seen this happen. You see it happening on Maui, where Brewer is trying to sell the system.
KM: Onaona and I did the East Maui study for that.
FT: You looked at it?
KM: Yes. We were out in the field with Hueu and Nakanelua them.
FT: Jimmy Hueu was the guy.
KM: Wonderful, wonderful old man.
FT: Dead now.
KM: Yes, he's passed away.
FT: He's the guy took care of the Hawaiians for me, with Steve Cabral, smart guy.
KM: We were out in the field with him, holoholo.
FT: Steven Cabral?
KM: Yes, Steven Cabral.
FT: That's the old gang. They recognized their duty was to take care of responsible Hawaiians. My feeling is Hawaiians are going to get some of what they deserve. But these systems are remarkable. Unfortunately what they are is underground rivers. That's what determines a lot of what happens, is where this water goes. I don't know if I answered your questions.

KM: Yes, thank you very much.

FT: This has been a preoccupation for me, and it took a lot out of me. Had I been twenty years younger, it would have been okay.

KM: I know, you were actually coming into having basically retired, right?

You must take care of the land and water so that it will take care of you:

FT: I had to step out. My problem was the court challenged my interest in the lease because I was a Campbell trustee. Maybe rightfully, I don't know. I said, “No, I don't intend to do this.” My plan was to resign which is what I did.” It occupied me for twelve long years, every day. I get so excited, I couldn't sleep at night. I'd get out there with Junior and try to bring this thing back. But, it wasn't to be. It's an accident waiting to happen. When this thing cuts lose and goes down there and kills somebody, which I would never want to see. Well, land is a woman, it's like a woman who cares for her flock. You have to look at it, and you cannot abuse the thing. And that's basically it.

KM: What you've just expressed to me though, sounds like something coming really from your Hawaiian side, because what the kūpuna always said, “Mālama ka ‘āina, mālama ka ‘āina iā ‘oe.”

FT: Yes!

KM: You take care of it, it will take care of you.

Discusses graves at Hanawao:

FT: I'll tell you couple of other things, it's some history, but it's more modern. This graveyard here [looking at the map].

KM: Sort of the heiau complex section?

FT: Yes.

KM: Okay, Hanawao.

FT: What Bishop did is they gathered, these kuleana were all up in here.

KM: Yes.

FT: There's a guy in the back here a really good guy, a good friend of Juniors. He's the same age, we grew up as little kids together.

KM: Sam?

FT: Sam.

KM: Rowland?

FT: Sam Rowland knows the history.

KM: Yes.

FT: What happened was the people in this valley buried people there. That's a very bad practice for land owners in the modern day time. There were people buried in here as recently as a year before we had the lease. Under cover at night, they brought a guy from Kahana and carried him in there.

KM: Yes, Beirne.
FT: Yes, that’s it. “It’s not our property you guys, we not supposed to let you do that.” “That’s where the old man wanted to be buried.” “Then you got to go to the land owner, you got to go to Bernice. You’re going to get us into trouble.” Okay, so they’re there, they’re modern, they’re recent. I asked, “Why are you doing that, you never owned the land.” “Oh, they used to come here all the time because they lived around here.” Well, it’s a major, major problem. Now, most land owners would say, “Stop it.” In addition, this is the kind of thing, remember where the old restaurant used to be?

KM: Sure, basically in this section here.

FT: When Don Ho had it, he built a toilet, a man and women’s toilet, all kind bones came up, all kinds. This place is full of bones.

KM: Yes, all the dune section of all the houses.

FT: Yes. They came to my wife, “what do we do?” “What do you mean what do we do? That’s not our property. You took that away from us.” “Yes, but we got to have some place to put them.” They didn’t even know how to deal with the issue of bones. A Hawaiian group in business for a hundred years... We solved the problem. We put them up here [pointing to Hanawao on the map].

KM: Yes, that’s what Sam was telling me.

FT: It wasn’t our job. Sam is born and raised here long time, he and Junior and I are very good friends. We can count on Sam and you got to pick Sam’s brains, because he is getting along in years. The Rowlands, there’s three or four families that I knew when I was a little kid there. They’re all in this area.

KM: Yes, right in this area.

FT: They are all in this area.

KM: Woodward, Rowland, Pa'akaula.

FT: Yes, they are all related. Woodward’s, Sam’s mother was a Woodward. That’s about the gist of what I know.

**Shares family background:**

KM: Okay, may I ask you your full name? And you’d mentioned that you share a Hawaiian name and your date of birth?

FT: Yes. My name is Frederick Eugene Trotter, and my Hawaiian name is Kalanikini.

KM: Hmm.

FT: Which is the old Hawaiian name, the parents of Abigail Maipinepine, were Job and his wife. They came from Lāhaina. Kalanikini was the name of Henry Peters aunt, and that’s where, also his Hawaiian name is Ha'aliilio, and my brothers Hawaiian name is Ha'aliilio; and my uncles name is Ha'aliilio.

KM: Yes.

FT: That follows both sides of it. My Hawaiian part comes out a lot of times. I can’t afford to get frustrated with too many Hawaiians. I’ve spent a lifetime trying to get along. Because I was a Campbell, I was the enemy. That’s just the price you pay for it. There are more Campbells with Hawaiian then you can shake a stick at, but they don’t want to come forward because in their time they were taught... My grandma told me, “Why don’t you say more about your Hawaiian part of the family? Here’s somebody born in 1888 and she was born in London, England. On her London birth certificate it says Hawaiian, 1888. My mother Hawaiian, it doesn’t say Caucasian. She said it’s just not popular. She wasn’t afraid of Hawaiians, she was afraid of the whites. It didn’t touch her because she had money. She knew politics, but her children totally submerged themselves, and it didn’t
come out until in my generation, it was more part of what went on.

KM: That’s right and the timing, by the time you come into the World War II years, and then what developed into statehood. It was a different environment than your parents time. Your grandparents are growing up through the overthrow and active in those processes.

FT: Yes. Mine were in the palace right there when they came walking in. You know that history, I contend that many young Hawaiians today are ignorant because they don’t know where they came from. If you don’t know the history of where you came from, and connect it to where you are, you cannot predict where you’re going.

KM: That’s right.

FT: So you’re kind of like a lost soul.

KM: You hit it on the head and that’s the purpose of doing this.

FT: That’s why you’re doing this.

KM: Yes. Just to understand some aspects of it.

Discusses military use of lands in Ko‘olauloa:

FT: Yes, there’s an interesting feature I don’t know if Junior told you. He and I did a lot of prowling around, we’d walk all over and check things out and so forth. Tremendous marijuana growth out there, that is a major problem in the valley. As you come around Kahana, this property extends above Kahana.

KM: Yes, in the back, up.

FT: We found four gun emplacements, we thought were World War II, no World War I. One hundred and fifty-five millimeter howitzers built on big rings like that, that they moved around. The guns are gone, the rings are there, and the concrete is there and the bunkers are there. Way up on the top of the mountain. They have one in Kualoa.

KM: Yes, on the Ka‘awa section.

FT: Part of the same section.

KM: You said World War I?

FT: World War I.

KM: Wow!

FT: Kualoa, Punalu‘u and Kahuku. There’s one right behind the golf course office, right there. And they shot those guns, evidently the story is the Germans... This was when the Germans were very interested. My Aunty Abby made a trip to Samoa early on in the 1900s, and she was talking to the people down there, and the Germans had an interest in us. They were afraid. And why Kahana, because it was a deep draft harbor. So they put these big guns there, four of them. They command the whole sweep of that area. Magnificent things. Well, Junior and I while working one day behind the office, found a hundred fifty-five millimeter shell buried in the mud.

KM: Wow!

FT: I said “Junior, the thing can go off.” But he’d been in the military, and he unscrewed it “No.” How they did that? The train, there are coral roads up there. They hauled the coral from Kahuku by train. They serviced these things by train, the ammunition came by train, and they loaded it on to trucks. They hauled it up to this huge bunker that was buried in the hill. Big enough that a 5-ton truck would make a turn around in it. They stored it there, and they brought it down to small bunkers behind the gun emplacements. So that’s kind of a historical background. People think it’s World War II, it was World War I. In World War I
the American government was concerned about all the powers coming in here. It was not long after the overthrow.

KM: Yes.

**Discusses Koolau Railroad Company:**

FT: But it’s a really nice piece of land that’s been neglected. [thinking] Old man Castle must have been quite a thinker when he created these agricultural endeavors. He also talked B.F. Dillingham into bringing in the railroad. It came to Kahuku, the building is still there, the stone building. They switched over and got on to the Koolau Railroad which ran to Kahana. If you were going out there you jumped on the train and then it picked up the cane coming back.

KM: Was there a different gauge between the Koolau section and?

FT: Yes, the gauge was smaller, because they were cane hauling they didn’t need the wide gauge that they had.

KM: You’d mentioned that Castle had sort of really organized a number of the plantations?

FT: Railroad endeavors. I don’t know if you know that side of the island well. We used to call it the Dunes, the Dunes is now a public park.

KM: Sure, I know the area.

FT: He had a house there and that's where he lived.

KM: This is in the Kahuku section you're talking about?

FT: Hau‘ula, just before you get to Lā‘ie Malo'o.

KM: Yes, the Kokololio section, okay.

FT: Yes. Maybe six acres, he had a big beach house there.

KM: That's right.

FT: He was very much the business man of the day in the 1900's, 1910, '15. He formed a lot of different combines that built mostly agricultural endeavors. Of which he was a shareholder which was kind of interesting. Over time A & B bought him out. Same thing happened at Kahuku, same thing at Oahu Sugar. Castle was somebody who was dealing with B.F. Dillingham. It's kind of an interesting story which is not to do with this. James Campbell was living then. It's not totally accurate, but he had sold the Pioneer Mill Company and moved almost instantaneously to Oahu, and bought this house. The story goes that Kalākaua was living in Lāhaina, and boats could not come in.

Tremendous whaling, one day he picked up and just moved to town. James said to him, "Kalākaua where you going?" “I'm moving to town, they got a better harbor and better living.” Two weeks later James sold everything, he came here and followed Kalākaua in 1869, 1870. He had a half a million dollars that he had been paid by what we know of as AMFAC, in those days H. Hackfeld & Son, German. He was looking around for a piece of land to buy. The lands of Honoiliuli were owned by a guy name A.J. Coney, his great grandson, William and I went all through school together.

KM: Wow!

**Discusses historical business interests and partnerships of his family:**

FT: A.J. Coney got it from Konia, he couldn’t make a go of it so he put it up for sale. My great grandfather wanted to buy it, but he was nervous because B.F. had come here, broken his leg, and his ship left. The word was that he had money from Lloyd's of London. Not too many banks in those days. So he got out in a horse and buggy went out to see his friend who’s name was James Dowsett. Dowsett, I won't tell you where he lived because that’s
the story. So it took all day to get out there, and the driveway was beautiful, royal palms, a big two story house sitting there, and they were sitting on the veranda. So the two boys went and smoked their cigar and talked. They were two Europeans married to two half-Hawaiians. Parker Ranch came out of Elizabeth “Tootsie,” who put the Parker Ranch back together and gave it to Richard. She was the daughter of James I. Dowsett.

Now, while they were there, my James said to James Dowsett, I need you to partner with me because we get along pretty well. He still controlled the big fleet of ships, he was a big time business man, and we need to buy this property, Coney is selling it, we buy it. He said, “The competition is going to be tough because of B.F.” James I. says to him... You know what the Hawaiians called him, “Crazy.” “I was born with the preoccupation of our land, I don’t need to take anything away from anybody, if I own it I can take good care of it.” He said, “You’re crazy, you see this land that I have here, 5,000 acres.” He had thoroughbred horses, beautiful cattle. “What do you think?” “This is magnificent.” He says “Look at where it is, it’s beautiful out here. Well, this land is owned by Kalākaua.”

“What do we do?” James I. said, “Every year, I go into town, I call Kalākaua, we have lunch, play some cards I’ll give him a hundred bucks, that’s it.” “You’re not afraid of this?” “No.” Anyway, he didn’t go with that. The old man out bid B.F., bought the lands from A.J. Coney. In 1893, when the overthrow came, one of the first places that the United States government took was James I. Dowsett’s, it’s now called Schofield Barracks, it’s the lands of Leilehua Valley, and the Dowsett’s have disappeared from the scene.

KM: I know, I’ve interviewed Sister Thelma Parish, talking about...

FT: Yes, that’s the relation, the Dowsett’s were a huge empire.

KM: Yes, Kimo Pelekane and the whole thing.

FT: There you have two people who were very close.

KM: Amazing!

FT: James I. was by far the business man of his day. He’s the guy who started City Mill. He gave that land to James Ai, and there’s a plaque on the wall. He started his business. He was quite a benefactor. Well, that’s about what I know.

KM: Thank you so much. And when were you born?

FT: In 1931, February 18th, 1931...

KM: Mahalo nui...! [end of interview]
G. Mahealani “Mahi” Trevenen (1926)
Punalu‘u-Makaua Oral History Study
August 24, 2004 –with Kepā Maly (released August 11, 2005)

Glennon Mahealani Trevenen (Uncle Mahi) was born in 1926, and is descended from families with generations of residency in the Punalu‘u-Makaua vicinity. Uncle Mahi has worked the land all his life, and traveled throughout the Punalu‘u-Makaua region with his parents, kūpuna, and other old-time residents, learning from them, the history, and locations of many traditional sites of importance. He also has a detailed knowledge of the water resources, and history of change in those resources over the years.

The interview includes detailed accounts of management and use of water and land resources; recollections of the families of the land, and the locations of cultural-historical resources. During the interview, Uncle Mahi shared a number of important and interesting recollections, these included, but were not limited to the following:

- Discusses family land in the ‘ ili of Nāhiku, and recalls several heiau in the region—Maka, Hanawao, and Kaumaka‘ula‘ula;
- Discusses location of homes of old Punalu‘u families, and locations of cultural features;
- Recalls learning of location of Kekuaokalani’s residence on the shore of Punalu‘u near Maipuna Stream;
- Describes fishpond and stream fisheries of Punalu‘u when he was a youth;
- Lo‘i kalo were planted behind all the houses on the shore of Punalu‘u;
- Discusses Kuleana Ditch and Plantation Ditch at Punalu‘u;
- Describes various features of the Plantation Ditch system, and older Hawaiian ‘auwai;
- Water in the stream and ditches was plentiful – there were also lots of ‘o‘opu, ‘ōpae and hīhiwai; discusses location of various plantation ditch features and old ‘auwai;
- Has concerns about water usage and development in the present-day. Observes that weather and rainfall has changed in his life time. Believes that water is a very precious resource;
• Has kept rainfall records for more than 30 years – describes rain cycles;

• The plant landscape in the valley has changed in his lifetime;

• Believes that water resources are limited, they must be shared with the people of Punalu‘u, so the land can be productive. The health of the streams in the valley is important to the well-being of the land and people;

• The families of the Punalu‘u vicinity are working to ensure the continued flow of water on the land; they work the streams, ‘auwai, and ditch system, just like they did when he was young— they are trying to maintain the ahupua‘a system;

• Discusses changes in land ownership and responsibilities for maintenance of the ditch system since closure of the plantation; also discusses changes made to the stream and water system under the lease of Bishop Estate to Fred Trotter; and

• Father instilled in him, the value of mālama ka ‘āina.

**Discussing background information on family, and letter found by cousin, Kapua Ka‘apu-Fonoimoana:**

MT: ...Either Kona, or Hawai‘i, some place. His name doesn’t come to mind right off hand, but it was kapu. And he says I can just tell you this, I can’t tell you more than that. I think Kapua wanted to find out whether there was a blood connection. I think, and Patsy [uncle’s wife] and I talked about that and said, “No, all through the years your mother and Aunty Hannah Keolanui, and Aunty Helen and Ku‘ulei, they all took the Chinese side of tūtū man’s father, as being Chinese.” So that was a great big secret to all of us. Even the oldest, of my generation cousin, Momi Harris who lives in California. She remembers coming to Punalu‘u and going up mauka with tūtū man to visit the places that he had planted kalo and worked in his early life.

KM: Yes. Uncle, kala mai, let me just go back for a moment. I need to re-ask you a couple of things.

MT: Sure.

KM: And then we’re going to follow up on mama’s name, and Kauka which ties to your…

MT: Yes.

KM: I’m sorry and pardon me for asking again. Full name and date of birth? Your full name and date of birth?

MT: My name is Glennon Mahealani Trevenen. I was born January 28th, 1926.

KM: Okay, wonderful! You had shared, mama’s full name was?

MT: Annie Ka‘uhane Kauka-Trevenen.

KM: And she married your papa?

MT: Yes.

KM: Papa was?

MT: Reginald Edward Penrose Trevenen.

KM: Where we had come into, is that mama was Hawaiian but there was also some Chinese blood?

MT: Yes.

KM: Her maiden name, Kauka?
Kauka.
Kauka is the name… and you were referring to your tūtū man who was Sam Kauka?
Sam Kauka, yes.
Who was her papa?
Was her papa.
Okay. Sam Kauka was pure Hawaiian or had a little Pākē?
Sam Kauka, according to mama and her sisters and siblings, they took tūtū man as being half Chinese but they didn’t know his Chinese side.
Yes, and that’s where you said the information from Waialua or something?
This information that Kapua received from her father, was a letter from Waialua saying something that that this person was her real father’s...
Papa?
Yes.
Mama, your mama, had sisters?
Yes. The eldest sister was Aunty Hattie, but she died at the age of seven; and then came Aunty Helen and then came my mother, Annie; and then came Hannah, which is a Keolanui; and Ku’ulei was a White, she married a White. W-h-i-t-e, he was from Arkansas.
No brothers?
Yes. The first brother was Sam Kauka, Jr., He was born here in Punalu’u, but went to Honolulu and he became an engineer at Dole Pineapple Company. Then Uncle David Ka’apu, he was born here also. This was just about a year difference between the brothers. And it was just before the turn of the century, and then George was the youngest of the brothers. He was George… [thinking] they all had Hawaiian names and I don’t recall right now.
You’d mentioned of course… what is that five sisters and three brothers or something like that?
[thinking] Yes, about eight in the family including Hattie that passed away.
Okay. Sam Kauka, Jr. then David.
Yes.
David carries a different last name, is that correct?
No, he was hānai’d Ka’apu. Tūtū Mariah and Tūtū Ka’apu hānai’d David, so that’s how Ka’apu came into the family.
I see.
He’s a Kauka.
Yes. He was hānau Kauka but lawe hānai to Ka’apu.
Hānau Kauka, hānai Ka’apu.
Okay. Was Ka’apu also living here in Punalu’u section?
He was living right down there in the village where Uncle David had his village.
Yes, okay.
It was a beautiful Hawaiian village that they had. It was in the old days when the rich traveled, the noble or the ones that could afford to travel. Aunty Hannah married a
Keolanui who was from Hilo, was connected to the Brown family.

KM: Oh, okay so Keolanui?
MT: Keolanui, yes. Uncle Eli came to Honolulu and went to Kamehameha School with fourteen cents in his pocket [chuckles], and he met up with Gus Sproat who was already in Kamehameha School, and Gus took him over to introduce him to everything at the school. That's on the Keolanui side.
KM: I see. I was wondering how the name Keolanui came here, because I'm familiar with it in Hilo.
MT: There's another Keolanui family, I don't know if they're related. According to this Keolanui, our family they didn't say much about it. Uncle Eli's father was with the plantation in 'Ewa, he had a good job at the Aiea Plantation.
KM: Interesting, okay. Tūtū man married who, Haleaka?
MT: Yes, tūtū lady, Haleaka and she was also called Hattie.
KM: 'Ae.
MT: Tūtū lady, all I know about her Kaua'i side, is her father was a ship captain that delivered goods to the different islands, he made trips. Tūtū lady got off the ship here and met tūtū man and they...
KM: I see. Tūtū Haleaka was actually hānau in Kaua'i you think?
MT: Yes, she was Ulunahele.
KM: Okay, Ulunahele.
MT: I keep asking anybody if they know Ulunaheles, but I never ran into anybody that's familiar with the Ulunahele family.
KM: Okay, good.
MT: It's a pretty name.
KM: Yes. Now Kauka has been in Punalu'u for a number of generations, is that correct?
MT: Yes. Tūtū man was born in 1875 or 1876. He lived over... I know we went to Lau I Chai to eat chop suey dinner on his 65th birthday, I don't know what year that was. Yes, he was born in 1875 or 1876.
KM: Here at Punalu'u?
MT: Yes, here at Punalu'u.

Discusses family land in the ‘ili of Nāhiku; and various heiau in the region—Maka, Hanawao, and Kaumaka‘ula‘ula:

KM: This ‘āina that we're on now and you've brought me up to your home.
MT: Yes. This ‘āina here goes back to tūtū Kaoao.
KM: Oh, Beni Kaoao.
MT: Beni Kaoao. I'm going to show you the sites [picks up the book, “Sites of Oahu”]. The Heiau Maka is right over here. Did I mention that to you?
KM: No, you didn't.
MT: The Heiau Maka, and those new people that came into the property, they don’t respect the ‘āina one bit.

KM: Aloha.

MT: I had to scold them.

KM: Mahalo. This is “Sites of O‘ahu.”

MT: Yes, Punalu‘u. Site 293 is Hanawao Heiau, it’s a small heiau. They also have the Kaoao over where the Woodward family lived there.

KM: ‘Ae, that’s 293, Hanawao.

MT: Yes.

KM: So Heiau Maka is Site Number 291. This heiau is just, Mahike‘e, on the side of your ‘āina?

MT: Yes, just on the other side of Makaua Stream.

KM: I see, is that still your folks ‘āina on the other side?

MT: No.

KM: That’s where these malihini have come in?

MT: Yes, the malihinis moving all of that rock over there.

KM: And was it tūtū Beni Kaoao who?

MT: He’s the... Go back to Sammy Rowland’s side, the Woodward family. Go to the heiau, Kaumaka‘ula‘ula which was already destroyed early on, and it’s a heiau in there.

KM: Yes, Site 295.

MT: Yes, and it’s a makai heiau.

KM: This is the makai heiau?

MT: Yes. You know where that stream comes out, the Maiaina Stream?

KM: Yes.

MT: Sammy said another stream, more Kahana side, there was another one, but I don’t recollect that name of the stream.

KM: Maiaina, you knew?

MT: Maiaina, I knew that and it’s still there too. It’s between, the Shingle family lived there too, and that’s all relatives to Fred Trotter.

KM: Yes.

MT: Most of where the Kaumaka‘ula‘ula is, was right maybe Hau‘ula side of the stream.

KM: Okay.

MT: It was destroyed according to their records there. It was a heiau of old, with the pua’a with the red eyes were peeking in at the times of the ancient chants and ongoing things that went on in that heiau area.

KM: Kaumaka‘ula‘ula.

MT: Kaumaka‘ula‘ula, yes.

KM: Wonderful! So you remember hearing or having the general area pointed out to you?

MT: Really, when we were kids just playing around down there, when the Kawānanakoa family, you know princess?
KM: Abby?

MT: Princess Abby and her granddaughters. They were spending summers at Punalu'u.

Discusses location of homes of old Punalu’u families, and locations of cultural features:

KM: What I did was, I just pulled out the 1907 map of Punalu’u, just so we can get a general idea. This is the coastline ma’anei… [pointing out locations as being discussed]

MT: Yes.

KM: Where Uncle Sam, here's Hanawao, the heiau where the burials are.

MT: Yes.

KM: Uncle Sam Rowland's place is down in here, this would be the road basically going out now. Let's see, when you were talking yesterday, Maipuna would be where about you think?

MT: Between the Shingle's lot and… [thinking]

KM: Here's where tūtū Beni had a lot makai, Kaoao.

MT: Yes.

KM: His makai lot.

MT: Is that right on the highway?

KM: Yes, right on the highway.

MT: Okay. That must be Mina's house, Mina Kaiuwaitali. And they're connected to Kaoao family also. [looking at the map] I have to get oriented.

KM: I know, this is an old map. Here's Hanawao.

MT: Where's the main highway?

KM: Main highway runs here.

MT: Okay.

KM: Here's the old pier.

MT: Okay. Where that Kaumaka'ula'ula would be… [thinking]

KM: That's what I was trying to just figure out. Was it near tūtū Beni's house, land, he has āina here?

MT: Where would Sammy Rowland's house be?

KM: This is Richardson's, Sammy's place is right here.

MT: Okay. The Woodward lane?

KM: Yes, would be right basically here.

MT: And comes out to the highway?

KM: Yes.

MT: Is there a Mrs. Naai lot somewhere, it would come out close to that.

KM: Okay, so near Naai's place.

MT: Yes, it would come out to the highway there. If we go Kahana direction it would be where the Shingle property would be.

KM: Okay, somewhere right in this section.
MT: Yes.
KM: This is where Shingle was.
MT: This is all the...
KM: Beach lots.
MT: Makai, okay. Where the Woodward lane comes out to the highway.
KM: Yes. Pretty much right in there.
MT: Ah, this could be the bridge.
KM: Yes, that’s the bridge.
MT: That’s where the highway crosses over.
KM: Yes, that’s correct.
MT: Okay.
KM: This is Maipuna stream?
MT: That’s Maipuna stream.
KM: Okay.
MT: Yes, because this is Rutledge’s place.
KM: I see. The heiau was on the?
MT: Makai of the Government road.
KM: Makai on the Hau‘ula side of Maipuna or?
MT: Yes, Hau‘ula side. All of this narrow place here from the stream that goes into there. From here all the way up to here somewhere. The heiau was closer to this area.
KM: Okay. I’m just going to mark it, and again, this is just approximate.

Recalls learning of location of Kekuaokalani’s residence:

MT: Yes, that’s where the heiau was. Moving up to here, was where the name of a very important person over there lived.
KM: Yes, Kekuaokalani?
MT: Kekuaokalani. His residence was about here.
KM: Okay, I’m just marking it. Today, where Shingles house would be is near one of these places?
MT: Yes, it would be on this side.
KM: Just on the Kahana side of Maipuna.
MT: Yes. In this area here.
KM: Okay.
MT: And the big house where Kekau has right now, she still maintains it, is right here. And there was a small area here for Red Shingle. I think she’s still living in Hawai‘i.
KM: I think she just had hā‘ule. The old lady?
MT: Yes.
KM: She had a ranch...beautiful Kohala on the mountain land.
MT: Yes, that's the Red Shingle, okay. I knew all of them when I was a kid here. We used to ride up with Freddy boy, he was the world traveler. He was taken with my dad and always had to send post cards from wherever he was. India or Egypt or whatever. The ones that are remembered here, the father was Bob Shingle and Mrs. Shingle was a Campbell.

KM: That's correct, that's Fred's grandmother.

MT: Fred showed me all of the four or five sisters, all the sisters in his office when he first came down to Punalu'u to catch the water [chuckling]. He and my dad went round and round and they talked. My dad raised hell to him, they raised hell to each other. I thought they were...well, that's the way it is.

KM: Everyone had an understanding about how they would work with one another, I think in those days.

MT: My dad he was the kind of person... [thinking] He never had feelings that hurt. It was easy for him to talk to the managers at Kahuku Plantation as they changed hands. It was easy for him to talk to Cammy Ross, they were bucking heads on football. Cammy was at Punahou, and my father was at McKinley. All of the Kahuku managers that came in, and Fred Trotter was the last guy. I think the person was Thomas or Walker, I think Kahuku Plantation was Walker, as I remember. The building down there is named Walker or Walkerville. My dad would go down there and introduce himself and say who he was. If there was anything that they didn't do right, like spraying poison too close to the fence like that, he was right down there talking to them.

KM: He let them know.

MT: He let them know, Orrick and all of them.

KM: Good.

MT: I couldn't do that, but he used to do that [chuckling].

KM: [chuckles] So, you spent time, your tūtū man got the ʻāina, this big grant parcel, from tūtū Beni?

MT: No, it was actually my mother and dad.

KM: Oh, your mom and dad.

MT: Mama and dad, let me tell you the story. Mother and dad, through a daughter of tūtū Kaoao, she had a brother who was Ben also. They are connected to the Kauaiwaliānis that I'm talking about, Mina has a house down there. To make a long story short, tūtū Kaoao was getting frail, and he just couldn't work the land or even be on the land any more. The agreement was to purchase the property. They went through Aunty Sara to purchase the property. I think from what I heard is my parents had purchased or gotten a home in Pālolo for tūtū Kaoao.

KM: I see.

MT: And that's how they came into this property.

KM: It was an exchange perhaps or something, a home on that side?

**Family ranched their land in the valley:**

MT: For the land here. We had money, I guess we had money for that, my mother was a school teacher, my father, he didn't have anything.

KM: Was a rancher, cowboy.

MT: He was a rancher with nothing. We were in depression days too. F.D.R. was at his time in presidency of the United States, by the time depression reached over here to the islands it was in the '30s. and mid '30s too. I remember my dad working for WPA, and all of those
branches of services that came from F.D.R. I think because of mother’s job she at least had a steady job as a school teacher, they were able to work out the purchase of this property.

KM: Wonderful!

MT: That’s all I know.

KM: Your father’s interest was to use this land for a little ranching?

MT: The reason for that too, not only because he was a cowboy and came from experience on the ranch on Maui, but I also heard him say that up here in this hollow ground area, that’s where ʻūlu ʻūlu raised the mules for the plantation. That was his interest, feeling that we can go ahead and continue raising livestock. And we started with the dairy heifers.

KM: Okay. The plantation was in and operating because it started in around 1906. Before your parents them?

MT: Yes.

KM: Did you folks…?

MT: See, they didn’t come to Punalu‘u yet because Kahuku started to do the lands closest to Kahuku Mill, where the mill was and all of that area. They gradually worked this way. The early on of Kahuku Plantation… Did Junior give you some information about Kahuku Plantation? because he’s from Kahuku.

KM: Yes.

MT: And he was working close with Fred Trotter.

KM: Right.

MT: I don’t know what dates it was that they put down, I saw the sign that Kahuku Plantation was closed after eighty years of sugar cane.

KM: Yes.

MT: There was a big sign over there, but I forgot the dates that they gave. They gradually phased out from Kahana, Punalu‘u and on down.

KM: Pulling back closer?

MT: Pulling back closer to that side, because it was better climate for sugar cane. Over here, it was kind of too wet, so production got lower here so they had to work from this way backwards. It said something like eighty years.

KM: Yes. It started in the 1890s, in the Kahuku section.

MT: Yes.

KM: Lā‘ie had started earlier, their own and then they were absorbed into Kahuku.

MT: Yes.

KM: As a young boy you were coming out to Punalu‘u sometimes?

MT: I lived in Punalu‘u. I can remember, I must have been 2 or 3 at least. Our home, Ka La‘i o Māmolu, my mother named that place.

KM: Ka La‘i o Māmolu.

MT: Peaceful haven.

KM: That’s the makai house?

MT: That’s where Keith lives right now.
KM: Where your son Keith lives.
MT: At the age of 2 or 3, I'd pound kamani nuts under that kamani tree. By and by I'll show you what happened to that kamani tree after the Board of Water Supply flood, [chuckles] the pipeline burst.
KM: You were spending time out here working the land?
MT: With tü tü lady Haleakoa she cared for me while mama was teaching on Moloka'i. We even visited mama on Moloka'i on the old pineapple barges back and forth. Later on years, because I was so intrigued with the island of Moloka'i, with the dirt roads and the pigs wallowing in the mud, and the old Model-T trucks and cars running. That's all they had on Moloka'i in those days… So we'd go back and forth on the pineapple barges, it was very interesting.

Describes fishpond and stream fisheries of Punalu'u when he was a youth:

KM: When you were a young boy living here at Punalu'u, who were the families living around you and were there families living mauka also? Who was living around you as a young boy?
MT: I remember tü tü lady and I, we were also staying in the mauka house that Uncle David had built a long time ago. Just on the edge of the fish pond that he had.
KM: This is just a little mauka of the highway?
MT: Yes. It was walking distance from the makai house to the back house there.
KM: I see. There was a fish pond behind there?
MT: The water lily ponds were beautiful, Uncle David had it all in, and when you go down to see Kapua. That's where her family was buried right there in the pond, tü tü Mariah and Ka'apu, and Kekoa her brother most recently, and Aunty Myrtle her mother was buried. I remember the days, particularly the fish pond, because it was so well kept by Uncle David that it had fish too. Gold fish carp, and also he had a screened off area right behind where Keith is now to keep the fish in because that 'auwai goes out to there and ties into Punalu'u river.
KM: I see, so he had like a little mākāhā almost, a little screen to block and keep the fish in?
MT: Keep the fish in and the water can go back and forth, high tide the water comes in, low tide.
KM: Had any awa or?
MT: Had awa in there, had mullet, had kahaha, pua, all of that, and āholehole came from the stream. And before, the mullet would swim up Punalu'u Stream, all the way above the railroad crossing
KM: Wow, amazing!
MT: And also 'o'opu and everything. And the 'ōpae was good that time [chuckles]. 'Ono! Had those little alamihis that would go around the banks.
KM: Wonderful! You could actually fish from the pond, gather fish to eat also?
MT: Yes, yes, good eating fish. And then at one time too, I don't know how catfish got in there, but catfish got in there. That was probably later on. After the awa and 'ama'ama and all of those good kind… Our sink from the house, drained down into the pond and every time we'd turn on the water to drain the water down there, the catfish would come again and we'd go down there and scoop it by the 5-gallon bucket.
KM: Catfish?
MT: Yes.
Recalls the Ka'apu homestead—and families of the Punalu'u vicinity:

MT: Fry or lāwalu. That’s another thing too we had the fish from the ocean, the manini and the puialu and the uhu. We’d bring them in and lāwalu right in the park there. Uncle David had a beautiful pavilion, grass hut pavilion there, where the kids would all congregate. When the malihihi and the noble princesses and granddaughters, Kekau and the sisters, there were two of them, who were granddaughters of Abigail. I knew the son too, Kawananako [thinking], he passed away...

KM: Quinton?

MT: Quinton, yes. But the older...his father passed away. Dudie, they all came down for summer vacations. They all came.

KM: Visited with Ka'apu and?

MT: Yes, we all played over there on the beach not knowing that there was kūpuna iwi. If we knew that was all kūpuna iwi on the makai side over here, where the Board of Water Supply dug up all along here, up to the north bridge. We played on the sand beach, and we had bon fires; played on the beaches there, go out and fish during the day. We had real good times.

KM: Good memories. So had your folks ‘ohana, Ka'apu mā. Who else was living around you folks?

MT: You know the lots that I showed you all around there?

KM: Yes. I’ll pull out the map from yesterday.

MT: Where Keith is now, is right here.

KM: This is you folks here.

MT: Go Kahana way the next lot was the Keolanuis.

KM: Keolanuis.

MT: Next was Nobriga.

KM: Okay, Nobriga is that family or?

MT: Not family. But they had a semi-V wooden hull boat with an outboard motor, it was nice.

KM: Okay.

MT: The next one over was... [thinking] I can’t think of the name. Come this side here... Maybe, Art Reese.

KM: Okay, from your house going towards Hau'ula?

MT: Hau'ula, that was Ka'uhanes, Noble and Phoebe Ka'uhane. They were family living across the street from tūtū man’s house at Kalihi, on Ashford.

KM: Okay. Another lot?

MT: Next to them was the Harbottles, all extended family.

KM: Okay.

MT: They were also extended ‘ohana on Ashford street, the Harbottles. Harbottles, and then the next lot over, Harbottles’ son-in-law; Uncle Al Koratti, he married Aunty Lou Harbottle, and he bought that lot. Next over was Aunty Helen Wiggins, that’s the sister just above mother. That was their lot there.

KM: Your mama’s sister?
MT: My mother’s sister, Helen. She was a Lurbe, her husband, Uncle Raymond died early on in their marriage. Helen had three children, and they were the closest cousins of mine. Newton, my dear cousin is away on Hawai‘i... So that’s Aunty Helen’s children, they were Lurbes. Then the next eldest was cousin Billy, and Aloha was the sister. They were the closest to me because when they came to Punalu‘u they stayed with us. We had more things that we did together. I consider them my sister and brothers. Billy is still living at Kualoa, makai. And he married a Wise, Woletta Wise. And Woletta’s family was connected to the Wittle family also. Billy still lives there...

KM: So this was a small gathering, a clustering of families in this area.

MT: Yes, This big lot here right on the stream, the Punalu‘u stream here, it’s now... before the person who owns it today, that lot passed from Uncle Jim and Aunty Lilly Auld, they lived there in my time. And Uncle Jim Auld, he was a good boat builder, he built boats like you can’t believe. Aunty Lilly was a mat weaver and her house was just immaculate with lauhala mats... So that takes care of all the front lots. Now today it’s changed from the next to the Harbottle’s lot, and the next lot over to the Koratti’s. This was the Phillip’s family...

Eli knows who they were and he talks like I know them too [chuckling]. “Who?” And then next door to the ones that took over the Harbottle’s place was the Kahapea family.

KM: Oh.

MT: Boy, did they ever build a fortress on their...the guy must have been a contractor. He went down and put big posts.

KM: And see, that’s interesting because of course it’s on the ocean. How were you folks affected in the 1946 tsunami, tidal wave?

MT: We were fine, that’s another thing I wasn’t home, I was down in Fiji. I was sailing at that time.

KM: The house wasn’t washed out?

MT: Yes. The house was lifted up and it kaki and pinned itself in Uncle David’s fish pond.

KM: ‘Auwē!

MT: The outlet part. And it stayed right there. Next door to the Ka‘u‘ehane’s house which was just an ordinary house was lifted by the tidal wave and placed maybe about three, four hundred feet into Uncle Eli Keolanui’s taro patch.

Lo‘i kalo were planted behind all the houses on the shore of Punalu‘u:

KM: Wow! Had taro patches behind the houses?

MT: All behind the houses here, all behind over here and behind Kapua’s house, and Uncle David’s over here, was all taro patches.

KM: Was that Hong Lai or was that Hawaiian families?

MT: Hong Lai was from here up to here [indicating location on map]. I heard, or read somewhere, that Mr. Hong Lai Choy moved from Mānoa around 1920 or so, and came to Punalu‘u to raise taro.

KM: I see. So these were Hawaiian families in the lower section doing taro patches?

Discusses Kuleana Ditch and Plantation Ditch at Punalu‘u:

MT: Yes. That was Eli Keolanui and Uncle David Ka‘apu, and Kapua will show you where the ditch, the kuleana ditch take off water from the Punalu‘u stream here somewhere close to where the cane haul road went across the river.

KM: Okay. So from the cane haul road basically, they have an ‘auwai that brought?
MT: The water down to here. Hong Lai Road up to his house and where he had his house was not where the mill was.

KM: Was it further mauka?

MT: The road was further mauka, where Junior’s house is now. The Hong Lai’s house was further down, they had a big concrete platform and they had little bungalows surrounding that for the working men. They lived there, and Hong Lai had his house there. They all lived together, a big concrete area as I remember it. I didn’t know what the mill foundation looked like. Where Junior lives now.

KM: Yes. Talking with Uncle Wah Chan, he was born in 1916, but the rice was basically all pau.

MT: Yes.

KM: That’s why to your time ten years later you would have had the taro lands or other things coming back up again.

MT: That’s right. And Hong Lai Choy came from Mānoa, he had taro growing up in Mānoa before he moved to Punalu’u, I read that somewhere, I don’t know where I read it. I remember that he had a big taro area. Those were good days, you were serenaded by the bullfrogs at two o’clock in the morning [chuckling]. Do you still hear that up in Hilo side?

KM: Coqui frogs.

MT: That’s right, that’s the new, that’s the malihihi one.

KM: Yes…. …So in Punalu’u there were families all around?

MT: Yes.

A few Hawaiian and Japanese families lived back in the valley when he was young; recalls a trip from Punalu’u and across Poamoho that his father led over the mountain:

KM: When you were young were there still Hawaiian families living further mauka? Or was it like you took me this morning to meet Mr. Ota.

MT: More like Gentaro’s family time, they were plantation time, and then the war came along and there was a time when the army moved up there, and made that super highway up there out of coral. They brought over two or three horses and that made my dad happy because he had a chance to get an in with them. Talking to the sergeant, making friends with the sergeant, giving him his line. [chuckles] Getting some oats or something from their horses. Of course when Colonel Kupau was up there, and he became a general before he retired. I don’t know if it was him or some commanding officer asked my dad if he could take him over to Wahiawa, which would be the shortest route to Wahiawa. I wanted to go but I couldn’t, I had to stay home and feed the animals. My dad took, I don’t know how many troops, fifty or hundred troops, it started off with a big number. I can’t remember, they ended up in Wahiawa over Poamoho, down Poamoho, I heard maybe 10 o’clock at night. He took them behind.

KM: Wow! Papa, led a group of people from Punalu’u, from the valley up the pali?

MT: Yes, up the pali.

KM: And over Poamoho the mauka trail down?

MT: Up to the Ko’olauloa trail and then a little ways over to the Poamoho trail.

KM: And down?

MT: And all that behind Wahiawa.

KM: Yes, Halemano side.
MT: They landed in Wahiawa about 10 o'clock at night, with only half the group that they started with. The other half dropped along the way and couldn't make it and came back. That's all I heard about that.

KM: How, they had just pi'i the pali?

MT: I don't know how in the world.

KM: No more trail or nothing right?

MT: He said “You want to go up the Castle Trail, a nice trail to go up and then go over there? No, we want to go right from the valley. I don't know if there was any trail, even that CCC people made, that went Ko'olau and that's Kahana and Punalu'u right there, we share the Ko'olau mauka.

KM: Right.

MT: Somehow the story I heard, is they got into Wahiawa town at 10 o'clock but not everybody got there.

KM: You'd mentioned Colonel Kupau?

MT: Yes.

KM: Is he tied to the Kupau's who were at Punalu'u, you said Ota's property?

MT: Yes. He was one of the owners, and McCandless was also an owner, a shared owner in that kuleana. It was maybe like, I don't know six, seven, eight acres or something like that. But all right in the river, the river came through it. It was good for the cows, the cows ate the grass and they went over the fence and they went into the forest and ate that too [chuckling]. You know who had to go round 'em up and bring 'em back?

KM: You! [chuckles]

MT: I really wanted to go on that trip, I just couldn't.

KM: On this ‘āina here, did you folks grow taro?

MT: On this ‘āina here (Royal Patent Grant 1306, Apana 1 – TMK 5-3-7:13) I don't think there was taro growing. But you know what, an aunty from Kona, when she visited us from there, she brought five different kind of kalo here. Bumby I'll show you the place I put them. I put them down there by the water trough because the water runs there all the time. I think a few are still there.

KM: Through this ‘āina, you have Makaua Stream that runs through here. It's not unlikely that at some time in the past you could have made māno and diverted the water to come in to do some lo'i and then go back into the stream at one time. You haven't seen any evidence of old lo'i or anything?

Describes various features of the plantation ditch system, and older Hawaiian ‘auwai:

MT: No. It was mostly plantation ditches on both sides.

KM: That’s what happened yeah. The plantation ditch comes through or along the edge?

MT: Comes through.

KM: Comes through your property?

MT: Yes. From right outlet of Number 12, there's two spill gates. One spill gate was the gate that served the Hanawai ditch up mauka there that travels on the contour, right through where Katie and Ron have their home up there. Along the ridge area and down to 5809, Apana 2.

KM: Yes, okay.
MT: Somewhere along there and then passes through down there, and then it entered like I was showing you...

KM: Showing on the map.

MT: …the old ditch, the old Kamehameha ditch. Maybe on the 1907 survey I noticed that you have some substantial ‘auwais coming.

KM: Yes, the old ‘auwai, starts at Inaura, mauka?

MT: Yes. Over there and there’s one that came along closer to the Punalu‘u stream.

KM: Yes.

MT: Came along that way close to where the Kong property now is.

KM: And Kong is your family again?

MT: Sister Catelpa married Keoki Kong. And there’s a big age difference between Catelpa and myself. I had a brother who was Reggie Pomaika‘i Trevenen, and Catelpa Kuke‘eike, named for my grandmother Rose Mossman Trevenen. Those two young members of my family are big difference in age with me. Almost like eighteen years between Pomai and myself.

KM: Oh, my!

MT: And another five years more, Catelpa, twenty-four years.

KM: Catelpa, is that?

MT: C-a-t-e-l-p-a, it’s a flower that blooms by University of Hawai‘i… Wilder Street. There were Catelpa trees that were growing along the road, and mother was attending U.H., and she got her degree from University of Hawai‘i, and she named sister, Catelpa for that. So the property, when mother died in ’71, and dad died not long afterwards, ’74, about two or three years difference. That’s when we moved back here from Waimānalo.

Water in the stream and ditches was plentiful – there were also lots of ‘o‘opu, ‘ōpae and hīhiwai. Discusses location of various plantation ditch features and old ‘auwai:

KM: I see. Tell me about water today. In the old days you folks would go into the stream, you were talking about Uncle Gentaro. You folks would go gather ‘o‘opu, ‘ōpae, you said had hīhiwai in the stream?

MT: Oh yes, hīhiwai.

KM: Water before flowed plentifully in Punalu‘u?

MT: Yes.

KM: Even with the plantation ditch?

MT: Yes, even with the plantation ditch. They had, I think I heard them say that the plantation ditch, when it was maintained well by Kahuku, it carried about eight million gallons of water every day. And it only originated in Punalu‘u and went over to Sacred Falls, Kaliuwa‘a, and that was the extent, the start and the ending of the Punalu‘u irrigation water for the sugar cane. And the rest of the water just came down the Punalu‘u stream. That stream, like Gentaro them, when they were planting the taro up there, it didn’t take much rain or much of a storm to wipe the banks away. When it did come down, because they were right at stream level. From the time that tūtū man planted taro up there, they were close to the banks of the river, the stream banks on both sides. The water would come to the patches and flow out, I didn’t see this.

KM: But you heard?

MT: I heard that.
KM: What ‘āina was your tūtū man planting taro on, the one your sister has, Kong or?
MT: No, that’s later.
KM: So where was tūtū man planting taro?
MT: Tūtū man was by Number 10, way up mauka, above where Gentaro and his family were [above L.C.A. 10212].
KM: So above that section?
MT: Yes.
KM: Is that part of an old kuleana land?
MT: Yes, if he was using lands around in that area, whatever, if there was anything on the maps it could have been the kuleana property.
KM: Let’s take a look. [opening map] The map is big, I’m going to flip it over. [pointing out locations on the map as being discussed] This is going mauka... Tunnel 1 basically starts about here.
MT: Over there.
KM: Here’s Kumauna, Cullen, come Kahale’aahu. The stream, the large ‘auwai.
MT: Would there be a place where...?
KM: I’m just trying to see, here’s Tunnel 8 is sort of in this area.
MT: Yes.
KM: I’m trying to see what name the ‘āina would come under.
MT: There would be an L.C.A. number.
KM: Yes.
MT: See, here’s a large ‘auwai.
KM: Yes. That’s right.
MT: And that goes to the Inaura side?
KM: Into the stream right here.
MT: Okay. Yes, Inaura’s house is over here, and it’s taking off by the Punalu’u stream and comes down here, and circles around this way... Kupau would be further above, just above where the ditch comes to Inaura’s place.
KM: Here’s Inaura, maybe in this section over here. Here’s the ‘auwai like you said, it shows the ‘auwai coming all the way along through Makaua. This is all ‘auwai, this is the large auwai.
MT: That’s a major ‘auwai.
KM: This is the main ‘auwai.
MT: Okay. And the valley road is going up over here?
KM: Yes. Here’s the railroad track here. It shows the ‘auwai and it cuts right over what you folks were saying. This is a part of the road area. What happens, you see Kaoao all over the place. This is the one your sister has, L.C.A. 5809.
MT: Yes. And this is, the railroad. And here’s the old bridge, okay. Would this be?
KM: The ‘auwai. This is the old ‘auwai.
MT: This is Oberle’s property and Sammy Rowland down this side here.
KM: That’s right.
MT: That’s where my dad said that this is the kuleana ditch—just Kahana side of the Punalu‘u Valley Road—and evidently he got that from the plantation. That kuleana ditch goes all the way up to here.
KM: Yes. It keeps running.
MT: Okay.
KM: The take is up in the stream, this one here. That’s where the māno would have been. This is all a large ‘auwai running here.
MT: And where is the first tunnel, are we close to the first tunnel now?
KM: The first tunnel is way up here still yet, up higher.
MT: Up there okay, then we’re down by tunnel?
KM: Tunnel 8 is here.
MT: Tunnel 8 okay, we’re down here, lets see...
KM: This is what they call “New Road” (the Punalu‘u Valley Road) on the 1907 map.
MT: Yes. Let’s see, the main river is this one?
KM: Yes, that’s the main river.
MT: I’m trying to figure out how close to the pūnāwai, and Inaura’s.
KM: Inaura was right down here on the other large ‘auwai. There’s this one on the side going towards Hanawao and then there’s this other one on the other side going past your folks place on the Hau‘ula side.
MT: There’s two main ones. This is the main ‘auwai that comes down.
KM: And papa was saying that was the kuleana water?
MT: Yes. And when it goes under the railroad tracks here. The valley road was going up here.
KM: Yes, right along here the valley road.
MT: Yes. That ‘auwai was…
KM: Just what you folks were saying yesterday at the P.C.A. meeting at the Mattoons (Aug. 23, 2004).
MT: Yes. And the take-off was more up this side.
KM: Right on the side of the stream.
MT: Further up than the Inaura’s.
KM: Yes. Inaura starts right here, just a little mauka. In this curve, see there’s the ‘auwai that enters right there.
MT: That’s the Inaura’s, okay.
KM: Junior was saying one big stone fell down and blocked this off somewhere off of the pali here, so it doesn’t flow.
MT: That’s the entrance of the auwai. Yes, I see, I remember we were fencing off the stream from this way across the river here up to the new road.
KM: Okay, so Molea basically. Do you know the name, Cullen?
MT: Yes. Patrick Cullen was also connected to Cullen’s ranch at Hau‘ula. That was the old Cooper Ranch Inn. It must be the same Cullen. Then they own this?
KM: Yes, they had some ‘āina because they gave...what I've seen in the old records is they were giving loans, the old man Cullen had given loans to some of the families, and some weren't able to pay them off. They were living at Wai‘āhole at that time.

MT: Yes, that's right.

KM: That's how they got that ‘āina.

MT: I remember that Cullen name, jogged my memory back to Hau'ula had that restaurant, and Cullen's there was a female that was Cullen's, I don't know how the connection was to Patrick.

KM: Maybe the daughter or something because the map is 1907. You folks had taro lands on the Punalu'u flats area, watered by the stream too, like that. Water was flowing good and like you said even though the ditch was taking as much as eight million gallons or something.

MT: Yes.

Has concerns about water usage and development in the present-day; the weather and rainfall has changed in his lifetime Believes that water is a very precious resource:

KM: If we come to today, what are the things that concern you about the land and the water? Today and we're talking about Kamehameha Schools and a planning process that you folks are helping with on the water committee and what?

MT: Yes. Seeing how the climate has been changing, and all of that has made a difference.

KM: Okay. Uncle, earlier this morning when you were talking with Gentaro Ota. You folks said that from when you were young until today you have noticed a big change in the weather?

MT: Yes.

KM: Okay. Tell me as you've just said the environment has changed. What's changed, more rain, less rain?

MT: I think we had some pretty good storms in the ‘80s and the ‘90s, and even up to the middle ‘90s. Earlier than that, if we had storms then, at times there could have been wash outs like there have been. I think though, the climate may have changed in that I have noticed more, a drier period. I don't know if that could revert back to an early period of lots of water, lots of wai, and like what we thought before. I think in the future people are going to have to really conserve, save the water. They have to teach the younger generation that that's important. Just as important, if not more than oil in other lands that Americans are so dependent on.

KM: Yes.

MT: That I would say, is our very precious resource. And like now they are finding other ways like desalination of ocean water for human use, and I think they are going to have to pay a lot of attention to keeping that water back into the rivers. I really think they are going to turn that... We all have to sacrifice, or future generations have to sacrifice even more. Because we have so many alien plants and animal life, the fauna and the life that has come into the land has brought in a lot of other plants or animal life that's not good for our environment.

KM: Yes. You keep a rain gauge, is that correct?

MT: Yes, I do.

Has kept rain fall records for more than 30 years – describes rain cycles:

KM: How long have you kept the rain gauge?

MT: At least back to 1974.
KM: Okay. As an example from when you were young, through say starting your rain gauge in 1974. Were there times when you knew it was going to rain here and times when it wouldn’t rain or was it fairly consistent year round when you would receive rains?

MT: I think to me it was more noticeable, that it was more of a continuous thing.

KM: Okay. Steady rains spread across the year?

MT: Yes.

KM: Regular?

MT: More evenly spread across the year.

KM: Than today?

MT: And more in the later times, we have dry periods and we have really wet, wet.

KM: Yes, heavy downpours, almost flood.

MT: Heavy downpours. One year, 1982, I collected almost one hundred and fifty inches of rain in Punalu‘u.

KM: Gee!

MT: Here at Makaua not up mauka, mauka was more. My pastures had all limu on the top there.

KM: ‘Ae, had so much rain. What year was that?

MT: It was... [goes to get his rain log]

KM: Wonderful, so you’ve been keeping a journal?

MT: Yes. In 1982 we had a hundred forty-eight and a quarter inches of annual rainfall that year. One year in 1991, we had a hundred year flood, the Kahana slides came down and across Kamehameha Highway, nobody could pass. We didn’t come home that night we stayed with friends in Kāne‘ohe and Kahalu‘u there was no pass either by the Wai‘āhole, Waikāne area.

KM: Yes.

MT: Those rains came in the fall, October, we had, the year of the flood in 1991, we had 18½ inches in a couple hours time. And early in the year, in March we had 12½ inches of rain, that’s when they claimed it was the hundred year flood. But in 1982 was Hurricane ‘Iwa and that brought us almost 150 inches of rain then.

KM: So what is your average rainfall say from ‘74 up?

MT: My average rainfall would be about, from... [looking at report]

KM: In ‘74, it was 75.3 inches; in ‘75, it was 59 inches, in ‘76, 70.0.

MT: When it’s about 50 it’s a low, and when it gets about 80 it would be more the high. The drought years, this is about ‘92.

KM: So when we moved into the drought years...


KM: Oh, 42 inches in 1998.

MT: You can see where the lows and the highs. I think our averages were about 60 or 70 and the lows were 40s to 50s. And how did that compare to ’74.

KM: In ’74 it was, 75.3 inches; ’75 it was 59 inches, that was a low year; in ’78 it was 55 inches. Up between there, you’ve got 70s, 80s. In ’83 it was 44 inches.
MT: Our average would be about 70s and 80s.
KM: In ’83 you had 44.65 inches, in ’82 you had a 148.25 inches.
MT: That’s a big one right there.
KM: You think though, there’s been a change? You’ve got a sense that the weather patterns have changed somehow?
MT: Yes, I think of the El Nino, and it may come back again and repeat itself again.

**The plant landscape in the valley has changed in his lifetime:**

KM: Has the landscape, the make up of the plants, because you were just mentioning earlier the alien species and things. Has the plant make up of the valley change in your lifetime? Do you see things today that you didn’t see when you were young?
MT: Yes, definitely!
KM: Are there things missing that were *kama‘aina* to you?
MT: For one thing, we had a lot more *kukui* trees in the kahawai, more *kukui*. Now it’s replaced by the octopus plant they call *brachia*, that has taken over a lot of places in Punalu‘u, the inkberry.
KM: Where the *kukui* would have been even into the kahawai, the gulches like that?
MT: Yes, that brush has taken over and reduced the *kukui* trees. When I go over H-3 and get on the other side of the *pali* and down to that area. I look in the kahawai up there I see the *kukui*, and I notice the difference.
KM: Yes. You remember *kukui* was much more prevalent then.
MT: Yes, and even Kahana has been infested with that *brachia* plant. That’s the things that I’ve noticed changed. I always thought a lot about the *kukui* nut tree as a plant that is plentiful. The mountain apples not like it used to be.
KM: For real!
MT: Yes.
KM: Would you folks go *mauka* and gather ‘ōhi‘a ‘ai before?
MT: Yes. Before *tūtū* man used to talk a lot about ‘ōhi‘a ‘ai and even the *maile*. The *maile* used to come off of the Castle trail.
KM: Wow!
MT: I don’t know how the…you know the small palm trees?
KM: *Loulu*?
MT: *Loulu* palm trees, right on the summit of the Castle trail, those little gullies, flats like that, the *loulu* palms were there.
KM: Beautiful.
MT: Beautiful! Not any more, I don’t think.
KM: Oh, no.
MT: I haven’t been up there, but I’ve asked different hunters if they see any more of that.
KM: Okay, uncle you just mentioned the word hunting. As a youth, were families hunting pigs in the valley?
MT: Yes. As I was early on [thinking]...
KM: Relatively young, you would go *holoholo*?
As a youth, local Punalu‘u families and their friends had access to hunt in the valley:

MT: Yes. I could remember more at the age of 8, 9, 10 and yes there were hunters. They were the old type of hunters. Uncle Henry Flores from Nu‘uanu and Aunty Rosaline Flores, then she married somebody else. They had two daughters and one son. They always lived at the old pali road. He and George Harbottle… George Harbottle was Von Amrswell, but he didn’t like his German name so he changed it to Harbottle. They were old time hunters that would come down to Punalu‘u, to our house makai, 4 o’clock in the morning, talk story and everything. Nobody could sleep, everybody had to get up. [chuckling] You hear all the hunting stories, those are the kama‘aina hunters. Today not, no more.

KM: Sometimes some of the malihiini, they would come down go holoholo with the families go hunting?

MT: Yes.

KM: The local families in Punalu‘u would hunt pigs too? Some or?

MT: Yes. Some of the families that lived up in the valley here. There would be a bachelor, either a Pâkâ or a Japanese raising string beans or cucumbers, and they will have a dog or two that would go up into the mountain, or usually the pig comes down to them. That’s all.

KM: When you folks would go hunting, if Punalu‘u was konohiki land in the old days, in your youth time, was there someone who was kind of, they would go ask permission or they just knew that they could go?

MT: No, they just… [thinking] I think people in those days they don’t ask permission, they know, and if they make a catch or something like that, they come home and spread it around.

KM: They māhele just like how when you go fish, māhele. Divide.

MT: Yes, māhele. I got some good stories on makai too, fishing.

Describes fishing with kama‘aina during his youth:

KM: Let’s hear about fishing. When you folks would fish here?

MT: Okay. Makai when the fishermen, our Ka La‘i o Māmalu, where Keith lives, had a big kamanī tree, there were two big kamanī trees.

KM: Native kamanī or the Indian one?

MT: The false kamanī.

KM: Okay.

MT: The almonds that you pound and you eat. That’s where tūtū lady and I would pound kamanī and eat kamanī out of there. I think I was only 2 or 3 years old. One kamanī tree had a platform on top there, in the yard had a big box that contained all the ‘upena and the equipment for surround the ‘ama‘ama, the mullet and the akule or the halalū that come into Punalu‘u. This platform, the fishermen came over, I think the ‘upena belonged to Uncle Ka‘apu, but he kept it at our place because it was easier to launch the boat and get out to the ocean.

KM: ‘Ae.

MT: Right across the Government Road and you’re right there to the ocean. Out you go. The guys that would go on there, holo. And some of the other men would go on top the platform.

KM: So on this big kamanī tree?

MT: On this big kamanī tree and watch.
KM:  *Kilo,* they would *kilo*?

MT:  *Kilo 'ia.* A person upon a high-place or perch, would watch closely, the movements of the fish.

KM:  Yes, for point out the fish?

MT:  Yes, the 'ia. And the *kai* would turn purple or red.

KM:  Yes, yes so you could actually see the schools!

MT:  Yes. They watched the schools, but they don't go out yet. They wait till the school comes in to a certain area. Punalu'u had a nice open channel, nice big channel, that's why even the big boats could come in. When they spotted the fish, you would think they would rush in, but no they would wait. They wait till the school came more in. They were patient and *akamai.*

KM:  Yes.

MT:  That can take hours or maybe it can take another day. And then can tell if that's *'anae holo* or *'ama'ama,* the mullet or they could tell if it's *akule.* Was mostly *akule,* and also the *halalū* too. When they get ready and when it's time to go out, then they give the signal to get ready. The boat is all ready with the *'upena* in it. When they go out, they go out and they surround.

KM:  Amazing! So people would get together?

MT:  To *kōkua huki lau* and bring the fish in. I think they brought it in closer, they did fence it for a while, just like Kahana. The Kahana *konohiki,* they always did that because *Tūtū* Pua Ha'aheo, yes. His daughter married a Kanakanui, Isaac from Hau'ula.

KM:  Yes.

MT:  They fenced it off and they would take it in to Honolulu gradually, the market fluctuated.

KM:  That's right. Was the thing always when they would bring in a catch like that they would share, *māhele* with the families?

MT:  They shared, divided, or *māhele.* And if they didn't fence it off, they thought it was time to share the fish. Everybody came and helped the *huki.*

KM:  Wonderful!

MT:  They would share all the *'ia.*

KM:  You mentioned *'anae holo* and *'ama'ama.* Is there a difference between? What's the *'anae holo?*

MT:  Just it's the older one and the *'ama'ama* is the younger one, maybe like that [gestures].

KM:  Twelve inches.

MT:  And the *'anae holo* is maybe like this.

KM:  So about twenty inches. And what was the big fish out here that you remember? Was there some fish that you knew if you were going to Punalu'u you were going to get this type of fish?

MT:  The reef fish were... when we used to go out and spear, it was on the coral reef, the reef on the Shingle side. And the main reef on this side and further out was pretty deep, and took pretty good fishermen to going diving all the time, it was in deep water. They would go down and get the blue *uhi* [gestures size].

KM:  Wow, that long, sort of eighteen inches or something!
MT: Yes, big *uhu*, big monsters and they're fat too! All of the good kind fish here, I like the *weke 'ula* and the other *weke* was the ones that gave you the dreams.

KM: *Weke pahulu*, nightmare [chuckling].

MT: Nightmare *kēia* [chuckling].

KM: So it was good fishing. How about *limu*, did you folks gather *limu*?

MT: *Limu* was good too. Certain times, I think after the rough water comes in and stirs the ocean up then the *limu* breaks away and comes to shore. You just walk along the shore and you would get, I remember.

KM: What types of *limu*?

MT: Some *limu kohu* and what's the green thick one?

KM: Yes. *Wāwae'iole*.

MT: *Wāwae'iole* and the other one almost like lettuce.

KM: *Pahapaha*.

MT: *Pahapaha*.

KM: Like sea lettuce.

MT: Yes, sea lettuce, even back then would come in. You really didn't have to go out and pick.

KM: Certain times it would wash in?

MT: It would wash in, yes. But that didn't last, that didn't last, I don't know why.

KM: The *pahapaha* particularly is seasonal. Now you look, do you see *limu* wash up on the shore now like that, from before when you were young?

MT: No, I haven't seen much anymore.

KM: That's what I heard all around. Before the beds of *limu* sometimes would be thick.

MT: Yes, real thick. And then there was just enough so the people would have enough of that to eat, and let nature take it's course for re-growth again.

KM: Sure.

MT: Even down at Kāne'ohe Bay too, they used to do the same thing and walk around and just pick the *limu* right on the beach. Not anymore, though.

KM: Did you ever hear, people talk about *manō*, 'aumakua or something. Did you folks ever hear about a special *manō* that the fishermen would use or call upon or *hōnu* or something, when you were young out here at Punalu'u?

MT: I think they might have done that but I don't recall too much of that. When they had the big *huki*, and brought the fish in for all the people, and all the people would help, they had. Even those that didn't, everybody had their own share. The lines of the fish that were caught and drying...

KM: Drying, *kaula'i*?

MT: Yes.

KM: How about *he'e*?

MT: *He'e* too! Punalu'u was noted for the *he'e*, the *he'e* was right out in the park all drying like that all the way down to Hau'ula too, from Kapaka, and any place that people would have gone out and catch.

KM: Amazing!
MT: You’d always see that! More recent times, somebody was hanging their he’e out in the water not on the sand beach. They made couple poles to set in the water to keep it, I guess keep it off the land, or keep it away from the flies or something. They were reported, the game warden had to come investigate that and told them you can’t do that anymore.

KM: Hmm… how come? That’s funny.

MT: I don’t know why, the reason for that. When I talked to Uncle Billy at Kualoa, he’s the one who’s got the squid eye. He says when he goes out he knows the game wardens are all there with the binoculars watching him. Watching anybody that is out there. He knows them and they know him. He has his own way of making the he’e, getting the he’e. The young he’e, he doesn’t pick that one up, he always picks up the size that’s supposed to be legal, and he would bring that back. He says those guys would still be watching him, and they know that he knows that they are watching him.

KM: That’s funny though because in the old days, always had plenty fish.

MT: Yes.

KM: You look now, because people take baby, they take…

MT: Over their limit.

KM: Over, yes.

MT: They don’t know how to… I guess they feel if they don’t take that there, the next guy is going to.

KM: Somebody else.

MT: Somebody else.

KM: That’s so sad, you know in the old days and Punalu‘u is a classic example. Punalu‘u was konohiki fishery. In fact when Castle got the lease in 1906 for all of Punalu‘u excluding the kuleana, he leased the right to the fishery also. They kept the fishery kapu so people from outside, except for the kama‘aina who belonged here, like your folks ‘ohana under Kauka mā and Ka‘apu, the Ka‘aimanu, whoever of the kama‘aina families.

MT: Yes.

KM: They had a right to fish. But if you didn’t live in Punalu‘u, you couldn’t come in here and fish, that was a good system in that time.

MT: Yes. Funny, I never took notice of that you know, Punalu‘u as a konohiki. I knew Kahana was a konohiki because we were familiar with Nick Peterson when he lived there, taking care of the estate.

KM: That’s right.

MT: That was really the only konohiki that I knew for the fish, that was it. He would watch that nobody else would enter. I didn’t realize Punalu‘u had that too. That was good because the i’a (fish) would come into Punalu‘u too, the channels were ideal for them to come in.

KM: Sure.

MT: More lately the sampans, the aku boats that would come in. They would come in and get the nehu. They come in the evening and they surround enough nehu and load up, and they are off first thing in the morning. They also had, from Punalu‘u on down to Makao, that area there, people would have the he’e box. They would put the he’e in the wooden box, it was anchored in the water just off shore. They keep the he’e alive there, when they catch the he’e they put it in the he’e box. You don’t see that anymore, they used to have that in the early days when I was going to Hau‘ula school.
KM: The lawai‘a would go out for he‘e?

MT: Yes.

KM: And then alive, put it in the box and keep it so it would stay fresh and alive.

MT: Stay fresh and alive.

KM: They were still out going holoholo.

MT: Yes. That was done by Tūtū Kopaia’s time. When they were around and during that time there. So did the Pa‘aakula and the Woodward family too, they all did that. Uncle Manu, Uncle Albert.

KM: Interesting! [thinking] Is there something that you wanted to talk about that we didn’t cover in talking about Punalu‘u, or the water?

MT: [thinking]

KM: And again, what do you think should happen to the water from Punalu‘u? Do you have any…?

*Believes that water resources are limited, they must be shared with the people of Punalu‘u, so the land can be productive. The health of the streams in the valley is important to the well-being of the land and people:*

MT: My concern was, and I’ve mentioned that in some of the meetings that we’ve had, the partnership meetings. Water is not like in the early days, plentiful, we know that and that’s why they are going into other ways. When it comes time for the need of water, everybody is concerned. That means that everybody has to share that important water.

KM: Okay. If everyone has to share the water, let me ask you though, what do you think about tapping Punalu‘u water and exporting it to other locations? Is that something that’s going to happen or…?

MT: At one time it seemed, to me it seemed like the Board of Water Supply really wanted to circle O‘ahu with a water line to distribute the water to other places. Sometimes I think with the people who use it nowadays, like golf courses, and now tourism, there’s more people traveling and they are coming here. It’s putting a lot of stress on our sewage, our drinking water and our plant and animal life too. I really think that if we need to conserve, then we all have to cooperate together and put that back.

KM: All of those businesses, everyone needs to recognize.

MT: Yes, all of those businesses have to keep that in mind, not develop, develop, develop, develop and forget about, “Hey, how about the sewage, hey, how about the drinking water?”

KM: Sure. Well the resource has a limitation.

MT: Limited, yes.

KM: Your kūpuna were so intelligent about living within the wealth and limitations of their resources.

MT: Yes.

KM: You look at this valley and Makaua, Wai‘ono, whatever, how many lo‘i were worked by the kūpuna in the old days and the ‘auwai. The water flowed through the lo‘i system and back to the stream, down to the muliwai.

MT: Everybody was responsible for that. Even the guy on the bottom, the guy on the top and in the middle, they all have to cooperate to keep that water for everybody.

KM: Flow, healthy.
MT: Flow and healthy, yes.
KM: Is it important, and I'm sorry, I'm trying to figure out how to ask this. The first though, is it important that the water flow of Punalu'u be protected, say the ground, surface water? Is it important in your folks mind that the water flow be protected, continued?
MT: The natural?
KM: Yes, the natural surface water, that the stream continue?
MT: For me in Punalu'u, I think that would be a good thing, just because we have plenty of rainfall anyway, in Kahana and Punalu'u areas and maybe Waiahole, Waikåne might have the same thing too. We're blessed with that rainfall. I don't know how they're going to limit the numbers of people coming into Hawai'i. You know the almighty dollar is the big thing that's really, we're getting into something political or economical, there's got to be a time when, nobody wants to run out of drinking water. Especially water, we can do without other things.
KM: Part of the health of the land though in this case, like Punalu'u is really the last large big watered valley on the windward side.
MT: Yes.
KM: If the water is flowing the land is healthy, the people can be healthy.
MT: Yes, the people can be healthy.
KM: If you remove the water, there would be pilikia?
MT: Pilikia.
KM: You folks are sitting on a water advisory sort of commission or council, committee, yes?
MT: Yes.
KM: You're exploring ways to insure that water remains on the land, and like you said that maybe some of it is shared too. This committee or partnership is with the Board of Water Supply also?
MT: This sub-committee is the Punalu'u Community Association, sub-committee of water users. We want to keep our hands in the water situation, and we hope that maybe Kamehameha Schools would see that this is what we're really thinking about preserving, as a resource.
KM: As you folks were saying during yesterday's meeting, "So that there's water to use for those who want to work the land like that." Is that right?

The families of the Punalu'u vicinity are working to ensure the continued flow of water on the land; they work the streams, 'auwai, and ditch system, just like they did when he was young—they are trying to maintain the ahupua'a system:

MT: Yes. And also, I would think for the future people that are coming in to use that water to grow plants and animals, and food. It would have the same idea. Kamehameha Schools, they know a lot of things already that we're talking about. They got that through records, they know those things. They should try to work out things sooner to make sure that... We're not going to be around too much longer, some of us. Like cousin Emory just passed away, Keolanui.
KM: Yes.
MT: We all work the ditch, the tunnels and everything like that. We're working that on a collaborative basis as 'ohana, family. Like the ahupua'a days. That's the same thing, we're trying to keep as that and not charging money for the water. That really upsets the whole picture of the use of the water in the olden days, that many people admired. When
plantation days came in, it was different, things changed from that, not all, because they helped save some of the _kuleana_ ditches. But water was plentiful then, and so they were able to help out that way. It’s not the same like the _ahupua’a_ days.

**KM:** _Ahupua’a_ days. A big part of it was, when you were within an _ahupua’a_ and living within that system, when it was time to _hana ‘auwai_ everyone would come together and work it because it fed everybody.

**MT:** Yes.

**KM:** Like you said earlier from the top, to the bottom, middle, everyone was involved.

**MT:** Everyone was involved.

**KM:** Then the plantation came in and things began to change, and as they changed, even the system.

**MT:** That’s right, the transmission.

**KM:** But they were taking care of it, and the families still got water.

**MT:** ‘Ae.

**KM:** And now look, where’s the plantation?

**MT:** Not there anymore.

**KM:** It has to go back to the families like you folks have been doing, working. You’ve been working on some of the ditches yeah?

**MT:** Oh, yes! We’re starting with this section at Tunnel 12, and to the T-Box where the 12-inch main was put in by the plantation. I told the sub-committee people “let’s just concentrate on these places. The _malihini_ people that are coming in, they don’t seem to, they want the water but they don’t want to do the work.”

**KM:** Yes.

**MT:** “Let’s do it to this far and wait on that side and see what things could happen on that side. They want to come in then they have to show us.”

**KM:** That they can participate?

**MT:** Yes, participate.

_Discusses changes in land ownership and responsibilities for maintenance of the ditch system since closure of the plantation; also discusses changes made to the stream and water system under the lease of Bishop Estate to Fred Trotter:_

**KM:** Uncle, here’s a really important point, and this actually to me it was very interesting, I mentioned to you that yesterday afternoon after I left you folks I went and met with Fred Trotter, we had a very good conversation. He turned on a light for me that I hadn’t realized, or hadn’t thought of before. When Kamehameha Schools leased Punalu’u, now the problem is all of this isn’t Punalu’u. Punalu’u is an _ahupua’a_, Makaua.

**MT:** Makaua.

**KM:** Wai’ono.

**MT:** Wai’ono.

**KM:** Kapano, Pūhe‘emiki like that, things all go down. The only land that KS leased to him, to Castle, was the land that they had responsibility for. They couldn’t lease somebody else’s land to them because it wasn’t theirs.

**MT:** Uh-hmm.
KM: So what Castle did is he secured a series of leases or acquired fee simple interest in lands say from Punalu'u to Kaluanui, which was Bishop Estate land also. And the water could actually continue to Hau'ula. So today, the only place that KS can take care of is their land. The ditch on their land. Right?

MT: On their land, yes.

KM: Where the ditch comes out of their land comes through Makaua.

MT: They don't want to have anything to do with lands that aren't theirs.

KM: It's not their land.

MT: It's not their land, yes.

KM: You got to talk to whoever those land owners are also.

MT: Yes.

KM: It's interesting, and as you folks said you're trying to bring in those people that have an interest.

MT: Yes.

KM: It's tough.

MT: What Fred Trotter wanted to do, when he came in here, he told us he wanted to develop the water in Punalu'u. And I don't know if he meant it over to the other side of the island or transport it through the Board of Water Supply system to other places. And he had the blessings of the Bishop Estate people, because they were all interested in making money, the dollar signs just flickered in their eyes. Fred, he just came out and told all of us, you ask Patsy, she said, "Oh, I remember that!" [chuckles] We met out there at Hau'ula Satellite City Hall and there he was.

And even Mr. Okano was there too, he brought his attorney son with him too. And Okano coming into Punalu'u when he was, that big pipe line going through his land he said, “Don't worry the water is in the pipe,” he didn't know it was coming from the ditch [chuckles]. He thought he was set. I give him credit for the newcomers coming in, getting the ili of Nāhiku, and turning it into a banana patch and growing bananas. And Fred Ige (Okano's Ag. manager) grew watermelons in there too, and papayas but mostly bananas. When the kona winds came and wiped out the tall apple bananas, he told Fred bulldoze all that down, take it all away and put some williwilli trees, and shorter bananas in there. They went into with the Williams. Then the Williams got the snails eating the bananas, and they had a disease. He said take that out and bulldoze the whole lot. He said, "No, take all of that and replant some more bananas. I want good bananas in there." They planted the dwarf apple, and that's what they had in there, the last crop.

KM: Until the bunchee top and what.

MT: Until the bunchee top got that there. And now you look at Parker's, going into ginger, ornamentals.

KM: Isn't that an interesting lesson, if they would sit back and look. If you put all of your effort into one thing, you're more highly susceptible to failure right.

MT: ‘Ae. With Kahuku ‘ōpae, the same thing happened with them. They went in such a big way that when disease came in...

KM: They lose everything.

MT: All gone. Okano, he did that because it was a write off, he had an electrical company, had a good going business with the state government. It was sort of a write off on taxes for him. At least he had what the land was producing. They poured the fertilizer in too, like at Kahuku too, they would put the fertilizer in there, and it was sapping the good stuff and
putting high salt back into the land. After a while nothing going to grow. Nothing going to grow.

KM: That's when you go back and think about the early days when your tūtū man them were planting taro or Uncle David them were planting. They would kipulu, put mulch in and put the old leaves, they worked the land and they also let it rest. Even in your pastures, right?

MT: Yes, my pastures I have to let them rest.

KM: You rotate?

MT: And I rotate.

KM: Yes.

MT: I rotate my pastures, and I go in and the cattle graze it, and what they don't eat I go mow it and after I mow it I fertilize it and then I wait for the ua to come down, if not the ua and it's a dry time, then I use the ditch water. It's a continuous thing, I mow my grass not to just keep it nice and looking good like that. I mow it for a reason. I mow it to control weeds, I mow it to fertilize, and then the cattle grazes it for growth, and do it all over again. I have little paddocks here and there, I have about eight little one acre paddocks. I planted the grass in back there and I made it grow up so that it was ready. You got to give it time.

KM: Yes. You mālama the ‘āina, it will mālama you.

**Father instilled in him, that value of mālama ka ‘āina:**

MT: That's what my dad preaches, I know, sweat, blood and tears. [chuckles] Today, that's all I care about. I went to sea merchant, I know, I loved the ocean, I loved sailing. I did engineering work on the ships, I was a refrigeration engineer, got my license at the Coast Guard. By the time I quit there, I said, “I'm not going to make this my lifetime,” I was second engineer on a small freighter. If we have this ‘āina here somebody has to and I was the only one, somebody had to come back and take care. My sister was young. The family, we divided the property, I said, “Yes, sister you can have this. But ownership is not only prestige, you have to mālama the ‘āina and take care of it…”

KM: ‘Āe. That's an old value that's been instilled in you folks from the kūpuna. It's amazing when you take care, it will take care of you. You watch, you can observe all the things going on around you.

MT: Yes. You just see things, everything has the value and the beauty, and if you look enough you can see how the others, the people that look at the different places, they can see something that the untrained eye cannot see.

KM: Yes.

MT: If you mālama that there and do that there, eventually you can see that. The things, it brings you joy and brings you happiness.

KM: ‘Āe. That must be what you feel when you're on your land here.

MT: Yes, just cruising around and looking around.

KM: Your mama called your makai house, Ka La'i o Māmalu, it was peaceful for her, protected, sheltered?

MT: Yes.

KM: Well, thank you so much… As I said, we're hoping as we've been talking, we can gather some of this history and put it together in the study about the families and the lands and send it home to you. So it can help in the planning process.

MT: Yes. This would be helpful all around.
KM: Oh, when Walter Ching had the photographs that you took from before. I took a photograph of them of the Chinese graves.

MT: I think there were about four or five of them. One foundation was for the incense sticks.

KM: Yes. And you were saying when you were young you remembered pineapple being up above.

MT: They had plants up there. I didn't think that pineapple would last that long because of the areas they had to get it, it would be impracticable.

KM: Yes. It was all hand labor before.

MT: That's right. And even the sugar cane that was in the pockets up here, all by mule and hand labor they bring it out.

KM: 'Ah. Labor was so cheap.

MT: Yes, cheap labor. That was one advantage, not today.

KM: Again, thank you so much for being willing to share some of your recollections.

MT: You're welcome...

Discusses family background, and origin of his name, Mahealani:

KM: By the way, your name Mahealani?

MT: Mahealani Trevenen. Tūtū lady Haleaka gave me that name. She was going to name me another name, I don't remember the name. But when she brought me home from the hospital it was the night of the full moon.

KM: Did tūtū mā plant by the moon cycles that you remember, or fish by the moon cycles still when you were young?

MT: I have the calendar for that too. I studied that, I knew all the ole ones, the nights of the moonlight, yes. That's why Uncle David he always called me Moon [chuckling]. Affectionately. I kid my Chinese friends and tell them, "I got some Pākē blood like you, my name is Ah Moon, you ask uncle, he'll tell you." [chuckles] I was only kidding them. The night of the full moon, that came from my tūtū, mother's maternal side of the family, tūtū lady. The Trevenen side that goes way back to Capt. Cook days. There was a James Trevenen, cabin boy for Captain Cook on his third voyage when he stopped at Kealakekua. I don't think at the time when the natives got a hold of Captain Cook. This James Trevenen there's a connection, it goes back six generations.

KM: Amazing!

MT: A hundred fifty years in Cornwall. My grandfather, my father's father came through Australia into here, his father. And we got the picture of him and his wife was Charles Penrose Trevenen, and his wife was Emma Bess. And they both were living in Cornwall, they were born and raised in Cornwall. These beautiful Canadians connected us in 1986, when the couple Joan Felicia and her husband Jack, were leaving Waikiki one day when I was working in the fields and I came back for some staples and nails to take down and the phone rang and there she was. She said, I'm Joan Felicia Trevenen, and I was wondering if there was a connection. Okay, send me the stuff. They had records already, they sent me the records. They had a big question mark on Hugh Vivian Trevenen, my grandfather, my father's father. And that connection went back to my great grandfather, Charles, who was a shipping captain from Cornwall to Australia.

KM: Amazing!

MT: We made that connection through them and we found out more about the family...

KM: ... And papa was part-Hawaiian?
MT: Yes, on the mama’s side, under Mossman.
KM: His mama was a Mossman?
MT: Yes, Rose Mossman. A quarter Hawaiian so my dad had an eighth Hawaiian.
KM: Fredrick Mossman was his mom’s father?
MT: Yes. My children are all connected to those people, connected to the Canadians, through Trevenens. This James Trevenen who was with Captain Cook, as a cabin boy, was born in 1760, in Cornwall, U.K. is also a distant relative to us. When he grew up and went to the Naval Academy, and became an officer, and the queen gave him a ship, and he made a couple of trips to the islands here.
KM: Wow, very exciting… Mahalo…! [end of Interview]

Notes from Discussion with Gentaro Ota (August 24th, 2004)

Prior to conducting the interview with Uncle Mahi, uncle took Maly to visit Gentaro Ota, an elder Japanese gentleman, who was born in Punalu'u valley in May 1925. The family lived far back in the valley until Mr. Ota was about eight or nine years old. Mr. Ota was hesitant to participate in a formal interview, though he shared some of his recollections, and answered a few questions pertaining to Punalu'u, which are summarized from notes taken during the discussion:

The Ota family lived far back in the valley, along the Punalu'u River, on kuleana land in which Kupau and McCandless shared an interest (L.C.A. 10212, originally awarded to Molea).

Both his father and mother planted taro on the land. There were two lo‘i on one side of the stream, and one lo‘i on the other side of the stream. There was also a dam in the stream that diverted water to the ‘auwai for the lo‘i. The taro was bagged in 100 pound sacks, hauled out of the valley on a horse drawn wagon, and delivered to the Hale‘iwa and Waialohole Poi Factories.

The plantation maintained the roads and tunnels in Punalu'u.

Before, there were plenty of ‘o‘opu, ‘opae, and hihiwai. Now, there are almost none of those things in the river. The river has changed, and there used to be plenty of rain, not like now.

An old Japanese man by the name of Hiramoto, lived a short distance mauka of the Otas, and he planted vegetables on the land on which he lived.

There was still pineapple growing in locations around Punalu'u.

The Kitaoka family had a grave plot – one of the cement plots – in the valley.

About his life in Punalu'u, Mr. Ota observed:

You have to work the land, it’s a hard life. Farming is not easy, but you eat. You need many helping hands.
Kapuakehuaonapalilahilahiokaʻala (Kapua)
Kaʻaupuʻawaokamehemeha-Sproat-Fonoimoana (1938)
Recollections of Punaluʻu and Vicinity, Koʻolauloa

Kapua Kaʻapu Fonoimoana, was born in 1938, at Punaluʻu. She is the daughter of David and Myrtle Kaʻapu (Ka-ʻapu-ʻawa-o-Kamehameha), and is descended from families with generations of residency in Punaluʻu. Aunty Kapua’s story is a unique one in her generation of Hawaiians, as her father was committed to living in the old Hawaiian style. Their residence—kulana kauahale—was a cluster of old style houses, made of logs and thatching, and comprised of the several houses that made up the traditional homestead of Hawaiian families. The family also maintained loʻi kalo (taro pond fields), ‘auwai (irrigation channels from the stream), and loko i’a (fishponds) in the traditional manner, and fished the ocean—with all of the resources of the land, water, and ocean, sustaining the family.

Aunty Kapua is active in her community, planning for long-term programs to protect the resources of Punaluʻu and vicinity, and she shares her vision for Punaluʻu as being that water resources will be restored not only to her family’s kuleana land, but to the larger valley. That the streams and ‘auwai will once again flow, and that the health of the land, streams and ocean fisheries will be restored (pers comm. August 11th, 2005).

During the interview, which was conducted on the old family kuleana, Aunty Kapua shared several recollections of life in Punaluʻu, and also discussed the values of land and water, and caring for the land as she was taught. In addition to the recorded interview, Aunty Kapua also worked on annotating the map with other interview participants, to identify various locations of historical importance to her family and others of Punaluʻu (see Figure 2). Among her recollections were:

- There was never a problem with water flow in Punaluʻu until 1950s, when the Army Corps bulldozed an area of the stream above the railroad track;
- Family had to stop working the taro lands because of the change in water flow;
- Discusses fishery resources—ponds and shore fish;
- ‘Oʻopu and ʻōpae were once plentiful, now there are almost none;
• Families worked together to care for the stream and ‘auwai, but when the water system changed, the lifestyle also changed;

• Loss of water resources in Punalu‘u have led to changes in fisheries as well; and

• Describes the Ka'apu family Hawaiian Village.

*Discusses family background—origin of family names and residency of kūpuna in the Punalu‘u vicinity:*

KKF: ...In families, when you talk about different aspects of land other members of the family have a different perspective of what was what.

KM: Absolutely, it all depended upon where you were.

KKF: Yes. Funny, because as I've been talking more and more with Mahi, I'd shared some things with him that... Of course, I tried a while ago to introduce some information that I've found, it wasn't wonderfully received by some of the other members of the family. Finally, after sharing again with him, he said, “Oh yes, that's right.” So I think I've made some head way with him.

KM: Yes. When we were talking yesterday, he'd mentioned that you’ve come across some information.

KKF: Yes, an old letter.

KM: An old paper from Waialua side.

KKF: Yes.

KM: He was enthused by it, it helps fill in a little...

KKF: Gap.

KM: Yes, a gap. And our goal again, in recording this and looking at trying to bring this into a historical account that you can hold in your hand, that the mo'opuna can read through.

KKF: Right.

KM: Even long after we’re gone. If we don't record some of this information... We sat down with Uncle Sam Rowland, the other day Uncle Chuku came also to the meeting. Just gathering some of the stories, some of the things, it will help the future understand why you folks have been so passionate about the land.

KKF: Yes, that’s true.

KM: We really appreciate your willingness to talk story. May I start, I'm going to maha'oi a little bit. Just some basic questions.

KKF: Sure, that helps.

KM: What it does, it sets the foundation, that you didn't just step into this, it’s a generational attachment. May I please ask you your full name and date of birth.


KM: Wonderful! Beautiful name. That language, the Hawaiian is so beautiful, so descriptive. Your papa and your mother were?

KKF: [tears welling up to her eyes] My dad is David, his middle name was not mentioned early on in his life, David Makali‘u Ka‘apu to begin with. On the death bed of his hänai father, he informed him that the rest of his name was Ka'apu'awaokamehameha and explained to him why that attachment, and why it had not been included in the name before that.
KM: So the full name, yes.

KKF: My mother is Myrtle K... My dad gave her the Hawaiian name Kalikolehua, Mariann Kalikolehua King.

KM: Wonderful! Papa was born here at Punalu'u?

KKF: No. Papa was born in Honolulu and hānai to his father’s first cousin, David Kekoa Ka’apu.

KM: I see. Is that how, who was his papa?

KKF: Samuel Kauakahiali‘i Kauka.

KM: I see. This is how...?

KKF: I’m related to Mahi.

KM: ‘Ae. The Ka’apu name that your father carries, is because of his hānai, his Uncle David Kekoa Ka’apu?

KKF: Hānai, yes.

KM: Was David Kekoa Ka’apu of this place also?

KKF: Yes, they lived down at Haleaha.

KM: ‘Ae.

KKF: My grandmother’s name and you already have this from Mahi, is Hattie Haleaka Ulunahele, of Hā‘ena, Kaua‘i. I’m not sure at which point the Kaukas moved into Honolulu, they lived on Ashcroft Lane up there. So everyone was born there. The way the story on our side goes is my grandfather promised David Kekoa Ka’apu at that time, he would give him a child. And on the Ka’apu line there were never any direct offspring for many, many generations.

KM: Each were lawe hānai?

KKF: Yes. Whoever carried that name were all hānai into that line. When his first born came along he couldn’t give that one away, and then the second born was a girl, and they didn’t want to give away the first girl. The third one was my dad, so he was the one. He grew up here.

KM: When was dad born, what year?

KKF: June the 11th, 1898.

KM: Hmm. You mentioned Ka’apu’awaokamehameha.

KKF: Yes.

KM: That’s an interesting and a storied name in itself.

KKF: Oh yes.

KM: Does it root back to a Hawai‘i connection, or is it from the time of Kamehameha. Have you heard?

KKF: The time of Kamehameha, the interpretation was that our ancestors, I guess at the time of Kamehameha, were the one’s that chewed the ‘awa root and spit it in the bowl for him. The ‘awa cup bearers of Kamehameha.

KM: ‘Ae, ‘apu ‘awa. Is that you think, here on O‘ahu, Kamehameha’s tenure here on O‘ahu, or have you heard, does it predate it to Hawai‘i Island?

KKF: I heard it predated to Hawai‘i Island.

KM: Okay.
KKF: We have on the Ka‘apu side, it goes to the Big Island.

KM: I see. And kala mai if I maha‘oi too much.

KKF: No, no you not maha‘oi.

KM: To me it’s important because there will be a time when the younger generation won’t know these things. We know, that say, coming into the Māhele time, the lineage, the Kamehameha line takes this ahupua‘a of Punalu‘u as one of it’s royal lands. Which is how from Leleiōhoku, it descends to Pauahi and to the Kamehameha/Bishop Estate.

KKF: Yes.

KM: Have you heard of an association of the Kamehamehas to Punalu‘u or a heiau down towards down the shore by where Uncle Sam Rowland them lived?

KKF: No, not vividly, but remotely from where, you know how that point of land goes out just before you go into Kahana Bay.

KM: Yes.

KKF: Somewhere I think I heard there was a heiau out there near the ocean.

KM: Yes, okay. Now growing up, you had perhaps one of the most unique experiences of anyone in your generation, you and your brother, and your family circumstance. Can you describe growing up? What was your father’s, what moved your father’s spirit, and you said we’re sitting here on your old hale moena [sleeping house]?

KKF: Yes.

KM: On the kahua, the foundation on the old hale moena.

KKF: Yes.

KM: What inspired your father to do this lifestyle?

KKF: I have to run and get some tissue [recorder on pause – back on] Okay, having been born at the time he was, and then around the turn of the century, I think people were converting to western homes and feeling a little hila hila about living in grass houses. He remembers coming upon, I guess maybe some of his family or just people in the community. He was a teenager probably around 1910 or something, he noticed that when tourists came by and they would like to see the houses, the Hawaiians would just take off and run and hide. He said, “Why are they hiding?” Having observed this he thought to himself, “When I’m in a position, where I can have control of my life. I’m going to build a Hawaiian village patterned after the high-cast family setting.”

KM: Yes.

KKF: And that he would be very proud to live that way. That was what gave birth to that.

KM: Wonderful! It motivated, inspired him to it.

KKF: Yes. I’m not sure when he married first, he had a wife before my mom. They had a son, and she was a very religious person in the western idea. And that was not her idea of going ahead in life as to go backward.

KM: Mai nānā hope!

KKF: Yes. Although, many times it was misinterpreted that he wanted to live in the past, that was not true at all. He was very progressive in every other dimension of his life except to carry on the traditions of his ancestors. That was, I guess, a difficult thing for his first wife,
and so they parted company. I think my half-brother was about 10 or 11 when my mom and dad met each other.

My mother graduated from Goucher Women’s College in Baltimore, Maryland in 1920. She and her female English professor...I guess in the course of the years, discovered that they liked similar things, so they hiked all the way from Washington D.C. back to Oregon.

KM: Wow!

KKF: In those days women didn’t do those things, and there weren’t that many cars on the road to hitchhike; and number two, nobody would pick them up anyway [chuckles]. So they walked most of the way.

KM: Wow!

KKF: They had their camping gear, their riding pants; the women didn’t wear pants publicly in those days either. They had all kinds of social opposition. They made it and got back to Oregon where she’s from. I think they taught a couple of years, saving up enough money for their “hike around the world.” Knowing that their first stop would be in Hawai’i, my grandfather on her side was very politically connected with the Democrats here in Hawai’i. So knowing that his daughter would be passing through, he made connections and alerted them that his daughter would be coming through. He and my grandmother came on over with them on this leg of the trip. In their course of touring the islands, they ran into my father in the beginning of his Hawaiian village.

KM: Amazing! This was in ‘21 or so, or a little later?

KKF: They taught for a few years.

KM: That’s right.

KKF: This was I would say, maybe... He already started this before... Because I know on the deed to the land, it was deeded to him in 1925. I think he had already begun work here earlier. It was in the... [thinking]

KM: Mid-later ‘20s.

KKF: Yes, somewhere in there, had to be around that time. That’s where they had their first encounter. She was very impressed with the way of life, she camped out all her life anyway. This was very appealing to her. They had their around the world plans, so they went off, I believe they were gone for about six years.

KM: Gee! So they did continue the trip?

KKF: They went to China first and taught English in women’s universities, and to Japan and to Baghdad.

KM: Wow!

KKF: Spending a year in each different area that they were in. When she came back to Hawai’i, I don’t know if it was her first teaching assignment or second, because I know she taught at Wai‘anae for a year and then to Wilcox Intermediate in Waialua. She had my half-brother as a student in 7th grade or whatever it was. Wherever she went and taught, they always had a camping and hiking club. They hiked mount Ka’ala all the time, living in Waialua, that’s how my name... [pauses]

KM: How your name comes about.

KKF: On one of these hiking trips they hiked over here to Punalu’u Park, all the way from Waialua. And of course, my dad was here and he welcomed the whole bunch. They came in here, he showed them around. They really hit if off philosophically. So that was the beginning of a real relationship.

KM: Amazing!
KKF: I think they finally married in 1935. People would say to my dad, “How come you didn’t marry a Hawaiian woman?” He said, “No, Hawaiian woman would have me, they didn’t want to go backwards in time” [chuckling], [tears welling up in her eyes] I think the success of their relationship was my mother was the kind that would allow him to do and be whatever he wanted. That was important, of course I’m sure my dad had a little more difficult time reciprocating that idea, because he was raised here in this very “Chinese” community where women were a little more subservient to the men and did whatever and whatever. But it didn’t matter because my mother also had the philosophy that she didn’t tell him about, but I’m sure he knew. That you say, “Yes, dear, yes dear and yes dear,” and then you do what you darn well please [chuckling].

KM: It keeps the peace.

KKF: I’m sure he knew, and of course when I married my first husband, she shared that philosophy with him. He didn’t like that at all [chuckling]. But really, he was a very liberal person also. He always wanted me to go and do what I wanted, that was fine.

KM: Yes. Now, you mentioned something interesting, that your father as a Hawaiian, and we know there were several other Hawaiian families around here, but you said that Punalu’u even in his youth was really fairly much a Chinese community.

KKF: Yes, lots of Chinese because of the rice growers.

KM: The rice, yes. The lay out of this property here, this comes to your father from?

KKF: His father.

KM: From his true father or?

KKF: Yes, his true father.

KM: From Kauka?

KKF: Kauka.

KM: Okay. I see that there’s some loko?

KKF: Yes.

Discusses the fishponds, cultivation of taro, ‘auwai and water resources of Punalu’u – lands worked by the Ka’apu family:

KM: Some ponds and features in here. What, in the historic time, your father’s lifetime, and your early lifetime, what was the layout of this property and if we touch on water, were there taro lands in this vicinity?

KKF: Oh, yes.

KM: And where was your water coming from?

KKF: Okay. The water came from Wai’ono.

KM: ‘Ae.

KKF: There was an intake that came off of the river, and it fed all the taro patches that are outside of the property. We leased about eight acres of land from Kamehameha Schools.

KM: From the edge of this property?

KKF: Yes.

KM: Towards the valley road now?

KKF: Yes.

KM: There were an additional eight acres of property that?
KKF: They went where the Key Program, we leased that old green house that’s part of the property.

KM: Yes, Kamali'i School.

KKF: We had that, it had electricity there. So we didn’t have any electricity here.

KM: Oh, on this ‘āina.

KKF: On this ‘āina. Only thing we had modern was water in a pipe, we did have that much modern.

KM: So from Wai'ono stream, I'm not sure...

KKF: I should have brought that map...

KM: I have a copy of the map I left with you folks, I don't know if it's going to be good enough.

KKF: I have a specific map that was given when they leased the land from Kamehameha Schools and it shows a different ‘auwai.

KM: [opening map] This is that 1907 Bishop Estate map.

KKF: Yes.

KM: So we get a little bit of an idea, [pointing out locations] here's the pier. Your folks place is this Kuolulu [L.C.A. 4365], and here's the stream.

KKF: Right.

KM: This is?

KKF: Wai'ono, and then the railroad.

KM: Yes, this is the railroad, Hanawao is right up here. Uncle Sam Rowland them. This would be the Shingle house area, just so you get an idea of where we are.

KKF: Right, yes.

KM: You folks had?

KKF: We had taro all in here [pointing to locations on map], in this spot and this spot.

KM: Okay.

KKF: Our land went out like this.

KM: Yes.

KKF: That's where Keolanuis had their taro patches out here.

KM: ‘Ae, okay.

KKF: On our land.

KM: And Keolanui is ‘ohana? [marking locations pointed out on map]

KKF: ‘Ohana, yes.

KM: This is Ka'apu?

KKF: Yes.

KM: I'm sorry, this is the road.

KKF: Yes, this is the road.

KM: Additional taro.

KKF: Yes, all this.
KM: Up to the road area?
KKF: We didn't have it all in taro. Probably from here to here were taro.
KM: Okay.
KKF: Then from here to here, draw a line right there.
KM: Okay.
KKF: This was all taro.
KM: Basically near the highway?
KKF: Right on the highway.
KM: You had water, this is Wai'ono stream here.
KKF: Yes.
KM: Wai'ono stream comes here. The green house area would be the house I think that you folks were leasing, would have been in this vicinity. This was the old pier right near where the bathrooms are now.
KKF: Yes, I remember the pilings that were there.
KM: Okay.
KKF: Right about here, is where the intake was.
KM: Okay. To help you, this is the rice mill up here.
KKF: Yes.
KM: In this vicinity you had an ‘auwai that came out. [drawing on map as Kapua is indicating the locations below]
KKF: The ‘auwai came along the road, all along the road, all the way to here, and then it went right down along the property.
KM: Okay.
KKF: It came this way.
KM: Dropped down.
KKF: Yes, and into these taro patches and there’s a culvert.
KM: Oh yes, the culvert.
KKF: Right about somewhere here and the water drained off and went off through here.
KM: Okay.
KKF: Also the ‘auwai continued along the property.
KM: Mauka edge basically?
KKF: Yes, mauka edge and right about here, there was an intake.
KM: Okay.
KKF: It ran through our property, and I’ll show you that.
Lower branch of ‘auwai through the Ka‘apu property – now dry (Photo No. KPA-S2300)

KM: This area here.
KKF: Right through the land. Then it went into this pond area.
KM: Okay, the pond area.
KKF: It kind of circles all around as I will show you. Then it emptied into the pond and then it went on out and emptied back into the river.
KM: Oh, really! It went all the way across, mauka of the houses?
KKF: There were no houses there to begin with.
KM: Okay.
KKF: The houses kind of all go, I’ll draw you a dotted line. My dad subdivided this front part to finance his Hawaiian Village efforts.
KM: Oh, I see.
KKF: There were nine lots along here, all the way across. This pond you see, the water just went through the pond and then back into the river.
KM: The pond basically would have been somewhere around here?
KKF: Somewhere there.
KM: This is just approximate. So a big area, okay.
KKF: The water also continued on down to that point and then it dispersed three ways to go to the taro patches.
KM: Okay. Wow! It was a well irrigated system?
KKF: Yes. And it also continued down along the road. There was a spring right about in here, that got covered up. It was quite wet in that spot there. There was also a water way that went to that same culvert and out.
KM: To that culvert, okay. This is an old water system that was used by the native families here?
KKF: Yes.
KM: Okay. And coming off, of I think what you said Wai'onono Stream, is that right?
KKF: Wai'onono Stream, yes.
KM: Here’s the old auwai that comes up through Trevenen’s place. This is the Kong’s and this comes into Oberle and Rowland them, and Seu, right down below.
KKF: Yes.
KM: This old ‘auwai is through here too.
KKF: Yes.

*There was never a problem with water flow in Punalu‘u until 1950s, when the Army Corps bull-dozed an area above the railroad track:*

KM: You never had a problem with water flow? You folks always had water you needed for…?
KKF: We always had until about the ’50s when there must have been a big flood in the area. The Corps of Engineers moved the railroad tracks.
KM: Here’s the railroad, there’s the bridge right there.
KKF: Somewhere out here they dammed the stream.
KM: You’re kidding!
KKF: As I listened to all the conversations, I know there are two dams, there’s one way up. I don’t know if it was that dam way up that created the drop in the level of the stream.
KM: You mean Tunnel 1 dam, at the very beginning of the ditch system up at Tunnel 1 or in between?
KKF: I think it was, that’s the only other reference to a dam.
KM: So you think that somewhere, this is the rice mill location here, a little below, between the railroad?
KKF: That was my impression, I know there was a dam here during the time of the military. I’m not sure if that was the dam that was referred to. The dam that’s further out by the bamboo patch, and that other tunnel. Which ever dam it was, it lowered the level of the water here. The intake was up here and the stream was here.
KM: That’s right, yes. In the old days your kūpuna would manage māno, the dams like that.
KKF: Yes.
KM: They regulated it, and it was always by taking care of it?
KKF: Yes.
KM: When they do something that’s hardened like that and then you leave it alone, no good.
**Family had to stop working the taro lands because of the change in water flow:**

KKF: Yes. So from... I'm trying to recall at what age we quit working in the taro patch. I know it was in the '50s, when all of that happened.

KM: You folks were planting taro in here and?

KKF: Yes, these were all taro patches within the rock walls. These were all little ponds here in front, the water just flowed right through from that side, under the thing and then under here through this one, and from the intake up, up there and that one big taro patch there and another one there then it went under the culvert out. Where all the *hau* bush is?

KM: ‘Ae.

KKF: Those were about four taro patches out there right out to the road.

KM: Wow, amazing!

KKF: Over, later there’s about three coconut trees kind of out there in the middle of no where. That was a little island, it was very beautiful, all of the landscaping.

KM: Sure. It was more open, it could all be seen from the road also?

KKF: Yes.

KM: It must have just drawn people to it.

KKF: Yes. So we worked in the taro patches.

KM: Was there a favorite *kalo* that your father had, that grew well out in this area?

KKF: In those days I didn’t pay attention too much to the names and kind of taro. But I think he planted probably *lehua* and the *piko* taro at that time. We had lots and lots of patches.

KM: You folks basically were able to sustain yourself, grew taro?

KKF: Yes.

**Discusses fishery resources—ponds and shore fish:**

KM: You fished?

KKF: My dad fished all the time, yes.

KM: *Lau* and all?

KKF: He had a canoe. Mostly, he’d throw net.

KM: How about in these ponds here. The water must be very close to the surface, it was basically all fresh water?

KKF: Yes.

KM: It was so close to the ocean. Did you have a mix, did you have *ahi* or fish?

KKF: Oh yes, lots of *ahi* and *kahaha*, the young mullet that would come in and out.

KM: ‘Ae.

KKF: I don’t recall him ever catching anything out of our ponds, he’d go out into the ocean.

KM: Interesting.

KKF: Our ponds were more decorative, there were wall to wall water lilies. We had some lotus and no taro in the ponds.

KM: Okay. From the *auwai* system that runs out of, is it Wal'ono, the stream?

KKF: Yes.
KM: I'm trying to make sure, are we and kala mai if I made a mistake. The main stream comes out?

KKF: Right. It comes out over here.

KM: Yes, and that's what you call Wai'ono or Punalu'u?

KKF: Wai'ono.

'O'o pu and 'ōpae were once plentiful, now there are almost none:

KM: Wai'ono, okay. The main stream comes out here. Growing up, did you folks have down makai here, access to 'ōpae and 'o'o pu?

KKF: Oh, yes.

KM: Plentiful?

KKF: Plentiful, yes lots.

KM: You folks would go gather 'o'o pu if you wanted and the 'ōpae like that?

KKF: Yes.

KM: If we come to the present day, do you see 'o'o pu or 'ōpae at all?

KKF: Haven't seen one. No, no 'o'o pu or 'ōpae, those little clear 'ōpae, none.

KM: For how long, do you think?

KKF: Well [thinking], I'm not sure when they introduced the Malaysian prawns.

KM: I see, so it had to do in part, with the introduction of a new species that was too aggressive?

KKF: Right, right.

KM: Has the water flow itself also changed?

KKF: Definitely.

Families worked together to care for the stream and 'auwai, but when the water system changed the lifestyle also changed:

KM: This 'āina here, where you've described the system, the 'auwai coming out and feeding these various lands, no longer has water in it?

KKF: None since that dam...

KM: That dam has been, the stream level has?

KKF: Dropped.

KM: Okay. That's a significant change in your lifetime too.

KKF: Right. No water, no taro.

KM: What is your feeling about water? Did you hear papa talk tradition about the importance of water?

KKF: Yes. In fact that was one of my favorite jobs, even as a young child, cleaning the ditch. I know that, here on our side, my Keolanui cousins would come and help clean the ditch because it fed their taro patches too. I remember, and they were a lot older then I am, eight or nine years older. I remember one time going out in the back and my dad and my two cousins were out there cleaning the ditch. I guess they cleaned all the way up there
and I thought to myself, that's nice Emory and Eli came to help my father. Then later on my mama said, "They're paying off their gambling debts" [chuckling]. My dad was a gambler.

KM: That’s so funny!

KKF: It drove my mother batty, and later in life she'd go find out where they were going to have their game, and she'd go over there and tell the Ching boys, "If my husband comes to gamble you better turn him away because I'm calling the cops and he's going to catch all of you guys [chuckling]. Don't you let him come."

KM: Yes. Wah Chan and Walter remembered some of that also… [chuckling]

KKF: That was funny. Even when I was married and my children were little, he was still at it, gambling. I'd know when he had been successful, he would come up our road in Hau'ula singing and bringing all kinds of little mea'onos. I said, "Oh, must have been a good night!" [chuckling]

KM: You bring up an interesting thing. The ‘ohana, you folks were working, cleaning ‘auwai.

KKF: Yes.

KM: And we know that that's a very traditional practice, where the families would gather together and clean. Is it important about water use on this land, in your mind that; one, you are responsible to take care of it. That old saying because what happens is, and what you described is, while you folks gathered the water in to make this land vibrant and alive, but it also went back to the stream, it went to the ocean. Is that an important thing for this landscape?

KKF: Yes, sure, absolutely! It has to go back, yes.

**Loss of water resources in Punalu‘u have led to changes in fisheries as well:**

KM: Yes. We know that our fisheries have changed dramatically because water...

KKF: Not enough fresh water.

KM: Yes, that’s right because when the water hits the ocean you get your limu.

KKF: Right. No more limu ‘ele‘ele out here any more.

KM: ‘Ae. Before you saw limu ‘ele‘ele?

KKF: Lots of it, all over.

KM: That's important, it's an indicator of fresh water.

KKF: Right.

KM: And then the pua, the other small fingerings.

KKF: No more, no more. The whole contour of the coastline is different now. Which is to me, the result of all those Kamehameha leasehold properties.

KM: On the makai?

KKF: All built walls.

KM: Hardened the shoreline?

KKF: Hardened the shoreline so the sand shifted all over here.

KM: I see. This has extended beyond where it was before?

KKF: Absolutely! The water used to come right out to the road in front of Mahi’s place here, it hit up against the road like it does in Ka’a‘awa.

KM: Wow, you’re kidding! It changed!
KKF: There were all big boulders along the shoreline, there are still some that are visible that we played around and under, but most of them are all covered up. My oldest cousin that Mahi refers too, Momi, she's our oldest cousin.

KM: Yes.

KKF: She told me that right out in front of Mahi's property, which used to belong to us, that my Ka'apu grandparents had a little shack that was in the water and then on the land. I thought that sounded very interesting.

KM: It is.

KKF: Yes, there was no dry land where all those trees are growing now, none.

KM: That's amazing!

KKF: All of this land too originally was very much lower. The original level is like the bottom there [pointing to a lo'i on side of old hale moena].

KM: Where the bottom where the lo'i level is.

KKF: When my dad built this place, he artistically created the way it is now. You wouldn't find land naturally like this.

KM: In, say even like where the hale moena is, where we are now. There was some fill that came in?

KKF: Lots of fill.

KM: Wow, that was a big job back then.

KKF: He hauled it all in, in his Model-T truck.

KM: Wow! Amazing!

KKF: We don't let anybody throw anything. You know how kids love to throw things into the pond, that's a hard and fast rule, everybody learns by throwing something in the pond the first time. And any guests that come, I'll stand here and I'll see kids go, "Who would like to throw things." "Did you inform your guests that we don't throw rocks in the pond." Nobody throws anything in the pond, because I say "every grain of sand and every rock was paid for and hauled in here at a great price."

KM: Yes. Let's come back to the layout of this place. You have hale moena, this was a thatched house?

KKF: Thatched, yes.

KM: Thatched with?

KKF: Pili.

KM: Pili, amazing! Where did the pili come from?

KKF: He had lot of pili shipped in from Kona, the Big Island. All the 'ōhi'a and timbers that went into the frame was all shipped in. I know he went to Kona, there was a canoe builder that was still...

KM: Mokuohai?

KKF: Not Mokuohai. [thinking] We had some wa'a here that he had them make and send here.

KM: Wonderful! Wow! Interesting.

KKF: In the high class Hawaiian family dwelling, there were eight houses. [thinking] I could never remember if the number was eight. I don't think he ever had eight up all at once, Over where that old house with was the hālau, a real huge one. Not all of the grass came from the Big Island. I think originally when he put all the structures up, they were all from
the Big Island, and we had lot of what they call swamp *pili*. I know Sam Rowland them, as a young boy, he tells me that my dad would hire them to go gather *pili*.

**KM:** Yes, Uncle Walter Ching them said the same, they went with your father and gathered from Punalu‘u.

**KKF:** Helped to gather grass, yes. That was the swamp *pili* for other construction. This was the front entrance, right here [pointing to steps of *hale moena*].

**KM:** Okay.

**KKF:** That was the side entrance.

**KM:** ‘*Ae.**

**Describes the Ka‘apu family Hawaiian Village:**

**KKF:** But there were eight dwellings. The sleeping house, the *hālau*, up there was our temple, our house of worship. Then down in front here we had the store house, and out in the front was the canoe house, and the kitchen originally was in the front and the *wahine kapu* house, seven. I can’t remember what number eight was or should have been or if it ever got built, I don’t think it did.

**KM:** ‘*Ae. So you’ve mentioned, and I’m not going to go in the order you just listed, but, the *hale pāpā’a* was your storage house.

**KKF:** Yes.

**KM:** *Hale pe‘a* for the women, *hale wa‘a*, the *hale moena*, *hale ʻāina*.

**KKF:** Yes.

**KM:** The *hālau*.

**KKF:** *Hālau*. What do you call, the temple.

**KM:** ‘*Ae, the *hale mua*.**

**KKF:** The *hale mua*, yes.

**KM:** Wow!

**KKF:** And that represented what a high class Hawaiian family would have in a living unit.

**KM:** Interesting, wow!

**KKF:** This little pond right here was our bathtub. The water flowed through and then it kind of cascaded down, a little waterfall there. It was much deeper, and that’s where we took our bath, inside there.

**KM:** What was it like for you growing up in this?

**KKF:** We didn’t know that nobody else was doing it [chuckling].

**KM:** Wow! What a unique life.

**KKF:** It was quite interesting.

**KM:** Yes.

**KKF:** Sometimes I remember bathing in the *auwai* in back of there. The water was deep. As a child standing in it, it was up to my thighs and then we had a little wooden bridge that went across, we’d sit on that pour the water and soap. It was flowing, actually flowing and moving. We know there was lot of water coming through.

**KM:** That’s an important thought too, when you said the water was flowing and moving, because we see that as the water levels have changed…
KKF: Slower pace.
KM: It moves slower, what do you see? Did you ever get sick from being in this water?
KKF: No, never.
KM: We hear a lot about that today right, leptospirosis and things.
KKF: Yes.
KM: The water has slowed down so it's not flushing and cleaning itself.
KKF: Yes.
KM: Even for that, did you folks go mauka to gather hīhiwai or ‘o’opu or anything?
KKF: I don’t recall going specifically to do that. We ate mostly out of the ocean. My dad had cattle, we had a milk cow, we had our own milk. My mother being a haole, we made butter and cottage cheese and all of that kind of stuff.
KM: Amazing!
KKF: She grew a garden all the time, she was a very good gardener. We always had tons and tons of vegetables.
KM: Was it just you and your brother David?
KKF: Yes. They were quite older when they married, we were born when she was 39 and 40 which is old in those days.
KM: Yes.
KKF: They were usually grandparents well on at that time. That was all.
KM: Hmm. So the water flow has changed in your lifetime, the nature of the shoreline has changed?
KKF: Yes.
KM: Has the landscape around here and has the weather changed that you recognize? Do you think? The amount of rain or when it rains, how often or?
KKF: [thinking] No, I can’t really say. But I know that you can count on a good mean flood about every ten to twelve years. Although, I must say…it’s been a little more then ten years since we've had...
KM: Sure.
KKF: When it floods in here you can’t even see those stone walls over there.
KM: You’re kidding! The water level rises that high through here.
KKF: Rises, yes. It comes down the valley and out till it hits the highway and the highway is a little higher than here so it turns right around and comes back in here.
KM: A big muliwai basically, just this back water, and feeds out towards the stream.
KKF: Comes into the pond which is very low, fills up and then it just heads out to the river.
KM: Yes. I'm wandering a little bit trying to think of some key things. Did you ever hear, was there a specific name to this location that you ever heard?
KKF: No.
KM: In the Māhele records we pulled together, and you’ll be interested because I think that often the kuleana claimants like Kuolulu?
KKF: Yes, Kuolulu.
KM: They may have named the location so those are always interesting things.

KKF: Right.

KM: Did they have a name for the rain or for the wind of this place that you ever heard?

KKF: [thinking] No, I don't recall a name of the wind, but I know that there are over two hundred different kinds of wind and rain [chuckling].

KM: How about in the ocean? Was there a famous fish of this place, one that Punalu'u was noted for? Or that your father favored?

KKF: [thinking] I think his favorite was the mullet, and of course manini, uhu.

KM: And you folks would gather limu out here?

KKF: Yes.


KKF: ‘Ele’ele and we had wāwae’iole and there’s a limu, I don’t know it’s name that whenever I eat it people say, “Oh, you eat that, that’s rubbish.” There’s no such thing as rubbish limu and I don’t know the name of that one. Manauea [thinking]. I’ve never seen much lipoa here although it’s one of my favorite limu.

KM: Okay, lets talk about water and the present day. What are your thoughts?

KKF: Water in the present day, my life ambition, before I die, is I want the water back in this land.

KM: Okay.

KKF: So we can grow taro again...

KM: ‘Åe… [end of interview]

KKF/KM: [Walk around property, looking at locations of former hale, ‘auwai and lo’i]
Eli Elia Keolanui
Punalu‘u Oral History Program
March 17, 2005 – with Kepā Maly
(following Mālama Wai‘ono meeting at home of the Mattoons)

Eli Elia Keolanui was born in 1929. His father was from Hilo, and his mother, a descendant of the Kauka line with generations of residency on lands of the Punalu‘u region. In 1932, at the age of three, Uncle Eli and his family moved to Punalu‘u. The family worked lo‘i kalo and ‘auwai, fished from the stream and ocean fisheries, and traveled the lands of the Punalu‘u-Makaua vicinity.

Uncle Eli is passionate about the land, water and resources of the Punalu‘u vicinity, has shares this passion with other family members who are involved in the committees to address resources issues, and passes this commitment to the land on to his children and grandchildren. Uncle shared many recollections and observations during the interview, among them were the following:

- Describes working the lo‘i kalo—explains why it is so important to him, that water be restored to the Punalu‘u vicinity;
- Board of Water Supply dug wells and metered water in the late 1950s–early 1960s; has issues with Bishop Estate because they sometimes block the ditch water;
- The Punalu‘u Stream and ditch are very important to the families—it is their means of life; families traveled up the valley, gathered mountain apples and swim;
- Family had problems with the plantation—maintenance of the ‘auwai;
- Recalls his early life in Punalu‘u. Describes rich stream and ocean fisheries—caught kahaha, āholehole, pāpio, and ‘o‘opu;
- Traveled to the mountains to gather materials for Uncle David’s Hawaiian village; fishery was also managed in a konohiki system, outsiders didn’t just come in to fish;
- When they were young, the water flow in the stream was strong to makai.
• Traveled *mauka* during the summers to gather mountain apples;

• Recalls that Inaura also trapped ‘o’opus and ‘ōpae from the ‘auwai;

• Has great love for Punalu‘u, and shares in fight for water with other native families;

• Gathered ‘ōpae from up in the mountain streams;

• Before, the water in Punalu‘u was always running and clean;

• Believes that Punalu‘u water should stay in Punalu‘u—old families of the land have water rights; and

• Without good water flow, the *kalo* rots.

*Discussing his father’s coming to O‘ahu from the island of Hawai‘i in 1919—family background, and moving to Punalu‘u in 1932:*

EK: ...What happened, when he came over to O‘ahu in 1919, at the age of 15, to go to Kamehameha School, he only had a quarter or fifty cents in his pocket. He used fifty cents to catch the bus from Honolulu Harbor to Kamehameha School, which was located at the Bishop Museum.

KM: Yes.

EK: That was in 1919. Now, when I get to things of his age, when he said he graduated from Kamehameha in, I think it was supposed to be 1927 or something... [thinking] Twenty something. That means if he graduated in 1924, you add nine to five that means he was 24 years old.

KM: Yes, an older student.

EK: That’s why they beat a lot of colleges, they’re all old. At Kamehameha School, he came from Hilo, the father put him on the boat.

KM: Keolanui, he was from Hilo?

EK: Yes.

KM: And your papa’s name was?

EK: William Keolanui, Sr.

KM: I see.

EK: My grandmother was Ako, I think Alice Ako or Mary Ako. Her daddy was a coolie, and he decided after finishing...connecting the railroad at Promontory Point—which I visited a few years ago. A lot of Chinese people have been writing to me about Hawaiian history, but I never sent them back at the Chinese Cultural Center at San Francisco. I never did write back, I just went back there last year for my reunion. Fifty years, in 2003, I graduated from Utah State, we had our 50th reunion.

KM: Wow!

EK: I took my son-in-law and my daughter. He was so inquisitive to go and see Promontory Point, and before that there is the NASA facility. Where they make things for NASA just before the Promontory.

KM: Promontory Point is where?

EK: It’s in Utah, by Brigham City, about 30 miles out.
KM: So your grandfather or your great grandfather?
EK: My great grandfather.
KM: Was a coolie? Pure Pākē?
EK: Yes, pure Pākē and he married a Hawaiian and that’s how we get Ako. The Ako girl hapa Pākē, she married my grandfather. I think he’s supposed to be pure Hawaiian.
KM: Keolanui?
EK: Yes, Keolanui.
KM: Keolanui, it’s a beautiful name.
EK: William Keolanui.
KM: William Keolanui.
EK: So that’s our knowledge of... My father never told me this until 1988, about his life, because we never asked him. Evidently, he told me working up in the camp, about his history. Just like maybe with the premonition he might not live. He lived till 1992, so that was in ‘88, and four years later he had the stroke. Maybe couple years, he had the stroke, and then he died. It was probably, in ‘89 he had the stroke, he lived normally till ‘89 or ‘90 and he died in ‘92.
KM: So your papa, in 1919 left Hilo and came to Kamehameha?
EK: The father put him on the cattle ship to come to Honolulu—on the ship, Hualalai, I think.
KM: Ahh.
EK: See, my grandfather was from the first graduating class at Kamehameha.
KM: Under Keolanui?
EK: I don’t know if it’s under Keolanui or... He had changed his name, somebody went hānai him on Maui, but when he came back, I think it was Keolanui. I have to look it up in the archives of Kamehameha.
KM: This is your grandfather?
EK: Yes, my grandfather.
KM: Who was in the first graduating class of Kamehameha.
EK: In 1894 I think, the first class.
KM: Yes.
EK: He wanted his son to go. He was the first of his child to go to Kamehameha. He only had puka pants and...
KM: Fifteen cents?

Reef flats fronting the Punalu’u-Wai‘ono Stream vicinity noted for he’e, ʻōpae, crabs and manini:

EK: Yes. Just one shirt and one extra pants, and his pants was all kind of raggedy. My father always wondered when he left, because he was the oldest one, probably he did all the fishing. That’s why my father was a good fisherman, out here was his domain [indicating the shore of the Punalu’u vicinity]. They caught he’e, squid...
KM: He’e on the papa?
EK: In front of the river. My father only went in front here and to maybe our side a little more on the park. He never went too far the other side.

KM: That's all he had to do. He'e?

EK: There were plenty, he never missed because he'e is plenty in front of the river. Plenty guys don't go in front of the river because if you dive in front the river, the water is murky, you got to go a foot down.

KM: Yes.

EK: You cannot just look like that, it's going to be murky.

KM: So was all lua he'e in there?

EK: Yes. Where the river goes, you get your shrimps, you get your crabs, you get your shell fish.

KM: The he'e is 'ono for that?

EK: Yes, right. Plenty, always. When we came home from school we would run out there, when we come. He used to work for the immigration station and Pier 2. When we see him diving with his pole. He had a big old pole, just an old pole, he never used sling, just an old pole. He would poke the fish that are in the hole.

KM: He just had one big 'ō, a big spear?

EK: Yes, a two prong spear.

KM: Wow!

EK: He make he'e. Sometimes he would catch plenty manini. Before, manini was all around. There were lots, around the rocks get plenty he'e. Especially manini, easy to catch, because they always go to the hole and say "get me," and you poke 'em.

KM: Did papa them make umu or imu in the water, you know how they mound the stone up for house?

**Area fronting the Ka'apu home and park, noted for mullet:**

EK: No. Kapua's dad, in front the park get stones, rocks, he threw over for the mullet, yeah. That’s how my Uncle David went and fished. Right in front of our place, plenty mullet. He used to always...one throw and he go home.

KM: Lawa.

EK: Twenty. A lot of times they [game wardens] take him down, confiscate his net because... But he said, "no." They had to give him back his net, he said, "No, I'm Hawaiian, I have the right to fish. I only fish for what we can eat."

KM: You no 'ānunu, you don't be greedy and overtake?

EK: Yes, right, same thing we do. We catch our he'e, two, three. My father dried them or we cooked it the way we like, boil 'em, that's the way. Now, the history of my father after he graduated, somehow he met my mother.

KM: He graduated in '24?

EK: I think in '28, that makes him old. That would make him 24. I don't know if he graduated. So when he first came, and got off the boat, he got from Honolulu Harbor to Kalihi. The guy on the chain gang was Kapua's husband's uncle.

KM: You mean her father's?

EK: No, Kapua's husband.

KM: Sproat, the old man Sproat?
EK: Yes. Sproat, was his father’s brother.

KM: Hmm.

EK: And his father is still living, he’s 96 I think. He’s in a tough time now. They live in Pololū.

KM: Yes, right, Kindy’s father?

EK: Yes. So that’s Kindy’s uncle, he used to live in Hau‘ula, the wife still lives in Hau‘ula. She taught school at Hau‘ula. He was so thrilled, that when he got to the camp, the luana or the high school person was Gus Sproat.

KM: Amazing!

Family moved to Punalu‘u in 1932—made lo‘i kalo on the ʻāina by the house (L.C.A. 4365, across from the beach):

EK: I never knew this till he told me the story about him going to Kamehameha School. When we had our taro patches... See, we came to Punalu‘u in 1932. We came because my uncle, Kapua’s father was going live in the house he just built, in 1932 he finished. Upstairs and downstairs. So he called my mother, “Hannah, you want to come live in Punalu‘u? All you do is pay the land tax that’s all, you no need pay rent, you just pay the land tax. You come live in my house, I know you going keep the house good.” So we moved down in 1932, I was I think only 3 years old in 1932. We lived in his house, and it was beautiful because he kept his ponds real spic and span. My uncle was very tedious in keeping the pond clean. The pond had so many beautiful lilies. Had pink lilies, lavender and yellow. Some lotus plants too, growing in it, he planted. So we lived in there and then he said, he has three something acres, that my father wanted to make lo‘i, he can. When my father came, he made lo‘i, by the time you know, we had maybe ten taro patches on three and a half acres.

KM: Was that the ʻāina by where Kapua is, has her place on the beach?

EK: Yes, where Kapua is. Kapua’s house, [looking on map] yes.

KM: [pointing on map] Right over here. This is your area here?

Recalls stream alignment and working the lo‘i kalo:

EK: Right, Keolanui, yes. Yes, right there was our three and a half acres, because the river went around our taro patch.

KM: ‘Ae.

EK: The river went like this, just like this [indicating alignment on annotated map].

KM: Yes. Behind?

EK: Yes. We used to go swimming in here because it was deep, five feet deep. When we worked in the taro patch we could jump in the river over here.

KM: I’m just marking it [map], five feet deep.

EK: Five feet deep, yes. When the water comes, then it’s deep so we go up the river and catch the rain water and hold on to the California grass. But because he started planting taro, it was so beautiful. In those days lot of people in Punalu‘u always said, “They were poor.” I said, “Not us.” My father worked for a living. But I said, “We’re not poor,” I could realize that, because he mentioned that when he came over and Gus Sproat was his boss, he was lucky to go to Kamehameha School. He went there during the summer of that year in 1919. In 1919 he was 15, yes. The reason he loved it was that at Kamehameha he had three meals a day, in Hilo the father was having a hard time to feed his brood of I think maybe five or six kids. He was working on the plantation, not so much pay, and they give you so much in those times when they had that kind of contract labor. That’s why we
fought against the contract labor with the sugar in ’49. That’s why unionization became big in the plantation, because of that.

KM: Yes.

**Discusses his teaching and coaching career:**

EK: I know this for a fact because I researched it a lot, because I started teaching Hawaiian History when I went Kahuku, my second time. Before going to Kahuku in 1968... See, I graduated from college in 1953, from Utah State in P.E. and health education. Going to a smaller school like Kahuku, when I graduated my mother was a teacher at Kahuku, she played the wheel. Plenty guys would turn me away, it’s more who you are and more so. I was the one who went to college from our family. There were a lot of girls before me that became teachers. Kahuku had admitted me to be a teacher. I had to teach several subjects like English, Science, Math. I squawked, but at that time when I was a teacher at Kahuku and I got all those subjects. I didn’t squawk too much because my mother and her two sisters, they were TTAs, especially my mother and my aunty, temporary teachers. Eventually my mother got so many college credits, she finished up with her masters.

KM: Wow!

EK: Because she had all her credentials every year she’d go back, take six credits every year. All the credits... [pauses]

KM: Build up?

EK: Yes. She came and got that. So I went to Kahuku and I taught there for three years. I was very despondent in the fact that in the coaching field of football, I felt that I was ready to become either assistant or head coach. I felt that I have the jive to go and be the head coach. I didn’t get it, I was the assistant coach. Our team kept losing, losing. I taught there three years then I was kind of disgusted so I looked for greener pastures. One of the greener pastures was... Well, there was no greener pastures to coaching at that particular time in 1956, in Hawaii. So I wrote to my Dean of physical education to send me a flyer of the openings in high schools around Utah. In Utah, I would go far as Nevada and Idaho. So they sent me... [chuckles] And sometimes when I go to Las Vegas and I look at places where Winemaka and all these little schools. [chuckles] I kind of laugh, “Oh, I would have been over there.” But evidently when I wrote to Menedoac County High School in Rupert, Idaho, they accepted me with the fact that... And at that time Hawai‘i was only paying three thousand a year, and over there they were paying me forty-five hundred for coaching and driving the bus. It was 185 miles from Ogden, Utah, so I said, I would take it as that was the closest job. I became the head JV coach and line coach for the varsity. Now at this particular school it was in it’s second year, I went there the second year...

KM: New school?

EK: Yes, a brand new school, they consolidated three high schools... [Shares experiences and family background from years on mainland; and how he came home to Hawai‘i.]

...You know, going to Iolani, I never went to college until a year after I graduated. I graduated in 1948, and I went to college in 1949. I used to play for the McKinley Alumni Team that was owned by Philip Min, and he had been our high school line coach at Iolani. So, he got three of us scholarships at Weber. J.C. Charlie Kalani, Barry Napoleon and Eli Keolanui, so we went there for college, and I spent two years there. Then my second year, when I graduated from J.C., I had to hustle for another scholarship, and I was granted a scholarship at Utah State, which made it nice so that I could come home.
Describes working the lo‘i kalo—explains why it is so important to him, that water be restored to the Punalu‘u vicinity:

That year, in 1951, my daddy was ready to huki taro. He said, “You got to come home, you cannot stay in the mainland. You got to come home and help me huki taro.” That was in 1951. Then we contracted all our three and a half acres to Sakai, Waiahole Poi Factory. So I came and we huki taro till I went back in the first week in August… The thing that was beautiful, coming on the ship. My mother made me, my brother and I, and his family, come home on the ship, the Lurline. For a young kid, that was a fascinating experience. Colorful, a lot of Hawaiian kids coming home. The comradery. No matter where you went to school, if you were a rival from Punahou, St. Louis, Kamehameha, whatever. McKinley, Roosevelt, we were all friends, in a hui, comrradery. Hawai‘i kids, they cling together. Since I came home and we huki taro and that is the thing. This is why I fight over the water condition. We had the water, see, the plantation had dammed up the Punalu‘u Stream by the railroad track.

KM: Yes.
EK: So that the water, it’s going to overflow the dam but the water can back track and go and water the cane sugar on the other side of Punalu‘u.

KM: The other side, towards Kahana?
EK: Kapua’s side.
KM: Kapua’s side.

EK: We call it the Honolulu side and the Hau‘ula side. So great, we harvested that, one hundred bags a week, $6.50 a bag, that was big money, big money. More than my father made working per hour. In those days they didn’t get paid that much. It was a thrill. I worked there, my father, when time to go, I felt bad because I couldn’t finish the job because the taro, still lot more patches for that. But he got his help from my cousin Aloha Hoe and her husband, and sometimes my brother-in-law. That’s when I love the land.

But you see, in 1949, a Japanese lady… You know, the land that we have, Keolanui’s 4 acres of land—a Japanese lady had approached my mother. She said, “Hannah, do you want to buy my land?” “Where’s your land?” “My land is right above Oberle’s. Four acres, come look at my land.” My mother went, and my father said, “Wow! Four acres for five thousand.” She said, “Yes.” She questioned her, she said, “Oh, Ota.” You know Ota…” Right up here. He was working, he was farming the land. “Why don’t you sell it to Ota.” “Oh, Ota is Japanese and I feel, you’re Hawaiian.” Her feeling was the Hawaiians would love the land more. The Japanese might sell the land eventually, but my mother is going to keep the land. I think that was the best deal.

KM: How nice! What was this old Japanese ladies name?
EK: I don’t know.
KM: You don’t remember?

Board of Water Supply dug wells and metered water in the late 1950s-early 1960s—has issues with Bishop Estate because they sometimes block the ditch water:

EK: I don’t know the name. She mentioned the name, part of the thing in the land, now in the land when we got the land, eventually the Board of Water Supply was going to dig wells.

KM: That well.
EK: I think in 1955 or ‘57, they said they wanted an easement. We said, okay, Board of Water Supply; and this is why I’m in a fight, because I figure Board of Supply owes us, and thinks that we give them the easement, they put our meter on for free, and they give us pipes to
run that metered water to our land. Not thinking that we can get free water, they metered the water. So they agreed, and we gave them easement. We said, “We give you one easement, but you have to give my cousin, Trevenen, one easement through your little portion, maybe from the road till there, a portion.”

KM: Yes.

EK: My cousin told me later that they went charge him ten thousand. I was blow up because we have this water rights. This is why I’m fighting so much for water. Now I have tapped in with Mahi on the pipe that runs through his land, and Bishop Estate one.

KM: Yes.

EK: So we’re fighting Bishop Estate because sometimes they block the water. And this is why we’re doing it. But they cannot block the water. This is why I know for a fact that Oberle, her nephew.

CM: Frank, he’s my nephew.

EK: He’s been going and cleaning the ditch with Ige and the new haole boy. I know the fact that they went through the tunnel. Even though they broke the tunnel, we figured that Kamehameha broke the tunnel. They said, “No, it just caved in.” That’s what Mahi and Ige them said. It’s a danger to go through, but they did, they were cleaning. Our fight was with Kamehameha…

Well, my fight against Board of Water Supply is the road, we gave them the easement from Trevenen’s road all the way out, they are supposed to take care of both sides of the road. But they haven’t been, it’s been unkept. So sometimes I call them up. I’m going to call them up in the near future that they need to do that, especially fix the road. Now, they have pumps at so many places that they are neglecting where they don’t weed whack. I don’t know, they haven’t been weed whacking their portion where they supposed to weed whack all the way to the gate as our contract.

KM: Sure. I went up with Uncle Mahi and he showed me your place. That’s the road you’re talking about?

The Punalu’u Stream and ditch are very important to the families—it is their means of life; families traveled up the valley, gathered mountain apples and swam:

EK: Yes. You see all the puka puka, that’s absurd! I’m still disgruntled. So this is my fight with the water and with that thing. Like I said, that stream, the Punalu’u ditch is so important to us. It’s important to us from a lifetime because that was our recreation in the valley by the mountain apple. When we go pick mountain apple, all the kids from Punalu’u went there. Right! Even Pi’ilani, who was younger than us, we all went up there to swim in the pond.

In the pond that the army made for the jungle training. There’s a lot of swimming spots along. The biggest swimming pond is right by the railroad track where the train comes and fills water.

KM: Just below the mill?

EK: Yes.

KM: Below the mill and the track? In that area?

EK: On Kapua’s side of the road, where the railroad track used to cross.

KM: Yes. She was pointing it out to me.

EK: Yes, the railroad track, and used to have a big pond, about ten feet deep and that’s where all Punalu’u gathered.

KM: Who made that pond? Was it natural or…?
EK:  It's natural. This is why... Well, since we got that land I always feel so sad, because our taro patch, when we gave up our taro patches...

KM:  This one down here?

EK:  Yes, in 1956 or '57, my uncle said... Well, I thought that his taro patches were out on their land, but some of it was Kamehameha land. I always felt so sad, even today, I'm sad. When I go up to this road here and see all the Wong's taro leaf, they're only growing for taro leaf, I think back about I used to pound four bags of poi. Four hundred pounds of poi. Well, you are going to defray some, maybe you get three hundred pounds of taro after you clean.

KM:  Clean everything, yes. Uncle, lets go back for a moment, because what you are describing, like how Wong is, that reminded you of before how all the taro was?

EK:  Yes.

KM:  You came here as a young boy in 1932?

EK:  My father made taro patches during that time.

KM:  May I ask please, what is your full name and your date of birth?

EK:  My full name is Eli Elia Keolanui, Jr. My date of birth is March 22nd, 1929.

KM:  Wonderful! You said papa came here in 1919 to go to school?

EK:  Yes.

KM:  He graduated in '28 or he left Kamehameha in '28.

EK:  He got married.

KM:  He got married. Who was his wife? Your mama, Hannah?

EK:  Hannah... Kauka-Keolanui, she has a Hawaiian name.... [thinking] Kapaokalani.

KM:  Hannah Kapaokalani Kauka?

EK:  The mat of heaven.

KM:  ‘Ae, Kapaokalani, beautiful! The cloth covering of the chief.

EK:  Kauka-Keolanui.

KM:  Okay, that's how your pili for generations come into this land through Kauka.

EK:  Yes. Now I never got where they met. But to me, at that time Kamehameha School field was right next to what is Likelike highway.

KM:  ‘Ae.

EK:  And the freeway.

KM:  Bishop Museum side?

EK:  Yes. Bishop Museum would be across the street, probably that was their land. They had the Kamehameha School field there, that's where they played football. My mother was the cheerleader, so eventually he had an eye for her. He caught her, and she went to McKinley, the black and gold.

KM:  So this is how you are pili to Kapua and to Mahi like that?

EK:  Yes. From the daddy, Ka'apu was hānai by Ka'apus.

KM:  Yes, okay. When you were talking earlier and when Aunty Kapua mā were here, and Uncle Mahi, you were showing me on the map where your folks āina was. So in 1932, it
was the old man Kauka who helped to bring you folks here or...? How was Gus Sproat tied into this?

EK: Actually it was Kapua’s daddy.

KM: Dad.

EK: He owned the house. My uncle.

**Describes the Ka’apu Hawaiian village compound:**

KM: David Ka’apu is the one who brought your papa them and said he had the house here?

EK: Yes, because he said he was going to live in the brand new house in 1932. But since he built it, he changed his mind, he said, “I’m going to live like the old Hawaiians.” Because not only that, he was running a tour business. His was the regular Hawaiian.

KM: Real stuff.

EK: Yes. Real stuff, no make believe. All the things the way he tied, all from the ‘aho.

KM: The ‘aho, the native...?

EK: Even the hau tree, the coconut, the long string coconut. He had seven grass shacks, seven hale.

KM: Hale.

EK: I think he had six and a half, one... Kapua’s husband was like him. “I build it when I’m in the mood.”

KM: [chuckling]

**Punalu‘u is a beautiful land— the families were sustained by the land, water and ocean resources:**

EK: The beautiful thing, just like my dad’s eulogy, I said, “Punalu‘u is a beautiful land, the most beautiful land! All the food, if you’re fisherman you can get food from the ocean and then you buy food.” My father, because like he said when he came over to Kamehameha, he said he felt so sorry because he don’t know who helped the family. Then when my uncle died, his younger brother, in their eulogy... I guess probably my uncle would have been the provider to go fish. Hilo plenty fish all along that, all the way to Keaukahaliall along that area they get ‘ōpīhi, get plenty hā‘uke‘uke, fish you can go hook āholehole, throw net, fish, dive. It was the real thing, in fact I have written some of my recollections, because I think of writing my story so my kids can understand. That’s where that, my mother, they came down here just because of Uncle David. I owe him all that love, this is why Kapua and I are so close.

KM: You folks how you were describing, just that three acres or something there, you had lo‘i, and an ‘auwai fed in?

EK: Yes, coming from Kapua’s house...

KM: Yes, this section [pointing to locations on annotated map]? 

EK: Yes. The plants was all sugar cane both sides of the track.

KM: Behind?

**Family had problems with the plantation—maintenance of the ‘auwai:**

EK: On both sides. From the grass shack all sugar cane right till the top our side even where Keolanui’s acres everything on the side.

KM: Yes, here. So everything around you?
Around here till the mountains.

EK: Up past the stream?

KM: Yes. All next to ours, the cane used to lie over, I used to go cut 'em, twelve feet. The guy come yelling at me, I tell, "I called you guys up that you guys supposed to lift the cane back. You didn’t come, I chopped it off, twelve feet." Brother used to laugh, they come for me, I give 'em hell. I said, "No, we called you up, we warned you. You no come I going chop 'em."

EK: So you folks, from when you were young, growing taro?

KM: Yes, yes.

EK: You were fishing. You had said that even in the stream that comes up and then behind the land, the mullet?

KM: Yes, I used to go the kind, but that was after I became older when I had my own throw nets when I graduated from college. When I came home, this guy would come to our house every time he was living by Paniolo Café. The first green house.

EK: In the Ching house, and Ching was all Punalu'u gang. We used to have those taro patches. Ever since... I marveled because I always tell everybody we had the best taro in Punalu'u. The Japanese had good taro but they couldn’t sell it because they always wanted more.

KM: Money?

EK: They wanted seven dollars for hundred pounds.

KM: What kind of taro were you folks growing? Do you remember?

EK: All kinds. [thinking] Lehua, the blue one, I don’t know the names of the taro, the lehua, the blue one, the sweet one.

KM: Do you remember kāī ala?

EK: I don’t know how it looks. But this one was like purple. And when you cut it, smooth inside, sweet and gummy.

KM: ‘Ūlīka?

Recalls his early life in Punalu'u. Describes rich stream and ocean fisheries—caught kahaha, ʻāholehole, pāpio, ʻoʻopu....

EK: Yes. We always gave tūtū. So that’s how we got to come to Punalu'u. My uncle enticed us. And not only that, after a while maybe when tourism was getting big in the ‘30s then Uncle David... And my mother used to work for Uncle David stringing leis and making the fans. They gave the tourist a fan, they gave the tourist a lei. They had to pay for go in.

KM: He had it all set up so that the tourist?

EK: Yes.

KM: You folks would lawai'a?

EK: Yes. And the thing was right by where the gate is, right along side that was the greeting house to come in. The tourist used to bring their cars in or park in the park, they had parkways, he had it for parking. Was a big thing, Uncle David was... I feel so sorry, you know, when Emery had his tour, Uncle David had made maps. That would have been a treasure, I don’t know whatever happened. I’m so mad that the thing went get wet. Uncle David was Prince David of Punalu'u. Nice and colorful map with him smoking his cigar with his malo on. He was the real Hawaiian, and that's how he dressed going everywhere
in there. Drive with his malo.

KM: Yes. And you folks would even fish for mullet in the stream?

EK: Oh tell him, Pi'ilani. The mullet, āholehole, pāpio.

KM: Come in the stream?

EK: Yes, all the stream. The one that came below ours, our stream followed our acre, right here [pointing out location on annotated map]. We would fish and we would go frogging too, over here had hau bushes, frogging.

KM: And you said that the mullet would go as far as the railroad?

EK: The mullet went as far as they cannot go. And you know, I don’t know if guys ever noted, but they were big, the mullet at the reservoir below the railroad track was big. I don’t know I used to go. This was when I came out of college, this was in 1953. A guy gave me, Naboru gave me the ‘oama net and the mullet net, one and a half inch eye. I used to go catch. You know the mullet huli [gestures laying over on side, swimming], on the little waters up in there. The only thing with catching the mullet in the stream, your net get all green because all the limu mullet, the mullet going eat the limu.

KM: That’s right.

EK: They used to turn, maybe every catcher would catch maybe five, six by the time I got to twenty-five I take ‘em home.

KM: How big kind?

EK: That kind I string them up with the California grass.

KM: Yes, string them on the California grass.

EK: Yes. Two or three and take them home.

KM: How big kind mullet?

EK: Kahaha, maybe [gestures size]. See the kahaha, the smaller mullet was big, fat, short and fat because they got so much to eat.

KM: Yes. Maybe twelve inches long but real round.

EK: Yes, a little bigger than in the ocean. When we go catch it’s not that fat but the same, maybe the species is the same, the same age probably, would be just the same. They go up there. See, the mullet they go and mate in the river. I guess in a lot of times when the mullet season opens you see plenty ‘anae come into the river, they go spawn and lay their eggs.

KM: Yes.

EK: The āholehole’s thing is, if you go on moonlight nights just around six o’clock, you see the school of āholehole going to the sea.

KM: Amazing!

EK: Just like the crab.

KM: You folks had no problem sustaining and living on this land?

EK: Another big thing was Samoan crabs. I can go in there and in three hours I can catch one 5-gallon can, three-quarters full. And good size, you cannot take… [gestures size]

KM: Yes, five inches across.

EK: Sometimes when I’m swimming, and I say, “What you guys doing?” I go look and it’s small Samoan crabs, I grab ‘em, even if the thing bite me, I grab ‘em. “What you doing?” “Hey, I
catch you, I throw all these Samoan crabs back. You don’t catch the little one’s, you catch the big ones. You throw the small one’s back.”

KM: Yes. That’s important, right?

EK: Some big, some half size of my arm.

KM: Wow! Spooky!

EK: Yes, the pinchers, they can chop your thing off. We used to hook, when the season comes and āholehole plenty, I go hook by where my aunty lived. Right from the second house, the first house by the bridge, the second house is my auntie’s yard, right there get plenty āholehole. They had a rock wall, kukapaila. I taught my grandson how to fish. When I brought him over from four years, and every time he comes, one time he was in his teens he was spearing. I told him, you no need spear. “Yeah, I want to spear.” “Then go catch prawns.” He goes by the bull rush with his net and catches the prawns. All in there he used to catch dozens. My father, the ‘o’opu, when the black ‘o’opu runs after the rain. You just catch ‘em. He’d go and he’d catch five or six ‘o’opu and āholehole. Maybe twenty, thirty āholehole. Go home, my father and him clean fish, fry ‘em.

KM: Is that ‘owau, that ‘o’opu, the black one?

EK: I don’t know what they called it, I only called it the black ‘o’opu and the big mouth, ‘o’opu.

CM: Big mouth. [chuckles]

EK: Yes.

KM: You folks would go fishing even along the stream?

EK: Yes.

KM: How about did you go mauka?

EK: Yes, mauka we used to go hook, but better hooking by our stream because sometimes you can see the ‘o’opu. So you just put and it bites, in the flats. You catch five or six, you go home and cook ‘em. We had lot of prawns, but then in our taro patches we had problems because people brought in crayfish. They made big holes on the reef, and we had to fix the trail, the banks.

KM: Yes, the kuauna.

EK: They made big pukas.

KM: Wow!

Traveled to the mountains to gather materials for Uncle David’s Hawaiian village; fishery was also managed in a konohiki system, outsiders didn’t just come in to fish:

EK: Growing taro and my mother worked for Uncle David. We also used to go hunt, go in the mountains and pick up lauhala leaves and ka’e’e.

KM: Yes, for make lei.

EK: And Job’s tears and bamboo for the fans, the bamboo.

KM: You had mentioned before it was like there was a konohiki fishery kind of like? The Hawaiians could go and the families that belonged there, but other people didn’t go?

EK: Yes. If Filipino’s come in there, they cannot come in the ocean and go with their nets. We let them go in the river.

KM: Muliwai?
EK: Yes, with their net but like you said, “you cannot go.” Sometimes even my aunty said, “No, you cannot go, only us Hawaiians can do that. “You go where I no can see you.” So they go way up.

KM: They were very protective of the land and of the fisheries?

EK: My aunty lived right by the ocean.

KM: Who was this aunty?

EK: Mrs. Lilly Auld.

*When they were young the water flow in the stream was strong to makai:*

KM: Hmm. Now you shared that, the water was plentiful coming down to your folks land?

EK: Hey Pi'ilani [speaking to Cathy Mattoon], tell him about the water was plentiful coming in the bridge. You can hardly swim up stream.

CM: Yes.

EK: You cannot, you going be stationary, that’s how fast the water was flowing. The water, Punalu‘u had, I tell you, our river was really swift, running river. Yes, running river. Where we were swimming…see we always swim by the bridge or by Aunty Lilly’s rock wall, because it’s deep and had the tree that everybody dives and jumps from. The hau tree. I don’t know it was rough, you walk across the river you had to balance, yes.

*Traveled mauka during the summers to gather mountain apples;\nRecalls that Inaura also trapped ʻoʻopu and ʻopae from the ʻauwai:*

KM: How about when you went mauka because you’d mentioned Inaura like that before.

EK: We went there only if we wanted to go pick mountain apples. Right past Inaura’s land we had to cross the river and go along the mountain, Waiāhole side of Punalu‘u Valley. That’s one path we went by, but most of the time we went on the right side, on my side valley, to the mountain apple. We get first mountain apple, second mountain apple.

KM: You folks were going up to gather mountain apples like that?

EK: During the summer time. It was a big thing because that’s where girls met boys, that was the big thing.

CM: [chuckling]

KM: Oh, so that’s the real reason.

EK: That’s summer time, I’m talking about summer time, that was a big occasion summer time. As I mentioned before, we had a plantation luna watching the road. He was Obara, a Japanese, he had his house on the Honolulu side, just above the bridge.

KM: I see. Near the old mill?

EK: The bridge, where we used to go swimming, was a water tank where the train came and filled up water. We only went up Inaura’s side when we wanted to go that side of the river. We almost never went because we had to ask permission.

KM: Okay. Now you said that Inaura used to also trap ʻoʻopu?

EK: Yes.

KM: ʻOʻopu in the auwai or?

EK: Actually yes, they had their ditch to go to their taro patches. So where the water went, I guess he had a drop. He put a fish cage about maybe this big and then maybe about that... [gestures size of trap] When the fish comes through the funnel just like a trap, when it comes through the funnel it cannot come swim back out.
KM: Yes. So a wire trap like?
EK: They don't know what door to go because the door would poke them.
KM: A wire trap?
EK: Yes, the one like a fish trap, get that funnel.
KM: Maybe about two feet long or something?
EK: Yes, about maybe two feet, two by two and eight inches maybe.
KM: You had a funnel door into it?
EK: Yes. They catch the Hawaiian shrimp. Plenty!
KM: How big was the eye of the wire?
EK: Probably quarter inch, small.
KM: Quarter inch. ‘Ōpae no can get out too, then?
EK: The ‘ōpae cannot unless it’s the little ‘ōpae.
KM: The big ‘ōpae then.
EK: I think all the ‘ōpae, they get the legs.
KM: Oh the ‘ōpae o‘eha’a.
EK: The Hawaiian ‘ōpae. I don’t see it too much. Another time we used to see plenty before loaded with shrimp all along here [indicating the shore line].
KM: Even along the kahaka?
EK: The clear shrimp. I don’t know that kind, the river shrimp had more meat on it.
KM: Yes, ‘ōpae o‘wea.

Has great love for Punalu‘u, and shares in fight for water with other native families:

EK: So this is how I love the valley, from the water. And ever since we had this fight for water, come now, we are really pursuing this. Sammy never come today, but it’s because of him, just like his family and our family just like cousins. His brother and me were all the gang, even Gida. Kapua and them and Kekoa, maybe when I came home I think he was 15 or 16. But then I get a visit from Kapua’s mother. “Eli, I don’t want those kids going with you.” I said, “But we take care them.” “No, these guys stay out all night…”

KM: [chuckling]

EK: So this was in 1951 when I came home, all of our Punalu‘u gang all come to my house. This was when we meet a lot of girls too, during the summer. That was a big year, a beautiful year [smiling]… Oh, if this honohono grass could tell stories… [laughing] That was a beautiful summer in 1951… After I graduated in 1953, I came home to Kahuku, helping coach. But then I got discouraged because I coached the line, but I didn’t have a say as to who to substitute, so I made waves… And that’s how I wrote my director from Utah State, and I got to go to Menedoca High School, JV Head Coach, and Line Coach for the Varsity… But, that was all because of our taro patch. Not only that, the taro patch, when I came home in '51, all the money we made. Every week, six dollars and fifty cents for hundred bags, $650.00. So, “Daddy, I took twenty dollars and went to treat my friends at Punalu‘u, and buy them beer and eat pie and crack seed.

KM: So uncle, you had taro? You said three and a half acres and from all of that three and a half acres you had huki for all summer, basically enough taro to huk?

EK: We never finish because that was plenty. We had so many, our taro patches were so great.
CM: It was so great!

EK: See, my father, even I wrote in his eulogy, that he had a green thumb. Everything he planted, ask him, everything is planted, everybody can come to our house when they wanted ʻāʻau.

KM: You know that's your name, Keolanui.

EK: Somewhere along the line, her grandmother is related to my grandmother, Kauka, Ulunahele.

CM: Yes.

EK: That's Tūtū Lady, that's why she was grandma's sister, grandma Kauka they wanted to adopt me, my father said, "No." [chuckles]

KM: So you folks, this family connection, this love that you have for the land, it ties everything into your...

EK: See when my father died...my father died, then my brother started coming down. I never believed my brother would leave but you see the history goes that when I came home to teach in 1953, my brother was living in this house too. He was working as a tour driver at Trade Winds. Later they moved into a town house, temporarily, they went and bought a house in Kalihi Valley. When they moved out, I never think, I was like the prodigal son. I went because I was despondent over the coaching... [discusses coaching issues, and teaching background]

EK: ...You know, the land where the ditch comes through our taro patch. We used to, sometimes when we get through and we're all muddy we go over there and lie in the ditch because the ditch is running water and cold, cool. We can 'au'au in the water which we do sometimes.

Gathered ʻōpeʻae from up in the mountain streams:

KM: So clean. I have three questions to ask you. One is you were talking about ʻōpeʻae in the stream. Did you used to go into the mountain to gather the small ʻōpeʻae?

EK: Yes.

KM: Where did you go and what was it like?

EK: Always the off-stream like the flume, where the leakage comes from, the little ravines, you go and are bound to get the ʻōpeʻae. Because you know, they say that the ʻōpeʻae can climb the steep cliffs because they got that road, they can climb up and get plenty. We used to go, talking about this we catch lot of shrimp when we're ʻono for that. But I also went with my son-in-law when he was living in Hāwī. Went on the ditch trail, Kohala Ditch Trail.

KM: Amazing yeah!

EK: Beautiful! Amazing!

KM: Uncle Bill Sproat.

EK: He built it. Went all the way, we caught five gallons of shrimp, but you had to go take them and re-clean them because of all the ʻōpala. You scoop ʻem, you get all from the ditch coming from the mouth of the river, to halfway house, we went there. I never go in because it's only five feet.

KM: Yes, the tunnel.

EK: I never like to bend over, so I told my son-in-law, I rode the horse, I never ride ʻem down hill, but I rode ʻem up hill.

KM: How about here. Did you go in the tunnels to gather ʻōpeʻae before?
EK: I never go in the tunnels because we went in the stream. You see them all.
KM: You didn’t need to. Did you folks make net,  kā’e’e?
EK: Yes, we get our scoop nets, because we always had our ‘ōpae but we never take the ‘ōpae, too big.
KM: The ‘ōpae that you folks would gather to eat, how ‘ai maka or kaula’i or how would you eat your ‘ōpae?
EK: Just eat ‘em raw, clean.
KM: Clean. You never had a problem?
EK: Salt and chili pepper water and eat ‘em.
KM: Okay.
EK: But cook ‘em is more ‘onol You cook it in the frying pan.
KM: You could go in the water. You said you ‘au’au in the water?
EK: Yes.
KM: You gather ‘ōpae in the water.
EK: That’s how clean the water was, but I don’t know maybe they said the cattle died but yeah, nobody going throw. The cattle dies they going throw them off the land, right.
KM: Before you folks never worried about getting sick, no one got sick from going in the water?
EK: I don’t know. Well, I think we do get sick if we don’t take care ourselves, but like us.
KM: Not from the water?
EK: I was sick these past days, so cold, I going to Sears and buy me a thermal heater. Last night, I thought was going be less chilly but it was all cold. I think the weather guy is wrong… Below fifty I think it should have been a record, I don’t know. I’ve been in cold, I lived in Utah for eight years, and Idaho. Idaho was cold.

**Before, the water in Punalu’u was always running and clean:**

KM: Yes. So uncle, the water though, when you went in the water before you never worried about getting sick right?
EK: No, not from the water because we had, Punalu’u was beautiful running water.
KM: Flowing all the time?
EK: Of all the stink ‘ōpala, it all went into the ocean. That’s why the turtles were there. That’s why the  āholehole there eating all the particles from the river, yeah. I think they never get, because the school of  āholehole was always in the pond. You see the  āholehole migrates on moonlight nights, because I used to… You know when our river was low night time, I went night time just before dark, 6:30 when the thing is just low, and oh, you see this stream of black. I used to throw my net, one catch plenty, go home clean them and eat them up. My father said, “Where you get this? In the river, I went throw net.”
KM: You’ve heard about leptospirosis? This sickness that people get in some streams?
EK: I don’t know.
KM: Has there been any problem with leptospirosis here in Punalu’u?
CM: They’re always warning, Kamehameha especially.
EK: I never know of that.
KM: You never knew of problems before, the water was clean. Could you drink?
EK: We used to catch cold because we never took care of ourselves.
KM: You folks would just drink the water?
EK: We never drink the water because...well we can drink the water, we ‘au’au.
CM: Even when sugar cane, we used to drink the water, that was just river water.
EK: They had a big tank there.
KM: Yes. Right by the train track.
EK: Yes.
KM: So you folks would gather ʻōpae, there were ʻoʻopu all of these things.
EK: All ʻōpae. Another thing, my father claimed that he was poor. Plenty guys used to say they poor when I was in Hau‘ula, I’d say I was rich. “Why are you rich?” “Because we get plenty for eat, we get poi, we get all the things.” We used to raise our own pig.
KM: That’s right but you see it was the work that you folks did.
EK: You know the kind ʻōpae, and you can eat sardines, you stack ‘em up twenty sardines, when you hungry you just go. We always had poi because we had the taro patch. We had cold poi and sour poi, because my brother liked sour poi and I liked fresh poi.
KM: The thing was you folks always worked with your hands.
EK: Yes, yes. Like I said, we always felt we were rich because my father, because he was poor, my father, we never were poor, we had plenty for eat.
KM: That’s right, because you always worked.
EK: Yes. He always worked. Now every one of our kids, my brothers kids and especially my grandchildren and all my children, all went work the land. He said never end something, never leave something unfinished, go till you finished. Never leave a work undone. That hard work teaches you to work hard in life, to work for what you get. Nobody owes you anything. Instead of saying, “you owe me something,” you don’t owe me anything. I owe me everything by work. What I provide for myself, and through that you get the notion of hard work, play hard football, hard work, play clean, play good. I was disciplined, you don’t know how to play good, go on the bus. That was my favorite saying when I taught in Idaho. “You don’t want to listen, go on the bus. We come over when we finish the game.”
KM: Yes. You know what you’re describing I hear kūpuna always talk, mālama ka ʻāina.
EK: Yes.
KM: You take care of the land.
EK: Right.
KM: It takes care of you.
EK: Yes, in return.

Believes that Punalu‘u water should stay in Punalu‘u—
old families of the land have water rights:

KM: On that thought, what do you think about the future of Punalu‘u and water here?
EK: I think it’s going to need plenty water.
KM: Needs plenty water.
EK: You know like the guy said, “Our water now don’t go all the way to Hawaii Kai.” I told him, he told me today…
KM:  Jimmy Yamamoto?

EK: Yes. I don't know plenty people say the water goes right around to the other side. Because all our sides are connected.

KM: Is water important for the well-being and the life of Punalu'u and the native families.

EK: I think so, yes. Especially for farming, this is why we're fighting. We not just having this for sit down and talk, we are having this because we want to use our water and we don't want you come and say I cannot use the water.

KM: Yes. You know when you folks were young someone was always taking care of the 'auwai and even for your own selves. You always worked it? That's a part of it.

EK: Because you see, Kahuku Plantation, before, regulated all the water over here. Dollar a year you paid. Kahuku Plantation then went to Board of Water Supply then they put a meter on your land. We're squawking because Kamehameha is trying to hoito the land, the water. They never built the ditch, Castle Estate, because Campbell and Castle were married. They're the one's who built it. So this is why like we said, their family, the Oberle family, Trevenen, Ka'apu and Keolanui have the water rights and the gathering rights. This is in the books, but sometimes they look and they throw away the things. They say, "You guys nothing." "No, we're not nothing. You going have a fight with your hands because we were dependent on the water, we're still depending on the water, and I'm going to use it no matter what." I said, "because when you deter me from using, you not going use water no more because I going blow up your pipes." If it comes to that, yes, then nobody uses it."

KM: Yes.

EK: If you use the one the Board of Water Supply gives out.

KM: Yes, it's generational for you folks.

EK: Yes, right.

KM: Especially for, as you say, on your mama's line.

EK: The reason why we fight is like I said, Mahi and I are old, we cannot stand... Sammy Rowland them getting into their 70s. When you're 65 and older you're in the row. Before, the reason why, all the Kaukas, all my mother's side all died before 67 years old. My mother lived the longest, 68. My father lived till 90s, my other uncle till 85 and I hope... I passed 68, I'm going to be 76. My life is from now till when... That's why the doctor tells me, "You know when you feel this you got to take." I said, "I take 'em when I tired, I rest, go on the truck sit and take my chair." I said, "I work to live. Without exercise you have nothing." That's why my father lived long, till he dropped, had his 89, he lived three years with the stroke, or two years.

KM: He was always out working?

EK: He was always out working.

KM: He loved the land.

EK: My father loved the land.

KM: Thank you so much.

EK: And the lady was right, my mother loved the land, we loved the land...

KM: Yes. Thank you so much for sharing.

EK: Anything you want to ask. This is why I'm in the water fight. I know about water, because taro takes a lot of water. The lo'i, you got to have it filled with water. I see your nephew, he's working on it, and it looks beautiful. I see him adding to the lo'i. I was going teach him
our way, the way we planted taro, my father planted four, one, two, three, four a foot apart or ten inches apart. Maybe get a foot and a half so when you walk you walk in the wide lane and you pull grass on both sides. When you walk, the guy in the next lane he goes two in between, two in between, walk, clean the weeds. That was good.

KM: Yes. Your plant stays healthy you have enough space to travel.

EK: Yes, so you don't step on the roots.

*Without good water flow, the kalo rots:*

KM: What happens when you don't have enough good water flow for your io'i? You said it needs water.

EK: Well now, we've been using water because we had city water. I used to water with city water, and with city water, our bill goes up sixty, seventy dollars but now it's only twelve dollars for every two months.

KM: When you were young?

EK: Our io'i was down here.

KM: That's right. These are kula lands up here.

EK: Yes.

KM: So if you don't have good water flow when you're working your io'i and no more good water, what happens to your taro?

EK: The taro going rot.

KM: Yes.

EK: When stagnant taro, when warm water, the taro no good.

KM: 'Ae. May I please, I need to get your mailing address... [discusses preparation of transcript, return, and review, with incorporation of excerpts in the Punalu'u historical study to document how families have lived on the land.]
Excerpts from Interviews Conducted Prior to July 2004

The interviews cited in this section of the study were conducted as a part of a state planning process for management of cultural and natural resources in Kaluanui – Sacred Falls State Park. The ahupua’a of Kaluanui was once a land asset within Bishop Estate/Kamehameha Schools, and was held under leases, coinciding with those of Punalu‘u for development of historical rice plantations, the Koolau Agricultural Company, Koolau Railroad Company, and Punalu‘u Ditch System. As described in earlier sections of this study, the lands extending from Punalu‘u proper, to Kaluanui were all considered to be a part of Punalu‘u, in a regional context, by elder kama‘aina. Full historical accounts and oral history transcripts for the Kaluanui study were reported by Maly and Maly in 2003.

*Moses “Moke” Kapuhelani Kalili (MK),
Joseph Walter Keaunui A‘alona (JA),
John Cypriano Kana‘iaupuni Pascual (JP),
Florentina Haleaha Pascual-Momtes (FM),
and Dannette “Sista” Kaimuokalani Beirne Leotta-Pascual (DP)*
August 6, 2003 – Interview with Kepā and Onaona Maly at Hau‘ula, O‘ahu

Uncle Moke Kalili, born in 1927, traveled the lands of the Kaluanui-Punalu‘u region with his grandfather Moses A‘alona, and elders of the Keaunui-Kalili lines.

Uncle Joseph (“Brada”) A‘alona, was born in 1935, and like his cousin, Uncle Moke, he is descended from the Keaunui and A‘alona lines which have lived in the Punalu‘u-Kaluanui vicinity for generations.

John Cypriano Kana‘iaupuni Pascual (born in 1947) and Florentina Haleaha Pascual-Momtes (born in 1948), are brother and sister. Their mother was one of Uncle Moke’s sisters.

Dannette “Sista” Kaimuokalani Beirne Leotta-Pascual (born in 1941), is descended from another member of the Keaunui line, a sibling of the Kapi‘ioho-Keaunui line from which her husband and the other interviewees trace their genealogy.

*Kūpuna and members of the parent generation of the interviewees are buried at Hanawao Heiau in Punalu‘u. The following excerpts focus on the relationship shared by various families of lands between Punalu‘u and Hau‘ula, and the family’s experiences at Hanawao as a heiau and family burial site.*
Family background—connections to the ahupua’a of Punalu’u:

KM: ...What I want to do is just to start by asking some real simple questions… Our hope is, when we get the oral history transcribed and sent back home to you folks, that by and by I’d like to be able to have your permission, to include some of the history into the study that we’re doing so people can see how the traditions and the practices of the families on the land still are part of your lives today.

MK/JA: Yes, yes.

KM: Your history and your experiences. We’re just going talk story. I’m just going to… Kūkū, kupuna if you would please share your full name and date of birth?

MK: My full name is Moses Kapuhelani Kalili.

KM: Moses Kapuhe…?

MK: Kapuhelani Kalili.

KM: ‘Ae. When were you hānau?

MK: January 24, 1927.

KM: What a blessing! Where were you hānau?

MK: Hau’ula.

KM: Hau’ula.

MK: Born at home.

KM: Who was your papa?

MK: Joseph Kī’ei Kalili.

KM: Was he from Hau’ula?

MK: Hau’ula, also.

KM: And mama?

MK: Catherine Lipine A'alona-Kalili.

KM: Oh!

MK: That’s my grandfather’s name, A'alona.
KM: A'olina?
MK: Yes. I'm their namesake, my first name is Moses.
KM: I see. He was Moses A'olina?
MK: Yes, A'olina.
KM: 'Ae... He's the one who shared with you stories about how you have to respect the land?
MK: Yes...
KM: ...I'm going to open up, this is Register Map 2603. I'm going to turn it around this way. It doesn't have a lot of detail on it but what's interesting is you can see the ahupua'a. It stretches from Kaipapa'u come around, here's the ocean, the kahakai at Hau'ula.
MK: Yes.
KM: Makao, Kapaka then you come into Kaluanui.
MK: Right.
KM: And look, Papa'akoko. Here's the approximate location of the railway.
MK: Railway, right.
KM: When it was plantation, do you remember the old railroad? Was the camp at Papa'akoko?
MK: Yes, right here towards the highway.
KM: On the highway, near the road? It was down?
MK: A big camp, the whole area.
JA: Where is that Punalu'u?
KM: No. This is Papa'akoko before Haleaha.
JA: Oh, yeah.
MK: It's right across, get one apartment over there, Hanohano Hale, right up directly.
KM: Oh, interesting. That was one of the camps?
MK: I used to go over there.
KM: Wonderful!
JA: [chuckling] We used to walk through there, go up.
MK: I used to through there up in the cane, go all the way Kahana and turn around come back.
JA: Before we used to walk go church we go through there.
FM: Plantation road?
JA: Plantation road all through there we used to walk.
KM: You folks were going out to Haleaha?
JA: Yes.
KM: The Kakolika church?
JA: Yes. We used to walk every Sunday, you got to go.
KM: 'Ae, no choice.
JA: You got to go because our grandfather is up there waiting...
KM: …You know what I should do is let me just if we could sort of go around and introduce yourselves.

KM: Okay. Let me go to Uncle Brada.

Group: [chuckling]

KM: Uncle Brada, would you please share with me your full name and date of birth.

JA: Joseph Walter Keunui A'alona.

KM: Keunui. And how do you spell your Keunui, a u?

JA: K-e-a-u.

KM: Okay, because that’s the old name, yeah?

JA: Yes.

KM: Joseph Walter Keunui…?

JA: Keunui A'alona.

KM: A'alona, oh. When did you hānau?

JA: July 17, 1935…

KM: Who was your papa?

JA: Joseph Keunui A'alona.

KM: ‘Ae. And mama?

JA: Anna Elizabeth A'alona.

KM: What was her maiden name?

JA: Anna [thinking] Elizabeth Kahuamanu Maunali'i.

KM: Kahuamanu?

JA: Yes. The last name was Maunali'i.

KM: You said mama’s family were tied to Maui people?

JA: Yes, they were all over…

KM: Mahalo! Uncle?

JP: My name is John Cypriano Kana'aupuni Pascual.

KM: Kana'aupuni?

JP: Yes. I was born September 23, 1947.

KM: Wonderful! Were you born out here?

JP: I'm born and raised in Hau'ula and I'm still in Hau'ula.

KM: Yes.

JP: Now I'm 55, I've been in Hau'ula for over 55 years, all my life in Hau'ula…

KM: You are ‘ohana, are you folks pili?

JP: Uncle Moses Kalili he’s the only uncle that we have living right now. That’s why like I was saying about our generation, he’s the last on mama them’s side. Our grandfather passed away, my mom and all my auntsies and uncles passed away, he is the only living one right now.
KM: Yes. Was mama?
JP: My mother and uncle Moke were brothers and sisters.
MK: Yes, brother and sisters.
KM: What was mama's name?
JP: My mother is Irene...
FM: Kahualole.
JP: Kahualole, she would be Kalili that's her maiden name and then married Pascual, that's why we carry Pascual.
KM: Okay. Mahalo...
JP: ...We only were raised around the Hawaiian side so we only knew the Hawaiian side. As far as papa's side, we don't know. We only know all the family on the Hawaiian side, and we get big family down here. Almost the whole Hau'ula is related.
JA: Yes [chuckling].
JP: Everybody is ‘ohana in Hau'ula, just about. Now we're getting plenty of newcomers coming in, so now it's kind of changing. But before everybody was all related.
KM: ‘Ae… Thank you, we'll talk story. Sister, let me just, if you will please?
FM: Florentina Haleaha Pascual Momtes.
KM: ‘Ae. And you said Haleaha which to me was so interesting because already it connects you to a place on the land, right?
FM: Yes. You know it’s sad, when we are young we don’t know these things until later on and in time to come that we know that, that area was known as Haleaha. It's nice to know.
KM: Yes… You hānau when?
FM: October 11, 1948.
KM: Okay.
KM: Sista, aunty, please? What I was asking was full name a little bit of the background of family and date of birth.
DP: Dannette Kaimuokalani Beirne-Pascual. I carry my children’s last name, Leotta-Pascual. My maiden name is Beirne and I came from Kahana Bay. (Born 1941.)
KM: ‘Ae.
DP: The tūtū that I had, came from there. Actually my tūtū was from Punalu‘u and down to Sacred Falls, down to over here to Hau'uha all into one family with all...with uncle them. Tūtū was Nancy Lokalia Ka‘aukai Nuhi.
DP: Yes, with the Keaunui family.
KM: Keaunui ties into your direct line as well?
DP: Yes, the Keaunuis of the 1800s had sixteen children, and of the sixteen children we came from one branch and they came from one branch. Brother came from Joseph...
FM: They all the same.
DP: The same branch the Joseph line, no.
FM: Katherine.
DP: The Katherine line and I came from the Helena line. Of the sixteen children at that time. My father was the only one of the Beirnes in his time from his mother and father, and then both parents remarried again.

FM: That’s where we came on to the Helen line as well, so we’re on the Helen line.

DP: But this side out of sixteen children they come from the Helena line and from the Katherine line.

KM: These are Keaunui’s daughters?

DP: Right, it comes down.

FM: Yes.

MK: Yes, it started from back there...

DP: We all tie in on the Keaunui side.

KM: One family all tied together.

Group: [agrees]

KM: Let’s talk if I could with you a little bit about your recollections of Kaluanui… You folks as native tenants, people who are tied to the historic and early residents of that ʻāina. You probably heard things and know the land in a way that no one else can know the land now. When you think of Kaluanui, what do you think of?

MK: I think about Sacred Falls, Kamapua’ā. Between him and the people at the beach somehow wanted to get up there. Whether to get him…but anyway, the story went that he blocked the water, put his whole leg.

KM: ʻAe.

MK: And then at the right time he let everything go, and then it went. So everybody, in fact the army, had one army according to my grandfather.

KM: That’s right, yes.

MK: Went up there blocked the water, and when the time was right, he stood up.

KM: Kahe ka wai, holo ka wai.

MK: Took everything down the beach.

KM: Everything went down and what every one make?

MK: Every one.

KM: Make.

JA: Wash ʻem down the ocean.

KM: Wash ʻem down.

MK: Until today when my father was still living they still said that the Hawaiians walked there at the certain times.

KM: ‘Uhané?

Group: [agrees]

MK: Yes.

JA: They march.

MK: They march.

KM: Huakaʻi pō kind?
FM: Yes.
MK: They stay clear, they let them go.
KM: Yes.
KM: Kūkū, when Kamapua’a let the water out that time when it went flow out it went through that area, not the stream?
MK: Not the stream. Somehow….
JA: Right to the bay.
MK: When I asked my father, where it went, “Right through here.”
KM: Hmm. Kaluanui is the ahupua’a and you can see sort of the boundaries of it here.
MK: Right.
KM: And it comes up, these smaller lands, Kapaka and Makao are cut off.
MK: Yes.
KM: Hau’ula cuts up here on one side then on this side Papa’akoko is small, Haleaha is small, Kapono like that, Pūhe‘emiki, Wai‘ono. Until you come over, even Makaua is small then Punalu‘u comes and cuts all of this up.
MK: Right, right.
KM: The piko comes way up here. Did you folks travel into the valley and up to the waterfall sometimes when you were young?
MK: Yes.
KM: You did?

**Family graves at Hanawao Heiau:**

MK: Even up to the graveyard.
KM: Oh, yeah?
MK: Get graveyard over there.
KM: How far up is the graveyard do you think?
MK: Where? [looking at map] Up here, the graveyard is someplace around here [pointing to Punalu‘u vicinity on the map].
KM: So up on the mountain?
JP: Yes.
MK: Get one knoll.
KM: ‘Ae.
JP: Up mauka of Punalu‘u Park if you look get one small little knoll like he said, just like one small little mountain that stands by itself. That’s one heiau, and get all our family buried up there.
KM: Really?
JP: Get plenty graves up there. All our family, the last one went up there was my father-in-law, Dannette’s father.
KM: He went up there?
JP: He was the last to be buried up there. This is the kind, when did dad?
KM: In ‘86 you said?
DP: In 1986.
JP: Around 1986 he was the last to be buried up there and before that I think was...
DP: Was my grandmother.
JP: The grandmother.
DP: My father’s mother.
JP: His mother was buried there was the last, and now the son went up there. He’s the last up there now.
DP: Grandma was up there in 1956, I think.
JP: It’s just one big knoll on top there and all the flat...
KM: You see the stone, it’s all, is it stone?
JP: Get plenty headstone up there. We go up every year, every year we go up and we go up there and go clean, clean all the graves. Put flowers on the graves especially Memorial Day. Not all the time we get one of the families that live right below that and they kind of take care of the trail and keep the place clean. They come under Sam Roland, he’s the one, he lives right below the graveyard, he’s the one who takes care. He always cuts the trail, got to go through his place to go up mauka. Get plenty graves up there. A lot of our ‘ohana is all buried up there.
KM: You heard it was a heiau also?
JP: Yes. I think it’s...
FM: It’s in the book.
KM: Yes. It’s in the Sites of O’ahu...
JP: Yes, under heiau. What is the name of that? Hanawao Heiau, I think that’s the name. Yes, something like that, Hanawao Heiau. It’s in Punalu’u.
KM: It’s in Punalu’u but it’s up on the mountain... So you folks, you traveled up the mountain area growing up like that?
Group: Yes.
KM: When you went to the mountain, did papa or grandfather them tell you, do this and don’t do that?
MK: Oh, yes.
KM: What kind of things?

As a youth, Uncle Moke traveled to Hanawao with his father to care for the graves:

MK: Before when the family died, somehow each family get elected to go up there and clean the place, make the road so we can go up. One year it was our turn, my dad told me we got to go. I tell, “Okay.” We cut the trees, go right up clean up there, get everything ready and then I look down I seen three graves. You wouldn’t believe it, my father’s three generations, the name. I told him, “Pa, come look at this, Joseph Kailili, Joseph Kailili, Joseph Kailili.” He didn’t know.
KM: He didn’t know all those generations?
MK: After we started cleaning up, it showed.
KM: Amazing...! What uncle said here about the papa them saying, “The kūpuna still walk the land.”

Group: Yes.

JA: I remember when we was young, they used to tell us that, watch out when it’s dark it’s…

JP: Pō Kāne night?

JA: Pō Kāne night.


JA: Everybody used to run and hide [chuckles].

KM: You can hear you know.

JP: You know when we were talking about that graveyard.

KM: Yes.

JP: The family one. Below it was all rice patch. You know right where Punalu‘u Park, now they get the construction they’re cleaning up all that land over there?

KM: Yes.

JP: Inside there was all rice patch, taro patch. Right above that, that’s where the heiau stay. Hanawao, is the name of that heiau.

KM: [opening an 1885 map of the lands of Punalu‘u to Kaluanui] This is a Bishop Estate map.

JP: Supposed to be inside there you know.

KM: For Punalu‘u to Kaluanui, I was just trying to get an idea. Here’s the edge of Kahana, maybe I got to go a little further over. I just want to see if they put the place name on. Here’s Punalu‘u stream…

JA: It’s about close to the stream.

KM: You know what it looks like they didn’t put the place name. I was just seeing no more place names on this you have to go back and look at the notes of survey. I was trying to figure out where it might have been.

JA: And that’s the big store there.

KM: It’s up on the…from the roadway?

DP: This is the roadway?

KM: Yes. This is the beach and roadway area. I wonder, about how far…in fact that’s the old bridge right there, that’s one of the old bridges across Punalu‘u stream. This map is 1885.

JP: Okay.

JA: The small one there, right on the turn.

JP: No, this bridge is up Punalu‘u, is that the one up by the park?

KM: Yes, towards the park. The parks got to be right around here.

JP: Punalu‘u park, the big one. You can see the big stream going down so that would be the one.

KM: Yes, the main one.

JP: The main one coming from Green Valley that.

DP: Yes, Green Valley side.

JP: By Punalu‘u park would be Green Valley stream.
DP: It would go more this way.
KM: And there’s a rice mill through here.
JA: On the left hand side.
KM: Piei is right in between Kahana and Punalu’u. That’s the big Piei peak over there. It’s below that, it’s on the Kahana side of Punalu’u or the?
DP: Where’s the… It’s on this side of Kahana.
JP: Actually right behind, like if this is the park area, like this is the bridge, the store would be right about here right.
KM: That’s right.
JP: The park would be right around here, right inside here.
KM: Oh, so just right on here.
JP: It’s real close.
KM: Not too far mauka?
JP: No.
KM: It’s a little bluff something like?
JP: You heard of the Woodward family?
KM: Yes.
JP: Go right up Woodward Lane, it’s right up there. You go up that lane all the way till dead end, going get Sam Roland living over there. The Rowland family, that’s all the family right above that. That’s where the heiau stay.
KM: The Woodward boys, the mo’opuna used to dance…
OM: Yes, aunty Mabel them.
KM: Yes…
DP: Yes that’s the place…
KM: Okay…
DP: …Next time we should go out.
KM: Nānā ‘āina.
DP: Next time they come we should go holoholo around.

Family very concerned that Hanawao be protected:

JP: Take him to look at Hanawao. What we trying to do is to preserve that because get all our family buried on top there. That belongs to Bishop Estate. We’re trying to make sure that we can keep that as a historical site. Don’t go over there and knock that hill down. I think that’s the one…try check on that it’s supposed to be in Punalu’u. Right where the Woodward lane, the family stay, it’s right up that road…
KM: Mahalo nui. Ke Akua pūl [end of Interview]
John Keli‘ika‘apunihonua Kaina
Recollections of the Punalu‘u-Kaluanui Vicinity
Oral History Interview with Kepā and Onaona Maly
August 7, 2003 at Haleaha, O‘ahu

John Keli‘ika‘apunihonua Kaina was born at ‘Ōla‘a, Puna in 1923. In the late 1930s, while attending Kamehameha Schools, Uncle John began to visit lands of the Punalu‘u-Kapaka vicinity regularly, as his aunt resided there. Following the 1946 tidal wave, uncle purchased land in Hau‘ula, and for the last 60 years, he has traveled the lands of the Punalu‘u-Kaluanui region, and is presently a board member of the Na Kamali‘i School in Punalu‘u.

During the interview Uncle John spoke of several things of interest to the history of Punalu‘u and vicinity. These included, but were not limited to:

- The impacts of the 1946 tidal wave and establishment of temporary residences in Wai‘ono-Punalu‘u, what has come to be called Green Valley;
- Pavement of the government road between Punalu‘u and Hau‘ula in the 1930s—later work on the road and water line, uncovered burials;
- Collection of ‘ōpae and ‘o‘opu from the Punalu‘u Stream;
- Changes to Punalu‘u stream made by lessees – water does not flow now like it once did;
- Learned from in-laws that families once lived in Punalu‘u mauka and exchanged goods with those of Punalu‘u makai; and
- Fishing along the shores of the Punalu‘u-Kaluanui vicinity.

**Family background:**

KM:  Kupuna, could you please share with me your full name and date of birth?
JK:  My full name is Keli‘ika‘apunihonua Kaina.
KM:  ‘Ae, beautiful!
JK:  I was born in ‘Ōla‘a, Hawai‘i.
KM:  ‘Ae… You hānau in what year? What’s your birth date?
JK:  March 28th, 1923.
KM:  *Pōmaika'i*, what a blessing...! Now, your Aunty Paola married one of the McCandless brothers?

JK:  No. One of James McCandless son's...

KM:  Okay... Now you said, you went to Kamehameha, and then you enlisted in the military?

**Impacts of the 1946 tidal wave:**

JK:  Yes. Doing the draft the eighteen months, I re-opted for another year, because my mother was hit by the tidal wave here at Kapaka. She was living at my auntie's place.

KM:  Right down Kapaka?

JK:  Kapaka. When the tidal wave came it chased her into the cane fields.

KM:  ‘Auwē!

JK:  Fortunately she got away and then they took all those who were tidal wave victims up to Green Valley where the army was training.

KM:  Yes, and that’s Punalu’u *mauka*?

JK:  Yes. Green Valley is not the right name for it, it’s supposed to be Kawai'ono.

KM:  Kawai'ono, ‘ae.

JK:  Yes, sweet-water.

KM:  Because of the stream yeah, Wai'ono stream?

JK:  The stream, yes.

KM:  Wonderful!

JK:  Fred Trotter when he leased the place straightened the stream out and he ruined it.

KM:  Yes, that’s what I heard.

JK:  Because all the silt came down into the ocean, it’s all dirty.

KM:  *Aloha.*

JK:  He's been fined, but I don't know if he actually paid it [chuckling]. That's one of the things. But from there my mom, Red Cross went see them, so she told them, "My son has a property in Hau'ula," so they came and cleaned it while I was in the army. By that time I was in Canton Island in the Pacific.

KM:  Yes.

JK:  They cleaned the property, came with bulldozers, put two tents for her. One tent to sleep and the other tent for the kitchen. Where I am now, we were the first house in there. The City and County had to put in water lines, electric lines and everything.

KM:  How nice. I was just looking, this is Register Map 2603 it's from Kaipapa'u out to the Punalu'u-Kahana boundary. You were just mentioning here's Wai'ono.

JK:  Yes.

KM:  Pūhe'emiki, Kapano, Haleaha where we are.

JK:  Yes.

KM:  Papa'akoko which is the Hanohano ʻāina.

JK:  Yes.

KM:  Then Kaluanui and here's Kapaka just on the other side. Just before Makao.
JK: Yes.
KM: This was Paola McCandless house out here?
JK: Yes.
KM: Okay. Right near the ocean then? Mauka side of the road?
JK: Yes, mauka side of the ocean. They had a one hundred by two hundred property.
KM: Yes. So mama was living here in ‘46?
JK: Yes.
KM: The tsunami, April 1st, the tidal wave?
JK: April 6th.
KM: Okay. It came in and the house was destroyed?
JK: The house was not destroyed, the water went right through.
KM: Oh, wow!
JK: The water went right through. They had one gate over there, the wave was so strong it broke the gate.
KM: Wow!
JK: They had two stone walls for hold the gate, and it’s still there until today.
KM: You’re kidding! Wow, that’s amazing!
JK: The house is all gone already, because it was, you know how it is being a contractor, my uncle would just go over there and build one shack to sleep, and then by and by they build another one, put the kitchen and everything in. Then where they was sleeping became the garage [chuckling].

Paving the old government road:
KM: That’s right, funny yeah. Was this uncle the one who was overseeing the construction on the road?
JK: Yes, John K. McCandless.
KM: Oh, I see. When was that? Before the war or before the tsunami or after the tsunami? When the road was being worked on?
JK: This was in the ’30s.
KM: When they first paved the road?
JK: Yes. He put concrete. He used concrete from Waiāhole all the way till the fire station at Hau'ula, it was all concrete.
KM: Wow!
JK: When they put the black tar on RCI, when they bid for it, they didn’t know underneath was concrete.
KM: Oh, you’re kidding!
JK: When they dug the water line they went through the black top and hit the concrete and low and behold, there was more work.
KM: Hard job!
JK: Right now I think they’re losing money [chuckling].
‘Auwe, so that’s why it’s taking them so long maybe, because they had to break through all the concrete.

They had the equipment they could break through the concrete but when they go in Kahana they hit rock, all from the mountain all that area, that was the worse part. That was the slowest part they really had so when they came into Punalu‘u, from old Pat’s all the way down to the store, they hit graves, all the *iwi.*

That’s right.

That was another delay. They had to get families connected with those people.

‘Ae, yes.

Right now they’re just finished, they are clearing up everything.

Yes. So Mama them then after the tidal wave moved into Kawai‘ono section for a while because Red Cross set up housing for the families?

Yes, way up in the mountain.

Way up?

Yes, in the mountain where they were training.

Yes, that far back?

Yes.

Recalls plantation use of the land, and the irrigation system:

That's Bishop Estate land?

Right, in the back of Kamehameha School. They had a gate in there and the plantation was all sugar cane in those days.

I see, well on this map [2603] shows the old train track.

Yes.

This is the Koolau Railroad line.

Yes. The old railroad track used to go all the way to Kahana turn around and come back.

All of these *kula* lands out here then, were actually planted in sugar, almost?

Almost all was sugar and before that was rice.

Really?

Yes, it was rice. The Pākēs were planting rice.

Yes, lots of Pākē families were out here.

Yes… …Could we come back to Kaluanui for a moment since you were mentioning… You folks used to go up the *kahawai* into the valley and go gather *‘ōpae* and *‘o‘opu*?

Yes. Mostly *‘ōpae kala‘ole*.

‘Ae, yes.

Because had the flume in there.

The flume, yes.

The flume for the plantation.

They took water off of the stream?
JK: Yes. And they would come all the way on the mountain side in the flume, come all the way down to Sacred Falls, over there.

KM: ‘Ae.

JK: It would empty into the river. So when they have the harvest time, that’s when they would stop the water because they got to prepare the land for new sugar, and that’s when we wait three days after that and I would be the bull-dozer, huli the stones.

KM: Yes, huli the stone.

JK: And my wife would go, and Nalani was a little girl then.

KM: Wow, that’s amazing! How far mauka, way in you would go?

Fishing for ‘ōpae in upper Punalu’u stream:

JK: Up, even in Punalu’u. We used to go above, right from the flume, my brother-in-law would come with his ‘ōpae net. My wife and I, we would be in the center of the river because the water was strong in those days, not like today, it’s weak because they took so much of the surface water.

KM: Yes.

JK: He would go along the side and get all the ‘ōpae, clean.

KM: Amazing!

JK: Me, I would go in the center and huli the stone. But the center one is where the ‘ōpae was fat because when you take them home and you fry them the next day you see all the aila on the top, all white [chuckles].

KM: ‘Ono?

JK: Yes. Was good fun! We used to go so far up that we would find the kukui nut tree fell down and the pu’a would go inside there, and eku.

KM: ‘Ae, eku inside there.

JK: And eat the heart, all that. And had taro patches up there too! ...Still there but not in use.

KM: You would see the terraces on the sides of the valley between the stream?

JK: Yes, they got.

KM: All the way up?

JK: Yes. And then we found out my brother-in-law Peter Fuller, his wife was named Kalopi.

KM: Kalopi?

Families of old, who lived mauka in Punalu’u, exchanged goods with those living makai:

JK: Yes. She originated from Kahana. They were the mountain people that lived in Punalu’u mauka side.

KM: Yes.

JK: So the story is, they had family living up in the mountain during the olden days and family living down in Punalu’u.

KM: ‘Ae.

JK: When the families get enough to trade with the people down below, they would come down with the ‘o‘opus and ‘ōpae, mountain ‘ōpae kala’ole and everything, come down and trade or go fish.

KM: Exchange?
JK: Yes. And they stayed down below till they get enough and go back up, stay up and take care of their taro patch.

KM: Wow!

JK: When I seen that with all the nahelehele, you can see as you go by up the trail you say, “Oh, that’s taro patch over here.” And when it rains there’s water all over the place.

KM: Yes. So this is in the Punalu'u section?

JK: Punalu'u and the Wai'ono area...

**Fishing along the shore of lands in the vicinity of Punalu'u:**

KM: ...Growing up, in the ‘40s and ‘50s when you were a young man you folks used to go holo holo?

JK: Yes.

KM: Did akule come in, did you folks used to go surround?

JK: They used to have akule. The Kanakanui brothers used to fight amongst themselves when they would surround for the fish. Certain time the akule would run, certain time the mullet would run in Punalu'u. Where all the hau was now.

KM: Yes.

JK: In that area, that was where they used to come in and surround. They had this Japanese guy, [thinking] I forget his name now, that would come with his dump truck. They would have so much mullet they would fill up the dump truck and they had to put another 2 by 12 on top.

KM: Wow! And where, were they taking it to sell?

JK: To the market.

KM: Wow, amazing!

JK: After that they had another family, the Kamake'e'aiina family.

KM: Kamake'e'aiina, yes.

JK: They used to call them Pahumoa too.

KM: Pahumoa.

JK: They used the winch. They went out with the net, all the way out.

KM: And winched it in?

JK: And then they stay way outside and get the lau, and get everybody pull.

KM: ‘Ae.

JK: Pull in. Then after that they got the army winch and then they used to winch ‘em in.

KM: So no need give fish now or what?

JK: Everybody would be over there to hold the net, handle the net.

KM: Yes. Because automatic you māhele, you going māhele 'i'a.

JK: Yes. Used to get 'ō'io, big kind 'ō'io.

KM: Arm length too? My goodness!

JK: Big kind! But people don’t mālama the ocean, when they start throwing Clorox and all kind just to catch the fish, then little by little all pau.
KM: And you said too, *kupuna* that even the water has changed. And so if you don’t have the mountain water coming with the nutrients, the *pua*...

JK: No more *pua*.

KM: Yes. You get less fish then right?

JK: Yes, right.

KM: People *kāpulu* the water then the water is *pīlau* when it goes in sometimes.

JK: Yes.

KM: Things have changed I think then?

**Concerns about water issues in Punalu‘u:**

JK: Yes. All these big, like Kamehameha Schools, the Army, the Navy and all, they all want the water to go west. And because it used to be through the plantation they figure the water is free, but then the Windward side people went fight. So we get so many million gallons coming now which has helped the Reppun and the Ho family make new taro patches.

KM: Right, yes. And that’s important, because you see that water gives life to the fisheries and gives life to the people who work the land. No water hard to grow taro right?

JK: Yes. Hard to grow taro, hard to get bananas and all that, because the level of water in the river is low. When it’s low then you lose the actual creatures that grow there.

KM: That’s right. Your ‘o’opu, your ‘ōpae all of those things.

JK: Yes. And by introducing the prawns, they eat the ‘ōpae.

KM: That’s right, so we lose our natives.

JK: Yes. Now some of that is coming back, but still yet, it’s not enough.

KM: No.

JK: The west side still wants more and we know why, because right now they are leasing property for farming month to month, but if the water ever goes through there they would say *pau*, no more. Then they develop it and make housing and make money.

KM: Yes, all *puni kālā*.

JK: Everything is money. You know what the bible says, “you go over balance, you hurt yourself.”

KM: ‘Ae. And that’s an old Hawaiian value. Your *tūtū*, these wonderful sayings like and I don’t know if you remember hearing, “*maika‘i ka hana a ka lima, ono no ka ‘ai waha.***

JK: Uh-hmm.

KM: You do good work with your hands, the mouth eats good food.

JK: Yes.

KM: When they *hana ‘ino* like that, you going ‘ai ‘ino too.

JK: Yes. That’s why they tell me, “Oh John, you get green thumb.” I say, “No, when you plant something you got to get little bit love and then nurture, because when you see the weed going inside there you got to get it out.”

KM: ‘Ae. Did you plant by any moon phases or did you just rotate your taro at certain times?

JK: I just rotate now, even though I have the Hawaiian calendar I don’t follow it too much.

KM: Your *kalo* looks beautiful! What kinds of *kalo* are you planting?
JK: It’s nothing but lehua.
KM: All lehua.
JK: Yes. Kind of dark pinkish.
KM: Good that poi?
JK: Yes…
KM: …Well, mahalo, thank you so much! Aloha, ke Akua pū.
JK: Aloha! [end of interview]
Cathleen Pi‘ilani Oberle-Matton (CPM) and Creighton Ualani Mattoon (CM) Interview with Kepā and Onaona Maly September 11, 2003 at Pūhe‘emiki, O‘ahu

Cathleen Pi‘ilani Oberle-Matton (Cathy or Pi‘ilani) was born in 1932, and is descended from families who have lived in the Punalu‘u-Pūhe‘emiki vicinity for generations. She, her husband and family members still reside on land handed down to them from their kūpuna. As a child, Cathy, family members, and other youth of the area traveled throughout the valley and mountain lands of the Punalu‘u-Kaluanui vicinity. Cathy and her husband, Creighton (born in 1932) have been active in the Ko‘olauloa community since the 1960s, working on water, roads, and community health issues. They returned as residents of Pūhe‘emiki in 1970. They are active participants in water issues of Punalu‘u in the present-day, holding meetings of Mālama Wai‘ono, the Punalu‘u Community Association Water Committee, and other organizations. Arrangements for several of the interviews cited in this larger study were facilitated by the Mattoons, and conducted at their home. The commitment to their community and the well-being of the land and water resources is demonstrated in their daily lives, and we are particularly indebted to them for their patience and unwavering support in completion of the present study (2005).

Among the points raised during the 2003 interview, pertaining to Punalu‘u, water, and neighboring lands were the following topics:

- Working the lo‘i kalo in the Punalu‘u vicinity. Land was originally irrigated through an ‘auwai system, which was later modified into a plantation irrigation ditch;
- Fishing along the Pūhe‘emiki shoreline;
- ‘Ōpa‘e and o‘opu fishing in the streams;
- Types of fish caught along the coast line;
- During World War II, the military used lands in the Punalu‘u vicinity; family activities during the war years; and
- Community activism at Punalu‘u in regards to water and land matters from the 1950s to the present-day.
**Family background and residency in the Pūhe‘emiki-Punalu‘u vicinity:**

CPM: I don’t remember whether I showed you the photograph of my grandmother last time… [stands to get photographs]

KM/OM: No.

CPM: [returns with photographs of her mother and grandmother]

KM: It’s beautiful. [reading the inscription] Kopaia ‘A‘alona-Kamahalo?

CPM: Yes.

KM: Joseph, Brother ‘A‘alona is pi‘i to you folks somehow, under the ‘A‘alona line?

CPM: Yes.

KM: And she had hānai Malia Ahuna?

CPM: Yes.

KM: Lawe hānai Malia Ahuna in 1911?

CPM: Yes, she did.

KM: And then?

CPM: Julia.

KM: Julia Pukauaokalakaua Silva Ahuna was the birth mother of Malia Mary Ahuna and it appears she was born in 19…?

CPM: This would be 1909.

KM: I think that’s right, what happens is in 1911, this Tūtū Kopaia of yours went hānai Malia who was born in 1909.

CPM: Yes, that’s right, that’s correct.

KM: She was two years old and the photo is approximately 1939 or 1940. Now this woman to you, is your hānai grandmother?

CPM: Yes. This is Kopaia, who lived on this property.

KM: That we’re at now?

CPM: Yes. So when we talk about lands that I’m associated with, they came from this hānai. She actually was an ‘A‘alona, but it is the Kamahalo line that had the land.

KM: I see… This ‘āina that we are in is Pūhe‘emiki?

CPM: Yes.

KM: It was a grant land or kuleana land?

CPM: Let me show you, I have a copy. They are really beat up, these two… [opens copies of Land Grants]

KM: Palapala Sila Nui 1316. It’s a Royal Patent Grant land, Apana 1 was a pā hale; and Apana 2 was ‘āina kula i Mo‘oiki. Is Mo‘oiki further mauka?

CPM: Yes.

KM: It’s a flat land area?

CPM: Yes.

KM: Was it an area with wet land kalo or was it dry land planting? Were there ‘auwai running through it as well? Were you folks keeping taro?
CPM: Yes.
KM: They were planting on this kula land they were doing lo‘i kalo?
CPM: Yes.
KM: It is Grant 1316?
CPM: It’s 1316.
KM: It’s 1316 and 1317. So 1316 went to Kiha, is that correct?
CPM: Yes.
KM: Is that Kamahalo’s line before?
CPM: Yes.
KM: And then 1317, Lomimau?
CPM: Yes. I think you can see that on the maps.
KM: Yes, it’s on that map. And again at Pūhe‘emiki. And one Apana ma kahakai, how beautiful! Apana 2, ‘āina kalo. Oh, Kalokoopaakui, the pond…
CPM: We had five distinct, maybe more pieces of property, that when mama received them, they said to her now this one and this one, this one and that one is all for you.
KM: Yes…
CPM: …And we lost one. There was one piece that was on this side that was very, very moist land, and we had leased it to a Chinese family to grow hasu and didn’t keep records, and didn’t keep to the fact that they had been leasing it at the time, so in fact the judge worked it out so we ended up with five portions and lost one. But we felt we had succeeded in hanging on to some of the land.
KM: Yes. You know, I see Kalokoopaakui, which is the pond of Paakui?
CPM: Ahh!
KM: I wonder if that was the marshy or wetland area you are describing?
CPM: Probably…
KM: …Let me back up for a moment. Let’s introduce both of you so that I know proper names and dates of birth. And then let’s talk about kūkū Kopaia, lulai mā and how the connections come in. May I please start, if you will just share your full name and date of birth.
CPM: My name is Cathleen Pi‘ilani Josephine Oberle-Mattoon.
KM: You are going to need to spell Oberle for me please?
CPM: Yes. It’s a German name, O-b-e-r-l-e.
KM: Oh, that was easy.
CPM: I was born July 14, 1932. My understanding is, and I don’t even see it on my birth certificate. I was born in Honolulu at Kapi‘olani Hospital. My mother grew up here in Punalu‘u. She was a hānai child of the Kamahalo family which I have mentioned earlier.
KM: ‘Ae.
CPM: She was called “Tita” by all of her friends in Punalu‘u. She did say to us, “I was a spoiled brat.” But I would say that with the punahele, normally this occurred. My mother was pampered. She had other brothers and sisters who were not as fortunate… Her mother, Julia PukauaoKalakaua Silva. She was half Portuguese, half Hawaiian. Her other line, the Kauka line, is where she came from with the families all here in Punalu‘u.
KM: ‘Ae. Kauka is the line also based in Punalu‘u?

CPM: Yes, in Punalu‘u. She is a Punalu‘u line and so was she [pointing to photo of kūkū Kopaia and kūkū Julia].

KM: Were they distantly related?

CPM: No. Here’s an interesting point however, when she was a young girl and her husband was a young man…

KM: Ahuna?

CPM: Ahuna. She [kūkū Kopaia ] raised Ahuna.

KM: Oh, amazing!

CPM: Isn’t that interesting?

KM: Yes.

CPM: Kopaia saw this Chinese man who’s name was Ahuna, with this little boy, and he had come from He‘eia to work in the rice fields. She invited them to come, and she took care of the child. Now he had his wife in He‘eia, I think she was a Kamiko, anyway she was married several times and usually they say that at time the Hawaiian lady married Pākē, and sometimes didn’t even have the names. At any rate you know how our Hawaiian people were, we loved them all… This is what makes us all so close, living out here, because you really can reach back and identify with the families…

KM: Yes. That’s something very interesting about this side I think, you don’t see that as much in other areas. It seems like in the Punalu‘u, sort of in the Ko‘olauloa section, many of the families and what you’ve just described are still somehow still attached to portions of the land.

CPM: Yes.

KM: And that’s really important.

CPM: That’s what we say to our children you know, “This land is not for sale, you must protect it and keep it in the family. You can sell to each other.” But the one next door to me was my sisters. She’s deceased and her daughter sold it to me because I didn’t want anybody else to have it.

KM: Wonderful!

CPM: I didn’t want it on the market.

KM: Mahalo ke Akua that you were able to handle that.

CPM: It was a struggle but…it was worth the effort and this is what we hope that we can pass on to our children. We can’t dictate from the grave.

KM: That attachment, the responsibility, the love for the land.

CPM: Yes, very, very much so. Now, when we were children we spent most of our time with her, with Kopaia.

KM: When did kūkū Kopaia pass away? Approximately? Before World War II or..?

CPM: She died when I was about 5 or 6 years old. I’m 71 now….

KM: Somewhere around 1938 or so she passed away.

CPM: Yes, sometime in there.

KM: Do you have any idea about how old she was?

CPM: She was in her late sixties. And you know, when you look at them, it’s just amazing to me
they seemed like they were...she worked the kalo.

KM: Yes. She worked in the lo‘i all the time.

CPM: You see her feet, and when we were children, maybe I was a bit older because I remember so much about her. She would take us up to the lo‘i and we’d all work, and of course kids would fool around. The older one’s could sink enough of the weeds. I usually tripped around. She would say sincerely that, “When I’m gone the lo‘i will go.” And she was very convinced of that because we were “haole kids” that lived in Honolulu and only came down, she had no one but mama. To keep it alive my mother had asked, I think the name was Tashiro, a Japanese man to maintain the lo‘i for quite a while. And then it did die. That was very sad.

*Family taro land was originally watered by an ‘auwai, then by the 1930s, watered by a plantation ditch outtake:*

KM: Were those lo‘i at Mo‘oiki, is at the ‘āina where we see the apana here, where the kula lo‘i...oh, I see there was another ‘āina kalo also?

CPM: Yes.

KM: About how far inland would you say it is from here?

CPM: How far is it?

CM: Half a mile.

KM: Half a mile. Watered through an ‘auwai system or the stream?

CPM: As a child my mother remembered the ‘auwai system because they all had to work it, they all had to maintain it.

KM: Yes.

CPM: My remembrance is there was a cane, concrete ditch.

KM: That’s right, yes.

CPM: They took the ‘auwai and they put it into this concrete ditch. There were three gates above the property. It went down like this [gesturing].

KM: That’s right, yes.

CPM: We could open the gates.

KM: I see, so small mākāhā or hā that you were able to open to the ‘auwai, to irrigate?

CPM: Yes, to manage. The second one was always open, the other ones were sometimes open, sometimes close because we had a pond at the bottom and that’s where we got our water and did our thing [chuckling]. It was the only water we had. It would be really clean and settled to the bottom and we could get the water.

KM: It was your drinking water?

CPM: Yes, that was it, that’s what we had.

KM: Boy, the way the plantation was using, it was terrible medicine back then.

CPM: Really!

KM: I’m glad you are well and healthy.

CM: Well…

*Growing up on the land – customs and practices of the family:*

CPM: Yes. As children, my memory of being with Kopaia was we had a little house here.
KM: On this ‘āina?
CPM: On this ‘āina, right here. And it had actually two rooms, one seemed to be an attachment to the first. It was a rectangular room and then the back of it slanted, where two bedrooms were. An open space with one little divider, no doors. On Kopaia side she had a raised floor and then she just had mats on it.
KM: Lauhala.
CPM: Yes. And that’s where she…
KM: That was her moena. Wonderful!
KM: Was she still weaving when you were young?
CPM: Yes, she was weaving when I was young. And then the rest of the house was just that…I can remember the windows that pushed out like this and come in, no screens. One door, windows facing this side.
KM: Facing the ocean?
CPM: No. The door faced out here.
KM: Oh, the door faced mauka.
CPM: Yes. The wind blows so severely here.
KM: Okay. The door faced mauka and the wind as you’re describing that lifted up were to the Hau’ula, Punalu’u sides?
CPM: Yes. And I believe we had some on this side too. At night they were all closed because of the mosquitoes. And fortunately, I can remember when there were pukas in the wall [chuckles] so that we could get air. We lit the punk and the only light we had was kukui.
KM: ‘Ae, hele pō, kerosene type?
CPM: Yes, kerosene lamp which sat in the middle of the table.
KM: The alanui basically is where it is now?
CPM: It is where it is now but it was much narrower.
KM: Narrower, and it was…?
CPM: It was a concrete.
KM: Oh, the concrete had been put in already by the time you remembered.
CPM: The concrete already put in. Somewhere in our records, the property from here to the ocean was condemned, and some amount like seventy-five dollars or something was paid.
KM: Paid for the condemnation?
CPM: Yes.
KM: Because the ‘āina actually extended to the shore?
CPM: Yes. As a child though, the traffic was so slow down here that we would go swimming, run up on the highway and lie down to dry out [chuckles]. Not at one o’clock because that’s when the taxi came by.
KM: Oh! [chuckling]
CPM: We could tell time by when the taxi came by. It was a good, good life for us as children because we lived, if my memory serves me as a child we lived in Pauoa on Auwaiolimu
Street and we went to Pauoa School. And then somehow we moved for a short while and went to Royal School but all this time, we spent all of our holidays, every open time we had with Kopaia.

KM: Do you remember the kinds of taro and about how many lo'i? Do you remember names of any of the kalo?

CPM: I do not remember the names, only that they were so sweet and so gray and so chewy.

KM: Really 'iliki, very starchy?

CPM: Really, really starchy. Of course they got to a pretty good size but she always put aside the small ones for us, so that as we were cooking and cleaning she would get a bowl that we could just eat that. That was our treat.

KM: Were you folks still pounding poi?

CPM: Yes. Those are our two stones [pointing the poi pounders]

KM: You still have your stones, yes.

CPM: In the tidal wave we lost the boards, we couldn’t find it. The house itself went in the tidal wave.

KM: In ’46?

CPM: Yes. We had great joy in the taro process. We would go up at least two days, sometimes three days, mauka. At that time work the lo’i and stay over night while she cooked on the burner.

KM: Did you have a small little house up there or was it a shelter?

CPM: Yes. It was a good size house.

KM: Bigger than this one down here?

CPM: Yes. But it was simple, it was a great big room, and then a lean-to where they did all the cooking on the outside. Of course we had out houses at those places, we had no water system, no electricity, no water. That one was kind of a grand house, it was a tall one. And I suspect that they probably lived there sometimes but chose to live here most of the time. When we were up there we went through this process, we collected banana and if there were papaya, we would bring papaya and at least one bag of taro. We would harvest that, clean it up and plant the… [thinking]

KM: The huli.

CPM: The huli. Then with the wheelbarrow which was made [chuckles], I can remember, I wish I had a picture of it. Made of boards that they had found from the ocean, drift ocean, and an axle with one metal wheel and these handles. Kopaia had a limp, I think she had had polio when she was a child but managed very well anyway, she walked with a limp, a distinct limp. She would push the wagon, but as other kids got older, my sister and my brother would help with this wagon and bring it all the way down here. Underneath the kamani tree which no longer is here, we had a pit with rods across, I guess. They would put the pākini on it and cooked the taro there, and when it was cool enough we all went out there and peeled. Took all the peelings off the taro, and then Kopaia would sit. Kopaia did remarry, she married… [thinking] I should look at that name because I didn’t know him very well. Kanai was the last name.

KM: Yes, he was a member of the hui as well at Kaluanui.

CPM: Okay. I need to check with Deedee about the full name. She did remarry Kanai and he would sit at one end of the board and she would sit at the other end of the board. They would do that [gestures pounding the poi]. I can remember the water and rolling it and then pick up the mass, and that I was fascinated. They would pick up the mass, it doesn’t
drip or anything and put it in the crock, and we had these nice big crocks. I still have a couple of crocks in which they would put the poi for the week.

KM: Yes, yes.

Fishing customs—fishing in the ocean and streams:

CPM: When we were makai however, we had to fish. We had an ‘upena, we had the lau.

KM: ‘Ae.

CPM: We had the hook and eye, we had a small fishing net.

KM: Kā’e’e for the hand net like that?

CPM: Yes. Whatever we caught we ate. Kopaia would make all of us children, we’d go out and she would supervise. She would be on one side of the ‘upena and my sister would be on the other side, we’d be pulling it in.

KM: You folks would do it as a small family, hukilau then?

CPM: Yes, just the family. We would each go down this coastline.

KM: Fronting or at various areas along?

CPM: Right here.

KM: Fronting Pūhe‘emiki basically?

CPM: Yes, right along here. And then if we wanted to, sometimes at lunch we would take the small eye ‘upena and just go along the shoreline and there’s a lot of limu and everything, ‘ōpae, always.

KM: Out on the kahakai?

CPM: ‘Ōpae, up high.

CM: Not anymore.

CPM: You can’t find it now. We would get a bucket full and cook it up for lunch.

KM: How big were these ‘ōpae?

CPM: They were little ones [gestures].

KM: Inch and a half, two inch kind.

CPM: Yes.

KM: Clear?

CPM: Yes.

KM: Do you remember a name for them?

CPM: Well, [thinking] the bigger ones they called ‘ōpae lōlō for some reason [chuckling].

KM: ‘Ae. Where was that, up in the stream?

CPM: No, no was over here too.

KM: In the kahakai also.

CPM: You know, so much of our water ran out here so all kinds of mixtures I think. ‘Ōpae lōlō, I remember that name. And the little black ones, we’re talking about mauka, there were these little black ones and when you cooked them they turned red.

KM: Yes. ‘Ōpae kala‘ole or the ‘ōpae kuahiwi.
CPM: Probably. And when you put your net under that they would jump, they would just leap.
KM: Wonderful!
CPM: Again, we don’t see that.
KM: Now that’s important. From young time till today, whether on the ocean or in the stream, you don’t see ‘ōpae now?
CPM: Now, very little, very, very little.
KM: Did you folks go after ‘ō’ōpu as you were fishing also?
CPM: Yes. Something I should share with you, I was so good at it. I caught it by hand, we didn’t use nets.
KM: You hāhā ‘o’ōpu?
CPM: We knew where they would be and the water might be about this… [gestures depth]
KM: Eight inches deep.
CPM: You could see clearly and it would be on the rocks and then you would be able to catch them.
KM: Yes. Was this by your mauka lo‘i or was this further?
CPM: No, it was further up.
KM: You folks were going up the kahawai?
CPM: Yes, we would go up. From where our lo‘i was, the train track had been set.
KM: Yes.
CPM: The track was just above it.
KM: Just mauka of your lo‘i?
CPM: Yes. Just above it and then it crossed Wai‘ono, on what do you call it…
CM: A trestle?
CPM: It crossed Wai‘ono on a trestle and we would catch the big black looking ‘ō’ōpu right underneath the trestle but the gold and white ones were mauka.
KM: Nākea and the?
CPM: We would have to go mauka to get those and we would string them up on a piece of grass and bring it home.
KM: Do you think it was a type of pilī or was it the introduced buffalo?
CPM: I think it was the California grass.
KM: Long runners?
CPM: Yes. We had cattle up there already, and I think they had planted that.

‘O’ōpu and ʻōpae not found in the streams as they once were:
KM: Are there ‘o’ōpu around now?
CPM: We understand there is, we’re doing a stream study presently.
CM: Next month.
CPM: To determine the amount.
CM: USGS. is going to be doing that.
CPM: We understand there’s still hīhiwai, there’s still ʻoʻopu.
CM: Preliminary study saying you have those, and the ʻōpae.
KM: But not like you saw them before?
CPM: No, not like we saw them. I’ve been to the stream, we’d go to the stream, we’d go to the water….
CM: Last weekend.
CPM: Nothing, I can’t see them, I can’t feel them. If you went where the water was pouring down, that’s where if you disturbed it, up would come the ʻōpae.
CM: You saw nothing last weekend?
CPM: No.
KM: We should go holoholo sometime.
CPM: Yes.
KM: Maybe if we have the opportunity to do something for the Punaluʻu side too.
CPM: Yes, right.
KM: Your ʻoʻopu, how did you prepare your ʻoʻopu?
CPM: Tūtū Kopaia liked to boil it. She made this soup, [chuckles] we liked it pūlehu.
KM: Did you lāwalu right on top?
CPM: Yes.
KM: You would wrap in lāi and kōʻala like lāwalu?
CPM: Yes.
KM: A little paʻakai or?
CPM: Yes.
KM: Wonderful!
CPM: And when we did the fishing out here if we got any kind of reef fish or whatever we would put them all together and lāwalu, put it on the coals and cook it like that. We never really got any big fish, not the kind of fish that we eat now.
KM: You folks were all on the ʻāpapa?
CPM: Yes.
KM: It was all reef fish. Manini, kala paha or weke?
CPM: I didn’t get all the names. He knows some of the names of the fish more than I do. The same ones…
CM: Manini, weke and now they have moi.
CPM: Especially manini and the other colorful ones.
CM: Kumu.
CPM: Whatever the fish was, we would eat it, we didn’t question it.
KM: ‘Ae. When you would hukilau what were you catching primarily you think, those fish?
CPM: Sometimes we’d catch some mullet, sometimes we’d catch some pāpio [gestures size].
KM: Twelve inch kind.
CPM: Plenty ʻāholehole, the ʻāholehole ran well here.

KM: ʻAi maka, you prepared, fried some kōʻala, broil it?

ʻOama fishing:

CPM: Yes. The fish that we enjoyed catching when we were children because we were allowed to with a small eye net was the one they hook now?

CM: ʻOama.

CPM: ʻOama.

KM: Yes.

CPM: That is when the aunties came down and mama came down and everybody came down, and they went out and we had a pākini full. We spent the entire day stringing them out.

KM: Yes. You would kaulaʻi, dry them up?

CPM: The entire day. We had posts along our property, we just strung them.

KM: Leis of ʻoama?

CPM: All leis. Everybody, and that's why we had to have plenty hands to do it, because it all had to be done.

KM: Yes. Did you folks māhele, you shared fish out with families and stuff like that?

CPM: Yes, we did. It was for times when you didn't have anything else.

KM: That's right. You actually stored and kept it for times when the ocean was too rough or something and you couldn't go out?

CPM: Yes, that's right. You know the Chinese baskets with the cover?

KM: Yes.

CPM: She would store leis in there and then pull it up to the ceiling. The roof was just a roof it didn't have a ceiling in it.

KM: It had the rafters across?

CPM: It had the rafter but it was the safest place she felt against rats or whatever. She pulled it up there so when we needed it we'd lower it and we'd take it out. You know they always had, they always had. One other thing that we used to find in our streams, the streams were clean, was watercress. We would gather watercress bring it home and have it in soups, that was a good vegetable for us.

KM: Yes. So when you folks took your dried ʻoama and stuff, did you dry ʻoʻopu also by the way?

CPM: No, we didn't, it was always plentiful [chuckles].

KM: Did you steam it up again sometimes or just eat it dry like that?

CPM: Not steam it, most of the time they would put it over the fire, over the coals, I guess purify it, because you really couldn't cook it, it would disappear, as it is so small.

Cultivating the land:

KM: It's amazing, the life on the land, it really sustained you folks?

CPM: Yes it did. I was the best gardener. I love to get dirty and till the land with my hands.

CM: Yes [chuckling].
CPM: The little house was here and the rest of the land was garden, and we had mounds of sweet potato.

KM: *Pu‘e*, built up mounds like that?

CPM: Yes, sweet potato and we had the Hawaiian onion. I called it a Hawaiian onion, you know it was kind of purple. She had some of the Chinese root vegetables, although that wasn’t necessary because the Chinese grew it right behind here, and they shared. We’d have all kinds of turnips and whatnot that they shared. The other things she grew was *‘ilima* and sugar cane, just clusters.

KM: Yes, clumps.

CPM: *‘ilima*, sugar cane [thinking], what is that castor berry.

KM: *Kōli*, castor?

CPM: Yes.

KM: Medicine, *lā‘au*?

CPM: Yes. Those are for the medicine, and *pōpolo*, that we didn’t plant it just grew.

KM: Before, but hard to find now right?

CPM: Yes, and tea, we used to go out and gather the leaves for the tea. The garden really was very functional.

KM: Do you remember any kinds of *‘uala*? Names of any of the *‘uala*?

CPM: No.

KM: How did you know when it was mature, when it was ready for harvest? You would scrape inside the little *pu‘e*?

CPM: [chuckling] Yes.

KM: It was sort of an earthy sand?

CPM: This soil is marvelous, it’s black and it doesn’t pack down. It’s sandy, it breaks up real well. Beautiful soil.

KM: The *‘ilima*, was she making leis?

CPM: No.

KM: It was for medicine?

CPM: Medicine.

KM: Wonderful, all kinds of wonderful things!

CPM: When making *lei* we would get the *hau* and strip the *hau*, it had long threads. She would take a hairpin and use it for the larger flowers, or we would just aim with the cord. We did ginger a lot because had plenty ginger. I know that’s not a native Hawaiian plant.

KM: No, its not but its…

CPM: It became adopted, they loved it.

KM: Yes.

CPM: There’s mine, it just died. [referring to her ginger *lei* on the table]

KM: Beautiful, I’ve been smelling it, yes.

CPM: Sunday and Monday were our two younger children’s birthday, 40 and 41 [chuckles]. They like to go mauka for their birthdays so as many years as it has been possible to do, we go
mauka and we gather ginger. The other lei that she taught me to do was papaya because before you cut that tree down it was totally useless. She would let me go pick them.

KM: The flower?

CPM: Yes, just the flower brackets that come off, no fruit.

KM: You would kui that?

CPM: Yes. She was very talented. She was an excellent fisherman person. She could poke he’e like you wouldn’t believe when she was out there.

KM: Along the ‘āpapa out here?

CPM: She had this heavy pole like this, and she used it to get through the deeper water. She had a box with a glass.

KM: She’d be walking on the ‘āpapa?

CPM: Yes.

KM: And with the pole to help her get across?

CPM: Yes. She was excellent, she caught a lot of that. She was a weaver.

KM: Where did your lauhala come from, was it on this ‘āina right here?

CPM: Right here. We would sit underneath the lauhala trees that ran across the back. She would put down her mat and we’d all go outside and gather for her. Take off the pokies and roll it, that’s about as far as I got. I was the one who would get the rag and clean it and have the back of a butter knife or something like this and pulled the leaf.

KM: To help soften it?

CPM: Got it softened up and you’d roll it for her. She did fabulous, strong floor mats, they were really, really strong. I don’t know the hala was good I suppose.

KM: Sounds like it was good hala.

CPM: She double wove so that was really quite substantial. She also did hats. That’s the other thing lost it was the… [thinking]

KM: The ipu pāpale?

CPM: Yes. In the storm it got lost.

KM: In the tsunami or?

CPM: Yes in ‘46.

KM: Yes, the tidal wave.

CPM: We lost that. We have none of her hats left. She wove really fine hala, wonderful to watch.

KM: Wonderful stories and recollections… …Did you hear any stories of Kamapua’a, of his association with the land?

Traditions of Kamapua’a tied to Punalu’u:

CPM: [thinking] Only the stories that everybody knows already. The story about planting taro in Punalu’u and not getting the lines straight.

KM: What happened, how did that happen?

CPM: These kanaka were planting and they were not following the lines, so he stood one foot over in Kahana and one foot over in Punalu’u and said that they had not been doing it well. I think what happened was, because they didn’t do it well he destroyed the lo‘i. Everybody blamed Kamapua’a for everything I suppose, in our area. I don’t remember…
CM: Like Cy said, “He got a bad rep” [chuckling].

CPM: Yes, I don’t remember them saying yes or no, there is one or there isn’t one, but the one thing that she used to tell us about...

KM: Tūtū Kopaia?

CPM: It wasn’t Kamapua’a, it was the fireballs.

KM: Akua lele?

CPM: Akua lele that’s the one. She used to tell us about that. It can happen, and we swear as children my brother swears that he saw one. He saw, and I don’t know what the occasion was. It should be associated with something that I can’t remember.

KM: Even uncle John Kaina, he got his āina in ’41 or ’42, he was a little younger, coming out here before that. Because aunty Paola McCandless was his mother’s sister, and he said that at Kapaka there was a family, and there were fireballs all the time.

CPM: Yes, you see. And then she did tell us about the walking...

KM: Huaka’i pō, night marchers?

CPM: Night marchers.

KM: Even on this āina here.

CPM: She did tell us about that.

KM: What did she say?

CPM: Not to be afraid, just to be quiet. But I never experienced anything.

KM: You never heard?

CPM: I never experienced it, but she did tell us about that. There was one occasion when Kopaia was quite angry at all of us kids.

KM: [chuckles]

CPM: Because we were fooling around so much. And we had not prepared to come back down, and we were hanging around the stream, fooling around. We came back and she was gone, and you know the cane was very high, very high.

KM: [chuckles]

CPM: Our land was like this and it was cane, cane, cane.

KM: Completely surrounded.

CPM: And over here was the track and this one house. The older kids would say, “Well, if she left us, we’re going to stay.” So, it starts raining and we’re sitting in the house and I’m frightened to death. There’s no light, had one kukui lamp [chuckling]. And the banana bushes were right next to the house and I’m sure that this is what we heard [making sound – shhh, shhh!] against the side of the house and got more and more frightened. And then my brothers said, “I hear someone playing the ukulele” [chuckling]. We all jumped up, got out as fast as we could and it was pouring rain, and the two of them, my sister and brother got the wheelbarrow and had a whole big bag of taro on it and banana on top of that. We started walking down along the railroad track to come home, and it was very dark and it was pouring rain. We got over here and the kids said to me, “You go, you go!”

KM: [chuckling]

CPM: They pushed me and she was sitting in a rocking chair with a lamp on the table, and so it cast a light out in the dark and they pushed me into the light. “Āuwē, baby!” She was so
sad to see me drenched, and of course welcomed us all in as angry as she might have been, we all got in.

KM: A wonderful woman, she sounds like a beautiful, beautiful woman!

CPM: Yes.

KM: Did she sing?

CPM: Yes, she played slack key, and she absolutely loved the fact that we had learned from going to Pauoa School Hawaiian songs. She would play and we would sing with her. She just loved to play and sing, we enjoyed that very much.

KM: Did she have a favorite song and was there a song of this land here that you recall?

CPM: [thinking] No, I don’t recall and I don’t recall which might have been her favorite song. She did play and we did enjoy that. And of course I loved seeing her face beam whenever we sang, “O ka ‘ilima,” or some of the simple songs that children sing. She was very pleased that we were able to do that. She spoke Hawaiian quite a bit.

KM: Of course, yes.

CPM: When I was very, very young, she would speak to me and I would get so upset, I would stand there and I’d cry. Just cry because I didn’t know what she was saying, and she’d hug me and love me, and use some haole words that I could understand. See, nobody encouraged us to learn her language.

KM: Yes.

CPM: We were in school, we had to speak English language. Mama was very strict about our trying to speak as well as we possibly could.

KM: She and mama spoke Hawaiian together?

CPM: Yes, absolutely and mama could understand…

Military presence in Punalu’u and vicinity during World War II:

CPM: …My mother moved us out here, she was a young woman. She started having children at age 16. She was quite a young woman yet, single. She came out here and started to do laundry for the military. Right here on this property, because that was the income source that was out here. She thought about it and said, “Okay, I’ll do laundry.”

KM: Was the military stationed in Punalu’u?

CPM: Yes, in the back. In all the valleys along here, a lot of military.

CM: That’s why they called it “Green Valley.”

CPM: Yes, and that stuck too, and it annoys me. But, we all helped, it was like again family, where the kids had to mark with indelible ink all the clothes I remember and she’s washing, sister would help. And I’d go to sleep at night and I’d wake up and she’d still be ironing.

KM: Where was your water from at that time?

CPM: At that time the plantation had given us a little… [gestures]

KM: Inch pipe.

CPM: A little pipe. So we couldn’t use an automatic washer, it didn’t fill up properly with water.

KM: It came off of the flumes?

CPM: Yes, it started over here, the line came down and then across, just a skinny little pipe.

KM: Yes.
CPM: We had to take it and get a hose, and put it in. It would take half an hour to fill it up full enough to do a batch of laundry. It was that kind, we did get electricity. Mama had electricity put in. She had a cesspool dug, toilet put in, so we had flush toilets. So we had electricity, and she was trying to make an income that way.

KM: This was all during the war time then, the electricity and everything?

CPM: Yes. We put everything in at that time. Then every time young men came to pick up their laundry they would say, “I got to have something to eat. Do you have anything to eat? Don’t you have anything to eat?” My mother said, “I’ll make a restaurant.”

KM: [chuckles]

CPM: She closed down the laundry, built a little, “lunch stand,” she called it. Straight out with a sloping roof and her kitchen was in the back. And for sixteen hours that lady worked constantly and the soldiers loved her hamburgers, and she made a good little...she supported all of us throughout those years through high school during that time of the war.

KM: Amazing!

**Sustenance from the land, streams and ocean:**

CPM: It was wonderful! These people were wonderful in their ability. I didn’t tell you about what they are cooking [pointing to the photo of *tutu* Kopaia and Julia], *iilio*.

KM: Ohh!

CM: Oh yes [chuckling]!

CPM: They were milk fed, and of course they would keep us away and this was all hush, hush what they were doing. My brother-in-law at the time, he took this picture. He was so fascinated with everything Hawaiian, he was *haole*, married to my sister. He took the picture and he ate with them, they wouldn’t allow anybody else to eat.

CM: When did he come, the brother-in-law?

CPM: Before the war, he was there before the war.

KM: So I see, you put approximately ’39, ’40, when this photo was taken.

CPM: Yes.

KM: They were actually cooking *iilio*?

CPM: Yes. This was right here on this land, she is just sitting on her mat.

CM: And her brother-in-law was from West Virginia.

KM: He enjoyed the dog as well?

CPM: Yes. He was part Indian, I don’t know if they acknowledged that until now. My niece just told us last night she has been receiving checks to the Heron Trust from the Indian oils...

KM: ...So they would milk feed these little *iilio*.

CPM: Yes, they were milk fed.

KM: Wonderful!

CPM: Somebody would think it was awful but you know it was a food source.

KM: Oh yes, it was a way of life and they were raised for that.

CPM: Yes. Oh, we talked about *he’e* earlier.

KM: ‘Ae.
CPM: They would go and catch so much he’e that we’d string it up across the street from tree to tree, and hang them. We would all have to pound, now I understand they put them in the washing machine. We all had to beat these and then they would slit them and spread them out and hang it. It was so fun to see all these things strung up outside. The wind blew and the sun would shine on it.

CM: You can’t do that today.

KM: Yes. Where did your salt come from? Did you gather any place out here?

CPM: No.

KM: Was all bought?

CPM: All bought.

KM: Too wet I guess to make any good salt out in this section. Did you restrict your fishing to here, or did you go along to the neighboring lands and Haleaha, Kaluanui at all, did you have any reason to fish?

CPM: We went here for shoreline fishing, for he’e and stuff. We went to Kahana when they had the major hukilau.

KM: ‘Ae. Akule like that?

CPM: Yes. And all kinds. What we would do is we would go down, Kopaia she was the elder person and we’d go. And all of us would try pulling the lau and when it came up they divided it.

KM: Yes.

CPM: We would come back with a basket of the big fish. That’s what we called the big fish because we didn’t have big fish over here.

KM: ‘Ae. Did you ever hear tūtū Kopaia pule or did she chant at any time that you recall?

CPM: She was very Catholic [chuckling].

KM: I understand the ‘A’alona line was strongly tied to the Catholic church.

CPM: Yes…

KM: …You married in what year?

CPM: In 1952. When we were on the mainland we really thought, we can buy land, we can buy house, we can get jobs, but we just ached to come home.

KM: Yes.

CPM: We did come home in 19… [thinking]

CM: In 1962.

CPM: With three children and one in my belly [chuckling]. And one in my mind. We had two children born here and three children away. As soon as we got back, there was a need going on already.

KM: In this community?

Community activism—efforts to protect the land, water resources, and shore line:

CPM: In this area. My mother lived here. There was this need for water in the first place because of the trickle. These wonderful people out here, the elders…

CM: It started in ’54, the need for water.

CPM: Yes. Everybody raised money, hired a lawyer, they were going to put in new wells up here… They were going to charge every house-holder down here for it. For the
development of it. Everybody banded together and worked it out so that we, the lands were not charged, but the hook-up was. That was the first experience we had...

KM: In the early ’60s?
CM: Punalu’u had this before we got involved, this was 1956, and that’s when the Punalu’u Community Association was formed.
CPM: Formed in ’56.
CM: We came back in 1962 and we didn’t live here right away. We lived in Mānoa and then in Kāne’ohe and in 1970 we finally moved here. We gradually moved away from the city.
KM: You had to wean yourself a little? [chuckles]
CPM: It was he, because I always wanted to be here. Mama was here and we had our home, we didn’t have a home here... Our children wanted to be out here every weekend. We were down on holidays, weekends, everything and that’s when we moved out. From the time we moved out…


CPM: We became involved with the concerns for the community for Ko’olauloa and Punalu’u. That was the period of time when all of these developers were going crazy.

CM: Spot zoning.
CPM: They had already started with the Punalu’u high rise and the Hanohano high rise, and Kaluanui. Kaluanui was Kamehameha’s land and they sold it to Sakoda.

CM: And that was supposed to be a resort. We fought that.
CPM: That was a battle.

KM: This was by ’73 you were involved in that?
CPM: It started earlier.

KM: I know the archaeology was actually done in ’73.
CM: In 1974 it culminates in the Land Use Commission hearings.

CPM: Yes.
CM: They wanted to develop that into a resort.
KM: What was the proposal at Kaluanui? Was it?
CPM: A marina, golf course and condominiums.

KM: How were they going to do a marina out there?
CPM: They were going to dredge Kaluanui. There was going to be a marina inland.

KM: How would they get out to the…?
CM: Only one way to do it.
CPM: That was their plan.

CM: They would have to do some blasting.
CPM: They also, at the same time were going to develop all of these lands.
KM: In Punalu’u?
CPM: Punalu’u. And that was going to be channelized, a marina, the same thing condominiums...you name it. Hundreds, I got the report. Hundreds of rooms that were going to be introduced in our area. I think we did a fabulous job of raising money, getting a
lawyer through this quasi-judicial process.

CM: Grass roots, people power.

CPM: We didn't just go and do it ourselves.

CM: This was really our beginning.

CPM: Protecting the 'āina is what I saw it as.

KM: An activism for the land?

CM: Yes. In fact they have called us activists for the last 30 years, which I take that as a compliment.

CPM: Compliment, yes. At that time we thought that we had won.

CM: It's just been one thing after the other trying to...taking care of the 'āina. They've really ruined the 'āina.

KM: We've seen it everywhere right?

CM: Yes. I'm talking about they have ruined the shoreline, they do it everyday.

KM: Your water issues, just this broad range of... Well, just being in the mental health field; I mean just the health, the condition of the people, particularly our kānaka. It's just so severely impacted, detach them from the land... Or healthy land, healthy people. It's a reflection right, our lands are not healthy and our people aren't.

CPM: Yes...

KM: ...This has been wonderful, all we can ever do is capture a glimpse of some aspects of the history and things. Is there something that I should have asked or you wanted to say that you haven't spoken of so far?

CPM: I just don't know. Sometimes I had thought that I would write some things down myself. When they were keeping us out of Punalu'u Valley.

KM: The military or Bishop?

CPM: Not Bishop...[thinking].

KM: Trotter?

CPM: Fred Trotter. I wrote a little thing which was about taking my grandchildren for a walk from here and stopping at the different properties and telling them, "Uncle so and so is here, and aunty so and so is there, long time this used to be all kalo and that used to be the rice patches there." I went all the way up, and in it I explained to the children as they come running to me, "There's a man on a tricycle, there's a man on a tricycle." And the man on the tricycle is Fred Trotter, and it's not a tricycle, it's one of those power bikes. And he comes up to me and all my grandchildren around me and he says, "What are you doing here?" And I say to Fred, "Fred, I'm Cathy Mattoon, you know who I am. We belong here, I've come, I've brought my grandchildren." "Well, did you get permission from Bernice Pauahi Bishop?" "No," I thought what's wrong with this man, what is he doing? He was just being snide I guess. I said, "You know Fred, I am taking my grandchildren. We have always come here and we're going to go forward." "Well, I don't think so, it's kind of dangerous." I said, "I know how to take care of my grandchildren, we know how to behave when we're up here." We were going to go and we all turned and we all went mauka. I followed up with a letter from the lawyer that if I did this again they were going to take legal action. I did get help from...[thinking]

CM: Native Hawaiian Legal Corporation...

CPM: Wrote them a letter saying, "Oh, yeah?" Actually, these are the rules and they have a right they are from the ahupua'a.
CM: Traditional and customary practices.
CPM: I was so distressed by that. This face to face and I said, “I have more right to be here than you.”
CM: He is supposed to be Hawaiian too.
KM: He was a tenant?
CPM: He was a tenant, but you know reporting, Kamehameha did nothing. They told us that “they had the lease, you have to deal with them.”
KM: That is fortunately changing now we see some progress in that.
CPM: Yes.
CM: Yes, we are trying to work with them. We’re meeting with Neal.
CPM: And Ulalia.
CM: Ulalia Woodside and Board of Water Supply and the Water Commission and USGS on a regular basis.
CPM: About once a month.
CM: A partnership for this watershed here, this ahupua’a.
CPM: Yes, that’s a totally different story.
CM: With their strategic planning and they terminated Fred’s lease.
CM: Not that one.
KM: It was dissolved?
CPM: It disintegrated. [chuckling]
KM: The original one? It dissolved in 1926.
CPM: That’s right, it closed down.
CM: They had the railroad?
CPM: They had the railroad and the water.
KM: Kahuku kept it.
CPM: They created the ditch back there.
KM: That one went out...
CPM: If you haven’t seen them you would like to see the tunnels.
KM: Yes.
CPM: And the tunnels were created by the Chinese. Just like the Waiāhole Tunnels.
KM: Waiāhole, the East Maui system.
CPM: These beautiful rocks that they used.
KM: Yes. And they had some fine Japanese stone masons.
CPM: How many tunnels did we have?
CM: I don’t know how many, I know of at least twelve.
CPM: This is number twelve over here. They created all of these tunnels.
KM: I mentioned to Ulalia and one of their land managers on Hawai‘i that we were doing the Kaluanui study. It’s so important that you document, record the history of your land and who the kama‘aina family. You understand better how to manage, to care form and who are the people that are coming forward that have time depth that you need to hear and learn from.

CPM: Yes. I wish we had started all of this maybe...twenty-five years or so ago.

KM: When did your mama pass away?

CPM: Mama died in... [thinking] 1980, she was just going to be 80 years old, she didn't quite make her 80th birthday.

KM: [looking at photo] Actually, she looks a little bit like Aunty Martina.

OM: Yes, she does!

CPM: Yes. Aunty Josephine, Josephine lived in Kona side and Martina. They all had that jolly face.

KM: Well, thank you so much!

CPM: You are very welcome.

KM: Have I blundered and not asked you something?

CPM: No, I can’t think of anything.

KM: We’ll get this transcribed and back to you. If it works out I’ll send you the transcript electronically as well so that you can look through it. Make any corrections or changes. Keep an original file and then work on a duplicate file so that you have everything you want. It’s important that it reflects your mana‘o.

CPM: And you know as an after thought after you’re gone we might think of something that we might want to add on to it.

KM: Sure...
Raymond Nuhi Kwan Hoon Au  
Oral History Interview with Kepā Maly  
October 30, 2003

Raymond Nuhi Kwan Hoon Au was born in 1923 at Kaluanui. Uncle's father Au Kwan Yan was also raised at Kaluanui, and worked the rice lands of the Kaluanui-Punalu'u Hui. His mother, Hattie Laea Nuhi-Au, shares a familia connection with the Ka'a'ukai line of Punalu'u. Uncle Raymond spent his entire life in Ko'olauloa, and remembers many of the old families of the region, and can identify the sites of historic activities. During the interview, Uncle Raymond shared his own recollections of families and land use in the Kaluanui-Punalu'u vicinity, and he also took Maly into the field, discussing various sites between Kaluanui and Punalu'u. The following topics are among those discussed during the interview:

- Recalls lo'i kalo in Punalu'u;
- Recollections of the sugar train and community transportation;
- Discusses sites and families of Punalu'u; recalls the taro patches of Hong Lai; and
- Recalls families and features from Kaluanui to Punalu'u.

Family background:

KM: ...Mahalo! To me it's so important that we talk story with your generation kūpuna mā. Because you folks know things that we'll never...
RA: I don't know.
KM: Well, just from the other day when we were talking story. Uncle, let me ask you just a few basic simple kind of questions.
RA: If I can answer you, I'll answer you.
KM: 'Ae, mahalo, well I know you can answer these. Would you just share with me please, your full name and date of birth.
RA: Raymond K.H. for initial, that's Chinese Kwan Hoon Au, A-u.
KM: 'Ae. You folks carry Hawaiian name?
RA: You know my Hawaiian name, I know I have a Hawaiian name... [thinking] I think my Hawaiian name is Nuhi.
KM: Nuhi, for your...?
RA: For my grandfather.
KM: Grandfather, yes.
RA: A'ole nuha, now [chuckling].
KM: [chuckling] No, Nuhi. And you hānau in 1923?
RA: In 1923, Kaluanui.
KM: What's the date, month?
RA: February 14th, Valentines day.
KM: Yes. So February 14th, 1923, at Kaluanui?
RA: Kaluanui.
KM: And mama was Hattie?
RA: Hattie, yes.
KM: She was a Nuhi?
RA: Yes.
KM: Now Papa, was pure Chinese?
RA: Pure Chinese.
KM: Yes.
RA: I’m not too sure why, from China, when he came over here they went to Kaua‘i first.
KM: Grandpa them?
RA: Yes. My dad, they never met my mom, yet.
KM: Oh.
RA: I was told they went to Kaua‘i first. From Kaua‘i then they came to Kaluanui.
KM: Papa’s name was?
RA: Au, Kwan Yan.
KM: Kwan Yan Au.
KM: ‘Ae. And grandpa, your grandpa?
RA: You know my grandfather’s name, I don’t remember.
KM: Poina now?
RA: Yes.
KM: I have it in the book, brother Clarence let me borrow, “The Chinese in Punalu‘u.”
RA: Could be, yes.
KM: I have it, I just don’t remember it off hand.
RA: No problem. I cannot give you the name ‘cause I’m not sure.
KM: Yes. So from Kaua‘i grandpa, and you think your father too, or your father never hānau yet?
RA: Hānau already, because when they came to Kaluanui he was, maybe a young adult.
KM: Maybe teenager or adult kind?
RA: Yes.
KM: Okay. And your grandfather was a rice planter?
RA: He was at Kaluanui.
KM: At Kaluanui, yes.
RA: Whether he was over at Kaua‘i, that I don’t know.
KM: You know had plenty like Hanalei.
RA: Yes, Hanalei had plenty rice over there too.
KM: Rice growers over there too.
RA: Maybe they were growing rice over there, I’m not sure…
RA: ...Now, where I was born, the Ching Tong Sing, he had a store.

KM: ‘Ae, yes.

RA: In fact we were just on this side of his store.

KM: Just Hau‘ula side of Ching Tong Sing store?

RA: Yes. And I think he was growing rice too, I'm not too sure. Because had some paddies over there.

KM: Even behind your folks house, had rice paddies?

RA: Yes.

KM: Not too far behind?

RA: No!

KM: You mean like, across the street kind? That close?

RA: Yes, right behind.

Recalls rice lands between Kaluanui and Punalu‘u:

KM: And Ching Tong Sing store, your house, was all right, on the old alanui?

RA: Right on the highway, right on the road, yes.

KM: Just mauka of your house?

RA: ‘Ae.

KM: Had rice paddies already?

RA: Yes. From there, go that way.

KM: Yes, towards the Punalu‘u side?

RA: Right.

KM: When we were looking at the maps the other day, I'm just going to open up, this is a little small one, this is Register Map 2603, one of the maps I left with you the other day...

KM: All behind you, was rice?

RA: Rice, yes.

KM: A lot of...all lo‘i right?

RA: Right.

KM: Lo‘i kind?

RA: Yes. Now, when you come this way the rice paddies go more up.

KM: Mauka. Towards the upland, towards the railroad?

RA: Towards the railroad.

KM: Okay. All the way back, just like, or lo‘i scattered around?

RA: Not quite to the railroad because the railroad was not there at that time, I don't think...

KM: Yes, you're right.

RA: The railroad came after the sugar cane came.

KM: You're right...

RA: The rice went little bit more down this way too you know.
KM: Sort of towards the Punalu'u?
RA: Yes, not that far though...

**Hong Lai Choy planted taro at Punalu'u:**

KM: Now, you shared with me that up at Punalu'u like that, the old man who had big ʻlo'i.  
RA: Hong Lai Choy.  
KM: Hong Lai Choy. You said that was big taro land they had in Punalu'u.  
RA: That's right. This is *mauka* of all the cane fields.  
KM: Yes.  
RA: He was a nice man. And one of his son's I don't know whether it was the oldest one or what. He became a school teacher. You know before there used to be King Intermediate, I think he was teaching there.  
KM: Under the name Choy?
RA: Yes. And he married one Hawaiian from Haleaha road. That family got quite a bit of property up that road. When you go up that road, it's on the left hand side.  
KM: Oh.  
RA: I forgot the wife's maiden name. [thinking] Her last name, I forgot her last name. She and the husband are still living up there.  
KM: Oh. You mean the one who was a school teacher?  
RA: Yes.  
KM: Oh, wow, that's good.  
RA: I don't think he passed away yet, he's still living there. We can drive up the road...we just going to nose around a little bit [chuckling].  
RA: It's on the left side as we go up.  
KM: Okay, good.  
RA: And I'm going to show you where there used to be one small little church. I think it was a Hawaiian church but at the time of the tidal wave, or just before that, there was nobody going to that church.  
KM: It was empty you think, already?  
RA: It was empty, earlier, that was a Hawaiian church.  
KM: A Hawaiian church there.  
RA: All I knew it was a red building, small. Have you been up Kahana?  
KM: Yes, I have been in back, Kahana. It's been a long time, but up the stream in back.  
RA: Did you see the chapel over there? On the left hand side as you go up?  
KM: Sure, yes.  
RA: That Hawaiian church at Punalu'u was almost as big as that.  
KM: Oh, yeah?  
RA: And that's a small one too, the one in Kahana.  
KM: Just for the families. Amazing...!
Driving between Kaluanui and Punalu’u – discussing various features and residences:

KM: ...So uncle, e kala mai, we’ve just come into Kaluanui.
RA: That is correct. Sacred Falls Park here.
KM: Sacred Falls, the park there. And here, we’re coming into by where Kanakanui or Naone was?
RA: ‘Ae, over here.
KM: And no one was in between?
RA: Not that I know of.
KM: That you remember.
RA: Never had any houses.
KM: And nothing makai here at that time?
RA: [thinking] Gee, was long time ago, never had.
KM: You don’t remember.
RA: Maybe they never build that time.
KM: It’s narrow. Here’s Kaluanui stream.
RA: Yes.
KM: You folks, still further down?
RA: Little bit more, I’ll show you.
KM: Beautiful though, this ‘āina.
RA: You see when we go hukilau, over here.
KM: ‘Ae. This was the hukilau, right in this area.
RA: Yes.
KM: I’m just going to pull over to the side.
RA: Okay, go past this car.
KM: Okay.
RA: Remember I was telling you about Uncle Jo San?
KM: Yes.
RA: Right around by where the telephone pole.
KM: Sure.
RA: That’s about where he was. Yes, this is the road going up.
KM: Yes, the road goes up.
RA: Mauka.
KM: Yes.
RA: He was just this side, one small little ditch over there.
KM: This was where you folks would go hukilau?
RA: Yes.
KM: Nice, out here. All kinds of fish?
RA: Just like at Kahana, school fish.
KM: You said, *akule*?
RA: *Akule*, yes.
KM: ‘*Ama’ama*?
RA: ‘*Ama’ama*, the mullet, certain time of the year it’s moving already.
KM: They *holo*, go around?
RA: Yeah. And then when they come down here, seasonal, and then they go back.
KM: ‘*Ae*. So you knew about that, they call *anae holo*?
RA: I didn’t know about that, but my father-in-law, they knew.
KM: Yes, oh, I see.
RA: They know about what time of year, they always look for the fish.
KM: ‘*Ae*, *anae holo*, when they go around the island like that. And so when they come here, good then.
RA: In Kaluanui, we got to watch them.
KM: Did you folks gather *limu* out on the *āpapa*, out here too?
RA: Outside, yes.
KM: Outside.
RA: Over here is just like sandy, yes. Especially in the bay.
KM: Out on the *āpapa*.
RA: You can tell when you look at the white water.
KM: Yes, you can see it, you can see way out there.
RA: Yes.
KM: It’s a big bay, beautiful area! Where Uncle Jo San’s house, I’m just going to, this is Pole 411… [marks locations on map]
RA: Just about here some place. Right around here. He never go on this side, he was all on this side.
KM: Puhuli Road.
RA: There’s the ditch over there.
KM: There’s the little ditch. Oh, I see, your house was right by the twenty-three mile marker.
RA: Just pull on the side over here, right around here.
KM: Okay.
RA: Now, right around here, that’s where we used to live.
KM: I see.
RA: And the store used to be over here. We were the last house over here before you reach the corner.
KM: I see.
RA: And this is where I was born.
KM: Oh, wow! Wonderful!
RA: You see this little short stretch. When you see the cars turning there at the end, that's where Ke-o.

KM: Ke-o. Right around the turn there, oh I see, okay!

RA: He lived on the mauka side of the road.

KM: ‘Āe. And again, no one was makai of you at that time?

RA: No, at that time never had, never had any houses.

KM: So basically the twenty-three mile marker.

RA: The other Ching’s was around here.

KM: And the rice paddy?

RA: All in back.

KM: All in back.

RA: Right back of the house.

KM: Yes. Amazing! Ke-o would have been?

RA: Ke-o, little bit more, right around this house, right around here, Ke-o. Had one stream over here.

KM: Yes, the little kahawai. Did that stream flow all the time?

RA: Flow, it goes out.

KM: For real! And then had other houses down here. And then by this time you said had some…?

RA: Yes, over here, yes.

KM: And the church used to be?

RA: The church more up?

KM: Okay. The little Hawaiian church?

RA: Little more up, I'll show you where.

KM: Okay. About now we’re in the land they call Papa'akoko. You look at the old map you’ll see the ahupua‘a, Papa'akoko. And then we come to Haleaha.

RA: Okay. And you know the church over here.

KM: The Catholic church, yes.

RA: And Kaya store.

KM: Yes.

RA: As long as I can remember, that was the only store, Kaya, nobody else was there, that time.

KM: Yes. And so still had the little red Hawaiian church that washed out?

RA: Yes.

KM: Amazing! Here’s Haleaha, Queen Lili‘uokalani.

RA: Okay, now the road going up, that’s Haleaha, you can turn up there.

KM: Okay.
RA: And the church used to be, as soon as you go in the road, right at the corner over there [indicating the Punalu‘u side corner of the road].

KM: Pole 388?

RA: Yes, the church used to be inside there.

KM: Right in this lot?

RA: Yes, small church…

KM: You said this church that’s on, this is Haleaha road basically?

RA: Right.

KM: The little church, when you were a child, was not used already? Not that you remember?

RA: Not a child, maybe a teenager, nobody.

KM: Is this also by where the Choys lived?

Recalls taro fields of Hong Lai Choy; and Hawaiian home of David Ka‘apu mā:

RA: Choy, yes. That’s one of the son’s, the father’s name was Hong Lai.

KM: Hong Lai.

RA: I forgot his name.

KM: He’s pure Chinese or is he part-Hawaiian?

RA: No, no the wife is.

KM: The wife is the Hawaiian one. Thank you so much. It’s so nice to be able to know where these places are when you talk…

RA: …I’ll show you the road where Hong Lai used to get his taro patch in Punalu‘u.

KM: Okay. And you said, he was what, the king of the taro?

RA: Down this side, yes.

KM: That’s what you said. Big, big lo‘i.

RA: Big!

KM: Amazing! Was he processing poi here or sending it to Honolulu or something? Do you know?

RA: I don’t think so he had a poi factory.

KM: Yes.

RA: He furnished the taro.

KM: Now, we come sort of into Punalu‘u. This is the other Ching store, another one?

RA: Yes. This is the Ching store. Did you know where the Ka’apus lived?

KM: No, I didn’t.

RA: I’ll show you.

KM: Thank you. You know after I left you the other evening, I was thinking about that, where Ka‘apu was.

RA: Slow down. You see where the kamani tree is?

KM: Yes.

RA: Just pass the kamani tree is one road, that’s the driveway.
KM: Okay. Up to Ka'apu's place?
RA: Yes.
KM: Where did he have his thatched house?
RA: Inside some place. He was the custodian for the Punalu'u beach park, right across the street.
KM: I see.
RA: Here, this is the road to his place.
KM: Pole 368, this stone wall.
RA: This big kamani tree, that's your marker.
KM: 53-310.
RA: One of his daughters married a Kamaka'ala.
KM: That's right. Alan Kamaka'ala, Amy's son.
RA: Exactly.
KM: This was where Ka'apu was living, right here.
RA: Right.
KM: He had the haole wife and they had the?
RA: The haole wife was a school teacher.
KM: Yes. And they had a thatched house right?
RA: Yes.
KM: Amazing! This was the beach where he would go fishing right out here?
RA: Fishing. You ask, "What are doing fishing?" No, this was his work area, at Punalu'u beach park, he was the custodian.
KM: He was the custodian. Under the county?
RA: He was the park keeper, yes.
KM: Amazing!
RA: Sometimes he used to go work with the malo before in olden days.
RA: They called him, "Malo man." [chuckling]
KM: That's what I heard. He really wanted to have people know the old Hawai'i.
RA: Now the next road going up that's where Hong Lai had his lo'i.
KM: Okay.
RA: Right the next road, it goes up the valley.
KM: Yes, the valley side. This is all Bishop Estate, yeah?
RA: This is the road, goes all the way up.
KM: You used to go up Punalu'u too?
RA: Yes. Because my dad and him (Hong Lai), they were good friends.
KM: I see.
RA: Sometimes when he wants to go to town, he called my dad up, my dad goes out and picks him up.
KM: Uncle, when you were young this ‘āina was sugar, planted in sugar here?
RA: Yes.
KM: You would go up a small road, through the sugar?
RA: Past the sugar and in the back. When you pass the sugar, in the back was all water.
KM: Amazing!
RA: That’s where Hong Lai grew his taro.
KM: Yes… You know it’s interesting too, this is Punalu'u, here you get Makaua.
RA: Makaua.
KM: Uka. And then they had Pūheʻemiki, another little ‘āina, interesting. Like on the map…
RA: On the map get…
KM: See, you look [looking at map] …You were right, how you showed me on the map here is exactly, so we marked it good.
RA: Yes…
KM: So right over there. The old man must have been somewhere up back in here.
RA: In the back, I know because we used to go way in the back of the sugar cane.
KM: Amazing! Did you ever go in the water tunnels up there?
RA: No. I didn’t go.
KM: I hear it was good ‘ōpae up there.
RA: And the water is cold.
KM: I bet. Good! Mahalo! Evidently there’s a heiau, up on the hill up there.
RA: Could be…
KM: …So nice, thank you so much…
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