

HE WAHI MO‘OLELO NO HONOULIULI, MOKU O ‘EWA — TRADITIONAL AND HISTORIC ACCOUNTS OF HONOULIULI, DISTRICT OF ‘EWA

Background

In the 1990s, as a part of the research program undertaken for the Honouliuli Ahupua‘a of ‘Ewa, historic narratives, not previously translated from native Hawaiian language sources were identified and translated by Kepā Maly. The texts are presented as a part of the background information below; as they provide readers with information that has not been widely available to the general public. Oral history interviews were also conducted by Maly with two elder kama‘āina of the Honouliuli region, which add personal memories to the historical reference base. The combined narratives are of importance to interpretive/stewardship programs that are being formulated as a part of the Hoakalei Cultural Foundation, a charitable non-profit corporation whose mission is to:

Conduct educational and informational activities for the community about Native Hawaiian traditional and customary practices, culture, lore, history, Hawaiian language, and Hawaiian land and ocean environments as it relates to preservation areas and the ‘Ewa Plain; and to perpetuate knowledge about the wahi pana (storied traditional and sacred place) in the Ocean Pointe master planned community and Hoakalei Resort’s preservation areas...

One important traditional narrative found in Hawaiian language papers, which provides a wealth of documentation on wahi pana of the Honouliuli Ahupua‘a (Figure 1) is the epic account of the journey made by Hi‘iaka-i-ka-poli-o-Pele (Hi‘iaka), the youngest sister of the goddess Pele, to and from the island of Kaua‘i. The account, titled “He Moolelo Kaa no Hiiaka-i-ka-poli-o-Pele” (A Traditional Tale of Hi‘iaka who is Held in the Bosom of Pele) was published in the Hawaiian newspaper, Ka Hoku o Hawaii from September 18, 1924 to July 17, 1928.

This version of the mo‘olelo has yet to be translated in its entirety, and while it follows the basic format of Nathaniel Emerson’s 1915 rendition of the story of “Pele and Hi‘iaka,” it also contains a great wealth of additional island-wide place name accounts, including those for Honouliuli. The narratives include traditions and descriptions of: the famous pipi–bivalves that gave the English name to Pearl Harbor; the native vegetation of the area; document the occurrence of sweet potato cultivation; the trails that cross Honouliuli; and perhaps most significantly, traditions of how places came to be named.

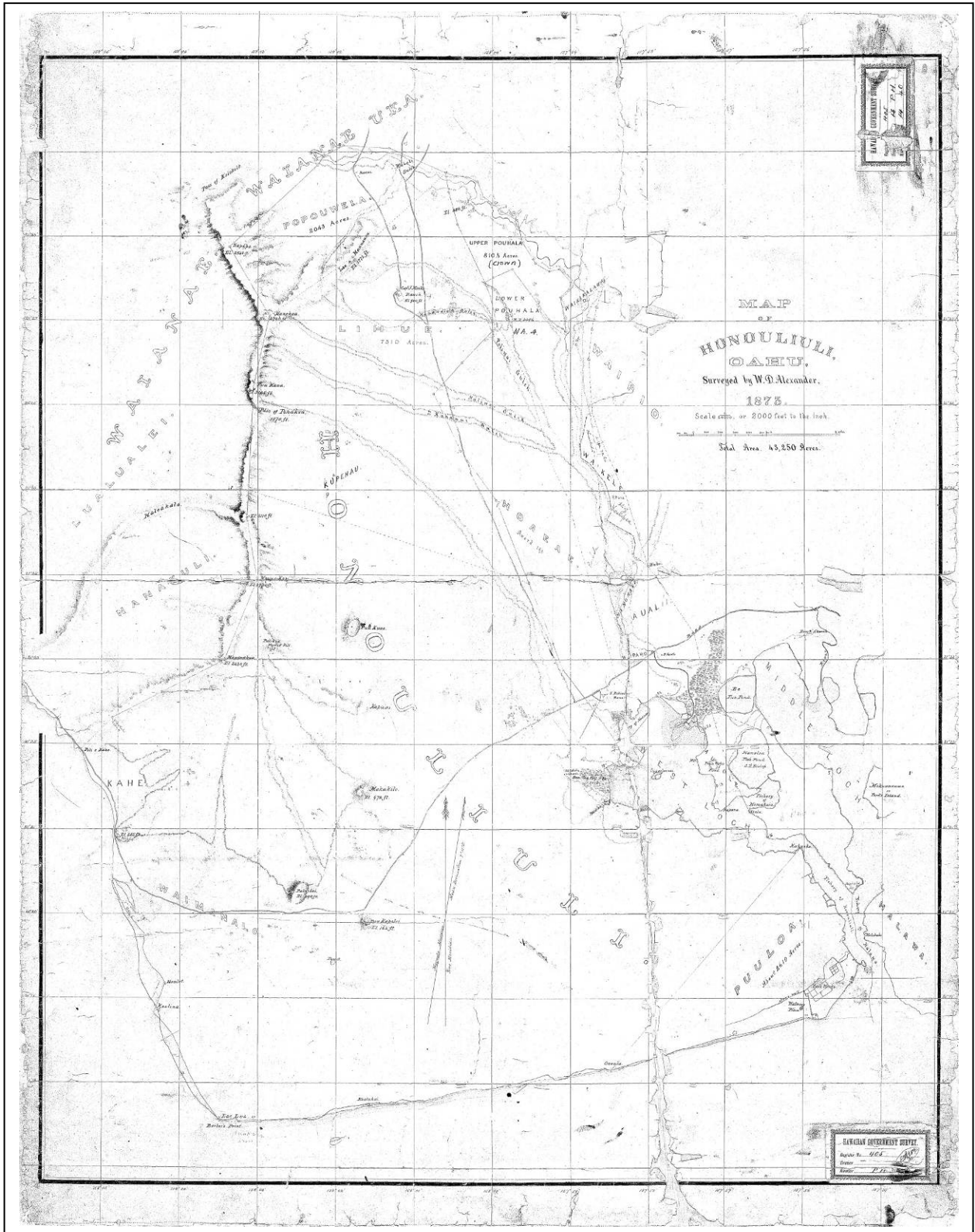


Figure 1. Honouliuli Ahupua‘a (Reduction of Register Map No. 405. W.D. Alexander, 1875)

The texts also include many mele and 'oli (chants) that provide poetic descriptions of Honouliuli and the shore around the Ocean Pointe/Hoakalei preservation areas. The following English translations were prepared by Maly in 1996 and are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives.

He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele

The goddess Hi'iaka journeyed from the island of Hawai'i to Kaua'i, stopping on Maui, Moloka'i, and O'ahu, as she went to fetch the chief Lohi'au-ipo (Lohi'au) from Hā'ena and return with him to Pele's domain at Kīlauea, Hawai'i. The following narratives come from the portion of the legend that describes the return journey to Hawai'i.

...Aloha ka hau o Ka'ala	Beloved is the dew of Ka'ala
'Oia hau halihali 'a'ala mau'u nēnē	That dew which bears the fragrance of the nēnē grasses
Honi ai ke kupa o Pu'uloa	[fragrant dew which] Kissed the natives of Pu'uloa
He loa ka imina e ke aloha e...	One searches far for love...
	[January 18, 1927]

Preparing to depart from the village of the chiefess, Makua, Hi'iaka elected to travel overland through Wai'anae, to the heights of Pōhākea, and across the plain of Honouliuli. Hi'iaka made preparations for Lohi'au and Wahine'ōma'o to travel by canoe from Pōka'i to the landing at Kou (Honolulu). Before letting them depart, Hi'iaka instructed her two companions...

...As you travel, you will arrive at a place where a point juts out into the sea. That will be Laeloa [Barbers Point]; do not land there. Continue your journey forward. As you continue your journey, you will see a place where the ocean lies calmly within the land. That will be 'Ewa; do not land there. As you continue your journey, you will reach a place where the mouth [of the land] opens to the sea (hāmama ana ka waha i ke kai). That is Pu'uloa, do not land there either. That is the entry way to 'Ewa... [January 25, 1927].

From the heights of Pōhākea, Hi'iaka looked to the shores of 'Ewa, where she saw a group of women making their way to the sea. The women were going down to gather pāpa'i [crabs] and limu [seaweeds], and to gather the mahamoe, 'ōkupe [both edible bivalves], and such things as could be obtained along the shore. Hi'iaka then began to chant about those ladies:

Ka makani kēhau o lalo o Wai'ōpua	The Kēhau breeze is there below Wai'ōpua
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Ko ke kula na'ena'e la i ke kupukupu	Bearing the fragrance of the kupukupu ferns across the plain
Moe no i ke anu o ka mau'u	The coolness is laid upon the grasses
Moe aku la i ke kai o 'Ewa i ke anu	A coolness laid upon the sea of 'Ewa
Anu 'Ewa i ka i'a hāmau leo	'Ewa is made cold [unfriendly] because of the fish which hushes voices
E hāmau e, o ua makani nei	Be silent in that breeze.

Hi'iaka saw the women moving ahead to the shoreline, just like the cold Waikōloa wind that blew from the uplands of this place. And this was why Hi'iaka had chanted to them. Hi'iaka then turned towards the canoe on which her companion and the man [Lohi'au] were traveling. They were paddling and were no longer talking, for Hi'iaka had admonished them, warning—

Anu 'Ewa i ka i'a hāmau leo,	'Ewa is made cold because of the fish that hushes voices,
E hāmau ho'i e!	Be silent!

Now, the famous fish of 'Ewa in those days when the wind blew because of conversations was the pipi [pearl oyster – It was believed that talking would cause a breeze to blow that would, in turn, frighten the pipi. (cf. Pukui and Elbert 1971)] Only when it was very calm could one go to catch the pipi. If anyone spoke while going to get the pipi, the breeze would cause rippling on the water's surface and the pipi would be hidden from sight. In this way, Hi'iaka had instructed Wahine'ōma'o and Lohi'au to be quiet like the women of 'Ewa who were going fishing. If one spoke, the angry winds would blow and bring misfortune... [February 8, 1927]

...Turning her gaze towards the island of Hawai'i, she could see the flames of Pele in the lehua forest of Hōpoe, and she chanted out

Nani Pālailai, he anaina kapu na	Beautiful is Pālailai, sacred
ka wahine	assembly of the woman
Ke kūkulu nei wau i ka pahu kapu	I set up the drum of the
ka leo	sacred voice
O ka leo o ke kai ka'u e ho'olono e	The voice of the ocean is what I hear
Ua lono aku la ke kupa	The natives hear it ¹
Ua inu iho la nā manu i ke koena	The birds drink the water caught in the
wai noni	noni leaves ²

¹ The stormy ocean of Waialua, could reportedly be heard in 'Ewa.

² Traditionally, after storms, forest birds were could be seen in the lowlands drinking water in this manner.

Kūnewanewa a'e la nā 'ōpua i The billowy clouds pass in the calm
ka mālie
Pua o mai ke ahi o Hawai'i ia'u... The fires of Hawai'i rise above me...

...Hi'iaka then departed Pōhākea, descending to the plain of Keahumoa [between Waipi'o and Honouliuli]. It was at this place that she saw several women gathering the blossoms of the ma'ō [Gossypium tomentosum, an endemic yellow-flowered hibiscus that grows on the dryland plains; Figure 2] with which to string garlands for themselves. She then saw them sit down and begin to string and complete the garlands for themselves, so that they could adorn their necks. These women adorned themselves in the ma'ō garlands and were really quite beautiful. Hi'iaka then felt her own neck, for she was without a lei. Hi'iaka then thought about what to say to the women regarding the garlands with which they had adorned themselves. She then thought within herself, I am going to ask them for a lei that they had been burdened with making. If they have aloha for me, then there is no kindness which they shall not have, but if they deny me, so it will be.



Figure 2. Blossoms of the ma'ō or ma'oma'ō (Photo No. KPAC_881)

Hi'iaka then offered a chant to the women who had strung their garlands upon the plain which is burned by the sun.

E lei ana ke kula o Keahumoa The plain of Keahumoa wears the ma'ō
i ka ma'ō blossoms as its lei

'Ohu'ohu wale nā wahine kui lei o ke kanahale Ua like no a like me ka lehua o Hōpoe Me he pua koili lehua ala i ka lā	Adorning the women who string garlands in the wild It is like the lehua blossoms of Hōpoe Lehua blossoms upon which the sun beats down
Ka oni pua koai'a i ka pali I nā kaupoku hale o 'Āpuku Ke ku no i ke alo o ka pali o Pu'uku'ua He ali'i no na'e ka 'āina He kauwā no na'e ke kanaka I kauwā no na'e wau i ke aloha Na ke aloha no na'e i kono e haele no māua E hele no wau a—	On the nodding koai'a flowers of the cliff On the rooftops of the houses at 'Āpuku Rising in the presence of the cliff of Pu'uku'ua The land is indeed a chief Man is indeed a slave I am indeed a slave to aloha—love It is love which invites us two—come I come—

[‘Āpuku and Pu’uku’ua are both places situated on the upland plain of Honouliuli.]

Then one of the women answered her in a kindly manner, “Wait stranger, before you go on your way, here is your lei.” It is true what you have said, “He kauwā ke kanaka i ke aloha” [Man is a slave of love or compassion], and it is aloha which beckons to us and moves us to come forth. The woman then moved forward and placed her lei upon Hi’iaka, and the other women did the same as well. The women then saw the true beauty of Hi’iaka and they urged her to join them for a meal at their home on the shore of ‘Ewa.

Hi’iaka then spoke to them, “I am not hungry, for your kindness has satisfied me. Here are the words which I share with you—In your dwelling, if one of you should meet with trouble, or if one of the people for whom you have aloha is in need, offer the chant which I offered to you, asking without shame for garlands that you had made. The chant is a prayer for the passing of troubles from you or your loved ones. Now come and kiss me, and I will depart from this long open plain.

All the women stepped forward to kiss Hi’iaka, and as they rubbed noses each one of them remembered the chant which Hi’iaka offered when she asked for their garlands of ma’o. Thus this chant became a prayer for those women in their days of trouble. Hi’iaka then departed from those women who strung garlands of ma’o on the plain and traveled towards the shore of ‘Ewa, towards Pu’uloa. Turning towards the ocean of Honouliuli,

Hi'iaka saw the expanse of Leinono³ and she said within herself:

Say! I have not forgotten you Leinono, though perhaps you think I am no good because I don't know you. Therefore, I call to you Leinono with this chant:

Nōweo maka, ea i ka lā Hoa kuilima laulā o 'Ewa	Bright eye, the rising sun Companion that travels arm-in-arm with the expanse of 'Ewa
Ka Amu āhua lepo a ka makani	The Amu wind that causes dust to mound up
He hiapō na ka Moa'e He keiki na ka 'Ewa-loa e hi'i mai la	Is the first born of the Moa'e wind A child that is embraced by the 'Ewa-loa [breeze on the expanse of 'Ewa]
E Leinono e Hoa aloha wale o kākou ho'i e	Hail Leinono Our companion

Finishing her chant, Hi'iaka then turned and saw her companion and Lohi'au paddling their canoe. And her love welled up for her traveling companions. It was also then, that Hi'iaka came to understand that Lohi'au would be killed by Pele when they reached Hawai'i. Hi'iaka then turned and continued her journey along the path that crossed this unpeopled plain. While walking along, she saw two women who were busy stringing garlands of 'ilima [Sida fallax] blossoms. The women were sitting alongside the trail upon which Hi'iaka was traveling. Now when these two women saw Hi'iaka, one said to the other, "Say, this is Hi'iaka who is descending along the path, we must depart with haste, lest she kill us."

The two women hastily departed, and reached a stone that was situated along the side of the trail which continued on to Wai'anae. It was at this stone that the two women transformed themselves into their supernatural mo'o [lizard] forms. One of the lizards then went and hid in a little space on the stone, and the other went near by. One mo'o said to her companion mo'o... [February 15, 1927] "It is fortunate that we have hidden ourselves at this place, so that we may escape being killed by Hi'iaka." Now from ancient times till recently, the place at which this stone was situated, was called "Pe'e-kāua" [We two hidden]. Now that the road has been made, the stone at which these two mo'o wahine [lizard women] has been destroyed.

³ Leinono may also be written as Leilono. It is an area in the midlands of Moanalua above Āliamanu, and is situated near the border of the districts of 'Ewa and Kona. At Leilono there was a supernatural 'ulu (breadfruit tree) from which spirits of the deceased leapt and were either caught by welcoming 'aumākua (ancestral deities) or they would fall into an endless night. From Leinono, the unfortunate spirits are said to have wandered hopelessly across the plain of Kaupē'a on Honouliuli and gone off into the sunset (Kamakau 1968: 47 & 49).

When Hi'iaka saw that these two women had fled and taken their mo'os to hide on the stone along the trail, she chanted out to them:

Aloha 'olua e nā wahine o ke kula 'Oia kula ānea i ka lā He lā hao wale ho'i nei O ka holo la a pe'e O pe'e kāua i Pe'e Kaua Aloha nō 'olua Eia nō wau ke hele nei	Greetings to you two women of the plain It is a barren plain in the sun Where the sun bears forcefully down Having gone to hide We two are hidden at Pe'e Kaua Aloha to you two Here I am traveling on
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Hi'iaka then continued walking towards the shore. Hearing Hi'iaka's chant of affection, these two mo'o women said to one another, "Say, this is truly remarkable, for we will not die, but have been saved by Hi'iaka. She has given us her aloha as she descends in the heat of the sun, and so it is that we shall remain upon this plain."

Descending to the flat lands of Honouliuli, Hi'iaka then turned and looked at Pu'uokapolei and Nāwahineokama'oma'o who dwelt there in the shelter of the growth of the 'ōhai [Sesbania tomentosa], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hi'iaka then said, "Pu'uokapolei and Nāwahineokama'oma'o, do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you:"

Aloha 'olua e Pu'uokapolei mā E Nāwahineokama'oma'o E nonoho mai la i noho wale la I ka malu o ka 'ōhai I ke kui lei kukui i ka lā Lei aku la i ka pua o ka ma'oma'o Lei kauno'a i ke kaha o Ka'ōlino He 'olina hele e	Greetings to you two o Pu'uokapolei and companion O Nāwahineokama'oma'o Set there, and dwelling In the shade of the 'ōhai Stringing garlands of kukui in the day, Adorning yourselves in the garlands of the ma'oma'o Kauno'a [Cuscuta sandwichiana] is the lei of the shores of Ka'ōlino ⁴ There is joy in traveling
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When Hi'iaka finished her chant, Pu'uokapolei said, "Greetings. Love to you, o Hi'iaka! So it is that you pass by without visiting the two of us. Lo, we have no food with which to host you. Indeed, the eyes roll dizzily with hunger. So you do not visit us two elderly women who have cultivated the barren and desolate plain. We have planted the 'uwala [sweet potato]

⁴ Ka'ōlino (literally: the brightness) appears to be a variation of Ko'olina (interpretively translated as: Joyous).

shoots, that have sprouted and grown, and have been dedicated to you, our lord. Thus as you travel by, pull the potatoes and make a fire in the imu, so there will be relief from the hunger. For we have no food, we have no fish, and no blanket to keep us warm. We have but one kapa [covering], it is the pilipili-‘ula grass [Chrysopogon aciculatus]. When it blossoms, we go and gather the grass and plait it into coverings for us. But in the time when the grasses dry, and none is left on the plain, we two are left to live without clothing. The cold breeze blows in the night, the Kēhau and Waikōloa, the cold does not remain though, and when the grasses of the land which give us warmth, begin to grow again, our nakedness is covered, and we are a little better off than the flowers of the ma‘o. It is because we are left without our covering of the pilipili-‘ula grass, that many people have come to say, “Waiho wale iho ka mau‘u o Kaiona” [Kaiona is left exposed by the grasses – It is so hot that the grasses have withered and dried, leaving everything exposed to be seen].” Aloha to you, and aloha be with you in your travels o Hi‘iaka-i-ka-poli-o-Pele, our lord.

Hi‘iaka then turned and continued her walk in the stifling heat of the sun on the plain of Pu‘uokapolei. Hi‘iaka saw a ma‘o blossom as she descended, and she picked it in the heat of the sun and chanted out

<p>Liua o Kona i ka lā loa o Makali‘i Māewa ka wiliwili hele i ka la‘i Kulo‘ia ka manu o Kānehili Welawela ka lā o Pu‘uokapolei ‘Ukiki ka ma‘o kula i kai Me he kapa halakea ala ka pua ka nohu Ka ‘owaka, ka pua‘ula i ke kaha o Kaupe‘a la A he hoa E ho‘ohoa aku ana i ka makani he Nāulu A he hoa—e</p>	<p>Kona is made dizzy in the long days of Makali‘i [summer] The wiliwili [Erythrina] trees sway, then comes the calm The birds of Kānehili endure The sun is exceedingly hot on Pu‘uokapolei The ma‘o growth is stunted on the seaward plain The nohu [Tribulus cistoides] flowers are o like a halakea [kapa] covering The pua‘ula [young kumu] fish seem to flash along the shores of Kaupe‘a Striking, Striking is the Nāulu wind Striking forth</p>
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When Hi‘iaka finished her chant, she continued toward the shore, and looking to the ocean, she saw the canoe of her friend and Lohi‘au, and chanted:

<p>Ku‘u kāne i ke awa lau o Pu‘uloa</p>	<p>My man on the many harbored sea of Pu‘uloa</p>
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Mai ke kula o Pe'ekāua ke noho
E noho kāua i ke kaha o ka 'ōhai
I ka wiliwili i ka pua o ka lau noni

O ka ihona i Kānehili la
Ua hili ho'i au—e

As seen from the plain of Pe'ekāua
Let us dwell upon the 'ōhai covered shore
Where the noni blossoms are twisted
together

Descending along Kānehili
I am winding along

Hī'iaka then turned and looked back to Pu'uku'ua, Kānehoa, and Hale'au'au and said, "Do not forget me Pu'uku'ua mā. And so you do not think that I will forget you, here is a chant of endearment for you

Owau e hele i ke kaha o Pu'uloa
I ka 'ōhai a Kaupe'a la
I ka lā hōanoano e
Ua 'ike
Ua 'ike aku la ka ho'i au
I ke kuahiwi mauna pali
O Pu'uku'ua i Hale'au'au
O ke oho o ke kukui ehu
I ha'a i ka lā o Kānehoa
Aloha wale ho'i nā hoa e

It is I who travel along the shore of Pu'uloa
Where the 'ōhai is at Kaupe'a
In the awe-inspiring sun
It is seen
It has been seen by me
At the mountain cliffs
Pu'uku'ua at Hale'au'au
The sprouting of the kukui growth
Dancing in the sun of Kānehoa
Love to you o companions

...Upon finishing her chant, Hī'iaka continued down the trail and arrived at Kualaka'i. At Kualaka'i, the trail took her to a spring of cool water. Looking into the spring, she saw her reflection shining brightly upon the water's surface. Hī'iaka also saw two lehua trees [Metrosideros polymorpha – Figure 3] growing on each side of the spring. Now these two lehua trees were completely covered with blossoms. She then picked the lehua blossoms of these two trees and strung garlands for herself.

Hī'iaka strung four strands to her lei, she then removed the garlands of ma'o which had received when descending from Pōhākea, and set them aside. She then took the garlands which she had made, and adorned herself with them. Hī'iaka then heard the voice calling out from the area of Kānehili:

O Hī'iaka ka wahine
Ke 'ako la i ka pua o Hoakalei
Ke kui la, ke uo la i ka mānai

'Ehā ka lei, ka 'āpana lei lehua
a ka wahine la
Ku'u pōki'i

Hī'iaka is the woman
Who picked the flowers of Hoakalei
And with a needle strung and made
them into

Four garlands, the sectioned lei
of the woman
O my younger sibling



**Figure 2. Blossom of the dryland lehua (*Metrosideros polymorpha*)
(Photo No. KPAC2a_2102)**

<p>Ku'u pōki'i mai ke ehu makani o lalo</p> <p>Lulumi aku la i ke kai o Hilo-one No Hilo ke aloha Aloha wale ka lei e—</p>	<p>My younger sibling who came from the place where the dusty wind rises from below</p> <p>Overtaken in the sea of Hilo-one The aloha is for Hilo Love for the lei</p>
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That place, Hilo-one, which is mentioned in the mele [chant], is situated on the northern side of Kualaka'i, close to Kalaeloa. And the name of the spring in which Hi'iaka looked and saw her reflection was Hoakalei [Reflection of a lei]. It was at this place that Hi'iaka saw the two lehua trees growing, from which she picked the blossoms to string her four garlands.

Hearing the chant, Hi'iaka turned toward where it had come from, and saw her older sister Kapo looking at her. Kapo had arrived at O'ahu from Maui, where she was teaching the practices of the hula. Seeing Kapo, Hi'iaka cried out with affection for her older sister [February 22, 1927; available in paper form only at the Hilo Public Library]:

<p>O 'oe 'ia e Waialua-iki E ka lā uli pali o Uli Ua hele wale ia e Li'awahine E ka wahine kuhea pali E lei au...</p>	<p>So, it is you o Waialua-iki Of the sun darkened cliff of Uli Li'awahine has gone traveling O woman that stands calling from the cliff I am adorned with a lei</p>
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<p>‘Ae—ke lei nei au i nā lehua makanoe I nā lehua lihi wai o Hoakalei</p> <p>Ku‘u lehua i Hilo-one I nā kaha o Ka‘olina me Kaupe‘a E lei au e—</p>	<p>Yes, I am wearing garlands of the misty-centered lehua blossoms The lehua that grows along the water’s edge at Hoakalei, My lehua of Hilo-one. On the shores of Ka‘olina and Kaupe‘a I am adorned</p>
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The reason that Hi‘iaka presented this chant to her elder sister Kapo, saying, “kui pua lei, o Hoakalei” [Stringing flower garlands of Hoakalei] was because in her chant, Kapo had inquired about Hi‘iaka’s picking the flowers from the spring of Hoakalei and making them into four garlands for herself... As it is seen in this mele [chant], Hilo-one is on O‘ahu, there at Kualaka‘i, near Kalaeloa.

Thus it is understood that through legends like this, we are given direction in knowing about the names of various places of the ancient people, and which are no longer known in this time...Hi‘iaka then continued her journey toward the shore of Pu‘uloa, and she thought about the words that she had earlier spoken to Wahine‘ōma‘o and Lohi‘au, and she chanted:

<p>A‘ole au e hele i ke kaha o Kaupe‘a I nā ‘ōhai o Kānehili i Kaupe‘a</p> <p>A ua hili au...</p>	<p>I will not travel to the shore of Kaupe‘a To Kaupe‘a where the ‘ōhai of Kānehili are found I will turn away...</p>
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...Hi‘iaka then arrived at a place where many people were gathered together, and she overheard them talking about preparations for a journey to Kou, which is the old name for Honolulu. The people were preparing to go to the court of the chiefess Pele‘ula, who was hosting kilu⁵ games [March 1, 1927; available in paper form only at the Hilo Public Library].

...Learning of the contest that was to be held at Kou, Hi‘iaka had reservations about having Lohi‘au stop at the court of the chiefess Pele‘ula. So she chanted, calling to Lohi‘au, telling him to bring the canoe to shore at Pu‘uloa. When Hi‘iaka chanted, everyone became quiet, because they were awed by the beauty of her chanting voice. One of the women in the group then called to Hi‘iaka, “You are a stranger to us in appearance, but your chant indicates that you are very familiar with this shore, how is that so?” Hi‘iaka confirmed that she was indeed a visitor,

⁵ Kilu is a Hawaiian game in which a gourd, or a coconut shell, cut in half, is tossed at an opponent’s pob (something like horseshoes). The individual who successfully hits the pob that he or she had selected, was the winner and could claim a kiss or some other favor from the opponent (cf. Malo 1951:216)

and yet familiar with the places of this land. She then said, “Ua maika’i no kōu noi e ke kama’āina maika’i, akā, i Kou ho’i e hui aku ai nā maka” [You have asked a good question, kind native, but, it is at Kou, that all the faces (eyes) shall meet].

Thus it is seen that when Hi’iaka responded to the woman of Pu’uloa, that this famous saying of the people of O’ahu came about, “Hui aku nā maka i Kou” [The faces shall meet at Kou]... Now, Lohi’au had heard the chant of Hi’iaka, and he drew the canoe to the shore. When Hi’iaka boarded the canoe, she bid farewell to the people of Pu’uloa and said, “Hui aku o nā maka i Kou” [i.e., we will meet again].

They then directed the canoe seaward, and went out of opening of Pu’uloa. Hi’iaka then turned and looked towards the land where she saw the dwelling places of Kinimakalehua, Leinono, and Keālia. She called out to them, “So you do not forget me, here is a chant for you:”

Polenaehu i ka ua Kinimaka- lehua	Reddish yellow are the rains of Kinimakalehua
Hoahoa Leinono ki’eki’e Pu’uloa makai	Leinono is the companion above, and Pu’uloa is shoreward
Ke hele ala i ke one kui-lima laula o ‘Ewa	The journey across the expansive sands of ‘Ewa has been made arm-in-arm
Ma ‘Ewa ho’i wau	I am at ‘Ewa
E uwē ho’i wau iā ‘oe e	I greet you o Leinono
Leinono e	
Hoa aloha wale ho’i kākou e	We are all companions

In this chant of Hi’iaka, she spoke the famous saying that is the pride of the descendants of ‘Ewa; “Ke one kui-lima laulā o ‘Ewa” [The sands of ‘Ewa, across which everyone joined hand-in-hand]. These words of Hi’iaka are a famous saying of this land to this day. As the canoe continued toward Kou, passing the land of Kalihi, Hi’iaka looked again towards Leinono and Keālia, and she chanted:

Aloha ‘oe e Leinono, e	Hail to you o Leinono,
Kinimakalehua,	o Kinimakalehua
E Keālia i lalo e, aloha	O Keālia who is below, aloha
Eia ke kānaenae ka mōhai	Here is the supplication, the offering
A ka mea hele la, he leo e	of the one who has traveled by. It is a
	voice or song,
He leo wale nō ho’i e—	Only a voice—

She then turned forward and they arrived at Nu’uanu...[March 8, 1927; available in paper form only, at the Hilo Public Library].

Selected Historic References to the 'Ewa-Honouliuli Region

The coastal coral plains of Honouliuli, which stretch behind Kualaka'i, Keahi, and One'ula (the project area), are thought to be the legendary "kula o Kaupe'a" (plain of Kaupe'a) which is said to be the realm of the ao kuenta or ao 'auwana (the homeless or wandering souls). Kaupe'a was the wandering place of those who died having no rightful place to go; the souls wandered "in the wiliwili grove" (Sterling and Summers 1978:36). According to 19th century Hawaiian historian Samuel Kamakau, the spirits who wandered "on the plain of Kaupe'a beside Pu'uloa...could go to catch pulelehua (moths or butterflies) and nanana (spiders)" in the hope of finding helpful 'aumakua (family deity) who could save them (Kamakau 1964:47 and 49).

One of the native Hawaiian informants who recorded her recollections of the Honouliuli area was Hawaiian ethnographer and Bishop Museum employee, Mary Kawena Pukui. Pukui shared her personal experience with the ghosts on the plain of Kaupe'a around 1910:

A wide plain lies back of Keahi and Pu'uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family 'aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalae-loa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body and size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, "Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake 'ilio." "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her 'aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores (Pukui 1943:60-61).

McAllister's *The Archaeology of Oahu* (1933), describes how the coral plains around the project area may have been used in earlier times:

Site 146. 'Ewa Plains, throughout which are remains of many sites. The great extent of old stone walls, particularly near Puuloa Salt Works, belongs to the ranching period of about 75 years ago. It is probable that the holes and pits in the coral were formerly used by the Hawaiians.

Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them. They afford shelter and protection, but I doubt if previous to the time of Cook there was ever a large population here (McAllister 1933:109).

On the coast, a little west of the project area, there is a place called Kualaka'i, and there is a spring located there that is called Hoakalei. As noted above, the spring is associated in legend with Hi'iaka, the favorite sister of the fire goddess, Pele. Additional information is found in the legendary series titled "Nā Wahi Pana o 'Ewa" (The Famous Places of 'Ewa), which ran in the Hawaiian Language Newspaper "Ka Loea Kālai 'Āina" (c. 1900), readers were told of two "strange" women who lived on the plain called Pukaua, beyond Pu'ukapolei, toward Wai'anae. Once, after going down to Kualaka'i on the coast to gather 'a'ama crabs, pipipi, and limu, they failed to return home before morning light, and were turned into a single pillar of stone (Sterling and Summers 1978:39).

In 1898, Cameron (1898) noted that the kiawe forests of 'Ewa supplied much of the fuel for kitchen fires in Honolulu. Harvesting of kiawe wood continues to this day, although not on the scale that was undertaken during Cameron's time. Earlier this century, a few fishermen and some of their families built shanties by the shore where they lived, fished, and traded their catch for taro at 'Ewa (see also the interview notes with Mrs. Arline Eaton; March 4, 1997). Their drinking water was taken from nearby ponds, and it was so brackish that other people could not stand to drink it. Near Barbers Point there was a pond with fresh-water shrimp, which were assumed to have been brought down from inland streams and put in the pond to propagate (Herman Von Holt, interview April 6, 1970 IN Lewis 1970:16).

The family of the late Eli Williamson (former Bishop Museum staff member and companion of Hawaiian ethnographer, Mary Kawena Pukui, cited above), lived in the small community at Kualaka'i. Kelly (1985) reported on some of the recollections of Mrs. Williamson:

In the Honouliuli area the train stopped among the kiawe (algaroba) trees and malina (sisal) thickets. We disembarked with the assorted food bundles and water containers. Some of the Kualaka'i 'ohana met us to

help carry the 'ukana (bundles) along a sandstone pathway through the kiawe and malina. The distance to the frame house near the shore seemed long.

When we departed our 'ukana contained fresh lobsters, limu (algae), fish and i'a malo'o (dried fish)...Tutu mā (grandfolks and others) shared and ate the seafoods with great relish. (E. Williamson in Kelly 1985:160)

Oral History Interviews and Community Documentation and Recommendations

As a part of the process of developing the preservation plan, two of the eldest, life-long members of the Honouliuli-Pu'uloa (Figure 4) area were sought out to elicit historical narratives, records of Hawaiian sites and practices, and recommendations regarding the Haseko development project. Kupuna Arline Wainaha Pu'ulei Brede-Eaton and Sister Thelma Genevieve Parrish were recommended as the most knowledgeable residents of the region. Both ladies agreed to participate in oral history interviews, and excerpts of those interviews are included here.

Arline Wainaha Pu'ulei Brede-Eaton Informal Oral History Interview—lands of Pu'uloa-Honouliuli with Kepā Maly, March 4, 1997⁶

The following information is a paraphrased summary of historical recollections collected during an informal interview with Arline Wainaha Pu'ulei Brede-Eaton (Aunty Arline). The information was collected as a part of the effort to develop a site preservation plan in conjunction with proposed development on a parcel of property on the 'Ewa plain, in the land of Honouliuli (see also the interview with Sister Parish and Aunty Arline, of May 2, 1997). The property is generally situated on the coastal flats, between One'ula and Kualaka'i, and while the area has been impacted by cattle ranching and WWII military operations, a number of native Hawaiian cultural sites still remain on the property.

Born in 1927, Aunty Arline has lived in Pu'uloa nearly all of her life. Aunty's hānai (adoptive) parents had been going to the Pu'uloa vicinity for years—Papa Brede oversaw ranch operations for the Dowsett's—and by the time Aunty was born, had bought land and built a home at Pu'uloa. Initially the family spent weekends and holidays, at Pu'uloa, living in Kalihi on week days. Aunty observed, that many of her earliest memories, are of her days at Pu'uloa, and today, she is one of the oldest long-time native Hawaiian residents remaining on the land.

In those early days, Aunty recalls that they were among the few families living in the area. Besides her family, Dowsett Ranch had about 12 cowboys, all Hawaiians, and their families. Few other people lived in the area. When asked about her recollections of life and activities in those early years, Aunty Arline shared the following memories:

⁶ Aunty Arline gave her permission for release of the interview records during meeting and interview with Sister Thelma G. Parrish on May 2, 1997.

The whole region was our play ground, we'd go to Keahi, go by canoe to Laulaunui and fish, and in the other direction, we'd walk as far as Kalaeloa. As children, we'd never think twice about walking anywhere, the distance was nothing. We would walk from Pu'uloa to the shore at (Ke) One'ula, and then on to Kualaka'i, and along the way we would gather limu (sea-weed). There was limu kohu, lipoa, and 'ele'ele, and the fish were so plentiful, not like now. We'd catch 'ō'io, kala, weke, moana, 'ū'ū, and all kinds of fish. It was a good place. Back when I was a child, there was more sand also, the entire shore line was like the beach at Barbers Point. Today, the shore line has all of that craggy coral, before had sand between the coral and the water. Things have changed now, I don't know why.

While no one was living full time out between Keone'ula and Kualaka'i, there were families that would come out for several months at a time. Sort of like my dad them, they'd work in town or somewhere else, and set up temporary residence on the beach. They didn't own the land, but they would go out and stay for certain periods of time. The people would fish, gather limu, and make pa'akai (salt). Other than that though, there was no one living out here. There was not much activity in the area behind the shore. I don't remember that there were cattle back there, and the sugar ended further inland. The CPC had a camp down by Keone'ula, and in from there, there was an old piggery and the old chicken farm. The chicken farm was run from around the early 1930s to 1970.

In response to several questions, Aunty offered the following recollections and comments:

KM: When you'd go out into the area of the proposed Haseko development, did you ever hear your parents or any of the old cowboys speak about Hawaiian sites or any stories in the area?

AE: I don't remember hearing too much about any of the history in the area, but I do remember being told that there were some heiau in the area. I think that site (Site 3209) in the Haseko property, the one that will be included in the preservation plan, the coral stone platform is one of the heiau sites. I remember being told that the heiau in this area were good heiau, the kind used for fishing, rain, and agriculture.

KM: Where did people get water from when they were out there?

AE: There's water out there, its wai kai (brackish), but we were used to that water, not like today. You can tell that there's water there along the shore, you can see it bubbling up, and the limu 'ele'ele will only grow where there is fresh water coming out of the papa (reef flats). And you know, when I

was young, there was a lot more water in the ponds back there. People don't believe me, but I remember when I was a child, there was a lot of water there.

KM: Do you remember the wetlands?

AE: Yes. That's the place where Captain Kealaka'i's mo'opuna (grandson) and I would go play. The water went far across the flats there. If I'm not mistaking, I think it went all the way behind the Barbers Point beach area. The place was clean too, not like now. There were no kūkūs (thorns), and used to have plenty manu (birds). We'd go swim in the ponds back there, it was pretty deep, about two feet, and the birds were all around. There were kōloa (native ducks) and āe'o (native stilts), and people don't believe this, but there were also 'iwa (frigate birds). I remember that when they were nesting, I would see their red chests puff out. It seems like when there were storms out on the ocean, we'd see them come into the shore, but they're not around any more.

The wet land would get bigger when there was a lot of rain, and we had so much fun in there, but now the water has nearly all dried up. They even used to grow wet-land taro in the field behind the elementary school area when I was young.

KM: Do you remember if people made salt out in the project area, maybe by the ponds, or along the shore? Or was it pretty much out at Pu'uloa?

AE: Well, the big salt making area had been at Pu'uloa, and some salt was still being made in the ponds there. I do remember that when we'd go fishing, we, and other families would gather salt from the Keone'ula area. The pa'akai was made in the natural kāheka (salt bowls) along the shore there.

KM: Are there any other kūpuna, or other old-timers that you could recommend for me to try and speak with about this land?

AE: I am one of the few older people still around. But as I mentioned to you before, Sister Parrish (Ms. Thelma Parrish) is a good friend of mine. She's a descendant of the Dowsett family, and is very knowledgeable about the area. I tried to call her last week to see if she could join us in the meeting today, but she's been away.

The Mitsuyasu family are old time residents, they had the first store out here, and someone of them may have some information that could be useful. Also, Ted Farm is very knowledgeable about the marine and fishing resources. I'll try to find out if there is anyone else that might be around, and I'll also keep trying to contact Sister Parrish.

KM: Would you be interested contributing some of your mana'o and recommendations to the development of the preservation plan to protect and interpret the cultural sites in the Haseko property?

AE: I am very interested in participating in the preservation plan. I feel that I need to because this is my home, and it is important to care for our cultural resources.

**Miss Thelma Genevieve Parish⁷
with Arline Wainaha Pu‘ulei Brede-Eaton
Recorded Oral History Interview—Lands of Pu‘uloa-Honouliuli, ‘Ewa, O‘ahu
May 2, 1997, 1:10 p.m. (with Kepā Maly)**

TGP: ...I’m Sister Thelma Genevieve Parish and I was born on May the 26th, 1918. So I’m somewhat antiquated [chuckles]...

And I have known and taken a very vivid interest in my family, on both my father’s side, which was the Dowsett side. And my mother’s side which comes from the other side of the island in Waiāhole-Hakipu‘u. So my grandmother, Mary Kaohinani Dowsett-Parish built one of the first homes in Kaimukī, when it was a very new subdivision in Honolulu. And as a member of the Dowsett family, she had inherited acreage down here in the area that we now call ‘Ewa Beach. We never referred to the area as ‘Ewa Beach in my younger days. It was always Kūpaka [as pronounced].

[During a site visit on August 20, 1997 with Miss Parrish and Auntie Arline, the general location of Kūpaka was pointed out as extending from the area of the present-day Pu‘uloa Beach park to the west, near Keone‘ula. Miss Parrish also recalled that in her youth the primary place names she heard were Keahi on the West Loch side of Pu‘uloa; Kūpaka, as described above; and Keone‘ula. She doesn’t remember ever hearing the name Kualaka‘i.]

KM: Kūpaka, and you heard that pronunciation?

TGP: Yes, Kūpaka. And whenever we children...on Friday afternoons, we’d get home from school, we had our little duffel bags all packed because we were going to go to Kūpaka, to spend the weekend. Now Kūpaka was part of the ahupua‘a of Pu‘uloa. And my great grandfather “owned it,” and I have to use that word in quotation marks, because, it’s refuted, or questioned as to the direct ownership. But he did, in quotes, own from the entrance to Pearl Harbor all the way to approximately, Campbell High School.

And he used that area which was quite barren, he used that area primarily as his fattening paddocks. Because he was into ranching and he had a ranch at ‘Ulupalakua, on Maui, which he had acquired from the Makee family. And also, a ranch at Mikilua, which is below Lualualei. A part of the ahupua‘a of Lualualei, on the other side of the Wai‘anae mountain range, as it comes down to hit the sea on the southern coast. Then he also had a ranch in Leilehua. So these ranches were producing cattle and there were

⁷ At a review meeting on August 20, 1997, Miss Parrish gave her personal release of the interview narratives, as recorded herein, for use in the present document.

times when he would ship from Maui and would have to fatten the cattle before they could be slaughtered.

KM: Do you remember what the grazing material was then, down here that made a good fattening ground?

TGP: I guess the kiawe beans.

KM: So just the kiawe beans?

TGP: Kiawe beans and the haole koa.

KM: Hmm. Was that the predominant growth through out the Kūpaka-Pu'uloa, even into here, Honouliuli area?

TGP: Yes. Oh yes. It was primarily kiawe, the algaroba, and pā-nini, the klu bushes and the cactus, the haole koa, lots of it.

KM: This is from your memories as a child, or even pre...?

TGP: No, my memories as a child and it must have been a little more dense probably, previous to my knowing Kūpaka. However, the pasturage seems unlikely in our terms today, because it's not meadow-like, but it was just virgin country and the pipi, the cattle were turned loose. And then there were divisions (many of them were stone wall enclosures) so that you had one paddock following another paddock, following another paddock. So when we left Honouliuli, we were coming through the tail end of the cane lands, then we'd come to a gate, we'd have to stop and get out. My father was very persnickety about his Model T-Ford, so it wasn't to be scratched [chuckles], and so we had to break or hack-hack at the branches of the kiawe trees that had grown over the road after our last visit. And we'd come down, and I'd have to jump out of the car again, and open the next gate, wait until he'd gone through and close that gate. I think we had to do that three or four times.

KM: Hmm. So from Honouliuli boundary, with Pu'uloa, coming in?

TGP: Yes.

KM: And was your road way...?

TGP: Coral, one lane [chuckles].

KM: Uh-hmm. Were the gates, was it wire, uwea fencing? Or was it pā pōhaku [stone walls], some, do you remember?

TGP: There were coral stone walls and also many were wire fencing, the barbed wire. Not the fancy squared off kinds of fencing, just barbed wire. And strung from one kiawe wood post to the next kiawe wood post, to the next, and on down. And the gates were swung from larger posts, embedded in the coral. And the gate swung only in one direction, and you had to park and then drive through, wait and then close the gate, and then go on to

the next gate. My grandmother's property was always...sort of located by the height of the windmill. She had the only windmill in the area and it was a land mark.

KM: You know, on the old map that we were looking at earlier?

TGP: Hmm.

KM: Alexander's 1873 map, Register Map number 618, we see [opening the map]... See the watering hole here? [pointing to sites identified on the map] In fact, see, this says "stone wall" coming in by the salt works?

TGP: Uh-hmm.

KM: Was Kūpaka the area of your houses and was it on the shore also, or...?

TGP: Kūpaka is now, as I knew it then, is now Parish Drive.

KM: Ahh, okay, that's good to know.

TGP: And so we referred to that whole area...the area we went through, before reaching my grandmother's country home, was that of Mitsuyasu.

AE: Yes, that's right.

TGP: We had a charcoal area.

KM: Oh kiawe charcoal.

TGP: A charcoal burning establishment.

AE: What year did they come down here?

TGP: Mitsuyasu must have been here before 1925. I know, I found my grandmother's records, and she built her home in '25.

AE: So they had to come around that time.

TGP: And they must have been...Mitsuyasu could have been here before that.

KM: So your house area... [pointing to the locations on the map] if the salt works were up here, and this is a walled enclosure, and there are some small houses indicated here.

TGP: Uh-hmm.

KM: But your grandmother's place was down, you think, on this end?

TGP: Yes.

KM: [marking location on map], Towards the end of the stone wall here?

TGP: Uh-hmm.

KM: Ahh. And Mitsuyasu was doing the kiln...

TGP: Charcoal.

- KM: Yes. Was it down in Pu'uloa also? As a lease from your grandmother, do you think?
- TGP: No...well, he could have had a lease, from what we called then, "The Dowsett Company." Because the Dowsett Company, consisted of the heirs of my great grandfather, James Isaac Dowsett. His businesses were incorporated into what we knew as the Dowsett Company.
- KM: Uh-hmm. As we look at the Pu'uloa area here, you see the ahupua'a boundary line that comes up, the fishponds, fisheries, the salt works, and if we come out towards One'ula, do you have recollections of some of the resources? Or were there families out here and things as well?
- TGP: It was...my guess is, that there were few...it was very, very unpopulated. Not at all populated. And I often wondered where the Pu'uloa salt works were. My guess was, as I was growing up and heard about them, that they were to the south of Fort Weaver. But I'd been told recently that there were more, up off the West Loch.
- KM: That's correct, yes.
- TGP: And I do remember my family referring to West Loch as being grandpa's as well. Not so much the water part, but the lands across from West Loch. So that would bring us right directly to One'ula and a little bit further than Campbell High School.
- AE: Uh-hmm.
- KM: Yes. Was anyone still...what did you hear about the salt works, and was anyone still making salt when you were a child, anywhere out here?
- TGP: That, I wouldn't know. I've accumulated a good deal of additional knowledge through my own research, and so now, it's hard for me to delineate and pin-point what I knew as a child, and what I learned as an adult through research.
- KM: ...You'd mentioned that you have researched a great deal, so this is clear in our interview. In your understanding, did the salt works play an important part in the history of this land?
- TGP: Yes it did. In fact the salt works were the focal point of the ownership, of my great grandfather's ownership. E.B. Scott, in his Saga of the Sandwich Islands mentions it, and he's quoting from someone else, that the salt works were a very prominent part of the economy and the early industrialization enterprises.
- KM: Sure, so was the salt used for hides and the salting and preparation of meats and things?
- TGP: My great grandfather commercialized in salt, and sold it. According to research, a good deal of the salt that was produced on O'ahu was sold to

the fishing fleets that would come from Alaska and take it back to Alaska for the salting of the salmon.

KM: Ahh, interesting. When we were looking at this map a little earlier, it was also interesting to note that there was, what looks to be [marking on map], almost to be like a little kahe or weir or something that came in off of Pu'uloa. Had you heard at all, about how water was gathered into the salt ponds? Did they dig holes and make...?

TGP: No, this part I have never been able to research in depth, simply because we haven't had access to maps of this vintage. But this map seems to indicate, and I would say, in common sense, it would tell us that they had to bring the salt water in from the lower end, or away from the entrance to Pearl Harbor simply because the outer shore line is too high. And they wouldn't have been able to flood the salt ponds from the south shore. But, bringing it in from the east shore line, and into the salt pans, seems much more sensible.

KM: [copies of Register Map 618, were given to kūpuna Thelma and Arline] Looking at the map, it was interesting to see that it looks like there was this little channel or estuary like that fed into the area of the salt works.

TGP: Uh-hmm. I don't believe that anything remains today of the salt works.

KM: Hmm, yes, even many these fishponds along here have been destroyed. May I ask, if you've heard, because one of the things that I'll send to you, that I think you'll be very interested in... As I was going through the original Māhele texts, I found...and see the problem is, because the kuleana weren't awarded, they weren't recorded in the final Indices, and that why people don't think that any land was claimed in Pu'uloa. But I found a list of about 12 or 15 individuals who in the Native Register of claims, claimed 'āina along this area of Pu'uloa. But by the time the Native Testimonies for awards came up, all of these individuals relinquished their claims here and moved in, particularly, a lot of them moved into the Waikele-Waipio area, you know Loko 'Eo.

TGP: Ahh the Waipi'o area.

KM: Which I thought was really interesting. Did you hear of any early families living anywhere out here at all, as a child?

TGP: Never. The only other habitation, if I can refer to it as such, was my cousin's country home, and she was the daughter of Samuel Dowsett. And Sam Dowsett had an old country home down in this area. And then beyond to the west of my grandmother's holdings was, where the holdings of my grand uncle Alike, that's Alexander Cartwright Dowsett. And his old home was visible from the beach area outside my grandmother's home. So those were the only two homes I know of, other than Mitsuyasu who was further beyond that.

KM: Uh-hmm. So coming out towards One'ula, like that, or even to Kualaka'i, did you hear...?

TGP: No, not that far. I doubt...even now, in picking up some of the research, nothing seems to resemble anything that I had known as a child. It's all...well, this was all just wild country, all along the shore line.

KM: Yes. Were there cattle then, all throughout your Pu'uloa lands, as you'd said, because they were using it as...?

TGP: As fattening paddocks.

KM: How about into the One'ula, or below the sugar fields and out towards even Lae Loa (Barber's Point), was someone running cattle out there also, that you recall?

TGP: I would say that it was a good possibility, however, you can't overstock the area. The area hadn't much to offer in the first place.

KM: Yes.

TGP: And so they'd probably move the cattle, pipi, for the pasturage, and keep rotating. But, maybe the present names, like we have the name Pā Pipi Road [cattle corral], which seems to indicate that that was used for pipi.

KM: Yes.

TGP: But it's really hard to determine just...well, it's hard for me to determine how much of this area was being utilized, and where. I asked Arline frequently what she remembers of her father and grandfather's experiences and she as a little girl coming down to what we knew of as Kūpaka, every weekend.

AE: Uh-hmm.

KM: Yes.

AE: But, you know, the cattle were around in this area too [pointing to the One'ula area of the map], but like you said, I'm just assuming that your grandfather owned that property because Papa had to bring the cattle down in this area.

KM: Hmm, even into Honouliuli.

TGP: Probably round 'um up and move them...

AE: Yes, move them, every week end, he'd move them to different places.

TGP: Let the pasture come back.

KM: Was there a relationship between Dowsett and Campbell at all, that you ever heard of? Honouliuli was Campbell eh?

TGP: Part of Campbell's.

AE: Part.

KM: And I imagine, that if your grandpa them, on the Dowsett side, were going to use the land, they may have come to some agreement?

TGP: Well, maybe it was just like the old west, you just used what was not blocked off [chuckles].

KM: Hmm. But, it's obvious, in your description of coming in here, going through three or four gates...

TGP: Yes.

KM: That there were obvious pā 'uwea, the wire fences or kinds of things like that.

TGP: Uh-hmm, yes.

AE: Yes.

TGP: And there was a definite scheduling.

KM: Hmm, rotating eh?

TGP: Rotating and scheduling. I don't know where grandpa Dowsett's slaughter house was, the old Hawaii Meat Company.

AE: Yeah, he had a slaughter house, the Hawaii Meat Company, that was part of his.

TGP: Wasn't that up in... [thinking]?

AE: Up near Middle Street. You know where the bus depot is?

TGP: That's a continuation of Pu'uloa. Because, they weren't able to haul these pipi any where, they had to drive them. So the slaughter house had to be at a convenient distance.

KM: Yes... As a child, do you remember, were there good areas for limu, like līpoa or, or fish like 'ō'io...

TGP: Oh! 'Ewa, Kūpaka was noted for it's limu. The limu banks would pile up as high as three feet along the shore line.

KM: Along the area fronting here [pointing to the ocean shore fronting Kūpaka]. So there is a papa, a reef flats or something?

AE: Oh yes.

TGP: Yes, but it's not visible.

KM: Oh submerged?

TGP: Yes, in fact, you'd think there was no reef area because there is no line of breakers. But the limu was extremely plentiful [said with emphasis].

KM: So there was good limu; all kinds, or a particular variety?

TGP: All kinds.

AE: Yes.

TGP: And the manauea was particularly important.

KM: So manauea. Was there wāwae'iole?

AE: Yes.

TGP: Yes.

KM: Līpoa?

TGP: Plenty.

KM: Kohu?

AE: Yes, limu kohu.

TGP: Yes.

AE: There's still plenty when you go to Barber's Point, because nobody goes in. They don't have access. I just got some limu kohu, Mary went to make some.

KM: So was that a popular occurrence, friends and family might come down to gather limu or fish when you were young children?

TGP: Occasionally, it was almost untouched, as we knew it.

KM: And you said it was a much as three feet thick?

TGP: Three feet above the sand level.

AE: Yeah.

TGP: And beautiful white sand beaches in the Kūpaka area, what we would call Parish Drive now. That was all beautiful white sand beach. And then, noted for it's limu and noted for it's cat's eyes, those little shells, the little door that flaps, opens up.

KM: Yes, on the cone-type shell.

AE: Sister, all of that Hailipō and all of that, that was all Dowsett land eh?

TGP: Yes.

KM: Hailipō?

TGP: Hailipō.

AE: Because they had the sign out there when they first opened up the subdivision.

TGP: Well, also too, my grandmother was able to acquire a good deal more property than her original acreage in Kūpaka. So the area now flanking Pāpipi Road, at the end of Pāpipi Road, was all hers.

KM: The makai end?

TGP: All her development. Ching was the developer in that area, and it was all in lease-hold.

AE: Uh-hmm.

TGP: So that was an additional area that my grandmother had.

KM: Towards One'ula?

TGP: Towards One'ula, what we call Hau Bush now. Before you get into Hau Bush, at the culdesac, at the end of Pūpū Road. But she had that additional area.

KM: Did you folks, aside from gathering limu, and perhaps some fishing out here, did you remember traveling down along the coast into the One'ula area?

TGP: Not that far. It would be...see, the white sand beach ends, maybe two blocks, I'm estimating, two blocks beyond my grandmother's place. And then, there was a coral shelf.

KM: Yes.

TGP: And the coral begins, and that coral shelf runs all the way down to One'ula.

AE: Uh-hmm.

TGP: Before you begin to see some sandy beach areas again. And it was densely thick with wild [chuckles] vegetation, you just couldn't go through it. The cattle could, but it wasn't a place that we would be allowed to play. It was far too far away. And there was no purpose in anyone going down there. It was easier to go by boat, if we were going to go down the shore line.

KM: Uh-hmm. Were there good fishing areas out here?

TGP: Lobsters. We had a Filipino yard man who would come periodically to clean up and all, and over the weekends, he would put on his tiny little goggles [gesturing single lenses over each eye], right up against his eyes, and his cotton gloves. Then he'd go off with his big gunny sack and by the time he got back, the gunny sack was full of lobsters. All he had to do was reach into the lobster holes and pick them up. They were so plentiful.

AE: Yeah.

TGP: Lots and lots of fish and lots of lobsters. And I don't remember any sharks in the area. There was no reason for them to come in, there wasn't any pollution of any sort that would attract them.

KM: So, you've mentioned sharks, and of course, Pu'uloa is famed, "Alahula Pu'uloa, he ala hele na Ka'ahupāhau" [The trails of Pu'uloa are those traveled by Ka'ahupāhau]

TGP: Uh-hmm.

KM: The shark goddess.

AE: Yes.

KM: Were there still stories at all being told?

TGP: Well yes, but that was into the Pearl Harbor area. I don't know of sharks being a threat when we went swimming, and we were always on the beach, and into the water.

AE: Yeah. But like sister said, the growth is all dense in this area. Mekia, Major Kealakai's boy, he and I would come walk up, you know where it's all rocky?

KM: 'Ae.

TGP: Uh-hmm, and you'd walk the shore line.

AE: Yes the trails over here [pointing to the map in the area of One'ula-Kualaka'i].

[see notes of March 4, 1997, from the interview with Aunty Arline]

TGP: That's right you used the pipi trails to come up.

KM: So Major Kealakai's mo'opuna [grandson]?

AE: His son, we'd play together.

KM: His name was?

AE: Mekia was his name. He's passed away already...

KM: ...Coming back to Pu'uloa...caring for the land, and calling upon the abundance, the growth, the proper rains so that the crops would grow. To call so that the abundance of the ocean, the limu or the fish, would come back. Was there a sense of...?

TGP: Caring, yes.

KM: In fact today, there is so much talk about "native rights..."

TGP: Yes, it is my understanding that the maka'āinana [commoners, people of the land], were never in possession of any "rights." They kept within, or had to keep within their areas and if they were allowed to go into the sacred lands or into the oceans and all, it was only with permission. They knew their areas. They kept within their areas. And they didn't, in my estimation, gather from here there and everywhere. They didn't take liberties. I don't think that their mode of life necessitated their going out of, or beyond their ahupua'a, where they were born...

- KM: ...Of course we're bouncing around a little bit, you said that you noticed that Kūpaka now, as an example, where as before there was three feet thick beds of limu, now...?
- TGP: Nothing. There's...in fact, we've seen people walk the beach, or go along in the low tide on their tummies in the water, diving and plucking the very, very, tiniest of the limu growths.
- KM: Hmm. So the old system of kapu, restricted seasons and gathering, and when you didn't go out, had some intelligence to it eh?
- TGP: It was the real means of conservation, they would have nothing, had they not had their kapus. And they knew that, and no one resented these kapus and no one attempted to sneak around them.
- KM: Hmm, they were working within their own lands, the places their families were associated with, traditionally.
- TGP: Uh-hmm. If they didn't look after them, they had nothing. So they had to look after the resources and take care of them. And I don't think that our Hawaiian people were unhappy under the kapu system. They were perfectly content, they didn't know, they were not in a position to make comparisons. They didn't know there was a better way. It was their way.
- KM: Was it better [chuckles]?
- TGP: Well, they didn't...the point of comparison was eventually thrust upon them and they were taught and told that the old way was no good, and that they could no longer be the "pagans" that they were admitted to. Then they began to look to something else. But, I think that awareness was fostered and perhaps forced upon them. The awareness of, "Well, there's something else besides what we know..."
- KM: ...So today we see people come in to gather, even the smallest...pulling the rock, the limu, or take the last of the fish. And you'd mentioned the ula, the lobster that were out here and things, and of course there was this wealth of fishponds out here. Were you folks still gathering anae or awa, anything out in these areas? And did the cowboy's families go traveling places that you heard of and gather fish or things like that?
- TGP: Not...that would all be conjecture on my part. I would have to guess, simply because it didn't ever come into my range of experience, having other people in the area. You see, by the time I was growing up, Pearl Harbor was already established and the old Hawai'i was long gone from the area...
- KM: Yes. [speaking to aunty Arline] Aunty did you share that you couldn't even take a canoe... Do you remember when you were a child, could you still go in here and canoe or boat or anything? Or had they closed down?
- TGP: By the military.

AE: Uh-hmm. But I noticed, that they would allow the old...especially on your papa's ranch, they would let them net fish.

TGP: Yeah, in the old days.

AE: And they allowed them to go.

KM: 'Anae like that?

AE: Yeah. They'd go in there.

TGP: But then, Fort Weaver wasn't built up as it is today.

AE: Oh no.

TGP: And you had access to the fishponds.

AE: 'Cause you had to in among the kiawe trees and come along Waipahū and on down Honouliuli, so in this area was like nobody.

KM: So, where the salt works was and like where your house was, everything is bulldozed and knocked down? Is that correct, there's no walls or anything left of the salt works, that you know of?

TGP: I've often wondered in going through that area, where there salt works were located, and I think they were located some what in the vicinity of the firing ranges now. They have some practice ranges out there. And just studying the contour of the land and that's probably where they were located, and probably inland from the shore line in that general area. Which is the entrance of Fort Weaver. And probably extended over into what is now the park.

AE: Yes.

KM: Which park?

TGP: The 'Ewa Beach Park.

AE: Pu'uloa Park, they've put the name back to Pu'uloa.

KM: 'Ae.

AE: We're trying to get Kimo Pelekāne put back too.

TGP: [chuckles] Kimo Pelekāne.

AE: That's her grandfather.

TGP: My great grandfather was known by the natives as Kimo Pelekāne, and everyone called him Kimo Pelekāne. He knew Hawaiian as well as he knew English, and he was a member of the House of Lords, in the old legislature. He would caution the Hawaiians in their wanting to promulgate new laws, and record. "If you say it this way, be careful, because if you say it this way, it's going to mean this to the po'e haole [foreigners]. But if you say it this way, this is what you mean, so you say it this way. This is your intent."

KM: Hmm. What is your sense, there are a few sites that appear to be ancient, or early Hawaiian sites.

TGP: Uh-hmm.

KM: Some kahua hale [house sites], like, some pā [walls or enclosures], small enclosures.

TGP: Uh-hmm.

KM: And at one place...and aunty Arline, I think you went there, there is a kahua [platform; Site 3209]...

AE: Yeah.

KM: [pointing out the size]...elevated from this wall, where the door is, it's at least this big [roughly 12x12], squared. So you have a sense of...and this may be another part of it, did the sugar company, when they did their work, were they in the practice of building up nice stone mounds, or...?

TGP: Oh, well, it all depends. When they would clear sugar land, rather than cart the rock away, they would pile them up, and plant around them, so you weren't aware of those mounds of rock until the cane was cut or burned. Then you became aware of them. I remember this down in Kohala.

KM: Yes. Here, behind One'ula, among the various sites, one of the places is a kahua, an elevated platform, that is about this big.

AE: Yeah.

KM: In fact it's mostly this coral, limestone-type of walls, you know. Do you remember hearing anyone talk about any old Hawaiian sites that had been mentioned, or that the cowboys, you know, spoke of?

TGP: I'd never been personally involved in any of the ancientness of 'Ewa Beach. But, through my research, I can readily understand how it was. I don't believe it was a heavily populated area because of the lack of fresh water. So it could have been an area of periodic habitation.

KM: 'Ae, seasonal, coming down to...

AE: Like fishing.

TGP: Yes fishing.

AE: Spending time.

KM: Ahh, gather pa'akai [salt].

TGP: Uh-hmm.

KM: Dry fish like that.

AE: Uh-hmm.

- TGP: And at the proper seasons.
- KM: 'Ae. It's interesting, and of course, the kūpuna were so na'auao, how they were able to live off of the land. Even what we wouldn't drink today, the wai kai [brackish water]...
- TGP: Yes they could tolerate it.
- AE: The brackish water.
- TGP: They could tolerate the brackish water...
- KM: ...What is your sense of this land, and then preservation of what's left of the Hawaiian sites, and care for these places, and the proposed development that they are looking at with Haseko? Do you have a...?
- TGP: I find...well, my personal reaction is that I don't believe the type of development that Haseko has in mind, is necessary. I don't see a point in it. They were able to acquire acreage, to put in a marina [pauses] which, in my mind, doesn't have...it has neither beginning...neither head nor tail. Why a marina? Why in 'Ewa? Why this tremendous undertaking at a tremendous risk, because we don't know, as people have warned us, whether or not the aquifer would be disturbed or the drainage of the underground waters would occur. But I just don't see the reason for it, a good solid necessity in back of the Haseko move, I don't see it. I can understand the housing, but not roof to roof as we see here today. And I can understand the preservation of the beach area, and a low-style condominiums along the beach. But I really question the marina and the dynamiting of the shore line.
- KM: Hmm. Were the ocean resources important then, and do they remain important to the people, you think?
- TGP: I don't think people really look to the resources as resources any more. If they enjoy the beach, it's because it's available. If they go down to One'ula, it's primarily to fish. You don't see them in groups in any large numbers there, other than to picnic.
- KM: Hmm. The community has changed drastically hasn't it? After your time as a child, it sounds like there was no one out.
- TGP: That's right.
- KM: One'ula, no one out here.
- TGP: That's right.
- KM: When did the plantation housing and the village come up. Do you recall now?
- TGP: 'Ewa Village was the last plantation area of this whole locale, and 'Ewa Plantation was very much in the works, and they had their extensive cane

fields, through Honouliuli and all the way around, along Farrington Highway, almost to Nānākuli. The cane lands and all, that was all kō [sugar cane]. The changes have been tantamount, but they've come about primarily with the closing down of sugar.

KM: So as the sugar closed down, there was a need to make money in other ways and vast development was done? Like Ko'olina, or any of these housing developments? You'd mentioned, roof to roof.

TGP: Uh-hmm.

KM: And of course as the population changed, I guess there's not that sense of aloha.

TGP: But you don't really know which is the horse and which is the cart, which is before the other. Was it the closing down of the plantation that caused the over extended development? Or was the over extended development a part foreseen, and therefore, the plantations were closed down? Which came first?...

KM: Hmm. You had mentioned earlier, you are, of the old part Hawaiian residents of the Pu'uloa-Honouliuli area, you are really amongst the last of the old timers that was here as a child.

TGP: I don't know of anybody else, who's older than I am, and who still resides here. And if there are people older than me, they came here after I had lived here.

KM: Hmm, that's right. You folks have had a generational tie to this land also.

TGP: Yes.

KM: Is it important to care for traditional Hawaiian sites?

TGP: Yes, very. Very important. But it is also as important to care for as it is to know the history and probably, if possible, how they came to be, and what their significance is in the area. And this is what Arline keeps insisting upon.

KM: Yes, yes.

TGP: We know that there are sites, and we are beginning to understand why. I mean, these pits that are gold mines for the fossil findings and for the bones...

KM: ...Hmm. While you were still young, it appears that you were not hearing a great deal of the lore though.

TGP: Nothing.

KM: How about of the shark gods, or things like that?

TGP: I can't say that my father's side of the family, my haole side of the family, knew anything about it. I really don't believe they did. Perhaps great grandpa Dowsett knew, because he was a student, and very astute type of person, and it could have been so well know, as not to have been something to seek after. It was just part and parcel of the place.

KM: 'Ae... Here at Pu'uloa, with all the these lua [pits] yeah? Did you ever hear stories about burial out here?

TGP: [shaking head]

KM: No. Interesting eh.

TGP: I don't think this area was a long time area of habitation, although the legends would say to the contrary, because this is where the 'ulu [breadfruit] was brought. But I just don't know how to interpret it...

TGP/KM: [brief discussions regarding transposition of place names in some historical texts]

KM: ...There are obvious remnants of sites. You know the salt works were important, and in the earlier days where the kāheka, the natural salt beds.

TGP/AE: Uh-hmm.

KM: And like aunty Arline was saying when we'd met previously, there was this area where the ponds are back here, and the old house sites and wet lands [in the vicinity of Sites 3201, 3202, and 3205]. Water was such an important resources, and we were wondering about salt works, or making there. If the people didn't live down here permanently, where did they live? Where were the people coming from that made use of these resources out here?

TGP: As I sort of surmise now, I think the large areas of habitation were Waikele and then down through the lower part of what we call Waipahū. Now Waipahū is not a proper name. It's neither an area or an ahupua'a, it's just a gushing well.

KM: Ahh, yes, Wai-pahū, one site eh.

TGP: Uh-hmm.

AE: That's right.

KM: [looking at Register Map 618] See where it says "Church" here?

TGP: Uh-hmm.

KM: This is in Honouliuli, right on the edge. There was all this taro land up here yeah?

TGP: Uh-hmm.

KM: Do you think that that's where the main people were living?

TGP: These taro lands of Honouliuli supplied the chiefs primarily. There weren't any other taro lands, that I know of.

AE: Not over there.

TGP: And that's why now, if the taro was here, the people were living not too far away from their taro lands. They had to work them, and the chiefly compound, at Waikele was conveniently close. Then, you also have Waipi'o with its ponds.

AE: Uh-hmm.

TGP: So I would say that the main area of population circled the West Loch.

KM: 'Ae. That's interesting, and probably...?

TGP: Probably during seasons, they would come camp over here. They would have to bring their fresh water. Their tolerance of salt water could not extend for too long. [chuckles] You can't do that for lengths of time.

AE: Uh-hmm.

KM: And of course, it's also very likely that before the cattle deforested a great deal of area here, that the water table into these lua meki, these pits and things, may have been, possibly, different also, There may have been a little more fresh water with good native ground cover, not like kiawe and stuff.

TGP: Well, the kiawe came in, in the 1820s.

KM: Yeah, real early.

AE: They brought it in.

KM: Now, if the people then possibly were coming down here and fishing seasonally and then going back, this sounds like a practice, I think aunty Arline, was saying that... Like the work that Tūtū Kawena did Eli Williamson, as a child yeah, she would come down to Kualaka'i...

AE: Yeah.

KM: Seasonally, families were coming down and fishing, yeah.

AE: Yeah.

KM: That was still happening.

AE: That was.

TGP: And it was a practice that was, I think, what you would call "State wide." You know the Kona area on the Big Island, 'Anaeho'omalū, all the way to Kalāhuipua'a, and then even further towards Kohala.

KM: Oh yes, and to Ka'ūpūlehu and Kekaha also.

TGP: Uh-hmm. But the people from Anahulu came down and spent portions of the year at the shore.

KM: Yes, like Alapa'i mā.

TGP: Right. And they had their shelters in these caves and they would bring only what was necessary and they would always take back their partially crystallized kai [salt water] and finish making their salt mauka. So it was done, these seasonal treks to other areas.

KM: So that's what you visualize as being the practice here?

TGP: Yes, rather than a permanent settlement of any sort here. I've never heard of...I think the permanency, the settlement was in the Waikele area. There are more legends related to that area.

KM: 'Ae. It's so interesting.

TGP: [chuckling]...

KM: ...Were there any Hawaiian, permanent residents, cowboys, down here at all, or was the ranch pretty much pau?

TGP: I don't remember anyone living here, any of that.

KM: So papa them would come down weekends?

AE: Weekends.

KM: So basically, the ranching operation itself, didn't require a big labor force, there weren't a bunch of paniolo?

TGP: No, no, no....this was skeleton crew.

KM: ...You know, I look at this land, the rich fisheries, you know that there had to be activity, even if it was people coming across occasionally.

TGP: Yeah.

KM: And still, the Honouliuli taro farmers were still active at that time.

TGP: Uh-hmm.

AE: You know, Sister, I can't remember the name, but I'll find out, somebody told me that there was a ranch right across here, right next to the shopping center. They gave me the name of the family, but I don't recognize it.

TGP: Uh-hmm.

AE: I'll find out for sure from Amber.

KM: That [looking at the map] Robinson Ranch, was somewhere makai.

AE: I remember you'd said that.

KM: Where would you place us, where we're sitting, on this map? If this is One'ula, we're just a little bit over here?

TGP: Yeah, Haseko takes in this area.

KM: Yeah, it comes behind One'ula.

TGP/AE: Uh-hmm.

KM: Did you remember ever hearing this name, "Kualaka'i" or "Kualakai," as a place name here?

AE: That's where the light house was.

TGP: [shaking head no]

KM: So you don't remember hearing that name?

TGP: No. It was only Barber's Point, 'Ewa Village, and One'ula, above use.

KM: Very interesting...

AE/TGP: [brief discussion of how place names are being mispronounced and improperly translated]
[tape off, then back on]

KM: [the aunties were talking about new place names in the 'Ewa District, and how inappropriate they were, some not even of Hawaiian origins] ...Haseko's looking at place names. What do you feel about that? If they're going to this development, shall they just name it what ever they like, "anywheres-ville" or try to use names that are...?

TGP: There's no excuse for them not to research and find names applicable to the area. There's no excuse for they're not finding applicable names.

AE: I believe that they got Keone Nunes to come in and sit in, and talk to about that. Like Keone says, he doesn't come from this area, and I know that Rubellite [Johnson] did the names in Kapolei, and I made mention of this, that if there was anything of... You know, because she does extensive research work. Somebody that knows, not just any old body, making a name for here. That's what happened with that Gentry, they just...look at the names they have.

TGP: It reflects their mentality.

AE: Conrad.

TGP: It reflects a good deal of the po'e haole [foreign] thinking.... It's so stupid! To have to put up with these nonsensical names.

AE: In fact, when we were going to the council for Haseko, and that fellow that helps with that development, that Japanese fellow from Gentry, he was there. And I asked him, "Where do you folks get your names from? Don't

you research? There are so many beautiful names, why?” And he said “We don’t do anything with it, there’s a department.” I said, you’re in charge of these things, aren’t you interested in what’s going on?” Well, it ended up with giving us some money. But you know, the money didn’t have anything to do with it. We put it into the community foundation and all that, but still, you know. And I know that Haseko has lost quite a bit of money, millions of dollars.

TGP: Well, just these delays, everyday costs something.

AE: They’re not shrewd or anything, they’re just losing the money.

KM: Ah-well, mahalo. Thank you, thank you so much...

Following the interview, Sister Parish shared several other short historical recollections, among them was the following:

Pu’uloa and the Prophecy of Ka’ōpuluhulu:

Pu’u-kahea in the Wai’anae District is a very important place in the history of O’ahu. It is where the chief Kahahana was when he ordered the death of the high priest Ka’ōpuluhulu and his son, Kahuluhu’e. At Nānākuli, Kahahana failed to acknowledge the calls of his priest, and it was from that area, that Ka’ōpuluhulu then instructed his son to run to the ocean, for their revenge would come from across the sea. Seeing the end was near, Ka’ōpuluhulu asked to be killed at Pu’uloa, where he did die. A short while after that, Kahahana himself was killed by his uncle Kahekili of King of Maui, who had turned him against the aged O’ahu priest, Ka’ōpuluhulu. And so the priest’s revenge did come from across the sea with the invading forces of Kahekili.

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