

**William AhYou Akau and Annie Kahikilani “Lani” Akau
South Kohala Fisheries – Oral History Interview at Kawaihae
July 6, 1998 – with Kepā Maly (with notes from April 10, 1999)
(KPA Photo No. WA041099 with Lani and William Akau, Val Ako & Sister Akau)**

William A. Akau (retired Kawaihae Harbor Master) and Annie Kahikilani (“Lani”) Akau (retired school teacher) are brother and sister, and life-long residents of Kawaihae. Their genealogical line places their family at Pu‘u Koholā in 1791 when Kamehameha I dedicated the *heiau* to his god Kūkā‘ilimoku. Their family traditions also tie them to the lands and families of Kohala (including past residents of Puakō and Kapalaoa).



In the interview, the Akaus describe traditions of travel along the coastal trails and by sea, which they learned from their elders. Another interesting aspect of the interview, are the descriptions given by the Akaus, of land use on the *kula* (flat lands) above the trail in the Pu‘u Koholā vicinity, and the importance of the estuarine and near shore fisheries on the ocean side. The waters Pūhaukole-Pelekāne and Makahuna streams flowed to the sea and produced a rich *muliwai-pu‘u one* (estuarine fishery). When *mauka* land owners blocked the water flow off in the uplands, keeping it from the near shore *kula*, the lands dried up, and the nutrients which enriched the *muliwai-pu‘u one* stopped flowing to the shore. That, coupled with the dredging and filling of the harbor, all but destroyed the Kawaihae fishery which had supported the native families of the region. The Akaus note that what one sees at Kawaihae today, is nothing like what it was when they were young. It was a productive land with rich fisheries.

During the interview several maps were referenced by which we could mark locations discussed. The maps included Register Maps No. 1323 (Jackson, 1883); 2230 (Loebenstein, 1903); 2786 (1911); and 3000 (Lane, 1936). Readers will find that the interview shares many important observations pertaining to the subsistence practices of native families from Kawaihae to Kapalaoa, and is an important collection of historical documentation.

The Akaus granted personal release of the interview records to Maly on April 10, 1999.

KM: I’m here with Mr. William Akau. *Aloha!*

WA: *Aloha.*

KM: *Mahalo!* Thank you so much for you, and your sister Lani—who’ll be coming back inside—for agreeing to take the time and sit down and *kūkākūkā* [talk story] a little bit about the *‘āina* [land] of Kawaihae.

WA: Yes, my pleasure.

KM: *Mahalo...* Would you please share with me your full name and date of birth?



WA: William AhYou Akau, born January 15, 1927. I was born in Wai'emi, at Kamuela, Hawai'i. My dad used to work for Parker Ranch, he used to train thoroughbreds. So I was born there...

KM: ...What was your papa's name?

WA: My dad's name was William Akau. He was born March 7, 1906... He was born here in Kawaihae...

KM: ...Now, your mama was?

WA: My mama was born and raised in Kohala, in Niuli'i. My mom was Helen Waiahuli Ka'ohu-Akau, born August 7, 1906, at Niuli'i, Kohala, Hawai'i...

KM: Now, your family has lived *makai* here, at Kawaihae for a long time too, is that right?

WA: At least 169 years.

KM: Ohh!

WA: Eighteen twenty-nine (1829) is when my great grandmother, Kamakahema Kepe'a was here.

KM: So Kamakahema Kepe'a, so she was living down here, *makai*?

WA: Yeah.

KM: [pointing to locations on register Map No. 1323] We see Pu'u Koholā, and earlier, we were talking about some of these locations and even where your house is now. Where would you place us on this map, and where were your *kupuna* living?

WA: Okay, where is... [looking at map, thinking]

KM: Here are the old salt pans, this is Davis' grave here.

WA: My great-grandfather, William Paul Mahinauli Akau and his wife, they used to live in the back of 'Ōhai'ula, they had a farm up there.

KM: 'Ōhai'ula, we see on the map there's a walled enclosure with the coconut trees, they were *mauka*?

WA: *Mauka* of that, there were small little farms up there (at Nahue'o). If you look, you know, you'll see walls. And one of them...she's buried in there.

KM: Oh yeah?

WA: Yes, Kealoha.

KM: Kealoha Pau'ole?

WA: Kalaluhi, she's from Maui. Kaupō, Maui... And that area was mostly farming, the walled enclosures were cultivating areas. Because of the 'auwai [irrigation channels] and kahawai [streams] that flowed down there. So it's a farming area. They have that flooding system. They plant their 'uala [sweet potatoes] in rows, and when the water gets in, it just waters itself.

KM: So, when we look at this land today, and it's *mauka* above the trail, and *mauka* of Waiku'i and 'Ōhai'ula, it looks so *ke kaha*, so arid. Was the land like that before?

WA: No, no, no. It was beautiful, it was alive. People were always there, always working the land. Because the water was there, you see. Because they can tell eh. They can look above where the mountain is raining. So when you get rain, the water flows down and it was always there. So they planted their 'uala [sweet potatoes], and they fished.



KM: So, that was their livelihood then?

WA: That's right...

LA: [joins group]

KM: I'm just going to say *aloha*, sister's come back in and it's Kahikilani?

LA: Kahikilani.

KM: 'Ae, Annie Kahikilani Akau. I'd asked brother a few questions as a brief introduction. May I please have your birth date?

LA: March 28, 1937.

KM: Okay, so you folks are ten years apart?

LA: Exactly.

KM: 'Ae, okay... Were you born, *mauka* also?

LA: I was born on the *makai* side of the road here.

KM: Oh, *makai*. So down here then?

LA: Across where the Standard Oil Company is now.

KM: Yes. What was where Standard Oil is, when you were born?

LA: What was it like?

KM: What was there when you were born?

LA: That's where my grand-parents lived.

KM: So they had a *hale* [house] there.

LA: Yes.

WA: Yes.

KM: And who are these *kūkū*, what's their name?

LA: Abraham Akau, Abraham AhChong Akau is my grandfather. His wife is Alice Pualeialoha Ahina.

KM: Oh Pualeialoha, what a beautiful name. Pualeialoha. Now was your *kūkū* then...was that Grant property that he got around the turn of the century?

LA: That land belonged to Grandma, Grandma Alice.

KM: And that's Ahina?

LA: Ahina.

KM: 'Ae. So they had that *'āina* down there. Now, where that is, were there other houses, or was it mostly your *kupuna*, your grandma them?

LA: Grandma had a first cousin that lived in front of her. It was Anna Davis Kapule.

KM: Kapule?

LA: Kapule. Anna is the daughter of Willie Kulua Davis.

KM: 'Ae, so that's the Davis line that ties back to Isaac Davis, you were talking before we started?

LA: That's her great-grandfather. Because George Hū'eu Davis is her grandfather...



KM: 'Ae... We were looking at this 1883 map by Jackson [Reg. Map 1323], the salt pans area and you see the old school house like that. Where would you put your grandparents house in relationship to this?

WA: This is what?

KM: The salt pans are there [pointing to area on map].

WA: Yes. So this is our great-grandfather, Kungkung (Kungkung is a Chinese word for great grandfather). Over here was Akena, so this is where Apo...?

LA: That's AhKung's house. (AhKung is a Chinese word for grandfather.)

WA: AhKung's house, my grandfather.

KM: Okay, this is AhKung here?

WA: Kungkung, our great grandfather.

LA: That's William Paul Mahinauli Akau [affectionately called Kungkung].

The shore line of Kawaihae (where the harbor facilities are now located), were formerly salt works and fishponds, cared for and used by the families:

KM: Oh, okay good... So this is where you were born right within this *pā* [wall enclosed] area?

LA: Yes.

KM: Down in here. Was the family still making salt when you were children?

WA: No, no. That was *pau*, the only thing was...

LA: The fishpond.

WA: Yes, there was a fishpond.

KM: So this is where the fishponds were [pointing to salt works/fishpond area on map]?

WA: Yes, this whole area was the fishpond and in the back here had one, two, three more ponds. My grandfather used to get the *awa* [milkfish] and the *pua* [mullet fingerlings] over here, and used to take it up here and put them in one of the small little ponds. And then as they grew, he would switch 'em to the second pond and then the last, he would put them in the big pond. Then when the fish were ready, Parker Ranch used to pick them up and take them down to 'Anaeho'omalū. 'Anaeho'omalū, when the ranch had their big party they used to take all the big *awa* and mullet out, you know, just for the party. And so, the replacement came from over here, they'd take 'em down.

KM: Wow! And did they even travel along the old trail?

WA: No, they just take them by boat.

KM: Boat, oh they'd go down by boat.

WA: Yes, take them by boat.

KM: Who was the boat captain? Do you remember?

LA: Kolomona.

KM: Was that your uncle, Kolomona?

WA: Uncle Solomon, yes, my father's brother

KM: Solomon Akau.

WA: A lot of people used to go down. Jack Paulo, Yoshikami, you know, who had big sampans.



LA: George.

WA: George, plenty people.

LA: George Ka'ono.

KM: Ka'ono. Is Paulo, Jack Paulo.

LA: Jack, that is Lālā's grandfather.

KM: Oh, so Lā'au family?

LA: Yes.

WA: Yes.

KM: Lā'au.

LA: Well, Jack Paulo's wife is a Lā'au.

WA: Just like the park over here, the park is 'Ōhai'ula eh?

KM: 'Ae.

WA: So Oliver Lā'au used to be the caretaker. The brother of Annie...

LA: Jack Paulo's wife, her name was Annie Lā'au.

KM: So you folks were the primary families down here, and are the last old families today, yeah?

LA: Yes, yes...

KM: ...So, this pond area [pointing to the map]... And I have to ask then if the salt pans, which were originally the salt works were modified into fish holding ponds?

LA: I don't think so.

WA: What?

LA: Because that was up this side, eh? The fishpond was fishpond, the salt pan was up on the hill.

KM: Further up?

LA: That was practically in Mrs. Akina's yard, because that was where all the salt was. They wouldn't put fish in...

WA: But this is an old map, it doesn't say fishpond.

KM: Yeah, this does say all the salt pans here where your Tūtū William Paul's place was *makai*.

WA: Yes.

KM: What I'm just curious about though, is that there must have been a water source, here.

WA: They used to run a pipe all the way from the pond down to the ocean.

KM: You're kidding?

WA: So when the tide rises, it pushes up the fresh water.

LA: [chuckles] Practically underneath Kungkung's house.

WA: Yeah, yeah but wasn't big.

KM: So the land was level enough, *makai*, it was level?

WA: Right, right, about sea level.



KM: So this is all been sort of filled in?

LA: Backfill. They covered up all of the beautiful sand beach we had.

KM: Oh, so this was all sand, *makai* here?

WA: All over here.

LA: All the way from outside where the canoe club is now. A black sand beach, all the way until you get to Pu'u Koholā.

KM: So below Pelekāne side, like that?

LA: All black.

KM: All black sand, oh.

WA: [pointing to location on Reg. Map 1323] This is all the reef.

KM: So that's all the reef?

WA: This is all reef.

KM: So the deep begins in here and this is all the *papa* [reef] shown on the map here. And like there's a place...[location in front of] ...the school house?

WA: Yes.

LA: Right in the front of our house, just *makai* the road.

WA: The school house is right here...

KM: [pointing to location on map] ...It says here there's Macy's grave, do you know?

WA: Yes, still yet, it's *mauka* side there.

KM: Who was this Macy?

WA: [thinking]

LA: [chuckles] I don't know.

Macy's grave was formerly a *ko'a* (marker) for the sea fisheries:

WA: They said, well they used the Macy's grave for a...

LA: ...a marker.

WA: Marker. maybe a *ko'a* for fishing, like.

KM: Oh, out from the ocean. If I recall, he was a business man...

WA: I think maybe... yeah.

KM: ...You'd mentioned the gulches here, you have Makeāhua, Makahuna.

LA: Uh-hmm.

WA: Yes, Makahuna, Pūhaukole.

LA: Pūhaukole.

KM: 'Ae, Pūhaukole. Was there water in these gulches before?

LA: Oh, yes.

WA: Yes, yes. [chuckles]

LA: That's why I said I used to wash clothes with my mother. In the big *pā kini* [wash basin]. Papa used to put the big *pā kini* in his car, take us up there on the top of Pūhaukole. An all day affair to wash clothes.



Streams formerly flowed to the sea, producing rich near shore fisheries, and drawing large fish into near shore:

KM: Pūhaukole, at the top side. So the water was flowing, how interesting. And *pūhau* too, you know, it can mean, just like “cool pool, cool pond,” *pūhau*.

WA: Then when you go *makai* side, it is [thinking]...

LA: Then you come down is Mākenawai...

WA: ...no, no go down close to the beach is [thinking]...It's not on there [pointing to the map]?

KM: I know so long when you don't use the names, that's why it's important to record and preserve them.

WA: Oh, Pelekāne.

KM: Oh, to Pelekāne.

WA: Pelekāne.

KM: Oh, so Pūhaukole comes down into Pelekāne.

LA: And it's name is Maka'ili, on the shore.

KM: Maka'ili is right on the shore?

WA: Yes, it's a big pebble...

LA: ...bed, it's a pebble bed.

WA: That comes mostly from Makahuna. Makeāhua is another one, you see. It comes directly down, it brings down the pebbles and it forms that up there. It was a big one though, this Pelekāne. That's why on top of there, you look, before the plovers used to come and fly by the thousands of them. Just when it's low tide they sit on there.

LA: Eat the crabs.

WA: They said the plover had to rest before flying on again. Used to be...Hoo! The *'akekeke*, the *'ūlili*, all those kinds of birds we used to see them all the time.

KM: And you said they would eat the crabs, so that's how they come would come *nepunepu* [fat, plump]?

WA: Right, right.

KM: They would come *momona* [fat], and ready to fly. Now this place down here Pelekāne, Maka'ili from Pūhaukole coming down to Makahuna, Makeāhua, like that, coming down. You said this place was very different when you were young because of the water. Can you describe that?

WA: It's deep. Say for instance, not like today, it's so shallow before it was deep. At least I would say six feet or more when you get close to the shore line, it goes down, you know, and it gets deeper. Then you get the reef.

KM: So the water was deep?

WA: Yes. That's why a lot of *akule*, even the sharks and the turtles came in, because they had lot of space to maneuver within the reef.

KM: It was like a protected, almost a natural pond area?

WA: It was, yes. It was.

The fishery is now gone, as a result of development:

KM: Is that still present today?



LA: It's all gone.

WA: It's gone!

KM: Filled in?

WA: Yes.

LA: They dredged the coral, they dredged the coral reef and back-filled.

Describing *limu* and types of fish caught along the coast line; *honu* also frequented the area:

KM: All out and they back-filled in there. You were telling me earlier and it was a beautiful description you mentioned that there were *limu* [seaweeds] growing there?

LA: Yes.

KM: The *pua* [mullet fingerlings], the *moi li'i* [milkfish fry], and *'oama* [young *weke* fish]. Can you talk a little about what it was like, and your life at that time? And you also mentioned a place called Onehonu?

WA: Onehonu is further, by Mauna Kea Hotel.

LA: That's by number one hole.

WA: By Mauna Kea Beach, on this side. That's Onehonu Bay, they shoot across and that's another point. Onehonu is the sand beaches, that's where the turtles come in and lay their eggs, in that area. But then Russ Apple wrote the story and he changed it, with Onehonu now on the other side. But that's wrong!

KM: Okay, we'll mark that later, you know the reason I'd bought it up is because you'd mentioned with the *limu* and things that the *honu* [turtles] would come in. So I'd just got misplaced as to where Onehonu is. For here, you said there was like the *limu lū'au* or *pahe'e*, *limu 'ele'ele* and a brown *limu*, the green flat *limu* yeah?

LA: The green flat one, the brown long one, the long green one.

KM: Is that *limu kala*?

WA: No, *limu kala* don't grow in that area usually grows in rough water. In there, because of fresh water, this *limu* really just grows.

LA: A soft *limu*.

KM: Yes, yes, *limu 'ele'ele*, the *pahapaha*.

LA: Which I didn't eat. [laughs]

KM: But the families ate that yeah?

WA: Yes, because the fresh water all this different *limu* grow. So when you cut fresh water away from there, then you loose them.

KM: So, the *limu*, the water was flowing from *mauka*?

WA: *Mauka*, yes.

KM: And it was depositing *'ili'ili* at Maka'ili and then the *pua*, the *moi li'i* even *akule* you said, *'oama*, *halalū* would all come in?

WA: Right.

KM: ... come in and feed. And the *honu* came in to?

WA: Oh, yes, even the black tip sharks were loaded inside there. I've seen thousands of them.

KM: Gee! So when they cut the water flow off, the *limu* and everything went?

WA: Well, everything goes down, you don't have the feed.



KM: So you don't have the fish like that?

LA: No more.

WA: Well you know, your food supply...if you cut off your food supply that's *pau*.

KM: Yes, the nutrients all gone.

WA: Yes, so that's why I was talking to other people. That's why, if you can do something about that, you know. Make sure...it's just like that trail, you see. You cut it up people cannot pass from this end to the next end. So what's going to happen? You keep them out. So in other words you're taking away their rights. The same thing like the fish, the water, you cut the water out you loose. The growth just dwindles, and the fish disappear.

KM: Yes, yes the nutrients all the things that the fish eat.

WA: Yes, *pau, pau*.

KM: So they have to go somewhere else, and on top of that now this has been all filled in. That beautiful natural ponding area is gone.

LA: Is no more.

WA: Gone. But you still can preserve some now.

KM: Yes.

LA: You know even the sand, there were differences in the sand from where the old *pā 'ēke* [corral] was; over there had nice sand. As you get close to a mouth of a river or a stream you would find the different quality. You would have the runoff from the mountain mixed with pebbles and with mountain dirt. But then the type of fish, or the type of crabs that you get, you can tell and you know what kind of crab you're going to get.

KM: 'Ae, you would even know where they came from then, by the kind of *i'a* [fish] or *pāpa'i*, crab that they were.

LA: Sure! You know exactly where you're going to get the most crab, because they like to stay in the particular area.

WA: The key thing of that is you're getting a lot of soil washed down into the ocean and the soil brings all these nutrients and new growth. Fresh water mixes with the salt water, it brings this growth. So you have this growth continuously and you get all these different fishes coming in. It's a place where it's been protected and they can grow up within that area because there's lot of food there. Another thing too, because the black sand and the white sand doesn't mix, then they won't mix. That's why you look at all within Kawaihae it's black sand. So you go down white sand beach...

LA: White.

KM: 'Ōhai'ula?

WA: Yes, it's white. Then you go right in between Mau'umae, Waiku'i you get black sand. Mau'umae black sand. Then you go down Wai'ula'ula, it's mixed over there, it's kind of more on the...

LA: Red.

WA: ...coral, coral gray.

KM: In fact there's even green olivine you can see in there.

WA: Yes, because the weight of the both is different. So then you go down further, and Onehonu is black sand. Then you get down to Kauna'oa and it's white. You go down, *makai* side of Kauna'oa, over there it's black. Then Hāpuna is white. Then you get to Waile'a, it's white. Puakō is black. So it goes like that you see, everything kind of washes to shore.



KM: Where there's plenty fresh water, black.

WA: You get a lot of growth. The black and dirt...lots of dirt in it. So that's where the growth is.

KM: It makes a lot of sense.

LA: The rocks roll down there.

KM: That's right, it makes sense because where there's fresh water the coral doesn't grow good. Where no more fresh water, *puka* [flows] out even under the water then the coral can grow. Makes sense... We see 'Ōhai'ula and you were talking now...by the way, did the streams run down here?

WA: Uh-hmm.

KM: And you said they would even have 'auwai?

WA: Up here, all this area had. Because Wai'ula'ula is over here and so they would take the water from way above here. So they would have the 'auwai connected and it runs down.

KM: So they had access to water, *mauka* in this area here?

WA: Oh, yes.

LA: Yes, they were smart... See a stream that comes down, going down to the ocean. They make an opening for that and they called that...each farm had their own *po'o wai* [water source]. When they needed the water they opened it and the water flowed in to make a farm. When they had enough they closed it back again.

KM: I see, so at the *po'o wai*, which would be some distance *mauka* then?

LA: Yes.

KM: Let me just see [opening a new map], this is portion of Register Map 2786, this was done in 1917 by George Wright and I just wanted to see... This shows us a little bit more what we see is Makeāhua you said?

LA: Makeāhua.

KM: They left out one of the letters here so I'm just marking it. They said "Makehua," so Makeāhua, you see here's Ke-anu-'i'o-manō coming down here Waikōloa. This says Lauwai, but you'd given another name *mauka*?

LA: Hanakalauwai.

KM: Hanakalauwai, beautiful. So you were talking again about the *po'o wai*, here's the *heiau*, Pu'u Koholā, yeah?

WA: Yes.

KM: And your *kupuna mā* were growing 'uala and things here, so they would take water off of some of these upland areas running across here?

LA: Yes.

WA: All these *kahawai* [streams] come down here. But you see, they don't show you the farm and stuff because it's not marked in here.

KM: Yes. Beautiful yeah, the name Hanakalauwai.

LA: Hanakalauwai.

KM: You could almost, if you were thinking interpretively about "Hana-ka-lau-wai" To-make-the-water-spread, yeah?

LA: Uh-hmm.

WA: Yeah.



KM: Almost you would think that could be the meaning based on how you describe the distribution of the water from the uplands.

LA: It's possible...

KM: ...Now with Waikōloa stream it comes down into Hanakalauwai and Wai'ula'ula.

WA: Right, up here is a place that they blocked off.

KM: This is where you said they blocked it off?

WA: Yes, they made a wall across it. Right across the water head. That's why no water is coming down here. Only on this side, they threw the water all in Wai'ula'ula.

LA: Wai'ula'ula.

WA: That's why this side has no more water.

KM: I see, so that's why Wai'ula'ula is flowing strong.

WA: Yes. But this side, they stopped everything from here now. You know the growth of the *limu* and all that.

KM: Why do you think they stopped the water from flowing?

WA: I've got no idea, no idea.

KM: It really hurt the families down here.

WA: Hurt everything.

KM: The fish, everything is gone.

LA: This stream used to flow [pointing to the neighboring lot].

KM: Oh yeah, right next to your house here...?

LA: This one used to flow.

KM: Do you know the names of these little streams here?

LA: [chuckles]

WA: There are names but we don't hear them for so long.

KM: *Poina* [so they're forgotten].

WA: We don't use it all the time. But this one here, right next to use comes from Keawewai, it's right above here.

KM: Oh, Keawewai.

WA: Then Keawewai, she partly flows by here, gets out here. This one has a name but... [pauses]

KM: 'Ae.

WA: And then it goes and gets into...

LA: Honokoa.

WA: Honokoa. So Honokoa has two branches that flow in, one from the Kahuā area and one from this side area.

KM: Uncle, may I ask, you said that somewhere up here near perhaps the Ke-anu-'i'o-manō and Waikōloa Stream they blocked this off [pointing to upland area on map].

WA: Yes.

KM: Maybe it was a little more *makai*. So now, the water doesn't flow to you folks here?



WA: No.
LA: In the Kawaihae area.
KM: When did they do that?
WA: Maybe in the fifties, I think.
KM: In the fifties, that recently?

Believe that returning water to the stream would foster restoration of the fisheries; discuss the *akule*, *pīhā* and *aku* fisheries; and the *muliwai* system:

LA: I would think so, because we still had water flowing. In 1954 I left, I graduated and went to the mainland for school. When I came home I lived in Honolulu. So they had a lot of changes that took place at that time. In that period of time.
WA: I walked it, I went all the way...
KM: ...Boy it's amazing because if you brought the water back down here.
WA: Big difference!
KM: The fish would probably return too.
WA: Oh yes!
LA: Definitely.
KM: Would you folks fish *akule* out here?
WA: They still fish *akule*, but you see because of the change, they don't come in close like before.
KM: That's right. Part of the reason they come in because they get something to eat too, the young *pua* and the 'oama and things like that they can eat, yeah?
LA: Yeah.
KM: And if no more the nutrients for those fish, they're gone.
WA: The *pīhā* [*Spratelloides delicatulus*]...what else? Because we used to go *aku* fishing; there were a lot of *nehu* [*Stolephorus purpureus*] too.
LA: Bait.
WA: So we used to go in there, just to surround and get it load it up in the boat and go. But it's all gone.
LA: I remember dad used to go out, get all the *nehu* put it in the bag come home, with our fish box, just...
WA: Dry it.
LA: Dry it.
WA: 'Ono [delicious]!
LA: That's what we ate, we ate fish everyday of our life...
KM: ...You'd mentioned that below...so I guess if we look where would you place Maka'ili? If this is Pūhaukole?
WA: Maka'ili, [looking at the map] where is this?
KM: This is Makahuna.
WA: Maka'ili should be around here.



KM: Okay, now if this is Maka'ili which I'm marking on the map here]. Is this also where the *muliwai* was?

WA: Above on the shore you know. Each time the streams flow the leaves a pocket eh? Leaves a pocket and the water stays there. Unless high, high tide or else you get a big storm it breaks the what you call...

KM: Oh like a *pu'uone* [dune bank]?

WA: Yes, so it breaks and then everything flows out, the fish goes back in the ocean. Then when the tide starts rising and bringing... So it fills up the broken area and then it always has this pocket in here. So you get the smaller ones get caught in there.

KM: 'Ae, 'ae.

WA: They stay in there and they grow up in there because there's lot of food there. A lot of growth because of the fresh water. So here's a system that just goes round and round.

KM: It's self-sustaining.

WA: Yes, right.

KM: Because it's the natural cycle of things, it supports itself.

WA: Right.

LA: The reef that was out here, it protected us, in here. But the natural waves would still come in and build up the beach. I remember the beach used to be high and then when the winds would come, we have the *makai* wind all the sand would disappear. You wonder where's the sand going, the sand disappeared. Then the beach is flat again, but when the winter storm comes it brings all the sand back up and it's clean not dirty, clean.

WA: Like everything else you know, you take care, you know, you clean your own house. The ocean, the land it takes care of it's own self. So it's natural, so the seasons too. The different seasons the tide rises and drops down. Low, low tide, high tide so you always have that continuous wash out. So it's natural. So the Hawaiian's kind of lived in the same...

LA: ...pattern.

WA: ...pattern, yes.

LA: They lived around it.

WA: You cannot fight it, you cannot go against it.

LA: Simply because they studied the seasons, they studied tide, and they studied the moon. These are the things that they go by.

KM: So they would plant at the right time, they would go out fish. You mentioned that your *kūkū* [great grandfather], I guess William *mā* them, and others would plant fish in here. During rough ocean time was this a source of food for them also? Did you folks eat?

WA: The pond was just for the ranch, Parker Ranch.

KM: Oh, so they were working it for Parker?

WA: Yes, yes.

KM: You see that Parker had a place over here too.

WA: Yes, this is the residence, Hanakahi.

KM: Hanakahi.

WA: Hanakahi, yes.



KM: Your *kūkū*...or did some *kūkū* live close by here also?

WA: In the back here they used to live. This was the house over here. And Queen Emma's grandfather Olohana, John Young...

LA: ...See, that great grandfather of ours, William Paul Mahinauli, lived several places in Kawaihae. The last place of residence was in front of that fishpond.

KM: Oh, so *makai* here, then?

LA: But he lived several places here in Kawaihae.

WA: He lived here. His wife passed away over here, up here at Hanakalauwai. Kungkung, he farmed this area here...

KM: [pauses] ...If we come back *makai* here for a moment at Pelekāne in an area here, you'd mentioned that there were sharks out here?

WA: Still yet.

WA: Yes.

Recalls Hale-o-Kapuni, an ocean *heiau* of the sharks:

KM: There's a history of sharks, of the *manō* in this place, did you hear a little bit from your *kūkū*?

WA: Well, Hale-o-Kapuni is the shark *heiau*, what the national park is always talking about to the tourists.

LA: July, August, there are plenty of sharks.

KM: July and August the *manō* all come inside. So, Hale-o-Kapuni?

WA: Hale-o-Kapuni, that's a *heiau*.

KM: Is that the one that's in the ocean?

WA: In the ocean, it's covered up we cannot find it.

KM: It was covered by building this harbor?

WA: Yes, the dredging. But it was kind of, when we were growing up it was kind of...

LA: Covered up.

WA: It was going down.

KM: So the siltation in the ocean, but you could see stone pile?

WA: Nothing, you cannot see anything now, because it's really too much of that silt.

KM: But in your youth?

LA: Well it wasn't covered as bad as it is today, because when you have the runoff from the mountain, but yet you have the movement of the ocean the wave so it's not that bad. But when you go over there now because you have that sand backfill, the water doesn't circulate.

KM: Yes, that's right, and so it just keeps piling up on top.

LA: That's why you look at that river over there it's all stagnate.

KM: 'Ae.

LA: Water's supposed to circulate if it's clean.



WA: When my papa was alive, he told the park service guys that if they would go to the approximate area of Hale-o-Kapuni, and push a stick into the silt, they could tell when they were at the *heiau*. Where the rocks were built up, they couldn't push down, where no more rocks, they could push the stick. I told the same thing to them recently, and the park service archaeologists found the location. They even have an old film from before the harbor was put in, and you can see the *heiau*.

KM: Okay. So Hale-o-Kapuni, which was noted for sharks...?

WA: Yes, it's right over here.

KM: 'Ae, okay. It's marked on this map here [Reg. Map No. 1323], just below Pelekāne.

WA: Yes, that's the shark *heiau*.

KM: Where Alapa'i...did you hear about the chief and the sharks?

WA: That one was way before Alapa'i, I think because [thinking] the *heiau*, Mailekini was during the time of Līloa. Līloa used to come here. Alapa'i nui died here. You see all of the *ali'i* they ended up down here. We were told that Kamehameha I used to go play with the sharks there. You could watch from Pu'u Koholā, Pelekāne side.

KM: And that's the name that they've given to that river area now, Pelekāne?

WA: Pelekāne, yes.

KM: Pelekāne, goes down. Is Pelekāne an old name or is that...?

WA: That's a white man who named it.

KM: That's a white man so it means British like or?

LA: That's what it is. [chuckles]

WA: Yes, white man...

KM: ...Did you folks trade *i'a*, or salt or things? Like since you said that you weren't still making salt here when you were young, where did the family get their salt did they *kaula'i 'ōpelu* [dry 'ōpelu] and *i'a* [fish], or *aku* like that?

WA: We did, but in those days we had a store.

KM: Oh, so they *kū'ai* [buy it]?

WA: Yes, mostly we don't take the salt water and put it in the salt ponds to dry it out to get the salt. That thing was all in the past already.

Recalls the salt works at Kalaemanō:

KM: Yes, how about though at Kalaemanō?

WA: They did that, they still did.

KM: They were still making salt when you were young?

WA: Yes, because the people who lived down there, they still fished and they still dried it.

KM: But you folks didn't get your salt from them?

WA: No, no. But they *mālama*, they take care because that's the only livelihood they had.

KM: That's right.

WA: You see, so the only way they're going to preserve their fish is by salting and drying it. So that type of ocean salt is not salty like the mined salt. Ocean salt, only a little that you have to put on top eh.

KM: *Miko* [well seasoned] eh!



WA: Yes, yes.

KM: You're so right, the old salt like that.

WA: But people will still go that route. But when you have too much wild animals mongoose, cats, and plus people fish and they peepee in the pond so it's kind of *lepo* [dirty] now, you see, so they don't take a chance.

KM: So one of the things, based on what you just said might be if you walk this trail, that you take care of it and respect the resources.

WA: Yes, definitely.

KM: Was anyone your *'ohana* at Puakō or down at 'Anaeho'omalu still making salt when you were young that you remember?

WA: No.

KM: Not that you remember?

WA: But, we know where the salt was.

KM: Yes.

Pa'akai also gathered at Wai'ulua; today it is unsafe to gather *pa'akai* because people are careless:

WA: So right at Wai'ulua, come back on that *pali* over there when it's rough weather, the waves throw up the water. And then when it clears up the thing dries up, so usually there's plenty of *pa'akai* over there. Or else the fishermen when they do throw net or whatever, when they cross over and they see it real dried up they used to take it out. And when they come back they pick it up. Some of them do that, [thinking] yes some of them do that.

KM: Okay. So this side of Wai'ulua?

WA: Wai'ulua, yes.

KM: Well see, now that comes back to the point you were bringing up. That before days they *mālama* [take care]. Now people they *mimi* [urinate] or *hana lepo* [defecate] so this is one of the things that we should try to ensure that people become aware that the resources along the ocean are important to the families of the land, yeah? Don't *mimi* [urinate] inside this *kāheka*, where they make the *pa'akai*...

WA: Right, right.

KM: ...or *hanalepo* where you get the fish or things like that.

WA: Either that or maybe you can work it out, if you are still going to go through that again maybe put some kind of sign or do something, but it should look natural. It can be done, but people have to cooperate.

KM: And they have to know to begin with, some they just don't think, yeah?

WA: Yes...

KM: ...Where would you put Onehonu, again if we look at this map? [pointing out locations] Here's Hāpuna, Mau'umae. This is the trig station for Wai'ula'ula but this is the stream.

WA: Onehonu supposed to be in here someplace.

KM: Okay, so you think in here?

WA: Yes.

Honu formerly laid eggs at Onehonu:

KM: Now see there's a little cove in here too. Onehonu, and you said this was the birthing of ...the kind where they lay eggs, you think?



WA: Yes, turtle.

KM: The *honu* come to lay eggs, yeah?

WA: Maybe on this side, I think, yeah.

KM: Okay, yeah.

WA: This is the point, no this is Hāpuna over here...

KM: Kauna'oa is here.

WA: [looking at map] Eh, this map different eh, Hāpuna Bay over here, I think this maybe is... Oh, Puakō is over here.

KM: Here's 'Ōhai Point, Puakō Bay, here's a little cove here.

WA: Puakō, Hāpuna...

KM: Actually this should be Kauna'oa, yeah, here is that right?

WA: Right here, Wai'ula'ula, this map is...?

KM: Maybe this map is...

WA: Kauna'oa has a big bay you know?

KM: Yes.

WA: Well anyway, put Kauna'oa right around here.

KM: Okay. Because from Wai'ula'ula Stream, the next big bay over is Kauna'oa?

WA: Oh this is some kind of point.

KM: That's a point only. These are boundaries.

WA: Oh, okay, okay.

KM: This is the gulch where the stream comes down.

WA: Oh this is Wai'ula'ula. So it has to be around here, Onehonu.

KM: Oh, okay. So past [south of] Wai'ula'ula?

WA: Yes, yes. [looking at the map] Mau'umae, okay...

WA: ...And you see, someone always maintained the trail. So you go from Pelekāne from over here you start walking because guys from Puakō coming back and forth, eh?

KM: Yes, yes.

WA: You see.

KM: Even Kapalaoa people would come down like that?

WA: Yes. But most times they come on a canoe or...later eh, only thing that they used the trail was when the ocean was rough. That's when they used the trail, that's a long hike for them especially from Kapalaoa. But other than that, when normal time, they get canoes and they used to come up.

KM: Yes. Uncle Robert Keākealani them tell some stories about walking trail with Kilonā, Alapa'i mā and them.

WA: Yes. Well, that's down Kapalaoa, yeah?

KM: Yes, coming up this side.

WA: Right, yes. They used to fish 'ōpelu, over there. They used to use 'ōpae 'ula [red shrimp] that's the kind of bait they used down there.



Pala'ai and *'uala* used as bait for *'ōpelu* fishing:

KM: How about you folks up here for *'ōpelu* and things, what kind's of bait did you use?

WA: We used mostly potato, pumpkin...

KM: *Pala'ai*, *'uala* like that?

WA: Yes, yes.

KM: So, you folks no more *'ōpae 'ula* up at this side?

WA: No, no.

KM: Interesting, yeah?

WA: So, only *makai*, because ponds, when the tide comes up they come out.

KM: Kapalaoa side.

Discusses *ko'a 'ōpelu* of the South Kohala coast:

WA: They used to take care of that so, plenty. Their *ko'a* was right outside that big high stone in front of Kapalaoa side. Right on the drop, had the *ko'a* over there. So plenty of *'ōpelu* over there. So then, they *kaula'i* [dry it], that's why they need the salt. Around there the salt pond, I'm not too familiar you know, I'm sure they have someplace around there, you see. Because you go down, over there mostly *'a'ā*?

KM: 'Ae.

WA: So a few places...well right inside, from there you go *mauka* side you hit the *pāhoehoe*. *Pāhoehoe* and *'a'ā* on the other side...

KM: ...Would you folks walk this trail? Did you go all the way down too, like Lāhuipua'a and 'Anaeho'omalu sometimes?

WA: Oh past that.

KM: Past. And your Uncle Kolomona, you said even would go all the way down to...?

WA: Keawaiki, with Francis Brown them. he spent a lot of time down there, so I spent lot of time down there too, during the summer. We used to go down and stay during the summer vacation, go fishing, do all odds and end work, you know. Keeps me busy.

Francis Brown bought the Keawaiki and 'Anaeho'omalu-Kalāhuipua'a lands in the 1930s, I think, and uncle Jack Paulo was the first man hired by Francis to take care of the area. Then my uncle Solomon Akau took the position when Jack retired... So that's how I spent lots of time summer, fishing along the coast, right down to South Point. He loved to fish too, Francis Brown. Go north, fast boat eh. Early in the morning we'd go dive. You spear a certain type fish like the *kole nuku heu* [*Ctenochartus strigosus*]. Certain places, there's lot's of them.

You know that black sand beach between Kalaemanō and Kahuwai, at Ka'ūpūlehu?

KM: Yes, Keone'ele'ele is the old name that Uncle Maka'ai them gave to that place.

WA: Yeah, Keone'ele'ele. That was a famous area for the *kole nuku heu*. Francis Brown and us, we would always go over there for that fish.

KM: Hmm, so you folks knew all the fishing grounds along this entire shore line?

WA: Oh every inch of the shore line. Then we did ourselves, with my dad we did a lot of *huki lau* [seine net fishing] We would go down and every...that's why we knew the names and all the places. But if you don't use it, you forget.

KM: That's right...



WA: ...But you know if you can somehow keep this trail alive, by, as I said, why put the sign up and the public just looks, "Oh Shoreline Access." But if you make the thing the way it's supposed to be and especially from Hāpuna to Puakō because you're going to get people that don't like to walk so make it nice and give a history.

KM: Well that's so important as you said to bring it alive. And this is a part of what we do because you've walked the land. So your story should be an important part of it. Like, "In the 1930s I went with my *kūkū* or with my parents, with my uncle we walked, fished even Mrs. Saffrey from school took us and we would go down to go picnic at Kauna'oa Bay... We would fish, you *'ohi pa'akai*, you gather salt, *limu* or *'ōpihi*..." It animates it, brings it to life.

WA: Yes, the feeling you know, when you're young, you don't do it all the time but it's a special time you go and you have a different feeling.

LA: You folks walked, eh?

WA: Walked.

LA: [laughs].

KM: ...If we come back to Hale-o-Kapuni for a moment, that was built up stone in the ocean.

WA: Right. How old it is, I don't know.

KM: Old though yeah, because there's the stories?

WA: Yes.

KM: Of the *manō* coming in there. Did your *Tūtū* talk to you, was there a guardian? As an example you know when your *kūkū* go out fishing on their canoe, was there a *manō* a guardian or something, did they go out and feed the *ko'a* [fishing grounds] even when they don't fish? Were there customs like that, that the family practiced?

WA: We didn't. I haven't seen that. Maybe most of that was just fading away. But then each Hawaiian, they have *'aumakua* [family gods]. Some has the shark as it's *'aumakua*, some they get *pūhi*, some the owl.

KM: *Pueo*, *honu* depends on what the *'ohana*.

WA: Yes.

LA: The *hīhīmanu*.

KM: 'Ae. But, by your time *kūkū mā* weren't talking much about those things?

WA: No, no...

WA: ...But you know a lot of things happened over here. Because of the *mahi'ai* [cultivating areas]. [pointing to various locations] So they do the *mahi'ai* over here, they live down here and they do the fishing over here. Everything is in place for them.

KM: Yes. Amazing, it was such a different place before.

WA: So if they like to do the *'ōpelu* fishing, they can do their own *'ōpelu* fishing out here.

KM: So there were *ko'a* [specific fishing grounds]?

WA: *Ko'a*, yes *'ōpelu ko'a*.

KM: And did they go out in...?

WA: Canoes.

Ko'a were cared for; discusses various methods of fishing, and types of fish caught:

KM: Did they care for the *ko'a*, did they feed it some days?



WA: Oh yes, they *hānai* [care for, feed the fish at certain times].

KM: So they *hānai*, no catch but they feed they would train the fish to come?

WA: They do a lot of drying, when the season time you know how much.

KM: And they go out farther, go *'ahi*?

WA: They go *kūkaula* [hand line fishing].

LA: See, that's why they used to use the steeple of the church as their focal point.

KM: A *ko'a* like, it was one of their triangulation points?

LA: Yes.

WA: Yes. That's where you go for different fathoms, maybe forty, *weke 'ula*, then you go maybe forty to fifty, maybe *kalikali*. Then you go further out maybe about sixty you get *'ōpakapaka*, you get *kāhala*, *uku*, further out *ōpū nui*, then *koa'e*. All of that.

KM: *Koa'e*, so all these at different *ko'a*?

WA: Yes, they out there.

KM: So they knew the fathom, *anana*, how deep each one was?

WA: Yes.

KM: And the church was one of the triangulation points?

WA: Right.

KM: Did they go off the *heiau*?

WA: The church and Puakō.

KM: Oh, Puakō?

WA: The *heiau* is one of them too.

KM: Oh, so they would look from the church steeple and Puakō Church, also?

WA: Yes. Even if they go further out and you're looking back to Waimea, you see all of those *pu'u* way back, certain *pu'u* that means you are way out.

KM: 'Ae, Hōkū'ula like that?

WA: Yes. You line them up which ever.

LA: And Pu'u Kamali'i up here.

KM: Oh, Pu'u Kamali'i?

LA: Pu'u Kamali'i, they would sight from there.

KM: That was one of the *ko'a* points also?

LA: Uh-hmm.

KM: Were there promontories *pu'u* or something, that they would look, that a *kilo* could look down and tell where the?

WA: No, not over here.

KM: Not here. So they already knew where the *ko'a* were?

WA: Yes. For *akule* and stuff like that, either they see the ripple or they see the color in the water.

KM: *Ho'olili* [rippling on the water made by schools of fish near the shore].



WA: Yes.

KM: On top?

WA: Yes. So the Hawaiians they get all the things you know. If you don't know, then that's your fault.

KM: Hmm. Like you said, they observed they knew the moon, they knew the seasons, the tides, yeah?

LA: And they learned from their parents before them.

KM: That's right.

WA: I went all through that like the fathoms and different things.

LA: Well he knows because he went fishing. My father was not a line fisherman, my father was a net fisherman, in the water. That's my dad. If he stayed on the boat, he would get sick.

WA: Grandfather was a throw net fisherman also [chuckles].

LA: Champion to throw net, morning time he's passing, he's going out there by the wireless station [north side of Kawaihae], you know he's going to *kiloi 'upena* [throw net] one time, his *manini*... Morning time the *manini* is different, and then you see him with his bag, his *'upena* [net] in there and he's going home. Tūtū Kalehua used to do the same thing. And then you see them *pau*, they stretch their net up to dry.

WA: They depend on the tide.

KM: So when this harbor went in it really changed the entire lifestyle?

LA: That's what you call progress.

KM: Is it?

LA: [laughing] That's what they call progress.

KM: That's what they called it, yeah? It changed your entire life, then?

LA: It has.

WA: You look on the reef over here, you look at this reef all over here.

KM: All gone?

WA: Gone.

LA: See what they did to it?

KM: Yes, so this all became the harbor, then, all this *papa* [reef flats]?

LA: So they worried about keeping the other one, what's that other one in Honolulu? Makapu'u? The one you walk down, they want to save that, the reef?

WA: Hanauma Bay.

LA: Hanauma, because too many people walk on the coral. Gee, this one was the most beautiful one.

WA: This one, they went wiped 'em out.

KM: So this *papa* was alive back then? Had *he'e* [octopus] out here?

WA: Yes, anything you can think of.

LA: Day time you can go when it's low tide. You swim across the channel, walk on the coral, hook *'upāpalu* [*Apogonidae*], you know.



WA: I used to go *kā'ili* [cast], outside here, me and Tūtū Ka'aihue eh. We'd go outside, you know those days, you get the *pā'ou'ou* [*Thalassoma* fish].

KM: 'Ono?

LA: 'Ono fish, that's my favorite. But now, I no can eat, they get the *ciguatera*, poison and you can die.

WA: This place was famous for *pā'ou'ou*, from Kawaihae to Puakō side. But now, because they change the water circulation, you no can eat the fish.

LA: That's right, they changed everything.

Ciguatera was unknown during their youth:

WA: So we fish. One time I took my nephews to go outside and fish we come back eat the fish, we all get sick.

KM: Oh you're kidding.

WA: Yeah.

LA: *Ciguatera*.

WA: *Ciguatera*. Never was like that before. That's why I don't eat the fish today, I'm scared about it.

KM: You know and plus because they changed the flow of the water.

WA: The dredging.

KM: The algae or *limu* bloom grows and poison algae accumulate.

WA: That's true.

LA: See, when the river flows, it brings different kinds of stuff into the water so that there is a balance. See, no more that balance now.

WA: Maybe that's another thing we got to go stronger on, you know. We look into that, bring that water back over here so we can wipe out those poisons. Let the other things grow to counteract with the poison.

LA: I wouldn't swim in this harbor area now.

KM: Not now, eh.

LA: Not with all those little boats. I don't know what, who do what in there.

KM: 'Ae, *hana lepo* [yes, make the water dirty], people don't think yeah?

LA: Uh-hmm.

WA: That's right. Well good, you know, you come, we talk story and you get an idea.

KM: 'Ae. Your history is very important, for this land.

WA: Well, whatever we can say...

KM: ...Hmm. In your folks childhood time, this was your ocean, your playground here.

LA: That's right.

KM: Now, cannot.

Kūhonu, holomoana, and other crustaceans caught:

LA: I used to run across the street. If we go down there, we can catch crabs, [gestures picking up the crabs, placing them] in the dress, full, you come home, and throw 'um in the pot.

KM: What kinds? You had *kūhonu* or what out here?



LA: The sand crabs.

WA: *Kūhonu*, and the other one is the *holomoana*, the red one, the long one. That one has also. So the *kūhonu* is mostly all over, has that one. And the *pokipoki* and *aloalo*, 'ono eh.

KM: Yes!

WA: Before, plenty over here.

LA: He's the *aloalo* baby [laughing]. When mama was *hāpai*, that's what she was 'ono for. She was 'ono for the *aloalo*. So *tūtū* used to have go out and get that. You have to know how to find that *puka* and swoosh 'um out.

WA: What's why you see, the fresh water, the sand and the *lepo* [soil], mix together, so it gives you a solid ground, so the *aloalo* dig their hole go down and the hole stays firm like that. So when they stay inside, no *hāne'e* [fall down]. You see, nature really plays a great part in our lives. But we don't vision that.

LA: That's why, when I went to Moloka'i and I saw that *papa*, it thought "Oh, they must get *aloalo* inside here!"

KM: That's right.

WA: But we lost that already.

KM: Hmm. *Mahalo*, thank you so much for...

WA: Well I hope that we helped you a lot.

KM: Yes. What I'll do is, I'll take the tape and transcribe almost verbatim, I'll clean up a little bit...

LA: ...You know, when we used to go fishing... I was the youngest and I was always saved by my grandfather. These guys [pointing to her brother], when they go fishing, they work hard. I would just sit on the boat with grandpa. He always used to tell me stories. And I used to listen to his stories and the stories make sense. So I had a good time with him. But he always saved my life. "No." When papa tell "you jump now." Grandpa he'd [gestures stay there]. [laughing]

KM: You stay right there.

LA: So I tell, "Akung said I stay here." [laughing]

KM: So did you hear grandpa or your *kūkū* them talk about the shark *heiau* at all, or about Pu'u Koholā?

LA: I used to hear them talk that shark used to come in, because the *heiau* was built in a certain way, where the shark would come in. Kamehameha would grab the shark and he would break the back on his knee. Grandpa used to tell me.

KM: Oh, so they would wrestle them like, fight the shark then?

LA: Yes. And I did see it with my own eyes, but now, the remains that they are telling me "That is the chair of Kamehameha." That sure doesn't look like the chair. Because the one I saw when I was young, was really a chair made out of rock. But now they tell "oh this is it." That's not what I saw. [Pōhaku-noho (the stone chair); overlooking the ocean below Mailekini]

KM: So there was a place along the ocean side that was the seat where Kamehameha would...?

LA: Look out to that shark *heiau*, when the shark came in...

