

# Appendix K



## Cultural Impact Assessment



**CULTURAL IMPACT ASSESSMENT  
FOR THE  
PROPOSED  
HONU'A'ULA  
DEVELOPMENT**

**(TMK) 2-1-08:56 and 71 encompassing 670 acres. The land area falls between Makena of the South, Kula in the East, Wailuku of the North and the sacred islands of Molokini and Kaho'olawe of the West.**

**Prepared for:**

**WCPT/GW Land Associates LLC**

**Kihei, HI 96753**

**Mr. Charlie Jencks**

**Ph: (808) 879-5205**

**Fax: (808) 879-2557**

**Prepared by:**

**Hana Pono LLC**

**2275 Apala Place**

**Haiku, Maui, Hawai'i 96708**

**Keli'i Tau'a & Kimokeo Kapahulehua**

**Ph & Fax: (808) 572-6162**

**Kimokeo Cell: (808) 276-7219**



**Honua'ula kua la'ola'o.** *Callous-backed Honua'ula.* Said of the people of Honua'ula, Maui, who were hard workers. The loads they carried often caused calluses on their backs.

## Management Summary

|   |   |
|---|---|
| <b>Report</b>                           | Cultural Impact Assessment for the Proposed Honua`ula Development; Paeahu, Palauea and Keauhou <i>ahupua`a</i> ; Makawao District, Maui Island                        |
| <b>Date</b>                             | October 2006; revised January 2008 to comply with OEQC guidelines.  |
| <b>Project Location</b>                 | TMK: (2) 2-1-08: 56 & 71 in portions of Paeahu, Palauea and Keauhou <i>ahupua`a</i> ; Makawao District; Maui Island   |
| <b>Acreage</b>                          | 670 Acres   |
| <b>Ownership</b>                        | WCPT/GW Land Associates LLC; Honua`ula LLC  |
| <b>Project Description</b>              | Proposed Phased Development of 1400 Residential Unites, One 18-hole Private Golf Course, Park Area, Greenways, Walking Trails and Bikeways; and Commercial Use Areas. |
| <b>Region of Influence</b>              | Direct Effect within the 670-acres and Indirect Effect within existing Wailea Resort Region and Maui Meadows subdivision, both in the immediately adjoining areas.    |
| <b>Agencies Involved</b>                | SHPC/DLNT, Maui County Council, Maui Couny Planning Department, etc.  |
| <b>Environmental Regulatory Context</b> | The Undertaking is Subject to both State and County Zoning Regulations, the Cleanwater Act, and Other Environmental Regulations, etc.                                 |
| <b>Results of Consultation</b>          | Mauka-Makai Trails, Native Plants, Archaeological Sites, No Apparent Current Gathering Practices or Access Concerns.  |
| <b>Recommendations</b>                  | Preservation Precincts for Native Flora and Archaeological Sites, Stewardships, etc...  |

**HONUA'ULA**  
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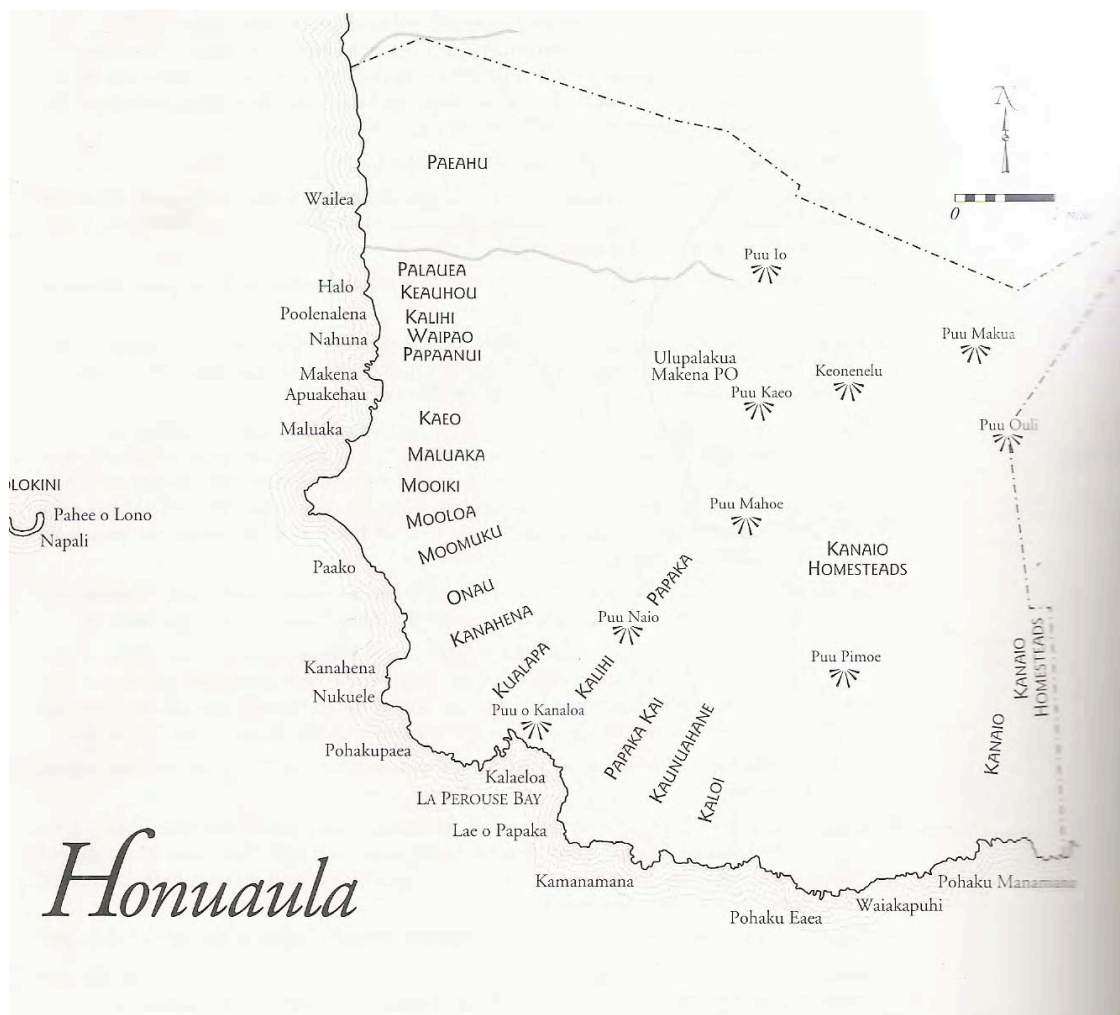


Figure 1 Sterling, 214

## Scope

The scope of this report will be to compile various historical, cultural and topographical accounts and facts of Honua'ula and its adjacent ahupua'a (land divisions), (TMK) 2-1-08:56 and 71 encompassing 670 acres. Honua'ula, once referred to as Wailea 670, is the name being used for this present cultural assessment. The land area falls between Makena of the South, Kula of the East, Wailuku of the North and the sacred islands of Molokini and Kaho'olawe of the West.

Honua'ula is close to the tail end of the funnel of northeast trade wind that blows from Kahului all the way through Makena from the early afternoon into the wake of the sunset hour at South Maui.

**Honua'ula, e pāluku 'ia ana nā kihi po'ohiwi e na 'ale o ka Moa'e.** *Honua'ula whose shoulders are pummeled by the Moa'e wind, (Pukui, 113). A poetical expression for a person being buffeted by the wind. Honua'ula, Maui, is a windy place.*

Honua'ula (red earth) connotes sacred earth as to the sacred color red. Our kupuna (elders) recognized Kaho'olawe with red lepo (dirt) and deemed it sacred. The creation chant also recognizes neighboring Lāna'i to be laden with lepo 'ula'ula (red dirt).

In the short version of the Kumulipo (Hawaiian Creation Chant), the chant describes the chronological order of the birthing of the Hawaiian Islands with a focus on Wakea (Sky father) and Papa (Earth Mother). Lāna'i, Kaho'olawe and Honua'ula form a small pūnana (nest) of red in close proximity but on separate islands. When looking west at the beautiful sunset from the higher part of Honua'ula, the glow of red burns bright red as the daily ritual of the lā (sun) fades into the komohana (west).

In the "Hawaiian Antiquities" by David Malo (p. 360) we find the short version of the Kumulipo.

|                                |   |
|--------------------------------|---|
| O Wakea noho iā Papahānau moku | Wakea (Sky Father) lived with Papa (Earth Mother) |
| Hānau o Hawai'i he moku        | Born was Hawai'i an island                        |
| Hānau o Maui he moku           | Born was Maui an island                           |
| Ho'i hou o Wakea noho 'ia      | Wakea returned to live with                       |
| Ho'ohōkūkalani                 | Ho'ohōkūkalani                                    |
| Hānau o Moloka'i he moku       | Born was Moloka'i an island                       |
| Hānau o Lāna'i ka ula he moku  | Born was Lāna'i the red island                    |
| Lili-opu-punalua o Papa iā     | Jealous anger flowed with Papa                    |
| Ho'ohōkūkalani                 |   |
| Ho'i hou o Papa noho iā Wakea  | Papa returned to live with Wakea                  |
| Hānau o O'ahu he moku          | Born was O'ahu an island                          |
| Hānau o Kaua'i he moku         | Born was Kaua'i an island                         |
| Hānau o Ni'ihau he moku        | Born was Ni'ihau an island                        |
| He ula a o Kaho'olawe          | Lastly born a red island was Kaho'olawe           |

We delight in bringing you, the reader, a glimpse of ancient life in the realm of Honua'ula, the red sacred earth with a dash of pa'akai 'ula'ula or 'alae (red salt) to flavor the mo'olelo (story).

## Introduction

Hana Pono, under contract to WCPT/GW Land Associates LLC, has conducted a Cultural Impact Assessment (CIA) for the lands of Honua'ula that will occupy (TMK) 2-1-08:56 and 71 encompassing 670 acres.

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

In this report, I (Keli'i Tau'ā) am taking the liberty to express my personal experiences since I grew up in the area. As a native Hawaiian, a place tells me who I am and who my hānai (extended) family is. Honua'ula gives me my history, the history of my clan, and the history of my people. When thinking of Honua'ula (red earth), I can see my father with the red dirt in his hands building the pu'u (mound) around the uala (sweet potato) plant so that the support of the

soft dirt would provide the corm with rich soil and minerals for it to grow to its fullest potential. Honua'ula ties me in to the human events of the past that affect me and my love ones. Honua'ula gives me a feeling of stability and belonging to my family, those living and those who have passed away. Honua'ula gives me a sense of well-being and of acceptance of all who have experienced this ahupua'a or who will be experiencing this sacred 'aina as residents. Reviewing the traditional proverbs, chants, and legends of South Maui will allow the reader to understand the overall cultural significance of Honua'ula. This simple chant expresses where the ancient knowledge and wisdom are stored:

### **E Hō Mai**

E hō mai ka 'ike mai luna mai e  
 O nā mea huna no'eau o nā mele e  
 E hō mai, e hō mai, e hō mai e

Bring forth the knowledge and wisdom from above  
 All those great works found in the chants  
 Bring them forth . . . .

I am approaching this report utilizing five periods of time with a general overview of each period to give the reader some background to get a bigger picture and background information of the settlement of Honua'ula. Hopefully, the result of this approach will help you the reader to make a personal decision of Hana Pono's findings.

## **Ho'omakaukau – let's begin**

### **Mythical Creation**

After the Kumulipo (Creation) birth of the Hawaiian Islands similar to Darwin's creation of the world, several other mythical creation stories evolved starting with the Fire Goddess, Pele. There are many stories of Pele's travels from Tahiti to the islands of Hawai'i but we share just the stories that covered the island of Maui and the ahupua'a of Honua'ula.

Pele lived a very long time at Pu'u Keka'a on Maui but the people living on the island saw her only as fire. The whisper of the natives who lived at Honua'ula spoke of Pele as their woman chief who was greater than all of them.

In Sterling's, "Sites of Maui" she accounts a mo'olelo (story) about Pele's position in the community leading a man named Paea who lived at Wahane, Honua'ula to dedicate his new home to Pele saying that it should not be occupied until she had entered it. Sadly, he did not keep his word and ate all the ho'okupu (ceremonial food) which he had left for her. His unfaithfulness caused Pele to chase Paea to the ocean and her curse changed him into Pohaku Paea (Rock of Paea); which is located north of La Perouse Bay standing tall at the ocean front as a symbol of her prowess of yesterday, today and forevermore. (p 228)



The latest and last physical appearance of Pele occurred as late as mid 1800 when the Fire Goddess flowed from the top of the southern slopes of Haleakalā down through Honua'ula and landing at the surf of Makena and Wailea.

In the Hawaiian Annual published by Thomas Thrum and James Dana's "Characteristics of Volcanoes", they report Father Bailey's statements of his oral interviews explaining that the last flow had occurred in 1750 (Sterling, 228).

Many of the lava flows in the summit depression and in the Ulupalakua to Nu'u area were dark black and bare 'a'a (rough, jagged type of lava landscape). The two freshest lava flows run near La Perouse Bay. The upper flow broke out of a fissure near Pu'u Mahoe and the lower flow broke out at Kalua o Lapa cone. Both flows contain large balls or wrapped masses of typical 'a'a found throughout Hawai'i. The earliest published record seem to indicate that the Lapa flow might be the historic flow and the Mahoe flow earlier, but the similarity of petrology and degree of weathering suggest simultaneous eruption in the district of Honua'ula.

About two centuries ago, Tutu Pele completed her Lalanipu'u (row of foot hills) in Honua'ula such as Pu'u Naio, Pu'u Kalu, Pu'u 'Ola'i, Pu'u Lua Palani and Pu'u Pimoe. In 1736, Pele was still at Pimoe as she welcomed the birth of Kamehameha the Great. Although Haleakalā remains dormant, there is still a lot of seismic activity from Pu'u Pimoe and over to Pu'u Ola'i (Earthquake hill) at Ku-Makena.

At Pu'u Ola'i, Pele was jealous of the mo'o maiden of Kaho'olawe, Inaina, whose parents were Hele and Kali. Pele accused Inaina of trying to steal her lover Lohi'au from her. In a fit of anger, Pele transformed the three into hills named after them. Her older brother Kamohoali'i scolded her and pronounced the Kanawai Inaina there, meaning, "you must not say or do unkind things to others." From that time the people of Honua'ula observed that law. They named the area Ku-Makena meaning "stand courageously, accepting the joys and sorrows of life bravely, even while mourning or rejoicing."

While Pele was carving her niche on the islands from below the earth's surface, her counterpart demi-god Māui-akamai had taken an ocean approach to presenting the islands. He paddled out into the sea of Po'o from Kipahulu and in line with the hill Ka-iwi-o-Pele near Hana with his brothers Māui-mua, Māui-waena and Māui-iki-iki to fish up the islands from beneath the deep ocean with the magical fishhook Manaiakalani. It is only because his brothers looked back which prevented the islands from all rising to the top. Today, we can be reminded of Māui-akamai's works by enjoying his fishhook, Manaiakalani, which is the constellation Scorpio stretched out in the Southern sky from Honua'ula.

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

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

During these periods, the social system was communal and organized around subsistence production to sustain 'ohana (large extended families). Hawaiian spiritual beliefs and customs focused on maintaining harmonious and nurturing relationships to the various life forces, elements and beings of nature. Ancestral spirits were honored as deities. Land and natural resources were not privately owned; rather, the Hawaiian people maintained a communal stewardship over the land, ocean and other natural resources of the islands. The kupuna (elders) provided leadership and guidance to the mauka (adults) who performed most of the daily productive work of fishing, cultivation, and gathering. Between the islands of Hawai'i there was some variation of language dialect and names for plants, animals, rains and winds. There were also variations in physical structures, subsistence techniques and art forms. Origin myths varied according to the particular migration and genealogical line from which families descended. The prominence of akua (gods) and kupuna (elders) also varied by island. For example, as discussed above, the volcanic deity Pele was more prominent in Puna and Ka'u. Qualitatively, the language, culture, social system and spiritual beliefs and customs were common among all the inhabitants of the islands. Oral traditions indicate frequent transmigration and even intermarriage among families from different islands.

**Mālie Maui ke Waiho Mai la** from the Bishop Museum Library

|                                |  |
|--------------------------------|--|
| Mālie o Maui                   | Maui is peaceful   |
| Ke waiho mai la Kaihuakala     | Situated next to rough seas                              |
| 'O Kaihuakala Mokuhanō kai uka | Kaihalulu is inland                                      |
| Kaihalulu i ke alo Kauiki      | And Kaihalulu on the face of Kauiki                      |
| Hii Kauiki ia Mokuhanō         | Kauiki guards over Mokuhanō                              |
| Hii Mokuhanō ia Keanini        | Mokuhanō attends to Keanini                              |
| Hii Waikoloa i ka ili'ili      | Waikoloa cares for the pebbled beach                     |
| Hone ana ia Kapueokahi         | Which softly embraces Kapueokahi                         |
| O <b>Honua'ula</b> mauka       | <b>Honua'ula</b> is inland                               |
| O Kauliuli makai               | Kauliuli is seaward                                      |
| Pau Pe'ape'a i Keahi           | Pe'ape'a is destroyed by fire (The border ends at keahi) |
| No ka hee-palaha               | Because it's slipping away                               |
| Moku i ka ohe la ea la e       | Severed by the sacred knife                              |

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

### **Era 3: Early Tahitian Migration – 1100 to 1400AD**

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

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

Chief Mō'ikeha's departure was not simply moving to another section of his island and beloved home of Lanikeha. Instead, he ordered Mo'okini, his kahuna nui (influential priest) to prepare their large wa'a kaulua (double-hull canoe) to set sail to the distant land of Hawai'i. On this voyage, he would take his foster son Kamahualele to help him on this voyage. Mō'ikeha also took his sisters Makapu'u and Makaaoa, and his two younger brothers, Kumukahi and Ha'ehea'e. At this time, Kamahualele was inspired to provide a definition of the character of a kanaka maoli (indigenous Hawaiian) in the following chant.

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

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

The translation of this chant describes a Hawaiian person as Hawai'i, an island, a man, a Hawaiian man, a man of Hawai'i and a child of Kahiki. This information is important in as much

as Polynesians of ancient times identified themselves with their protocol genealogical chant in their first meeting.

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

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

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

The Honua'ula family was granted permission to take up residence there. Still to this day Maui is the home for Honua'ula's descendants. The rest of the voyagers along with the Chief sailed on to Lahaina, then Moloka'i, O'ahu and eventually Kaua'i where he decided to take up permanent residency.

#### **Era 4: 'Ohana – 1400 to 1600AD**

The fourth period dates from 1400 through 1600. Voyaging between Hawai'i and Tahiti ended. The external influences of the migrating Polynesian chiefs along with internal developments within the culture resulted in sophisticated innovations in cultivation, irrigation, aquaculture, and fishing. These innovations were applied in the construction of major fishponds, irrigation systems, and field cultivation systems. Such advances resulted in the production of a food surplus which sustained the developing stratification of Hawaiian society into three basic classes, ali'i (the chiefs), kahuna (the priests), and maka'ainana (the commoners). Oral traditions relate stories of warring chiefs, battles, and conquest resulting in the emergence of the great ruling chiefs who controlled entire islands, rather than portions of islands. These ruling chiefs organized great public works projects which are still evident today. For example, 'Umi-A-Liloa constructed taro terraces, irrigation systems, and heiau throughout Hawai'i island, including the Pu'uhoonua at Kealakekua. King Pi'ilani on the other hand was the only island king inspired to construct the King's Highway that passed through Honua'ula as it encircled the entire island of Maui.

Another popular mo'olelo (story) that touches Honua'ula through chant in this era has to do with a father/son connection whose names are Paka'a and Kua Paka'a. Kua Paka'a received the gift of learning all the wind chants for the archipelago of Hawai'i nei. Below is the wind chant that describes the wind originating from the island of Hawai'i traveling through the southern coastline of Maui until it passes Honua'ula then moves mauka (upward) towards Kula:

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

Aia la, aia la, ke kau mai la ke ao                      There! There they are! The wind blown

|                                |  |
|--------------------------------|--|
| makani,                        | clouds are appearing   |
| O ka pali ale ko Hilo makani,  | Hilo's wind is Kapali ale                                    |
| He pakiele o Waiakea,          | Waiakea's is Pakiele   |
| He makani ko Hana he ai maunu, | Hana's wind is 'Ai-Maunu(bait eating)                        |
| He kaomi, he kapae.            | Kaomi, Kapae   |
| He ho'olua, he lau'awa'awa,    | Ho'olua, Lau'awa'awa   |
| He apiolopaowa, he halemau'u,  | Apiolopaowa, Halemau'u                                       |
| He ku, he kona,                | Ku and Kona  |
| He Kohola-pehu ko Kipahulu,    | Kipahulu's wind is Kohola-pehu                               |
| Kohala-lele iho no ilaila,     | Kohola-lele blows there also                                 |
| Ai loli ko Kaupo,              | 'Ai-loli wind belongs to Kaupo                               |
| He Moa'e ko Kahikinui,         | Kahikinui possesses Moa'e                                    |
| He papa ko <b>Honua'ula</b> ,  | <b>Honua'ula</b> proudly hails the low blowing<br>wind, Papa |
| He nā'ulu a'e i Kanaloa,       | Towards Kanaloa blows the showery sea<br>breeze, Nā'ulu      |
| Hina ka hau i ka uka o Kula,   | Hau blows steadily in the Kula uplands.                      |
| Ko laila makani no ia,         | This wind blows there  |
| Ke noke ami la i ke pili,      | Persistently whirls the pili grass                           |
| Ulalena i Pi'iholo,            | Ulalena is at Pi'iholo                                       |
| Ukiu ko Makawao,               | The ukiu wind belongs to Makawao                             |
| Ka ua pu'ukoa i Kokomo,        | The Pu'ukoa rain is at Kokomo                                |

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

In this chant from the Bishop Museum Library, the author describes the land and its plants again using the travel log approach to cover a larger geographical area including Honua'ula: No A.K. Kamuohou-Nani, Hanohano ke Kuahiwi.

|                                       |  |
|---------------------------------------|--|
| Nani hanohano ke kuahiwi o Ka'uiki    | The hill of Ka'uiki is proud and beautiful       |
| Kapu maika'i i ke alo o Hanailanakila | Sacredly guarded in the face of<br>Hanailanakila |
| Ke nana mai 'oha na maka              | The eyes are delightful to look at               |
| Ena'ena i ka la o <b>Honua'ula</b>    | Intense in the sun of Honua'ula                  |
| Malo'elo'e ke kulana i ke one         | The position of Pueokahi is firm                 |
| Pueokahi                              |  |
| Akahi a ike ia ka nani o Keanini      | The beauty of Keanini is just seen               |
| Kela nalu kaulana i ke kai            | The famous wave of the sea, climbs               |

|   |   |
|---|---|
| Pipi'i he ehukai pae i ke one             | The ocean spray splashes on the sand                  |
| Auau aku i ka wai o Punahoa               | Bathe in the water of Punahoa                         |
| He hoa nona Ulumano                       | A companion of the Ulumano wind                       |
| Makani alo pali o Waikoloa                | The wind of the cliff at Waikoloa                     |
| Pipipili i ke kula o Waika'ahiki          | Buffeting the uplands of Waika'ahiki                  |
| A hiki mai ia olu Honokalani              | Until it reaches pleasant Honokalani                  |
| Olu iho la loko wai nanahe wale           | Comfortable is the soft sounds of the pool            |
| Hehene iki ka aka i Haneo'o               | The shadow of Haneo'o is giggling                     |
| Ua like no laua me Alau                   | They are indeed like Alau                             |
| Me he kapa kela i ka wai o Waiohonu       | It is like a white covering in the water of Waiohonu  |
| 'A'ala i ka peia i ka palai me ka awapuhi | Fragrant is the place with the palai and awapuhi      |
| 'A'ala i ka noua e ka Mālie me ka hinano  | Fragrance was cast down in the calm with hinano       |
| 'A'ala laua'e i kuia me ke kupaoa         | Fragrant is the laua'e sewed together with the kupaoa |
| Punia i ke ala honi ho'omau i ke A'ali'i  | All around is the continuous scent of the a'ali'i     |
| I'ini a nana ka pua                       | The flower which is desired and searched for          |
| Ho'oumu aela i ke alo o Kawaloa           | Abundant in the face of Kawaloa                       |
| A ola maika'i ka nohona pono ke kino      | The body has good existence, when life is good        |
| Pomaika'i ke kini i Mu'olea               | The people of Mu'olea are blessed                     |
| Ahu ka waiwai pi'i ka loa'a               | The wealth gotten expands                             |
| Ola na pua i Kaumakani                    | The flowers live on at Kaumakani                      |
| He mau pua hiwahiwa na ka mana'o          | Precious flowers for the thoughts                     |
| Aia ka'u makemake la o Papauluana         | There is my desire of Papauluana                      |
| E pili like maila me Kaho'omano           | Which very much resembles Kaho'omano                  |
| Ilaila ka mana'o me ka ano'i ana          | The idea for hope is there                            |
| I ka nana maika'i mai o na maka           | When the eyes look favorably upon me                  |
| Kau mino ole ka lae o Makahiku            | Placed upon the creaseless promontory of Makahiku     |
| O a'u kumu lehua i Kuahine                | It is I who is the lehua tree at Kuahine              |
| Kohukohu ka noho i kuloa                  | Symbolizing the lifestyle at Kuloa                    |
| Ha'aheo i ke kula o Ka'akau               | Haughty is the plains of Ka'akau                      |
| Heaha kau hana e Pu'unui                  | What are you doing Pu'unui                            |
| He pali au ke ku kilakila                 | Sighing loudly like Wailua                            |
| Uhunui ka like ana me Wailua              | I am a cliff standing majestically                    |
| He hiwahiwa kapuna na Lani                | The spring which is precious for Lani                 |
| He aupuni Kuokoa i ke alo o Puuhaoa       | The independent government is in the face of Puuhaoa  |

|                                       |   |
|---------------------------------------|---|
| He kuahiwi noho mau na ke ala         | A mountain area with continuous fragrance |
| Ilaila ka moani a ke kupukupu         | The sweet-smell of the ferns are there    |
| Onaona ka mapuna hanu o<br>Kamakohala | The fragrance of Kamakohala fills the air |
| Ho'olewa ela la'ahia pu me kanahele,  | Carried together in the forest.           |
| Ike ala _____e                        | I know the scent.                         |

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

Cultivation of taro and fishing were the centerpieces of the material culture. The system of irrigation, fishing and aquaculture was highly developed and produced a surplus that sustained a relatively developed and unified social structure that was embraced throughout the whole archipelago. All the basic necessities came from plants. Even fishing relied on plants; the canoe was made from a hardwood tree; the net was woven out of olona or some other vine; spears were carved out of a hardwood tree; ropes were woven from the coconut husk or a vine; the sails were usually made of lauhala (pandanus leaves). Hawaiians could not have survived without plants, and Hawaiians were expert planters and cultivators.

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

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

In the fifth period, during the century preceding the opening of Hawai'i to European contact in 1778, the Hawaiian economy expanded to support a population between 400,000 and 800,000 people. The social system consisted of the 'ohana who lived and worked upon communally held portions of land called 'ili within the ahupua'a natural resource system. These families-- the building blocks of the Hawaiian social system--were ruled over by the stewards of the land, the

chiefs along with their retainers and priests. The history books are filled with tales of battles among the chiefs from all islands.

The earliest war between the island of Maui and the island of Hawai'i is attributed to Hua'akapuaimanaku, high chief of Maui, probably a descendent of the southerner Hua family from which Paumakaua and Haho came. Hua'akapuaimanaku resided at Hana. He built a heiau at Honua'ula. After his successful war on Hawai'i, he returned and built the Kuawalu heiau.

Kiha-Pi'ilani who reigned in the last half of the 15<sup>th</sup> century connected the entire island with a network of trails to aide his people in their travels and gave the king quick access to all parts of his kingdom. Even today, the original trails still exists from Keone'oi'o to Nu'u. Branching trails extended from the Pi'ilani trail in the Honua'ula area, Keawakapu to Nu'u, up to Pu'u Ninole and Pu'u Palani, through Kanaio and up through Pu'u Pane. A trail name Kekua-waha'ula derives its meaning from Pele Smiting Red Mouth. She smites people who speak evil from her listening "blow hole" in the waiting hill Pu'uokali in the Keokea 'ili (land division) in Honua'ula. Near the church in Kanaio, the trail entered the area known as Ma'ahi and into the forest of Auwahi where such plants as the 'akalea grew. The old trail is located mauka of the government road of Kahikinui. Two trails crossed from Kanaio to Keone'o'io. The upper, or mauka one, was through Pu'u Pane down towards Luala'ilua hills and across to Kaupo. The makai trail went along the sea connecting the coastal villages.

Honua'ula was the residence of Queen Kalola, a daughter of high chief Kekaulike who ruled Maui till 1736. She was the last ali'i to pronounce the kapu (taboo) of the Burning Sun. Only the Maui chiefs had this Kapu which was Maui in the Pathway of the Sun.

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

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

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

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

The lands allocated to the konohiki were called ahupua'a. Ahupua'a boundaries coincided with the geographic features of a valley. They usually ran from the mountain to the ocean, were



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

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

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

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

|  |  |
|--|--|
| 'O Hi'u noho i Keanae                  | Hi'u resided in Keanae                   |
| Keli'i hue wa'a noho i Hana            | Keli'i hue wa'a lived in Hana            |
| Puhi noho i Kipahulu                   | Puhi was stationed at Kipahulu           |
| Ka'ala noho i <b>Honua'ula</b>         | Ka'ala-miki-hau guarded <b>Honua'ula</b> |
| Kamohoali'i ke ali'i nui a puni o Maui | King Kamohoali'i watched over all Maui   |

Here is the mele inoa (name) chant for Ka'ala-miki-hau who served the people of Honua'ula as their aumakua (ancestral god).

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

## **Honua'ula, Kahikinui and Kaupo**

Now that a general explanation of the lifestyle of Hawai'i has been provided in the above pages, we now focus upon the specific development of the ahupua'a of Honua'ula. The coastline of this section of Maui, much like Kaho'olawe, is windswept and relatively barren. As indicated

above, most mo'olelo (oral traditions) for southeast Maui date back to the era of the great migration from Tahiti and the long voyages between Hawai'i and Tahiti. The mo'olelo of Kaupo, Kahikinui, and Honua'ula are also intertwined with that of the island of Kaho'olawe. Kaho'olawe was originally dedicated to Kanaloa, the great Polynesian god of the ocean and of seafaring. The channel between Honua'ula and Kaho'olawe is known as Kealaikahiki Channel (pathway to Tahiti). Thus, the wahi pana (sacred storied places) of southeast Maui reveal a history of the settlement of the islands of Hawai'i by the high chiefs of Tahiti as they were guided to Hawai'i by their great navigators such as Mō'ikeha, Hawai'iloa, Kiha, La'amaikahiki and Pa'ao.

Up the coastline from Honua'ula is Nu'u which connotes a high place and also the name for the second platform in a temple. A sacred village site, Nu'u Bay was named because it was the landing place of Nu'u, a great kahuna navigator who was an ancestor twelve generations from the beginning of the Hawaiian people in the genealogy of Kumuhonua. Preceding Nu'u is Kaupo meaning "landing by canoe at night." As the name attests, the bay of Nu'u was a noted landing site for the entire south-east Maui.

Kahikinui was named for the beloved homeland, Kahiki of the earliest settlers who came to Maui from the South (Handy, Handy and Pukui, 508). Most of the Hawaiians in the Hana districts trace their ancestry to Hawaiians who lived in Kaupo, Kahikinui and Honua'ula before Captain James Cook's arrival in 1778.

The ocean along the shoreline of southeast Maui had abundant marine life and is a source of sustenance for many people. Fresh water seeps into the ocean at the shore and creates a productive ecosystem for a large array of sea life. The gods Kane and Kanaloa are credited with going about all of the islands providing fresh water. They are attributed with providing springs of fresh water along the southeast coastline of Maui. It is said that they landed at Pu'u-o-Kanaloa (Hill of Kanaloa), a small hill north of Keone'o'io when they first came from Kahiki. They dug a water hole by the beach and found the water Ka-wai-a-ka-la'o. These gods also opened up the Kanaloa fishpond at Luala'ilua-kai providing the brackish water for fish spawning (Beckwith, 64). They went on to Nu'u to dig another spring (Handy, Handy and Pukui, 510).

Kamehameha III was responsible for Ka Mahele in 1848 and the Kuleana Act in 1850 establishing a system of private ownership of all lands in Hawai'i. The Board of Commissioners to Quiet Land Titles, which was set up under a law passed by the Hawaiian Government in December 1845, began hearing testimony on selected claims registered by non-Hawaiians early in 1846. The division of lands between the King and about 250 chiefs took place in 1848 and resulted in what is known as the Mahele Book. In it is recorded the names of the lands belonging to Kamehameha III and the names of the chiefs with the lands that they claimed. At the end of each Mahele (division), a phrase was added that protected the rights of the ho'a'aina, who were the farmers living on lands (ahupua'a and 'ili) taken as private property by the king and the chiefs.

When the lands were divided in the Mahele (division) of 1848, there were a number of ahupua'a (sub-district land divisions) designated as "Government Lands" within the moku (districts) of Honua'ula, Kahikinui and Kaupo. These designated "Government Lands" are indicated in the Indices of Awards (Office of the Commissioner of Public Lands, Territory of Hawai'i 1929).

Regardless of the parcel size granted to them, the tenants (Native Hawaiian) of an ahupua'a retained their traditional mauka-makai access and gathering and fishing rights. These rights are

spelled out in the Kuleana Act of 1850 and are sustained in the Revised Laws of Hawai'i. They are as follows:

*"Where the landlords have obtained, or hereafter obtain, allodial titles to their lands, the people on each of their lands shall not be deprived of the right to take firewood, house-timber, aho cord, thatch, or kī leaf, from the land on which they live, for their own private use, but they shall not have a right to take such articles to sell for profit. The people shall also have the right to drinking water, running water, and the right of way. The springs of water, running water, and roads shall be free to all, on all lands granted in fee simple; provided that this shall not be applicable to wells and watercourses, which individuals have made for their own use" (Haw. Rev. Stat. Section 7-1 (1985)).*

## **Territorial years**

Control over the Hawaiian Government Lands and the Crown Lands were taken by the Provisional Government that was established in 1893 when the Hawaiian monarchy was overthrown with the assistance of U.S. military forces. When the Republic of Hawai'i was declared in 1894 these two categories of lands were combined and collectively called "Public Lands." In 1898, "Public Lands" that had not been sold by the Republic of Hawai'i were "ceded" to the United States of America at time of Annexation.

In 1900, under the Organic Act, most of these "Ceded Lands" were turned over to the Territory of Hawai'i to administer; however, some of the "Ceded Lands" were retained by the United States Government, primarily for use of the U.S. military and Coast Guard. In the report of the Governor of the Territory of Hawai'i, 1901, it lists the "Ceded Lands" in the district of Honua'ula and Kahikinui.

| <b>District and Ahupua'a</b> | <b>Acres</b> |
|------------------------------|--------------|
| <b>Honua'ula:</b>            |              |
| Kanaio                       | 7,600        |
| Papaka                       | 300          |
| Kualapa                      | 400          |
| Kanahena                     | 1,000        |
| Onau                         | 600          |
| Papa'anui                    | 4,500        |
| Kahikinui                    | 25,000       |

At this time, the Governor's report described the Honua'ula lands as "Rocky Grazing," and the Kahikinui lands as "Grazing Lands." Inez Ashdown, an avid researcher of Hawaiian culture states that at the turn of the century 1900, Honua'ula was rich with pili-grass, tobacco, cotton, ilima, native plants, and trees, such as noni and kukui. However, E.S. Craighill Handy reports the following ecological changes due to cattle ranching:

*In Honua'ula as in Kahikinui and Kaupo, the forest zone was much lower and rain more abundant before the introduction of cattle. The usual forest zone*

*plants were cultivated in the lower uplands above the inhabited area. Despite two recent lava flows, which erupted in about 1750, the eastern and coastal portions of Honua'ula were thickly populated by Hawaiian planters until recent years. A number of families whose men are employed at Ulupalakua Ranch have homes near the ranch house. Close by these native homes are little dry land taro cultivated.* (p. 508)

Ranching has been blamed for many of the district's environmental problems. The cattle and goats stripped the land of its native flora while destroying ancient Hawaiian temples and gravesites. Ranching operations took over land previously owned by Hawaiian families. Some Hawaiians left the area and were not aware of it when the ranchers took their lands through the process of "quiet title" or adverse possession.

The 'Ahihi-Kina'u Natural Area Reserve encompasses 2,052 acres in Honua'ula, Makawao. It runs from 'Ahihi Bay to La Perouse Bay and includes all of Cape Kina'u and is intersected by the Makena Keone'o'io Government Road. The Marine Reserve includes pristine shallow water ecosystem with dense and diverse bottom community. Inter-tidal fauna is rich. The Lava Flow Reserve at Cape Kina'u contains native vegetation in kipuka (open areas surrounded by lava) such as Hawaiian caper, Naio, Wiliwili, Nehe, and Pili grass. The Tide pool and Pond Reserve provide irregular porous lava and another class of aquatic ecosystems intermediate between open seashore and freshwater. Biota in these systems varies with the degree of salinity. Near shore ponds are marine-like, showing algae, invertebrates and fishes. Progressing inland, fewer and unusual species are present. Fishes and marine algae disappear and two species of crustaceans, the endemic small red shrimp ('Opae'ula) and an alphaeid shrimp, known from 3 other localities in the Pacific appear. The Cape Kina'u ponds represent the only extensive habitat for this uncommon species on Maui. Water birds such as the Ae'o (Hawaiian Stilt), sanderlings, curlews, plovers, turnstone, and migratory ducks have been observed in the larger open ponds.

## **Fishing and Ocean Gathering**

Fishing and ocean gathering occurred along the coastal areas throughout the region (from Makena to Kaupo). The techniques used to catch fish differed according to the particular locality. For example, fish traps were found in Makena and Kanahena where moi and weke were caught. Akule were found in abundance in La Perouse Bay at Kalihi and Nu'u Bay at Nakula.

One of our consultant families, Butch and Sandy Akina shared this story of catching Akule. They said sometimes they caught so much fish they had to give it away. They recall inviting the locals to come assist in taking the Akule out of the nets. Even the wife of the late Hannibal Tavares came to assist and at the end took home free fish as payment for her assistance. "At times there was so much in the nets we had to give it away," says Butch. He went on to say that he learned from kupuna (elders) that fish have ears. "You have to take care," the kupuna said, "or not you wouldn't be able to catch them again." During the early years of Butch's fishing life, he used to accompany his dad to catch turtles for the U.S. Government to feed the troops during World War II. "Big kind turtles like over three hundred pounds," Butch said. He went on to say that the turtle steak was better eating than a cow. (Akina, 9)

Ahi and ono were caught in the deeper waters near Mamalu Bay at Naholoku. Mullet, ulua, manini, uhu and other shoreline fish were successfully caught along the Honua'ula coastline even up till today. Because the elders taught fish had ears and would run and hide if they overheard a conversation about fishing, reference to go on a fishing excursion was usually made by saying simply, "we going holoholo" which secretly meant that they were going fishing. Earlier, I had made reference to my dad awakening to the saying, "Mālie i ke kai." When he verbalized those words, to my disappointment, I knew we weren't going fishing. On the other hand, if I saw him gathering the fishing gear as I opened my eyes, with much excitement I woke up silently and prepared my fishing gear to be ready to go with him on a fishing excursion. In fact, I can still recall catching my first fish, an ūpapalu in the early dark morning at 'Ahihi Bay with dad standing by my side.

Ocean gathering occurred along the Honua'ula shoreline where 'opihi (limpet), limu (seaweed), and kupē'e (ocean snail) were gathered and 'a'ama (crab) was caught on the rocks. He'e (octopus) was speared when walking the shoreline or diving; ula (lobsters) and crabs were caught while diving; and some species of crab were caught in traps as far as 2 miles from shore.

Another consultant Mahealani Kai'okamalie (Kai'okamalie, 4) and resident of Honua'ula recalled vividly "cutting out" from school to go fishing with his upena kiloi (throw net) on the shores of Honua'ula. He walked on the rugged 'a'a to get to his fishing grounds and along the way, put bottles of water alongside the walking trail. Upon his return trip with his heavy load, he would stop for a drink that he had earlier hid away in the crevices of the many lava tubes.

Disputes over access to fishing grounds have been a constant and deep concern for many consultants. One person described a problem between his family and a ranch over who owned or had jurisdiction over a road that provided access to the shoreline. He said it was difficult to concentrate because you were always aware that the ranch might come down on you when you were using the road.

A recurring theme among local fishermen was to take only what was needed and to only go fishing when the family's fishing supply was down. Many consultants spoke proudly about carrying on this traditional approach to ocean conservation. They believed that if they were not sensitive to the marine ecology, then nature would impose its own sanctions by not providing food. One consultant mentioned that he was taught by his elders to not go fishing during the months of October and December. If he disobeyed this rule, fishing would be unsuccessful during the other months of the year.

### **Fishing, Fishponds (Loko i'a), and Fishing Grounds**

It has been said by the people of old that the measure of an ahupua'a's wealth and power was determined by the amount of functional heiau that existed in their boundaries coupled with existing loko i'a (fishponds). As explained above, the Honua'ula shoreline has abundant marine life that served as a source of sustenance for many people. The fresh water seeping into the ocean at the shoreline produces a large array of sea life. The gods Kane and Kanaloa showered their blessings upon the neighboring Kahikinui ahupua'a by opening the fishpond Kanaloa at Lualā'ilua. Loko i'a served as liquid iceboxes or food storage. There, people could fetch a fresh variety of fish especially those cruising along in schools like mullet, moi, weke, aholehole and numerous other varieties. The other food delicacies such as crab, octopus, seaweed and the like

were raised in these ponds. Other loko i'a built in the Honua'ula neighborhood were at Pu'u Ola'i; in the shallows of Keawalai Church; Kalepolepo in Kihei; and close by at Ko'ie'ie which is hosted by the Whale Sanctuary Center on South Kihei Road. Wetland areas such as Ma'alaea mud flats served as other natural inlets to house the various marine life that the Hawaiians could use.

Ku-Makena and 'Ahihi bays each had a fish pond. The one at Keone'o'io was very large stocked with 'Ama'ama, Awa, and 'O'i'o. At certain times the spirits of the dead chiefs are heard and sometimes seen. This procession is called as 'oi'o or as huaka'i-po, the Marchers of the Night. The two main ponds are named Halua and Kauhioaiakini and here dwell the mermaids and the benign sharks, such as Kamo'oali'i and Kaneikokala, their spirit mates of the sea. The fishponds at Maonakala village were sacred to Queen La'akapu and her son, Kauholanuimahu.

Many a time, fishponds were inspired by an ali'i who wanted the convenience of having fish readily available for themselves or their guests. Lahaina, the capital of Maui housed the large loko i'a Mokuhinia which fed the ali'i whose residence was at Moku'ula.

I was raised listening to my mother telling us of our father's experiences with wahine hi'u i'a (mermaids) and huaka'i-po. In my dad's younger years, he was raised in Kuau and Huelo so he was accustomed to seeing these spiritual encounters at places such as Twin Falls with the mermaids and other waterways at Ko'olauloa and Ko'olaupoko. It was an experience for me as a young boy to be with him at the shores of Honua'ula and have the huaka'i-po literally lift our truck off the King's trail and set it down in the opposite direction. Today, I realize that the spirits of the huaka'i-po we encountered were not from the same district. We were the mālihini (new comer) in their ahupua'a.

The other measure of an ahupua'a's rich success was the amount of agriculture heiau (temples) that were found in their land districts. Yes, it might impress the mālihini to claim that they have a large heiau on their ahupua'a but after all that have been said about the make-up of the Hawaiian lifestyle and the importance of plants in the Hawaiian society, one could determine that more agriculture heiau rather than one large luakini (sacrificial temple) would show the richness of their ahupua'a community.

In Honua'ula, there are many heiau and little alters of stones where people prayed to Lono and to Hina for rain and ample crops since the area was primarily used for planting, farming and ranching. Other temples include many fishing shrines (ko'a), a hula platform and a place of refuge (pu'uhonua). Appendix A is a summary list of the temples and sacred sites relevant to Honua'ula and its surrounding neighbors.

## Summary

In summary, this is our assessment of Honua'ula (Red Earth). As a whole, this ahupua'a from the beginning of its occupancy in early Hawai'i was very rich at its shores with an abundance of marine life. That includes deep and shoreline fishing and all the animals like squid, octopus, crab, and shell fish with an abundance of various seaweeds consumed by the native peoples. Makena Landing became the second busiest port next to Lahaina since the cattle and agricultural products were brought here to load as well as receiving goods for residents throughout Central Maui. During the time of Kamehameha the Great, he required large quantities of sandalwood to be harvested from mauka (Kula, Makawao and Haleakalā) and loaded at Makena. His invasion of Maui occupied all the shores of Honua'ula to defeat the Maui king Kalanikupule. (Sterling, 254).

Afterwards, the king took time to direct his people to rebuild the fishponds of Kalepolepo and Ko'ie'ie. Since Honua'ula did not possess rich waterways from mountain to ocean, sweet potato, sugar cane and ranching were the key activities of the ahupua'a. The maka'ainana (common people) worked the land under the direction of the konohiki and occasionally the ali'i would drop by enroute to Kaupo where most of the activities of the chiefs took place.

By looking at the chart on heiaus, we are able to see that the greatest numbers of heiaus were in the southern part of Maui from Kaupo to Kahikinui. Also, the second largest heiau on Maui was Loa-loa of Kaupo. This area possessed a greater amount of luakini heiau to serve Maui's warriors with the psychological purpose of Hawaiian warfare between the warring soldiers of Hawai'i island. As we move north, fewer luakini heiaus are found in Nu'u, Kahikinui, Kanaio and Makena and hardly any in the heart of Honua'ula. For the most part, the heiau in the Honua'ula District were agriculture, rain and or fishing type of heiau. As of this writing, we are convinced that the villagers and occupants of Honua'ula was a peaceful farming and fishing community with occasionally excitement from visits of Tutu Pele and French discoverer Captain La Perouse. Honua'ula was and still remains the land of the sacred red earth.

Kimokeo Kapahulehua and I (Keli'i Tau'ā) as Hawaiian practitioners send our Mahalo Akua, Nā Aumakua, Nā Kupuna, a me Charlie Jencks (Thank God, Ancestral Gods, Elders, and Mr. Jencks) for inspiring us to provide this sincere and honest cultural report.

The Honua'ula development will open up south Maui from Kihei to Makena with new challenges. We hope the developers will tread with as much care as they have shown during the planning process. It is our sincere wish that the cultural sites that have been found can be retained and infused into the planned site development. Also, we desire that the native plants can be kept in tact as much as possible to retain the ahupua'a's unique identity. Lastly, we desire that the ala i ke kai (pathway to the ocean) and the ala i ke kula (pathway to the uplands) will always be recognized as part of the law decreeing that one should respect Hawai'i's gathering rights (passage to fishing at the ocean and streams or gathering native plants in the mountain). By saying those things, we now can close this report me ke aloha pumehana (our fondest love and support) and the wisdom of our kupuna who said, "E ho'olohe i ka leo o ka 'aina" (Listen to the voice of the land).

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## Appendix A: Heiau

Information gathered from Sites of Maui by Elspeth P. Sterling. Please see General Index and Index of Place Names for specific page numbers for each listed Heiau.

| <u>Heiau Names</u>       | <u>Ahupua'a location</u> | <u>Purpose</u>  |
|--------------------------|--------------------------|---|
| Lo'alo'a                 | Kaupo                    | Luakini – sacrificial. West Mamawainui Gulch. By menehune. Long temple on Maui. 2 <sup>nd</sup> largest next to Pi'ilanihale heiau of Hana  |
| Kanaloa                  | Luala'ilua/Kah<br>ikinui | Built by gods Kane & Kanaloa for rain   |
| Na-hale-loulu-a-<br>kane | Honua'ula                | Built in antiquity dedicated famine/ epidemic   |
| Manonokohala             | Kanaio                   | At Puki east  |
| Manoka'ahia              | Kanaio                   | At Puki west  |
| Pu'u mahoe               | Kanaio                   | Keawanaku   |
| No name                  | Kanahena                 |   |
| Kalihi                   | Keone'o'io               |   |
| No name                  | Kaloi                    |   |
| Pu'u-la-kua              | Kaupo                    | Luakini. Heiau belonged to chief Kekaulike  |
| Pohakunahaha             | Makena                   | small well preserved structure  |
| Onipa'a/Onepa'a          | Ulupalakua               | By Pu'u Ola'i gate owned by Seibu Corp.   |
| Oniuli/Oneuli            | Makena                   | On Sam Garcia's land. Used as kahuna school. Hula hālau there. Makahiki games played. Built by Kauhohamahu son chief Kahoukapu La'akapu   |
| Papakea                  | Makena                   | Pu'u Ola'i. Large shrine to Ku'ula-kai  |
| Kalani                   | Makena                   | David Chang's property  |
| Popoki                   | Makena                   | Kukahiko Cemetery   |
| Ko'ula                   | Kanahena                 | Ho'oulu 'ai-place to ask for plenty food  |
| No name                  | Ulupalakua               | Makee Ranch   |
| Pu'u Naio                | Keone'o'io               | Papaka land of the ghost of a departed chief  |
| No name                  | Nahawale                 | At water spring called Waipe'epoli  |
| Ke'eke'ehia              | Honua'ula                | Place of refuge Hale Pueo. Place to pray for the souls of the dead. The Pueo-kahi and Pueo-nui-akea are two names for the akua, or God. Pueo is symbolic of Wisdom and the whole universe & light. An aumakua or ancestral guardian spirit. |
| Nahaleloulua             |                          | Dedicated to Kane   |
| Ka'aiea                  |                          | Multiply to produce food  |
| Pa'alua                  | Kalihi,                  | For rain. Maka-kilo-i'a   |

|                         |                                       |   |
|-------------------------|---------------------------------------|---|
|                         | Honua'ula<br>Above La<br>Perouse Bay. |   |
| Kaulena                 | Keone'o'io                            | A ko'a  |
| Keawanaku               | Kaloi,<br>Honua'ula                   | Probably a Ku'ula   |
| Kahemanini              | Honua'ula                             | Multiplying fish  |
| Kuahuka                 | Kanaio,<br>Kaunukeaha                 | 2700 feet   |
| Kohola                  | Kanaio                                | South of the Kula pipe  |
| Manonokohola            | Kanaio East<br>Honua'ula              | Congregational Church   |
| Manoka'ahia             | Kanaio West                           | At Puki, West of the Church   |
| Halileo                 | Kalepa,<br>Kaupo                      | Luakini   |
| Papanuiokane            | Kanaio                                | Hulapapa  |
| Ki'ipuna,<br>Ninaulunui | Kanaio                                | Between Wai-a-'ilio and Wahene. Large platform  |
| Popoiwi                 | Popoiwi,<br>Kaupo                     | Built by the menehunes  |
| Keakalauae              | Kaupo                                 | One of the largest by King Kekaulike 1730. used as a Pu'uhonua or Hill of Refuge  |
| Paukela                 | Kaupo                                 | Whole hill top used as heiau. Rock tomb w/body  |
| Lanikaula               | Kaupo                                 | Located in back of Post Office. Kukui tree in front   |
| Pu'umaka'a              | Kaupo                                 | Mauka from school house   |
| Haleokane               | Kumunui,<br>Kaupo                     | Luakini. Chief Nakuli's temple. Kauili succeeded.   |
| Lonoaea                 | Kohulau,<br>Kaupo                     | Fifty yards south from Haleokane.   |
| Kekaulike               | Kaupo                                 | Heiau also called Ka-lani-ku'i-hono-i-ka-moku. Kekaulike, Maui king also built luakini Loa-loa Kane-malo-hemo, Popo-iwi, & Pu'u-maka'a 18 <sup>th</sup> |
| No name                 | Puhilele,<br>Kaupo                    | Overlooking Waiuha to the West  |
| Hala                    | Kaupo                                 | Agriculture. Kaiuli the chief, Hala the kahuna  |
| At Halaulani            | Kaupo                                 |   |
| Pu'uakua                | Kaupo                                 | Below house @ Antone Marciel Sr. to Nu'u Road   |
| Pua'akolo               | Kaupo                                 | In pasture of Antone Marciel Sr. upper to Nu'u  |
| Waihi                   | Kaupo                                 | 300 yards south of upper Nu'u trail   |
| At Kou                  | Kou, Kaupo                            | Large heiau open to west 250 ft. by 265ft.  |
| At Keanawai             | Kaupo                                 | 130 ft. by 50 ft above Keanawai looking out to sea  |
| At Opihi                | Kaupo                                 | On the flat country above Pu'u Mane'one'o to Nu'u   |

|                 |                |  |
|-----------------|----------------|--|
| Laia            | Kaupo          | Near Catholic Church   |
| Papakea         | Nu'u           | One burial found there. Multiply food crops.   |
| Fish(Ukulaelae) | Nu'u           | Consultant Kenui said heiau to increase fish supply  |
| At Kaili'ili    | Nu'u           | Large 50 x 124 ft. quarter mile up from shore  |
| Halekou         | Nu'u           | Large 145 x 90 up from Nu'u Gulch 600 ft.  |
| Oheohenui       | Nu'u           | Small 43 x 50. Possible heiau for tapa drying  |
| At Anakalehua   | Nu'u           | Small 44 x 33 open to the sea  |
| Pili-o-Kane     | Nu'u           | Luakini  |
| Ohela           | Nu'u           | No information   |
| 3 small heiau   | Nakula, Nu'u   | 30 x 40 between Kahalulu and Pukai   |
| At Pahih        | Nakula, Nu'u   | 38 x 35 ft facing the sea  |
| Hakalauai       | Kahikinui      | La-pueo is the ahupua'a. Uluao Keakakilohi/chief. Mana was the priest                                |
| Kahuahakamoa    | Kahikinui      | Wall enclosure still standing  |
| At Poloae       | Kahikinui      | Near milepost 32 @Kula trail. 45 feet  |
| At Kamoamo      | Kahikinui      | 94 x 80 feet built at Kama'ole Gulch.  |
| At Naka'aha     | Kahikinui      | Small heiau on hill over-looking village site  |
| At Naka'ohu     | Kahikinui      | Above Waiapea. Curious shaped heiau.   |
| At Wailapa      | Kahikinui      | Sixty yards north of Wailapa village   |
| Hale-o-Lono     | Kahikinui      | Built by Kekaulike; Maui chief; luakini@ Kipapa  |
| At Kepalaoa     | Kahikinui      | 30 x 45 ft open on 3 sides facing sea  |
| Kaooa           | Kahikinui      | At Alena, a luakini  |
| Momoku          | Kahikinui      | At Luala'ilua built by the menehune @ Ka-papa-iki  |
| Kaluakakalioa   | Kahikinui      | Above village Hanamau'uloa 48ft. square.   |
| At Auahi        | Kahikinui      | Small west of Luala'ilua Hills   |
| At Koholuapapa  | Kahikinui      | Total length 110 ft. Rough basalt w/ili'ili, pebbles   |
| At Makee        | Kahiknui       | At Makee village @ shore 60 x 30 ft.   |
| 3 Heiau         | Keone'o'i'o    | Ho'omana for shark, Pa'alua-rain & fish, in Papaka Kaulana koaia, another Papaka uka called Pu'unaio |
| Mahia           | Kula           | Small  |
| Kaunuopahu      | Kula           | Small  |
| Po'onahoahoa    | Kula           | Small  |
| Mana            | Kula           | Small  |
| Nininiwai       | Kula           | At Pulehu, trampled by cows and replaced by pine   |
| Papakea         | Keokea, Kula   | Below Kula Sanitarium  |
| Keahialoa       | Keokea, Kula   | On hill in back of Kula Sanitarium   |
| Moloha'i        | Keokea ,Kula   | Several hundred yards below Papakea heiau  |
| Kaumiumimua     | Keokea, Kula   | Below Moloha'i in line with Haleakalā Church& Pu'u Kali  |
| Kaumeheiwa      | Waiohuli, Kula | Northeast of Kaumiumimua on 'a'a lava  |

|                      |                 |   |
|----------------------|-----------------|---|
| Kaimupe'elua & Pauhu | Waiohuli, Kula  | Small heiau on rocky knoll<br>Large 60 x 66 ft. Destroyed when road built |
| At Rice camp         | Kaonoulu        | Small L-shaped heiau  |
| At Alae              | Kaonoulu        | Above main road of Kaonoulu Gulch   |
| Kalaihi & Kealalipoa | Kaonoulu        | In back of Mormon Church site   |
| At Waiakoa           | Kula            | Small heiau   |
| At Pu'umaile         | Waiakoa         | Story told to Kamehameha 1 that 3 haoles were sacrificed @ this heiau     |
| Haleokane            | Pulehunui       | At Po'onahoahoa small heiau   |
| Mo'omuku             | Oma'opi'o, Kula | Large 90 x 108. Drums heard   |
| Mana                 | Oma'opi'o       | Large heiau where many graves included                                    |
| Mahia                | Oma'opi'o       | Small heiau   |
| Po'ohinahale         | Oma'opi'o       | Might be heiau Kaunuopahu called by Thrum                                 |
| Pu'upane             | A'apueo         | Kihapi'ilani declared this heiau sacred                                   |
| Keahuamanono         | Haleakalā       | Built by Kaoao, younger brother of King Kekaulike                         |

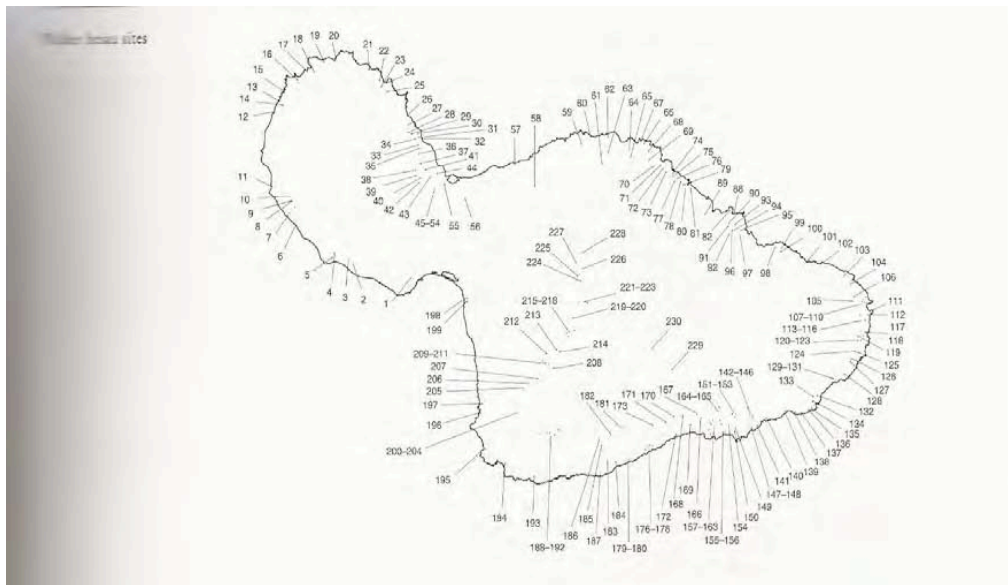


Figure 2 Sterling, 13

Consultant Interviews:

## **Interview: Douglas Wayne “Butch” Akina**

**By Keli’i Tau’ā/ Kimokeo Kapahulehua**



**KT- Keli’i Tau’ā**

**BA- Butch Akina**

**W- Wife of consultant (Mrs. Sandy Akina)**

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

BA- Douglas Wayne Akina.

KT- No more Hawaiian name?

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

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

BA- No, Kihei.

KT- For what event?

BA- For Kihei Community.

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

BA- Sixty three. Just made sixty three.

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

BA- Yeah.

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

BA- Yeah.

KT- More headaches but of course.

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

KT- Not committed.

BA- No, they not committed.

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

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

KT- The joy of working.

BA- Joy of working is changing, the world is changing.  
 KT- Yup. Um, I don't know if your wife showed you the article I wrote about your father. I delivered, you remember when I used to come visit you guys? Um, but he, as you know was born on Kahoolawe.  
 BA- My grandfather was foreman over there.  
 KT- On Kahoolawe?  
 BA- Yeah, that's why they was there.  
 KT- Foreman for what?  
 BA- The ranch.  
 KT- Ah, so how much do you remember of that?  
 BA- I wasn't born there.  
 KT- I know but dad or mom them.  
 BA- Well, my dad used to tell me.  
 KT- Yeah, what did he tell you?  
 BA- How my grandfather was outlaw.  
 KT- Outlaw?  
 BA- He was a smart little pake.  
 KT- So when you speak of Chinatown, which Chinatown?  
 BA- In Kula.  
 KT- Wow, all the way up there! How they got em up there?  
 BA- The Chinese like the opium so we used to take 'em up there for the Chinese. Us boys call that was the reason.  
 KT- Yeah, um how did they get 'em up there though?  
 BA- Kaluhi, he bring 'em up and he get good horses.  
 KT- Ok, rode horses all the way up.  
 BA- Yeah, and then the cop trying to catch 'em but his horses faster than the cop! (laughter)  
 KT- So the cops.  
 BA- That's what my dad told me, I'm just repeating.  
 KT- So the cops um, were riding on....just like cops and robbers on horses.  
 BA- Yeah and then he jump on his canoe, they cannot catch him. He was a gambler too.  
 KT- So you think your father picked up some characteristics from tutu man?  
 BA- Oh yeah, you always get that little lean.  
 KT- How many in your father's family?  
 BA- There was only three brothers that I know.  
 KT- And you were the youngest?  
 BA- No, his side, our side.  
 KT- So was John, your father's name was Alex.  
 BA- Alex and Frank.  
 KT- Frank yeah, and then your father's children was. Where were you in the....  
 BA- I was the last.  
 KT- You're the last.  
 BA- I just lost my last brother.  
 KT- How old was he?  
 BA- Sixty seven. All my brother's died, I'm the only one left. I still got four sisters left.  
 KT- So, is that to say the females....  
 BA- Now, now all the females going like overrun me I have no chance.



KT- But dad left the business over to you.

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

KT- But now you're the biggest.

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

KT- You got the most people.

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

KT- Ok.

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

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

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

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

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

KT- Doing what?

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

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

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

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

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

KT- From where?

BA- Hawaii.

KT- What school?

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

KT- For how many years?

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

KT- What State were you in?

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

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

BA- Fun, you had to create you own.

KT- Like what?

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

KT- So dad was really into fishing.

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

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

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

KT- So, um.

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

KT- What kind?

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

KT- So where did you pick up those skills?

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

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

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

KT- As an example.

BA- Like you know when we saw that some methods can do 'em faster this way. Why you do 'em this way? You don't know what you're talking about you young punk you get outta here. So, but you watch and you learn so I don't say nothing. One day I went end up with em on the fishing thing. In fact I never want to. My oldest brother died and my second brother took over,

then my second brother told me, "You gotta take over because this is my last day. I never going come back." We was my house we was partying, singing songs all night long and singing, "I ain't coming back no more." Fine over there playing over my house. I was supposed to go fishing with them I told them I not going fishing. By that afternoon I had the bad news the crash and I didn't want to. Then my other brother came from the mainland said, "Who the heck going run this business again? Gotta keep up the name." I said, "I don't wanna." No, no, no. So, ok. "You sure you going stay work, now don't lie to me." You know he come from the mainland he been up the mainland all his life mostly. Yeah, we started all right. I learned I had to go learn how to fly. I was a pilot, learn how to patch net, I knew how to do the rest but I didn't know how to patch net. I had to learn how to do all that. And my dad was still living so he kinda teaching me, you know. And my dad wanted me to get back because he wanted the name, he didn't wanna quit fishing. To me it was a hard job. But I went notarize them and I saw too much laws of the State came. You can't come down the beach, all this blah. You can't do this, you can't do that. I was arrested in Lanai for throwing in the place. I don't see no signs over there. They arrest me I said, "You no think I really..." I take 'em I fight em in court and won. But you know, just trying to make a living. Why cannot fish over there? Why, you tell me why? Because why? Resort coming, you want only haole boys, you don't want no locals around here? What the hell. So I went and went and I see they close out more place and more place and more place I say I quit. That's not the first time they arrest me down there. But I don't stop it. But, when you throw out the current can move your nets into the zone they're not supposed to be. I can't help it the current moves there. I lost about 20 thousand dollars, I gotta pull my nets out. And then I say, I think it's time to quit. I ain't going fight the government. Why should I fight the government. I mean they just going beat you, they get more money than me. More better I just quit. And I sold my fish only to the public, never to the market. The market never like give me my price. So if they not going give me my price, why should I sell them to you? I might as well give 'em to the people for cheap, dollar pound and that's it! Right? I did good for the people. Except you know, the market want to control the price. But you no take 'em all and you going control. What I going do with the rest? What I going do with the rest. I might as well take out all the twenty thousand tons I catch, ten tons whatever. Why not give 'em to the people for a good price and I still make money. That's why when I see all that coming up, politics, closing here, closing there, can't go here, can't go there. Time to quit, right? Can't fight City Hall. Right, can you fight City Hall? Just like right now they like close all the lay nets. Just like right now they like close all the lay nets why they don't make say lay nets, home use only and don't give this bull where, one hour, half an hour you gotta go check your net. You going jump in the water every night check your net? Something wrong with your head, right? And you don't lay net in the day, you lay net in the night. You going jump in the water? Are you going jump in the water? What the hell wrong with this people? What's wrong, where's our culture? I can say they stop commercial on laying too much nets. Home use, never. If you get two piece net you want to go catch some fish for your family, don't give me this law you gotta jump in the water every half an hour. And that damn turtle, the turtle all getting sick. They better stop that. They gotta control. And these damn haoles come over here they tell you, "You know Hawaiians used to control nature." What the hell the damn turtle all get lumps on the head because before get a lot of food, limu, that's what the turtle eat. There's no more already. That's why all the sharks coming in, you know that? That's their favorite food. Because the turtle hungry and it's so much they cannot handle already. They wonder why everybody get bitten by the shark. Oh that right the damn turtle, who making might of the turtle? The damn tour boats. That, we go

turtle land all this pollution. And what's happening? You're disturbing the nature of the whole system. Not controlling 'em, home use right? The Hawaiian's like eat one turtle why not they go get one turtle. I not going commercial. We used to commercial turtle when we was by the by the government. My father used to catch that, I see 'em. Today that turtle around, ok go ahead let em go. And all the sharks come in and you go swim, they going get you. You know what I mean? Close the beach, close everything. They let nature alone, they be better off. You gotta control things. I can say a lot of things, yeah. Commercial ok, fine. But you cannot be stupid. Still, but where the culture? I get net and maybe I like go out there catch some fish, I never jump in the water every half an hour check my damn net, that's stupid. Right? That's not one fisherman, these guys don't know anything about fishing. If anybody fishing to protect the ocean it's me. I know how to conserve them. You know what I mean? Akule, if you like salmon it's spawn, it come big school you can never get rid of 'em. And I can see the net can hurt the grounds and all that. If it's done too much. But the Hawaiian's never did do that. They just go catch what they want to eat, right? That's conservative, but you get this other nets that come in filipino's other's start learning. They go out there and start catching for sell. Hawaiians go catch for the family. Now if you could stop that. Bad enough they're already homeless. Now you starving everything right? Why you gotta do that for, right? Stop the commercial. Akule, no worry because it's like a salmon. They spawn summer then they going come, there's so much out there. And Akule is not a shallow water fish, it's not. It's a deep water fish. But they gotta come in for spawn. And when they spawn they make millions and millions, you know what I mean, so you cannot hurt that one. That's like a salmon, right.

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

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

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

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

KT- Oh, so ok. So you add.

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

KT- Yep.

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

some Hawaiian place down Makena only certain Hawaiians can go fish. What the hell that kind law? I don't understand that.

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

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

KT- Where did you fly out of?

BA- Only Maui.

KT- No, but.....

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

KT- Mokulele Highway.

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

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

BA- We go, yeah.

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

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

KT- What year was that?

BA- In the eighties. In the eighties, in the eighties. When I was strong, I had a big boat take me over there, I knew. But that's not the point. There's no sign there's nothing. The sign is on the land, but we're not on the land right? But the police department was there, everybody knew the D&L was there. Why you never stop me and tell me if you throw your net I'm gonna arrest you? They let me do everything, they all sit there. I saw the damn skiff out there, I saw 'em. So I went they like confiscate everything, with the gun! From that day on I say I think this is the end of my era, as if, right? We took 'em court. But they only fight me little bit because after they was wrong because they knew. Why you never stop me, right? I no see sign in the ocean. They

supposed to put sign in the ocean. I mean they made this damn laws, Hawaiians is pau already. Might as well give the damn nation go bury themselves and forget about it. It's true, that's why I'm tired of doing this, I'm tired of this bull. Damn Lingle like take this damn man away. And Lingle fighting me in court, because this is a residential. Since we were here there was no law, there was no damn code when we built over here and we run all this business here. We live Kihei all our damn life. All of a sudden, they come over here, "oh, you no can do this." And he get free land everything, not free land, we paid for this damn thing. We build every damn thing. There was no code on what this land is. There was nobody. When we lived Kihei there was nothing! Nothing! And when I was young, Kihei was only Akina's. That's all had. We used to own almost the whole damn Kihei. Now all that and then that damn Lingle I tell her shove it. Tell her I said what the hell give the money back to the people. Don't give the money back. Fix the schools! Help the Hawaiians, do something! Tired of this bull. You know what I mean? I'm tired! I'm a business man, I'm not stupid. I mean if everybody listen to her the only reason she get one Hawaiian next to her is because you need the damn Hawaiian votes, that's all she needs. That's true. We've been here all our life, even when I went to the planning committee stating should've put this automatic to commercial. How come they changed this they go make this no zoning, right. All our life we live here. All of a sudden, oh this all residential now. What I supposed to do? Right? Oh, you gotta get out of here, we changed the law. Who is the people? Who is the government tell you get the hell. Eh, cost me, how much that went cost me? Shoot cost about 200 thousand to fight the case! At least 30 thousand I know to fight the case. Or else I gotta get out of here, and where the hell I'm going? There's another Hawaiian down to the grave again. What happened? Eh, I've been through a lot of courts and everything. Just to get one license. Bum bye make two of us, cost me 300 thousand dollars to fight Robert's and all these guys. Where's the poor Hawaiians? I thought the Hawaiian's, I thought the Hawaiians, you know get some rights. We have no rights, shoot we no belong here. I get more work in the damn California, I think.

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

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

KT- Just Kihei?

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

W- Nineteen twenty eight.

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

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

KT- Forty one...

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

BA- No, more that much.

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

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

W- When we bought it, yeah.

BA- Was only about four.

W- But when your dad was....

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

W- But we took over, yeah.

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

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

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

KT- Oh you are?

BA- Taro patch country.

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

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

BA- Everybody thought we owned the whole Kihei.

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

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

BA- Yeah.

KT- Right there?

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

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

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

KT- And you went out with them?

BA- I was young so my dad tell me.

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

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

KT- Steaks? Like how we eat?

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

KT- Really yeah.

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

KT- Our people learn a lot on survival.

BA- Yeah, but he wasn't, my dad that's all he did was fisherman really. He brought all of us up all eight kids. Of course he had a bar and all this but tt's like a Seaside Tavern. I was young boy. I was born in forty three after war, but my dad used to tell me, you know. I remember money, you know in the closet like, you know like we never know what was the value of money. We just go grab 'em put 'em in our pocket, what's that we going do with 'em, everything free.

Stole there, candy there you know everything's free right? So value we never know, I was young though. But after the war times came hard because the government not around.

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

BA- Umm, never have too much really.

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

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

KT- Drive in?

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

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

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

KT- John.

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

KT- What was his company name?

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

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

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

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

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

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

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

W- Fourteen acres.

BA- We owned the land all around the place.

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

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

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

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

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



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

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

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

KT- Dry?

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

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

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

KT- Before they started bombing it.

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

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

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

W- Like what?

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

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

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

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

BA- No, that deer never come till later.

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

BA- No way, no way. It was introduced by the State. He was only one game warden that's all. He ain't never introduce. They brought only four I think, yeah. Actually, it was involved with the ranch. The ranch was looking for the future. That's why you got, one day the deer comes you get one on the land you going charge for hunting. It's all tricky they ain't stupid. You think the ranch like the damn thing on their land going eat all the grass? But they was thinking, what is the future, right? What the sense, you no can hunt on the land. Nobody own the land, who own the land? The ranch, where was the damn deer? On the ranch, right? So maybe one day

we go make money we go charge people come hunting in my land. You ever thought of that? Who own the land? The Hawaiians own nothing, who owns us. They went buy the ranch how long, the ranch get cattle the deer going eat all his grass. So why the hell you all that? No, that's what it is. Eh, you think I was born yesterday? You think I stupid? That's why you gotta think right? What you think, what the Hawaiians went go put 'em over there? No way, correct. The ranch went go put this. So one day they can charge people for go on their land. Today, same thing; you like go on my land, oh you going get permission, maybe I charge you. You look today, all the ranch no more cattle over there, you see any cattle? But their land, they still paying the cheap tax, right? The same as us. The sugar cane, now they selling all their damn land, making big money. Why they no get rat for all that taxes, the back tax like. They selling all the land, Hawaiian's lose all their land because the government come in and "oh, you get our land, we charge you all tax." The Hawaiian's no can afford the tax, all gone!

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

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

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

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

KT- We gotta educate our people.

BA- How can they all....

KT- Fight 'em in the court.

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

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

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

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

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

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

KT- Sandy what is this?

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

KT- So, can I look and?

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

KT- Mahalo.

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

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

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

KT- Excited to look at it.

BA- I don't know. I feel sorry for the Hawaiian's and how they fighting and all this kind. I don't know. Like, what I no can understand too, get the Hawaiian homeland. This Hawaiian go inside

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

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

W- We know people that had three properties.

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

W- They sell it. They sold the first.

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

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

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

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

BA- I don't know.

W- Kula one.

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

KT- Still in the family.

BA- All gone.

KT- All gone.

BA- All gone.

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

BA- That side I don't know too much. I know my grandmother, how you going get the land those days with the king? You gotta be the Hawaiian, my grandmother the one own all that. See, the Thompson get five wives. We come from the first one. The first generation I come from. My mother was a first generation, Thompson side. Dunno all the history. What going do?

Right, we're sorry, me I getting old already. Just gotta do what I gotta do, survive my family and that's all I can do.

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

W- This is the Akina side.

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

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

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

BA- That was our first...

W- Our first reunion.

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

KT- Natural causes of death or?

BA- Heart attack.

KT- Heart attack.

BA- My oldest brother died in the car. My other brother died in the airplane. Terrible kind accidents.

W- Your dad died of diabetes.

KT- Really?

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

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

BA- Came worse.

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

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

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

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

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

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

KT- So you were saying there were family feuds?

BA- Oh yeah, always one. Three brothers.

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

KT- So there were feuds?

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

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

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

KT- You no more sons?

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

KT- He married?

BA- No. Playboy you know.

KT- How old is he?

BA- Twenty eight.

KT- And your daughter how old is she?

BA- Thirty. That one work hard.

KT- She come and work with the.

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

KT- What's her name?

BA- Cassie.

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

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

KT- The girl?

BA- Yeah.

KT- That's Hawaiian way, yeah?

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

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

BA- Yeah. I had a hard life.

KT- Sounds exciting.

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

W- Right, right.

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

KT- So your husband had a vision.

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

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

KT- I’m glad to hear you say it.

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

BA- Pick up and let go the rest.

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

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

W- We told them bring whatever you have.

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

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

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

W- Then we came home, by the time we got home was like four o’clock in the morning. And that’s from all day and all night and then coming home. And I thought oh my goodness I gotta go teach because I was a teacher. I didn’t have substitute plans so I had to go teach, so what am I going to go do with all this fish? I gotta sell the fish. I had peddlers, my bus drivers that would want extra money. Frank them would want extra money. And I would have them buy it form me and then they could sell it. No more than dollar, whatever price I set they had to stay there.

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

W- Yeah, if I sell seventy five cents, you can charge dollar. You cannot make too high because it’s not right for the people right? And so I’m sitting in the, full of scales, in the bathtub I said what am I going to do with all this fish? So I called the three stations, I used to always advertise with the Filipino’s yeah because they love the fish. Three stations and then I said ok I gotta go to school so I went to get my kids ready to go to school And he drove bus and then in the afternoon I went running down I said oh you pick up the kids and I’m going to go into town because that’s

where we had the whole thing situated in town at one of our bus driver's property. And I said I'm going to go help her and he said help her? Help her what? I said sell all that fish because we had tons we had about 10 thousand pounds we brought out. And so he says, "there's no fish left." And I said, "Are you kidding?" No, people had like, it was like a circus they said. It was around that Mokapu, Mokuahu, I forget what street. But anyway um people were lined up. Even the mayor's wife was there.

KT- Who was the mayor then?

W- Hannibal Tavares. And lined up.

KT- Japanese?

W- Yeah Japanese and Filipino's.

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

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

KT- What year around was that?

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

KT- So you guys were really busy yeah?

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

KT- What were they?

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

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

W- I said five, right.

BA- And that was all same time.

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

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

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

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

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

BA- Change advertisement, what I had? Pumping.

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

KT- So what made you guys do this?

BA- At that time I had nothing to do.

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

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

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

W- Um, I started in '69 and then I went to the mainland and then I came back in '71, no '70 and then I started teaching again, yeah. I retired actually after vice principal at Maui High School and that was in '95 I retired with enough years of service and you can, I have 22 years accredited



of full service. But that's because I took like part time work. You know I do part time teaching so I could run the business, the businesses with him so I could help him.

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

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

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

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

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

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

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

KT- Bored.

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

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

KT- You had a system.

W- He would say I pay you at the end of the summer so you have money for school clothes.

Crazy we would have to whistle, we never got our money. That ok we all had fun.

BA- What they learned?

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

BA- That's how this kitchen was built.

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

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

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

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

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

BA- All his family and his kids all come. We would stay overnight, two days, three days.

Sometimes one week and all the family come and everybody, right?

W-They're families were there.

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

W- And everybody had to work when you get there because you had to haul fish, you know. Everybody had to work, we had to haul the tadai's hundred pounds we have to carry. And those days, you had to lift it up and give it to the guys and dump it into the big containers with ice yeah.

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

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

BA- Was steel covered.

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

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

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

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

W- Alvin, Alvin Nishihara.

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

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

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

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

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

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

BA- I would give away.

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

BA- It has ears.

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

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

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

W- No if we, if we.

BA- One ton.

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

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

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

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

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

BA- No that's my principle.

W- Oh no for the....

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

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

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

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

BA- Oh yeah, I catch twenty, thirty, forty tons. Ten tons, our average. I make my own. Those days everything cheap, yeah? I had mechanics for my plane, wash my plane everything. Pop the plane yeah they take care our mechanics car, they wash the car. They all fish with me.

Everybody had their own job, everybody had their own job.

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

BA- No, no, no.

KT- Who went train you, your brother?

BA- I went school.

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

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

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

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

KT- Yes, if you can make the money.

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

KT- You gotta take care health first, though.

BA- Oh yeah, I take care my health. Either one doesn't matter, you know what I mean? I no kid you. Just because I say gambling you know not out there but I know slot machines. That's where the money is. No, you don't get greedy, you not going come rich. No way! But, you

going have fun, win and you going to make enough. Like you make enough I talking about six thousand a month, that's good enough. Right?

W- He studies it like everything else.

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

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

BA- Practice it.

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

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

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

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

W- No it's to beat the system.

BA- It's not the gambling. The gambling, I hate gambling, but I'm a challenger, let's put it that way. I'm a challenger. Any human thing made, it can be beat. Hmm, if you're smart enough. You know you just gotta be spunky enough to beat 'em right? Right? Anything human beings make they think they can't figure out but, you know if you think about it anything human makes can be beat. Hmm, true 'eh? So that's my challenge in life, I mean that's a hard one but that's the kind I like. But one good thing about it is it's not hard work. You just using up here and doing things; practicing, practicing, practicing. But it keeps my mind going right?

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

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

W- Yep.

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

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

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

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

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

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

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

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

BA- They had 'em in the phone book!

W- Because they couldn't come to Maui because there was one company there, I didn't say was my husband's and my company, that were the prices were so inexpensive that they couldn't make money if they came here. So when we sold the business to his friend we told him, he told him don't raise your prices too much because you'll volume in the whole island.

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

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

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

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

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

W- Les Skillings.....

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

W- Oh, Kamahiwa.

KT- Oh, Hinano.

W- Hinano.

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

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

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

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

KT- Yeah, Andrea.

BA- I did it in less than five minutes and was going cost him twenty grand. You know how much people I went help rotor rooter and save their life. How many people I went help in Maui. When I went quit, man, people was still calling me. They can't beat you. I was honest, ha? I was there I finish the damn job, I no care how much went cost me. Because I really wanted to find out what's wrong, the more you learn right? It wasn't the money, it was the knowledge right? The more I learn the more I come better, right. Money wasn't everything to me but knowledge, right. Just like I tell all these young kids today what, when you go school, the school pay you or you pay the school? (laughing) Right? Listen, but not only listen pick up things and learn, learn, learn, right. Do your own experiment, right? Do 'em because this guy taught me...no, no, no he only giving you one fundamental, right. The rest is up to you boy. Right, you have to, you have to. You cannot, if somebody teach you that no mean that's all you going learn. You gotta learn by yourself too.

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

BA- Everybody run their own business.

W- All of them.

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

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

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

W- Fifty, about fifty increment we have.

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

W- Hard to find drivers.

KT- Really.

W- We're looking for an accountant if you know anybody who's an accountant. Someone to work in our office here.

KT- Question so is it certified kind?

## **Interview: MD Alborano**

**By Keli'i Tau'ā/ Kimokeo Kapahulehua**



**KT- Keli'i Tau'ā**

**MA- Consultant**

KT- Today is January 31<sup>st</sup>, I'm talking to:

MA- MD Alborano

KT- MD doesn't stand for anything?

MA- Medical Doctor. No! (laughing) It stands for Marie Doreen and nobody calls me that so MD is good.

KT- Okay, spell your last name.

MA- A-l-b-o-r-a-n-o.

KT- You were born?

MA- I was born in Kihei, Maui. June 26, 1935.

KT- Your maiden name was?

MA- My maiden name was Miranda. M-i-r-a-n-d-a.

KT- What generation of...Portugese?

MA- Mmhmm.

KT- What generation was mom and dad?

MA- Generation? How old they were?

KT- No, there's several, like Japanese got Nisei and Sansei...

MA- Oh, I don't know.

KT- So, when did they come?

MA- They were born here.

KT- When did their parents come?

MA- Their parents. Oh, that's just what I was reading. My grandfather on my father's side came in 1888.

KT- Okay.

MA- But my mother I don't know. My mother's mother was born in Kauai.

KT- So when he came what was his purpose to come here?

MA- To Maui.

KT- No, to Hawaii.

MA- He was eight years old. He came with his mother and his father left. So it was his mother, his two brothers and two sisters I think.

KT- So what was the Makua and the Kupuna doing?

MA- I don't know what she was doing, but she bought property. How'd she do that, yeah? She had a son that she came with that was 25 years old. But that son, they all landed in Honolulu and they came to Maui and that other son went on to Hawaii and that Miranda there is from the Kukaiau Ranch in the Big Island. They were all cowboys. My mother's side, my grandmother too was born in Kauai. And he came, my grandfather. came by boat but I don't. That side I don't know, I didn't do any tracing.

KT- So anyway you're here in Kihei, born in Kihei. Where did you go to school?

MA- I went to St. Anthony.

KT- You're privileged to go.

MA- I was privileged to go and I rode a bus. It was a cattle, it was a truck that they covered with tarp.

KT- Whose bus was it?

MA- Akina.

KT- Yes, of course, I just interviewed Millie. So, you can recall the bus ride? Ok, tell us.

MA- Um, it was interesting. I mean I was a little girl. My god, six years old, then the war started 1941. And it was frightening actually because we had to practice with gas masks and have um, what they call that under... foxholes, no.

KT- The building underground.

MA- Yeah, we had to go underground shelter with our gas masks and the gas mask was such a Closter phobic thing, my god. Um, but we lived through that and I continued at St. Anthony, I graduated from St. Anthony. So I went to St. Anthony 12 years as a little kid. And you know it was so wonderful in that time because Kihei used to rain and when it rained it flooded. And constantly during the winter it would rain. And I had to walk from our house which was in the back.

KT- Where, where, exactly where?

MA- On Welekahao St. Welekahao, it wasn't called that. There was no Welekahao. I'd have to walk up this path, of course it fit a car, that's the only way we got our property was through this path and just drove the car in through there. And I, it was raining, it had rained so much the night before and I walked, walked, walked I was like eight years old. I got right to where the bus was and I fell down! Uniform was covered with dirt and the bus driver told me, "you go home change your clothes, we wait for you." Isn't that something? How can you beat that? How can you beat that?

KT- That's Hawaii.

MA- That is Hawaii.

KT- That's what we cannot capture but we can try. We can try.

MA- Cannot, cannot. You can only remember those things. You will never see that again.

KT- Yeah, that's why this is valuable, this interview or these types of interviews that we do.

Um, so because I'm familiar with the area you're describing, wetlands.

MA- No, no, no, no! That wetland is like if I had to guess it's like a piece of property maybe put all together is an acre. The front part that used to get water, but only when rain.

KT- But right now the existing wetland on the side of Welekahao, on the side of south Kihei.

MA- That side you tell Makai?



KT- Yeah.

MA- Makai, yes! That was our property too.

KT- Yeah, so wetlands.

MA- Yes, that was.

KT- Of course, not where your house where I'm familiar with Welakahau was not wetland, but I'm describing..

MA- Yes.

KT- Kihei surroundings, even right now to McDonald's was wetlands.

MA- Definitely.

KT- Yeah.

MA- But when you talk wetlands in Kihei, you only talk when rain.

KT- But the bottom, the Makai side always held the water.

MA- Has water. Yeah but for how long?

KT- Wetland still wet over there.

MA- Just rained. Behind Long's, yes. They corral that water, they corral that water to make that a Puanwaia, or whatever to make it. But you know we never, I mean the rain never stayed.

There was a ditch along the road on both sides that when it did rain, it collected. The rain went into the ditch. The ditch ran along, ran along and got to by St. Theresa's Church where there's a pond.

KT- Right.

MA- And when it rained real bad they break the pond the water goes in, no problem.

KT- So ocean?

MA- Ocean.

KT- To the ocean.

MA- Plenty Samoan crabs.

KT- Before.

MA- Long before.

KT- You used to go there.

MA- We'd go catch.

KT- How you used to catch?

MA- I know my father did. I was scared of the damn thing. I was scared was going bite me. (laughing) It's huge you know!

KT- So you only enjoy eating that?

MA- That's right! We used to eat turtles too. Poor Honu, they cried.

KT- How did you catch them?

MA- Again my father how he caught 'em, I don't know, net? But anyway it was a different, different whole life, my god.

KT- So what did mom and dad do as an occupation?

MA- My dad worked for the State highway before, before he even did that. My grandfather was an entrepreneur.

KT- Okay.

MA- He bought property in Wailuku. He bought property in Kahakuloa he raised sheep there. He bought, and he was like, you know they didn't have banks before. He was like the banker because he had this money he would lend people. And dad's just sorta was going through the deeds, you know the tremendous deeds that he had you know, that he left behind. And then he did a store on Market Street.

KT- What was the name of the store?

MA- Miranda Store.

KT- Miranda Store. When did it finally close?

MA- Um, if I had to guess. It had to be around 1935.

KT- What is the replacement of where it was located?

MA- I think there's a Vietnamese, you remember Ka Market? Ka that's exactly. That was my grandfather's from the corner of Vineyard on Market all the way down to Wakamatsu. That was his. But he ran the store out of the Ka side after Kamea came in you know.

KT- So nobody picked up his characteristics?

MA- No, the family you mean?

KT- Yeah, from being an entrepreneur.

MA- No, no. They all left. My father was the only one left back here and across the street too he bought. Dodge cleaners, do you remember that?

KT- Yeah.

MA- That's hundred years ago. So then he had a home up Vineyard, up the top of Vineyard and it's like a Spanish type home.

KT- So between Kihei, you moved Wailuku come back Kihei.

MA- No no, no, no. My father was born in Wailuku.

KT- Ok. And just him and then you guys moved down here.

MA- My grandfather raised all 13 kids in Wailuku. In a house there. And he built a house in front of that after he had little bit more money. And he died in 1935 and he started building like in 1930. And it was interesting how he got the lumber up Vineyard. I mean the boat would bring the lumber at Kahului Wharf and just dump 'em in the water. They would get trucks and there was a milling. A mill that did saw wood, you know.

KT- Where?

MA- In Wailuku. Amazing, but I not going into that because I don't know that.

KT- Yeah, yeah. Yeah, you... it seems like you know a lot of detailed stuff so move it this side.

MA- Okay, we going Kihei now? That's where I'm going.

KT- And Honuaula. (laughing) Look at the map!

MA- Okay, so then my father was the one that helped my grandfather in the store. When my grandfather got sick he told my father you going to have Kihei. You have 56 acres there where he raised animals to sell at the store.

KT- What kind of animals?

MA- Chickens, ducks.

KT- Small kine.

MA- Yeah and cows, he had cows but not, you know.

KT- Not the ranch kind.

MA- Not the ranch kind and pigs, plenty pigs. And goats. And by that time there were other nationalities that were moving in like Filipino's loved goats.

KT- Yup, and they still do.

MA- Yes. So with that big property he had he made a farm and we worked hard. Let me tell you, we worked hard.

KT- That's why you're young.

MA- Yup, that's why I'm tired. But anyway he um.

KT- So it was going to school, come home work on the farm.

MA- Before school honey, before school. You water all the rabbits, you make sure the rabbits have water and they have food.

KT- But your father's not standing over you.

MA- No my father is my.

KT- You do that automatic.

MA- Yes, my father would have gone to work by then and my mother was home. My mother was more, she'd do side jobs like clean house. This is after the white people moved in they needed people to clean their house. She did the part time and she also helped David Ping, now you know David with the boats, he used to have Aku boats. The boats used to come here to the store there was a dock there and they would go pick up the Aku and fish you cannot sell they used to dry. So on top of David Ting's garage was this fish dryer, huge fish dryer that my mother would go lay the fish after it had been soaked. Or you know, just salt and pepper...salt.

KT- David passed already?

MA- Yes. Elsie is here so you gotta talk to her.

KT- Well, you gotta set me up.

MA- Okay I set you up. Anyway, um so she used to do that and we were very good, they're very good friends. They had four boys and whenever she went to the hospital to have a boy the kids stayed with us, you know. We were their hanai people. And um, my dad would go help him when the boats came in go help him take the Aku to Lahaina and my dad loved Inu. So he's to Lahaina, and I was always his shadow, wherever he went I went. So ten years old taking Aku to Lahaina in tadai's, huge tadai's. We get there and everyplace we stop, Henry, one drink. Well, Henry wasn't able to drive home at the end. So MD, I'm sitting on the pillow ten years old driving the Pali and I couldn't wait to get home because I know my mother was pissed. Oh, god he caught it. But that was interesting because we met no one on the road. And you know this was like 9:00pm that we came home.

KT- So was it still model T's or what kind of car?

MA- Yes, shift, the shift kind.

KT- Shift kind you had to crank.

MA- The truck, the truck. No, no I don't think we crank it up. You gotta crank?

KT- Well, mine. Our model T's you have to go in the front crank the guy up.

MA- I don't think we had to.

KT- Yeah?

MA- I don't think so. But anyway if we did, he the one went crank and off we went.

KT- And then the choke.

MA- Yeah, the choke, the choke. No, no, but it was a shift put the clutch in and shift so maybe started by itself.

KT- Okay.

MA- Okay that was an episode. And then.

KT- So, what was your neighborhood like?

MA- Our neighbors were like one mile away, nobody around.

KT- Wow.

MA- Nobody. Our neighbor's were the Akina's. They occupied a lot of property right next to, you know across Willie Akina. Um, John Akina. Alec, big Alec was the big Alec and small Alec. Big Alec drive the bus, small Alec drove the bus. You know if was not him, that was his son. The small Alec, gotta be. But you know was interesting because you know those were my

playmates on Sunday, Alma Akina. Um, Peggy Akina. And I just saw her, her brother died, Donald. That's the only time you see local people now.

KT- So, what did you do for fun.

MA- Um we were cutting Keawe wood for the Fudo's and selling the wood and feeding the rabbits and feeding the chickens and heating it up.

KT- What would you feed em with.

MA- Scratch feed.

KT- Where did you get it from, you bought?

MA- Yeah my dad bought it from someplace up in Kahului.

KT- Because Millie said that she used to, her dad used to collect all the kids and go pick Kiawe beans.

MA- Oh, hell yeah. That too. That's for the pigs and the rabbits. But we used to pick Kiawe beans because we had all this property and people from Puunene used to come and pick beans in our property too. And you get these bags, pound them down to make em small and make them where, because you get paid right. We didn't get paid. But anyway, yeah we feed them that we feed 'em the Kiawe beans and my father would go around the neighborhood and collect garbage. You know he would come with the truck with the hook. With the can, take the can down give them and put the other can up on top and of course I was with him to do that to help collect the garbage. And he'd cook it because you never know what's in there, might kill the pigs yeah. And you know that was our daily job, that was our job.

KT- After school.

MA- After school and before school. But after school within time you run into dark. You cannot.

KT- Sun up to sun down.

MA- Yes, Saturday and Sunday was play you know. But still we had to work and feed those bloody animals because they need to eat.

KT- Yeah, so what was play about?

MA- Play was, we had a basketball court. We had a basketball, my father had put the basketball rims both ends in the front of our house because it was solid, solid wood you know. Solid dirt, you can bounce it ok. And the kids in the neighborhood and we'd all play basketball. We also had horses. My dad and I would go ride horse on Sunday after church. And we'd go up and down Kihei, go up to Suda's come back down. One time we rode all the way from Kihei, Wailuku and come back no problem. No cars, no nothing. This was in the early fifties which was so wonderful.

KT- So were there any significant areas that were Hawaiian things that you can recall? What about this area, Honoaula?

MA- Where's my house?

KT- Wailea is here, so it's back here.

MA- Well, they had no such thing as Wailea. We called everything below, you remember the road ended at Kalama Park.

KT- Okay.

MA- Anything below Kalama Park go further down, Makena. The whole area was Makena because we didn't have names as far as we knew.

KT- Yeah, well, according to the older maps, Honua'ula was the Ahupua'a that included Makena which one of these things over here. Because over here is already where they're calling La Perouse Bay.

MA- Yes, they called it that because that man was here yeah recent? He was here recent that I know yeah.

KT- So this is in alignment with Molokini of course right? So, in that boundaries, anything Hawaiian you can recall? Somebody told you, somebody told your parents or any cultural things?

MA- Well, my father used to go help bring the cattle from Kahoolawe. I mean nothing Hawaiian about that but that was a thing.

KT- But that was part of the history.

MA- Yes, oh definitely. And the cattle used to come in to Makena, I don't know where. Anyway it came in and they herded it up to Kahului.

KT- They herded it to Kahului? Why there? They had slaughter houses all over.

MA- In Kihei? Oh, I didn't know that. Did they?

KT- Yeah? Our last interview that we did Kula, man the cowboys were talking about it.

MA- Kula has. Kula had plenty cows.

KT- Yeah, no but slaughter houses was all over this island, amazing.

MA- Oh, I want to hear that.

KT- I can get you that.

MA- No, out there I didn't know about that. But I knew that he was there when the cattle because used to swim into shore.

KT- Right.

MA- The poor things, okay that's.

KT- So he enjoyed cowboying then?

MA- Yes, and he farmed and he had animals but it was hard work. And cutting Kiawe trees for fudo's and for the Aku boats to cook on the boat. But Hawaiian stuff like oh, they used to have you know, during the war.

KT- Well don't limit by me asking you that question because you were going to exclude the cattle and stuff but that's part of the culture right?

MA- That's what happened here, yeah of course, of course.

KT- And a rich culture to be um...

MA- There were people living on Kahoolawe and my dad used to know the people living there.

KT- So it was a nice little community.

MA- Kihei, yeah but far away people were, far. You cannot go say, "oh I going walk to Joe's house we going have a beer." You gotta drive.

KT- So, you lived here so you saw the changes. What type of other, you saw Suda store start and you saw it go down. And what other stores, or....

MA- Azeka, Azeka's. First was Tomokio.

KT- Where was Tomokio located?

MA- Across Kalama Park where Azeka's, Tomokio sold to Azeka. There was a store there and you know nobody ever paid at the register, everything was charged. The gas pump was there too. During the war a big change came about. That's when you saw people, men all over the place, all over the place.

KT- Did you go pupuna them?

MA- No, I went you know I was just, you're kind of hesitant because you don't see that kind people you know. And I was a scardie cat, I tell you.

KT- So did mom and dad try to keep you at home?

MA- Well they warned us that you know that these people are not Hawaii people. These people don't think like us you know. They may do bad things, you know. And um thank god I stayed close to home. And you know we'd walk to go to the beach you know even if our house was inside. We'd walk down Welakahao to the beach no rock walls. I mean you could walk on the beach to St. Theresa's where I can't swim I had to touch bottom before I could swim. And so we'd walk to St. Theresa's and that's where we swam and had fun and then which was kinda far from home in case something happened. But we managed you know we always went with a bunch. Summertime we spent the whole three months there after we finished our chores. But getting back to Tomokio Store, they had the, they ran the store across Kalama Park. And then Bill came in. Bill took over and we all loved Bill. I mean there was a little place in the back that had you know my father found all these places that you could find inu. I mean go with him horseback ride, "Oh, gosh stop! Get a little taste here." So we stop Azeka's and I'd sit with him. Then we go down to Fuku's suck 'em up. Then we go down Aunty Becky's .

KT- What was her full name?

MA- Aunty Becky Lyon. She was living with Lyon's in Maalaea but this was Akina place. Akina started the restaurant in the bar. And um, we'd stop there and had Kiawe trees, you know um. Oh, you know what I have a film from Burdick that is supposed to be shown to education, for an educational purpose. You might want to see that.

KT- Is it video?

MA- VCR. It's long.

KT- Well, let me go look at it.

MA- And there's paper's to go with it.

KT- So you're saying I can take it to go look at it and come back.

MA- Well, I trust you.

KT- Oh, MD.

MA- You gotta give it back to me.

KT- MD

MA- Maybe you don't want to look because it's personal too you know.

KT- I'm only going to filter out what's gonna relate to this. But it can give me some more ideas.

MA- This is about Kamaole One, yeah turn that off.

KT- So we talked about the people but the activities within this neighborhood, were there anything that was developed that you're proud of that Kihei is known for? Now I know Uncle Alex because I interviewed him and I was able to get the information.

MA- Who, Alex Akina? About the bus?

KT- About his fishing and was nice. I used to write for Hawaii Fishing News.

MA- Oh, fantastic. He was born on Kahoolawe.

KT- Yeah, so we had an extensive interview.

KT- Anyway, um. So, you know the leaders in this community and during your lifetime.

MA- I know.

KT- Obviously uncle Alex.

MA- Yes, definitely.

KT- Who else?

C-. You know another one too was Johnny Ventura. Johnny Ventura was a postmaster.

KT- Okay.

MA- And his son and I are classmates, Wendell. And he would take us during the summer, he would do plays. And we would go to the Kihei theater which was open air. Kihei don't know rain so no need roof, it's open air.

KT- Where was that located?

MA- That was, do you know where Suda's is, was?

KT- Yes, of course.

MA- Where they do now the market kind, yes the open market it was like in the back maybe like a half a football field.

MA- And they would show movies and is rain you gotta go home. But it was really fantastic. Anyway that's where the movies were shown. Johnny Ventura would take us kids from high school and do a play, and it was a musical play. And I would never forget, I forget what the name of the play was but we, everybody participated. Can sing, cannot sing, can move you know. I was in the first row to come up doing something like this and I could never ever get the note because I didn't know when to come out. But he did it, our parents all came and we were so proud. We were like 15, 16. We had our little dance hall of which he was again the chaperone; he would bring the music and play. You know, I mean it was just for all the boys and girls to have something to do.

KT- So he was visionary then?

MA- Yes! Yes, yes. Because by that time there were a lot of people from Puunene who they closed camps down, they had to go someplace. They came to Kihei, cheap the land. Wow, what a revelation! Move to Kihei. So we had tons of new playmates now.

KT- So, um you're telling me it wasn't so developed. Not that many houses and stuff?

MA- No. At all, at all.

Kt- During your early childhood.

MA- Oh, early childhood there was nobody. I mean you'd have to go pedal your bike.

KT- So that, so the visionary people that you're making mention are really, were really the builders of this community called Kihei today.

MA- If you mean building their homes, yes.

KT- Building the community and having activities that you just described.

MA- Oh, yeah! That was yeah.

KT- Bringing the people together.

MA- Yes, exactly, exactly.

KT- Developing activities. I mean who would have thought of having kids do a play.

MA- Of course, of course. And be able to pull it off, you know. And then during the war now, you gotta understand all these service men were here and they used to have U.S.O. actions, no I don't want to say actions. They used to have gatherings, U.S.O. would come and say ok can you do hula aunty, oh what's her name from Lahaina? Emma Sharp. I was one of her students, you know. She would bring us all down there to dance hula for the troops and it was very interesting. You're dancing on the stage and all these servicemen, tons and tons and tons are watching. And when you start dancing they throw money on the stage. And I'm wondering what is happening? Why are they doing that? And so I'm thinking, who's money I'm dancing? Who's money is that I wonder? Do I pick it up after I finish cause oh I want that money! (laughter) And I think I did. You were allowed to go get your money. And that's at Kalama Park. You know gazebo, that's where. So that was there for a reason.

KT- So the reminiscing brings back many fond memories?

MA- Oh, fond, fond memories. Fond memories. And I mean you know excellent friendship too my goodness. I mean we, at our house we had seventy five coconut trees. Seventy five. Now if you have seventy five coconut trees, you have about two thousand leaves that fall down and the coconuts fall down. Somebody's gotta go get em and put them in a pot. And we would, during the summer most of the time. Collect our leaves, make a big pile and burn it. And guess what, nobody stopped us.

KT- Nobody because no more laws.

MA- And that was the highlight of our summer.

KT- So, didn't you guys sell the coconuts, nobody wanted to buy because everybody had 'em.

MA- Everybody had in their yard, oh yeah. And you know what was so interesting then? You know when people got lost, you know when they come Kihei nobody, Kula people they don't know Kihei. Kihei people don't know Kula so they'd come to Kihei and they'd drive in the traffic and um, "oh you know where um, let's see. Kuana, you know where Kuana live?" And my father would say, "yeah you go down you follow the road and you pass the four coconut trees. Then you come down to the plumeria tree. And when you pass the plumeria tree you turn right."

KT- Dirt road?

MA- The Kuana's were past Kalama Park so they were dirt road. He owned all that property from Kamaole I. Ten acres all the way up.

KT- Who is he?

MA- Kuana. I don't know what his first name was.

KT- Kuana isn't that his first name? Wasn't that part of...??

MA- I know Joe Kuana. Joe Kuana still lives, he lives down there.

KT- What about Kenolio's?

MA- Yeah, Kenolio's I knew too. They lived down here or up there. Now see this was the back, this was Keawe's. He lived down here and you would have to drive up a long road to get to his house. And Kukahiko.

KT- Kukahiko.

MA- Kukahiko. I forget what the first. He used to work with my dad and he was the funnies guy! And my father used to always talk about him, Kukahiko. And he had a sister Kuulei. Kuulei Plunkett is Kuulei Kukahiko. And Dorothy, Dorothy was more my age.

KT- Kuulei passed away then?

MA- Yup. Plunkett. And I don't know about him. Papa Plunkett, did he die?

KT- I'm not sure.

MA- It's so hard, yeah? Too many things happening to keep track of all.

KT- Well, hopefully this kind of record you can just go through the records and see.

MA- Oh yeah, this is so good. I want you talk to Elsie Ting.

KT- So you could set it up?

MA- Yeah I could set it up.

KT- You got my number you going let me know.

MA- Yeah now I have you're number. I've got to go with you, or whatever.

KT- That would be great, set it up or let me know.

MA- Because she's willing to talk about it. She talk forever about everything, she has such a good memory. Good memory. Eighty years old. Her house

KT- You're kupuna? Me too. Her house



MA- Was, you know Lipoa Street? All the end to the ocean? Turn right little bit, that corner right there. That's where they live with the fish, the dried fish.

KT- Where she live now?

C-She.....see everybody had to sell. Nobody could afford taxes, so people sell. You have no choice, it's not a choice given you. I want to tell you. Turn that off, I like tell you something.

KT- Wait, wait, wait. So keep talking the outside of when we finish, tell later.

MA- What was I going tell you though? Oh, ok. You may want to include it.

KT- Yeah.

MA- That's fine you can. We don't need names.

KT- Okay talk about that, the concept.

MA- The concept. Of having to sell you almost are put into a position where the taxes are, I means there's no way in God's earth you can. If you have 56 acres of land the property taxes are incredible because you're not making money off that property, it's Kiawe wood. Kiawe wood don't sell anymore. And if you're going to farm you're going to make beans. Anyway we sold the front property. And we did ok. You know I was able to buy this house. Thank you sweet Jesus and retire without a mortgage, okay. So then now we're going to sell back. The back is like 20 more acres and you know by this time it's established, this was like about 4 years ago. And I go to the gym and I have friends that are realtors, you know. And they don't know me from a hole in the ground, they just know that I've lived here. Ok so, um this one girl. They have a opening, they have a what you call that? They're going to have a little party because they bought the property. And they invited us. And I would not go had my brother been here, because my brother handles all. He's in the mainland and he tells me to go, okay. So I go there and the lady that is on the side of buying the property representing the buyer is there and is my friend from the gym. So we go there and there's a tent and pupu and everything and you know I'm very honest yeah? Because you know I hate. This is my playground this is where I've lived. I get up there and I'm walking and she sees me and she says, "what in the world are you doing here?" And I looked her right in the eye and says, "This is our property." Which made me feel very good. Then she said, "Oh!" What is this brick bag otherwise say yeah, I know exactly. But you know that's how it is thought, you know. There's a division. Beside them, beside us. There's gates keep these people out. They don't need to come into our place. That's what really pisses me off and that's what when I see this kind. This place they going have gates?

KT- Um, you can take a look at what a open community they put in the box already to...

MA- Yeah but I'm not talking about that. I'm talking about the people buying it. The high end people, right. They're definitely going to have a gate. But you know sometimes you can't get around that kind.

KT- Well, I'm not involved in the development of this. I'm involved in this part, I want to make sure that they hear the message.

MA- Oh yeah, but you know?

KT- Which you folks are...

MA- Yeah.

KT- At least the message can be going out, of the feelings of the people.

MA- That's true. And that I'm grateful for because it could be just another you know kind of thing that nobody cares they just... That kind of you know. Because when the first people moved down here, the Puunene people, it was wonderful. You know, it was fun and games because they came down with their children. They had as many pennies as we had. There was no gloating. Where is this? Is this part of the Haleakala Ranch?

KT- It's um, Mauka of um...what's um Beverly Hills down here?

MA- Maui Meadows.

KT- Yeah, that area which connects to Makena Resort area.

MA- Yes.

KT- So um what they're trying to do is collaborate put in millions of dollars in improved roadways and stuff so that to try to prevent continually what has been done before.

MA- Roadways are going to connect?

KT- They're trying to. It shows it in there somewhere about trying to improve...

MA- Not Ulupalakua right?

KT- No.

MA- Just go down to Makena because Makena ends, La Perouse, there's no way you're going to make a connection there.

KT- No.

MA- Okay. I don't see a name how come? Well, I'm glad they got you involved! Oh, this shows everything, ok. Is there ever going to be a time where we cannot continuously go down. Is it going to be blocked off the..

KT- This is what this is. To hear you folks say that they're. And this is the proposal demonstrates that they want to do everything to make sure that there's no blockage of um, what is the terminology....gathering rights.

MA- The what?

KT- Gathering, going Mauka to Makai. Hula dancers need greenery. Fishermen need passages. So this is what this is. To prevent that kind of things from...

MA- Because you know for me, I feel I'm allowed to go anywhere I want. I was here first, dam nit I get to go there. I don't like seeing people come in and begin to tell me "you know what, this area is shut off. You cannot go from over there." And I see it on Halama street. There's big boulders blocking so that their houses don't get washed into the ocean. We can't walk. Can you walk along the beach? Bologny, you can't. That stuff.

KT- Once the people community started protesting is when we stop these newcomers to do their things.

MA- Exactly, I must say this much. The Kihei Community Association has done a very good job.

KT- Well, they gotta pick it up somewhere.

MA- They have to. They have to pick it up. But they, I mean all the people there are not local people. I'm the only one there most of the time that's saying, "you know I really appreciate this, I really appreciate." Because they go. I tell you big Kahuna's, we don't.

KT- Yeah. So that's why Kimokeo sits in on all of these.

MA- Yeah, he does. He's at the Kihei Community meeting.

KT- Yeah, and he represents me because he passes it back on.

MA- I go too. And I like make it a point to go. That party they had was excellent. Excellent at the VFW bringing together people. Where's the local people. I saw the Kenolio's there, I was really happy to see them. I called Perriera that Ludine Perriera who was across the street. Her father was here, grandfather was here in Kihei too married to a Hawaiian lady and bought property in Kihei. And I told 'em come but they're not interested how can you make them interested if they're not? You know.

KT- Say the name again so I can get it.

MA- Ludine, her name is Ludine. I don't know what her married name is. But it was Perriera and I told her and I called her and told her, "you gotta come." And I saw her at McDonald's and she said, "oh did you go, you so good. You go all the time and you tell me what's happening." So damn typical, you know. She and my brother are classmates I think, I'm not sure.

KT- So this Ting wahine, she doesn't work?

MA- Oh no she's 85.

KT- You have access to setting up we can.....

MA- Oh yes I do. When you want to do it?

KT- As soon as possible.

MA- Okay the point is, maybe I'll just sit. You know this week is not a good week for me. I'll get Elsie Ting. I think she'd be more than willing.

KT- But not good for you to meet sometime this week. Weekend no good? Oh this weekend no good.

MA- Nope. It's Kung Hee Fat Choy.

KT- I thought was last week.

MA- And you'll be pau with this?

KT- I going try my darnest.

MA- That's treasure.

KT- Oh, that yeah. I'll finish that. I'll have it back.

MA- Because it has in this paper it explains what you wanted. So that's....

KT- So the commitment will be by the time I come back, hopefully I can have...

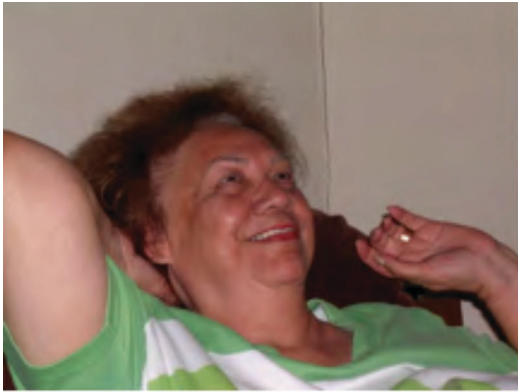
MA- When you going come back?

KT- You set it up next week. So it's 2:52 we'll call it. How many years you been retired already?

MA- 1990. How many years is that 15?

## Interview: Eleanor Burns

By Keli'i Tau'ā/ Kimokeo Kapahulehua



**KT- Keli'i Tau'ā**

**KK- Kimokeo Kapahulehua**

**EB- Eleanor Burns**

KK- One of the problems when we was talking to Papa Chang. Papa Chang said.

EB- Papa Chang who? Eddie boy?

KK- Eddie boy. He said no more, no more um people's last name. They go by their only name yeah, like this one probably be....you know when they, when they had make land deeds, they never put their last name. Before they just put the name of the person yeah.

EB- Ok, let me.....talking about land used to be, you know Aunty Flora Haynes?

KK- Haynes?

EB- She was a Ka'ai.

KK- Sam's family.

EB- Well, actually she was related to my mother but when we first, I came from Boston, six of us were born in Boston. My mother and dad were from Hawaii. My mother was a Will's my dad was a Burns and my dad was in the Navy, it just happened that they had Hawaiian music and my dad was with Rochelle them and Kanakanui he became the first Hawaiian admiral. So there was Hawaiian show that came to Boston so my dad and my mom went and they met each other. But my mother had gone to Sacred Hearts and daddy had gone to St. Louis so they knew each other.

KK- In Oahu?

EB- Yeah. And then six of us, all the girls were born up there and my brother Paul.

KK- So how many girls?

EB- We had nine in the family all together.

KK- Whoa, big!

EB- Five girls, four boys but two, my older sister died. That's her picture there. Yeah with her husband, that's a Kalahiki yeah. My sister Louise died and my brother Chester.

KK- So all the rest stay?

EB- All the, my sister Josephine, my brother Kenwall, they live in the mainland. And my sister Lucille and I live on Maui and my brother Paul lives in Honolulu. He's married to Kanoe Nahulu.

KK- So, you're maiden name is?

EB- Burns.

KK- Bruns. B-U-R-N-S.

EB- Um hmm.

KK- So Eleanor Burns. And what year born? Out of the nine of you, what you the middle the top or the bottom?

EB- I'm the third.

KK- Third oldest, so the one above you is still here?

EB- Josephine, she lives in Arizona.

KK- Oh she's the oldest still around.

EB- 1930.

KK- And her, what is her?

EB- Well, she's a year older than me so 1929.

KK- So her name is Josephine?

EB- Auld. A-U-L-D.

KK- And then your second one is?

EB- My older sister...

KK- Is Josephine.

EB- No that's Louise and she's married to Ed Kalahiki from Kahaluu. You know him? Kuku pile a family that.

KT- Yeah, big family.

KK- And then um, after Louise, who's after Louise?

EB- We was the oldest, Josephine then me, Eleanor, then my sister Lucille.

KK- Then Lucille is um.

EB- She's two years younger than me.

KK- She's still here?

EB- She lives in Pukalani.

KK- Oh that's the one you said live on Maui, the other sister.

EB- Maybe I take you up there to visit her.

KK- Yeah, and after Lucille?

EB- My brother Paul, Paul Kekoa Burns.

KK- And then after Paul?

EB- My brother, my sister Marlene.

KK- Marlene.....

EB- Oh, she lives in South Carolina.

KK- Long time?

EB- Yeah.

KK- And then after Marlene, one more?

EB- Um, my brother Bobby.

KK- Yeah, one more brother, yeah?

EB- My brother Robert and then my brother Chester and then my brother Kenwood, the youngest.

KK- So get five boys four girls or five girls four boys.

EB- Five girls four boys.  
 KK- So all the girls born in Boston?  
 EB- Yup.  
 KK- And the other people was born here?  
 EB- Five girls and my brother Paul born in Boston the rest born here. But my brother Chester was hanai by my aunty. Aunty Lou was a Keahou family and then she married to Hunt.  
 KK- Oh, kuku pile ohana, yeah?  
 EB- Yeah was from the ace of spades. No mama, you know we used to, Mama would go to the genealogy. When the Kukahiko sees through and the Kupuna would go through the genealogy, from the ace of spades to the blonde blue eye, Mama would say you're all related, you're all cousins. My mother in law, was really nice.  
 KK- Uncle George's mom.  
 EB- George mother yeah.  
 KK- And what was her maiden name?  
 EB- Um, Kulaloia.  
 KK- Oh, aunty, um...  
 EB- Leslie, you know know Leslie?  
 KK- Les.  
 EB- The father is Mama's brother.  
 KK- You know I told you before yeah, Lucille, his first wife. That's my cousin yeah? Lucille Costa.  
 EB- Oh, that is? Yeah, she was from Kauai, yeah?  
 KK- Yeah from Kekaha.  
 EB- Oh, Kekaha, did you know Eleanor Blake?  
 KK- From Koloa?  
 EB- I don't know but she's related to Hartwell. I didn't know until I asked, um Edie's husband Raymond. Well, I'm named after her.  
 KK- Eleanor Blake. Oh really?  
 EB- Eleanor Blake, yeah my mother and her went to school together.  
 KK- That's, I don't know if that was Heartwell's wife or Charlie's wife? You know had one Kahu in the family, Charlie Blake. Big, big guy.  
 EB- Oh, I don't know. I didn't know who uh. I knew she came from Kauai and I was named after her, but I never met her. But I knew Heartwell because of Hawaiian Civic Club.  
 KK- Oh, yeah, yeah, yeah. Well, the son, the son he's a attorney yeah. He's still around.  
 EB- Oh, yeah.  
 KK- And then the other brother is Teddy Blake who's in Tahiti, he's still around. So how long you guys live here, in this place here, in Makena?  
 EB- I think since '92 I think.  
 KK- Ninety-two. Already had road then. Before never had road yeah over here.  
 EB- Only the dirt road.  
 KK- The bottom one, by the hotel.  
 EB- Yeah. Well this is the one you used to go to Makena.  
 KK- Right here. The top one yeah, the one come down from your house. Right up here at the dirt road.  
 EB- This was the road.

KK- The dirt road, yeah. Because I remember when we came here before in '70's for go fishing was all bumpy. Was this dirt road with stone walls. But now no more the stone walls, they went take 'em down I think.

EB- Oh, the Hawaiian stone walls.

KK- Yeah we used to go inside here, go diving. That was uh, '63 or '62.

EB- My husband transferred from HPD that was in '62, we moved to Maui.

KK- Then he came Maui Police Department.

EB- No he was in HPD, he used to work with Larry, Metro Vice. And then when there was an opening he transferred. So we had to go to Lanai.

KK- For?

EB- Well when you transferred to Maui, you either had to go to Molokai or Lanai before you could be stationed on Maui. So that's.

KT- Mrs. Burns, do you speak Hawaiian?

KK- She understood Hawaiian.

EB- I only, when, I moved to Maui, Mama always she always speak Hawaiian so I learned then church, in the church yeah was all Hawaiian.

KT- What church was that?

EB- Keawala'i.

KT- Who was the Kahu?

EB- Well, I remember used to be Kahu Kukahiko and....

KT- Which one, Earl?

EB- The father.

KK- Oh, Halelana.

EB- That's all my husband's family, Earl.

KK- He was Halelana, yeah? He was Halealana in Honokahau, in Honolulu and then over here.

EB- Then had one tutu Daisy Kalopa, I'm not sure the name you know. Uh, tutu Jack from Upcountry.

EB- No that's, that's a name. Because when we used to have Ho'ike, they would like, Makena was known as Makawaohema? And there was Ulupalakua, Kanaio and Makena. So when every quarter we have Ho'ike they would, the cowboys would come down on the horses with all their leis, their hats and the Hawaiians all in white. And then they would have a luau and whoa, I mean.

KT- Is it okay that I call you Eleanor? I just want to point out, just that is so much information that our keiki's don't know etc., etc. So to have that anxiety feeling that you had, "oh I don't know nothing." That's not true. These things that you share with us are so valuable.

EB- Well, I um. My aunty, when we came back, my aunty Lou Keahou she kinda was my dad she took care my dad when dad was young. And aunty um, aunty would speak Hawaiian. But you know we didn't know. I mean like when we first came back I went to Kapalama School which was English standard, and my haole teacher asked me if I was pau. P-A-U and I never heard the word in my life and she was going to make me stay after school. Lucky Mrs. Carter was Hawaiian. She said "no, we're Hawaiian, we just moved to Hawaii." (laughs)

KK- From Boston.

KT- So we're talking about you going Kamehameha, Kapalama.

EB- No, I didn't go. Only my two brothers went.

KT- But you were at Kapalama?

KK- No, down yeah?

EB- Kapalama School used to be on King Street, used to be standard.  
KT- Okay.  
EB- Kapalama then Stevenson then you go to Roosevelt.  
KK- Kamehameha get one Kapalama here but Kapalama School, then Kapalama Heights.  
KT- Okay, understand.  
KT- So how old again were you again when you came home?  
EB- I think we came back in 1939.  
KT- So how old were you?  
EB- I think 9.  
KT- Was a culture shock then?  
EB- (laughs)  
KK- You went feel haole yeah? I know but when you come back.  
EB- Let me tell you this. When my dad was off the ship he worked at the railroad station because my godparents were Italiano and they were very family oriented and they took care of us. And I thought they were gangster's you know because they cars have shades and, when I was young now I thought that, but they're very like Hawaiian's, you know. So we came across by train and then we came home on a British ship.  
KK- Oh, from the mainland to here?  
EB- From the mainland we went to Vancouver. And those days they didn't allow Chinese in, I understand.  
KK- From where you guys originated, the boat?  
EB- Went to Vancouver. Except I think there was a strike or something so we came home on the British ship. So my sister who looks, one sister looks more Chinese, my dad would pull her hat down. We used to wear tams those days, now they call them bearings. We went to Vancouver we came home on the British ship, the Orangy so my sister stayed in the room all that time because...  
KK- Not suppose to go roam around.  
EB- No because Chinese yeah because I, I was surprised. So when we came in the Hawaiian band was playing.  
KK- The Royal Band?  
EB- Royal Hawaiian. And my mother went school with Lena Macheta at Teresa Malani.  
KK- Oh so she knew them.  
EB- And they were, Teresa Malani was singing and when Mama got off the ship she said, "oh look!" And she recognized my Mama. (laughing)  
KT- Kamehameha contest, Lena Machado.  
EB- Umhmm, Aunty Lena. That Greek girl, that's my grand niece. I can't pronounce her name she led the Junior co-ed I think.  
KT- Wow.  
EB- That's uh, Nahulu, you know Nahulu? That's Eli's, I mean that's the niece.  
KT- Eli Nahulu now in the Big Island?  
EB- Yeah. Elias' sister is married to my brother Paul.  
KT- Oh wow.  
C- Yeah they live in Nanakuli. You comfortable? Oh, can I get you something to drink?  
KK- No.  
KT- We're good, we're good.



KK- So you know when you guys came off the ship, so the Royal Band was playing music on the dock, Aloha Towers?

EB- Hawaiian Band? No right at the pier.

KT- Pier 35.

KK- Pier 35.

EB- And when Mama heard the news she was so aloha, yeah. She was so happy and Teresa Malani said here yourself. My mother, they would just group together you know with Lena Macheta. And Mama said Lena Machado she don't want to study, she only wants to sing.

KT- I had many students like that but that's the Hawaiian nature.

EB- Yeah really!

KK- So you said that they called this place Makawaohema, Makena?

EB- Yeah. Makena, Ulupalakua and Kanaio; that's the district. So when Kahu Kukahiko, before you know um... Oh I forgot her name, she was a Hawaiian Kahu, she used to ride the horse just to go out to these Hawaiian churches. That's what Kahu used to do so we would take turns. One month...

KK- Oh, so you would rotate.

EB- Yeah, that's how my kids saw the island. Every summer they would come up and stay with my mother in law.

KK- They would go by horse.

EB- Before, I forgot her name, we did something at church and we got.... She was from Hana and she traveled to all the churches Upcountry by horse.

KK- Not Aina yeah?

EB- I forgot the name.

KK- Not Janie Aina.

KT- Maybe later on you'll get it. Like I said we're going to transcribe this, come back to you, maybe by then you might have recalled the name and we can put it in.

KK- So no wonder Papa Kukahiko used to go all the churches 'cause he went Honokahau, Honolua, and now he come over here.

EB- Yeah Kahu.

KK- And he came by horse him?

EB- He traveled by horse. I don't know if he did but I know the old Kahu's before used to come by horse.

KK- You know when you said the cowboys used to come for Ho'ike yeah? So those guys from Kanaio, Ulupalakua, Haleakala area they're like, Haleakala like Keokeo yeah.

EB- Yeah up that country that's what Mama would say. We used to call up that place, we used to call 'em Beverly Hills.

KK- Oh, up there.

EB- You know across the landing, not by the landing. Where Eddie boy, where Uncle Eddie had his, they used to have a old road go up.

KK- Right, right, right. Right up here on the hill.

EB- Yeah, so that was all our family, Hawaiians all cousins and so we used to call that Beverly Hills, Hawaiian Beverly Hills but they would come down on the horse.

KK- They refer that to Beverly Hills because they had the la'i, the la'i or because they had plenty stuff?

EB- Oh no because, because Hawaiians. You know why because the haimakamaka's used to live on the hill, yeah.

KK- I can remember when I was small my aunty is Aunty Maybeloa.  
 EB- That's my mom and dad up there.  
 KK- The one by the bowl with the glasses?  
 EB- That's my father with the glasses and my mother. And those are all my kids.  
 KT- So you're kids went Kamehameha School?  
 EB- Two, the two boys. You see they have the uniforms. Oh my daughter too; Gretchen, George and Everette.  
 KT- Can you remember what year?  
 EB- George was '69 and I think Everette is '72. My daughter fell in love so she didn't want to go back to school, that's when she met Burt. Heidi went to Kaiser. She used to baby sit for Angus yeah, in Honolulu. And Gina, Baldwin and my son on that went to Lahainaluna.  
 KK- Keven?  
 EB- Keven, uh huh.  
 KK- Well, that's where Wailana went over there. Wailana graduated from there. Wailana worked down the beach with Hokuloa.  
 KT- Hokuloa?  
 KK- Hokuloa.  
 KT- Oh, right now?  
 KK- Wailana, yeah.  
 KT- Right now?  
 KK- Yeah Wailana work on the pool and Hokuloa work out on the beach. They same height.  
 EB- This is my brother in law, Ed Kalahiki. You know Arthur? May Parker?  
 KT- I gotta see the...  
 KK- Oh, good looking guy.  
 EB- Almost all family.  
 KK- He look like Danny Kelekini, yeah?  
 EB- My brother in law?  
 KT- Where were they living?  
 EB- This was Maui and that was the Hawaiian Civic Club. Aunty Ellis Johnson was our song leader and Uncle John Wilmington was our prayer and he was a representative for Kamehameha School too, for years.  
 KK- Uncle John?  
 EB- Uncle John Wilmington.  
 KK- The one with Na Kai Ewalu? The one the house on top Sand Hills?  
 EB- Yeah.  
 KK- Da kine, the daughter selling 'em. That's uh Charlie's....  
 EB- Tamalei, try look at Kahakuloa.  
 KK- What the name?  
 EB- Tamalei uh, she married haole but she's a Chang.  
 KK- That's Uncle Eddie's sister.  
 EB- Eddie's sister, uh huh.  
 KT- How many of these people passed away already?  
 EB- Ellis Johnson, she's gone. She's gone.  
 KT- Who's this?  
 EB- Oh she's um, Awai.  
 KT- Awai.

EB- I don't know about her. Aunty Angie Luuwai, she's gone. This is Kealoha Lake, I don't know.

KT- Passed, passed.

EB- I forgot her name; Momi, I can't think of her last name.

KT- Momi, Momi.....Kalehuawehi, Momi. Uh, who's this?

EB- I think Edith Wong.

KT- Oh, looks like her. Is she still living? That's boy Kanae's mother.

EB- Yeah, no she's not living.

KK- No she's not living, she passed on.

EB- I was just talking to Yvonne at the funeral we went to.

KK- Who's funeral?

EB- Who was that that died?

KK- Recently?

EB- Yeah recently, just a week ago.

KK- At Waiola Church?

EB- No, was at Norman's. That was Sandy and was um Saul Hoopii. Saul yeah, that's family too.

KT- Who's this?

EB- Um, she was married to.

KT- Still living?

EB- I don't know. I haven't been seeing them in years.

KT- Who's this?

EB- That was Gertude Mahi. That's me and this is her husband.

KT- Okay let me go through this whole line and then we come up here.

EB- Oh, oh, oh. This is La'a, um Aunty La'a. Aunty Alice Kululoio's sister.

KT- Oh wow.

EB- Pat Trask, Betty, I forgot, Betty Biga. I forgot her name.

KT- And the men.

EB- That's Jimmy Biga, that's her husband. Uncle Wally Kulaloio, Uncle John Wilmington, and this is Moggy Kulaloio. That's, he's I don't know, Sgt. Mahi. And this, I forget.

KK- What school is that?

KT- No, no, this is Civic Club.

KK- Oh, Hawaiian Civic Club.

EB- Hawaiian Civic Club, yup. Oh, I cannot even think of; I forgot his name. Oh, Mafea\_\_ forgot the first name.

KK- Better get that guy the picture, what's his name? What his name, the Hawaiian Civic Club guy?

KT- May I take a picture of this?

EB- Sure.

KK- What the guy name, the Hawaiian Civic Club guy now? That, I'm trying to think that guy, that guy! The guy stay in the school, MCC. The president of um...

EB- Not Kewani yeah?

KK- No um, what his name? Kumu.

KT- Is he Hawaiian?

KK- Yeah the one in your halau.

KT- Oh, Louie.

KK- Louie, what's his last name?  
 KT- Hokoana.  
 KK- Hokoana, yeah he the president.  
 EB- Oh, Hokoana, oh! Oh, yeah Louie.  
 KT- What was the name of this Civic Club?  
 EB- Maui, Central Maui Hawaiian Civic.  
 KK- What is this, Fast Pitch Club?  
 EB- That's mama and daddy in there.  
 KK- Oh, who's that baby in her hand?  
 EB- I don't know and um....  
 KK- He paele looking yeah, your dad?  
 EB- That Podagee, he's Podagee, white Podagee.  
 KK- Oh, what that, he look dark in that one, yeah? What is that? National Federation of Republican Women? This is yours.  
 EB- That's my husband's, my husband's.  
 KK- Classmates?  
 EB- No that's my class.  
 KK- Oh, that's Kamehameha.  
 EB- My son when he was playing football.  
 KK- Who's this Linda Lingle? No that's you and Lenor.  
 EB- Yeah that's me and my, who that Au?  
 KK- Yeah.  
 EB- So John. This nice yeah, look like Kahoolawe yeah?  
 KK- Yeah, it is Kahoolawe.  
 EB- Yeah.  
 KK- Who's that?  
 EB- It was just a painting.  
 KK- I think that is Kahoolawe.  
 EB- And that's our church.  
 KK- Oh down uh...  
 EB- Keawala'i.  
 KK- Oh somebody made a painting of that.  
 EB- Who taught you to \_\_\_\_\_?  
 KT- I did.  
 EB- What year you graduate?  
 KT- I'm a '60 grad from Kamehameha.  
 EB- Oh, '60. You know who's Agabu?  
 KT- Agabu?  
 EB- Kalahiki, he's the Cazimero's class.  
 KT- Oh he's '62 and '63 then. Roland and I together wrote the Hokulea album. I did the words and he did the music so we've always been close.  
 EB- Good boy. He was close to my nephew um, Kalahiki. We used to call him Agabu.  
 KT- Anyway, you move here at what age?  
 EB- We moved here in '62 I think.  
 KT- Sixty two.  
 EB- My husband transferred.

KK- At 32, she born 1930.

KT- So when you moved here, this wasn't the original place you moved to yeah?

EB- Oh no, no. We lived in Kihei.

KT- And you've seen a lot of changes?

EB- Oh yeah.

KT- What can you recall when you came here that was still existing?

EB- Was not developed. We came on the old dirt road.

KK- That's the one the bottom of the Maui Prince.

KT- How did you come on the old dirt road, car?

EB- That's only road they had. Yeah, I was a; Tutu Man Kanoho, you remember him?

KK- If I see the picture maybe.

EB- He used to live behind, across you know the back, Kanoho.

KK- But you know who I know that used to be over there, you know Malama? Malama Chun?

He used to live by the dirt road over there the family, the grandmother and the grandfather.

Chun.

KT- That's a nice pose can I take your picture right there?

KT- Your hand just like that it balances everything as you keep talking. So don't even think of me taking your picture. Do what you just did, it really makes the...yeah and just look at Kimokeo and keep talking.

EB- Um, that is what?

KK- Well you know the house you used to have by the Makena golf course? Had right where the convention, the turnaround stay? That was one house, yeah. But used to have or that was um...

EB- Remember when my husband was fighting for the road?

KK- Right, right.

EB- Fighting all these haoles.

KK- Right, I remember that.

KT- How did you folks get this land here?

EB- We exchanged My husband when he was dealing with them he said, "The Japanese think only haoles and Japanese are smart." You figure anybody darker stupid.

KT- Now he's talking about himself because he was haole, right?

EB- So my husband he said, my husband laugh, so exchanged the property. We exchanged. I used to own all of this but my husband knew because of the taxes in the future that was like to help us out in case so that's why we sold. So the attorney that made up, that set up the transactions, he didn't physically go look where this property was. This was for the show gun. who owned stables. So real stupid, yeah? They stupid because this was I heard right on the water.

KK- Yeah but I think they're style of doing business was get it done for what they wanted.

EB- They thought my husband was one dumb Hawaiian, really.

KK- That's good though.

EB- I gotta tell you this about my husband. My husband was accused, I don't know, but we were reading about this couple's fired had all the headlines because he, um malicious conversion.

And I think that was in the '60's and we, I told honey...

KK- Was he on Lanai then?

EB- No he was Maui. And you know because he used to work at the jail and those, the old cars they towed in, my husband used to be a stock car driver see so he loved cars. So he had

permission anyways so the accused him of malicious conversion. Actually that was politics and then when we had the case at court they brought in the FBI. So that was to intimidate us, you know. My husband had two cases we went to Supreme Court. The first time we went our attorney wanted us to be visible because normally when you to Supreme Court, I used to work for a law firm at one time, you just send the briefs. So I knew Judge Richardson because I used to stop by his office, he knew my dad, but he didn't know who I was and my husband. So instead of sending the brief our attorney wanted us to be visible. So my husband and I so we went there and Richardson look at us said, "This ain't no malicious conversion. Maybe Keoki pa'akiki."

KK- No listen.

EB- Hard head. And we won unanimous, two times we won case in Supreme Court.

KK- The brother live up here, eh George Richardson's brother? The brother, Judge Richardson, the brother live up here in Haiku?

EB- Oh yeah, I don't know him.

KK- Bo Richardson, uncle Bo.

EB- Oh, I didn't know they were related.

KT- So, are you folks land taxes high?

EB- Oh yeah, extremely.

KT- Okay. Here is inside information that is on the law, on the books. That any property owner plants kalo plants, it doesn't state how much, their land taxes will literally disappear. Something for you to consider. Put kalo on your land then when you declare, you can show you have kalo on your land.

EB- Yeah because I got six acres further down.

KK- How much acres?

EB- Six. But that's where we had the farm, you know George used to sell duck eggs and chicken eggs.

KT- So consider that.

EB- That's where we have the horses.

KK- Yeah, yeah, yeah. Waipuna stay over there.

EB- But my husband, he don't sell 'em. He give to Kupuna's.

KK- I remember he was giving eggs away.

EB- Yeah, we just give to the Kupuna's and you know.

KK- But Waipuna stay over there yeah?

EB- Yeah, well he's here and he's there.

KK- Yeah, is he back working construction?

EB- Yeah.

KK- That's why I don't see him.

EB- He just started again.

KK- Good for him.

EB- Yeah, that's good.

KK- Yeah.

EB- And he told me he was praying on it. Yeah, that's good.

KK- Oh good. Anytime our kids pray on something, that's one thousand good for us.

EB- Well you know, we were always brought us take it to the Lord in prayer. My mother always said, "have faith." Mama just like my mother in law, Kupuna always pule yeah?

KK- Always.

EB- Yeah, and Mama was very positive.  
 KK- When I was paddling canoe, every time we went the older guy always tell everybody, “come, come, come.” Then everybody in prayer, and then go paddle. Everybody go home.  
 EB- That’s the point. Hawaiian they always pule before they go in the ocean.  
 KK- Yeah, and then go home.  
 KK- Make the paddle clean, make the canoe clean, make up all the place make sure all the rubbish pau then we go home.  
 EB- This is my husband.  
 KK- Stay over there, right there Kumu, right there him and her on top the wall.  
 EB- That’s him.  
 KK- And then on the right and him on the left.  
 KT- Take picture of that.  
 KK- And that’s her mother and father up there on the bowl.  
 KT- What is your home phone number, what number can I call you at?  
 EB- 879-3034.  
 KT- You got a cell?  
 EB- No.  
 KK- But the, um you need her address Kumu?  
 KT- No.  
 KK- You know this guy you had in the front here, he paddle with us you know.  
 EB- Which one? Who?  
 KK- The caretaker.  
 EB- Oh for that house.  
 KK- Yeah, what his name. Yeah, he paddle with us, yeah nice guy.  
 EB- Oh, that’s good.  
 KK- They’re pretty quiet over there nobody stay there yeah?  
 EB- We’re having a family reunion next year.  
 KK- Over here?  
 EB- On Maui, we rotate. Mainland, Hawaii I let you know.  
 KK- Yeah, let me know if you need help. Yeah, then we can help with the....  
 EB- Come dance hula.  
 KK- We can help with the kalo like that so you need the luau let me know, I get the luau leaf for you.  
 EB- You know Heidi yeah? You know Heidi and Dexter yeah? Au.  
 KK- No, maybe if I see them.  
 EB- My Heidi that’s, the Chinese. Dexter’s from Hau’ula.  
 KK- Oh, but we stay in Honokahau yeah. Remember before I told you I was looking for the property. So I got nine acres in Honokahau. So we stay doing the Lo’i.  
 EB- Good for you.  
 KT- How old was your husband when he passed away?  
 KK- How long was that, four years?  
 EB- About five years.  
 KT- So how old is he now?  
 EB- How old do you guess there? Oh, he was about 67 I think.  
 KT- Sixty seven, what did he pass away from?  
 EB- He had a heart attack.

KT- What kind of diet was he eating?

EB- My husband was always in good condition.

KK- Oh, your husband.

EB- Actually, don't quote me now. My husband died because he was without oxygen for 2 minutes and he cannot live longer than that. So I went take him and he waved to me and they went down. And when they came back he was sleeping. My son tried to make a case, Everette, and attorney wasn't going come from Hawaii from out of Hawaii. So I had to subpoena the records, couldn't get it.

KK- Really, funny yeah?

EB- My son Everette, that's the one the cop. Right now he's in Korea.

KK- What he doing there?

EB- He's in the Air Guard too see.

KK- Oh, wow.

EB- He was in Japan and now he's in Korea. That good you talk with him.

KK- My boy is in da kine, Korea.

EB- Oh, Everette married Kau'i from Kauai. Wilfred.

KK- Yeah from Kapa'a.

EB- Yeah, nice family the wife's Japanese.

KK- He was a cop to I think, Wilfred.

EB- I think one of the sons. She used to be the operator at Coco Palms before.

KK- They went reopen 'em you know?

EB- Yeah I saw them they were...

KK- They going reopen yeah, Coco Palm you never see?

EB- Oh, good.

KT- So back here did you walk around with your husband just looking at the land and stuff.

EB- Yeah, that's what we used to do we used to walk around there.

KT- What cultural things did you see there? Maybe your family said oh that was Kuula or fish rock or that was heiau or that was...

EB- In regards to Hawaiiiana I was so ignorant but my mama, my mother in law would like I saw things I never saw before and you know. Like Mama one time, during the summer my children used to come up here. Then Everette got sick so he came home but Miriam you know who she is?

KT- Yes.

EB- Okay, when they took her to the hospital Auntie Miriam said that was Hawaiian sick. And so my Mama pule. Pule, three days we fast yeah, pule and she was all right. And then when we came Mama said because living, and Kaupo Mama said they worship the old way.

KT- Yeah.

EB- And um, when my husband was the baby Mama said they were fishing and the night marchers were marching and my husband went and Mama said was nearly dead but because had ohana in there he was all right. And you know I never used to hear things like that but I remember my mother, my mother, said she remember when she was young. Mama they used to live on Keanu Street in Honolulu and mama said they would hear the drums and they would hide. Don't look yeah, Mama said. Just pule. Eh, I mean you don't hear things like that but trust in God yeah. Mama was at Sacred Hearts yeah. And then um, we had one class reunion, and some of my classmates you know when we meet underneath. We never did talk about those things before. I didn't know till I learned more from my mother in law family. Mama always



pule and always make things. Like we were taught my mother, always make things right if we whoo, whoo, because we might never have another chance to do that. We were brought up like that, yeah. We never used the word shut up you know. I not saying we were angels but that wasn't our vocabulary because not even dumb or anything like that. And um, I know every month we took an opening, but not only us you know, we grew up...

KT- What included in the opening? What kind of opening?

EB- Well tree nut, you know castor oil.

KT- Okay castor oil, homemade or the store?

EB- The store you know that blue bottle. Anyway, when we grew up nobody went to the doctor. You didn't have medical. Even the Portuguese, it's like so we were healthy. And we walk, walk, walk. We walk to town from my street, we walk home. Walk. That was a luxury to ride the bus. But our generation that's what we did, we all walked. And then during the summer we worked in the cannery. You know us to earn money we used to iron clothes; baby sit and my brother's would shine shoes. You know had the military here too yeah and we would iron clothes for soldiers. Baby sit. One dollar.

KT- So when you folks transferred over here your husband continued in the police force and then some other things. What did you do during that time, housewife?

EB- No I used to work at, I worked at Maui Lu. I worked at Buzzy's. In the morning I used to cook breakfast for George Tam, he had a restaurant. After that, when my husband was fighting his case.

KT- Where was the restaurant?

EB- Oh, on Lower Main someplace.

KK- Chinese Restaurant that?

EB- Yeah this was George and the wife was related to my husband.

KK- Donna? What her name uh, no, Dorly!

KT- How come your husband is haole but he related to everybody over here.

EB- My husband is Podagee.

KT- Oh, Podagee.

KK- Ferriera.

EB- Ferriera.

KT- Okay, so that's his genealogical line.

EB- My husband's Portugese Hawaiian.

KT- So his family came here straight from Portugal?

EB- Well, I don't know when daddy came, my father in law.

KK- What was he like?

EB- Oh he was rascal. I remember my husband telling me they cleaning the yard yeah. And they started to cut the grass and mama valaau, valaau he'd get irritated. Put the lawnmower down he go get the scissors cut the grass. (laughing)

KK- He went take more long.

EB- Oh, and Mama said, you know Mama. Well, Mama valaau too much daddy him, and my father in law he so rascal that, you know Podagee. Mama so...you stupid Podagee. My father in law, I think there were twelve they came from Madera. And about half marry Hawaiian like Kapuneai and um anyway half them marry Hawaiians. My young son Steven, he used to cry he not Podagee, my young used to cry he not Podagee, he not Podagee. And I said, you Podagee because daddy Podagee. So my husband tell 'em, "I'm black I'm Hawaiian, mommy Podagee."

(laughing) But like I said you know, we all the same, we all family. Podagee whatever you know. But that's the beauty of Hawaii, you know.

KK- My mother's mother, she's pure Podagee. Costa, and her family was Perriera, Ferriera, Mederios from Kauai.

EB- By the way, how's Jean?

KK- Jean? Oh Kelly, oh good. She stay in Honolulu.

EB- She was a student with my husband. You know when they came?

KK- Yeah, yeah, yeah with Kamehameha. Her daughter's teaching.

EB- She just hug my husband, my husband said she so tough I think you doing break my bones.

KK- You know why yeah? You know why the wahine's was building stone walls over there. You know for their house, while the husband go catch the animals and I stay outside working. When I went go there with my father, our cousins, the wahine's they was lifting up boulder's they was putting us to. All the stone walls around the house is the wahine's. That's why she broke your bones but her daughter is the....

EB- She hug my husband, she came church, it was so nice she came church you know came to our church and then we was taking pictures and my husband he was telling, "whoa that Jean was this strong bugga that. Eh Jean it's okay we need people like you." (laughing) Kule kule waha.

KK- Her daughter is the principle now. You know the one graduate in the song fest? That her the principle.

EB- I was watching that lady from Niihau, she was talking about, you know she's so polished in her English and her Hawaiian. And when her children were first going to Kamehameha School's was so interesting. She and Kelly went to school with my husband but she was underclass. So one year we had three of them from Niihau came to visit the Hawaiian churches. You were there yeah? Then she came to our church. Our Kahu was Kamehameha too.

KT- Where is that?

EB- Um Keolahoalika.

KK- Alika.

KT- If you had control of life, what would you like to see that continues on here in Hawaii? For here in Makena. If you had control.

EB- I want to see more brown people.

KT- We no more control on that. We no more control on that. This guy going with haole, I going with haole no more control.

EB- No I remember when mama was all, and the men were much thinner, taller and healthy. And I remember when we have luau mama said the men, the men take charge they do all the, you know. And then they would delegate to each family and we then the Kupuna to my husband and he tell us children how to work. It was so orderly yeah? That's why you know Kahu he wants another luau and I tell him oh, look at our choir, mostly Hawaiians. I said "come inside, come inside." "Oh aunty all white, they not mud I see all these white people." I said, "you know what I check their blood red, not blue." So I told my choir, I told them you folks were all Podagee. They haole's yeah!

KK- But they're there, but they're there.

EB- But they love and they're willing to learn the Hawaiian yeah.

KK- So he like make one more luau?

EB- Oh, for our anniversary. For our 175<sup>th</sup> anniversary. So I wrote a song, well I didn't write it down but I was telling Kahu about the words.

KK- What is that?

EB- Um. There stands an old Hawaiian church in Makena. All the kings tied together like me.

Keawala'i by the sea. we have come to worship thee.

KK- Oh, that's nice.

EB- Keawala'i which means peaceful bay along side the king's highway. Where the birds chirp in the trees and the sky meets the sea a feeling of peace and tranquility.

KK- Oh that's beautiful.

EB- Keawala'i where our Kupuna gather to pray and our ohana meet still this day. Surrounded by God's beauty and his glory, where we stayed and prayed and shared the old, old story. With our ohana from across the sea we praise and glorify thee. Aloha keakua at Keawala'i.

KK- Oh that's nice.

EB- Aloha Keakua Keawala'i.

KK- Is the guy playing the piano still over there for that?

EB- Danny Brown, oh he's good. He's so good, he's so inspired.

KK- He played that song with you.

KT- Please copyright that, you know how to do that yeah?

EB- I call you. I not ma'a.

KT- All you gotta do is put it on cassette tape and send it in to the copyright that song.

KK- Try sing that.

EB- There stands and old...by the way you know who um, Kamana, you know Creighton yeah, the sister? Yeah, Creighton and my husband they go way back. He was Kamehameha but he was done with it. And they were all on the police force. I think when they went in had Lai, my husband, Creighton.

KK- Had Long yeah was here, had Long.

EB- Most Hawaiians that went transfer to the police force.

KK- Then when they was doing that they had the brown uniforms. The Maui police they had brown uniforms they never had like the army blanket.

EB- That wasn't like Honolulu yeah?

KK- No.

EB- Yeah that's right.

KK- And you remember Long? The big boy, he was a cop.

EB- Yeah.

KK- Cause, he went like arrest us in Lahaina. And we told him, he told us we took somebody's surfboard. I said no we never take nobody's board. We don't have a board. And then aunty Emma Sharp.

EB- That was a luxury yeah.

KK- And aunty Emma Sharp was my first wife's mother's good friend.

EB- First wife? How many you had?

KK- Two, and her name was um...

EB- What you marry, haole yeah? Two haoles.

KK- Haole Hawaiian, haole. Elizabeth, her name was um, Elizabeth Morrison. She was close and aunty Emma Sharp sister still live yeah. You know her sister, she's a writer.

EB- Aunty Emma gave me a video of the family.

KK- Right. So you know that, she going be 91 I think yeah?

KT- Who?

KK- Aunty Emma Sharp's sister.

EB- She died yeah.

KK- No, no, no.

KT- Make.

KK- The sister?

KT- Aluli.

EB- Oh aunty Erma

KT- Yeah.

KK- No, Aunty Emma make but....

KT- Her plus Aluli passed away.

KK- When was that? But she was a writer yeah Kumu. But just recently?

KT- No, couple of years.

EB- So I wanted to show my family the video because it reminded me of us. I said you remember we always loved to sing and we do things together and um. So when we used to have every Thursday at Maui Lu, you know Jesse played?

KK- Oh yeah, Nakaoka. the luncheon. The luncheon.

EB- Aloha Mele.

KK- Aloha Mele.

EB- Was that and Aunty Emma would Emcee. Hawaiian would fly them up free. And to Kupuna they going imu, so I would work late. Was good, good fun with the Hawaiians. And the Long house was packed. Our capacity 512 but we had over 700.

KK- Well he had a big luau following yeah. And then the luncheon...

EB- When Mr. Gibson was there yeah. And we had good dance music.

KK- Yeah, and he had a good show. Everybody used to go there. That was like the luau thing of the island.

EB- I just remember we had that on all the time.

KK- Oh, that's all right. Try sing that song one more time, one more time. The Keawala'i Church, the one.

EB- There stands and old Hawaiian church in Makena. Follow the King's Highway to Keawala'i. Keawala'i by the sea beckons to you and me. So we have come to worship with thee. Keawala'i which means peaceful bay. Alongside the King's Highway where the birds chirp in the trees and the sky meets the sea. A feeling of peace and tranquility. Keawala'i where our Kupuna gather to pray and our ohana meets still this day. Surrounded by God's beauty and his glory. Where we sing in praise and share the old, old story. With our ohana from across the sea we praise and glorify thee. Aloha keakau at Keawala'i. Aloha keakua at Keawala'i. Sound all right?

KK- Oh that's beautiful!

KT- What is the title? Okay this is what I'll do for you. Take what you just did and write it up, try to capture the music, I'll bring it back to you, you sign the papers and send it in to be copyright. It's a beautiful song. You should have it copyrighted before somebody go out with it.

EB- You see we have a 175<sup>th</sup> anniversary and the words kinda just came to me.

KT- You shouldn't sing it to anybody because today people...let me do that before you sing it to anybody else.

EB- Well, I gotta sing. I'm really an alto and then I, that's why I don't sing in the choir, I cannot reach.

KK- I can sing the last two words. Aloha Keakua Keawala'i.

KT- You get somebody who really can get it popular.

EB- What year you said you graduated.

KK- What time is it now Kumu?

EB- Can I get you something to drink?

KK- No, I just went pau drink plenty stuff.

EB- I like talk story with you. You so good Bully, you so interesting.

KT- Yeah but we like info from you. I no like him talking. That's why he's always talking.  
(laughing)

EB- Eh, you know my husband was the one started the Pony League and the Kihei Canoe Club. And that's when Papa Charlie and Auntie Plunkett yeah. And they do the Hawaiian way yeah. Ok, clean, pule before he go in the ocean. And then when the haoles. That day wasn't just to win, was to work together yeah? And when all the haoles got in they join they want to just win yeah. That's why my husband got disgusted.

KK- Auntie Paula used to tell me, Kalanikau, where they used to Kalua the pig by the Keawe tree, you know the big Keawe tree? Where they used to do all the thing over there. She come around, Auntie Paula. Get the Kalanikau face yeah.

EB- Yeah because when we moved here my husband noticed didn't have much activities for the kids. So the Pony League baseball my husband started. And of course you too would, the Hawaiians, had Kahauhaahaa yeah. I'm telling you before my husband said because he used to work with metro and vice yeah with Larry. One time had fight in Kihei cause you know how those hippies. Remember across the park had that bar. So had Kahauhaahaa and the Hawaiian's, who's the one the plumber? The cops young, cannot handle guys all these Hawaiian men come over there help, yeah. My husband cuff 'em, handcuff 'em and they would help them. But then when we had trouble, troublemakers as a lot of hippie's niele maha'oi, the chicken's, steal the goats yeah. I mean. One day Auntie Aida and mama we chasing this goat.

KK- That's what he had over there, he had goat too by the house, by the Makena golf course.

EB- Yeah we had goat, we had two goats. And then we were chasing, my kids chasing down the street because the goat. When you think about it it's not funny.

KT- You folks go fishing at all?

EB- Um, not me.

KT- No but did the family go fishing?

EB- Oh yeah.

KK- Yeah, George used to go. George used to go over here.

EB- No when mama and before Kihei, they know when going have fish. And Mama said plentiful so when the farmers come down they exchange. You know from Upcountry. And they would exchange.

KT- Nothing to be ashamed of, like I said your children will appreciate, your grandchildren will appreciate when they get to be because not too many people do these kinds of things.

EB- My grand daughter, she teach at Pulnanaleo.

KT- Right now?

EB- It's Everette's daughter.

KK- In Wailuku?

EB- So when I have to put things in Hawaiian language I call her. Shondelle Ferreira. Everette's daughter.

KK- Everette stay by the house by the corner yeah?

EB- So he's going; he'll live here when I'm gone. And everything's in a trust yeah. I'm trying to tell him to build a new house up there.

KK- How long is he gone?

EB- I don't know military yeah.

KT- But I hope you folks consider putting in kalo to lower your taxes.

EB- Oh kalo, yeah.

KT- And I'll try to get a copy of the law so your whole family including you look at that law.

EB- You know where the six acres yeah? You can go show him.

KK- Okay Aunty Eleanor, thank you so much.

KT- You were answering that question but. So what would you like for your family of the future? Again you know, if you had control of everything, what would you like to see for your family, your extended ohana?

EB- I want to make sure they all go to church. The children need to know the Lord, which they do because we are going to be accountable. And I know we're going to have hard times coming. And even Mama used to say that, my mother in law, "teach our children to be strong because you know that's the only salvation." Like sometimes our church we have a lot of widow's even haoles and they don't know anybody so we are our brother's keepers. So I'm a deacon at church so I introduce them and make them feel at home. Lot of them haole's and so sad so we go have lunch and valaau talk story and I invite 'em to my house and they so happy.

KT- So the son that I met over here, he goes to church then?

KK- Kimo.

KT- So Kimokeo tells me he works with my son.

KK- No his son, his son.

KT- Oh, his son works with my son.

EB- Oh, Wailana. Wailana yeah he's still. This one is my most po'o ka kiki. George's brother is rascal. George is the thinker you know.

KK- But hard worker, hard worker, he work all day.

EB- They all have their own talents. And this one he when I need help he's the one but short fuse.

KT- Like his dog over there.

KK- This boy graduate Lahainaluna.

EB- That's why you know, when we have our family reunion, my family Burns gotta sing Lahainaluna now.

KK- Oh yeah, well that's the only school get the Hawaiian alma mater.

EB- In Hawaiian and it's so nice.

KK- You know who working in the hotel with us, Hoku.

EB- Hoku.

## **Interview: Papa Chang**

**By Keli'i Tau'ā/ Kimokeo Kapahulehua**



**KT- Keli'i Tau'ā**

**KK- Kimokeo Kapahulehua**

**PC- Papa Chang**

**W- Wife of consultant (Mama Chang)**

KK- Papapauka... There's Mala Wharf, right there we was over there.

PC- It was by Maui Prince Hotel, yeah?

KK- Mmhmm.

PC- But from this map, smaller maps come. If you read over here that's two one yeah?

KK- Yeah. There's the edge of the lava flow.

PC- And it doesn't clearly say Honua'ula but Honua'ula comprises most of this area. Yeah, but then you look at the like area seven. Map seven, right here. This map just to give you an idea. So you take map 2 one which gives you the names, that's one of the few maps that has all the old Hawaiian names yet, you know. And some of the old Hawaiian, you see this that's all Mahele's property that. A lot of it's been erased and changed..

KK- But you know these these guys they had um they in Hawaiian. The bureau conveyance they never transfer em because they was too lazy and they get 'em in records.

PC- Sometimes they better off to leave it that way. Somebody translate it, they change the meaning yeah?

KK- Yeah they do.

PC- Cause no more Hawaiian meaning. Hawaiian words are so clean by itself, yeah. They don't have legal terminology for so many stuffs.

KK- No more. No it's pretty much a spiritual culture terminology. And it's for the people over there, yeah. It wasn't given for the people everywhere. That's why everybody was indifferent in the ahupua'a. Then they can tell you who you are, what you are because they know your ano(nature)already.

PC- Ok, you look at this map this is the old Ulupalakua Road that used to come to Makena. Makena landing is over here, yeah? We're over here, you see that lot right there, that's our place.

KK- Like this kind lots, Keauhou.

PC- Yeah, but there's two Keauhou. There's this one and I guess this is the ahupua'a. But anyway then if you want to look at tax key seven, this area, that's what this map is. Just to give you an idea of what references you might be using, or we might be talking about. So this is map seven. See this is my lot right here.

KK- Wow. What's that in the front? The State?

PC- In front here? It's now State. Ulupalakua was claiming it.

KK- Oh, multiple claim.

PC- This is one long darn story. You know, Ulupalakua sold this property and sold Makena Landing which is all this stuff over here they sold it to my great grandfather. Kukahiko. John Kukahiko that's the one buried down here by the Kukahiko house. You know the big grave? This was John and Kamaka.

KK- By the beach?

PC- Yeah, on the beach. He was the one that bought this place in 1883. This place and this place. And then later on he bought some stuff back here. But then this lot and that lot he bought from McKee's daughter.

KK- Oh, the original people.

PC- Yeah but the story with McKee's daughter, McKee had a daughter and son. He passes away, he gives the property to daughter and son. The daughter, one of the daughters, well the daughter marries a Raymond who eventually buys Ulupalakua. Raymond passes away, she becomes the owner of Ulupalakua Ranch by herself.

KK- McKee.

PC- McKee. And then later on it's transferred to uh, I think Baldwin at that time. The Baldwin's wasn't the original owners. And when you start looking at who owned Ulupalakua Ranch before McKee, now before McKee is before Mahele, you know. Cause Mahele's start in 1840's yeah? We bought this in 1883 had passed away before that.

KK- Forty three years later.

PC- Yeah.

KK- Wow, that's not too far away, forty three years. From Mahele to....

PC- The story goes that much of the land that McKee bought, now we talking about approximately 20 plus thousand acres to 30 thousand acres. Much of that land that he bought was leased to McKee, not sold to him.

KK- By the Hawaiian's.

PC- Uh, no from Kalākaua. This is before Mahele now. Oh, ok Kalākaua's the one that give to Mahele.(correction-Mahele from King Kamehameha III) So he leases 'em when you go start tracing records it's hard to find how all property all got transferred to this one man. But somewhere along the line you'll hear of Talbert Wilcox. Yeah, Talbort and Wilcox were people that bought property to farm. The original farmer down here was one haole named Nolan. And then he joined Wilcox. Wilcox or Talbert I'm not sure which I forgot. I used to know.

KK- This Wilcox is the one same....

PC- But Nolan sells his interest so now Talbert joins Wilcox. So when you look at a lot of these maps, these maps were done by Talbert and Wilcox to claim the property that they thought they bought, or they thought they lease, and etc.



KK- They make their own map.

PC- Yeah, you gotta realize that a lot of this stuff that you see over here that's all been subdivided at one time by Mahele. And now comes one guy and he buys the majority of this property under one name. But he gotta go and keep these titles clear yeah? And back in the old days during my father's time you pay the tax for seven years, you're the owner. You no need put notice in the newspaper.

KK- Automatic. They take away.

PC- Yeah, yeah. You can become the claim owner. The quiet title process is changed. Anyway, come back to this story we were talking about when my father, my great grandfather buys this piece and this piece in Makena landing which is. Which, when you look at the map, it's this piece and that piece. And you question is, who own this? When we go try trace the owners. See what happened was my father thought, he always thought that Baldwin never own next door. This was way back after WWII. You know from Keawakapu all the way till this lot they went subdivide it and so had half acre lots all that stuff was sold long time ago. Had owner's already. So they took this land along the beach, and at that point in time Ulupalakua came through and they went stake this property, our property. What they sold to us they come through one stake to sell, to make a long story short. But this used to be the old Makena Road that came through here.

KK- Through the Prince Hotel?

PC- That's all part of it down there.

KK- Down by the beach yeah?

C-Yeah.

KK- Right over there come down through you?

PC- Yeah.

KK- That one come through, you know that Angus lot?

PC- By the hill yeah, yeah.

KK- The road come through there, that paved part?

PC- Yeah, that's the old road, this is the old road, a part of it down there. You see Uncle Charlie's place over there? That's the old road. Now that old road we call is, is not the old government road. It's the World War II road.

KK- Oh the military road.

PC- Yeah. Because if you read, you read some other stuff about this the old government road was in here. You gotta remember that Maui had a road completely circling the island.

KK- On the ocean side. The Kahakai Trail.

PC- That's right. That's the one we call the government road but it was built by uh, well they named the road now.

KK- Well you know it's funny because when we stay Kipahulu, this um this guy Teddy his mother's mother they had this property on the road. They show the road and the lighthouse, and Hana Ranch took 'em. Like Ulupalakua you know they call like how you state it.

PC- Well, you hear the story about the road in front of Prince Hotel, the one go past the church and dead end then circles around. And what's now an old road that they kept as a walkway, etc. That's part of the old King's Hwy, the old road, ok.

KK- Yeah.

PC- When the urbanized Makena area, the County and I guess in conjunction with the State, went take that road and swap for the new road. Now comes Dana Hall and Leslie Kuloloio and my father and George Perreira claiming that they don't own the road. It's the old King's

highway and nobody owns it except you know from the old days. It's a traditional road, leave it alone. You don't have the right to change.

KK- Hui O Makena.

PC- Yeah, Hui Ala Nui Makena.

KK- Wow.

KT- So, what came from that? They won the claim?

KK- No they never win.

PC- They settled it by leaving that area open but not for commercial traffic. But that road is still, it's a walk path, it's a pathway now and it dead ends on both sides. And then that George Ferriera got a big settlement. Hui Ala Nui O Makena got I think, two or four acres, above the golf course. Three acres. George Ferriera.

KK- Because we went to see Hui Ala Nui O Makena when we were starting up, they said was supposed to be for cultural yeah? And we like go over there with the canoe's, they said no, not for you guys. And the we went go see Roy Figueroa and he said, "oh I cannot discuss that." So, was me and Jimmy Ross because we wanted to go for the keiki.

PC- Yeah I think Hui Ala Nui O Makena has the place of what it is to be used for and how it is to be used which is according to what I understand is a cultural thing. But, I don't think 500 thousand is enough money to do what they had intended to do twenty years ago. You know, dollars have changed yeah?

KK- Well, they're doing the same thing as Olowalu now, taking on King's trail. The County taking on King's trail and surrendering that for something with them so. Aunty Patty just called me yesterday and I said I dunno you gotta get.

W- On the King's trail?

KK- I don't know some road that belongs to the Hawaiian or city land and then the county went swap with them or something just recently. They still doing that today. They doing the same thing down at Haiku on Holokai Road. Holokai Road was a King's trail along the ocean and they kinda gave it to the subdivision, the county. You know what I mean? And people fighting over there because the owner's stopping the fishermen from going inside. And they been using that trail for years.

KT- So the Ku'ula next door, by the hotel.

PC- Yeah.

KT- You guys ever relate to that?

PC- Which one?

KT- When you walking down the path to the ocean.

W- Kukahiko, you mean by the graveside?

KT- It's just sitting over there by itself, going through the hotel, what is that hotel.

PC- The Prince Hotel?

KT- No, no, no.

KK- Makena Surf.

KT- Makena Surf.

W- Oh, the little cove there.

KT- Get the Ku'ula right there. Any of the family ever use that over there? It a fishing shrine, they got it locked down.

PC- Yeah, yeah. We used several things. One they got a canoe hale the other is the fishing shrine. I not sure what the proper Hawaiian terminology was, but back in the old days when

they, before they start closing that area it had stone wall built around it. It wasn't very large maybe it was you know.

KK- This hale's over here it's all separate haes for your brothers and your sisters. Kukahiko one is everybody?

PC- No. It's not everybody. This place my father bought from the Kukahiko's. The place that's down there that we had built, that I had built for the Kukahiko's. I was the President at that time for the Kukahiko Corp., the remaining heirs in the Kukahiko Estate that still had Kukahiko property. See most of the Kukahiko property owner's sold their shares. They sold their share to Jimmy Campbell, and the houses that you see up above Makena Landing and all those houses that you see before the Kukahiko house, except for the Lu'uwai house, was all sold to Jimmy Campbell. Kukahiko got two lots out of that place. Two of which we sold and we built this place down here. But the remaining owners incorporated it because they didn't have a large enough share to have one legal lot. And there was some sixty owners at the point this property was finally awarded to the Kukahiko Corp. There was sixty owners. Now there's a lot more because there's more keiki's yeah. Cause that stuff was awarded back in 1974. Well this one here, this was my father's property that he had trusted to his kids. And what we intend to do is to have a family subdivision here.

KK- That's nice, probably going be only the local family left around here.

PC- Yeah. But one of the blessings that we had is my father, the State changed his taxes.

Excuse me, changed the zoning, this place was all ag. The State came through and they said, "on the water side it's rural. On this side it's agriculture." And then his taxes went up as a result of the change makai side of the road to be rural. Of the old road, this road here. So, he went to court, at first he went challenge the taxes, they wouldn't allow it so he went to court. The court gave him ag dedication, which I still use. So I pay for where the house sets but all the rest of the stuff is ag. So I hardly pay any taxes, I don't pay the taxes like the Kukahiko's pay.

KK- Awesome!

PC- So as long as I do some kind of nursery and some kind of ag, which we intend to do, our family subdivision going be, we'll build on the ocean side and the side mauka on the road will remain ag.

KK- What's the ag right here with all the trees?

PC- Yeah.

KK- Those trees was always there long time I remember now bigger the trees.

PC- Yeah, well had papaya here before. Before that my dad raised alfalfa. there's a well down there. Built by one of my dad's brother's in 1920.

KT- Still get water.

PC- Oh yeah, yeah. The water's not as good anymore, they dug too many wells above us and I, no what I think what happened was if you dig a well too deep you hit the fresh water and then you think you going dig a little more and you going hit more fresh water. Sometime you hit the salt water. And once that salt water mixes with the fresh water everything down below gets mixed. And I think that's what happened. The water used to be colder, not as salty.

KK- Too many guys digging. They splitting 'em up maybe.

KT- For the record can you give me your full name.

PC- Edward Quai Ying Chang Jr.

KK- Quai Ying Chang?

PC- My father's name father was Quai Ying Chang.

KT- Try spell.

PC- YING CHANG.

KT- I don't know if Kimokeo told you, our kuleana is um, we're going to have this transcribed come back to you have you look it over make sure everything ok and submit it as part of our work. I'm going to make sure we got everything.

KK- Oh that's Stan Garcia's place? They going subdivide? They doing it already?

PC- They're in the process.

KK- I seen 'em at the church. Because this place over here stay.....

PC- I mean you got, you got a heiau in there yeah.

KK- Yeah get, eh? Right in front the house?

PC- Behind. Well, next to him, next to him the Garcia's is David Lono's place, yeah. Old David Lono. And had one old house with the swings in there long time ago you remember? It's torn down now.

KK- Had all ducks and animals all running through there?

PC- Yeah, that was George Ferriera's place that he got from one of his aunt's, or our aunt's, Mary. So there were two plots in there in front which Farrington them bought already.

KK- They went subdivide already.

PC- No they bought. And now they're going to put, uh I don't know 4 houses or was it 2 houses. Four houses wasn't it. And then Sam Garcia's bought the church from that, yeah?

KK- That one they went go get the meter before the lot to divide it because you can do that. So they got their meter before get the lot subdivided. They get all the meter. Then the question was brought up how come you guys get the meter you know you never even sub.

PC- Who is this, Sam? Or Farrington?

KK- No, Farrington. Going get all the water meter for that lot.

PC- Yeah because what Farrington does is he builds individual houses but he condominiumized the area so that by condominiumizes the area he can get lots to supply each building. Not lots, meters, to supply each building. It's a State process.

KK- It maximizes the lot.

PC- Yeah, yeah. This Makena place over here you look all individual houses but they condominiumize. The house owner owns the property the building sits on but everything else is condominiumized.

KK- But the one next to Kukahiko they only going build one house, eh, those people. They went make one lot on there.

KT- So how old are you now?

PC- I'm seventy four.

KK- Whoa, young man. And you, mama?

PC- Yeah.

W- I'll be seventy three this month.

KT- And you lived here all your life?

PC- Uh, no. No, I moved here about age four or five I'm not sure. I can't even remember that young.

KT- Where were you born?

PC- I was born in Wailuku. My dad, my dad worked for Kahului Railroad way back then. Then he got tired of working till somebody else came back and started farming. That's about 1937, I think. All my brother's and sister's were raised down here from kid time but I wasn't raised here till about four or five years old.

KK- But Norma Lei went go Kentucky.

KT- Who were your neighbors?

PC- Mostly family, the neighbors uh, we came down Ulupalakua Road yeah.

KT- So give us some names.

PC- Uh, well there's my great-great grandmother which was a Haihai and then her sister Moloa, who lived down Makena landing. And later on the World War II came they throw all those houses down and then John Lu'uwai came down. John is Boogie Lu'uwai's father. And then across the bay there was Piho's, the Piho's lives now where Dogul lives, you know where Dogul Milney just before the church.

KK- Oh yeah on the top the hill.

PC- Yeah and then where Eardmen lives now, Eardmen's house is, that's the place they call Apuakehau where the Hau tree is. And that, that island out there that I don't know it's referred to as my father them referred to Dickson island but I think at one time it was owned by a guy named Pikanela. Pikanela was the Chiefs down here, the Ali'i Chiefs down here Makena area for that Hau.

KT- Doesn't sound Hawaiian but.

PC- That's a funny kind Hawaiian name and he's recorded as Pikanela, yeah. And Boogie said you know that word means something but we forgot already yeah.

KK- In front there get one fish pond?

PC- Between that island and Erdman's road or Eardman's house there's a fish pond, yeah.

KK- Get one fish pond yeah over there. Cause get on the map all the fish ponds, yeah.

PC- This is that island I'm talking about, this is where Eardman is right. No, no wrong side, wrong side, this is the church yeah? Uh, the fish pond is right in here, right in here, right in this general area. If you look it's got all kinds of rocks, low tide.

KK- This is where we went with the canoe for the funeral?

W- That's right.

KK- That's why I asked you about that, because that day I seen all the rocks in here. Was so clear the bay, you know. It goes round and round you know everytime I go around looking oh what is this.

PC- Small kid we used to go down there you know with the kind bag pole has uh, net has two poles. Throw stone make lot of noise. Everyday get Weke inside, sometime get Pananuu inside.

KT- Even today?

PC- Yeah!

KK- But the State own that.

PC- But it's not as good because the inlet has been ruined, yeah. You said the State owns that?

KK- Who owns this?

PC- I think it's all privately owned.

KK- They should redo that wall.

PC- Yeah.

KK- Get one nice fish pond by the church.

W-Used to have clams through here, I know we used to see clam shells.

PC- Still get clams down there.

KT- So where did you go to school.

C-I went to school at Ulupalakua.

KT- Wow.

PC- Yeah, up the hill. My father and mother used to drive, see they had a bus contract from the County and drove all the kids that lived down here up to Ulupalakua then went up to Kanai pick up those kids and brought 'em to Ulupalakua. And then the afternoon they took 'em home.

KK- Where is the school over there?

PC- Ulupalakua, uh before the Catholic Church, next to the old Congregational Church. Uh, you know where the baseball park is?

KT- Yeah.

PC- Uh, you go and then there's a baseball park go down and then there's a bunch of houses and then you see one, is that church still or just the site there? But there used to be a camp retreat. It's all overgrown you can't even tell there was anything there. That camp retreat is right next to where the church used to be. And then you go further past it's all empty grounds, yeah. You go further past it's where the Catholic Church is.

KT- From kindergarten through eighth grade?

PC- Uh yeah but only three rooms. Was first grade to eighth grade; never had kindergarten when I was young.

KT- How many kids were going?

PC- Let me make a guess. My graduating class was six people.

KT- Who was the teacher?

PC- So, uh the teacher I had was the principle who was Furokawa. My mother was a teacher for a while, and Furokawa's wife.

KT- Was she a college graduate, you mother?

PC- Uh, no my mother was not.

KT- Just high school.

PC- But the other two teacher's were college graduates.

KK- Had one school by Keokea too, yeah?

PC- Yeah.

KK- Right here by the gas station below.

PC- Yeah, yeah.

KT- So you guys had that bus service going that way and Akina's going that way because Akina's serviced Maui High and Baldwin.

PC- But you gotta remember we never had road between here and Kihei, you know.

KT- Right, right.

KK- All separated.

KT- Never came through.

PC- This road over here was built during World War II by the army.

KK- So you guys only can go up you guys no could go this way through the trail?

PC- Yeah.

KT- So if you came to end of Kihei Road you guys had to walk in over here? Or you never did come this way?

PC- We very seldom went that way, there was no need to. You know, over here when we were kid time if we went that way was probably to go fishing or to go store. During my father's kid time, see my father, my grandfather had a store in Makena.

KT- What was the name of the store?

PC- Uh, Chang Store.

KT- What was the merchandise?

PC- Was a General Store, yeah mostly food stuff, yeah.

KK- And how you guys went get your guys stuff? You guys go up this road?

PC- Ulupalakua, order from wherever.

KK- But no more boat come inside deliver nothing?

PC- Back then they did, yeah, there was some delivery yeah. You gotta remember that this harbor was in before Kahului Harbor was.

KK- This was after this.

PC- Makena, yeah. Makena actually had two harbors, they had one by the church. And then later on when Talbot and Wilcox built Makena landing, Makena landing was known as Talbot's Bay. Talbot's Wharf, that's where they shipped all their stuff from, you probably heard some history where they were raising sweet potatoes down here and selling it to the gold rush days. That was part of the Talbot and Wilcox thing.

KK- Oh, out of here?

PC- Out of here. They brought in animals and shipped animals from here. Ulupalakua used to be sugar cane.

KT- Wow.

PC- Way back, you know, way before I was born.

KK- Because they used to store the sweet potato underneath the ground yeah, before the ship come? Or in the like, Makena Golf Course they show like all the little imu like that look like they store things before.

PC- There's plenty, there's plenty stone wall that's closed off you notice? No more opening like some walls had? And then look like one plot where the stone is loose that they keep stacking 'em up to, uh somebody claimed that that was used to store potatoes.

KK- To keep 'em cool.

PC- Yeah, you know, rock wall and I think they probably had something on top to shade it, you know.

KK- The sweet potato was a Hawaiian sweet potato or something else?

PC- Not sure.

KK- They talk a lot about the sweet potato up here.

PC- But the success was probably with the Hawaiian sweet potato. You can't come down here and experiment with that success.

KT- So how did the people survive around here? Your father was an entrepreneur building a store?

PC- Other than my farm and a few other people that, most of the people had back yard stuff, chickens and pigs. My father little bit more serious, he had plenty pigs. At one point in time before World War II he had over a thousand pigs. Then World War II came we had to cut back because we couldn't get commercial feed. We cut back to about 400. But the rest of the people, a lot of them lived off the land and fished. This place had plenty fish before. Was easy to fish.

KK- I remember coming down here in the sixties hunting down here somewhere with the truck. Like passing stone walls, all dirt road.

W- Right down here.

KK- There we go night dive.

W- The road was right here in front this house.

PC- I remember kid time we used to see schools of Manini and big Uhu traveling with them in this kind of water. And you see 'em outside all you gotta do is wait a couple days at the right tide, they come right inside. And you could reach 'em with the throw net.

KK- Manini was big.

PC- And we go hukilau, we gotta let some fish go 'cause no more place for put 'em.

KK- I seen the Manini when I first came down here was like this big. You hit 'em though spear would fall down with 'em.

PC- Yeah, yeah.

KK- When we came down here before, night dive, yeah daytime too we see the queen all the time. Now I never see the queen, the golden Manini. Never ever see 'em.

PC- Yeah. We used to go fish once and a while in the evening when we get plenty company, we just paipai maybe the paipai net is only like forty feet.

KK- What about the Opelu? Pleny Opleu out here.

PC- Opelu was more on Molokini.

KK- Nobody go with the canoe out there?

PC- Uh, one of my, one of my great grand uncle's did.

KK- He went go with the canoe?

PC- Yeah, Kawakani. He was the one that went out there.

KK- Koa canoe?

PC- No. I think was the, was the, when I was born they had plenty red wood type canoes, yeah.

KK- Because the one guy we talked to, the podagee, what his name?

KT- Mike. Mike Boteilho.

KK- We talk about a cowboy up here, they talk about finding canoes up there.

PC- Hmm.

KK- Because I know Keala went find one canoe someplace around this, around the Pimoe, Pimoe area in one cave the found one remnant and how the thing was lashed. So they took the picture and try to recopy the lashing. Was able to do that.

KT- So what inspired you guys to build such a big house at a later part of your life?

PC- We had planned to build that house sixteen years ago but I got side tracked with a lot of other stuffs.

W- Clearing off this land the title.....

PC- One is if you remember Angus used to live down there, right? And I wanted to make sure we had clear title to what we owned before my father passed away. My father owned 95 percent of this place. The other five percent which is about an acre of land was owned by 51 people, Angus was one of 'em. So, it's not only Angus that we had problems with other people would say, "if Angus can do that, where can I go?" So we went to court, we partitioned our share from everybody else.

KK- You partitioned your share, what is that? You take 'em away.

PC- No. We own 95 percent of this lot but we don't know where so we went to the court and made claims of where we think we should be, ok? And what, what the fortunate thing Angus had already built, bigger than a quarter acre place over here. So we said let them have that, we'll take the rest. So that's how we partitioned the 51 people from us. And the fifty one people, majority of them wanted to sell. They didn't want to incorporate, they didn't want to do nothing, they just wanted the money so.

KK- They sold.

PC- They sold.

W- Took us 13 years in court.

KK- To partition?

W- That's why we're late in building this. And at the end of the 13 years the Kukahiko's had the land issue.



PC- It's not that simple. You don't just go to court because it's the land issue, you go through all the rightful owner kind stuff and how you arrive at that we did it basically by genealogy. We all came from the same family. Old man Kukahiko bought this place, he had ten children. And he deeded it to ten children and one grandson.

KK- Who was the grandson?

PC- Uh, John Kukahiko. He used to live Kihei, was the daughter of, son of Kukahiko's daughter.

KK- So Earl Kukahiko fought for Earl, not down this side...

PC- But he's from this guy. Earl Kukahiko is from Mahele, John Kukahiko had a son named Mahele. Earl Kukahiko's father went by Mahele more than Kukahiko when he was younger. That was the style in the old days, yeah? You Lu'uwai, you Mahele, you Mooloa, hardly ever carry the last name.

KK- Yeah, parts of the thing.

PC- Yeah. And wasn't until we started had to do birth certificate and everything we start putting a real name. My mother's uh, my mother's father bought the Mahele land in Molokai. The only thing the deed said is Kamai. And I'm sitting here wondering, how I going prove that Kamai is my grandfather? (laughing) That's true story, I mean when he signed it only Kamai! But the family knows Kamai to be Able Kamai Laumanu, which is my mother's father. And then his brother buys same thing, an adjoining piece of land, Kumahahele, they call 'em Waiweia, that's it. That's the only name on top the deed. Waiweia. And then there's a book, you know the Indye?. Have you folks seen the book the Indice? The Indice has all the breakdown is a like a Reader's Digest version a shortcut version of all the breakdown of all the land awarded during the Mahele. And most of them are first names. The one's that no more first name happens to be haoles that were given lanyed from chief's or kings. Because they used to use first name, last name, etc. Us, we not used to. My father, my father's father comes here and he marries one Hawaiian. Tutu Aihai's daughter right, which is the Kukahiko. They call him A'ana, they give him one pake, one Hawaiian name right away. He's not known as Ying Chang. We know him as Ying Chang, but the Hawaiian's all call him A'ana.

KK- Oh they give 'em, they talk to him Hawaiian, yeah.

KT- Were you raised here too?

W- I was raised here. I was raised in Wailuku, Omaopio and um during the War years in Waiakoa.

W- Yes, went to Waiakoa because my parents felt it was the safest place instead of Wailuku in case they came they would be up in the mountain. So went up in the mountain, my parent's was farmers so we went up there.

KK- Where's that Waiakoa? The ahupua'a Waiakoa, Kula.

W- Right below the Elementary School, where the Post Office is, in that area?

KT- Now Haleakala Waldorf.

W- Yeah, that's Waiakoa.

KK- Oh, the old man was telling us used to get slaughter house up there. Pig house, rabbit house, chicken house, cattle you know. Slaughter house.

PC- Ulupalakua had a big slaughter house. In fact slaughter house used to be down here, Makena Landing. First it was in Kana'ena. Then he moved out to someplace in between, uh, what the hell's the name of that place. Uh, Kana'ena. Kana'ena is just before the lava flow stops where all those people go snorkel diving, that small bay is called Kana'ena, yeah. And then it moved to Makena Landing. And then I think it attracting too many sharks, about that time they

stop putting in the wharf for ship stuff yeah. And the way they used to ship pipi was they put 'em in the cow pen. And the cow pen is that, you know where the restroom is? You see that area is stonewalled, yeah? The stone wall used to be that high. They chased the pipi inside and then they chased 'em out to the beach, outside get launches, they strap 'em one cow to each side and drive 'em out strap 'em in the heel lift 'em and put 'em in the boat. Yeah.

KT- You actually, you saw it?

PC- I saw it, yeah.

KT- So the cows swim themselves?

PC- Yeah cause I was old then. By 1988 I was sixty years old, so from about then I started knowing already. You know but about three, four years old, I no remember nothing.

KK- They swim right through the wave come up, if rough and all. If the boat come inside rough, they swim the cattle right through the row. The thing swim.

PC- They just hook 'em right around the head and they drag 'em out with the launch, motorized launch.

KK- The one they get out there they gotta carry 'em by the stomach, no more dock. The same what is in there now. And when I went look the cattle seen them the first time the guys drag 'em...whoa the bugga swim! And like you said the shark, the thing stay attracting sharks because the slaughter house stay around.

PC- Was there yeah.

KK- Funny where they get the cattle, they going make one slaughter house.

PC- Yeah, but Ulupalakua had a large slaughter house. They had tanning operation and everything, you know for the hide.

W- Keli'i, you see the gentleman over there?

KT- Yeah.

W- He's eighty five, his name is Charlie Aki and he's probably the oldest living paniolo for the ranch today.

PC- He work Kaupo Ranch.

KT- Is he ohana or just friends.

W- The wife was ohana.

PC- The wife was ohana to us.

KK- He working contractor?

W- No he's just, he works for our contractor. He's non labor, you know he just likes working. He doesn't want to stay home and do nothing.

KK- He stay down here early, last time I came here was...

W- Yeah, he works full eight hours. He doesn't stop he just works. Only stop he did was lunch break, that's how much...

KT- Where he live?

PC- He lives uh, homestead in Waiehu.

KK- Waiehu Kou.

KT- How does he come, car?

KK- He drive his own, he get his own truck. He get one white truck.

W- He still can ride a horse yet.

KK- When he come here, early.

W- He still does some, when the lunch have round up, he still goes.

KK- He's Aki, last name?

W- He's actually Kahaleauki, yeah?

KT- I saw a name, Kahaleauki somewhere over here, right here, Kahaleauki.

PC- I tell you one story. Charlie and I are talking. I always knew Charlie as Charlie Aki but his legal name is Kahaleauki. Kahaleauki.

KK- Ceclia Kahaleauki.

C-Yeah, yeah. Anyway, I said “Aki, how come Aki?” He said, “Oh, um my father part Pake.” I said, “Oh, yeah.” He said, “yeah, my father from China.” And you know the reason why I ask is almost all the people that got “Ah” something is part Pake, almost all of them.

KK- I show you the map Honokahau get Ah Sing, the whole balance get all the Pake’s and then get the Hawaiian connection, right. But like you said get the Pake. And he is a Pake, like all those, all the Chun family, the Keahi family, they all Pake.

KK- The name is from Kahikinui where the Tahitians went arrive, Tahitinui. You know Kahikinui, that’s where the name come from, from Kealahahiki go right to Kahikinui.

PC- That’s how you going justify it for him anyway right! (laughing)

KT- What can you recall that you liked to leave. As I said we going transcribe this, we going bring you a copy for the family, put the pictures in. What would you like your family to know? Your offspring, you know, that might be significant.

PC- Oh you know one of the things I think we losing track is the places, the names of the places over here has changed. Now I agree, I tell my family. But it’s names of places is almost something you gotta live there to know the point, the fishing hole, the bays that are named separately, you know as you go along this place. I was probably taught a lot more names than I can’t really remember. You know I didn’t live here all the time, I don’t use the names all the time. So the consequence, I would like to see the names of places change. Like, one of the things I hate to see Palauea become part of Makena. Palauea to me is Palauea. You know there’s some key places on Maui.

KT- Let’s look at so I can relate to what you talking about. So right there in between....

PC- See Palauea’s way down here yeah.

KT- Right.

PC- This is Pu'u'ola'i

KT- So what you would like to see is keeping the ili’s like it used to be instead of adopting what the people are doing with it for their convenience?

PC- Yeah, right. At least keep some of the major, you know Palauea is a pretty big sand stretch. No go change the name to whatever they want to call it.

KT- So, as we looking at this map here, anything significant happen here that you’d like to relate?

PC- About four to five years old. Went to Ulupalakua School. When I graduated Ulupalakua I went to Lahainaluna. When I graduated Lahainaluna, this was 1949, I went to the mainland to school named then I went in the army and that’s where I met my wife. I got out of the army, went back to school, went to work.

KT- What was her maiden name?

PC- Laureen Sakugawa.

KT- Sakugawa, okay.

PC- Yeah, she’s a Maui girl, but I lived in the mainland for 39 years. I was gone between the years 1949 and 1988.

KT- So, question. That life, you think, gave you the edge now as a Hawaiian, in Hawaii?

PC- Well, you know my parent's were, were they wouldn't sit still for unfairness. My mother always thought that many Hawaiian's got cheated because they were, they lacked the energy to challenge certain things. My father was the same way, you know and I was brought up that way and my going to the mainland perhaps made me keener about certain things.

KT- What did you do up there?

PC- I worked for a company named Leber Brother, you know I started as a chemist and then went up to manufacturing and...

KT- How did you get the expertise, Military?

PC- From working.

KT- To be into that occupation that you got.

PC- That field? Oh, from my college, yeah because I got a degree in Biological Science. You know my minor is in Plant Pathology actually. And I went graduate school at Southern California, you know.

KT- How many children you have?

PC- I have five children. One son and four daughters.

KT- What do they do?

PC- Well, they're all married now, except my son. Um my daughter's, believe it or not, all graduated from University of Hawaii. They started elsewhere, they started. Momi didn't, she graduated from California, but she went to University of Hawaii for a while. But they all started different places. One started in Los Angeles State, the other one started Indiana State. Another one started Indiana University, another started in Missouri, yeah. And those, the three oldest ones came home to Honolulu and graduated from UH. The youngest one however went back to the mainland to finish.

KT- So what kind of field of work are they in?

W- You know our oldest, Keiki Kawaiaiea, you know her? That's the only one that's in the Hawaiian movement.

PC- She's in Hawaiiana, she basically does Hawaiian curriculum, yeah. And my second daughter's a school teacher. My third daughter, what she got two degrees? She's in art but she's basically a home wife. And my youngest daughter is a house wife now. She just gave birth.

KT- None of them are asking that they want to come home.

PC- Well, four of the girls live in the island. Three of the girls live in the island, one lived in the mainland. Two live in Honolulu and one live in Big Island, the oldest one lives in Big Island. And they're a little too young to retire so.

W- has three and then the oldest one by the way graduated with her degree in teaching Hawaiiana. She teaches at Nawahi, she's a school teacher there.

PC- In fact she went to the first class of....

W- Immersion school.

PC- First immersion school in Honolulu.

KT- Oh really?

W- She was the graduated out of the University with a degree in actually in Hawaiian teaching Hawaiian. She's a school teacher. She's the first one of the Hawaiian immersion kids to graduate out of college, so we're very proud of that girl. And she's teaching there you know in Nawahi and enjoying it. And she enjoyed and she's working right now on her Master's.

PC- My oldest daughter used to go stay with relatives like my mother and father speak fluent Hawaiian. So my relatives in...

KT- Your mother and father? You father was Chinese you said, right?

PC- No my father's only quarter Chinese, half Chinese rather.

KT- Your grandfather was pure Chinese?

PC- My grandfather's pure Chinese.

KT- Ok, but did he learn? Do you know if he learned Hawaiian?

PC- You know I don't know. He must have learned a few words, you know. All the people he dealt with at the store were Hawaiians. There were no other Pake's here except him.

W- Well you grandmother spoke a lot of Hawaiian.

PC- Yeah my grandma spoke, his wife spoke fluent Hawaiian of course.

W- She must have.

KT- It's the principle of immersion, living right?

PC- Exactly, he was immersed!

W- You remember in the class what you told us one day? You got kind of frustrated with all of us trying to learn Hawaiian?

KT- I cannot remember anything!

W- You got up and you said, listen you said, "don't be afraid to speak what you're learning now because you'll never learn to speak Hawaiian unless you speak it." And you told us and discussed Oleo in Hawaii. You don't remember that? You don't remember that right? And that influenced a lot of them, our haole ones, started to speak Hawaiian. Better than us.

KT- One of the most challenging things for me is, you remember me, yeah? Come one I mean how many people I meet right? You remember what I said? Just like you telling me.....

W- Gee! We were with Hokulani at that time, she was one of the first kids in the immersion program learning. Kupuna's, Tutu's coming in ... I haven't forgotten you, yeah. Gosh, you were the only male at that time, you were the first male, oh other than Boogie. You and Boogie, you remember that? You and Boogie were the only male that came.

KT- Yeah. So most of your children you had on the mainland or you had???

C- All my children was born in the mainland.

KT- All?

PC- All of them yeah.

W- But our oldest daughter she was akamai. To learn Hawaiian she went to the Kupuna's, she went to the tutu's. She came to Makena, she went to Molokai during her spring break you know and things like that to go learn the language. And that's how she, and then she tutored a girl from Ni'ihau. You know, English and she would tutor her in Hawaiian.

PC- Ni'ihau dialect.

W- Yeah, so that's how she picked it up really fast. So she was very smart but she was really into it. That's what she decided she was going to do for her life career.

KT- Lot of the kupuna's are, really made an imprint in my mind. Loud and clear you said the problems with us Hawaiians is we want to be jack of all trades and master them yeah. So I cut back half, so I just focused on...and even now I'm coming back again so I'm really getting back to my language and trying to satisfy the hula area. And to make impact in trying to retain what you guys are telling me about these culture things. In fact the guy that I'm recommending you guys call, I'm turning over my history on Maui and History of Hawaii class to him to sit in for a semester. I want a break but by me doing what I'm doing, this is another reason. It works together, you know because coming to meet you folks I learn new things.

W- What's your reason for doing what you're doing with Kimokeo, working with developers?

KT- If we cannot come out, don't do this, who will do it? Haole? They won't put in the true and the Kupuna will not talk to them. So they won't be putting in what really used to be like. So

what kind of impact are they going to make? If we are true to what we say to you folks then you going to see it in the report. And that's my take on this. You know I look at what can I give back? Kupuna have given me so much, the Aina has given me so much, now's my chance.

W- Do you get, you know because you're doing this kind of stuff, I'm just curious because you're doing this kind of stuff. Do you ever get feedback where our locals are saying you're working with the developers, you're working with...they don't know the true meaning of what you're doing and they say they don't realize that the reason you're doing this is so that you get the true feeling, the true value of the aina to the developers.

KT- You guys follow; you guys take Maui News?

W- Yeah.

KT-You guys follow the Oluwalu thing, okay?

W- Yes, I have been, yes.

KT- Okay. So Kimokeo and I walked into the local boys because the local boys who were leading that presentation are canoe people We never know, we just do it. Kimokeo and I you know, we don't ask for permission anymore. We just do and later on people going to say wow those guys really were on it, they were sincere. Here is their works.

W- I ask you that question because for so long Ed and I have been sort of activists too, yeah. I don't like that word too much but there was a reason for us doing that. We've always been very particular about Makena, yeah. And there's certain things we have been and we did that because we felt that we had to do that for our kids, yeah. And then of course when we get different kind of throw backs from some the local you know but that was just kind of thrown out the window. But you get it both but for us, for him, Makena is such a passion for him that I'm, I fell like it's important. Like we support Makena. And people don't understand really why we support Makena. There's a reason for us doing what we're doing. We want to make sure that things are all right the way it should be, you know. But we think, but people don't understand that. But that's why I ask you because it's a hard place to be. It's really hard.

PC- You go up there and Makena is asking, Makena Resort is asking for rezoning parcels, roughly 100 acres. And uh, you know they're the only developer along this coast that doesn't use coastal waters for development. The shorelines are free; you can still roam in and out of that place. You know the stuff in front of the church they never owned, you know they owned stuff behind the church. They're very community oriented even as slow as we are but the people that speak against development think I'm a developer, I'm not. I'm listening to this developer because I don't trust the other developers. You know that's all that's there.

KT- Kimokeo got me involved with them too. When the lead archaeologist found out that the father and I worked Hokule'a, he said I want to meet Keli'I because he knew the connection. And so he's been telling developers that he's working with me. You guys gotta use these guys, they're sincere guys.

W- He's so akamai about archaeology and his father is too. And that's why I admire, I really admire.

KT- And he's sincere, that's important.

W- He's really sincere.

KT- He tells it like it is.

W- Yeah, we have found that out and it's a hard place to be, because you're now with Charlie and I can understand why you're doing this because you really don't want just anybody to do that. It's important. And I wish local's would understand that.

KT- They eventually will but at this point in time, it takes time. Our people are really, you know, they ku'i first before they listen. And that's why they all in back of the bus.

PC- And there's some truth to what some of the locals say. You know they used to come down here and all open space and I said to them, "you didn't feel you were trespassing then, but you feel you're trespassing now?" I said, "You're doing the same thing then. I said the difference is you might have behaved differently." You know you pick up you're opala (rubbish) after you left, you know you kept the place clean. You didn't come down here and dump your cats and dogs and your rubbish and all your old junk. I said people do that here, you know. It wasn't uncommon to find this lot, when the road was going through, with old engines. Rubbish people just dump out of the car, you know stuff like that. Guess who's picking it up? Another local, now why are they doing that?

KT- It's still happening today?

W- Yup, it's still happening.

PC- Yup.

Kt- I keep asking myself, I mean where are they? Where is their brain? I mean what's making them do it? Every time I tell myself I run 'em, write editorials and say when they do that, they're not only defacing but they're also abusing their right as a local. They're abusing their local gods because eh, who going have to live in a cesspool? So, and it's not only local, however you know locals participate in it.

PC- Back in the old days you didn't have a whole bunch of people. We've owned this place since the 1940's. You know and before that is was still family property, my great grandfather bought it. And even as a kid in the 40's and the 30's hardly anybody came down here. But when the road's came then a lot of people came. And the island people they were much more humble, "oh can I stay over here?" They asked. You know it's such a nice thing to have a local say, "Uncle Eddie, can I park over here and go down there?" Oh, yes! But no, you find that the other people they come here and they say, "Oh, you not supposed to build a house over here. This supposed to be open land, blah, blah, blah." I says when do you start paying the taxes over here? You know 'cause taxes were always the principle ownership around this place. But the thing that's really changed is may people bring liability concerns. And the liability concerns makes all the residents really a lot more cautious of what they're allowing to go on. You know, so. Where before as a kid, we never worried about it. But our old folks kept us straight. You don't do this, you don't do that, you know. You stay out of the water from certain kind water. You always have somebody with you.

W- You know a lot of the responsibility, the things the Hawaiian's, were losing. They didn't keep up with their responsibility and nowadays they want to ku'i first, you know. And it's sad and it's sad. It seems like they're strong people yet they needed leadership to tell them you have to do this, you have to do that. They need to learn to do it themselves. And I hope the new generations are learning this.

PC- I have a really mixed feeling on how the Hawaiian's get blamed. A lot of the Hawaiian's they can stand around and look and watch what's going on and compare it to yesterday versus today are not really the property owners so therefore cannot really speak. You know, where before as a kid the people I knew were all property owners. They lived here, they paid the taxes. Now they have left they've sold their property, you know transplanted by people that don't own property. They use the place, I don't mean they misuse it but the fact is they don't have the same passion for the place therefore don't treat it likely, you know. And that's what I see. Once your main space leaves, if you don't get good replacements, it's going to change.

KT- So right there is developed. That where Angus used to be.

PC- Right.

Kt- What is coming up over there?

PC- Ah, oh that? The pipes and so forth. Angus lives further down you can't see where the house was but Angus lived, you know where the parkinglot is? He lived right next to that, yeah. That development is something I have to do because when I...in the process of settling my court case I rezoned the property so that I could sell a smaller lot. Then I had to subdivide it. I had to actually subdivide away from this tax fee what it is I'm going to sell. And in the process of subdivision the County requires certain improvements. One is I had to put a swail that took care of the drainage that came through this property. The other is I have to put in a 12 inch water line fronting the property, at my cost. And they called me a developer. And all I'm trying to do is save family land.

KT- How it's worked again. We gotta be training young kids to do research so they turn it back.

W- That's right, that's right.

KT- Yeah, because..

W- You know what? These kids coming up I tell them if you haven't made a choice yet but you love land go be archaeologist. Go be archaeologist because I don't want archaeologist come from the mainland to do archaeology work here. I'd like to see our locals do our work.

KT- That's why I have a nineteen year old I've been trying to. And Aki wants to train him but young boy right? Rather surf than be with Uncle Kimokeo and me so what can I say?

W- But I wish our kids would kinda look down that way.

KT- I hear you, yeah. Lawyers, you know, all the key positions that can help prevent further taking of all our things that we value.

PC- You know when I was a kid I couldn't do anything unless I did my work first. I had to do the housework, the farmwork, before they let me go out. And then they gave me freedom to do that. But they always knew where I was you know.

W- But today is different, today get cars today. They hele on now.

PC- Well kids live at home but they don't have responsibility as a family and I don't understand that. You know, I still feel responsible for my family. And for my father and mother's way of how they brought us up, how I think was a notion of theirs to begin with. You think our kids think like me, or like us? I think, yeah to a large extent they do. But I can point to families that didn't make any kind of an effort that way. And I think maybe it's brought up in this big city syndrome, you know. They got all the kinds of activities they belong to different kind clubs and different kind training.

W- You Kula? How come I didn't know you went out there?

KT- Seventh grade I went out to Kamehameha.

W- Oh, I see that's why, you went to Kamehameha.

PC- So what year did you graduate Kamehameha?

KT- Sixty, so Hoku Padilla came later.

W- Did you know Hoku them?

KT- Uh, no later.

W- She's a remarkable woman.

KT- Kamehameha is a good foundation for our children. I don't know how Maui Campus going to fair because my daughter is going to graduate from Oahu

PC- All day students?

KT- Maybe from Molokai and Lanai.



PC- Cause I told her I went to Lahainaluna and boarding school at the age you go through those four years you know from 13 to whatever.

KT- So what year was that?

PC- Forty five to forty nine.

KT- When did Earl Kukahiko go through?

PC- Uh, he graduated '51, I think.

KT- Oh, wow.

PC- He was at school while I was there. I think he was a sophomore when I was a senior.

KT- Cause we research Kahoma. And you know like I'm saying we just getting into this so. The other thing I haven't answered you is, I didn't know but what's happening now is two more things; it gives me access to talk story with you folks, more intimately than I would and the second it gives us the keys to go into these areas that we wouldn't be able to go into. Like we research Kula 1800 which is the across, the farm county over there coming down Pulehu.

PC- Oh, Omapio area.

KT- Omapio, okay. It helped me determine because I knew King Kekaulike had petroglyphs. I knew another one had petroglyphs. We went to an area. No so my final report was we came to a bed of petroglyphs from here to that coconut tree. At the end was a big pohaku like this with Kanji writing's on. But the final report I wrote that there were pockets throughout all the beds coming down. Because after interviewing the different peoples up in Kula they told us where they had petroglyphs on different streams, there was an indication that the families would be bringing stuff down, stopping point. To document you know, writing story about their lives. So, I would've never known that everyone of them had. So it's become very rewarding personally to take this. And Kimokeo, you know, I told Kimokeo if I going do this with him, he go get the contracts. I'll be the writer. I'll do research and stuff and it's working out good. So now he wants to expand to Big Island because he has some contacts. And Kauai is his home island so we already went Kauai look at what we would want to participate in. But anyway, thank you guys so much for your time.

W- Thank you for the information.

INTERVIEW ON VIDEO on Makena Resort

KK –Kimokeo Kapahulehua

C-Eddie Chang

KK- We are talking about the Makena Resort owned by Dowling Company. We are trying to get more information to assist in the cultural preservation plan. Please introduce yourself, place of residence, etc.

PC- My name is Ed Chang and I am the oldest son of Edward Chang born in Wailuku, Maui raised in Makena. I was born on February 29, 1932 so I am 77. My father was quarter Hawaiian and my mother was three quarters Hawaiian which makes me half. My father's Hawaiian side come from the Kukahiko 'Ohana. The original Kukahiko came from the Big Island, Kona and resided at the Makena Landing about 14-15 years old. John Kukahiko Had 10 children one of which was my grandmother who had two children, one of them named Kathy married a Chinese man named Chang and that is how my father and I have our last name. My grandfather

## **Interview: Kupuna Chock**

**By Keli'i Tau'ä/ Kimokeo Kapahulehua**



**KT- Keli'i Tau'ä**

**KK- Kimokeo Kapahulehua**

**KKC- Kupuna Chock**

KC- My uncle is buried at that old Hawaiian church, Charlie Kanoho.

KK- Yeah.

KC- Uh, what is the name of that church?

KK- the Keawalai Church in Makena?

KC- Yeah, yeah. He was married to Poepoe, Kawehi Poepoe.

KK- Oh, Get one Poepoe still but get little bit Poepoe's around? But that's the family now yeah?

KC- Yeah, yeah.

KK- So this work that we're doing is for Honua'ula Company and Kumu and I are being contracted to do cultural assessment. So when I thought about our first meeting I remembered that you're up from up Kula country up at Pulehuiki area. So we come here for that papa. So what is your real name?

KC- Well, my father is pake, his name Chock so I go by Stanley Ahana Chock.

KK- Stanley Ahana Chock. How you spell Chock?

KC- C-H-O-C-K.

KC- Pake name.

KK- Sound like a haole name too yeah, Chock.

KC- No, no.

KK- So, what year were you born?

KC- 1933, May 19, 1933.

KK- Oh, you was a student of the Mahele days.

KC- Yeah, yeah, yeah.

KK- Mahele, you was still in the Mahele days, yeah?

KC- 1933.

KK- So that makes you how old?

KC- Now, 72.

KK- 72.

KC- Yeah.

KT- No Hawaiian name?

KK- Ahana.

KC- No, Ahana is pake name. But my mother's maiden name, my mother is a Kanoho, with the Kanoho family from Upcountry. You know Freddie Kanoho? Freddie Kanoho, yeah that's my cousin.

KK- Any of the Kanoho's still stay around?

KC- Yeah you get Freddie, Freddie Kanoho Jr. I think he was working for Good Fellows.

KK- Oh, oh, oh.

KC- Yeah, yeah, yeah, he was a foreman.

KK- Construction?

KC- Construction. And then uh, oh my mom passed away about 5-6 years ago I think so.

KK- And how old was your mom when she passed away six years ago?

KC- About 82.

KK- Eighty two. What was your mom's name.

KC- Patty Lou Chock.

KK- What was her maiden name?

KC- Kanoho.

KK- Kanoho, and then what's your father's name?

KC- My father's name Clarence Ahana Chock.

KK- Oh, same like you.

KC- Yeah, yeah.

KK- And then you were born where?

KC- Um, from what I heard I was born in Honolulu at River Street. Yeah, I think that's where my mom met my father, my father is from Honolulu. So, I don't know they probably stay up in Honolulu but I don't know about that.

KK- What year you came Maui?

KC- From what I heard, soon as I was born I came Maui. And my mom gave me away to her sister which is my aunty up in Kula, Pulehuiki.

KK- Pulehuiki. And what was your aunty's name?

KC- Uh, same like my mother's was Hattie, my mother was Hattie Lou. Her sister was my aunty I call 'em tutu because I was given to her I heard. I was about 3 months old.

KK- Wow, and then what, she had a husband?

C-I think her first husband, my aunty was Hanamakai.

KK- Hanamakai.

KC- But when my mother gave me away to her sister at Pulehuiki she was staying with one old man Ha Chu Chond. C-H-O-N-D, Chond. So I was raised up at Pulehuiki from 1933. Yeah, '33 and we stayed up there till about 1938 or '39. And then somehow my uncle and my aunty they was staying up at this property, they had pretty big sized property. I think one uncle that's uncle Robert Kanoho, he was staying on one side of the road. He had about, oh, I think about 3-5 acres.

KK- Oh.

KC- And then the aunty stay on the other side. The other one the one was staying with Ha Chu Chond, she was staying on the other side of the road; brother, sister. That one, I think that one own about a little over 300 acres I think. No, no. Not 300 acres, about 3 acres. But they sold

'em. They sold 'em to the Japanese farmer. I don't know who the farmer was but they still up there yet. I think this must be about the 3<sup>rd</sup> generation, Nakamura. So about '38-30 we moved because we lost the place. We moved to Kahukuloa and I was raised up in Kahakuloa.

KK- You know Joesph Saro?

KC- Yeah we went school together.

KK- Oh, you guys went same school, what school you guys went to?

KC- The Kahakuloa old school.

KK- Oh, the old school in Kahakuloa? Oh, so you remember the area like Wailea, Makena have you been down there by the beach when you were a young boy?

KC- Yeah when I was young I remember with Hoopii, Walter Hoopii.

KK- Walter, right.

KC- Old man yeah. That's the one took care of me in Kahakuloa at hale, you know where Waihale is? That's the next valley over from the Hawaiian village. Next to the Bell Stone. Yeah, yeah, yeah, get one house in the valley that's where I was raised up.

KK- What one Hoopii just passed away yes, Uncle Saul.

KC- Yeah, Saul. We went to school together.

KK- So is that Walter's brother or father?

KC- Saul?

KK- Walter, Walter Hoopii.

KC- Um, no that's brother.

KK- Brother.

KC- Actually Walter Hoopii, he's a Apuna boy. I heard he was hanai'd by the Hoopii, Frank Hoopii Sr who was married to Abigail.

KK- But in Pulehuiki did you guys ever go from Pulehuiki down to the ocean with horses or buggies?

KC- No, no, no. I was young that time so. But from Kahakuloa with Walter Hoopii and we used to go Makena. We used to go fishing at Makena and all that area when they had only dirt road, eh.

KK- Was that a trail or only dirt road? How you guys went Makena? What kind transportation you guys had? Ka'awila.

KC- Ka'awila, old Ka'awila.

KK- So that was in the forties or fifties yeah the cars? The model A's, model A's yeah?

KC- Model A's yeah.

KK- What kind of fish you guys used to catch in that area?

KC- I was young so I watch them. They used to go catch Uhu, Palani all that. But them days they use mostly harpoon,

KK- Oh, abundance of fish.

KC- Yeah, so much fish that they hardly go.

KK- So the harpoon you guys use was that from the whaling days harpoon or you guys made your guys own harpoon?

KC- Uh, I think they made their own.

KK- Made their own yeah and speared from the reef yeah?

KC- Throw the harpoon from the reef. I remember the old Makena days...

KK- What about the landing area, you know Makena Landing? Was it active then, were their boats coming in and out?

KC- Uh, no I no remember. I no remember because most of the time we stay on this side, Kula or Kahakuloa. Once in a blue moon we go you know Makena but uh. My uncle, Charlie Kanoa, I think he was staying in Makena. So he married Kapehe Poepoe, Annie Poepoe.

KK- You know of any old stories they talked to you about that area like Makena, Honua'ula, um Wailea, Kihei?

KC- Um, my mother and my father and I think was two, one brother and one sister that was staying in uh, somewhere in Kihei I remember we used to come from Kula. My aunty used to take us go visit my mom and my father down at Kihei and then I remember Kihei, uh from that old Kihei store?

KK- Oh, Suda.

KC- Suda.

KK- Azeka, Azeka.

KC- Yeah, used to be the old store way back in the 30's and the 40's. We used to, I remember the road from Azeka's all the way down to the Kalama Park used to be only about 2 car lane. You know, one going and one come back eh. And I remember the old St. Theresa's Church.

KK- You remember the military down there?

KC- Uh, no. No military.

KK- Marine's or army.

KC- Marine's and army I knew was up, up uh Kahului and Upcountry yeah.

KK- How many in your guys family? How many sister's and brother's in all?

KC- I get five brother's and four sisters.

KK- Oh, are you the oldest?

KC- No, I'm the second oldest. My oldest brother passed away about oh, in the 80's I think so.

KK- Everybody else over here.

KC- Then everybody else living. But, uh I get only me on Maui. I get one brother living in Honolulu, one brother and one sister living in Honolulu. And uh, three sisters and one brother living on the mainland.

KK- When you guys used to get sick what you guys used to do? Was there a doctor or you guys use the la'au lapa'au.

KC- No, we no had no doctor's those days.

KK- La'au lapa'au.

KC- Yeah.

KK- You remember the medicine's you guys used then?

KC- I remember my aunty up Kula, Pulehuiki, she always, we no have doctor's so like say we catch cold you know we flu we catch cold. See, she go pick up the Eucalyptus branch, the leaves bring 'em home, put 'em in one pakini and boil the hot water, boil 'em and throw the leaves in the pakini. Then cover our heads with some blankets in the pakini to catch the medicinal scent of the leaves.

KK- Oh, for breath the air.

KC- Yeah for breath all of that. Oh, I tell you. Then after next day we up and going.

KK- Right on.

KT- What was auntie's name that did that?

KC- Uh, Hattie gee I forget. Hattie Chock same as my mom but she get one. Hattie... I think I forget. But she, she was married to a Hanamakai. So that's why Walter's wife Mary that's my cousin. And you remember Rachel Kalanikau?

KK- Yeah, yeah.

KC- From Kihei. That's her sister, that's my cousin. So that makes me and Moke them, Kalanikau, yeah we're cousin's.

KK- Yeah, yeah. I just talked to aunty Paula Kalanikau. She uh was talking about what they're doing in Kihei. You guys raised any animals on the land?

KC- Well, in Kula while staying with Chong we had pigs and I remember we had pigs and he had planted beans, tomato, cabbage, you know, and corn. That's my um aunty.

KK- When you finished your young days you went to work. Where did you go work?

KC- Well, from Kahakuloa, after we moved from Kula to Kahakuloa I was staying with Walter those days because he adopted (hanai) me. So in Kahakuloa we had animals too. We had cows we had pigs we had ducks we had chickens oh, I tell you. So my life when I was growing up in Kahakuloa, eleven, ten, eleven, twelve years old you know I was working just like one man.

KK- Full time.

KC- Yeah because my job was to milk the cows in the morning. We had about two milking cows and before I go to school in Kahakuloa School I gotta get up maybe about 5 o'clock in the morning and go outside in the pasture and just with the kukuihele pō(lantern). You know when they had plenty...you know you're ten eleven years old, twelve years old you kinda uh maka'u(scared) 'eh for go outside there. But force us for go, no choice, it's just my chore. You know.

KK- In the dark.

KC- Yeah, because Walter Hoopi'i at the time he was working in Wailuku I think for WPA or something so at that time the road from Waihee to Kahakuloa was pilau(bad). Was only dirt road, bumpy so instead he go home everyday, he stay in Wailuku and stay the whole week and then the weekend he come home. So in the meantime during the weekdays that was my job I gotta take care the animals. Feed pig, clean pig pen or cart, in the days before um we had back in the thirties and the forties never had electric so was mostly kukuihele pō and salt.

KK- So the kukuihele pō was that the kukui nut or just the lamp.

KC- The lamp, the lantern, yeah. I used to go outside in the morning, early in the morning, bring the cows home, milk 'em.

KK- What about activities, you guys do any activities like canoeing like you guys had canoe?

KC- No them days uh Kahakuloa never had canoe. I think was the Kaha'a family, Moke them. You know them?

KK- Yeah I know Moke Kahaa.

KC- Yeah I think their family had canoe for go outside and surround akule like that.

KK- Kumu.

KT- So how many students in the class?

KC- Oh, that year, I left Kahakuloa in 1945-46 and that year I think Kahakuloa we had less than 50 families. And I think about less than 20-25 students.

KT- So after, you went from first grade to eighth grade?

KC- To eighth grade.

KT- And then no high school?

KC- No, my mother, my mother...well, my mother pulled me after I graduated eighth grade my mother took me back from Walter Hoopii. You know so I was about 13 years old by then. They moved. They were staying here by lower Waiehu Beach Road, so from Kahakuloa I moved with my mother in 1946. Then I went from Kahakuloa School, I ended up in St. Anthony High School one year, seventh grade, eighth grade, I graduated from Kahakuloa in eighth grade. But then when I went to St. Anthony School I stuck back to one grade. I stayed one year over there,

man my mother took me out and one other sister, me and my sister was staying with my aunty and we went to Iao School. So, I graduated from Iao School in 1948 and then my mother took me out from school before I go to Baldwin School, I had to go work because we had big family, yeah. And then you know at that time the money was bad yeah.

KK- How much was in your graduating class?

KC- Uh, Iao School? Probably about 100 I think.

KK- Oh wow, big.

KC- Yeah, yeah. So, then I stayed home about '48-'49 I worked, the kind stuff before we used to do, I used to work the kind yard man, yard boy so I was working for one Japanese family. I think their last name was Yatsui or something. So I work yard boy, ah only weekends maybe four hours, get paid 50 cents an hour. So I make four five dollars you know. About three quarter, three dollars go for my mother and one dollar go for me.

KK- What did you buy then for a dollar.

KC- Oh, see then you can go show(movies) for 10 cents and then you buy candy and gum for about 1 cent or nickel.

KK- Was the Hawaiian money still around at that time in '48, '49, '50?

KC- Um, no I don't remember.

KK- Kalakaua coins or things like that?

KC- Yeah, no, no we hardly use that. But anyway then I went work after that I work for the bowling alley, Wailuku Bowling Alley.

KK- What they give you 60 cents?

KC- We got paid I think 35 cents a game or something, you know.

KK- Oh, thirty five cents a frame.

KC- Yeah a frame.

KT- So you used to go put up the pin?

KC- Yeah, yeah the old style we used to set pins with hands, eh.

KK- Yeah we had that on Kauai.

KC- Yeah oh, oh. Then, I never had car so I used to get the bike, bicycle you know. Put little flashlight on the handlebar and then I used to use that for go work uh, bowling alley. Come home at uh, they close about midnight. I used to come home with the bike all the way from Wailuku to Waiehu.

KK- Wow.

KC- I mean them days no more no hale and they no bother.

KK- Dark yeah, was dark too.

KC- Oh was dark, oh I remember the lower uh, Waiehu Beach Road coming from Sack N Save used to be all Kiawe trees over there.

KK- You had to go underneath.

KC- And had that old narrow, I think only two lane, eh. Yeah. And then I work, I work for the bowling alley, uh, I think till 1950. I think so. Then from there I....you remember Sandy Bell?

KK- Oh yeah, yeah.

KC- Sandy Bell.

KK- He went crash at the uh....

C-That one, no was the brother George Bell.

KK- George Bell the one with the bus. Sandy went um..

KC- Sandy died, uh....

KK- With the cement truck.

KT- Sandy Bell was musician.  
 KC- Yeah, yeah, yeah, yeah.  
 KK- He went get in one accident yeah him?  
 KC- Oh, I don't know I was staying Honolulu that time. But, he and I worked for the Hinode Soda Works up at Main Street.  
 KK- The rice company, Hinode?  
 KC- Yeah used to be one Hinode Soda Works on uh, I think they used to be a little bit above somewhere around uh, oh where they get that Koa apartments now.  
 KK- Oh, yeah, yeah, yeah.  
 KC- Yeah, well that used to be the Soda Works. That was owned by Fred Yokayama. Fred Yokayama was from the Federate from the 442, eh. So me and Sandy Bell worked for the Soda Works until, I worked till '53, 1953. And then just when the Korean War was ended I volunteered for the Marines.  
 KK- Oh, the Marines, and where did you go Korea?  
 KC- I was in Japan, yeah we were standing in Japan with the Third Marine Division.  
 KK- Where in Koska?  
 KC- We was in Gifu.  
 KK- Gifu, oh Gifu City.  
 KC- Yeah Gifu City, oh you remember? You know that place?  
 KK- Me and Kumu went go Japan.  
 KC- Yeah Gifu City? Get one army base over there. That's where I was.  
 KT- How old were you then?  
 KC- I was twenty.....I was twenty.  
 KK- At that time they give you the army blanket jacket yeah? The military, the kind uh, the jacket the things look like one almost army blanket yeah.  
 KC- Oh, yeah, yeah, yeah the wool kind.  
 KK- The wool kind, yeah.  
 KC- I get my picture over here on this.  
 KK- Where? Wow.  
 KT- Who caught those turtle back?  
 KC- Me.  
 KT- Where did you catch it?  
 KC- In Waianae, Nanikuli. I was staying Nanakuli.  
 KT- Oh. How did you catch it?  
 KC- The um, I don't know. We was camping at Nanakuli we call it Kahe Point and we was camping with uh....  
 KK- Oh you was handsome bugga when you was young.  
 KT- So you were at Kahe Point.  
 KC- Yeah we was at Kahe Point camping one weekend and there was a, yeah.....  
 KK- You get uh, bars over here, what the bars all about?  
 KC- Uh, this is uh, yeah the infantry but I was motor transport. Yeah I was the third, you know truck driver.  
 KK- For the military.  
 KC- Yeah, for the military.  
 KK- My uncle was in the military. My uncle Jojo Kua from Kauai.  
 KC- Oh yeah. Oh, oh, oh.



KK- What about the Korean War?

KC- Yeah we went over there, uh, I end up in Japan in '54 so we was standing by in case that war broke out we live the First Marine Division, yeah.

KK- That's uh, that's 9 years after Pearl Harbor.

KC- Yeah, yeah, yeah, yeah.

KK- '45 yeah, or '47, 1941?

KC- Which one?

KK- Pearl Harbor. Pearl Harbor 1941, yeah? You guys was in Korea 11 years yeah, 11 years later. '41 was the bomb yeah. The war went on to '45 when we went throw the atom bomb on them.

KC- Uh, I think was '45.

KK- '45 yeah? Nine years later you guys was over there.

KC- That's when we went over there, yeah.

KK- That's pretty intense. Some of the Japanese, they never like Samurai you guys?

KC- I don't know, when I was in Gifu, I mean we never had no, no.

KK- Gifo was old city anyway.

KC- Yeah, was old city before. We was stationed over there with the Third Marine Division and we just, we missed the China War. We was supposed to go into China when the France was fighting. You know when France was losing the battle at Jenjenpo or something like that. We was for go, that was '54. We got all ready, we was supposed to go over and help.

KK- What year you came out of the military?

KC- Fifty six.

KK- Came back Maui?

KC- Then came back Maui.

KK- And when you came back Maui, where you went stay? From the beginning you was like Pulehuiki, Kahakuloa, Waihe'e, Waiehu.

KC- Then I went in the service.

KK- And then after service where you came back?

KC- Then I, '56 I came back, came back Maui. I went back to high school, yeah because I never go high school before. I don't know. Well, actually how I end up in the Marine Corps., remember six of us Maui boys? You remember Ralph English?

KK- English?

KC- The English family from one of the boys, Ralph.

KK- Who's that the....

KC- Uh, no the singer was the uh....

KT- Myrna.

KK- Myrna, champagne lady?

KC- Yeah, yeah, yeah. So anyway, six of us guys was walking in Wailuku Town. And where the, you know where the road go from Main Street up you turn left go Lahaina? Get the big building over there now, that big business over there now, right on the corner. Well, used to be the recruiting station over there so the recruiting station had uh, I think was the Army, Air Force, Marine and Navy.

KK- Right there.

KC- Right there, three things in one building. So, six of us guys we was walking up. So I was about 20 years old, the rest of the boys they was younger than me and plus they all went to high school. Me the only one never did go to high school because my mom pulled me out from lao

School, yeah. So we walked by there so one of the boy says, “oh, gee uh what you guys like do, like join the service?” Uh, we all skinny oh, eh I was about 130 lbs. So, “ah what we going join the service? Oh, I don’t know.” But you get Army, Air Force, Marine and Navy da kine, which one you guys join? Oh, we go junk and po then. So, one of the boys went junk and po and end up right by the Marine da kine. So, oh we gotta join the Marine’s then. That’s what the agreement was yeah, junk and a po. So all six of us guys we walk inside the office and the haole Srgt., he was the recruiter. “Good morning” he said, “good morning. What can I do for you boys?” “Uh, Sir, we like join the Marine Corps.” And the Sergeant he tell us, “good, good come in, come in. Man, we love boys like you. So, ok, ah we go. Come, we going give you a test.” And the test was the kind easy kind you know the kind putting blocks together. So you know the boys they know how to do it.. Me, I only from Iao School, so took the test everything the other boys they pass with flying colors. Me I just barely make ‘em by one point. I think was, I think was 60 for pass and I had only about 50 or 59. Oh, ok. That was on Monday, Wednesday say come on report back here we going ship you folks to Tripler take the physical. So we went to Tripler take the physical and, and worse I had one lame foot from Kahakuloa School. I got hurt playing baseball in Kahakuloa when I was about 12 or 13 years old. Stick went through my foot from the bottom to the top. So we went to Tripler they pass me. They pass me. I was walking they pass me. So, pass the test physical everything, come back Maui. Come back Maui report back to the, that weekend they said Sunday report back we going ship you folks to Pearl Harbor and get ready for go San Diego. The thing move so fast so I told my mother, you see my mother and I she pulled me back from the Ho’opi’i family, I wasn’t happy because my, my, I take care Walter as if that was my real father. You know because most of my life was with Walter. So, I was kinda mad so I just want to get out from the family and go on, yeah. So I told my mom, “oh mom, I joined the Marine Corps. I leaving the following weekend go Pearl Harbor and wait for the ship coming and go to San Diego.” My mother tell “oh boy no don’t go, don’t leave us because we need your help.” I tell my mom I’m going.

KT- How old was she then?

KC- Oh, my mother was uh, I think she was in her 40’s.

KK- You got one picture of him, Kumu?

KT- Yep. So you didn’t finish telling me the story on how you get, all three you caught ‘em one time?

KC- No, no, no. The two smaller one’s as was, my friend caught ‘em but they was going throw the shell away. I tell ‘ah I take ‘em home. But the bigger one we was down at Kahe Point, we was camping. You know diving when I was staying Waianae before I move over here I had about 5 or 6 local boys we all dive for tako & fish. So, one weekend we was down at Kahe and was on one Christmas weekend. The water was rough and this boy he came from Maui, Kawai family Larry Kawai, I dunno if you know the Kawai family from Kailua. So, we was drinking and we had all our diving gear you know. So we seen this turtle coming up. Was one big turtle was about 200 something pounds you know, we was all feeling good. This boy Kawai from Maui he had a 30 odd six. So we watch this turtle going up and down, up and down you know. Was good about ah, I think about hundred yards out and the sea was rough and that was a winter month. Water was dirty. So the boy tell, “ah, what folks like chance ‘em?” Tell him I don’t know go ahead but if you go you gotta go pick that turtle up. So ok we gotta see what timing the turtle come up ah, ok. So we see ‘um coming up. “ok, here come, here come. Boom.” The head went, the head went flying but we catch ‘em. So, eh now everybody look at everybody say, “hey now we gotta go out go pick ‘em up.” And never had the turtle rules that time, never have

the da kine so ok. But we was all feeling good so the guy was something. Oh, ok braddah we gotta go get 'em. No sense we shoot 'em and then let 'em go so, ah ok. Feeling good. Jump in the water with our fin and goggle. Me and him we swim oh geez, almost hundred yards out finally we look under water we see the blood yeah, but green yeah. The blood turn green. We look ,we look oh and there so we went down about twenty feet. So me and him went up with one side me one side we come up. Whoa two guys coming inside one arm like that. Like about, we brought 'em on shore and we had to hurry up because 'eh come on get going because shark bum by they might come around yeah. Ah, we put the turtle on the rock like that take 'em up by the camp put 'em on the table. Now who going kill 'em? And this boy he, the Kawai boy he said, "oh I like turtle but if I kill 'em..." But if he kill 'em he no can eat. Somebody gotta kill 'em so and me I don't know how to kill turtle.

KK- You gotta stay away from the front, the two front yeah.

KC- My wife, she the one went kill 'em.

KK- Oh yeah, no way!

KT- She was over there?

KC- Yeah.

KK- How long you married to her now?

KC- Ah, I married in '84 I think so, yeah we married yeah. So she the one went clean the turtle everything.

KK- And what's her maiden name?

KC- Uh, Au. Au, from Kahuku.

KK- Kahuku. And she went clean 'em? She know how for clean 'em?

KC- Oh yeah, she the one. She was brought up the kind life I was brought up too. The parent, the father, Au, Hawaiian 'eh. Hawaiian Chinese. The father too was rough with the kids yeah. They survive by the old style yeah. So she killed, she killed chickens, she killed ducks, she killed turtle.

KT- You married a good wife then.

KC- Oh, yeah, yeah, yeah.

KK- She kill the pig too?

KC- Oh, yeah. This girl for make loco clean in the house, yeah. Make na'au, She no scared.

KT- So, um. The area of Wailea and Honua'ula before all you can remember is going down there for fishing.

KC- Yeah. And then I remember I used to go at my Uncle Charlie's place. I remember when I was a young boy used to visit him. And his house was a old house, yeah. It was sitting on the shoreline and I remember we used to look from the kitchen, you know he had the old style kind you know, used to open. From the kitchen we look straight down in the ocean. But where and I don't know what part.

KT- What was his last name?

KC- Kanoho.

KT- Oh, ok.

KC- He's buried at that uh, that Hawaiian Church in Makena. You look at the, get his name, Charlie Kanoho.

KT- So the house was close to the ocean.

KC- I remember the house was close to the ocean.

KT- But those were fun days, yeah?

KC- Oh, that was fun days, and in that days I mean you never...hotel's now only Kiawe trees. So I remember we used to from Kahakuloa we all with all the fish we get in Kahakuloa we go Makena you know. So I remember we used to all dirt road before, all Kiawe trees no have the no hotel's nothing.

KT- So you bring your fish back home?

KC- Oh yeah, we bring back home.

KT- You soak 'em with the salt over there on the beach?

KC- Yeah.

KT- Used to have salt ponds, yeah over there.

KC- I remember when I was young, Walter before like you know in old kind days you know, they throw powder eh? Dynamite.

KT- So he used to dynamite over there?

KC- Yeah I used to go with him. Even in Kahakuloa.

KK- Short stick.

KC- Yeah, short stick, yeah. One time, one time I remember back in Kahakuloa back in the '30's I think up to 38-39 never have road go from Kahakuloa village to Lahaina. No road, nothing. And we used to, we had horse and the road used to go from Kahakuloa beach to the back road and that's it. Turn around come back. So I remember I used to go with uh, I was closer to Walter Hoopii than his boys but his oldest boy Walter Jr. Hoopii was about 4 years younger than me. So, I was mostly with the old man, Walter Hoopii. So I remember he used to go throw powder, and I go bag boy for him, eh. Whoa, I tell you one time you throw and pau go home.

KK- What kind fish was different fish in Makena and Kahakuloa? Had different fish?

KC- I don't know but the, the type or what you know. But I remember them days before, whoa the fishing Kahakuloa, Moe run. In fact, Moe, I remember when I used to be small kid Kahakuloa, the shore line. All that Kahakuloa area from the Kahakuloa point from there maybe all the way to, almost to Kaupuna, Makalele Point.

KK- All in the white water.

KC- Yeah was stomping ground when I was small. I used to hike all them mountains in Kahakuloa, you know the ridge. That red hill, I used to go look for our, sometime our horse always run away, back in the days before. Had all kind wild cows, eh. And our horse run around, so our horse every now and then kihele, so when I pau school from Kahakuloa School you know only 12, 13 years old, Walter said "whoa Stanley, you go look for the horse, the horse ran away again." All pau, I had to go up all the way in the mountain go look.

KK- That time everybody in Kahakuloa speak Hawaiian?

KC- Yeah.

KK- You speak Hawaiian?

KC- Well, when my aunty was, when stay with my aunty, she talk mostly Hawaiian. You know and I was picking up Hawaiian and sing Hawaiian songs. You know with Frank Ho'opi'i Sr. was leaving, he was the teacher of Kahakuloa School, and um...he was a principle. So I remember we was going up Kahakuloa School with Moke them, Moke Kaaa, the Kekaula's...

KK-- Joe's daughter just came back said he had a party and his birthday was just Saturday.

KC- Oh yeah.

KT- So, you came this side.

KC- Yeah, came back Maui. I went back to Baldwin High School twenty four years old.

Twenty four years old, but you know I had paid \$110 a month from the GI so might as well

make use of the money. So they paid \$100, so I went back to Baldwin High School uh, '56, '57 to '58. I felt kinda real shame because all the kids I went look like one grandpa to them so I quit. I went to 10<sup>th</sup> grade, I quit. I moved to Honolulu in '58 and then in '58 that's when Honolulu was, the construction was booming, the H-1, H-2, H-3. Ala Moana Shopping Center we went build that. The Blaisdell Center all those days was the big contractor before, they had all the jobs, we built that. The airport, the old airport, used to be closer to Lagoon Drive. The whole airport the Hawaiian the they move 'em till now. WE built that and all the runways so, mostly all that houses that you see up at uh....

KK- Halawa.

KC- Halawa at uh Waleiki Ridge, Wailua Ridge, up Hawaii Kai. Pearl City, Pearl Ridge way up, yeah we built that.

KK- That's small subdivision compared to today now.

KC- Ha?

KK- Small yeah, compared to today?

KC- So my last job was the H-3 tunnel.

KK- Across the Pali.

KC- Yeah, that we worked on that town. Our company, trucking company, I was working for trucking company. We built the road from Halawa going up to the valley to the H-3 that's when they had all that uh, Hawaiian plants. So we went through that valley, oh that valley all that valley, it's a beautiful valley.

KK- Nice and green.

KC- Nice and green and it's just like you're going to Hana. Plus you can see we went to that valley we seen all that terraces.

KK- Oh the taro.

KC- Yeah, I mean beautiful valley.

KK- You used to grow the lo'i papa?

KC- Uh, in Kahakuloa, no. In Wainae yeah, my wife had a small little lo'i but I mostly for laulau yeah. But in Kahakuloa, all them living you know Moke Kaha them Samuel Kaha, Kekona family, Nakoia family. So in Kahakuloa uh, our place on our side, we never had lo'i, Walter's side. But I always go over to the makai side go help.

KK- Walter is Makai yeah?

KC- Yeah. But I remember Kahakuloa oh, before used to come you look down used to be just like had nothing but taro patch. So, I don't know what happened after our generation. Only stay only houses now. But before I remember we used to go from Waihe'e River all the way to Kahakuloa Village, every spin that you go only water come down. Today I go back Kahakuloa I look, very seldom you see any water in the stream. In Kahakuloa, that bridge where the kids swim in, I remember before when I was young we used to go swim over there. Me, Moke them, Daniel and Saul we used to swim by the bridge. And I tell my family, my friends, "our day's we used to swim from the ocean, the river, from there to the bridge you pick up opa'i and o'opu. Now no more."

KK- What about the Pulehuiki side you see the water come from the mountain go down.

KC- Oh, no, no, no.

KK- Never see? Had Koa tress before over there?

KC- Had plenty Panini.

KK- Panini, oh Panini.

KC- Yeah, from uh, Pulehuiki all mauka side was all Panini.

KT- What about uh...

KC- Below side, Makai side the Kula Highway, the old Kula Highway used to be pineapple.

KT- Oh that's what I was going to ask. What about sugar cane?

KC- No had no sugar cane up there.

KT- Oh, most pineapple.

KC- Yeah, mostly pineapple.

KK- What about, never had sweet potato up the mountain before? People was growing sweet potato like Makena side or Kula side?

KC- No I no remember Makena side yeah.

KK- Well, we appreciate the time. Thank you so much.

## **Interview: Kevin Mahealani Kai'okamalie**

**By Keli'i Tau'ä/ Kimokeo Kapahulehua**



**KT- Keli'i Tau'ä**

**KK- Kimokeo Kapahulehua**

**KMK- Consultant**

KT- So, Mahealani, your full name?

KMK- Kevin Mahealani Kai'okamalie.

KT- Where were you raised?

KMK- Um, I was born in Keokea, raised in Honua'ula and various other places on Maui.

KT- For all the Kupuna we talk to, not too many are familiar with Honua'ula because the name wasn't used before. Compared to, you're in fact, out of the nine Kupuna we talked to already, only you use the name due to the fact that you were born and raised there.

KMK- Hmm.

KT- What about your Ohana, your family, did they use that name?

KMK- Yeah used extensively in my family.

KT- So, can you give outside of your family name, some other families that did they live there around there with you? Who are some of your relatives that could have grown up over there? Any at all?

KMK- Many, yeah.

KT- Like who?

KMK- Well, my father was a Kai'okamalie, the Kai'okamalie's were here long before the sugar, long before the white man. We can trace our, my father's side, you know family tree genealogy whatever you want to call it, at least seven generations in that one particular area. Honua'ula which encompasses Keokea to Kanaio and all the ahupua'a's in between which is Paiahu, Papa'anui and so on. But I, and my mother was a Purdy so along with the Purdy's came other names.

KMK- This is my great grandfather, yeah.

KT- Wow. So the entire family were cowboys?

KMK- Generationally I guess you could say that there were members of my father's family and my mother's family also they chose other professions. Such as back spin, working for the mill, going where the money was at the time, yeah. At the turn of the century.

KT- What mill are you talking about?

KMK- Pardon?

KT- What mill are you talking about?

KMK- Uh, at that time I believe HC&S, Pu'unene.

KT- Where was it located?

KMK- Pu'unene and Sprecklesville.

KT- Was there a mill in Ulupalakua?

KMK- Yes. The history thereof, which I'm semi familiar with, since I lived in the mill at one time or resided in the mill.

KT- But you never see it actively being used?

KMK- No. That was way before my time, way before my father's time. Probably before my grandfather's time, so I don't know any family member's have anything to do with the mill. Probably sold 'em by then because of it's prevalence in the area.

KT- So did you folks own land in Honua'ula?

KMK- Ah, yes my family still does. .

KT- Um, now and before, how did they use the land? Ranching, farming, anything....

KMK- Oh, to my knowledge yeah some farming, ranching also. Yeah, my father raised cattle, my grandfather raised their own cattle aside from the ranch. Yes, farming definitely there's evidence of that.

KT- I don't know if you recall the first time I ever met you?

KMK- I think Kahikinui I bet.

KT- Yes, yes, so that leads us to having a great desire to talk story with you. You're a man of the aina and the la'au, the kanu. Of utmost importance we wanted to hear from you on the plants you're familiar with in the ahupua'a of Honua'ula and the plants there.

KMK- is there a specific ahupua'a that, that you're looking into?

KT- Well, our assignment is Honua'ula but...

KMK- Ah, we no more enough time for talk about all the plant of Honua'ula.

KT- Right, so the one's that you are most familiar, the one's that might be endangered that this company should really consider looking at to see what kind of preservation they needed.

KMK- That would, oh boy. Honua'ula is, in my opinion, one of the larger moku's around Maui and well, I shouldn't say that. It was one of the most undisturbed moku's on the island of Maui and it would take some kind of a classification in breaking down the lands in an effort to understand it's biological significance, importance, it's value. So that would encompass the low lands so on and so forth.

KT- So the moku in general, is there...

KMK- Probably there is more endangered species than any other one particular land track that I'm familiar with.

KT- Really? More than Kanaio, Ulupalakua?

KMK- Kanaio is a part of Honua'ula.

KT- Oh, ok. It's the same passion you and I talked about when we were walking Kahikinui and so forth.

KMK- Yeah you know, Kahikinui, well Kahikinui is Kahikinui.

KT- Right. Honua'ula, yep.

KMK- Kahikinui is something else. Biologically it's probably one of the most restorable land tracks probably in the entire state. It harbors a lot, Kahikinui. Honua'ula, Honua'ula on the other hand has been more utilized by modern man, thus creating probably the innovation of a lot of it's resources but there's still a lot of microhabitats here and there. Botanically, ethno-botanically.



KT- How young were you to realize that it was important, or very important to learn about native species, our plants?

KMK- Twelve, thirteen, eleven, twelve, thirteen, somewhere around there.

KT- Somebody turn you on or just you?

KMK- Um, I guess my eldest brother sorta brought up the fact that my family was knowledgeable in, members of our family in the past, was very knowledgeable about Hawaii's natural history thus creating an interest in me at that age and at that time. I think we were hunting and when he shared this knowledge of our Kupuna.

KT- So as a young boy, what kind of hunting were you doing?

KMK- At that time goats. There was a lot of goats everywhere at that time.

KT- With guns or with bow and arrows?

KMK- Ah, both. I think I had a rifle and at that, on that day, and I think my brother was carrying a bow.

KT- No deer at that time?

KMK- Uh, I wasn't familiar....this wasn't, yeah this was in the seventies so the deer wasn't as prevalent as it is now. I mean even in the late sixties, there's very little evidence of uh, I mean of course the deer was here for fourteen years already. In 1969 was introduced in '59, Mayor Pueokahi, on Maui. So took a while for them to become prevalent probably not until the eighties, you know.

KT- If you can recall now, some people might be reading this document, or listening to this. If we put it on audio, who have no inkling of the lifestyle of a young Hawaiian man on the aina, would it be possible for you to be out there with your brother's or yourself, or maybe your brother because you mentioned it. Or your father and you folks walking on the land, hunting and while you're walking, dad or brother says, "Oh look at that plant." Or, "Look at that plant." Is that how you pretty much learned that because while you were, you just walked it and you saw it and they talked about it.

KMK- Yeah, pretty much. I guess I remember you know, my eldest brother, my father died when I was young. So my eldest brother pointed out something, um I can't remember what it was at this time but, yeah, eventually I became very interested in the plants of Hawaii in an effort again to identify with who I was or who I am still.

KT- For young people it's challenging to get turned on to plants cause plants no talk back, they don't..

KMK- Yeah, I noticed.

KT- There's not a two way communication that human beings tend to draw towards. So, so, I'm trying to get into what was the communication with you? What did you hear, see, feel, touch?

KMK- All of that. I heard, I saw and I felt something.

KT- Describe, describe that.

KMK- Oh, just when I'm...

KT- Take a plant.

KMK- I mean, I don't know, you know growing up, you know there were people paddling canoe, there were you know, there were other Hawaiian's dancing hula. Um, when I was growing up there was no Hawaiian speaking Olelo Hawaii but I remember, you know, extensively paddling canoe and dancing hula and that was the two Hawaiian activities. And though I appreciated those acts of Hawaiianess I was, I was....

KT- You weren't drawn to it?

KMK- Um, I was but yet felt there was more. You know at the time growing up as a child in the seventies, um this the only Hawaiian things that you were exposed to; paddling canoe and dancing the hula.

KT- Yup.

KMK- You know, and I knew there had to be something more. Um, and then there was a lot of talk about the (farmer) mahi'ai, you know and taro. And then both, you gotta manage our land, our aina. I went look, wait a minute. I only see X amount of Kalo on this land, you know what is the rest of it made up of? And thus that peaked my curiosity I think trying to identify with this word called Hawaiian and being Hawaiian because I wasn't being, I probably was. You know being raised Hawaiian but just didn't know it at the time because we take all that we have and grow up with as youths, probably take it for granted. You know and probably don't appreciate it until we start to, our minds start to, you know not wander but our minds start to think about who we are and what we are and where we going be, you know in this thing called life. And for me that was around the ages between eleven and thirteen when I started to think about things on my own without being guided. So, you know and walking through places you know, such as Makena um lower Kanaio, you know with my fishing net, I can remember that not going to school. You know cutting out of school just to go throw net. I remember leaving bottles of water, and was glass bottles, back then shoyu bottles, filling 'em up with water leaving 'em here and there. You know one day just tripping around knowing that we going come back to this place. Or the next day, you know to fish or whatever, depending on what we were doing if we could get a ride that far. You know, we 'eh go fill up bottles with water, you know. But yeah, through walking the land, starting to notice you know the changes in vegetation, the more..... the less people you saw, the more vegetation there was so it started to peak my curiosity, you know and fishing the lowlands and hunting the Maui 'aina and the mauka lands, um you know you notice things like this once a man or a person I should say, starts to think about you know him or herself. You know as a human being, you start to develop interests in life and for me that began between the ages of 11 and 13. But I found time to come to what we called is the city at that time we make mischief too but you know, I never forgot our roots and then later on took it to another level as far as interests were concerned. I lost interest, it became my responsibility, or I felt it to be my responsibility to understand all there is to know about Hawaii's natural history, including it's scientific significance in the populace. I think it's an important part, a very important part of our culture. Probably the most important part of our culture aside from your 'olelo because in my heart I believe, you know the simple fact that over ninety percent of the time things in Hawaii are endemic, meaning found no where else in the world. It is my opinion that it is Hawaii's natural history, or it's biology that redefine the Polynesian and made him a Hawaiian so that's just my personal opinion. Others see differently, some others feel nothing when it comes to Hawaii's biology. Feel nothing, know nothing, and choose to know nothing. But it's, I feel it's changing, especially in the last ten, twelve, fifteen years. Unreal, I could count on half a hand the amount of native Hawaiians that knew more than three native Hawaiian plants. Now, now it's countless the amount of native Hawaiians that have, you know that are now interested.

KT- You have pioneered the area and that's what I was going to lead towards. In your opinion, outside of you, on this island, who are the more knowledgeable Kupuna, Makua, down the spectrum of really know about, you know the natural history, you know the plant.

KMK- Interesting question because um, you know at the time when I desired to understand more about Hawaii's natural history or it's biology, um I found that there was no Hawaiian's that I could turn to.

KT- No one right, no one.

KMK- Yeah, there was no one, at that time. At that single...

KT- On this island?

KMK- Yeah, on this island. Um, and then later I, you know not that much later I met a man named Rene Silva. After going to, after visiting some agencies, you know with my curiosity of things that I wasn't familiar with; um some individuals referred me to Rene Silva. I don't know why, they just noticed I was Hawaiian, I guess. And every time I walked into an agency, be it the Department of Land and Natural Resources, uh The Department of Agriculture, they you know, they found it quite peculiar that you know, here was this twenty something male Hawaiian interested in things that most twenty something people period were not interested in. Um, and it peaked their interest, I don't know, sometimes fear I guess. Sometimes I would come straight out of the mountain and I, you know, hadn't showered for four or five days, you know, at a time. And I don't know if you seen a man who came out of the mountain after four or five days, he sometimes look pretty scary! So, at times you know with experiencing anxiety, you know in an effort to understand what I had in my hand or had collected. I would go into the mountain for days at a time for the specific purpose to just collect vouches of things that I wasn't familiar with.

KT- Like, as an example...

KMK- Like, as an example?

KT- One excursion, you came back, what was in your hands?

KMK- What was in my hands? Oh, the list is endless but I remember one trip that I took and went into a few gulches in the Kahikinui area and let's see, one, two, three, three of the plants that I had collected had not been seen in decades. And in one case they thought to have been extirpated, at least from the island of Maui, a Hawaiian fern that doesn't have a Hawaiian name. Well, not doesn't have, we don't know the Hawaiian name anymore, that's how rare it is, that plant's the Molokai named after the island of Molokai which is the only place they thought had to have existed at that time. Um, referred to by Hawaiians to the entire genus. Um, a lot of the species in the family were referred to as Ha or Haha hadn't been seen in a couple decades, I guess. a native tree fern, not be confused with the hapu because this fern actually grew on a tree. And the one that I collected was growing on a Koa tree. Um, I knew by it's looks that it was a Waiwaiole but it looked different from the one I seen growing on the ground. The one that was growing in this tree, definitely was different. In my opinion in speciation, uh probably the genera was the same, which it was but I knew it was a different species from that, from the common Waiwaiole I see growing on the ground. So, I collected that. Um, those are the three of note on one particular trip but you know, I'd gather all kinds of stuff like Maua and various species of um even whoa there was even a curious Akala that I collected. Come to find out it was a rare variety of Akala. You know I noticed there was some physical differences in it's appearance and so I collected it and I believe it was Fern Duvall that I first ran into. He's an ornithologist with the State of Hawaii, or at that time he was an ornithologist, I don't know what he does now, something different. But anyway, he said, "wow, this is..." ah I can't remember at that time, I have it written down, though. I haven't been doing well in the last couple years, physically so I'm a little rusty.

KT- So, Mahealani, you had looked in books about these plants before you went. So when you went and you looked, you compared what you saw in books and pictures and then realized then that was the kind of plant that you just referred to.

KMK- Yeah, yeah. Well, you not used to being able to identify families and genera, yeah. Definitely, but then it comes down, come in, I think five categories in a family you have a genus, you have a species, you have a sub species, and then you have varieties. So, so the first two parts were somewhat visible, you know right off the bat, you know. The family and genus, but oh boy, when you get into species, sub species and varieties, it's a very, very interesting world. And the great part about these scientific classifications is the ancient Hawaiian's did it too. You know they have more names for Ohi'a's than science does. You know, so they noticed, they noticed these slight or miniscule differences in these plants that grew in Papa'anui from the one that grew in Kanaio, from the one that grew in Hawai'i, from the one that grew in , from the one that grew in Kanahena. You know, despite it being the same plant, it had differences and the ancient Hawaiian noticed these differences. And when I found that out, I went like, "Wow!" You know, we are as brilliant now and yesterday as the scientists' think they are today. Or claim that they are today by, you know the only difference is we didn't have the means to document it in writing. Only in 'olelo and unfortunately through the genocidal acts of a foreign country, that knowledge was lost.

KT- And, are you, you went through the different ili's, or lele's, or moku's where each of the plant was located. Can you give name of the one that was at Makena and Kanaio because you trace a genealogical sequence of these plants were the same but little different. Maybe in color, maybe in size, maybe what was hanging on it. Like for example as you pointed out; Ohi'a, a wide perspective of Ohi'a pua ahihi was generic to Makiki on Oahu but still a lehua. And right up in Ulupalakua they had, right in front of the store was Lehua Melemele or they might have had another name. So, are you, did you make the comparison as such that the one you found in Ulupalakua had a name and you went to Kanaio, had the other name?

KMK- Um, unfortunately in most instances um, in most instances, not all in most instances those differences were recognized only in scientific terms and not in 'olelo. But, um I've tried to come up with some Hawaiian terminology for plant differences and I'm finding it quite difficult with the exception of the, the Ohi'a. You know the many names for the Ohi'a, Lehua Mamo, Lehua Ke'oke'o. Um, Ohi'a Ha just some differentiating in color and some differation in their actual physical appearance. Oh, you know Maile is a good one, you know there's the mountain, there's two mountain Maile, you know one is called Maile, one is called Maile Lau'i which is a tiny leaf now, not a small leaf. Maile, but an actual tiny leaf, you know Maile so that's one example. Like I said unfortunately, you know the changes that took place you know, particularly in the last hundred years. You know, which in the millennium of time, is a very, very short time. Very short, it's a snap of a finger, a hundred years. It's amazing the knowledge that, that was, I hate to say lost.

KT- Not lost.

KMK- You know it's not lost, you know that's the wrong term.

KT- It's there for people like you and others you might have privy to groom. I'm only saying this from personal experience from where I was and where I am. By having people say, "oh, no it's not there, it's lost" and then diving into it and getting it. So, it's there but it's going to come to people like you and others, those that you train and so forth. Because they'll bring in a different spirit and they'll be able to connect to that spirit.

KMK- I agree, and I agree and it's no longer a hope because it's already happening, you know. Um, you know fortunately people like Rene Silva that have been able to influence the Makua to, to at least have a common knowledge of Hawaii's botanical treasures. Maui is a botanical treasure and I see it every day now, you know, driving through neighborhoods. You know it's not something I saw as a youth, or even as a young adult. Native Hawaiian plants being grown by everyday native Hawaiians, even non-Hawaiians. And you see it in people's yard's now, you know, Hawaiian plants. It's about time. I remember a conversation that I was having with Arthur Mederios.

KT- Now here's another individual.

KMK- We have, I was, I think in my early twenties when I met him. He actually flied me down. I was on my motorbike at that time. But anyway, I became friends with Arthur Mederios after a first confrontational meeting, I think. You know being a Hawaiian from Honua'ula and you know, my family, you know coming from the Big Island and moving from the Kipahulu area until finally settling in Ulupalakua. Um, you know, I grew up in a manner that you were supposed to be responsible, you know as a native Hawaiian. As a male in particular, you know, that was influenced partly by my eldest brother, by my uncles. You know how to be, and thus, I developed a personality. And out of that personality was born an attitude, you know I saw mistreating the land. And unfortunately those people were of a different shade of skin from me. So there I developed a, and when somebody of a different shade of skin possess more knowledge than you do and is checking upon your backyard, I going take offense! You know I started to hear about this guy named Art Mederios. Everywhere I turned because of my interest in Hawaii's natural history, particularly in Honua'ula and Kahikinui. Apparently when I was walking around in the one area this guy named Art Mederios is walking around in another area.

KT- But close by.

KMK- But close by, I never met him so, um.... So I guess there was this brief one or two year period where he and I kept hearing about one another and you know they're saying, "eh, there's this Hawaiian guy." I said, "what?" "You know there's this young Hawaiian guy I mean, you know that we haven't seen in a long time." So I guess that was what he had heard about me and every time I ask someone that I thought had vast knowledge or broader knowledge of Hawaii's native plants than I did, his name kept popping up. Whether it was Richard Nakagawa or Rene Souza, or Bob Hobdy, or who was at the nature conservancy at that time, more haoles but yeah Mark Deflin he say hey, I go anywhere. Because you know, I don't consider myself to be a prejudice but since so great wherever I can gain knowledge of things Hawaiian, not just plants, I going ask. Regardless and I going, you know, you gotta have a degree of respect for these non-Hawaiian's that treasure our culture, that respect our culture. Unfortunately, most of them don't, you know, the vast. But you know to those native Hawaiians that were very helpful in helping me, you know, God bless them because I wouldn't have been able to do the work with the youth of Hawaii. With the youth of Maui, you know that I did without their respect for our culture because they're instantly, you know, boom, they dig in my background. They just said, "wow, you're a native Hawaiian who care, unbelievable, you know. Here we are to help you." So, I guess they were frustrated as I was at that time that there were no native Hawaiian's actively pursuing ways to preserve this very vital part of our culture.

KT- As far as you know Rene is not Hawaiian?

KMK- He is Hawaiian.

KT- Yeah, he is because he is Lopaka Aiwoho's uncle.

KMK- Yes he is.

KT- Yup. So, you got all this knowledge growing up but you were collecting that knowledge through brother and dad unbeknownst that this was valuable information.

KMK- Valuable, I don't know valuable. Cause I don't know. I think that's an understatement.

KT- That's why we're here talking because we put, we try to define value, you just spoke it in terms of now all these, pardon me, outsiders who come and build, see the value of native plants in their back yard. That's the value. What native plant's does for our aina, that's the value. Because native plants that can survive on our aina, makes the aina ulu or grow. If you bring in as we know, all these other species that become endangerous to the environment, it wipes out the whole community of plants and eventually us as an example. Like the Miconia can be very destructive so native plants, knowledge of it, valuable. From my eyes.

KMK- Invaluable. Um, response to that, yeah you know, as strong as some people, I don't know. I just chose. I believe all native Hawaiian's growing up at the time I did, had difficulty identifying what being a native Hawaiian was. I was interested in all kinds of things but I kept noticing this pull, and I believe that pull was spiritual. I believe it has something to do with the fact that my father loved and respected. It was a difficult time, the cowboy time, especially with the great cowboys, and I consider my father my grandfather to be great cowboys. Cowboys not supposed to go play with plants. (laughing) You know the wahine's went go play with plants but you know the stories I hear from Dr. Fleming's daughter and my aunt's.

KT- Who was... Who was your aunt?

KMK- Oh, Vivian, Dolly Kai'okamalie, my father's younger sister. She's the only one in our family that actually had first hand account of the love that my father and my grandfather had for native plants. Not aloud but.

KT- She's still living?

KMK- Yeah she's still living.

KT- That's who we gotta get to.

KMK- Okay. But yeah, she was, I was already head, you know up to my nose in, for lack of a better term, loving the 'aina already when she shared her stories with me. Of course I knew my grandfather because the scientist had already told me about my grandfather. Wow! You know, everywhere I would go they would ask.

KT- Oh my gosh, Mahealani! Your grandfather is in the books that I have been reading. I only see his name now. I can bring you references. That's the man.

KMK- Everywhere I would go they would ask me the question, 'Who is William Kai'okamalie to you?' and I says, 'My father.' And they would look at me like I'm lying and I remember one person saying, 'Oh, you're too young.' It might have been Dr. Lyons from, not Dr. Lyons, not Machelic, that was the shell guy. Oh, God, I remember Par telling me that they arrested this guy in Hawaii for trespassing and he died a few years back and I met him like three times. But I remember him asking me who William Kai'okamalie was. He was the botanist at Lyons Arboretum, damn he's one of my hero's and I can't remember his name right now. But anyway, he had asked me and I told him he was my father and he looked at me and he said, 'You're too young.' You know, real stand offish like, don't lie to me, kinda. The way of speaking to me he said, 'You're too young.' I said, 'Oh, my grandfather's name was also Kai'okamalie.' And he looked at me. I had just given a talk, in fact, on Kahikinui on the area at a conservation conference and he looked at me and there was a tear that started coming down this man's eyes. You know that was the most touching experience but everywhere I would go, oh God, Dr.Lameru, very, very interesting man. I didn't know him very well but during the times that I had the privilege to be in his presence was, it's unbelievable. You know when, you know us

native Hawaiian's we all love our culture, we all love who we are. We all now have a profound respect for who we are, you know this sense of being proud of who we are. But to see non-Hawaiians, you know to have that same passion, whoa, it's an incredible thing. You know, and it cause me to have a more profound respect for other cultures as opposed to just diving into ours. I read a lot about the Mayan's and various other Indian cultures but the Mayan's in particular peaked my interest because they were ahead of their time. It was an incredible thing. You know, I likened the way....boy you know, we have over two thousand names flowering plants in Hawaii. Our culture, our culture now, is less than two thousand years old. (laughing) That's an incredible feat in my opinion to give names to over two thousand species and varieties of flowering plants, ferns and grasses. Boy were you, that's the amazing thing I recognize you know, in my personal pursuit to understand hopefully all I can, or all there is about Hawaii's natural history, about it's botanical treasures, from the Hawaiian perspective and from a scientific perspective is. You know that's gotta be one of the wonders of the world, you know, the fact that we went name over two thousand plants, being one of the youngest cultures in the world. You know, a mere sixteen hundred years old, you know the Hawaiian, the native Hawaiian. The biological significance of where we are in relationship to the development of a culture in a mere fourteen or fifteen hundred years before Captain Cook came and developing a cultural system of living, breathing, surviving. You know I think it was an incredible thing and everything you look at, you know, our culture involves a plant or more. Everything, from the hula; there's twelve hula plants. From building a canoe; from the hull to the, from one end to the other of a wa'a. You know, one plant of another, one tree or another, you know was implemented. You know everything we did, you know every day survival depended on our surroundings. And the fact again that over ninety percent of the flowering plants in Hawaii are endemic, boy. To me it is the most vital part of our culture, aside from our ability to communicate with one another is our plants. And here in the new millennium... Honestly I never thought, the way I was going, I never thought my body was going to survive this long, and I'm a young man. It's just I dove hard and I feel very fortunate to be alive, actually despite being in my early forties. I don't know, I feel lucky to be alive to see, not the renaissance, but that's the wrong word. The revolving of the native Hawaiian and the acknowledgement of our plants, in my lifetime is a blessing. I remember trying to impose upon other native Hawaiian's how important the plants are. They acknowledge that, yet desired not to know anything more than that. And now today, these young Hawaiians, and you especially these young Hawaiians, the University of Hawaii studying to become land managers in an effort to manage our resources. Boom! It just happened man, in like fifteen years, in like twelve or fifteen years. From not even being acknowledged as a vital, vital meaning present day, part of our culture. All we know was maile, go get a maile go dance the hula. You know we get bougainvillea's and plumeria's on our po'o, that's always the wrong plants. But more and more I feel very blessed because I thought this day would never come, not in my lifetime. You know, even native Hawaiians would recognize how vital our non managed lands are, for lack of a better term. Kalo, the hula and the canoe paddling, people acknowledge the fact that these resources are still all around us, you know. I don't care where you are on the island of Maui, you park someplace. I don't care where you are, within five miles, within a five mile radius of any point on the island of Maui, I can take you to an endangered species. Any point, any point on this island, I can take you to an endangered species. In other words, present day, it's a part of our future. It's not a part of our past, brah, it's a part of our future and we should be doing everything we can to preserve every ounce. Not just because you know, get ilima lands on West Maui we going denude all the ilima

lands despite it's commonality in the biological community. That doesn't make it ok to destroy it. To build, you know, public's it's inevitable. Inevitable, what is inevitability? You know when you're dealing with the people's and it's not just about plants, the things I do with my life, in my life in the community. You know, it' isn't just about plants, it isn't just about a family thing, it's about all of us. I believe this desire is an unselfish one and those people that surround me, or I've surrounded myself with, you know we just want to be able to preserve it long enough for the next generation of native Hawaiians, or whomever, to come up with better solutions. Because modern day man brings with him the ability to wipe out everything that defines people of culture, yeah so all people of culture we need to. Not just native Hawaiian's but all people of culture. Americans, they have no culture, so they can't, they don't get it. They can't fathom the significance and the importance of one plant. I would stand in front of that dozer for one plant because it's not about one plant. If there's only one population, there's another population of Mahepilo down the road braddah. But we're not talking about that population of Mahepilo's down the road, we're talking about this one. That's just me, you know. I live in a development, you know I exist in a development, you know with my sore back I have right now and right now all I have is my books and my field notes for now, until I, I hope I become healthy again. But that's how important it is, the native plants of Maui, the native plants of Hawaii. It defines us as a peoples.

KT- In your neighborhood of Honua'ula, if you can recall when you were growing up, the most significant plants that were there when you were growing up that you've seen and that you'd like to see forever that you don't see too many other places but it's there. Especially in the area we're talking about.

KMK- Yeah, you know, the funniest thing is um, just in my lifetime things have changed. Land has evolved into something that is, something very un-Hawaiian. The pasture lands, just in my short lifetime, I've seen tracts of land, I mean the Uluhe plant, when I was ten years old, through the Kahikinui forest was incredible. Now you cannot find Uluhe, it's a very common fern, very, very. The most common fern, Uluhe. If you drive around east Maui, on the windward side of east Maui, man I remember Kahikinui, man. Gee, I couldn't make my way through it, it would terrify me to see Uluhe because I knew I had to get from point A to point B. The only way to point B was through the Uluhe. Now you cannot find Uluhe on the ridges, only in the gulches. So, just in my short lifetime... So you know that's one because I was terrified, I was petrified of the conditions because I was too small, other plants of interest of course.

KT- What wiped them out? And now that you say, I can see it in my mind's eye,

KMK- Yeah, well the introduction of ungulates, you know way back when from Vancouver's time, you know, all the way up to the present and the management and or the lack thereof of, of these ungulates or these hoofed animals is what's cause the denudation of habitat. Yeah, pigs, goats, in particular, pigs and goats in particular. Um, and of course cattle. Us descendants from the Paniolo we like to think that they were always managed but till this very day we still have wild holoholoa(animals) on the island of Maui. And when I say wild, yeah. If you stumble upon one, you know, you may get hurt.

KT- Yep.

KMK- If they see you from afar, they will run. But if you stumble upon one of these animals, and I speak from personal experience, dodging, you know, dodging a twelve hundred pound hoofed animal behind the, wasn't a tree, oh boy. You know, a twelve hundred pound animal in the forest, uneven terrain, he has the advantage. So, till today we still have these hoofed animals. Hopefully they're more managed. You know there are spikes in their population growth and



right now we're experiencing a spike. Nearly a two thousand one. Five, six in particular the pigs and goats. You know we've noticed a spike in their population growth, despite it being that, I don't know, some say it's because other lands are being more managed today. We're seeing spikes in other areas. So if that's the case, then it's a good thing, but other significant plants was the Mamane tree growing up. Um, I remember the Oheohina, there's an Ohimauka and an Oheohina, Ohimakai. But they were statues' trees, I remember, so yeah, there wasn't that much because they was used for the Ohia. You know and my father's later day life the mamane firewood, you know for make imu. You know most people think Kiawe was always here. Kiawe is an introduction. It's an interesting story. They say the father or the grandfather or the great-grandfather of all the Kiawe trees in the State of Hawaii, well, what some people refer to as the State of Hawaii, comes from that one tree in Thompson Square in Oahu.

KT- Wow.

KMK- I find that story too interesting to not believe because it's an example of how non-native plants, when arriving here without their natural enemies to keep them in balance can do. You look much of the kiawe on our leeward east Maui, it's kiawe. I mean if you ever have an opportunity to take a helicopter ride from Kahului Airport going Mauka, above Omaopio, or getting into the Omaopio and the Pulehu area, going straight across to Makena, the dominant species is Kiawe. The dominant.

KT- Tree, yeah.

KMK- Yeah, you know, biology. You know seems monotypic, when you get into the microhabitats and then you start to see the Wiliwili lands with the Keahi trees and the Lama trees and the tiny plants like the Nehe and all that stuff. But just like the people of Hawaii.

KT- All those plants you just mentioned are all found in Honua'ula?

KMK- Yeah. Yeah.

KKMK- Yes, all of them. The Keahi, the Lama, Iliahi and I can go on and on right off the top of my head I can probably name fifty trees, just trees that existed in Honua'ula.

KT- But they're overrun by Kiawe.

KMK- They're dominated by Kiawe.

KT- Yup.

KMK- And it's up to us, you know, it's up to us. I think, you know for me personally, much of the battle, much of the battle in this...I wouldn't say gone, I just not healthy, that's all. Fortunately, you know through working with people like Rene Silva, Anna Palamino, Art Mederios was able to, oh boy that's the man, have been able to influence the significance and the importance of Hawaii's native plants. You know, introducing them back to the native Hawaiian. It's encouraging to see keiki blurting out names of Hawaiian plants. Unreal! It's a great thing.

KT- Where did you see that?

KMK- Um, where did, right while being employed on the Ranch and welcoming Maui's youth to come and see native Hawaiian plants. That's remarkable to see that how much percentage of these young Hawaiian kids already knew. Yeah, and being involved in other facets of the Hawaiian culture, just going on ecno hikes, I guess. I hate to use the archaeological. Just going up on looking for cultural sites, you know, with groups of people and seeing their kids. 'Oh, Papa look, Akoko. Oh, Papa look, the Ilima. Oh, Papa Amai'opio. You know, and you didn't see that just ten years, twelve years ago, never. You would never see that so, in a short amount of time, for some reason, you know, like I said earlier. I thought this day would never come. I used to cry in the mountain. I'm a big boy, I used to cry in the mountain. You know, when are we going to get it? I remember trying to solicit funding from the United States Fish and Wildlife

Service and taking them on a field trip in Kahikinui and despite them willing to give the funding, they weren't getting it. You know, it wasn't about the money, the field trip wasn't about the money, it was a portion of the field trip. The purpose of the field trip was to show them and inform them that there are native Hawaiian's out there that cared. Whose sole life passion was to hold on, to preserve these very, very rare habitats. The habitats in particular more so than the individual species, what was happening to our native eco systems. The habitat destruction caused the dissipation in speciation or biodiversity and I knew it was so important. I don't care if you get one hundred endangered species. If you don't have a habitat for those endangered species to exist in, you have no plant. That plant will cease to exist, inevitably. Maybe not today, maybe not tomorrow, maybe not next week, inevitably it will die. The purpose of the field trip was to inform them that there a group of, at least one group, of native Hawaiians that got it, that knew it. But, come to find out, they're the one's that didn't get it. You know, it was the experts. And their frivolous mannerisms, you know, in a very spiritual place, you know. I remember it was around Thanksgiving because they were talking about turkey and sh\*\* and I couldn't help but walk off from the loop and... What gulch was it? I think it was an off gulch. Was it Kamaole? Must have been Kamaole, I remember going into Kamaole Gulch and just visualizing the faces of my eldest brother, my father and this vision I have of Akua. I was saying 'Bless them.' You know, I was angry, so angry I wanted cry. So angry I did cry. I don't know, it's hard to find anger and hate when you're in such a spiritual place. And I saw that and that moment changed me forever as a person. You know, I not going lie. I grew up angry. Very angry. Um, but that moment with the non- Hawaiian, the Hawaiian and the scientist, you know, in a very spiritual place, it changed my life forever. At first I was angry. I had visions in my mind of beating them right then and there. You know, visions, actual visions of beating 'em and I walked off. I realized they was funding for us, in these people that I wanted to beat. And after walking into Kamaole Gulch I realized, wow, you cannot blame somebody. You know there are other facets of life that I'm ignorant in, you know, so forgive them for their ignorance. For they not know who or what we are. I thought they would. They were the one's actually pushing for the funding; all we had to do was come up with the plan and another plan to execute the plan. You know, that's all we had to do. And in our minds at the time, you know, it was the activities. Management activities were fairly simple. Very, very difficult but in theory, simple. It changed my entire life right there. Right then and there I knew how important it was to get out and share whatever knowledge I had with whoever would listen. That one moment changed my life and that's what begun this process of physically, actually going out. You know at the time I didn't know how to do it, going out and soliciting groups of people to come to my backyard and share with them. You know, I look at that mountain as a part of me. In particular the leeward side because it's been so, what's that term? Not ignored.

KT- Passed over. Passed over.

KMK- Yeah, they say that land was destroyed you know. So they were telling me in the early days, you know, when I was going asking, you know. Just naively walking into agencies saying, 'You think you guys get some money so we can protect this stuff?' No, that's not the place to spend money at the time. Restoration was not, was not in anybody's vocabulary. You know at that time was a funny thing. 'Restoration? No we don't have money for restoration. We live in the real world.' You know that twelve, fifteen year journey, these last twelve of fifteen years was an incredible one. All kinds of money going into every island on the leeward side, you know today. And it's just, I like to believe despite....there are other projects going on, you know, on the Big Island. But nothing like what was happening here on Maui. You know the

support of the community at whole. Even the non-Hawaiian community, we have work parties, work days. More non-Hawaiian's than Hawaiian's showed up for these work parties. And these work parties consisted of humping Keawe posts over lava fields, you know, to go protect individual populations of things we felt important. Never mind what science says. This is what we viewed to be important. Science not going help us. We went out and we raised our own money to buy fencing material to protect our cultural resources from further denudation by animals and loss of habitat. And now you go, you know despite it being small areas, you should see it from an airplane now. Last time I flew to the Big Island, I was flying back, you could see the work. You could actually physically see from the air, you know, the work that's been done in the last fifteen years. And I like to think it's happening on all the Hawaiian Islands because of what took place here on Maui. And that's how special we are on Maui. And that's how special undeveloped places, such as Honua'ula, Kahikinui, Kaupo are. Very, very vital to the survival of our culture and us as a people's.

KT- We've been spending a lot of time on plants. But in terms of cultural significance in Honua'ula, what areas or, items, or sites, are very valuable to you?

KMK- The funny part is, we were just working in a corral couple months back. Same corral, same proximity. Same corral that my father worked in, that my grandfather worked in, my great grandfather worked in. I know this because I have actual pictures of this actual corral that my father worked in, my grandfather worked in and my great grandfather worked in. Just a couple months ago, literally in tact. Wendell Wong looks down from his horse and goes, "Hey, what is this?" (laughing) The Ulumaika right there. Hunting... Oh, where was this place, Kanaena. We call it Kauai pasture. We was hunting this place called Kanaena. Walked over this stone wall to go retrieve one deer. Go down, cut the deer, walking 'em back up, climbing over the same stone wall, the exact same place. In the wall lies a poi pounder and this is just nine months ago, one year ago. Cultural significance? Hmm... cultural significance, culturally.

KT- They all are one.

KMK- Yeah, you know, culturally, you know, period. Places like Honua'ula, you know in my opinion, gotta stop already. You know I've seen plans to develop much of what's left of Makena. I've seen plans drawn up by the land owner's. Three of 'em. This was by accident. You know, I don't know. Development, in my opinion, should be concentrated in areas where we're not going further in desecration of our culture. In the tracks of land, you know, open to such things. You know if it's inevitable, you know, get cane fields that's all being, you know. But places like Honua'ula. You know despite it being extensively. You know, the cultural significance of land such as Honua'ula, Kahikinui and Kaupo. There's not many places where you can just walk and see... I don't want to say the past, because people say the past is the past. That's not what I said, that's in the past. Seeing me, seeing who I am, you know. And that identification is very important to my future, I feel, because it defines who I am. Integrity, you know, as man. I see hard work in the cultural side. Ask anybody's working, they going tell you that's one of the hardest people I've ever been around. See, it's not just our past, it defines who we are. And you know, define our future as a people. That's how important places like Honua'ula is for our keiki. There's places like Honua'ula, Kahikinui and Kaupo that's still harbor our history. Our natural history. Our cultural history. Those places should be preserved inevitably, for that simple reason. Because these are the last Hawaiian places, Honua'ula, Kahikinui, Kaupo. In my opinion the most, again I don't like this term, for the lack of a better term, these three moku, in my opinion, are the most culturally significant. Culturally valuable. And it's not just because of the cultural sites that exist there but the botanical treasures. And it

separated us, the plants separated us and it allowed us to have a culture. It's the plants in my opinion. Again, you know, we're trying to talk about culture but that is the culture. The plants, it is the most vital part of our culture. It defined us, it separated us. Not just the miles of separation between continents or other land masses.

KT- I must tell you Mahealani that this information is very valuable. You present cherishable memories of Honua'ula because you present detail information. So very valuable, this information that hopefully people that we're doing this for will really look at your words. Really, seriously what they're proposal. That's why Kimokeo and I go at this with passion because we're collecting vital data to assist in the preservation as much as we can.

KMK- Yeah, there's no, I mean, lot of things have been documented. I mean places like Honua'ula, I mean just.... If you were to be dropped, you know aerially, anywhere in Honua'ula, it's a hop, skip and a jump to the nearest cultural site or something significant. Significant in Hawaii. Literally anywhere in Honua'ula, Kahikinui and Kaupo a cultural site, a rare plant or significant plant. It doesn't have to be rare, you know, a plant significant to our culture, a cultural site. I mean the fact that we're finding Ulumaika in one cattle pen that's been used for at least four generations, for at least four generations, Ulumaika stay popping out of the ground! You know, slingstone, brah, slingstones was another, in this corral. Thousands, and thousands, and thousands of head of cattle were processed through this pen, brah, and we're still finding. I know 'cause we're finding part of our culture. You know, it doesn't seem like much but try think of that one. One cattle pen, brah. Imagine what's outside of that cattle pen in these less disturbed tracks of land, Ulumaika. I mean finding one poi pounder in the year 2004 or 2005 in one stone wall, that's cool brah. That's cool. Most people may not be able to appreciate little things like this. You might have to be Hawaiian to have that appreciation.

KT- And then like you said, even now, some non-Hawaiian's have a greater appreciation than Hawaiian's for those kinds of finds. Those who have been schooled in the importance of our culture.

KMK- Yeah people, fortunately, people are people. I don't know. We, yeah. A lot of non-Hawaiian's out there that actually deserve to be respected and appreciated. You know, that brings us back to a whole nother....

KT- But I've been keeping you here sitting in this position, I know it's uncomfortable. So, you want to say any last words in respect to this?

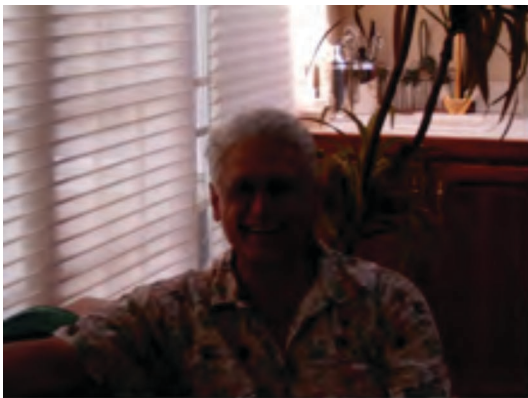
KMK- Um, no, just again to reiterate how significant. I don't care if the property is dominated in the Kiawe trees. You know, the fact that they, certain lands in Honua'ula are dominated by Kiawe trees, you know. It doesn't take a whole lot of effort. All you need to do is look around and you going see. You going see the Native Hawaiian right there. You know, whether it be in a cultural site, a plant, a heiau. Yeah, you know, places like Honua'ula, Kahikinui, Kaupo, again should be taken out of the development realm. Just because it's the last Hawaiian places on the island of Maui, in my opinion. Whatever development is there hey, you know, it's there. But enough already. I'm not against development. No, I am against development but now they put up all these buzz words now: culturally, sensitively, ah. I don't know, I don't know what that means. Developing it, there is no sensitivity in that. You know? Just, just think again, look again. And you know when it comes to places like Honua'ula, Kaupo and Kahikinui, we need a place to take our kids to show 'em our culture. Gotta draw one line somewhere, take it's time. Not here, there. This here, pffhh. You know we deserve it as a peoples, so. Nothing like da kine brah, being on the land and talking about that land. Boy I miss the mountain.

KT- So the real dilemma is how do we do it.

KMK- Yeah it is. Oh boy, that's why I went change jobs, to hopefully become a part of a change.

## Interview: Ransom Piltz

By Keli'i Tau'ā & Kimokeo Kapahulehua  
February 15, 2006



Interviewers= KT/KK  
Ransom Piltz=RP

KK: One thing we all enjoy is being Hawaiian. I can look back at Haleakala this morning and say, "if this is what I live for. If this is what I see everyday, I enjoy Maui."

C: Yeah. And this is why... I was on a one year appointment with a Land Use commission.

KK: I remember that.

C: Yeah. It was only a one year appointment. It's just finishing up in June and the Governor asked if I would stay on another four years. You know there's a lot of things that happen in our community that can be good. But it has to be good things that's going to be worthwhile. And you know, we have developer's coming in that are sincere and there's others that came by a long time ago that just came in and took off. Didn't do anything for us. I think the new developers that come today know that they can't just walk in and collect and walk out. So those that are here to stay and do something will have to be part of this community.

KK: We agree.

C: Yeah.

KT: So, can we start with your official name?

C: It's Ransom Arthur Kahawenui Piltz. Kahawenui was my mother's maiden name, so I took that as my Hawaiian name.

KT: Maui boy?

C: Born and raised here in Maui. My mom and her family have roots down into Makena and Kihei. I lived here all the way through my senior year in high school when I went to Kamehameha high school. And after that I went to the University of Dayton in Dayton, Ohio.

After finishing college, I worked for the Montgomery County Sheriff's office for about four and a half years. Then worked with General Electric Company for six and a half years. I was a sales engineer for them and during that period of time my dad wanted me to come back to Maui because he was looking to retire. And I wasn't really sure if I wanted to come back because when I look back it didn't look like they had too many opportunities. But, being that I was from Maui and I had some young children. So my wife and I decided to come back to Maui and relocate. But prior to coming back I went to work with a contractor in Dayton. An electrical contractor. To see if I even wanted to be a contractor. So I found out it's like dealing with people, you know? So I came back and got involved with Piltz Electric. That was in September of 1973. So here I am.

KT: How many children?

C: I have two. My son's 37 and he's got his electrical engineering degree and out working for an electrical engineer in Honolulu, hoping to come back very soon. And my daughter's 34, Michelle. She works for me as an estimator, has been for 10 years.

KT: What was your field of study at Dayton?

C: I was in business management. What took me to the University of Dayton was an athletic scholarship, so I played football there and then had a try out with the Buffalo Bills. Didn't make it. Came back and went to work. I lived totally in Dayton for 17 years. So I know what it's like to live in the Mainland. My wife still has family back in Ohio and in Arizona.

KT: When were you born?

C: I was born in February 20<sup>th</sup>, 1939 at Maui Lani Hospital in Wailuku.

KT: So you're 66?

C: I'll be 67 on Monday.

KT: Wow. Congratulations for living that long.

[laughter]

KK: Maui Lani Hospital in Wailuku is that the Wailuku Medical building?

C: No. Right now that's the Hale Mah'aolu... No, not mah'aolu... Hale Makua.

KT: Oh, Hale Makua.

C: That's the site of the old Maui Lani Hospital. Right next to Saint Anthony. And we lived in Wailuku on Vineyard street and our office when I came back in 1973, our office was located right there on the corner of Church and Vineyard. Which was only blocks away from where we lived. We now have our office building on Central Avenue. And we've gone from an Electrical Contracting company having almost 30 electricians to now we've downsized and that's where we are now. Downsized to about 8 electricians. Comfortable.

KT: So do you see yourself as a Kupuna today?

C: Well [laughs] a lot of times when you think about Kupuna you think about old age and I guess when you're 67 you can be. But I think mainly when you're called a Kupuna it's because you've retained knowledge from the past. I think that's what a real Kupuna is.

KT: Boyd Kanae addressed me as, "Hey Kupuna." And I said, "Boyd, I'm not Kupuna... you Kupuna. You are my Kupuna." He said, "What do you mean?" I said, "Number one, you got more puna, and when you've got more puna that puts you Kupuna. And number two, you start behaving like a Kupuna." [laughs] But Moloka'i people have a classification for two types of Kupuna. Kupuna who have paid attention to the cycle of life and have picked up all this cultural knowledge. Or have contributed to their life and their community. And there's others who are kupuna by age. But basically have just gone through life without looking at what's happening around. So, it's just a title that Kimokeo and I know that you have contributed, as you were

saying you were in politics before. Would you like to touch upon that a little bit so we can segue into the subject we want to talk about more.

C: The first involvement I had went back to Dayton, Ohio. I had a college professor who was running for State House. That was the first involvement I had, walking around and canvassing the neighborhoods. And that's about all of the involvement back in Ohio. But when I came back, I found that a lot of people were involved. My dad had been involved with a campaign with Frank Fossey. And then I was asked to get involved in Frank's campaign. So I did. That was in, I think, 1978, when I was asked to be the campaign chair for Frank here on Maui. I did that and gained a lot of experience, got to know a lot of people. Even though Frank didn't win that election, in '82 Frank asked me to be involved in his campaign even further and I became his candidate for Lt. Governor. And again, spreading the wealth of information throughout the state, meeting a lot of people in that campaign. And since then I've been involved with the others... Alan Arakawa when he ran for counsel. Alan Arakawa when he ran for Mayor. Kimo Apana when he ran for mayor, the most recent one. And we've gotten to know a lot of people here. A lot of people who have roots here. People who are concerned about what's happening on the island.

KT: So, by revealing who you serviced you're not really tied down to a party? Just looking to contribute to the best candidate?

C: Yeah, yeah, I've never been labeled, well, I've been labeled... but I've always considered myself independent. And it didn't matter what party that person was involved with as long as I felt they would do a good job. That's who I would support.

KT: So presently you serving on the Land Commission?

C: Yeah, the State Land Use Commission. I was appointed by the Governor last March. And it was for one year term, although I was serving on an unexpired term. So, that was only one year. I have since applied for another full term of four years. These appointments have to be approved by the Senate.

11:04

KT- You mentioned that you had roots in Makena and you know Kimokeo and I are cultural assessor's for this new name they're using in the area of Wailea 670, now called Honoaula.

What, can you talk story about what you know about it, growing up there, etc. etc.

RP- Well, you know when my mom was mainly, they lived mainly in Kihei. But their family was right down there in Makena, near the Makena Landing and involved with the Kukahiko's and, you know, John Kamaka, Johna and Kamaka Kukahiko. We relate back to the land's that they owned back there and a lot of it was right there at the Makena Landing. In fact, we have a gravesite near there where we now have the Kukahiko family built a beach home. And I was involved in trying to save that piece of property and making sure that we have this piece of property that will be there in perpetuity. We're finding it very difficult now because we had one piece of property that we had to sell because of taxes. And later on we had to sell another piece of property because of taxes. And there was one piece left there, right next to the grave, and with the money on the sales of those properties, we were able to build this home. And that's for family use. But the real problem that we're having now is that before we built a house the taxes were twelve thousand dollars a year. This year it's thirty two thousand dollars. Our interest for the property, what it was, two thousand dollars. This year it's eight thousand so we're looking just on those two items, taxes and interest, forty thousand dollars. For a Hawaiian family to try to retain beachfront property, you have to have an unlimited amount of funds, or have some way of making money. And it's very difficult. Most of the family member's that we have can't

afford to spend or help pay for this. So we have to go out and raise funds, one way or another, so that we can retain this in perpetuity. It's going to be difficult. And, but you know, that's just one piece of property. I know we had a piece of property that my mom and her sister's owned.

KK- Which property is that Randy?

RP- Well, this is right near the golf course and in fact is right where Everett Dowling is planning on putting a project there.

KK- Oh, by that hole by the ocean.

RP- Yeah, that hole right along the ocean by the par three. That piece of property used to belong to my grandfather. And when he ran for public office, he had to have money for campaigning. So, he went and borrowed four hundred dollars, from what my mom had told me, and he passed on. At the funeral the lender came and giving his condolences and everything, he said, "but your grandfather owes me money." And so she and her sister's signed over most of that property. One sister was underage so she wasn't able to convey that property so they retained like a thirty six thousand square foot piece over there. And in that piece of thirty six thousand square feet, um, it had written in the deed that there was three hundred sixty degree access to that piece of property. And eventually my mom retained ownership because of loans through other family member's and everything. So what happened, we had it and when I came here I knew we needed a place for us to conduct our business. So I suggested to my parents to sell it and we did. We sold it to the Seibu Company. They wanted to build a hotel there. Because of that we had a 1031 exchange for a piece of property in Makena at our office building.

KK- In Central Avenue?

RP- Yeah, right on. Seventy Central Avenue. Yeah, so that was useful as far as I can see. And that piece of property still hasn't been developed and that happened in 1975, I think. Seventy four was when we sold that piece of property and we've been in Wailuku since.

KK- One of the thing I told Kumu is that your family is the Kuakahiko family.

RP- Yes.

KK- You know what I mean? And that you guys are, that Papa Chang was making that house with you guys. You guys all were making houses.

RP- Right.

KK- I would see him everyday with Charlie them went down there.

RP- Right, it was a real big family project.

KK- Yeah so, can you explain us that family ties between Piltz and your mom and Kukahiko and Papa Chang and Wilma thing.

RP- Yeah, my, our relationship goes back where Eddie Chang's father and my mother were first cousins. They had the same grandma. And our grandma was related to the daughter of John and Kamaka Kukahiko. So, we're very close and David Keala's they're, they're part of the Kukahiko family. And John Wilmington was married to Annie Chang, which is Eddie's aunty. Yeah. And that's how we're related.

KK- The daughter had the home now in Wailuku.

RP- Right, up in Sand Hills.

KK- See, that property is for sale too.

RP- Yeah.

KK- You know what I mean, when Charlie was working on that house. Charlie when he came back from Kentucky, he came to Uncle \_\_\_\_\_ and wanted to learn more about canoes. Today he's one of the canoe builders on Maui.

RP- Yeah.



KK- Cause he's really good with his hands. Good wood work and everything else. Because we also talked to Papa Earl Kukahiko out in Lahaina for Kohoma Street. And so is he the....

RP- Earl?

KK- Yeah, so Papa Earl, now, is he the only one now Kukahiko name?

RP- Um, that I can recall now, yeah I think he is.

KK- So what about your young days? Did you spend time with your father down at Makena and your mom?

RP- Yeah, for the longest time during the war period, you know, it was very difficult to get down to that area because access to Makena and parts of Kihei was blocked off. If you recall right there by Ahana Road, well, they had right there they had a guard station so you couldn't go any further. Past there you had to go up Ulupalakua and if you were in good graces with Ulupalakua Ranch then you could get the keys and you could come on down and make your way down to the landing.

KK- Oh.

RP- Yeah because that was the only way to get down to Makena.

KK- When you say guard, what kind of guard was that?

RP- Well, they had a military guard.

KK- Yeah, because you know on Honoaula, what they call this project.

RP- Right.

KK- We find military helmets. And what his name, Tavares, but they know him as Sonny Vicks. What is Sonny's first name?

RP- Oh, shoot, I can't recall.

KK- But his name is Tavares, yeah.

RP- Right, yeah. We'd call him Sunny Vicks.

KK- You would call him Sunny Vicks because he was saying all the military made all those roads up there.

RP- Yeah, from right there at Kalama Park on down like Kamaole I, II & III. Those are all for the military, for their recreation. They had buildings that was on those beaches.

KK- Oh, so one of the old buildings where the county get now, where the police station is, is that the old military building.

RP- No, that was built later. But some of the old buildings were used where they went in there to change and everything. In fact my daughter and son own that piece of property up in Kula. And some of those old buildings were bought and moved up there. So then those were remodeled and put into a configuration. But I remember using those, they were pavilions, right, you could go in and change clothes. And so one beach, I can't remember, I think, Kamaole I, was for the officers. And then number II was for, or was just vice versa. Number III was for the officers. And then you had the \_\_\_\_\_ guys were one and two but those were all those places where there's kinda in. Along, right in front of, they used to have all the military houses, you know, barracks and all that kind of stuff.

KK- So you know that road that goes up from Kihei up to Ulupalakua up to Haleakala, was that all trails before?

RP- Well, a lot of it was trails with cattle making their way down. And then eventually Ulupalakua Ranch mad their roads. And then there's one road that goes pretty close to where Honoaula is and that was built by the military to get up to Kula. And it goes right up to the Fong Store. So there's a direct road that comes straight on down, right behind Fong Store. You can see that it's still there.

KK- Right behind Fong Store is where the Hawaiian Homestead.

RP- Right.

KK- So I came down, with my quad, and that road leads right down to Wailea.

RP- Yup. And that was all built by the military. In fact the road that they talk about, the old Makena Road that comes along the beach and comes right by our house and everything. A lot of those roads were built by the military and it was just so that they could get into the area and they can protect it. A lot of people don't recall, you know, like Kalama Park and all those sandy beaches all along had barricades so that landing craft couldn't come in. And there's a few of them sitting around. And it's a big piece of concrete that had steel railroad ties coming out of them. And they were close enough so that no landing craft could make it to the sandy beaches.

KK- Oh, I know when it gets really, really rough, south shores, right by Kamaole I on the left hand side, they have those cement spikes and all that iron's sticking out.

RP- Well, those spikes were actually a boat ramp that they had going out. That was a boat ramp for the landing there.

KK- Well, when it's really, really rough you can see all that.

RP- Yeah, it washes all up. Those are sticking straight up but the one's I'm talking about are kinda like they're concrete pyramids right. And then they have these things going up on an angle from each, and it was actually four sided, you know, kinda pyramid. And those were actually railroad ties that were sticking out. And they had it close enough so that landing crafts couldn't come through to the beaches.

KK- There's remnants of that down at Kealia Beach. There's two of them by the river mouth.

RP- Yeah.

KK- When we dive we can see them.

RP- Yeah. And some of the, back in the fifties, they used Wailea Beach and those beaches for landing exercises. Yeah, so some of the helmets and that kind of stuff can be, I think they can date those to those landings. Because I know we used to go down there and as little boys, and when they were doing the landings and the guys would just leave their sea rashes all over the place and we would have them, you know. And they would leave their helmets so we'd dress up with them.

KK- Your mom is from? Where is she born?

RP- She was born here in Maui and I believe she was born in Wailuku.

KK- Wailuku?

RP- Yeah. I'm trying to think back now. The property where the Tesoro Gas Station is.

KK- In Kihei?

RP- Yeah. That was Hawaiian Homestead land. And they had that Hawaiian Homestead land, right there. And was some, they had a ninety nine year lease. But then, when their parents died, there wasn't much going on in Kihei.

KK- Right.

RP- And so they, she and her sister's and everybody, moved to Wailuku. And my dad was, lived in Ulupalakua. He was born on Oahu and my grandfather was a sea Captain. And he came to Maui and after he met my grandmother in Oahu and they had children there and then they came to Maui. And she had land up in Kanaio. So, we still have, I still have some multiple claim pieces of property in Kanaio. And they're scattered all over the place and those were given to me but I don't, you know, I just pay the taxes on it.

KK- You have access to the area?

RP- Some of the pieces of property are right on the road going out to...

KT- Vacant then.

RP- Yep. Right on the road, right near the, some of it's right near the Kanaio Church.

KT- Mauka?

RP- Yeah. And then my aunt, my dad's sister's children, Dolly who works for Purdy Eardmen, she owns the old home site way up in Kanaio.

KK- Mauka Kanaio?

RP- Yeah, mauka. If you look from the road you can see a stand of old pine trees and that's where the old home site is. And so she owns that. My dad gave his sister his share of the property and so she owns that.

KK- And she still works for Ulupalakua Ranch?

RP- Yeah. My uncle worked for Ulupalakua Ranch and all my cousins.

KK- Who's that?

RP- Kai'aukamalie, William.

KK- How old is he?

RP- Well, he passed on a long time ago. Before I came back to Maui but Dolly still works there.

KK- And how old is Dolly?

RP- Dolly's gotta be mid seventies.

KK- Is she at the winery or she at the Ranch.

RP- She just worked for Purdy and she watches, she's the nanny for Sumner's children.

KK- Oh, wow.

RP- In fact, she was the nanny for Sumner when he was a little boy.

KK- You think it's possible for us to have a talk with her?

RP- Who Dolly? Oh yeah, sure.

KK- You give us her number and we can talk to her and you can give her a head's up. So she might, when you was young you know any of your father's or your mother's story about what they did as a child or up there what they were doing on the land before?

RP- Well, that see that was the connection because my dad lived up in Kanaio and my mom lived out in Kihei and there's some pictures where he's on the motorcycle. And he used to ride the motorcycle down to Kihei and visit my mom.

KK- Wow. What kind motorcycle is that?

RP- Uh, it looked like a Harley Davidson but I don't know.

KT- What year?

RP- I gotta go back and look at the pictures, it's real old. But that's how they...

KK- He'd come down from the mountain for go see your mom?

RP- Yeah from down there yeah, to see. And then, you know, they would have what they used to call concerts right when they would have Kane Kapila and everything. And my mom would go up there and they'd have dances, you know, and so that's how they got to meet each other. And my dad, well, he grew up in Kanaio and he and Willie Olsen. You know Dickie Olsen that owns that Light Electric? Yeah well, you know his dad used to live up there in Kanaio.

KK- Wow.

RP- And they used to take the donkey from Kanaio all the way to the Ulupalakua School.

KK- Ulupalakua School used to be by Keokea?

RP- No, no, no.

KT- No they had a school there.

RP- No, right near the winery. If you're going towards Hana, it's just past the winery on the right hand side. Yeah, just before you get to the Catholic church. And I have a piece of property

up there in Ulupalakua. And someday, when I first came back I was hoping I could build a house up there but there's no real access to it and no water. So, it's about three and half acres that belong to my mom and her sisters.

KK- No access to them?

RP- Actually there is now and of course now we're thinking about downsizing might be the time for me to do that. Go up there and do something with the piece of property.

KT- Can you spell your mom's last name?

RP- Yeah it's Hattie, H-A-T-T-I-E. And it's KahaawInui. K-A-H-A-A-W-I-N-U-I. Yeah, W-I-N-U-I. And my dad's name is Adolph. A-D-O-L-P-H.

KK- What his nationality?

RP- Well, his dad was German. He was a German sea captain. And he was married to Heoni, which was my grandmother. And she was Hawaiian. And she had some Chinese because her maiden name was Ako. Yup, so that's where she got the Chinese in there.

KT- Ransom there's a real important issue in, because you're young and you're 'eleu and you're akamai. That this area I want to bring you to the ford because in our interviews this is the dilemma of our people, and that is land taxes. And inasmuch as you're participating with the land commission. First, do you think that the Akaka Bill could contribute to making change so that we're not penalized to own our own land?

RP- Right now I don't see any provisions that make that possible.

KK- I no think so.

RP- I don't see that. But it doesn't mean it can't be done. It's a step forward. And the main thing is the recognition and getting this Bill in effect that we can move forward. Right now we have nothing, nothing.

KT- That's why from what I just heard you say, would you tend to agree that the Akaka Bill could be an issue to assist us in these kinds of things?

RP- Most definitely.

KT- Well, most Hawaiians, not most, but a lot of Hawaiians don't understand the importance of this Bill or something like it.

RP- Well, and this is what's too bad about something. So many times Hawaiians are their worst enemies. You know they're, somebody's moving forward and they said, 'ah, hupo. Dumb, that's dumb.' You know, it's like, 'no!' We've gotta move forward, we've gotta do things. You have to be innovative. And Hawaiians are putting down Hawaiians instead of, you never see that in the Orientals. But you do with us, you know, and I'm saying, 'Why?' And I have to move forward and I like to take as many people forward with me.

KT- So you're saying, and what Kimokeo and I are saying, a few handful of people. We need to hui together and make a strong statement in terms of what you just said.

RP- Yup.

KK- I think one of the things that I think, I don't know if he does, that we should get involved with is that the Hawaiian, that Chamber or Commerce.

RP- Right. I joined that, in fact they had a meeting yesterday, I couldn't make that but it's something that is bringing business people together now and saying how can we improve? This is something, you know it was necessary. They tried to, whoa, I gotta say fifteen years or so. They tried it and it kinda fell apart. But I think today people are saying wait a minute, it's a step forward. And let's get organized. And you look at the voting on OHA, you know, where now anybody who lives in Hawaii can vote. It's like, yeah, well you know. They're saying at Kamehameha you're separating people, you're segregating. No. When you look at the Indian's

and how they were able to operate and their efforts to get organized, they're there. You know, ok, we don't have tribes but you have people living from different areas. Makena being one. It was a big settlement down there. Uh, Eddie Chang's dad used to have a store down there, you know.

KT- Do you remember the name of the store?

RP- No I don't. No, but he had a store down there and being Chinese he was very prosperous.

KT- What was his merchandise?

RP- Well, it's everything you can think of. Kinda like the Hasegawa Store. You know, whatever you got, they had. Yes, everything.

KT- Food, lumber, everything needed to survive.

RP- Yes, everything yeah, right. And now today, you have homes there and that's ok.

KT- Are there any cultural sites you can remember that our Kupuna used to go towards, in the area?

RP- I don't recall any that my parents ever talked about in that particular area, especially in Honoaula. Most of it was in scrub land and the only time any of the land was being used, from what I understand, was when the military came in for their exercises. And that was later in the fifties.

KT- Ransom, just for your information, everyplace had cultural sites. The reason why there was a void there is because our people were putting emphasis on other things to survive. But today we can walk back there and see, oh my gosh, it was all there. So this is the exciting part that Kimokeo and I get to do is walk on it again.

RP- Well, you know one of the things too is that when, especially when my parents were growing up, my mom especially. And for myself too. It was not, it wasn't good to be Hawaiian. And even my one aunt was saying, 'Oh we have Norwegian in us.' You know, it's like because she wanted to be part of being haole. It's like, be proud of what you have and what you're background was. And going to Kamehameha you had to speak good English. Did they emphasize speaking Hawaiian? Very little, we sang. But that was it on Hawaii. My son speaks better Hawaiian than I do. I don't speak the language, he went to University of Hawaii and he took the language. In fact when my dad was here he came back from Straub, he had cancer and he was dying, he used to sit and talk with my dad in Hawaiian. And people would come to the driveway and hear the Hawaiian language being spoken and they thought there was some Kupuna's sitting there. It was my son speaking to my dad. And I couldn't do that.

KT- So, outside of the names you mentioned, are there any other names you can think of that were growing up over there? I interviewed the Akina's and they were another one of the Hawaiian's that made...

RP- Well, in Makena, especially is Eddie Chang. Have you talked to Eddie?

KK- No we gotta go talk to Papa.

RP- Eddie Chang lived there and they lived right above where we had our old house. They had their home there and they have some gravesites right there at their old home site. And so, Eddie lived there for many years. And the Lu'uwai's. You know, Bobby and his family. We're all related, we're all cousins.

KK- Which one moved off? One stay in Big Island now.

RP- Oh, yeah, Boogie. Boogie moved up there, yeah but Bobby's still here. And he retained the home down there at Makena landing. But, yeah, Dolly Kai'aokamalie is from Ulupalakua and then that's where we come from. And Makena was our tie.

KK- We gotta go see Dolly and Papa Chang.

RP- Yeah, see my mom used to, our grandfather he used to be, Jade Kimo Kahaawinui, was a licenser right. And he used to preach on Sunday's at Kealahou Church. And then he would go down to Makena Landing, I mean to the Keawala'i Church and preach over there.

KK- Oh, two churches. Like Papa Kukahiko's father.

RP- Papa Kukahiko then also did that because he was the minister.

KK- He went Honolua and Halelani.

RP- All the way down. And sometimes he would come all the way down to Makena and preach there. And then that's when my grandpa was just a licenser there. But when he couldn't make it, my grandpa would be the licenser. And so right at the front door of the Keawala'i Church, right on the right hand side. When you come out of the church, the right hand side that first grave, that's our grandmother.

KK- Oh, what the last name on top there? What's the last name on there?

RP- Uh, Kukahiko.

KT- Spell Dolly's last name.

RP- K-A-I-A-O-M-A-L-I-E.

KK- What is the first part.

KT- It's not the, Kevin's, you know Kevin from Ulupalakua that living next to you now?

RP- The young boy.

KK- Mahealani? That's his grandma, yeah?

RP- No, that's his aunty. His dad was William, William Jr.

KK- Right, right.

RP- His dad was William Jr. and they all worked for the Ranch.

KK- He no work for the Ranch now. He work for Betzel. Betzel hired bunch or botanist people to work up this side for do the....

RP- Kahakuloa.

KK- For do the native plants. And then West Land Maui, they hired a bunch of botanist's to do the native plants. So they're doing some good things to try to keep the native plants.

RP- Well, you know, and we're talking about the historical sites and everything. It's really a shame that we moved away from that. Because especially the fishing shrines that I've seen now. The one down that, the heia'u down at Paluwea and of course they have the one heia'u that's down there by Eddie's property. It's on Eddie's property right next to Hale O Makena. And those are the only one's that I'm aware of right now. But, you know, it's good that we can preserve some of those sites.

KK- We have an Archeological State Commission that goes out. All the people all gotta do that. But they have what they call significant and insignificant. And so we have a lot of significant sites, we just gotta be careful about the insignificant sites and do more research and study before we say it's not so significant. Because all the sites are and I think that's one of the most exciting things I do, is walk the land and find a lot of them.

RP- Well, you know of course a lot of things, the walls were built by the Ranch. You know, ranch hands and everything. And some are remnants of pens and sometimes they're mistaken as a historical site. It's like, well, you gotta be able to be able to signify which is which.

KK- Yeah, I think it's um, you have to see the walls that our Kupuna's built compared to what the ranchers built. But because of what you say, antidevelopment, so they use any significant thing to fight that situation. So they'll put the cattle wall in, they'll put the cattle bones in. They put all...

RP- Oh, that's terrible.

KK- I mean the site that you're looking at, we're talking about by your folks land, by where Dowling is. Kumu and I went there because they found a gravesite but everything around the gravesite was not so significant and they made like 85 findings, including bones from the cows, you know.

RP- Yeah, and my mom and her sisters had no idea that anything like that even occurred on that piece of property. It was just land there. There was sallow land that couldn't grow anything. And when you're talking about rocks coming from fences and walls that were made by the ranchers, this all came from Ulupalakua.

KK- This here, yeah?

RP- Yeah. Uh, a former employee of mine, Ron Jacintho, when he first started in his business he was doing moss rock. And he had the agreement that he would take some of the walls from the ranch and sell it and share with ranch. And this was a gift from Ron. He brought all the rock down.

KK- When you go to Maui Community College, all that Pohaku came from Wailea. You know, they went pick 'em up and bring 'em in to make the whole wall for Maui Community College.

RP- That's beautiful, yeah, this is beautiful. This was originally a fireplace that was only one sided when we bought the place. And we expanded the house out and we wanted to have a through thing and then we talked with several people about doing a two sided fireplace. They said, 'ah you can't do it.' We found a mason that was from Boston and brought him up here and he looked at it, 'yeah we can do it.' So that's what it is. It's the old one veneered on the other side and veneered with Pohaku from Ulupalakua.

KK- Oh I think that's like the way, like you was talking about us Hawaiian people. We gotta move forward and we gotta be innovative like these people. We gotta be creative.

RP- Yup.

KK- We cannot be stuck in the puka.

KT- If you were the ali'i of the land, what would you want to change to make it better for Maui, for Honooula. You said you saw their plan, can you summarize, Ransom, once more. What was the overall plan?

RP- You know, I saw this when they brought it to, you know I was on the planning commission for five years. And when they first came to us and reviewed they told us of the original plans which was a lot bigger in size. Two golf courses and now it's downsized to one golf course and just home sites. Had I been the ruler of the land I would look and say this is good because it can provide. If you look at what the taxes you can get out of it. Most of these homes will be used for part time residents. They're less impact on the environment because they're not going to be here all the time. But it provides employment because somebody's gotta take care of the property while they're not here. And the taxes that's generated out of this is something that too many times those that do not want development come in and say, 'well it's no good, you're raping the land. We don't want you using up our resources.' On these type of developments you have to look further than what's going to be built. It's what they can produce to us that live here. We're requiring them to do affordable housing. We're requiring them to put in addition over roadways. But it gave the traffic that we have. All these things, as long as it's done properly.

KK- They gotta get their own water.

RP- Yeah. And they're not going to be an imposition. And that's why I'm saying, you know, they got all the utilities. When you keep saying, 'oh we don't want all these rich bastard's around.' baloney. This island cannot afford what the public demands. We cannot generate that much. And projects that come in with we've well thought out. We, it's good.

KK- I think if we look at the projects that they fulfill our community needs and don't make an impact, I think it's a plus for them and a plus for us.

RP- Yeah. Well, some of the things that's passed now and it's too late because they're talking about affordable housings that's owed from different projects. Well, was it our fault? No. I think it's those that were in government in our time that failed us.

KK- They had the power.

RP- They had the power to enforce those rules. Today now they're making it, they make it a standard.

KK- Well, and I think the community is taking more of an effort. Since when I came on Maui, I know that the community association wasn't so powerful. But I think when the community association was given authority of making their own plans, that we're going to use your plan, it became like possession. I think the thing grew from that.

RP- Yeah and I think our County government has taken the step forward in correcting itself. But it's not, no more building because here's one of the things that too many people failed to recall. If nobody else came to Maui to live or build, there's still going to be growth. Children are still going to be born. Children are going to graduate from High School. People are going to need jobs. And that's growth. And you have to provide for what's growing. And now with an influx of new people coming in, they've gotta pay their fair share.

KK- I think you make a good point, the children. Because when I first came, I knew of St. Anthony and Baldwin and Maui High and Lahainaluna. That's it. And now we get Seabury Hall, we get Kamehameha School, we get Kaahumanu Hou.

KT- King Kekaulike.

KK- King Kekaulike. So you get, let's say we have 15,000 students. That's 15,000 children like you just said. That's growth, without nobody coming.

RP- That's it. That's right.

KK- And those guys, all those 15,000 get new 15,000 because we still get the same kindergarten, the same first grade and so they get filled every year. In fact they get filled where we no have enough teachers.

RP- Exactly.

KK- So those guys come out like your son and my son and his son. They have their own ano. They have their own idea how they going run this island. So that's growth. We not going be sitting by them and saying, 'No, no. That's not what dad wants.' They're on their own. Like your son, yeah I said, 'Oh your son going come back?' You said, 'no my son is in Honolulu.' You know what I mean? And you just said, oh your daughter's going her own way. As much as he and I and you want our children over here by our side, you know we can. Like me I'm 58 and just now I noticed that, you know, none of my kids are really close to my side. But we talk, we hug, we party, you know, family parties. But none of them follow in our footsteps because they have their own ano.

RP- And the thing is, we have to be able to provide places for them to live. I'm fortunate that my parents left us property that we could give to them so they have a place. They can have a home. But there's too many that don't. And that's why Hawaiian Homes is necessary. And they have to have this land here, they need to make it more readily accessible.

KK- That's one of the things you're talking about move forward. When I involved with the plants and the land usage with Honoaula, one of the things I told those guys, is you guys gotta help Hawaiian Homes. Because if they no more enough water up there, we gotta get water to them.



RP- Yeah.

KK- And so these guys went down and see Michael Kane and say if we have water we'll bring water up for them go to you guys.

RP- But then see, there's a problem in that because there's only one community plan. And that's the Upcountry community plan that mentions that you're not allowed to take resources, water resources, from one area to the next. And you know, it works both ways. When this came to the planning commission, they were willing to negotiate with Ulupalakua Ranch to have some wells drilled up there and then water pumped down to the project. Good idea. Really good idea. Ulupalakua Ranch, because they would use all the water in this particular project, would prosper from it. Because they could use, instead of taking land from the County, they could use the water from their wells and be independent of the County water system. But then it was brought forth to us in the planning commission and the developers would say, 'oh you're not allowed to do that. You're taking water from one area and putting it into the other area. That's wrong' And I mentioned to the testifiers that I'm saying, 'Oh, then you're saying that if we have electricity that's generated in Kahului, we shouldn't send it to you. You should develop your own electricity in your area.' Does that make any sense? No.

KK- No.

RP- But those that don't want growth use that little piece in there and say this is what you have to do. Wrong, totally wrong.

KK- Well, so now these guys have found their own water. Yeah, they found their own water on their own property. And so they now doing that but even with that, Hawaiian Homes have land all the way on the bottom. So hopefully like you said, our community needs it maybe they can help the other homes that the County cannot help, you know what I mean? To get water to them.

RP- Well actually, when Norma was, Norma my wife, was on the Water Board, they made sure that the line was built to fee the Hawaiian Homestead Lands. And there was some funding problem, I forget who was in charge of Hawaiian Homelands then, came over and testified that if the County couldn't come up with their fair share that the funding for that water line for Hawaiian Homes would be lost. So Norma called some Council people to ask for additional funding and Board of Water Supply, at that time, was semi autonomous. So they were able to kick in, they needed about a million plus dollars, and the Council then at that particular time was able to give five hundred thousand. And the balance was funded within the Board of Water Supply. And that's how they got the line in.

KK- Well, we gotta thank her because that's the reason why Waihuli, Keokea has been all been able to get awarded the lots because there is the water and they can continue development with the roads, you know. The water was the key. So the whole place was just last June, was awarded undivided interest to everybody. And everybody will probably be on their property in 2010.

RP- That's good, yeah. She was key to making sure the State kept their funding here.

KT- So, Ransom the Hawaiian's that still own lands like you need to hui together to, to lobby to change those laws about taxes that are literally stealing the land from the people.

RP- Yeah, we've been talking, every time election comes around and we meet with politicians, I know my wife is very active talking to them about this tax problems. We should, you know there isn't that many pieces of property, that I know of, on waterfront in Makena. But our family, the Kukahiko family, which involves a hundred and thirty different family members.

KK- Probably only you guys left down there.

RP- Yeah. And thirty two thousand dollars we gotta pay in taxes.

KK- Uncle Bobby must be having the same problem.

RP- He does. He does, I don't know how much his was.

KK- I know, I know, you know Rojac he always helps us out to take the logs from the pier to the canoe celebration.

RP- Uh huh, right.

KK- And I know two of three years back he decided to move out of Makena because of what you just told me.

RP- The taxes.

KK- He was like, right by Makena, by the State area. Right in the cove there.

RP- The reserve there, yeah.

KK- He said he gotta sell because of that, the idea. So was like forty eight thousand ended up the whole thing, a year.

RP- Well, and this is why we're hoping to save this one piece of property in Makena for the family forever. But we gotta cough up forty thousand dollars this year? And next year? I don't know what it's going to be. And you know, you can't have something for everybody to use and no income.

KT- You gotta aggressively lobby.

RP- Yup.

KT- The powers that be.

RP- Yeah.

KK- The system just takes such a time, yeah? Every lobby, every lobby session is like a ten year session for education and the way they get elected and voted is just tough for get things through.

RP- Well, it's right here, you know, these are our taxes that go to our County and that's where they're at.

KT- So, Ransom, before we forget, do you have any contact numbers I can put on here so we can follow up and track. You got Papa Chang?

**\*\*End Recording\*\***

**\*\*Start Recording\*\***

KT- So, do you know if the Nakoa's live down there too?

RP- I'm not aware that they lived down there, no. I know because of their family ties they owned property down there. But their grandpa Alfred gave away his piece that they owned. But, yeah, Eddie lived down there and the Luuwai's did and that was mainly after their dad built the beach house down there at the landing.

KK- Whoa he's got a lot of houses, Uncle Bobby, coming around him.

RP- Oh yeah, yeah, yeah.

KK- Whoa, right on the road.

RP- Right there, right above the gravesite, right there.

KK- Underneath the smallest house. (laughing) I drive down there for go down by the church and they're like, they're on the road.

RP- Yeah, coming around there.

KK- Amazing how we used to go there and it was only their house, yeah? And then who was that other guy, Don Martin, used to live over there.

RP- Yeah, they're all family, yeah. They're all married. They were married to Bobby's sister.

KK- Never had the parking lot or anything near the beach. Never have the bathroom and now you look from the ocean side.

RP- Well, and when you come around that turn on that hillside there, there's going to be about seven house lots that's going in over there.

KK- Where is that?

RP- You know you come up the landing by the, when you come down you can see the Luuwai house?

KK- On the left hand side?

RP- On the left hand side, right behind Jimmy Campbell's house.

KK- The dirt road?

RP- Yeah, the one that goes up. That was your old Ulupalakua Road right there.

KK- That used to go across.

RP- All the way across and straight up the mountain.

KK- That was the original one for come down.

RP- Yeah, right.

RP- I know we have some property in the Mo'omuku area.

KK- Oh, in the ahupua'a?

RP- Yeah.

KK- Mo'omuku, Mo'oloa and Mo'iki

RP- Yeah, it's a co-ownership between my mom and Ulupalakua Ranch, about forty eight acres. And you know, someday I'd like to settle on that. I want to do some trade with the Ranch someday. You know, so that maybe we could move something closer to Makena. Down the below that's closer to the road because that one has access right from the golf course, the Makena Golf Course, they used to have a road that went up to get cinders when they were building the golf course. And it goes right past that property. So when, if ever, they develop the area then I would have access to that property. But right now until something happens.

KK- Well, you know because of Lahaina Road that I talked to Haleakala Ranch and Ulupalakua Ranch to give us emergency exit. So, Sumner was okay about that, to do emergency only for go straight up, you know kinda thing. But they wanted somebody to get money to help pave the top because the top is rough, you know to get out. Because when this thing, the tsunami hit, one of my things was we gotta look how for get out of South Maui.

RP- Yeah.

KK- So there's a road from Haleakala Ranch and Ulupalakua Ranch and Hawaiian Homes can go up. So somebody gotta get on that plan.

RP- Well, I think, you know working with, you know at one time that road from Ulupalakua down to Makena was opened. And even though it was unpaved dirt road and the Ranch, all they asked for was that the County hold Ulupalakua Ranch harmless on insurance. And that never happened.

KK- Now it's hard to go make it happen because of the value of the land, it's so high.

RP- Well, yeah, that's not going to happen. And even at one time a lot of people had keys to the gates to get in and they'd go hunting and all that kind of stuff. But because of many abuses by some of those people, they'd make copies and give it to somebody else and then they destroy the land and injure the animals in the area. So they just stopped it.

KK- I think that's the biggest problem with all that land right down there now is abuse using. By the not only by the people over there but by people outside.

RP- Yeah, like the, even like the land that I have in Kanaio, I'm concerned about it because Ulupalakua Ranch used to be part of this multi ownership. And they gave up their ownership because of pot growers and everything in the area, and you know, we could be liable. Even

though it's not a big amount of property that I own, my name is on several pieces. I could be responsible for it because people are growing illegal drugs.

KK- Well, above Diamond Resort somebody ripped the gates out and drove four wheel drives and all kind of stuff, so now the hopeless had to be bouldered off. I think you'll see more and more of that kind of, people protecting their land who have money. People who don't have protected land, just wide open, you know. Too many people going in and out.

RP- Yes, well you know then they get hurt on the property and then they say, 'oh well I got hurt in your property.' You're the deep pockets. You know, pay me. Because of their stupidity? Hello.

KT- While you're sitting there can we take your picture?

RP- Sure.

KT- So the process we're following is, take this home, transcribe it. Come back to you, spelling and stuff and you can look over and then be part of the proposal that we gave Charlie James. Then we would submit to them.

KK- So where you guys going go now? You get plenty choices but where you really gonna go?

RP- I really don't want to move into another house. Probably do condominium. Try that for a while and maybe while we're trying that, do something with the property up in Ulupalakua. It's just below the Catholic Church. I got three and a half acres up there.

KK- Where the road go left on the Catholic Church?

RP- Well, you gotta, you have to go past the Catholic Church about a mile or so and then come back. Then come back, but at least now the road's there. Some of the people have built private roads so I can get access.

KK- Oh great. Okay.

**Interview: Mildred Ann Wietecha**  
**By Keli'i Tau'ä/ Kimokeo Kapahulehua**  
**Interview in 12/05**



**KT- Keli'i Tau'ä**  
**MW- Consultant**

KT- So, I'm just going to ask you questions and just input whatever you can remember.

MW- Okay.

KT- There's a development company that's been trying to get permission from the County to develop the area that used to be called Wailea 670 but now is changed to Honua'ula. That covers the whole ahupua'a.

MW- What is ahupua'a?

KT- Ahupua'a is a word that describes a land area from mountain to ocean. That's the ancient method of land division. Like Kula is one ahupua'a. Lahaina, all of Lahaina from the Pali all the way to Honokahau is an ahupua'a. Then in-between those little names can either be called Ili and kuleana and bigger areas were referred to as moku and that's how our people referred to land divisions.

MW- Oh.

KT- So, Millie, give me your full name.

MW- Mildred Ann Wietecha.

KT- No Hawaiian name?

MW- No. Mom didn't give me a Hawaiian name. (laughs)

KT- So how old are you right now?

MW- Seventy seven.

KT- And will be seventy eight...?

MW- In June 2006.

KT- In June. Where were you born?

MW- Kihei.

KT- And lived all your life in...?

MW- In Kihei.

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

MW- Yes.

KT- Some good, some bad.

MW- Yes.

KT- More to come. So what area exactly were you born at? What street?

MW- I was born just about a block above here.

KT- What is the name now?

MW- Oh! Halelani.

KT- Halelani, so one block from here.

MW- One block and a half. You know where the garden, where they have that garden shop? In the back of there.

KT- Oh, ok. So that's where mom and dad lived.

KT- Your mother, you're maiden name was?

MW- My late mom's name was Violet Thompson. She was from Kula. You heard of the Thompson Ranch?

KT- Of course.

MW- Yeah, that was my mom's. It was her mom that owned the property.

KT- And your dad was?

MW- And my dad was Alec Akina.

KT- So dad passed away. When he passed away, how old was he?

MW- Eighty two.

KT- So you folks live a long life.

MW- Yeah, I guess so.

KT- And how many children were in the family.

MW- Eight.

KT- And how many are still living?

MW- Five.

KT- Who are they?

MW- Um, start from me. I'm the oldest now. And then my next sister is Peggy.

KT- Where does she live?

MW- She lives in Honolulu, in Wahiawa. And the next sister is Claria Gomez.

KT- Where does she live?

MW- Mililani Oahu. And the next sister is Etheleen, she lives in California. And the next is my youngest brother Douglas Akina.

KT- Who runs the bus business?

MW- Yes Akina Bus Service. Douglas runs the business.

KT- How old is he now?

MW- He's in his sixties... He was born in nineteen forty one. No, no, I'm sorry, forty two.

KT- Forty two, so he's sixty four years old. So, he still carry on going fishing like your dad.

MW- No, he's not fishing anymore. He doesn't have anymore nets and boats. He's just gave that up and he's concentrating on his bus business.

KT- But he goes just for pleasure and family?

MW- Yes, he has a boat that he goes out just, you know what they do. They hook it or whatever. Trolling and things like that.

KT- So what school did you go to?

MW- I went to Kihei School. Well first I started Wailuku Elementary when I was five years old.

KT- Why did you go so far? Because that was the only school?

MW- I don't know. No. There was Kihei School my mom wanted to put me in Wailuku school.

KT- All the kids?

MW- No. I was the only one that went there. Uh, two years I think I stayed there and then mom brought me back to Kihei.

KT- Before we continue before I forget, I want to get it right. Spell your last name now.

MW- W-i-e-t-e-MW- h-a.

KT- So you were the only one that went to Wailuku. So you were privileged then to go Wailuku.

MW- (laughs) Well, wait just a minute. After that my oldest brother went to St. Anthony. He's older than I and we're four years apart. It's him, me and then my other sister and then down the line.

KT- So all your brother sisters went to Baldwin? Or Maui High?

MW- No they went to St. Anthony. That brother went to St. Anthony and after I finished @ Kihei School. First I went to Wailuku and came back to Kihei. There was something about transportation that's why my mom put me there and then brought me back. Or something like that, I'm not too sure. And then I finished Kihei and went to Baldwin. She rather put me in St. Anthony. She took me there to take the test. I signed up and took the test and everything was all fine But she told me after, "Oh, I forgot to tell you. When you sign your application what religion did you put?" I said, "Mormon." So I didn't get in to St. Anthony. (laughs) She said, "Oh! I forgot to tell you to put Catholic!" (laughing)

KT- Did mom and dad speak Hawaiian?

MW- I used to hear them speak a little bit but not too much. I think they spoke Hawaiian when they didn't want us to understand.

KT- Yeah. But what nationality was your mother?

MW- She was half German. German, French German. And her mother was Chinese-Hawaiian. Her father was pure Chinese, her mother was pure Hawaiian. Her mother comes from royalty. My great great-grandmother.

KT- Where did she get Thompson from?

MW- My grandfather.

MW- Thompson was my mother's father. So, mom was Hawaiian, Chinese, German. Dad was Hawaiian.

KT- You remember the community going to the beach helping pull the net?

MW- Yes, oh yes.

KT- Tell us about it.

MW- Well, whenever we caught fish on the beaches we would all go down to help. When we were little we didn't do too much but play on the sand and everything and watch them pulling the nets. We would go over there but we couldn't pull the nets in. You know we pretend we can pull but we tried. And then when we got older my dad fished with the boats in deep sea. Because most of the fish was out there and then they used these nets that they put inside a regular net and that would, the fish would go through the eyes of the net. And they would pick it up and put it in a bag. Some kind of bag, net bags or whatever they called it. We girls never really went to do much fishing. We had to stay home and do our work at home getting things ready before the men ended fishing.. We had a cook and he did all the cooking to feed all the men.

KT- Who was part of dad's fishing crew?

MW- Oh, he had hired men that he paid and he built homes for them. You know like the plantation built homes. On our property there was like four to six separate units. They had a kitchen, living room, bedroom and the bathroom. During those days I remember everything was outside, you know, the outside bath. And we didn't have electricity at that time where we lived. We lived @ Kamaole, Kamaole I. And it wasn't till after the war that we got electricity. So we had gas lamps and the fishermen, the workers they all had that. When they weren't fishing they would be patching the nets and doing whatever things they had to do. And my dad also had a wood cutting business supplying the plantation with wood.

KT- Was that Kiawe wood?

MW- Yes Kiawe wood, I guess for charcoal. And they would cut it in cords and sell it to the plantation in cords. And then they would have to deliver it to certain homes, whoever needed it. And that was sort of a steady thing that was when they're not fishing he's doing that and the men would have that job to cut trees. They had a machine, a cutter that was a saw. A huge saw that would cut all this.

KT- Cut all the pieces.

MW- Yes, yes.

KT- Because this area was usually overgrown with Kiawe.

MW- Kiawe, yeah this whole area of Kihei was Kiawe trees.

KT- And during the years that you grew up over here, the weather today is just like how it used to be? Hot and dry.

MW- Yes, yes, hot dry rain. I remember it use to rain Thanksgiving and then around Christmas and January, yeah.

KT- When the weather changed?

MW- Right.

KT- So going back with that, did you follow any Hawaiian customs that you can remember because Hawaiians used to have the Fish God, The Ku'ula. Did they follow the moon calendar to go fishing?

MW- Don't know

MW- You know his mom, my dad's mom was the one that would help him. She was a strong Mormon and she, when we were little kids we grew up in both the Mormon Church & Catholic Churches. After we go Catholic Churches we'd have to go to the Mormon Church. We'd have to go to two. Because our grandfather was Catholic and our grandmother was Mormon.

KT- Who was grandpa?

MW- Auhana Akina. The street off south Kihei Road before Chang's bridge took the name Auhana.

KT- Oh, okay.

MW- So we all had to take care two churches. (laughter) So when I was eight years old I had to be baptized into the Mormon Church. So my grandmother was so strong I remember going to the Mormon Church across Kentucky Fried Chicken close to the Kihei Public Library down here. The tiny Church is still there.

KT- That small little Church on South Kihei Road?

MW- It was smaller.

KT- The teeny weenie church?

MW- Yeah, and it was even smaller those days. There wasn't very many people here, just the Akina's I guess. And she would be preaching the gospel. And so, I think she helped my dad



believe all whatever Hawaiian things. I know they believe in certain Hawaiian things but I don't know.

KT- Can you remember Hawaiian families still living around here?

MW- None of them that I remember when I was young. They're not living here anymore they're either all dead or all gone. Um they were much older than we were.

KT- Who were some of the popular names you can remember?

MW- There was the Hoopii's.

KT- Is that the same Hoopii's with Richard.

MW- That's what they said, I don't know. When I asked Hoala he said they're not related. I said, "why not? Same name." But I really, maybe he doesn't know that much about it. But I don't know. Because he said their name is Na-Hoopii. But I think if I remember correctly I heard someone say when they have this name "Na" it's um some kind of like respect or they're maybe in the upper class. I don't know, something like that. Like you would I suppose recognize say the President in the family kind of thing. That's what I thought they meant but I really didn't know for sure. Nobody really explained anything. But, they have Hoopii's in Kahakuloa and places like that. Whether we came from Kahakuloa or not I'm not sure, but I know there was a big family here, lived here.

KT- So, because you're saying you hardly know any Hawaiians living here anymore, do you feel like a stranger in your own land?

MW- (laughing) No, not really they were much older, like I said then we were. And then eventually either the younger children moved away. I know a lot of them went to Honolulu for jobs. They worked Young Brothers, you know the boats that go back and forth. The older people, the parents I remember them when they died and I was just a little kid. The Ho'opi'is live by the cove. The small little cove, when you're going to the cove this way looking at the water, they were on the left. That's where there's a hotel there now, that whole place used to belong to the Hoopii's.

KT- Keonolio's used to live down there?

MW- Auntie Helen, yes. Across the street a little further down that corner I think their son is still over there. I'm not sure, sold most of the property. He's the only one I think he's still there. Don't see him anymore but he was adopted. He was actually one of my cousin's son; Akina girl.

KT- So, as you were growing up, what were you doing for fun? What activities...

MW- Really we make our own fun.

KT- Yeah! That's what I mean. What was that, what was that about?

MW- Um, my sister and I we were like four years apart but we chase each other around the whole yard and things like that. We would go swimming and then we have our cousins that live up this way come down go swimming with us.

KT- So it's just family gathering's and stuff.

MW- Yeah. Oh, my dad had friends that whenever we had luau's all the friends would be invited that lived in Wailuku or Upcountry and wherever they came from.

KT- So your dad was very industrious.

MW- Yes, yeah.

KT- He worked hard.

MW- He worked hard, yes. Everyday there was some different thing to do, you know. There was never a dull moment. He was up early and he was gone. Besides that he had the school bus business.

KT- Which still continued.

MW- Yes, yes. And he bid with the High School to get the contract. When they built Baldwin High that's when I really remember him taking kids from Kihei to high school. It was just them, a small little station wagon. You know a little bigger than an SUV kind of thing, longer. I think it took about ten people I think, maybe a little bit more. I'm not too sure. You sat in this bench. Two benches, one there and here and then there's the driver and one passenger in front.

KT- So how many could fit in there?

MW- I think it was about ten I think. If you're big well, less. But most of them you know in those days nobody was really fat.

KT- That's good information, in the olden days children wasn't fat. Because you guys' had a lot of physical activities.

MW- Yes, I guess so.

KT- Very physical.

MW- I guess so. And we didn't have a store to be getting candies and drinking soda's or stuff like that, I guess that must be part of reason for not having to many obese people.

KT- What stores can you remember that was here?

MW- Right there and where Foodland is, used to have Tomokio Store.

KT- Tomokio.

MW- Yeah.

KT- What did they sell?

MW- Everything. All kinds of groceries.

KT- Groceries plus clothes, plus everything you needed.

MW- Not clothes.

KT- Just groceries.

MW- Yeah, our food.

KT- What other stores were here?

MW- There was a plantation store in Kihei. There they sold clothes, little bit, shirts I guess for men. I didn't notice any other clothes but they sold material.

KT- So as we look over here you can see the map showing Wailea and so forth coming down here. I'm running my hand Mauka of all the names on the map. Was this all covered with sugar?

MW- Oh, this is outside of Kihei, right? This is all Kihei.

KT- This is ocean, this is ocean. Here's Wailea.

MW- Oh, we're going that way.

KT- So, coming down yeah. Just coming down Makena, Kanaio on this side. So up in this area. Above where we're sitting now, was it all plantation?

MW- No. Plantation moved their houses in for, made houses for the workers.

KT- So was it pasture land? Because Kula area was all pasture land.

MW- Yeah, I guess. That was pasture land. And then they built houses for plantation people. There was like one, two, three, four rows of homes. You go right around that you can go in and out, you know what I mean, how the roads were. And the houses were two rows of houses then you go around. Then the next two rows, then the next two rows, I remember that.

KT- Who used to live in there?

MW- All the people who used to work for the plantation.

KT- Which was? Japanese, Chinese, Portuguese?

MW- Japanese, Filipinos, Portuguese. And the Portuguese family ran the store. The plantation store. The Kihei Plantation Store run by the Venturas.

KT- Why, were they the lunas, or the boss, of the plantation?

MW- No, I don't know what they were before. All I know is they were managers of the store, the Venturas.

KT- What plantation was that? Pu'unene?

MW- Lahaina now. The one here in Pu'unene, all same plantation. And the rest of the houses were all people who worked for the plantation that would commute into Puunene. At that time they didn't have the cane fields that they have now.

KT- Right.

MW- The cane field was that way or Upcountry or wherever. But not in Kihei and gradually after the war, the cane came in. That's why you see all the plant. Buildings, some buildings there that was from military who left it from WW II.

KT- Yeah.

MW- Yeah, that's why you see there it wasn't cane fields before then.

KT- Oh, yeah, yeah all the concrete buildings by the airport and so forth.

MW- Right, and Pu'unene was an airport. Hawaiian Airlines and Aloha Airlines landed there. I went to Honolulu one time from there when I was fourteen years old. My first trip to Honolulu. I had one month vacation my mom gave me. I had so much fun playing with all my different cousins.

KT- So, it was....but did it come all the way this side?

MW- The cane?

KT- Yeah.

MW- No.

KT- Where did it stop?

MW- Right there where it is now.

KT- Right before Honoapiilani Hwy coming up over there.

MW- Yep, yes.

KT- And then this side was cattle pastures.

MW- I think they still own, right. So sometimes till now I see cattle coming down.

KT- Right. If you had your way, what would you like to see happen to the community, the area where you were born?

MW- If I had my way....Um. I'm not too sure. I wish I had time to think about it. I'm not too sure, I don't mind this right now. I don't mind you know having homes and things like that and shopping centers. My dream was when I was a little girl I always said I wish I lived near a store. (laughing) I got my way!

KT- By the way, do you have children?

MW- Yes.

KT- How old are they? And how many?

MW- I have five. And my oldest was born in 1943.

KT- And they still live in Hawaii?

MW- She's in Washington State. And she got married and went away and then they come back and forth. And all her lives there and I just lost my grandson. Well, one year we make one year, this month. Oh, boy was it the other day was the one year anniversary of his death. Anurism, just like that.

KT- So, all your children live away?

MW- No, I have um. That's my oldest daughter. Second oldest daughter lives in Waihee married to Kenneth Kahalekai. And the next daughter is in Kihei married to Ben Archangel who is in Honolulu right now going through serious health testing.

KT- Your dad didn't encourage you folks to learn about your culture?

MW- No. My dad was the youngest. My dad's two brothers weren't like him. They just did their work, whatever they did and just stayed home. They did not broaden themselves to know people like my dad.

KT- They weren't entrepreneurs like your father.

MW- Yeah, that's right. My dad loved people, you know, and made a lot of friends.

KT- What were their names? What was names of your uncles?

MW- The oldest was Frank Akina who owned a construction company. John Akina had a fishing business and my dad was Alexander. Just those three boys.

KT- Your dad was growing up, when he was growing up, you folks weren't around when he lived on Kahoolawe.

MW- No.

KT- It was just during his young life that he spent there.

MW- Um, he didn't live there full on. He was born there, two of them. Him and uncle John was born on Kahoolawe. My grandmother lived here and when she was ready to give birth she got on a canoe and she paddled herself there and my grandfather delivered them. Grandpa was pure Chinese and Grandma was pure Hawaiian. Grandmother Hanna was sweet loving and religious. Grandfather gave land on South Kihei Road to Mormons and Catholics to build their Church. KT- Why is that?

MW- They just didn't want the land to go to any stranger, I guess. They were taught. My grandfather was taught by his grandfather, I suppose, on how to deliver a baby. And then he taught my dad when my brother was born. And after that my dad delivered all of us. Grandpa Auhana took care of Kalama Park.

KT- Your dad delivered everybody.

MW- Yeah. I remember when we were building the house, a new house in Kamaole I and we were going to move there from this place, we're going to move there. We were living @Kamaole I, my grandparents home. My dad inherited that when my grandmother died because my mom took care of her mother-in law, my grandmother. When she died, she willed the place to us at Kamaole I. It was an inn. And this other inn where my dad built his new home on 22 acres beach side. Oh, the highway yeah up to there. So, um she um got that property and then they built, they sold that other home. It was old already that my dad inherited and then they built on this property.

KT- Did your dad tell you folks how much it cost? How much he sold the property.

MW- Yeah, oh no I don't know. I didn't hear what he sold the property for, what he sold that for so many years ago. I don't know I think in them days, I suppose one thousand was big, big bucks. Maybe was one million. I don't know I'm not sure. So, no I never heard that. Because we were like about 7 years old. And I never heard anything. Um but I know how much a new home, I heard, after I got older was 3,500. They built their house.

KT- 3,500, how many bedrooms?

MW- Yes, we had three huge bedrooms, an office and a huge kitchen & dining room, living room, I dunno, everything was huge. And then it went into a huge shape in the back. The front was straight, the back was a huge shape, and then we had a huge patio outside, open patio with

the hau tree's for shade. And then you go down the step and a building as huge as this. Something bigger than this.

KT- Hau trees for shade? They made the hau trees...

MW- Hau trees. One on each end of the patio and they came together. I think he trimmed, you know, to keep it up there. Yeah, hau trees.

KT- Well at least you can remember that.

MW- Yeah, and then we had, oh always people coming in. Always entertaining, so my mom didn't want people in the old house anymore. The house was too small. The dining room was too small. So my dad built this huge dining room bigger than this. Probably go out room from there to here I think. Where there was everything in there. Uh, large tables, there was, you know there was chairs like this from people who sit and when TV came my dad got a black & white TV.

KT- Everybody else, then everybody start's coming up.

MW- Everybody came to our house to watch TV. (laughing)

KT- So, what you're saying is you folks had a fun active life.

MW- We did, yes we did. Yeah. Every two years my dad bought a new car, a new sedan for the family. Two years go by & it's another new one. So when he goes out on the car, my sister Peggy and I would always go driving since our brother was always busy. We'd get on the trucks and we'd drive all around our yard, and so that's how we learned to drive. So when I went to get my license, I was about 17 years old. And when I went it was Teixeira, this man that's the police officer, Teixeira was giving license and he was very strict, he doesn't talk. He just point what he wants you to do. You go ahead, back up. You don't say a word, you just watch his finger. So when he got done we went up to Iao. Start car and start it up and go again. I did all that, couldn't believe it. And then when we got to the station he said, "Go in and get your license. I know you folks been driving. All you Akina's drive and you kids!" (laughing) Oh, that was so much. We driving this big, I don't know they're bigger than 2 ½ ton trucks with all this, we had this things on the side. I remember scraping off palm trees. You know the big tall palm trees...pine trees! Growing out on the side of the driveway. I remember scraping there. My sister was sitting on the side with me and going all over the yard. Go right around carefully. I think we better quit they're coming home pretty soon. Park the truck, my dad knew we was using it because he can see where it was parking. But he never said a word.

KT- Well, as long as you guys didn't get in trouble.

MW- Yeah we didn't get in any trouble. No trouble, we had nothing else to do. You know we were, we had lots of work. We had to clean our house, wash all the laundry. From when I was very young we learned all that, how to do.

KT- Take care of family stuff.

MW- Yeah, so when we had the chance we would always get into mischief. We had some busses, we used the bus sometimes, the smaller one, you know like the station wagon.

KT- So, you know on the starting of the first Akina bus transportation to the school. Did he have only one station wagon, or a couple?

MW- When he had to take high school, when the kids got old enough he had to go high school then he had another one for Wailuku high schools. One for Kihei school. Before, they had trains running from Wailuku to Hamākuapoko.

KT- You don't know how many buses there are today? We gotta go up ask your brother.

MW- Oh, he's got huge busses! They're double the size of Robert's.

KT- Now?

MW- Yeah, they invited him to bid for contracts. I think because actually they supposed to have competition and Robert's didn't have competition I think that they don't like what he is doing.. So they call him he said, "I don't want to go in bus anymore." He didn't want to fight that thing with Robert's again. So he said, "No, go ahead and make a bid and you can you and I be united." He got it. So, he kept adding and plus he got Kamehameha School.

KT- Right, that's a big contract.

MW- Yeah, yeah. I don't know, he's got more busses than he ever had before. Running school buses. I think we used to have maybe 10-12 maybe at the most 15 buses. I think he said he's got what, 30 or 40. Now, there and

KT- Yeah, big guys. Wow. You can think of anything else you want to share about life in Kihei?

MW- We used to go that way where Wailea is now and pick beans during the summer. My dad used to pick up all this plantation kids early in the morning he'd go with his truck. The open truck with all the things on the side and the back for their safety and they all gave him their "pull" there pickings. He took them down there or wherever there was a lot of beans. Like if they come here this week, maybe next week they have to go somewhere else. But I remember down that way @ Honua'ula always had no homes, only Kiawe trees. And it's were we used to go pick up beans for our pigs.

KT- So, dad raised pigs to eat.

MW- My mom. My mom loved to farm. She comes from the farming background, you know. I remember her having about twenty something pigs. They would all come in one time. Some funny she had a contract with someone, they brings this pig all white and black all around this portion of their bodies. And they're little piggies and as soon as they're six months old they come and take them away. I guess they go slaughter, maybe? And then they bring her another batch. About 20 pigs each time, somewhere like that. And we used to have to take beans for them and then she and my oldest brother would help her feeding the pigs. She loved farming. She was a farmer born in Kula.

KT- What else did you plant there?

MW- Then she raised them. Oh, yes she loved all her plants all around her house and then she grew hayden mangoes. Yeah so she'd have a, when they were all ready she'd pick em and then take em to the market. They were huge and beautiful color.

KT- Good taste.

MW- Yeah and the taste! Yeah.

KT- Yeah we only talked about your mother but now you tell me about your father but now you're revealing you're mother's side.

MW- Yeah my mom was a hard working woman. Always in pants and shirt. You see her in a dress only when she goes to church. Pants and shirt. And short haircut, real short like a man cut, you know. I can remember that. She died when she was 52 from cancer. Yeah, when she found out that she had cancer, she didn't say anything to anyone because they were building that second new home above.

KT- Above Kamaole.

MW- Oh, where Kamaole Beach Royale is. Just above, it's the same area, but above. They built up there and she was so happy and she planned this home, designed it way she wanted it. And when they gave her the keys, it was done, she went to the doctor. She knew something was wrong, and she knew about what it was, but she didn't think that it would be too late. So when she went it was too late. She flew to Honolulu where she stayed there six months getting

treatments everything. Then she came home, she had one month in her new home, and she came home she got on my dad's huge truck and went to Lahaina to see Fleming. Mr. Fleming there was giving her all these mangoes. She wanted more mangoes on her property. Mangoes and all kinds of goods. She brought em all home on this huge truck. And she planted about two, three weeks later she couldn't do anything. Then they took her to the hospital and couple weeks later she died. And you know when she died, I'll never forget, they called us, "come on up, come now because I think mom's going to go, they're going to pull out the plug." Because she was on the oxygen. All of us, my brother's all of us, went jump in her car. We had a Buick, she had a big Buick. We all jumped in her car and my other brother Don, the one that just passed away, was driving. He came from the mainland. He was living on the mainland and my sister. Both lived in the mainland, so they came home. Took up, we rushed up there and we stayed with her till she passed away. And as soon as they took the oxygen out, off of her, she said. The first time she talked she said, she smiled and she said, "oh, the grass is so green." No first, "The sky is so blue. And the grass is so green." And she passed away. Ah, I tell you we cried. Yeah, I'll never forget that.

KT- That's a beautiful story. Well like I told you, I knew your dad very well and we're going to do everything in my power to try to see if we can make copies of what I wrote about dad. I going, I think I going up...Send it and ask your brother if he can find some time for me to answer this.

MW- Yeah, maybe he has other memories, yeah.

KT- More detail in the fishing part, I'm sure he went with dad yeah?

MW- Cause he did, yeah. He did get all my brother's loved to go fishing, they all went.

KT- So, I'll go do that then.

MW- My oldest brother took over after my dad. My dad would go and help because he was the pilot, he'd fly for the fish spots, spotting fish.

KT- What was his name.

MW- Arnuby. Yeah, my grandmother, my dad's mother named him and she said she got that name from the bible. She was a very religious person.

KT- But dad used to fly too, huh?

MW- No, not himself. My brother did. My brother did the flying. He never, he was older already. And my brother was in his thirties.

KT- What about the one running the bus now?

MW- Douglas?

KT- He never used to fly?

MW- No. But he can fly, my brother taught him. He taught all of his brothers, when they fly with him. Sometimes he would tell everybody, "I think I'll buy me a plane so I can go flying all around this island." And then the second brother took over the fishing business after my brother died. Um, he died in an automobile accident, and then so the other brother took over and that one died in that crash. Yeah, plane crash but he didn't fly, somebody else did. Although he knew how to fly because every Thanksgiving, somehow Thanksgiving was his holiday. He loved Thanksgiving. So we celebrated with him at my brother's house, he lived up Kihei Heights, Douglas. And so we all went there and we had our own little party before Thanksgiving and everybody was singing after they had been drinking. You know we're going to sing and sing and then every other song, that brother, his middle name was Pali. Because my mom fell over the Pali when she was pregnant with him. And he was fine and she was fine and she gave birth that time when she was six months pregnant. The doctor was surprised they didn't know she was

pregnant. She was always skinny and tall and nobody knew. She was taller than us. I think my mom was about 5'5" my grandfather was 6'. Some of my uncles were short and tall. Either they were short or tall because my grandmother was very short. I never seen her, but I heard she was very short, the Chinese. Yeah, Hawaiians would be tall. I don't know how her mother was. We don't have any pictures, anything. But anyway um, he um used to like a song Akaka Falls and every time they would sing a song, as soon as, just before they end he would say "Akaka Falls." And then they singing the song Akaka Falls and would sing the song. And then he would say to wait a few minutes, he'll be back. He went to the airport, got on a plane and flew. Flew straight, came to the house and went around, show us that he can fly. He didn't have a license or anything but he flew. Yeah. I tell you my brother's were all talented. They had so much talent. Oldest brother can play any instrument you give him. He plays the piano and we had a piano in the house get on that piano and just whip it. Guitar, then all the harp. Any instrument, you gave him the sax, he play the sax. And he's so musical!

KT- Where do you think it came from?

MW- I really don't know.

KT- Mom and dad was?

MW- My mom wasn't, my dad was so. But I didn't see. My dad never played instrument. I never saw him playing the ukulele anything. Maybe he can but I never saw him play. But he could sing, you. He had a falsetto voice, he sang so high. He loved to sing all the slow songs. Alike when I was a little girl growing up he always sang all those songs. As you go then I can think. You know you forget the song's, I might hear it and say, "oh, that was my dad's song!" All the same songs he would sing all the time. Yeah, very musical. I used to love our luau's. They had so much food, and so much people there invited, you know.

KT- Was it an annual thing your dad used to do?

MW- Every Christmas we celebrated. And his brother's would celebrate the New Year's.

KT- Oh, so they took chances?

MW- They took, yeah, I guess maybe that's reason. But he always loved Christmas because my mom loved Christmas too so, for us, for us kids.

KT- So, what was included on the menu?

MW- It was always the Hawaiian food. Mom made the kulolo, she made it all. Kalua pig, loco, chicken and long rice. Lomi lomi salmon, opihi, sometimes Crab. I guess it depends on when they could get it or whatever. It wasn't the, I guess the main things was what I mentioned.

KT- Squid Luau.

MW- Loco? Squid Luau, and my mom used to be a good cook. She would make all this food.

KT- She would make it for lots of people?

MW- Yeah, she could cook.

KT- Lot of work.

MW- Yeah, where she learned it, maybe from my mother-in-law, I don't know I never did it. You know we were so young, how did we know we were going to lose our mother so early on. Then, so I learned something.

KT- So mom passed away at 53. How old were you then?

MW- Seventeen or eighteen.

KT- Teenager.

MW- Yeah, we were. At least I was every chance I get I go up there be with her.

KT- Where are they buried?



MW- Maui Memorial, both. And now our brother Don is there, my brother Pali is there, my oldest brother the military in Makawao. And I guess everybody else want to go to Maui Memorial.

KT- You know, I want to tell you what I'm going to do. We can go over it to make sure it's correct then I'll submit it.