

KA NOHONA MA KAUPŌ MA WAENA O KA MAKAHIKI 1930-1950

HE PEPA MULIPUKA KĒIA I HO'OUNA 'IA
I KA MĀHELE MULIPUKA O KE KULANUI O HAWAI'I MA HILO I MEA E
HO'OKŌ 'IA AI NĀ KOINA O IA MĀHELE O KE

KĒKELĒ LAEO'O

MA

KA 'ŌLELO A ME KA MO'OKALALEO HAWAI'I

'OKAKOPA 2013

Na

Diane Kanoelani Kawai'ae'a-Harris

Kōmike Pepa Puka:

Charles M. Langlas, Luna Kōmike

William H. Wilson

Hiapokeikikāne K. Perreira

Pepa Muli Puka Laeo'o
Ke Kulanui o Hawai'i ma Hilo

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‘ŌLELO MUA

I ke kākau ‘ana i kēia pepa, ua ho‘oholo ‘ia ‘a‘ole e ho‘ohiō ‘ia ka ‘ōlelo Hawai‘i ma nā puana‘ī o ka pepa, no ka mea, ‘a‘ole ka ‘ōlelo Hawai‘i he ‘ōlelo ‘ē iā kākou. Eia kekahi, ua makemake au e mālama i ka puana‘ī ma ka ‘ōlelo pa‘i‘ai, e like me ka ‘ōlelo i ho‘opuka ‘ia e ka po‘e i nīnauele ‘ia.

He leo mahalo kēia i ka po‘e i nīnauele ‘ia: ‘o Daniel Kawai‘ae‘a, ‘o John Kawai‘ae‘a, ‘o Milton Kawai‘ae‘a, ‘o Minuet Kawai‘ae‘a-Ratlidge, a ‘o Edmund Kalaola. Aia ho‘i ka ‘ike iā ‘oukou, a pēlā nō i pa‘a ai kēia pepa. He mahalo pū kēia iā Rose Soon no kāna mau leka i ho‘ouna ‘ia ia‘u, me ka ho‘ouna pū ‘ana i nā ki‘i o ka ‘ohana a me nā palapala mai ka Hale Kū‘ai o Kaupō.

I ke kōmike i kōkua nui ia‘u ma ka paipai me ka ho‘opa‘a pono ‘ana i kēia pepa, mahalo nui iā ‘oukou. Iā Charles M. Langlas, ‘o ‘oe ka mea nāna i paipai nui ia‘u i ka noke mau i ka ho‘opa‘a pepa. Iā Hiapokeikikāne K. Perreira, mahalo ho‘i iā ‘oe i kāu mau ‘ōlelo paipai a me kou ‘ike ‘ōlelo Hawai‘i. Iā William H. Wilson ho‘i, mahalo pū iā ‘oe i ke kāko‘o mau.

He mahalo pū kēia i ko‘u ‘ohana no ka ‘ae ‘ana ia‘u e ho‘opa‘a pono i ka‘u pepa, a ao ka pō a pō ke ao, ke aloha nui nō.

MANA‘O HŌ‘ULU‘ULU

Aia ma kēia pepa puka laeo‘o he noi‘i e pili ana i ka nohona ma Kaupō ma waena o ka makahiki 1930-1950. Ua nīnauele ‘ia kekahi mau kupa i noho ma Kaupō ma ia wā a ua palapala ‘ia ko lākou mau mana‘o ma nā kumuhana i pili i ko lākou nohona ma laila, ‘o ia ho‘i, ke ‘ano o ka ‘āina, ke kaiāulu, ka ho‘omana, ka loa‘a ‘ana i ka mea‘ai, a me ka nohona ma ka hale. Ua kālele kēia pepa ma luna o ka ‘ike ku‘una a me ka lawena a me nā mea pili ‘uhane o ia mau kupa. Ua noi‘i a kālailai pū ‘ia nā inoa ‘āina i pa‘a ma nā palapala ‘āina a me nā inoa ‘āina hou i palapala ‘ole ‘ia.

ABSTRACT

This thesis examines the lifestyle of the people who lived in Kaupō between 1930- 1950. A number of those who lived in Kaupō during that time were interviewed and their stories have been compiled under various topics relating to their life, the nature of the land, the community, religion, food getting, and life at home. This thesis examines their traditional Hawaiian knowledge, behavior and spirituality. Place names were also researched in order to verify names documented previously and to document additional names.

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MOKUNA I. KA HO'OLAUNA



Ki'i 1.1-Mokulau, Kaupō, Maui

‘O ke kumuhana o kēia pepa, ‘o ia nō ke ‘ano o ka noho ‘ana o nā kupa ma Kaupō, Maui, ma waena o ka MH 1930 a i ka MH 1950. Ua koho au i kēia kumuhana no ‘elua kumu: no laila mai ko‘u makua kāne, ‘o Daniel Kawai‘ae‘a, a me kona ‘ohana; a he waiwai ka palapala ‘ana no ka nohona ma Kaupō ma ia manawa, no ka mea, he kua‘āina nō ke ‘ano o ka noho ‘ana. Ma ia ‘ano noho kua‘āina ‘ana i pa‘a ai ka ‘ike ku‘una a me ke ‘ano lawena Hawai‘i i ko‘u makua kāne. I ko‘u wā li‘ili‘i, ua mālama ko‘u makua kāne ia‘u ma muli o ka pa‘ahana o ko‘u makuahine ma kāna hana kahu mā‘i. Pēlā i lilo ai na ko‘u makua kāne nō i a‘o mai ia‘u i nā mea i pili i ka ‘ike ku‘una a me ka lawena Hawai‘i e like ho‘i me ka mea i pa‘a iā ia. Ma ko‘u nui ‘ana a‘e, ua nui nā mo‘olelo i ha‘i ‘ia mai e ia no kona wā i noho ai ma Kaupō. ‘Oiai he mea nui ia‘u ka pa‘a ‘ana o ko‘u piko‘u mauli Hawai‘i, no laila au i makemake ai e a‘o a e palapala no ke ‘ano o ka noho ‘ana o ko‘u makua kāne a me kona po‘e e pili pū ana ma Kaupō, ka ‘āina i noho ai a kupa ko mākou welo ‘ohana.

‘O kekahi kumu aku i koho ‘ia ai e a‘u kēia kumuhana, ‘o ia ko‘u a‘o ‘ana ma ke Kulanui o Hawai‘i ma Hilo i ka papa HWST 111 (Papa ‘Ohana), a ‘o ka puke ‘o "The Polynesian Family Systems of Ka‘ū, Hawai‘i" (Pūku‘i me Handy, 1998) ka ha‘awina nui. Ma ia puke, hō‘ike mai nā mea kākau no ka ‘āina, ka ‘ohana, nā kuleana ‘ohana, ka ho‘omana, ka ‘ike ku‘una a me ka lawena Hawai‘i e like me ka mea i ‘ike ‘ia ma ka nui ma Ka‘ū, Hawai‘i. Ua mana‘o au, he mea maika‘i loa ko‘u ‘imi ‘ana a ho‘opa‘a iho i ka ‘ike o ko‘u ‘ohana i hiki ke ho‘opili i nā kumuhana e hāpai ‘ia ana ma ka papa me nā mea a‘u i ‘ike kino ai a i lohe ai ma ko‘u ‘ohana. E like me ka nui o ko‘u kama‘āina ‘ana iho i ka ‘ike o ko‘u ‘ohana, ua ‘oi aku ka maika‘i o ko‘u wehewehe ‘ana i nā kumuhana ma ka papa, me ka hō‘ike pū ‘ana i nā la‘ana i loa‘a ma ko‘u ‘ohana.

Nā Nīnauele

Ma ka ho‘omaka o ka noi‘i, ua komo ka makemake i loko o‘u e nīnauele aku i nā kupa like ‘ole i noho ma Kaupō. Ua ‘ike nō na‘e au, ua hala kekahi hapa o lākou, a ‘o ka nui o kekahi hapa aku, ua pau i ka ha‘alele iā Kaupō; ‘a‘ole nō lākou noho ma laila. Ua ho‘ā‘o au e ho‘opa‘a i ka nīnauele me Rose Soon, he wahine ma waho o ko‘u ‘ohana; akā, ‘a‘ole ‘o ia i hoihoi i ka mālama i ka nīnauele. Ua makemake ‘o ia e kākau i kāna puke iho no kāna i ‘ike ai no kona noho ‘ana ma laila. No laila, ua pono au e ho‘ohāiki i ka‘u mau nīnauele, a ua koho au e nīnauele aku i ko‘u ‘ohana pono‘ī nō, i loa‘a ka ‘ike pono‘ī nō o ka ‘ohana.

He ‘umikūmālua a‘u nīnauele i mālama ai me ‘elima kānaka mai ka māhina ‘o ‘Okakopa 2006 a i ka māhina ‘o Ianuali 2013. ‘O Daniel Kawai‘ae‘a (82 MH), ‘o John Kawai‘ae‘a (84 MH), ‘o Milton Kawai‘ae‘a (79 MH), ‘o Minuet Kawai‘ae‘a Ratledge (76 MH), a ‘o Edmund Kalaola (84 MH) nā mea a‘u i nīnauele aku ai. He ‘elua a ‘ekolu paha mea i komo like, i kahi wā, i ka nīnauele ho‘okahi; a i kahi wā, ma ka pākahi nō i nīnauele ‘ia ai. Eia ma lalo nei nā lā, nā inoa, a me kahi o ka nīnauele:

Pakuhi 1.1. Nā Nīnauele i Mālama ‘ia

| Lā | Inoa | Ma hea? |
|------------------|--|-----------------|
| 12 ‘Okakopa 2006 | Daniel Kawai‘ae‘a | Hilo, Hawai‘i |
| 28 Nowemapa 2006 | Daniel lāua ‘o John Kawai‘ae‘a | Hāna, Maui |
| 29 Nowemapa 2006 | Milton lāua ‘o Daniel Kawai‘ae‘a | Hāna, Maui |
| 29 Nowemapa 2006 | John, Milton a me Daniel Kawai‘ae‘a | Hāna, Maui |
| 30 Nowemapa 2006 | Edmund Kalaola lāua ‘o Daniel Kawai‘ae‘a | Hāna, Maui |
| 13 Nowemapa 2007 | Daniel lāua ‘o John Kawai‘ae‘a | Hilo, Hawai‘i |
| 1 Iulai 2008 | Daniel lāua ‘o John Kawai‘ae‘a | Hāna, Maui |
| 10 Iune 2009 | Minuet Kawai‘ae‘a Ratledge | Kāne‘ohe, O‘ahu |
| Iulai 2009 | Daniel Kawai‘ae‘a | Kaupō, Maui |
| 15 Nowemapa 2011 | Daniel Kawai‘ae‘a | Hilo, Hawai‘i |
| 11 Ianuali 2012 | Daniel Kawai‘ae‘a | Hilo, Hawai‘i |
| 18 Ianuali 2013 | Daniel Kawai‘ae‘a | Hilo, Hawai‘i |

No ka nīnauele ‘ana aku i ka nui o ko‘u ‘ohana, ua lele aku au i Maui, ‘oiai, aia nō ka hapanui o lākou ke noho nei ma laila. Ma waho o ka nīnauele ‘ana aku, ua kipa pū au i ka Hale Hō‘ike‘ike o Hāna, a ua pa‘i ki‘i a pa‘i wikiō pū au i nā mea o laila e pa‘a pono ai kēia pepa. ‘O ka lō‘ihi loa o ko‘u noho ‘ana aku ma Maui no kēia hana, he ‘elua pule. Ua ho‘opa‘a mua aku au i ka hui ‘ana me kēia mau ‘ohana o‘u, a ua kipa aku au i ko lākou hale e nīnauele aku ai iā lākou. Ua ho‘ohana au i ka mīkini ho‘opa‘a leo līpine, ka mīkini ho‘opa‘a leo kikoho‘e, a me ka mīkini pa‘i wikiō. He ho‘okahi hola a ‘oi aku a emi mai nō paha ka lō‘ihi o ka hapanui o nā nīnauele. ‘O ka hapanui o ka manawa, ua hāpai wale au i kēlā me kēia ‘ano kumuhana like ‘ole e like me ka holo ‘ana o ke au kūkākūkā, a na ka ‘ohana nō i pane mai e like me ka mea e kau ana ma ko lākou mana‘o. He nīnauele ke ‘ano, ‘a‘ole ho‘i i pa‘a mua nā nīnau. I ka noho ‘ana o ‘elua a ‘oi paha mea ma ka nīnauele ho‘okahi, ua ‘ike au, he kōkua ia unoho pū ‘ana i ka wā e hō‘oia ai i nā inoa, ‘o ia ho‘i, inā he inoa ‘āina me ka inoa ‘ohana nō paha e ho‘omaopopo ‘ia. Pēlā i pa‘a ai ka pela pololei ‘ana o nā inoa ‘āina a me nā inoa kānaka. A ‘o kekahi ‘ano nīnauele i mālama ‘ia, ua mālama ‘ia ma ka wā i kalaiwa ai i Kaupō no ka ‘imi ‘ana i ka ‘ike no nā inoa ‘āina a me nā mo‘olelo e pili pū ana.

I ka māhina nō na‘e ‘o ‘Okakopa 2006, a ‘oiai ua ōla‘i ka ‘āina, he 6.7 ka nui, ua pilikia nō au i ka hiki ‘ole ke holo aku i Kaupō. Ua pilikia nui nā uapo i ka helele‘i iho o nā pōhaku nui ma ke alanui, o helele‘i iho. Ua pāpā ‘ia e ka meia o Maui, ‘a‘ohe nō i hiki

ke holo ma ke alanui i Dekemapa 2006, ma muli o ka palekana ‘ole o nā uapo a me ka maka‘u loa i nā pōhaku nui e kau ana ma luna a‘e o ke alanui. Na ka helekopa i halihali aku i ka mea ‘ai a me nā lako ‘ē a‘e a pau e pono ai ka po‘e e noho ana ma Kaupō. ‘A‘ole i ho‘oponopono ‘ia ke alanui a i ‘Okakopa 2008. Ma ia manawa i wehe hou ‘ia ai ke alanui, a i holo aku ai, holo mai ai kānaka, a laila ho‘i au i ho‘omau aku ai i kēia hana noi‘i a‘u me ko‘u makua kāne.

No ka Po‘e i Nīnauele ‘ia

‘O John Hiram Kawaiola Kawai‘ae‘a (John H. K. Kawai‘ae‘a) ka makua kāne, a ‘o Alice Kanoelani Kalalau ka makuahine o ko‘u makua kāne ‘o Daniel. No Kaupō ‘o John, a no Kahikinui ‘o Alice. Ua ne‘e akula lāua i O‘ahu no ka hana ‘ana ma lalo o Dole Pineapple, a hānau ihola na lāua he ‘ewalu keiki. Aia nō ke ola nei he ‘elima keiki, a he ‘ehā o lākou ka‘u o ka nīnauele ‘ana aku: ‘o John Kawai‘ae‘a (J. Kawai‘ae‘a), ‘o Daniel Kawai‘ae‘a (D. Kawai‘ae‘a), ‘o Milton Kawai‘ae‘a (M. Kawai‘ae‘a), a ‘o Minuet Kawai‘ae‘a Ratledge (M. Ratledge) ko lākou mau inoa. Eia ma lalo nei he wahi piliolana hō‘ulu‘ulu no ka po‘e i nīnauele ‘ia.

Ua hānau ‘ia ‘o D. Kawai‘ae‘a i O‘ahu ma ka lā 9 Pepeluali 1931. I ka piha ‘ana he mau māhina wale aku nō, ua ho‘i akula ka ‘ohana i Kaupō, ‘oiai, ua lo‘ohia ihola ko D. Kawai‘ae‘a makua kāne, ‘o John H. K. Kawai‘ae‘a, i ka ma‘i ‘ai ake. Ua makemake ua John H. K. Kawai‘ae‘a nei e ho‘i ka ‘ohana i Kaupō e noho ai, ‘oiai, he ‘āina ‘ohana ko laila e noho ai; ua ‘ike pū ‘o ia i ke ko‘iko‘i o ka ma‘i ‘ai ake. Ma ka makahiki 1959 i ne‘e ai ‘o D. Kawai‘ae‘a me kāna ‘ohana i Hilo a hiki aku i kēia lā.

‘O J. Kawai‘ae‘a ko D. Kawai‘ae‘a kaikua‘ana, a ho‘okahi ona makahiki ma mua ona; noho ‘o ia ma Hāna, Maui. ‘O M. Kawai‘ae‘a ke kaikaina, ‘o ia ka hiku o nā keiki ‘ewalu; noho pū ‘o ia ma Hāna, Maui. ‘O M. Ratledge ka muli loa, ka walu o nā keiki, a noho ‘o ia ma Kāne‘ohe, O‘ahu. I ka wā a‘u i noi aku ai iā ia i nīnauele, ua hō‘ole maila ‘o ia, ‘a‘ole e ho‘opa‘a i kona leo ma ka lola. Ua hō‘ike maila ‘o ia no ka nui o kona hali‘a aloha no ia wā, a ‘a‘ole ‘o ia i makemake e uē i ka wā o ka nīnauele. Ua koho ‘o ia i ka pane nīnau ‘ana ma o ka leka uila; no laila, pēlā māua i mālama ai i ka nīnauele ‘ana.



Ki'i 1.2-Ka Po'e i Nīnauele 'ia, (h-ā) John Kawai'ae'a, Daniel Kawai'ae'a, Minuet Kawai'ae'a Ratledge, a me Milton Kawai'ae'a

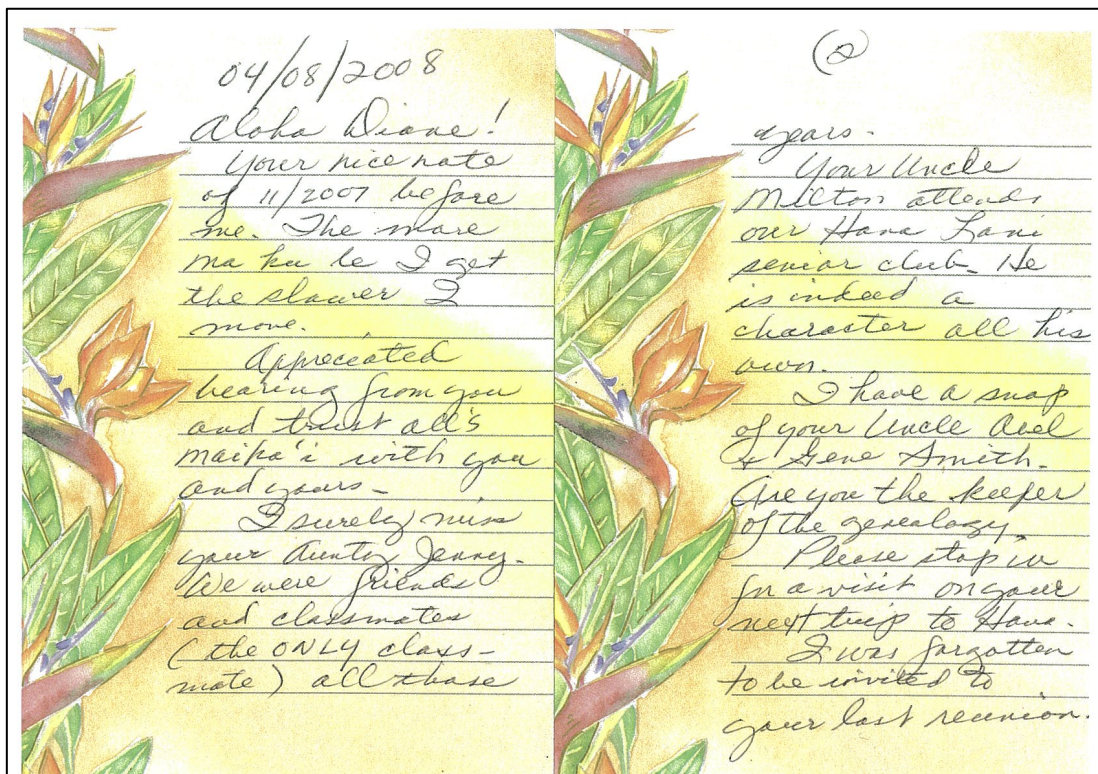


Ki'i 1.3-Edmund Kalaola

Eia ma lalo nei kekahi mau hoa nīnauele i 'ae 'olu'olu mai i ka'u hana noi'i. 'O Edmund Kalaola (E. Kalaola) kekahi hoa hānau o ka'u pū'ulu mākua o ka nīnauele 'ana. Ua hānai 'ia 'o ua Kalaola nei ma Kaupō, a ma Hāna nō 'o ia i kēia wā e noho nei. Ua ne'e akula 'o ia i Hāna ma hope o kona hele 'ana i ka na'auao ma Lahainaluna, 'oiai, ma Hāna nō i loa'a ai kāna hana e ola ai.

'O Rose Soon kekahi, ke kaikamahine a Nick Soon, ka mea nona ka Hale Kū'ai o Kaupō i ka wā ma mua. I ko'u kipa 'ana iā ia ma kona hale, he 88 ona makahiki, a e noho ana 'o ia ma Hāna ma ia manawa o ko'u noi'i 'ana. 'Oiai 'a'ole 'o ia i makemake e nīnauele 'ia ma ia manawa; ua wala'au mai nō na'e mākou ('o D. Kawai'ae'a, 'o Rose Soon, a me a'u) no kona wā li'ili'i, a ua hō'ike pū 'o ia ia'u i kekahi kōlamulamu āna i kākau ai no ke Kulanui Kaiāulu o Maui no kona noho 'ana i Kaupō. Ua 'ae 'olu'olu pū mai 'o ia ia'u e pa'i aku i ia kōlamulamu me ka'u pahu pa'i ki'i. A hala he 'elua a 'ekolu paha makahiki, ua ho'omana'o maila 'o ia e pili ana i ka'u papa hana noi'i, a ho'ouna maila 'o ia he 'ekolu leka. Ma kekahi o nā leka, ua hō'ike mai 'o ia no kona ho'oma'ema'e 'ana aku i nā waihona a kona makua kāne, a loa'a maila he kope kumu e hō'ike ana i nā kāki a ko'u mau kūpuna ma ka Hale Kū'ai o Kaupō i ka MH 1931. Ma nā

leka 'ē a'e 'elua, ua ho'ouna mai 'o ia i kāleka a i ki'i o ka 'ohana, 'o ia ho'i, he ki'i o ko'u kupuna wahine 'o Alice Kanoelani Kalalau, he ki'i o ko'u 'anakala 'o Oliver Kawai'ae'a, a he ki'i o ko'u kūpuna kāne kōlea 'o William "Pā" Range. Ua hau'oli au i ia mau mea maiā ia mai, a e hō'ike aku nō au i kekahi o ia mau leka ma lalo.



Ki'i 1.4, Leka na Rose Soon

No kēia po'e a pau, ua noho lākou ma Kaupō ma waena o ka MH 1930 a me ka MH 1950, a ua 'ike kino nō lākou i ke 'ano o ka noho 'ana ma ia wā. Ma laila au i ki'i nui aku nei e ho'omohala i ka iwi o kēia pepa noi'i nei. Mahalo nui au i ka po'e i 'ae e nīnauele 'ia no kēia pepa. Na lākou nō ka waiwai 'i'o o kēia pepa; 'o ka'u hana ka 'imi wale 'ana nō i ko lākou mana'o e pa'a pono ai.

No ka Noi'i 'Ana

Ma waho aku o ka mālama nīnauele 'ana, ua lele pū aku au i O'ahu e noi'i ai ma nā ke'ena o ke Aupuni Moku'āina 'o Hawai'i, 'o ia ho'i, ke Ke'ena Waihona Palapala Kahiko a me ke Ke'ena Mālama Palapala 'Āina. Ua noi'i pū aku au ma ka Hale Hō'ike'ike 'o Pīhopa a me Ka Hale Waihona Palapala Kahiko Mikioneli ma Kawaiaha'o.

No ka Po'e i A'o aku i ka 'Ike Ku'una

I ka piha 'ana iā D. Kawai'ae'a he ho'okahi wale nō makahiki, ua hala kona makua kāne 'o John H. K. Kawai'ae'a i ka ma'i 'ai ake, he 34 wale nō ona makahiki. No laila, 'o Jack Ke'ala lāua 'o Hiram 'Āpō, kekahi mau hoa kaiāhome o ka 'ohana Kawai'ae'a e pili pū ana, na lāua i a'o aku i nā keiki kāne, 'o J. Kawai'ae'a, D. Kawai'ae'a a me M. Kawai'ae'a no ka lawai'a 'ana a me ke alualu holoholona. Na ua Ke'ala nei lāua me 'Āpō i lawe aku i nā keiki kāne i ka holoholo, a he mau kumu a'o lāua na nā keiki kāne no ka lawai'a ulua 'ana.

Ma hope o ko Alice Kanoelani Kalalau male 'ana aku iā William "Pā" Range, na ua Range nei nō i a'o aku i nā keiki kāne no ke kanu 'ana i ka 'ai ma ka māla 'ai. Wahi a D. Kawai'ae'a, ua komo 'o Range i ka 'ohana i ka MH 1944 paha. Penei kona ho'omana'o 'ana:

I think was 19...44...was after the war. The war started in 1941. We was struggling. We were living down by the church...and then in 1942, 43, or 44, they work on the Kaupō road, they cut grass. So, we kind of knew him through Grandma [the mother of D. Kawai'ae'a].¹ He was nice. He was okay. He taught us a few things that we never did get or learn. He taught us how to go hunting. We knew how to go fishing and all that kine, but we didn't have weapons like he had, so he taught us how to use weapons. We go pig hunting, goat hunting, sometimes cow hunting...pipi. So anyhow, he taught us a new way of life. That's where we can put food on the table for survival. Not only that, he taught us how to make gardens. We plant peanuts, corn, sweet potato, cabbage, onions, all that kine. He made us do all this for the good. And that's one of the things gotta take my hat off to...he made us what we were. In other words, at age 15, we kind of had the mind of an adult already. We knew how to clean house, sew, cook, prepare everything for the winter months. Before the winter months come, we start stocking the...wood house, we store all the wood for cooking. When the cold season come, the rainy season, we prepared already. We don't have to worry too much. We still can cook. The stove and the ice box only came after 1945 I think. Pā Range used to buy, bring home kerosene. During those days we had kukui helepō. Only about 1945, just before I finish Kaupō school I think, we had gas lamp. Before that, was all kerosene. We haul all our own water from the spring water down the ocean. We learned quite a bit from him. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

¹ I kekahi manawa ma ka nīnauele 'ana, kapa 'o D. Kawai'ae'a i kona makuahine 'o "Grandma," e like me kēia la'ana, no ka mea, e no'ono'o ana 'o ia ia'u, i ka mo'opuna ho'i.

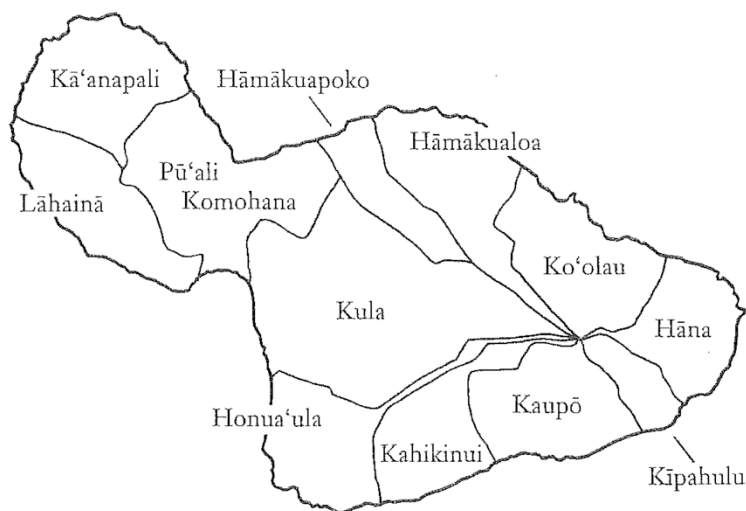


Ki'i 1.5-William "Pā" Range, 1937



Ki'i 1.6-Alice Kanoelani Kalalau

MOKUNA II. NO KA 'ĀINA 'O KAUPŌ



Palapala 'Āina 2.1-Nā Moku o Maui

Ke 'Ano o ka 'Āina

He 12 moku o ka mokupuni 'o Maui, 'o Kaupō kekahi. Aia 'o Kaupō i ka 'ao'ao hikina hema ma waena o Kīpahulu me Kahikinui a he 'ano 'ēko'a o ka 'āina o Kaupō. Ma ka 'ao'ao hikina, he 'āina ua 'o laila, 'a'ole na'e like loa me Hāna a me Kīpahulu ka nui o ka ua 'ana. Ma ka 'ao'ao komohana, he malo'o loa ka 'āina o laila. Inā e holo ana mai Kīpahulu aku a i Kahikinui, hiki ke 'ike i ka loli o ka 'āina penei: he uluwehi ka 'āina, awāwa nui ma Kālepa mā a hiki aku i Manawainui. A hala aku 'o Manawainui; a he 'āina kula ko laila aku; a hiki aku i Kalaeoka'īlio me Nu'u, malo'o loa ka 'āina. (Palapala 'Āina 2.3). He ma'amau ka pā ikaika 'ana o ka makani ma kai mai, a he 'ōkaikai ma'amau nō ma kēia 'ao'ao o ka mokupuni, ka 'ao'ao hikina hema nō ho'i.

He wahi kua'āina nō 'o Kaupō. He ho'okahi wale nō hale kū'ai o laila, a he hui hānai pipi nō ka 'oihana nui. 'A'ole pili pū nā hale, a mamao ka noho 'ana o nā 'ohana kekahi mai kekahi aku. 'A'ohē po'e e noho nei ma Kaupō e like me ka wā ma mua o Ke Kaua Honua II. I kēia wā ho'i, ua hele a emi loa iho ka po'e e noho ana ma laila.

...after the world war...everything started to break up. People tended to move away to O'ahu. Kaupō was actually one ranching area. Ranchers raise cattle and [the] community work at the ranch. After people start moving, they left immediate

families around the area that never move away. (Nīnauele na D. Kawai‘ae‘a, 15 Nowemapa 2011)

Nā Inoa Ua, Makani

Eia ma lalo nei nā inoa ua o Kaupō e like me ka mea i helu ‘ia ma kā Maunupau (1998:27) penei:

Ua awa - he ua poipu, ua liilii a po ka la ma ka mauna.

Ua koko - he ua halii i ka ilikai me ka pi-o pu o ke anuenuē. He hoailona o ka pilikia no kekahi mea ano nui ke ikeia keia ua.

Ua naulu - he ua i ka wa malie hele i ke kuahiwi, he ao naulu me ka ua.

Ua noe - he ua liilii me ka noe pili mau i ke kula.

Ua haleuole - he ua hana kolohe, o ia hoi i kou wa e makemake ai e hoopau pilikia, o ia kona wa e iliki iho ai, a mao koke ae no, a ua hou mai no, a pela i kapaia ai keia inoa. O ka manao o ka meakakau he inoa keia no keia au hou ae no, a no ka loa ole o ka inoa kupo, nolaila kapaia keia inoa eepa.

Ka lilinoe o Haleakala - he ua kaulana no ia kuahiwi.

Ua Ukiu o Makawao - he ua liilii me ka makani pu mai ke kuahiwi mai.

Ua Pe‘epapohaku - he ua hoonaukiuki, ano like me ka Ua Haleuole i ka iliki iho a mao ae no a holo aku la ka poe a pee i ka pa pohaku, a o ia ke kumu i kapaia ai keia inoa. O ka inoa o keia ua he inoa na kamalii paha i kapa no ka wa e paani ai lakou iloko o ka ua, o ia ka manao o ka meakakau aole na kahiko.

A ma ka puke "‘Ōlelo No‘eau, Hawaiian Proverbs and Poetical Sayings" (Pukui 1983:172), ua pa‘a ‘o “Ka ua pe‘e pōhaku o Kaupō” e like ho‘i me kā Maunupau i wehewehe ai no ka Ua Pe‘epāpōhaku ma luna.



Ki'i 2.1-Ka Ua Pe'epāpōhaku

‘O ke ki‘i o luna a‘e nei, he ki‘i ia e hō‘ike ana i ka pe‘e ma hope o ke koena o ka pā kula kahiko. Ma ke pa‘i ‘ia ‘ana o ke ki‘i, e ua ana me ka pā ikaika pū mai o ka makani mai ke kai mai; ua pono e pe‘e ma hope o ka pā. He mau inoa no nā makani kekahi penei:

Kaupo’s breezes "kiss the cheeks" [honihoni pāpālina o Kaupō], while the wind comes down at Hana, "rushing like the Hawaiian toboggin" [kohola pehu (koholalele) o Hana pai Olopawa]. (Hyde 1887:79)



Ki'i 2.2-Ke Ki'i o Kaupō (mai ka mokulele aku)

Papa Helu Ki'i 2.2, Ke Ki'i o Kaupō (mai ka mokulele aku):

1. Mokui'a He wahi maika'i loa kēia e lawai'a 'ia ai ka ulua.
2. Nu'unu'uloa He awāwa kēia.
3. Kūkala He wahi maika'i kēia e hopu 'ia ai ka po'opa'a i ka wā mālie; 'o 'ane'i pū kahi i pa'a mua ai iā D. Kawai'ae'a ulua mua, he 75-80 paona ke kaumaha.
4. Kalihi Ua hana 'ia nā kapuahi nāhahu ma Kalihi nei a i ka MH 1910.
5. Papaloa He lae kēia nona nā pali ki'eki'e e pale ana i ke awa kū moku 'o Mā'alo.
6. Mahina He wahi maika'i kēia e lu'u kai ai.
7. Mā'alo He wahi punahele kēia e 'au'au kai ai.
8. Mokulau 'O kēia kahi o ka halepule kalawina 'o Huialoha. He kai pū 'o Mokulau nona nā 'āmokumoku e kaulana nei.
9. Koa He wahi maika'i kēia e ku'i 'opihi ai me ka holoholo pū 'ana ke pā mai ka makani Kona.
10. Manawainui Ua kapa pū 'ia kēia wahi 'o Muliwai; kipa pinepine 'ia i wahi 'au'au wai a i wahi holoi lole.
11. Akukehu 'O 'ane'i kahi i lawai'a 'ia ai ka ulua he 150-200 paona e D. Kawai'ae'a.
12. Kepio He wahi maika'i kēia e lawai'a 'ia ai ka moi.
13. Waiūhā He kaikū'ono maika'i kēia no ka he'e nalu 'ana a me ka lawai'a 'ana ke mālie ke kai.
14. Pāhonu He 'āina pāhoehoe kēia i kaulana kona lae i ka lawai'a honu.
15. Kamanawa He kaikū'ono kēia i maika'i no ka lawai'a 'ana.
16. Kalaeoka'ilio He lae kēia i ho'ohana 'ia e ka pū'ali koa o 'Amelika ma ka wā o ke Kaua Puni Honua II e kilo 'ia ai ka po'e 'ēnemi.
17. Waipū He 'āina pali kēia, he 200-300 kapua'i ke ki'eki'e, e pili ana i kapa kai.
18. Laepahu He wahi maika'i kēia no ka lawai'a 'ana. He 'aekai loloa kēia e pili pū ana me nā pali, he 200 kapua'i ke ki'eki'e. He wahi maika'i pū kēia e 'ohi ai i ka limu.
19. Kou He kaikū'ono li'ili'i kēia i noho 'ia e kānaka ma mua. Maika'i pū kēia wahi e lawai'a 'ia ai ke āholehole.
20. Waiū He kauhale kēia i noho nui 'ia e kānaka ma muli o ka "wai kamaha'o" e pua'i mai ana mai loko mai o ka honua.
21. Nu'u 'O 'ane'i kahi i pae ai nā wa'a a me nā moku nui.
22. Manawainui He kahawai kēia e iho mai ana mai Haleakalā mai.
23. Waiopai He wahi maika'i kēia e lawai'a 'ia ai ka moi a me ka 'ō'io.
24. Nākula He kula nui kēia.
25. Ke'eke He wahi maika'i kēia e alualu 'ia ai ke kao.
26. Mā'ua 'O 'ane'i kahi o ka Hui Hānai Pipi o Kaupō.
27. Pi'ihale Ua 'ōlelo maila 'o D. Kawai'ae'a, no 'ane'i mai nā pōhaku nui e noho ana ma mua o ka hale o Kawai'ae'a mā ma Mikimiki a me Mā'alo.
28. 'Ahulili He pu'u kēia i kaulana i ke mele 'o "'Ahulili" na Scott Ha'i.
29. Helani Pali He wailele nui kēia.
30. Nāholokū He 'āina kula kēia ma lalo o Haleakalā.

No ke Kalaiwa ‘ana i Kaupō me D. Kawai‘ae‘a ma luna o ke Ka‘a

Ke holo aku ma ke alanui o Hāna a hiki aku i Kaupō, he ala kīke‘eke‘e a hāiki nō ia. He lau maoli nō ka pu‘u, he mano maoli nō ka ihona i ka nui o nā awāwa. Ua kalaiwa māua ‘o D. Kawai‘ae‘a ma ke alanui mai Hāna aku a i Kaupō i mea e ‘ike ai au no nā inoa wahi a me nā hana i lawelawe ‘ia ma ia mau wahi. (Palapala ‘Āina 2.3, Ki‘i 2.2).

Me ka Nani a ‘o Kaupō

‘O ‘oe ho‘i mai holoholo ka‘a,
Me ka nani a‘o Kaupō,
Ke alanui kīke‘eke‘e lā,
Me ka nani a‘o Kaupō.

Pumehana me ke aloha na ka malihini,
Me ka nani a‘o Kaupō,
I ka leo o ka makamaka lā,
Me ka nani a‘o Kaupō.

Ku‘u lei i ka maile a he onaona,
Me ka nani a‘o Kaupō,
Ku‘u lei i ka hanohano lā,
Me ka nani a‘o Kaupō.

Hā‘ina ‘ia mai ana ka puana,
Me ka nani a‘o Kaupō,
Ku‘u onaona i ka maile lā,
Me ka nani a‘o Kaupō.

Na John Pi‘ilani Watkins kēia mele o luna a‘e nei i haku. He kumu hula ‘o ia i noho ma Hāna ma ka makahiki pāanalulu 1940-1950. Ua mana‘o au he kūpono ka ho‘omana‘o ‘ana i kēia mele, ‘oiai, ua huaka‘i māua ‘o D. Kawai‘ae‘a i Kaupō ma ia ala kīke‘eke‘e nō.

‘O kēia ma lalo iho nā inoa i pa‘a ma ke kalaiwa ‘ana i Kaupō mai ka ‘ao‘ao mai o Hāna. ‘A‘ole na‘e māua i kalaiwa a hiki aku i Nu‘u, ka palena ‘āina ho‘i o Kaupō ma ka ‘ao‘ao komohana, ‘oiai, ua kālele ma luna o nā wahi i hele pinepine ‘ia e D. Kawai‘ae‘a mā. Inā e holo ana mai Kīpahulu a hiki aku i Kahikinui, mai ka hikina a i ke komohana ho‘i, e ‘ike ‘ia nā ‘ano like ‘ole o ka ‘āina. Ma nā 1900, ‘a‘ole nō i loa‘a ke alanui e like me ko kēia mau lā. He ala hele wāwae wale nō kai loa‘a. ‘A‘ole i ho‘omoe ‘ia ke alanui maoli a i ka MH 1920.

Lelekea

Ua ho‘omaka māua ‘o D. Kawai‘ae‘a ma Lelekea (Ki‘i 2.3). Aia ‘o Lelekea ma ka moku ‘o Kīpahulu. Ua ho‘omaka nō ho‘i i ka ho‘opa‘a inoa ‘āina ma laila, ‘oiai, ua hele pinepine nō ‘o D. Kawai‘ae‘a mā i laila e lawai‘a ai; ‘o laila nō kahi nui i lawai‘a ai ka po‘e o Kīpahulu. ‘O ka ho‘olei ‘upena, ka hukilau, a me ka lawai‘a ‘ana i ke akule me ka ‘upena nā ‘ano lawai‘a nui i lawelawe ‘ia. A pa‘a ka i‘a, ua māhele ‘ia nō ia-aku ia-aku ma waena o nā kupa o ka ‘āina, e like me ke ‘ano mau o ka loina Hawai‘i.



Ki‘i 2.3-Lelekea, Kīpahulu, Maui

Hanawī

Ma hope aku o Lelekea ‘o Hanawī (Ki‘i 2.4). Wahi a D. Kawai‘ae‘a, ma kona wā li‘ili‘i, ua hele wāwae lākou, ‘o ia ho‘i nā kaikua‘ana me nā kaikaina, mai ko lākou hale i Mikimiki a hiki loa aku i Hanawī, he ‘ehā me ka hapa paha mile ka mamao. ‘O Hanawī kahi punahele e ‘au‘au wai ai, keu ke lele mai ka pōhaku aku. Aia ke ki‘i o ia pōhaku (Ki‘i 2.4) i loko o ka lokowai ma waena o nā pūhala ‘elua e kū mai ana. I kekahi manawa, pi‘i akula lākou i uka, ‘ekolu haneli paha ‘tā a hō‘ea i kahi wailele, a ma laila nō lākou i hopu ai i ka ‘o‘opu a me ka hīhīwai; ua nui loa ka hīhīwai ma ia wā. Hāhā wale nō ka lima iā lalo o ka pōhaku a hīhīwai ihola me ka ‘o‘opu pū nō ho‘i.



Ki'i 2.4-Hanawī, Kīpahulu, Maui

Kālepa

A hala aku 'o Hanawī 'o Kālepa (Ki'i 2.5). Ma ke komo 'ana i Kālepa, ua hō'ea aku nō i Kaupō, a ma ke kū 'ana i ka uapo, inā e nānā i luna, ua hiki ke 'ike i ke ala kahiko e pi'i ana i ka pali (Ki'i 2.6). Kīke'eke'e ke ala ma ka pi'i 'ana, ua nalo nō na'e ia ala i kēia wā i ka ulu 'ia e ka nāhelehele.



Ki'i 2.5-Kālepa, Kaupō, Maui



Ki'i 2.6-Ala Kahiko o Kālepa

This is the valley of Kālepa. In the olden days, the people used to travel by animals, or either walk from Kaupō to Kīpahulu. My grandparents, my great-grandparents raised pigs, and then they drive the pigs all the way to Kīpahulu and then sell 'um. They have buyers beyond Lelekea pick 'um up, and then they go back to Kaupō again. The olden day's trail goes up in an angle. You walk at an angle all the way to the top of the flat and then they go across another valley. Beyond here, the valley name is Ma'analulu. (Nīnauele na D. Kawai'ae'a, Iulai 2009)

Ua kaulana pū 'o Kālepa i nā mo'olelo ho'omāka'uka'u. 'Elua paha kumu o ka maka'u. 'O ka mua, piha 'o Kālepa i nā lapu. Ua hō'ike 'ia mai e D. Kawai'ae'a he mo'olelo no ka pio 'ana o ka iho o ke ka'a ma Kālepa, me ke a'oa'o pū 'ana mai i ko mākou hanauna nō ho'i, 'a'ole e lawe aku i ka 'i'o pua'a ma luna o ke ka'a, o pio auane'i ka iho o ke ka'a. 'O ka lua, maka'u pū ka po'e i kēia wahi i ka hāiki a 'olowī ho'i o ke ala papali e lipilipi iho ana i ke kai. I ka wā o ke ola'i o 'Okakopa, 2006, ua pilikia 'o Kālepa i nā pōhaku pali i kaka'a mai ka pali iho a kau i ke alanui; a 'o ia kekahi kumu i pa'a ai ke alanui no kekahi mau makahiki, a hiki 'ole ai ia'u ke komo i loko o Kaupō e mālama ai i ka'u hana nīnauele.

Mokui‘a

A hala a‘e ka uapo e komo ai i Kālepa, he pi‘ina nō ke ala e hō‘ea ai i luna o ke awāwa o Kālepa, a huli ana i ka ‘ākau, i kai ho‘i, aia lā i ka hema, kahi i kapa ‘ia ‘o Mokui‘a (Ki‘i 2.7). Aia nō ‘o Mokui‘a i loko o ke ahupua‘a ‘o Kālepa. Ma laila nō i hele ai ka po‘e e lawai‘a ai i ka ulua. A leha a‘e ka maka i uka, e waiho ana ka hale o Kanuha mā, he kupa nō ho‘i o ka ‘āina a hiki i kēia lā.



Ki‘i 2.7-Mokui‘a, Kaupō, Maui

Nu‘unu‘uloa

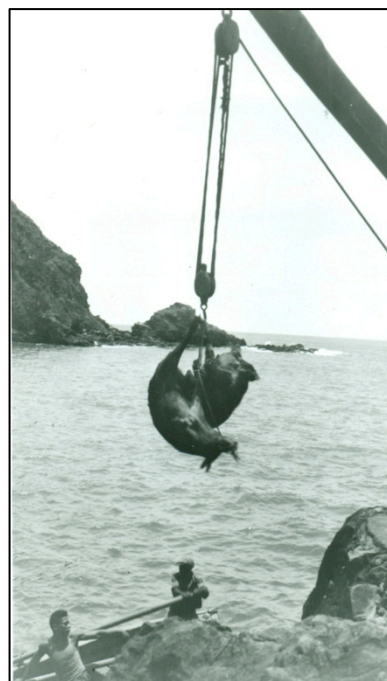
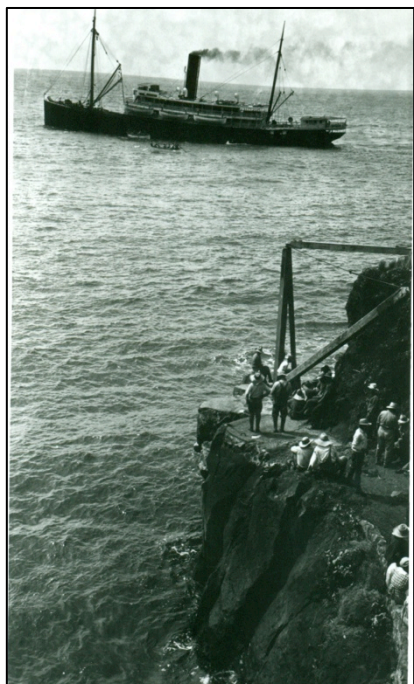
Ma hope aku o Kālepa, e hiki aku ana i ke awāwa nui ‘o Nu‘unu‘uloa (Ki‘i 2.8). Kū mākou i ka uapo, ho‘omaopopo maila ‘o D. Kawai‘ae‘a no ke kūkulu ‘ia o ka uapo ma kahi o ka MH 1960; ‘o ka uapo ma mua iho, ua pau i ka wai kahe o ka ua nui. Ma Nu‘unu‘uloa, he kai maika‘i nō e ku‘i ai i ka ‘opihi.



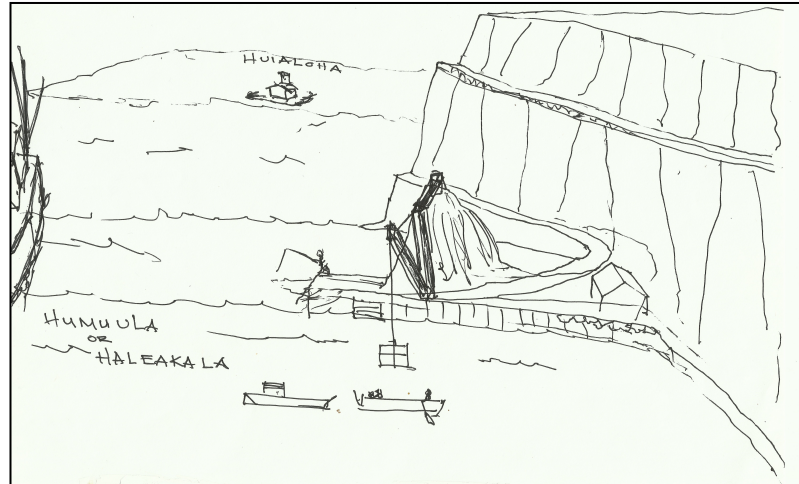
Ki'i 2.8-Nu'unu'uloa, Kaupō, Maui

Mā'alo

Ua ho'omau akula a ua hiki ke ka'a i Mā'alo. Ma kai ho'i o Mā'alo, 'o ia kahi awa kū moku, kahi i ho'ohikihiki 'ia ai nā lako no ka hale kū'ai a me ka Hui Hānai Pipi o Kaupō. Ma laila pū nō i hō'au 'ia ai ka pipi i mea e ho'okau 'ia ma ka moku no ke kū'ai 'ana aku.



Ki'i 2.9, 2.10-Mā'alo, Kaupō, Maui (Hale Hō'ike'ike 'o Pīhopa, 1922)



Ki'i 2.11-Mā'alo, Kaupō, Maui, na D. Kawai'ae'a i kaha

‘Oiai ‘a’ole māua i iho i Mā'alo ma luna o ke ka'a, ua kaha ki'i pū 'o D. Kawai'ae'a i kāna i ho'omaopopo ai no ia wahi.

Mikimiki

I uka ho'i o Mā'alo i noho ai 'o D. Kawai'ae'a mā ma kahi i kapa 'ia ai 'o Mikimiki (Ki'i 2.12); 'a'ole nō i pa'a ka inoa 'o Mikimiki ma ka palapala 'āina. Ua kūkulu 'ia ka hale ma uka o ke alanui. No kēia 'āina nō ka hapanui o nā mo'olelo o kēia noi'i 'ana e 'ike 'ia ma nā mokuna ma lalo.



Ki'i 2.12-Mikimiki, Kaupō, Maui

Punahoa

A ho‘omau aku a hala ‘o Mikimiki, e hō‘ea aku ana i Punahoa (Palapala ‘Āina 3.1).



Ki‘i 2.13-Punahoa, Kaupō, Maui

He paena maika‘i ‘o Punahoa e pae ai ka wa‘a, a he mea nui ia, ‘oiai, he ‘āina pali ‘o Mā‘alo. He mo‘olelo kā D. Kawai‘ae‘a no Punahoa no ka lawai‘a ‘ana i kāna honu mua loa:

Below me to my left here, we used to come and catch turtle. Some of the turtle, they weigh about 200 lbs....maybe 250 lbs. I catch the turtle, I know I couldn't bring it up, I just hang 'um up along the side of the bank. I left the thing in the water, and I go home. I tell my mom that I have one turtle hanging on the side of the bank. I came home to go get ready for school. And then when I go to school, I see...hanging yet. After school, I look down, look like my mom brought the turtle up, and...a lot of the turtle for us to eat on. (Nīnauele na D. Kawai‘ae‘a, Iulai 2009)

Ma Punahoa pū nō i loa‘a ai ka wai iā D. Kawai‘ae‘a mā e inu ai. Ma ke emi ‘ana o ke kai, ua ‘eli ‘ia he poho, i lawa ka nui e kī‘o‘e ai he hue wai i loko. Ma ko‘u lohe mua ‘ana no ke ki‘i ‘ana i ka wai penei, ‘a‘ole nō i mōakāka ia‘u kā D. Kawai‘ae‘a ki‘ina i wehewehe mai ai. Ma ko‘u hele ‘ana nō na‘e i laila, a ‘ike maka iho ai au i ka wai pua‘i o ia wahi, ua mōakāka nō. Kahe ho‘i ka wai! I laila ho‘i i kūkulu ai ke Kalana o Maui he pāuma wai. Ua pau, i kēia wā, ka ‘eli ‘ana o kānaka i wai inu na lākou.

Mokulau

Ma hope aku o Punahoa, ‘o Mokulau (Ki‘i 2.14).



Ki‘i 2.14-Mokulau, Kaupō, Maui



Ki‘i 2.15-Kānemalohemo, Kaupō, Maui



Ki'i 2.16-Hale Kula Kahiko, Mokulau, Kaupō, Maui

Hō'ike maila 'o D. Kawai'ae'a no Mokulau penei:

...shoreline down Mokulau and to left of that shoreline, portion to end is Kānemalohemo. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

A ma waho aku o Mokulau nā 'āmokumoku o Mokulau, e like me ka hō'ike a Maunupau (1998:14):

He nui na moku ako'ako'a pohaku o keia wahi, a o keia paha ke kumu i kapaia ai keia o Mokulau. He mau wahi hale ame ka halepule e ku mai ana.

No nā kānaka i nīnauele 'ia no kēia noi'i pepa, he wahi kama'āina 'o Mokulau iā lākou. He inoa nō ko kēlā me kēia 'āmokumoku o Mokulau (Ki'i 2.17). 'A'ole nō i ho'omana'o 'ia nā inoa a pau, aia nō na'e nā helu ma lalo i pili me ka inoa o ka 'āmokumoku e pili pū ana ma ke ki'i.



Ki'i 2.17-Nā 'Āmokumoku o Mokulau, Kaupō, Maui

Papa Helu Ki'i 2.17, Nā 'Āmokumoku o Mokulau:

- | | |
|-------------------|--|
| 1. Moku Kīlena | Kahi i "lawai'a kīlena" ai, he 'ano lawai'a ho'i i kaulana ma waena o ka po'e o Kaupō. |
| 2. Moku Pāpapa | Ua kapa pū 'ia 'o Moku Papa. |
| 3. Moku 'Āweoweo | Kahi i nui ai ka 'āweoweo. |
| 4. Moku Kiloī I'a | |
| 5. Moku Kia'i | |
| 6. Moku Puhi/Piko | Kahi i ho'onalo 'ia ai ka piko o ka pēpē hānau. |
| 7. Moku Ha'i | Na kēia moku i pale aku iā Moku Puhi. |
| 8. Moku Āhole | Kahi i nui ai ke āholehole. Ua kapa pū 'ia kēia moku 'o Moku Papa e M. Kawai'ae'a. |

Ua hō'ōia pū mai 'o M. Kawai'ae'a no ka loa'a o 'elua moku papa. 'O ka helu 'elua a me ka helu 'ewalu o ke Ki'i 2.17 nā Moku Papa i pa'a iā M. Kawai'ae'a.

Yeah...that's why I wen tell get two moku pāpapa. Get one up and one down. (Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)



Ki'i 2.18-Moku Puhi/Piko, Mokulau, Kaupō, Maui

‘O Moku Puhi kahi i waiho ‘ia ai ka piko (Ki'i 2.18). Wahi a nā kūpuna, ua kia‘i kekahi puhi nui, he 25 paha kapua‘i, kona lō‘ihi, i kēia moku penei:

There's a lot of stories to those ‘āmokumoku too. There's one that holds all the piko for those who like save. Those old folks, they used to...ah...put the piko of the newborn on top of this pōhaku, and the reason why, the story is, all those mokumoku, all around it, no matter how high...how rough, that rock will never be covered with those waves. All the rocks outside breaks all the swells before it reaches the rock. And I believe that. And they store all the piko in the cracks of this rock, and not only that, the Hawaiian people used to say there was this huge puhi that protects the ‘āmokumoku, not only near those, all around, but this particular rock is protected by this puhi, he's about 20-25 feet. That's the story, the legend about this pōhaku. For them, that was safe to put all the kamali'i piko on top. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Hō‘ike maila ‘o Edmund Kalaola no ka mea nui o Moku Puhi penei:

The old man Ha'i used to tell us, talk about that story...everytime you go there, they scold you, "No go over there!" They guard over there...yeah... that rock. (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

Manawainui

Ho‘omau akula māua i ka holo ka‘a, a hala ‘o Mokulau a hō‘ea i Manawainui (Ki‘i 2.19).



Ki‘i 2.19-Manawainui, Kaupō, Maui

‘O Manawainui, he inoa ahupua‘a ia a he inoa pū ia o ke kahawai nui e iho ana mai Haleakalā mai a i kai (Palapala ‘Āina 2.2, Palapala ‘Āina 2.3). Aia ke po‘o wai i luna o Haleakalā, a iho, a hui pū i loko o ka waialele ‘o Helani, a iho i kai. ‘O Muliwai kona inoa ma kai.

When up there all dark clouds, we know we already going get big, big water...we gotta pass Manawainui before the water reach down. Mrs. Marciel [he kumu kula] used to tell, "Ok, all you kamali‘i, go home!" (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

Wahi a D. Kawai‘ae‘a, ua kūkulu ‘ia ka uapo o Manawainui i ka piha ‘ana iā ia he ‘umikumamāhiku makahiki, i ka MH 1947. Ma mua na‘e o ka uapo o Manawainui, he ala kahiko ko lākou i holo ai:

In the early 1940s, when they never have this bridge we had a road going right down to the right all the way down to the kukui and cross the river and come back up...and then tie in with this alanui right here. (Nīnauele na D. Kawai‘ae‘a, Iulai 2009)

Ma Manawainui i kuhikuhi ai ‘o D. Kawai‘ae‘a he ‘ekolu wahi ‘oko‘a hou aku i uka: ‘o Niniau, ‘o ‘Ahulili, a ‘o Nāholokū (Palapala ‘Āina 2.2, Ki‘i 2.2):

So to my front here, the mountain right there is called Niniau. And to the very top, Helani Falls...waterfalls. There’s no running water right now. And to the right, we used to walk up there, goat hunting, pig hunting. In the olden days, Niniau didn’t have any trees like this. Would have nothing but grass. So beautiful. No trees at all. Our old folks used to tell us, if the mountain is covered with clouds, the way it is now, and when it is covered completely, that shows that the wind is dying down, we are going to have Kona weather, and sure enough, the ocean is going to be flat. We are going to hear ‘ili‘ili, the sound of the ‘ili‘ili, when the ocean goes up and down. And that area there, the beauty of the past was, there was nothing but grass. You could see anybody walking across the grass field up there. Beautiful. And we had cow pastures down here. The cowboys used to round up cattles down here. We used to come down during school...hours, we used to come down and watch them brand cattle or marking the cattles, the ear...and branding the cattle. The name of the pen was called Niniau...down here. (Nīnauele na D. Kawai‘ae‘a, Iulai 2009)

Ke huli a‘e ka nānā ‘ana i uka i ka ‘ākau, e ahuwale a‘e ana ‘o ‘Ahulili (Ki‘i 2.20), kahi ho‘okahi nona ke mele ‘o "‘Ahulili". Ma ko‘u nīnau ‘ana iā D. Kawai‘ae‘a no ‘Ahulili, pane maila ‘o ia penei:

‘Ahulili...that’s the one...way up there...the top of the hill to the right...All that area, that’s all hunting cattle too. Get some white goats up there. White kine wild goats. (Nīnauele na D. Kawai‘ae‘a, Iulai 2009)



Ki‘i 2.20-‘Ahulili, Kaupō, Maui

Ua kaulana ke mele ‘o "‘Ahulili" i ka po‘e o Kaupō. Na Scott Ha‘i, he kama‘āina nō o Kaupō, i haku i ia mele. ‘Oiai he mau mana ‘oko‘a, ua ki‘i ‘ia nā hua‘ōlelo o lalo nei mai ka puke ‘o "Nā Mele o Hawai‘i Nei", (Elbert me Māhoe 1970:29). Ua hō‘ike ‘ia ma ia puke, ua hā‘awi ‘ia kēia mele iā Mary Kawena Pukui lāua ‘o Eleanor Williamson e Mrs. Francis Marciel, he kupa nō ho‘i o Kaupō, ma ka lā 1 Dekemapa 1961.

‘Ahulili

He aloha nō ‘o ‘Ahulili,
A he lili paha ko ia ala,
I ke kau mau ‘ole ‘ia,
E ka ‘ohu kau kuahiwi.

Eia iho nō e ka ‘olu,
Ke ‘ala kūpaoa,
Lawa pono kou makemake,
E manene ai kou kino.

‘Ako aku wau i ka pua,
Kui nō wau a lei,
A i lei poina ‘ole,
No nā kau a kau.

Pa‘a ‘ia iho a pa‘a,
Ka ‘i‘ini me ka ‘ano‘i,
He ‘ano‘i nō ka ‘ōpua,
Ka biute o Mauna-hape.

E ō ‘ia e ka lei,
Ke ‘ala kūpaoa,
Ka puana ho‘i a ka moe,
Ka biute o Mauna-hape.

A ma ka ‘ao‘ao komohana mai ‘Ahulili, aia ‘o Nāholokū, he ‘āina kula ia. (Ki‘i 2.21)



Ki‘i 2.21-Nāholokū, Kaupō, Maui

Ho‘omau akula māua a i ka Hale Kula a me ka Hale Kū‘ai o Kaupō. Ma kahi o ka hale kū‘ai ke kahua hale kahiko o Kalaola mā; ‘o ka ‘ohana ho‘i kēia o E. Kalaola i nīnauele ‘ia e a‘u. Ma hope aku o ka hale kū‘ai, e hō‘ea aku ana i kekahi wahi ma ka‘e o ke alanui i kapa ‘ia ‘o “Kākela Pen.” No ka Hui Hānai Pipi o Kaupō kēia wahi, kahi e kuni ‘ia ai ka pipi. I kekahi manawa, ua ho‘ohuli ‘ia ka pipi a hiki aku i Mā‘alo, a i Nu‘u paha, a waiho ‘ia ma ia pā, ‘o "Kākela Pen", e hō‘au ‘ia ai a i ka mokuahi. Ke ho‘omau aku, e hō‘ea aku ana i ka halepule Kākōlika ‘o St. Joseph. (‘A‘ole nō i holo ke ka‘a ma ‘ō aku o ka halepule Kākōlika. Ua makemake ‘o D. Kawai‘ae‘a e kālele ma luna o nā wahi a lākou i hele pinepine ai.)

Ua noi‘i au i nā inoa ahupua‘a o Kaupō mai ka wā o ka Māhele, ‘a‘ole na‘e i pa‘a nā inoa a pau. Ua hō‘ike wale ‘ia mai nō ka nui o nā ahupua‘a i hā‘awi ‘ia no nā ali‘i: no Lunalilo (he 66); no Kekau‘ōnohi (he 19); a no Keohokālole (he ho‘okahi). (Kame‘eleihiwa 1992:236, 243, 252). No laila, he 86 a ‘oi paha ahupua‘a o Kaupō.

Ua haku pū au i kekahi pakahi e hō‘ike ana i nā inoa ‘āina a pau i kama‘ilio ‘ia ma luna a‘e, nā inoa ‘āina mai nā palapala ‘āina ‘ēlua (Palapala ‘Āina 2.2, Palapala ‘Āina 2.3) a me nā inoa ‘āina i pa‘a iā D. Kawai‘ae‘a. Aia nā inoa ‘āina o ka Palapala ‘Āina 2.2 ma ke kolamu mua, a aia nā inoa ‘āina o ka Palapala ‘Āina 2.3 ma ke kolamu ‘elua. Ma ia mau kolamu mua ‘elua, ua kikokiko ‘ia nā inoa e like me ka mea i palapala ‘ia ma ia mau

palapala ‘āina. Ua hō‘ano hou ‘ia nō na‘e ma ke kolamu ‘ekolu ia mau inoa ‘āina a pau e like me ka puana a D. Kawai‘ae‘a. A laila, ma ke kolamu ‘ehā, ma laila nā inoa ‘āina āna i puana ai ma ko māua huaka‘i ‘ana i Kaupō i ka MH 2009. Ma ke kolamu ‘elima nā inoa a D. Kawai‘ae‘a i hō‘ike ai ma kona nānā ‘ana i ke Ki‘i 2.2 i pa‘i ‘ia mai ka mokulele iho. ‘O nā inoa a pau i ho‘ohiō ‘ia nā inoa a D. Kawai‘ae‘a i lohe mua ai, a‘u ho‘i i ho‘opa‘a leo ai iā ia e puana ana i ia mau inoa. Pēlā i pa‘a ai ka pela ‘ana o ka ‘okina me ke kahakō. Nui nā inoa ‘āina āna i lohe mua ‘ole ai, āna e kuhi nei, he mau inoa ‘āina kahiko loa nō paha. A laila, aia ma ke kolamu ‘eono nā inoa ‘āina i kuhi ‘ia ka puana pololei.

Pakuhi 2.1. Ho‘ohālikelike Inoa Ahupua‘a a me nā Inoa ‘Āina

| Inoa ‘Āina Palapala ‘Āina 2.2 | Inoa ‘Āina Palapala ‘Āina 2.3 | Puana a Daniel | Inoa ‘Āina Huaka‘i Kaupō Iulai 2009 | Inoa ‘Āina Kī‘i 2.2 a me ka Palapala ‘Āina 3.1 | Inoa Kuhi ‘ia he Pololei ka Puana |
|-------------------------------|-------------------------------|-----------------------|--|---|-----------------------------------|
| Kalepa | Kalepa | <i>Kālepa</i> | <i>Kālepa Mokui‘a, Ma‘analulu, Nu‘unu‘uloa</i> | <i>Mokui‘a, Nu‘unu‘uloa</i> | <i>Kālepa</i> |
| Kaniaula | | | | <i>Kūkala Nā‘ōpu‘u</i> | <i>Kanī‘au‘ula</i> |
| Pulaia | | | | | <i>Pulaia</i> |
| Kalaloaihe | | | | | <i>Kalaloaihe</i> |
| Kalihi | | <i>Kalihi</i> | <i>Kalihi</i> | <i>Kalihi</i> | <i>Kalihi</i> |
| Kukuioolu | | <i>Kukui‘ula</i> | | <i>Māhina</i> | |
| Maalo | Maalo | <i>Mā‘alo</i> | <i>Mikimiki Mā‘alo</i> | <i>Mā‘alo Kukala Papaloa Haleki‘i</i> | <i>Mā‘alo</i> |
| <i>Kahua</i> | Kahuai | <i>Kahua</i> | <i>Punahoa, Mokulau</i> | <i>Pāne‘ine‘i Mokulau</i> | <i>Kahua</i> |
| Puulani | Puulani | <i>Pu‘ulani</i> | | <i>Koa Popoiwi Pā‘ala</i> | <i>Pu‘ulani</i> |
| Niumalu | Niumalu | <i>Niumalu</i> | <i>Niumalu</i> | | <i>Niumalu</i> |
| Niniau | | <i>Niniau</i> | <i>Niniau</i> | | <i>Niniau</i> |
| Manawainui | | <i>Manawainui</i> | <i>Manawainui</i> | <i>Muliwai, Akukehu</i> | <i>Manawainui</i> |
| Kumunui | Kumunui | <i>Kumunui</i> | <i>Nāholokū</i> | | <i>Kumunui</i> |
| Kepio | Kepio | <i>Kepio</i> | | <i>Kepio</i> | <i>Kepio</i> |
| Alaa | | | | <i>Mā‘ua Waiūhā</i> | <i>‘Āla‘a</i> |
| Pohoula | Pohoula | | | | <i>Poho‘ula</i> |
| Lole | | | | | <i>Lole</i> |
| Kakio | Kakio | | <i>Kakio</i> | | <i>Kāki‘o</i> |
| Makaakini | | | | | <i>Maka‘akini</i> |
| Kaumakalua | Kaumahalua | <i>Kaumahalua</i> | | <i>Pāhonu</i> | <i>Kaumakalua</i> |
| Puuomaia | | | | <i>Kamanawa</i> | <i>Pu‘uomai‘a</i> |
| Papaauhau | | | | <i>Kalaeoka‘īlio</i> | <i>Papa‘auhau</i> |
| Hikiaupea | Hikiaupea | | | | <i>Hiki‘aupe‘a</i> |
| Kaalelehinale | | | | | <i>Ka‘alelehīnale</i> |
| Manawaiapiki | | | | <i>Waipū</i> | <i>Manawai‘āpiki</i> |
| Puukaauhuhu | Puukaauhuhu | | | <i>Laepahu</i> | <i>Pu‘uka‘auhuhu</i> |
| Kukohia | | | | | |
| Waipouli | | | | | <i>Waipouli</i> |
| Kaulanamoā | | | | | <i>Kaulanamoā</i> |
| Pauku | Pauku | | | | <i>Paukū</i> |
| Keahuapono | | | | | <i>Keahuapono</i> |
| Mamalu | | | | | <i>Māmalu</i> |
| Maiana | | | | | <i>Maiana</i> |
| Kou | Kou | <i>Kou</i> | | <i>Kou, Waiū</i> | <i>Kou</i> |
| Puumaneō | Puumaneoneō | <i>Pu‘umāne‘one‘o</i> | | | <i>Pu‘umāne‘o</i> |
| Nuu | Nuu | <i>Nu‘u</i> | | <i>Nu‘u</i> | <i>Nu‘u</i> |
| | Nakula | <i>Nākula</i> | | <i>Nākula</i> | |
| | Waiopai | <i>Waiopai</i> | | <i>Waiopai</i> | |

MOKUNA III. NO KE KAIĀULU

Ma kēia mokuna au e wehewehe ai no nā inoa ‘ohana, no ke Kula o Kaupō, no ka Hale Kū‘ai o Kaupō a no ka Hui Hānai Pipi o Kaupō. He mea nui ke kaiāulu i ke ola o ke kanaka, no ka mea, mai laila mai ke kōkua a me ke kāko‘o o ka ‘ohana. Ua pili loa ke kaiāulu o Kaupō, a pēlā i ola ai ka ‘ohana o D. Kawai‘ae‘a mā.

No nā Inoa ‘Ohana

‘O kēia kekahi o nā inoa ‘ohana o ka po‘e i noho ma Kaupō i ka wā o ka noho ‘ana o D. Kawai‘ae‘a mā: ‘o Kanuha, ‘o Mahalo, ‘o Ke‘ike, ‘o ‘Ā‘ī, ‘o Kahale‘aukī, ‘o Kalaola, ‘o Smith, ‘o Marciel, ‘o Kekahuna, ‘o Pauahi, ‘o ‘Ākī, a ‘o Kawai‘ae‘a. Ua nui hou aku nā inoa o nā ‘ohana i noho ma laila, ‘o ia ihola nō na‘e nā inoa i pa‘a i ko‘u makua kāne. ‘Oiai he wahi kua‘āina ‘o Kaupō, ua kama‘āina loa nō nā ‘ohana a pau kekahi i kekahi.

Let’s start from Nā‘ōpu‘u. Nā‘ōpu‘u, that’s about a mile [east] from where we live. We live right above Mā‘alo...yeah...or Mikimiki...from Nā‘ōpu‘u. There was the Kanuha family. Where we live, there was old man Ke‘ala, the ‘Āpō’s, and then working our way towards Kaupō School, there was Mahalo, Ke‘ike, and the ‘Ā‘ī. And then right pass the Kaupō bridge...of course going over to Kaupō Store, the Nick Soon, Tūtū Helelā and two sons, Sol and Kahale Ke‘ike...and there was the Kahale‘aukī, the Kalaola, and then pass Kaupō Store, Kana‘e, Kūkahiko, Keahi brothers....All the way about three...four miles away, close to the Catholic Church, there was the Smith family, Kama‘i family...living around that area. Okay, now you come back to Kaupō Store, you going...up to Mā‘ua...that’s up the ranch. They were all the ranch employees. They all work for Baldwin. Okay, there’s the Marciel...Kekahuna, Po‘ouahi, ‘Ākī...Charlie ‘Ākī and his family. And of course there were many more, but I cannot recall all their names. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

No ka Hale Kula o Kaupō

Ho‘okahi wale nō hale kula o Kaupō, ‘o ke Kula o Kaupō ka inoa (Ki‘i 3.1). I ka wā i hele ai ‘o D. Kawai‘ae‘a i ke kula, i ka MH 1936, mālama ‘ia ka Papa ‘Ekahi a i ka Papa ‘Ehiku wale nō; ma mua ho‘i o kēlā, ua mālama ‘ia a i ka Papa ‘Elima wale nō. I ia wā, ua a‘o pū‘ulu ‘ia nā keiki o ka Papa ‘Ekahi a i ka Papa ‘Ekolu ma kekahi ‘ao‘ao o ka hale kula, a ‘o ka Papa ‘Ehā a i ka Papa ‘Ehiku ma kekahi ‘ao‘ao aku o ka hale kula. He ho‘okahi wale nō kumu i ia manawa, a he kanalima paha keiki i hui pau loa ‘ia. I ka wā hiamoe o nā keiki o ka Papa ‘Ekahi a i ka Papa ‘Ekolu, hele ke kumu i kekahi ‘ao‘ao o ka hale kula e a‘o ai i ko ka Papa ‘Ehā a i ka Papa ‘Ehiku. Hā‘awi mua ‘ia ka ha‘awina i ia mau haumāna, a hana lākou i ka ha‘awina i ka wā e a‘o ai ke kumu i ka Papa ‘Ekahi a i ka Papa ‘Ekolu. ‘O ka heluhelu, ke kākau, a me ka makemakika kekahi o nā ha‘awina nui i a‘o ‘ia.

The building was divided in half...so...the teacher is teaching the First, Second, and Third [grades] certain hour, and then...she already assigned our homework the day before. So we...still at it before she get to work on us, after 12, because the kids gotta go sleep...so now she’s on the opposite side of the building teaching us what’s our subject, what we be doing. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

‘O Lily Marciel ke kumu mua a D. Kawai‘ae‘a i ho‘omana‘o ai, a ma hope ona, ‘o Mrs. Dolly Mahalo.



Ki‘i 3.1-Ke Kula o Kaupō, Kaupō, Maui

Ua nīnau akula au iā D. Kawai‘ae‘a no ka hiki i ke kumu ke a‘o i ia mau pū‘ulu haumāna, ‘oiāi, nui nā haumāna a ho‘okahi ‘o ia. Pane maila ‘o ia no ke ‘ano ho‘olohe maika‘i o nā keiki, no ka mea, ma ia mau lā, ho‘opa‘i ikaika ‘ia nā keiki:

The kids were well disciplined. They knew how to say good morning, thank you...we had to go home too and present that to the parents.
(Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Ma ko‘u nīnau aku ‘ana iā ia, inā paha ua hili ‘ia nā keiki, ho‘ōho koke maila ‘o ia:

Oh, yeah! Yard stick or pointer! If your nail all dirty, bang! Lepo! Lepo!
And you gotta...put your hand on the desk, you gotta show your hand...boom! She whack 'um! Whoever fight or talk stink or use foul language, she know...she...the teacher know what to do. Pull the ear sometimes. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Ua pono e ma‘ema‘e nā miki‘ao. Ua nānā ke kumu i ka miki‘ao i nā lā a pau, a no laila, ‘o kēia ka hana i ho‘ākāka ‘ia e ma‘ema‘e ai ka miki‘ao. Ua kuolo ‘ia ka miki‘ao i ke kūawa:

On the way to school, you pick up ripe guava...then believe it or not, it come clean. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

A ua hele wāwae nā keiki i ke kula. Nui nā pipi o Kaupō, a he mo‘olelo kēia no ka hele kula ‘ana:

The school house was about a mile and a quarter from home and we walked the distance, sometimes barefoot. That made my feet so sore, especially on cold days, those rocks were brutal on my 5-10 year old feet. Along the route, we sometimes encountered loose cows from nearby pastures. For that reason, we were warned not to wear any red clothing as that would attract the cows. My brave brother Wilfred would always threaten and challenge the cows (with a red scarf) and the rest of us had to run for cover, jumping up on the rock wall fences, and [we were] maka‘u loa. (Nīnauele na M. Ratledge, 10 Iune 2009)

No ka ‘ōlelo kanaka ma ke kula, mea mai ‘o D. Kawai‘ae‘a, ‘a‘ole i hiki iā lākou ke ‘ōlelo Hawai‘i, koe ma ka hale. Ua ho‘omaopopo ‘o D. Kawai‘ae‘a i ke a‘o ‘ana a ke kumu i nā haumāna penei:

Off the record, when you go school...we converse...somebody say, "Okay, how you spell kao? "C-o-w?" “ ‘A‘ale, it’s g-o-a-t!” “A‘ale that’s c-o-w!” Kao in Hawaiian is goat. And, what is pipi? C-o-w. Pipi kaula.
(Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Ma ia manawa o ko D. Kawai‘ae‘a noho haumāna ‘ana ma ke kula, he māla ‘ai ko ke kula, a mai ia māla ‘ai mai kā lākou mea ‘ai i kekahi manawa:

You know we used to plant sweet potato and vegetables, cabbage, and peanuts in school, and when the thing is ready, we used to harvest that thing, and then cook 'um in school, and feed the students.

We grew our own vegetables and corn at school. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

‘A‘ole nō i kuke ke kumu i ka mea ‘ai na nā haumāna i nā lā a pau. Na ka haumāna i lawe i ke kini ‘ai i ke kula. Ho‘okahi nō na‘e paha manawa o ka māhina, inā ua hana maika‘i nā haumāna a maliu pono ho‘i i ke kumu, ua kuke nō ke kumu i ka ‘aina awakea na nā haumāna me ka lau‘ai o ka māla ‘ai. Na ke kumu nō i kū‘ai i ka ‘i‘o pipi paha, i ke kini i‘a nō paha mai ka hale kū‘ai mai.

[The teacher would] cook tomato sardines and feed all the students at lunch time. And we used to eat cabbage, [sweet] potato and sardine. The school is poor, and a lot of us, we didn’t take lunch because we cannot...we didn’t have whatever to take. But then we work hard too in school. We have to go open up the pastures, plant things...clean weeds. We gotta time 'um so that the thing is ready during the school months. We gotta make sure that the thing ready before the school end or before the school start. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

A no ke kini ‘aiō i lawe ‘ia i ke kula mai ka hale, ‘o ka ‘ōpae malo‘o kekahi mea punahele a nā keiki:

For lunch, five of us, five ‘ōpae, dried ‘ōpae, one each. You know that kine kaukau tin...two decker...you go school...when you eat lunch, and those days the ‘ōpae big, bigger than today...dry ‘ōpae. Me, Uncle Abel, Uncle Johnny, Uncle Wilfred, Uncle Milton, Aunty Minuet. Six guys...six ‘ōpae. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

He mo‘olelo kā D. Kawai‘ae‘a no nā ‘āuna haumāna i hele i ke Kula o Kaupō:

You know, we used to have something like "East Gang," which is us, and the "West Gang," and the "Mā‘ua Gang." [‘O Mā‘ua kahi o ka hui hānai pipi. Aia i uka.][The West Gang] was the Smiths, the Kama‘is. But the West Gang...okay...but the West and the Mā‘ua gang, they fight.

After school, we went over to this place called Kākela Pen, and we start arguing with Kekahuna, Po‘ouahi, Lorna. They was the bull of the Mā‘ua gang.

So Abel [oldest brother of D. Kawai‘ae‘a] was the bull of the Mā‘alo...East Gang. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)



Ki‘i 3.2-Kākela Pen, Kaupō, Maui

Ma hope o ka hemo kula ‘ana mai ke Kula o Kaupō, ua ho‘omau akula kekahi mau haumāna ma ke Kula o Hāna, a ua ho‘omau kekahi i ke Kula ‘o Lahainaluna. No D. Kawai‘ae‘a me kona mau hoa hānau, ua ho‘omau akula lākou i ke kula ma Lahainaluna. Ma ia manawa, ‘a‘ole nō i loa‘a ke ka‘a, no laila, i mea e hō‘ea aku ai i Lahaina, ua pono lākou e kau ma ke ka‘a lawe leka:

We live so far away, even our family cannot come to graduation, because the graduation is very far. You need transportation to go from Kaupō to Lahaina. No way!

Take day and a half to get to Lahaina from Kaupō. Gotta sleep overnight in Hāna and catch the mail truck [Roland Chang] go Kahului. And we sit in the back of the truck under the tarpaulin. When rain, bus up! Us guys, we stay underneath, human package. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)



Ki'i 3.3-Ka Hale Kū'ai o Kaupō, Kaupō, Maui

No ka Hale Kū'ai o Kaupō

No Nick Soon, he Pākē piha, ka hale kū'ai ho'okahi o Kaupō (Ki'i 3.3) i kūkulu 'ia i ka MH 1925. Hō'ike maila 'o D. Kawai'ae'a no nā lako e kū'ai 'ia ma ka hale kū'ai: 'o ka palaoa, 'o ka laiki, 'o ke kini kalima (Carnation), 'o ka 'aila (Crisco), 'o ke kōpa'a, 'o ka pa'akai, 'o ka pelena, 'o ke kopa, 'o ke kapa moe, a me nā lako lawai'a. (Kawai'ae'a 2006)

We don't have money to buy, so when we get money, Grandma [ko D. Kawai'ae'a makuahine] can buy salt, sugar, or rice. Those were the main things. Everything else, we gotta grow our own.

Army kine blanket. She gotta pick up three, four, like that. She charge 'um and then she pay 'um up by the month, and we get blankets, keep us warm. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

All those fishing lines, they come in rolls. And then we make throw net. Only until maybe 1940...44...45, then nylon came out, *tsuji* came out...we use regular aho, the fine gilling line, for make net. Those days, we used to buy the lines from...Kaupō Store. Only the ulua hooks we made our own. Only after 1940s, then Kaupō store had...selling hooks...everything for fishing...fishing line, fishing hooks. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Ma ko'u nīnauele 'ana aku i ka po'e i noho ma Kaupō, ua launa aku au me Rose Soon, ke kaikamahine a Nick Soon. Wahi a D. Kawai'ae'a, ua 'ae mai 'o Nick Soon i nā 'ohana o

Kaupō e kākī i kā lākou mau lako e kū'ai ai, e like nō paha me ke 'ano mau o ia mau lā. A ma ka wā o nā lā nui, e like nō ho'i me ke Kalikimaka a me ka Makahiki Hou, ua kū'ai 'ia ka mea 'ai kūikawā:

The store would allow us to charge for Christmas...so we get cupcake, we get soda, from Kaupō Store. Grandma used to bring all those stuff, and she allow us to use...to buy all those things...Christmas and New Year.
(Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Aia nō ka hale kū'ai ke kū nei a hiki mai i kēia lā, he 'oko'a na'e ka mea nona ia hale kū'ai. Aia ma lalo iho nei he kope likiki o nā kākī a ko'u mau kūpuna, 'o John lāua 'o Alice Kanoelani Kalalau, i hā'awi 'ia mai ia'u e Rose Soon.

Return this Statement for Correction in Case of Error

192

M John Kawai'ae'a

No. _____ St.

To _____ Dr.

| Date | Description | Amount | Total |
|------------|------------------------|--------|--------------|
| 12/21 | 2 Buns 30 | 80 | |
| | Kiss 1/4 plate 30 | 330 | |
| | Chambers 1/2 can 20 | 140 | |
| | Knif 1/2 pan 20 | 3- | |
| | Sk. Knif | 135 | |
| | Spade 2 1/2 tabe 15 | 310 | |
| | Sheet 1/2 ribbon 5 | 175 | |
| | Stork 1/2 line 10 | 110 | |
| | Onion 10 Rice 60 | 70 | |
| | Rake 1/2 Wal 15 | 50 | |
| | | 1650 | |
| | paid Bot | 3- | 950 |
| | Arda | | |
| 27 | Cray 1/2 secor 15 | 40 | |
| 10 | p.d | | 5- |
| 23 | Shampoo Soap 15 | 50 | |
| 26 | Wings 1/2 baloon 20 | 65 | |
| | cut 1/2 1/2 KC 1/2 1/2 | 240 | |
| | coffee 1/2 1/2 1/2 | 65 | |
| Jan 2 1931 | Soap 1/2 kara 15 | 51 | |
| 5 | Cray 1/2 1/2 1/2 | 25 | |
| 7 | hard | 50 | |
| 9 | Sho 1/2 1/2 | 1- | |
| | coffee 1/2 1/2 | 80 | |
| | Toilet paper 1/2 1/2 | 35 | |
| 17 | p.d | | 6 1/2 1/2 6- |

Ki'i 3.4-Likiki Kākī a John Kawai'ae'a, 1931

Na ka mokuahi i lawe aku i nā lako i Kaupō. Ma Nu‘u a ma Mā‘alo kahi i kū ai ka moku, ‘o ia mau wahi wale nō kahi i hiki ai ke kū ka moku; ‘o Haleakalā, ‘o Wai‘ale‘ale, a ‘o Humu‘ula kekahi o nā inoa moku:

I believe once a week the ship used to come into Mā‘alo. That’s the name of the place where they would unload the...material like lumber, food, and food supplies. They in turn take produce, animals, and then maybe other things from Kaupō. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

He mau moku hou aku kai halihali mai i nā lako no ka ho‘olako ‘ana i ka hale kū‘ai, ‘a‘ole nō ke ka‘a i ho‘olako i ka hale kū‘ai. ‘A‘ole nō i loa‘a ke ka‘a mua ma Kaupō a i ka MH 1938, a no Nick Soon nō ia ka‘a. He kanaka pā‘oihana ‘o Soon, a pēlā paha i loa‘a ai o kāna lēkiō ma kāna hale kū‘ai, a nona pū ke ka‘a mua o Kaupō.

The Kaupō road didn’t open until 1938, so we never had road before that. We had our food from the ship...they had trail, but you have to go by mule.

Never have the donkey, was mule. Took about three...four hours I think to just ride that trail to Kīpahulu, because the road, the automobile road only came up to Mā‘alo, which is the landing...below the house.

1938, when we was living down Mokulau, that’s when the first car came from Hāna. The road was open. They drove all the way to Kaupō store. Sometimes four cars are there. Maybe three cars come pass. Night time we used to watch the lights come all the way from Nā‘ōpu‘u all the way to past Punahoa. Pretty much was Nick Soon Store first...ranch was second, and then the Marciels. Only three cars Kaupō that time, and that’s 1938-1939. 1941...December 7, 1941, the Japanese bombed Pearl Harbor. We did not get all the information about Pearl Harbor being bombed until Monday morning. We see all the planes flying all over passing Kaupō, and was wondering, "How come all these planes flying all around?" We didn’t know until we went to school, and then we had word that Japanese bombed Pearl Harbor, and then we had to...find out what was all the commotion going on. That was 1941, December 7. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Alice Kanoelani

| | | | | |
|---------|-------|------|-------|-------|
| 1937 | April | | 6 50 | |
| 1/17 | Ham | 30 | 80 | |
| | Group | 30 | 50 | |
| | Group | 30 | 1 10 | |
| 16 | Group | 30 | 50 | |
| | Group | 30 | 70 | |
| | Group | 30 | 10 | |
| 20 | Group | 30 | 90 | |
| 21 | Group | 30 | 60 | |
| | Group | 30 | 50 | |
| | Group | 30 | 10 | |
| 22 | Group | 30 | 40 | |
| 23 | Group | 30 | 60 | |
| 25 | Group | 30 | 40 | |
| 26 | Group | 30 | 70 | |
| 28 | Group | 30 | 60 | |
| 30 | Group | 30 | 60 | |
| | Group | 30 | 1 - | |
| 1/31/37 | Group | 30 | 19 50 | |
| | Group | 30 | 16 40 | |
| | Group | 30 | 36 04 | |
| 8/11/37 | pd | | | 21 49 |
| | pd | | 14 50 | |
| Nov | af | | 11 - | |
| 12/8 | pd | | | 11 - |
| 10/1 | af | | 10 - | |
| 1/10/38 | pd | | | 10 - |
| Jan | af | 1/31 | 20 - | |
| Feb | pd | | | 20 - |
| Feb | af | | 20 - | |
| Mar | af | | 35 26 | |
| at | pd | | | 20 - |

Ki'i 3.5-Likiki Kāki a Alice Kanoelani Kalalau, 1932

No Ka Hui Hānai Pipi o Kaupō

I ke au o ka manawa, ua ho'omaka ka po'e e 'imi kālā ma ka hana 'oihana, ma kahi o ka hana mahi 'ai a lawai'a. 'O ka hapa nui, ua ne'e i waho; a 'o kekahi, ua hana no ka hui hānai pipi. 'O ka pā'oihana nui o Kaupō, 'o ia 'o ka Hui Hānai Pipi o Kaupō, i ho'okumu 'ia ia Hui i nā makahiki pānahulu 1930. Ua wehewehe 'ia ke 'ano o ka hana ma ia hui hānai pipi ma kekahi ho'olaha pūnaewele me kēia:



Ki'i 3.6-Ka Hui Hānai Pipi o Kaupō, Kaupō, Maui, (Hale Hō'ike'ike 'o Pīhopa, 19)

At the time of the purchase, there were only dirt roads around the ranch. The children of the ranch helped their parents grow their own sweet potatoes, squash, beans, and other garden vegetables. They collected wild greens, mango, guava, wild plum. Families would spend the weekends at the beach fishing. Clothing was ironed with an old charcoal iron. The floors of the homes were covered with woven lauhala mats, and families cooked on wood stoves. Rainwater was gathered for use, although eventually, a pump system was installed in the late 1930s. Kaupō Ranch [has a] 11,300 acre ranching operation. (<http://www.mauiranchland.com/listing.htm>, MH 2006)

‘Oiai nui ka pipi, i kekahi manawa, ‘auana hele ka pipi a ‘āhiu ihola. Holo nō ka po‘e e alualu i ka pipi ‘āhiu i mea ‘ai e hānai ai a e kā‘ana like pū ai me nā ‘ohana hou aku. Hele a nui ka ‘i‘o pipi ‘āhiu, kā‘ana wale aku, ‘oiai, ‘a‘ohe nō pahu hau o ia wā:

In case we kill a cow, a wild cow, we just shared with...our neighbors...because that's too much meat was...and family... but then if we can, we just salt 'um and dry 'um or whatever. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

No ka wā Kalikimaka, ua hā'awi ka Hui Hānai Pipi o Kaupō i ka 'i'o pipi na nā 'ohana:

Uncle Abel used to work for the ranch, and then when come Christmas and New Year, the ranch kill cow, and all the employees get meat. So that was one of the things that we appreciate the most, because Christmas holidays.... (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

MOKUNA IV. NO KA HO‘OMANA

No D. Kawai‘ae‘a, he mau Kalawina kona mau mākua, no laila, ua hele lākou ‘o ka ‘ohana i ka halepule ‘o Huialoha. Ma waho o ka hele ‘ana i ka pule, ua mālama ‘ia ka pule ‘ohana ma ka hale ma mua pono o ka wā hiamoe, ma ke ‘ano he pani ia no ka lā.

Nā Halepule o Kaupō

‘Elua ho‘omana nui o ka po‘e o Kaupō. ‘O Huialoha (Ki‘i 4.2) kahi i hele ai nā Kalawina, a ‘o St. Joseph (Ki‘i 4.1) kahi i hele ai nā Kākōlika; ua kūkulu ‘ia ‘o St. Joseph ma kahi o ka MH 1862.



Ki‘i 4.1-Ka Halepule ‘o St. Joseph, Kaupō, Maui



Ki'i 4.2-Ka Halepule 'o Huialoha ma Mokulau, Kaupō, Maui

Ua ho'okumu 'ia ka halepule 'o Huialoha (Ki'i 4.2) ma ka lā 19 Iune 1861 e Kahu W.P. Alexander a me P.E. Bishop (Leka a Alexander na ka HEA, 19 Iune 1862). 'O ka halepule nō na'e e kū nei, 'a'ole nō i 'ike le'a 'ia i ka wā hea lā i kūkulu 'ia ai.



Ki'i 4.3-Huialoha, Kaupō, Maui

I kēlā me kēia Lāpule, ua mālama ‘ia ke kula kāpaki a me ka haipule ma Huialoha.
Aia ke kula kāpaki ma mua o ka haipule he hapalua hola ka lō‘ihi:

On Sundays, we had regular reverend come out from Hāna to Kaupō. But sometimes, if the reverend cannot come out to Kaupō, the deacons do the services for Sunday. I know quite a bit too. I used to be one [to collect] the offering. We take turns every Sunday. Take turns go with the lūlū. Collect all the offerings, and after church service, Grandma them used to collect all the money, and that [was] used to...goes to Hāna or the general fund. Most time when the reverend come, then the deacon who did the service on the previous Sunday gives him the offering money for the past Sunday.

Sometimes the road, when rain or landslide, cannot come to Kaupō so, Grandma them used to take over Sunday services.

Grandma used to be strong deacon for the church those days. That helped us stay together...go to church quite often. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

Our services were held in Hawaiian and English. Our kūpuna had strong voices. Although the congregation was small, their melodic voices filled that old building like there was a crowd. (Nīnauele na M. Ratledge, 10 Iune 2009)

Ua alu like nā hoa hānau o ka ‘ekalesia no ka ho‘oma‘ema‘e ‘ana i ka halepule.

The maintenance of the church was done ‘ohana style, which means all the families would get together, pack up the entire family, tools, and mea ‘ai [and meet at Mokulau]. When we were pau with our hana, we would go ma na‘e of the church and ‘au‘au kai. That was great recreation for us keiki. (Nīnauele na M. Ratledge, 10 Iune 2009)

No ka ‘Aha‘aina Hō‘ike

Ua mālama pū ‘ia nā hō‘ike: he wā ia i kipa mai ai nā ‘ekalesia o nā halepule hou aku ma waho o Kaupō. Pau, mālama ‘ia he ho‘olaule‘a ho‘i:

We had the whole state come to the ho‘olaule‘a. Hō...that’s big time, because after the ho‘olaule‘a, we had meals made...they prepare all the food for the church guests and the people around Kaupō too. Membership...both Catholic and Protestant get involved. We were young kids then. Early 1930s...between 1940s. Church goers were very active too, because during those early 1900s, they were pushing Christianity. That’s why our family got so much involved into Christian work, that they went out and preach too, from Kaupō and Kīpahulu, and maybe even travel all the way up to Kanaio, where there were people living. So that was in the

early 1930s, 1940s. After the World War...during the World War, everything started to break up. People tended to move away to O‘ahu...Christianity was pretty active [before that].

They bring choirs...they come with their choirs, they do lectures, the older generation. We was 6-7 years old, we don't even think about stuff like that. When they say "Ok, everybody get into class!", we know we all gotta go, otherwise...spanking from the parents. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

Ua wehewehe mai ‘o D. Kawai‘ae‘a no "Christian Endeavor", ka ‘aha ho‘oikaika Kalikiano, i mālama ‘ia i kekahi manawa:

You ask everyone's ideas...what we learn about Christianity. What we learn from the Bible...everyone involved...not every Sunday. When they have church ideas, they bring there. Families involved with the teaching. That's one of the things we gather from the other churches from Hāna... Ke‘anae...they all have different ideas. We all learn from this. We put 'um together and change their style of preaching, but to the good. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

No ka Ho‘omana ‘ana ma ka Hale

He mea ma‘amau ka mālama ‘ana i ka pule ‘ohana ma ka hale. He wahine haipule ikaika ‘o Alice Kanoelani Kalalau. Ua pule ‘o ia ma mua o ka ‘ai ‘ana a ua mālama pū ‘o ia i ka pule ‘ohana kekahi no ka ‘ohana o ka hale ma mua o ka hiamoe ‘ana. Ma ia wā ‘a‘ohe uila, ‘o ke kukui helepō wale nō ka mea i ho‘ohana ‘ia. ‘Ai nā keiki i ka ‘aina ahiahi, ho‘oma‘ema‘e a holoī pā, ‘au‘au. Pau, a ma mua pono o ka wā hiamoe, kāhea ‘ia nā keiki e ‘ākoakoa no ka mālama ‘ia ‘ana o ka pule ‘ohana. Ho‘omaka ‘o ia ma ka hīmeni ‘ana i kekahi mau mele i hīmeni ‘ia ma ka halepule, a laila, komo mai nā keiki ma ka hīmeni pū ‘ana i nā mele i ma‘a iā lākou. ‘Elua a ‘ekolu paha mele, a laila pule, hiamoe nā keiki:

Before we go to bed, or when everything is done in the kitchen, shower, everything, and when we in bed, then we do our ‘ohana together. Everybody. Grandma start singing one song that we all know, something like, "Jesus Loves Me." The basic type of ‘ohana yeah...she pule for us, and that's it for the night. We sing anykine songs...Grandma used to say, "Let's sing this song," and everybody says, "Ok!" She start the song and everybody start going...following her. From the room, the ma kai room, and she's in her room and we in our room and everybody hīmeni...we in bed now...and then we pule, and then we go sleep. We do our evening ‘ohana. (Nīnauele na D. Kawai‘ae‘a, 15 Nowemapa 2011)

No ke Kāko‘o ‘ana o ke Kaiāulu i nā Ho‘omana o ke Kaiāulu

Kaupō, those days, Catholic or the Protestant didn't mean anything. If they had some kind of celebration, the Protestant would go to the Catholic, but the Catholic would not go to the Protestant, but the Protestant, they were...well...I guess friendly.

You know what was real funny, of the family, four of us was baptized Catholic, and four was baptized Protestant, and then the ones that was baptized Catholic, they all change to Protestant, and Protestant to Catholic, but then I stay end up Catholic, they stay end up Protestant. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

He mau Kākōlika ka ‘ohana ‘o E. Kalaola:

Sometimes when they get ho‘olau [ho‘olaule‘a] church, you know celebration, us go down. (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

No ka Ho‘omana Kahiko

Ma ko David Maunupau huaka‘i ‘ana i Kaupō, ua makemake nui ‘o ia e ho‘opa‘a i nā koehana o ia wahi, ‘oiai, ua ‘ike ‘ia ka pau ‘ana o nā mea kahiko. Ma kona huaka‘i ‘ana, ua hō‘ike maila ‘o ia no kekahi o nā heiau āna i ‘ike ai. Ma ka puke ‘o "Sites of Maui", ua hō‘ike pū ‘ia nā heiau kahiko. Ua ‘ike mākou i kekahi heiau ma ke kā‘alo ‘ana iā Punahoa, ma mua pono o ka hō‘ea ‘ana aku i Mokulau (Palapala ‘Āina 3.1; Ki‘i 4.4). ‘A‘ole nō na‘e i maopopo le‘a iā D. Kawai‘ae‘a ka inoa o ia heiau, ‘oiai, ‘a‘ole nō i a‘o ‘ia i kona wā li‘ili‘i. Mai loko mai o ka puke ‘o Archeology of Maui (Walker:210), ‘o Keakakalaua‘e ka inoa, e like me kā Walker wehewehena no ia heiau penei:

Location: A high hill, on the west bank of Punahoa valley, overlooking the sea at Mokulau. It is just above the trail leading to Kaupō. Description: One of the largest of the Kaupō heiaus and also credited to Kekaulike about 1730. Its greatest dimensions are 168 x 330 feet. The interior of the platform has been utilized for a pig pen and walls have been built around it. The heiau was also used as a Puuhonua, or Hill of Refuge, and two approaches have been built on the front. But true steps are not employed.



Ki'i 4.4-Ka Heiau 'o Keakakalaua'e, Kaupō, Maui

Ma ka nīnau 'ana aku iā D. Kawai'ae'a inā he heiau ko kai iki o ke alanui ma kai iho o Keakakalaua'e, hō'ōia maila 'o ia, he heiau nō ko kai ala. Inā holo ma ke ala e iho ana i Mokulau, aia ka heiau ma ka 'ākau. (Palapala 'Āina 3.1). Wahi a D. Kawai'ae'a, ua nui nā koehana, akā, 'a'ole 'o ia i 'ike i ka inoa o ka heiau. Ma ka heluhelu 'ana i ka wehewehe o lalo iho nei, 'o [Pōpōiwi] nō paha ka inoa o ka heiau ma kai o Keakalaua'e; a i 'ole paha, 'o Pōpōiwi ka inoa o ka 'āina, 'a'ole 'o ka heiau, penei:

Investigations this day showed the former published list for Kaupō to be quite in error. The particulars given to Kanemalohemo, at Popoiwi, belonged to Loaloa. Popoiwi was said to be a heiau, not the location of Kanemalohemo. This latter was simply a sacred place at Mokulau, makai of the road, famed as the spot where a certain high priest of the Popoiwi temple stood and decried the overthrow of the kapu system and abandonment of the gods, which would result in the extinction of the order, and in his distress and despair he disrobed at this spot before all the people, hence the name, and foretold his own death, which occurred mysteriously the next day.

Popoiwi (Popoiwi is the name of the place) is referred to as a heiau on a land of the same name just above the road, though known to some of the old residents as *Hanakalauai* (*Keakalaua'e*). (Thrum 1917:57)

Ma ka nīnau ‘ana aku iā D. Kawai‘ae‘a, M. Kawai‘ae‘a a me J. Kawai‘ae‘a no nā heiau, hō‘ike maila lākou penei:

- D. Kawai‘ae‘a: Get one nice one by the school....
- M. Kawai‘ae‘a: ...on the Hāna side of the school, get one big, nice, big one...all beach rock.
- J. Kawai‘ae‘a: But they get one up, too, the one you going up Mā‘ua.
- M. Kawai‘ae‘a: You go up Mā‘ua...way up.
- J. Kawai‘ae‘a: The one not too far from the school...just gotta go inside.
- M. Kawai‘ae‘a: Get one more way up you know.
- J. Kawai‘ae‘a: This one stay by that waterfall, by Makani waterfall...you go up to...by...Kaupō School, it is a National Historical Landmark.
- M. Kawai‘ae‘a: But they not putting too much of their time inside that, like they put this Kahanu garden one. Them guys no clean the place up....but you know all that heiau, all blue rocks you know.
- M. Kawai‘ae‘a: But the other one...get one, going down Mokulau, on the right side, but that one all black, you know. Not the kine rock like...you know....
- J. Kawai‘ae‘a: ...up Mā‘ua, and then Mokulau, you know where we used to get our patch by the kahawai...yeah, they get one small one over there.
- M. Kawai‘ae‘a: Kaloa?
- J. Kawai‘ae‘a: And then they get one the other side, where they get the hau...
- M. Kawai‘ae‘a: ...the one going up ‘Ahulili. They not cleaning that place up. All covered....trees.
- J. Kawai‘ae‘a: Yeah, that one nice one too.

(Nīnauele na D. Kawai‘ae‘a, J. Kawai‘ae‘a a me M. Kawai‘ae‘a, 29 Nowemapa 2006)

No ka Mo‘olelo ‘Aumākua

Ua a‘o ‘o D. Kawai‘ae‘a no nā ‘aumākua i pili i ka ‘ohana. Ua mana‘o ‘ia, ‘o ka ‘aumākua, he ‘ohana ia i ho‘i akula i ka pō a i lilo i akua, nāna e kōkua a alaka‘i i ka ‘ohana o ke ao nei. He mau mo‘olelo kā D. Kawai‘ae‘a no ka ‘aumākua, a ma ka nīnau ‘ana aku iā D. Kawai‘ae‘a no nā mo‘olelo ‘aumākua, ua hō‘ike maila ‘o ia no ka manō. ‘O ka manō kekahi o nā ‘aumākua ‘ohana, ‘oiai, he mau lawai‘a ko ka ‘ohana Kawai‘ae‘a.

Ua 'ike pinepine 'ia ka manō, a 'o ia nō paha ka mea i mana' o ai 'o ka manō ka 'aumakua o ka 'ohana:

We used to hang line across the bay for overnight, and we used to catch ulua or shark if hang up. And then, we not supposed to...in the morning when we go check the line, one shark hanging on the line, we gotta take 'um out, cut the line. We not supposed to breathe the smell...not to handle...not to touch the shark. If you catch it, let 'um go again. There's lots of stories about the manō. It can change from a pretty girl to a manō. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Ma kekahi mo'olelo hou aku no ka manō, ua lu'u kai 'o D. Kawai'ae'a lāua 'o Abel Kawai'ae'a, kona kaikua'ana, a ua pili mai kekahi manō iā lāua:

Me and Abel, we wen go diving outside there one time. Manō wen follow us inside. That was our 'aumākua. (Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)

I ko'u nīnau 'ana aku iā ia no ka hānai 'ana i ka manō, ua pane mai 'o ia penei:

Some of the old folks did. Word to us is don't touch it. Let it go. Leave 'um alone. Sometimes, we go ulua, they come by, 13-14 foot...grey sharks...they huge boy.... (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

Ma kekahi mo'olelo hou aku, ua wehewehe 'ia maila no Hiram 'Āpō, he hoa noho kaiāhome, a no kona ho'okau 'ana i kekahi 'eke ma ke kumu 'ālani ma kai o ka hale Kawai'ae'a ma mua o kona pi'i 'ana i kona hale; aia kona hale ma uka iki aku o ka hale Kawai'ae'a. A hala a'e he mau makahiki o ka 'ike 'ole 'ana i ke kumu o ko 'Āpō hana 'ana pēlā, ma ko'u nīnauele 'ana iā D. Kawai'ae'a, J. Kawai'ae'a a me M. Kawai'ae'a, ua hō'ike 'ia maila ke kumu: 'o ka puhi, he maunu ia no ka lawai'a, a he 'aumakua ia no kā 'Āpō wahine. 'A'ole 'o ia i makemake e ho'ihoi i ka puhi i ka hale, o pilikia kāna wahine:

He used to go fishing, and he no bring his stuff home...he hang 'um on the orange tree before he go home. (Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)

No ka 'Unihipili

Ma ka wā kahiko, ua ho'omana kekahi mau Hawai'i i nā 'unihipili. 'O ka 'unihipili, he 'uhane pili i kekahi māhele o ke kino i mālama 'ia ma hope o ka hala 'ana o ke kanaka: he manamanalima paha, he miki'ao paha, ka pūpū lauoho paha, he iwi paha o kekahi mea make i aloha nui 'ia ma kona wā e ola ana. Mālama 'ia kēia mea e ke kahu ma loko o kekahi pū'olo. Pule ka mea nāna e mālama ana i ka pū'olo, a hānai pū 'ia ka mea 'ai i ka pū'olo. Inā 'a'ole mālama maika'i 'ia ka pū'olo, e ho'i nō paha auane'i ka 'unihipili a e nahu i kona kahu nāna mai 'o ia e mālama ana. Eia ka wehewehe no ka 'unihipili mai ka puke 'o Nānā i ke Kumu:

'Unihipili. A body part or intimate clothing of the deceased was kept as a cherished reminder or symbol of a dead person. When this symbolic attachment was extended to the ritual deification of the object, the object was then thought to contain a spirit which could be controlled by the human kahu (keeper, master). Both the object, the mystic spirit, and the abstract concept of recalling links with the dead were all called 'unihipili. (Pūku'i 1972:236)

Ua hō'ike mai 'o D. Kawai'ae'a no kekahi 'ohana i mana'o 'ia, he mālama pū'olo nō lākou. He hoa kaiāhome nō kai mana'o 'ia, nāna nō i mālama i ka pū'olo no kona loa'a mau i ka pō'ino, a ua hala wale akula 'o ia:

How much you know about that guy, XXXXX? Where he fell down? The old man, I think he used to keep pū'olo, yeah. Pray. He was a really nice man, but we was wondering why he lost all his....I think that is what wen kaukau his family. Kolohe...he gotta hānai or something. He was one nice man you know. And you see what wen happen to him, the house....
(Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)

Ka Mo'olelo no nā Pōhaku ma ka Pā Hale

He mo'olelo ko nā pōhaku 'elua e waiho ana ma mua o ka hale o Alice Kanoelani Kalalau. (Ki'i 4.5, Ki'i 4.6 a me ke Ki'i 4.7) 'A'ole nō 'o D. Kawai'ae'a, J. Kawai'ae'a a me M. Kawai'ae'a i maopopo le'a i ka mo'olelo piha a me nā inoa o ua mau pōhaku nei, akā, ua ho'omaopopo wale nō lākou, ua ha'i 'ia e nā kūpuna o lākou, he mana ko kēlā mau pōhaku penei:

Those pōhaku, according to our old folks, those pōhaku rolled down from ma uka, Pi'ihale, came all the way down, and down to Mā'alo inside the water. The body is down in the water....you can see 'um, it's [the third pōhaku] at the bottom of that bay over there. And I think that (Ki'i 4.6) is

part of the po‘o in front of the Kaupō house, and then ma kai side (Ki‘i 4.7) [is the other pōhaku]....there is only three different rocks.... (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

One (Ki‘i 4.7) is down on the road by the mango tree. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)



Ki‘i 4.5-Ka Pōhaku 1 ma mua o ka Hale ma Mikimiki



Ki‘i 4.6-Pōhaku 1, (ke po‘o)



Ki‘i 4.7-Pōhaku 2

Nā Mo'olelo Ho'omāka'uka'u

Nui nā mo'olelo ho'omāka'uka'u i lohe 'ia no Kaupō. Wahi ho'i a nā kupa o laila, ua lapu 'ia 'o Kaupō. Ua hō'ike maila 'o D. Kawai'ae'a no kona wā i hele ai i ke alualu kao me Abel Kawai'ae'a penei:

You know that me and Abel went all the way to almost Nāholokū after work, 4 o'clock. He tell me meet him up by the...above Ke'ike...we go hunting after work. He told me he was going driving...going drive the cattle up there. He told me after he pau work, meet him halfway up there. So, I wen meet him up there. So, on the way up there, we see the goats. We shot about 4-5 goats, lolé the buggah, he just hemo the head, hemo the guts, nāki'i the wāwae, and was about 6:30. The animals, they know their way home...the horses. Everything was fine until just below Lily Marciel [her house]. He stay in front and I stay behind following him, and then I hear the bushes...nakeke 'eh. Pitch black. I hear this thing just like following us in the bushes. I stay yell at him, "Eh Abel, you hear that?" He tell, "No!" Bumby, keep on going, coming down, and then after about five minutes...gun funnit...the goat on top of my pāuma [pommel], he shaking. "Mā'ā'ā!" Hō boy...you don't know how scared I wen come. This goat on top of my pauma was shaking, just like alive, and then wen Abel wen hear the goat cry, he wen get off, he swear anykine, he shishi all over the place. He like say something, but no even can come out. He yell...yell, "F-U! You not going get nothing! You not going get...we not going give you nothing!" Eh, wen let us go. Get on the horse, we coming. We just going, coming straight home. (Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)

We reach Mā'alo, down by the landing, come further up, we make the turn, where our mailbox used to be by the mango tree, the mango tree burn, catch fire. (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006)

We reach home. The goat on my side, the buggah wen come 'ī'ī...stink already...we had to throw one away. One of the piece of goat we brought home. I don't know why, but Mā said, "I think the kepalō." Those days was kepalō and uh, kolohe! (Nīnauele na D. Kawai'ae'a lāua 'o M. Kawai'ae'a, 29 Nowemapa 2006)

Ua makemake ke kepalō e 'ai i ke kao. 'O ia ke kumu i ola hou ai ke kao. A 'o ke kumu o ko Abel kōkaomi 'ana a no kona mimi 'ana a me ka 'ōlelo pelapela 'ana, 'o ia no

ka hō‘ole ‘ana i ke kepalō ‘a‘ole e ‘ai i ke kao a e ha‘i ana ‘a‘ole e hā‘awi ‘ia ana kekahi mea i ke kepalō.

Eia hou kekahi mo‘olelo ho‘omāka‘uka‘u:

I used to go down Punahoa go fishing by myself. I like the kūmū over there. I go early, before sunset, go down there set up. Fix my pole, and then I see the moon, Nā Kū. I go hook kūmū. I look...all this kind lights, big kine lights, right in the front shining into the water. I don’t know what kine. “What the hell is this?” Dark already, almost 8 o’clock. So, I said to myself, “Eh, this lights, they mean something or what?” My right eye can only see so much to my left. Bumby I see somebody on my left, stay sitting on my left. I stay looking. The thing stay there. My skin come all kakala [‘ōkalakala]. Oh no, somebody stay down here. So I said to myself, “I don’t know what this is,” but I turn on my kukui helepō...I pack up all my stuff. I never panic. I pick up all my stuff and then I climb up the pali going home. I climb up. I just wen reach just half way up the cliff, one wave came, where I was fishing, wen cover where I was fishing. Wow, maybe that’s what was...just like telling me to get out of here...only two waves wen cover where I was. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)

Eia hou kekahi mo‘olelo ho‘omāka‘uka‘u i pili i ka ‘āina ‘o Kālepa:

Sometimes I go home by myself. Make the car, by Kālepa, make the car. Wait over there. About ten minutes later. Try again. Try start 'um again. Hō...the lights come on. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)

Ua mana‘o ‘ia, ke make ke ka‘a, e hana‘ino ‘ia ana ‘oe e ke kepalō. I kekahi manawa, he mea ‘ai paha ko luna o ke ka‘a i makemake ‘ia e ke kepalō. ‘O ka pule, mimi paha ka hana i ho‘oku‘u ‘ia ai ‘oe e ke kepalō.

No ka Lā‘au Lapa‘au

Ua akamai nā kūpuna i ka ho‘ohana ‘ana i ka lā‘au lapa‘au. Ua maopopo lākou i nā mea kūpono e ho‘ohana ai a polapola maika‘i ke olakino o kānaka. Ua a‘o ‘o D. Kawai‘ae‘a mā i ka lā‘au lapa‘au Hawai‘i, a ma kēia māhele nei e hō‘ike ‘ia ai no kā D. Kawai‘ae‘a i maopopo ai:

Our mother was akamai in the use and purpose of native medicinal plants that grew right in our yard. I recall some very serious injuries that occurred

in our family that was cured right at home. Getting emergency care in a hospital was very difficult. We had no phone service, and no means of transportation to get to the nearest clinic in Hāna [14 miles away]. (Nīnauele na M. Ratledge, 10 Iune 2009)

We collect all the lā'au...the medicine...and then we prepare 'um for each of us, whoever needs to take the lā'au. It's a natural thing. Some families who knows pule, pule first. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

‘O kekahi o nā lā'au lapa'au Hawai'i i wala'au 'ia, 'o ia ka 'uhaloa, ke kukui, ka wāpine, ka palepīwa, ka 'ōlena, ka lā'ī, ke ko'oko'olau, ka noni, ke kūawa, ka paka ka laukahi, ka pōpolo, ka lau 'īnia, a me ka 'aila o ka honu. A laila, ua hō'ike pū mai 'o D. Kawai'ae'a no ka lā'au lapa'au hou i kū'ai 'ia ma ka Hale Kū'ai o Kaupō, 'o ka 'aila *castor*, ka *exlax*, a me ka 'ōmole ho'onahā kekahi.

‘O ka 'uhaloa, ua ho'ohana 'ia i ka wā i loa'a ai kamali'i i ke anu. Ua holo'i 'ia ke a'a me ka wai, a laila, ua naunau 'ia ia a'a. Maika'i ka 'uhaloa i ka wā i 'eha ai ka pu'u.

Penei kā D. Kawai'ae'a:

We had 'uhaloa. The kine for clean out the stomach...for cold. We used to boil 'um and then we had to drink it...she [Grandma] boil this weed and then we gotta take 'um all. 'Uhaloa, we used to clean the roots under water and then we used to chew the 'uhaloa. That's for sore throat and all that. (Nīnauele na D. Kawai'ae'a, 15 Nowemapa 2011)

We get sore throat. Grandma used to force us to chew 'uhaloa already. We gotta go pick 'um, bring 'um home, scrape 'um up and hemo the root part, then we gotta chew 'um until all that pau. It works. Eat and swallow everything. The next day, we do the same time until lilo. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

‘O ke kukui, ua ho'ohana 'ia i ka wā i 'ono 'ole 'ia ai ka mea 'ai. Ki'i 'ia ka lau a hamo 'ia ka wale ma luna o ke alelo penei:

If you get your sense of taste no good, we used to use the milk of the kukui nut. You know when you break the kukui...the milk...hamohamo on the tongue, he clear up all the white inside. That's one...for the sense of taste. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

We used the sap of the kukui. We filled up a spoonful and drank it. It was a good cure for severe throat ailments. (Nīnauele na M. Ratledge, 10 Iune 2009)

‘O ka wāpine, he maika‘i ia ke pa‘akikī ka hanu ‘ana. Kupa ‘ia ka wāpine i loko o ka wai wela i mea pūlo‘ulo‘u. Ho‘okomo ‘ia ka wai wela a me ka wāpine i loko o ke pākini. Ho‘okau ‘ia ke kāwele ma luna o ke po‘o o ke kanaka i loa‘a i ke anu a me ua pākini, a hanu ‘o ia i ka māhu o ia wai wela. He hana ma‘amau kēia, a ho‘ohana pū ‘ia ka palepīwa kekahi i mea kōkua ma ia hanu ‘ana penei:

Wāpine...you break the wāpine and you throw 'um in the pot and you boil 'um, pūlo‘ulo‘u with 'um...steam bath. Was used for flu, fever, high fever, bad cold, cleans up all the breathing. (Nīnauele na D. Kawai‘ae‘a, 15 Nowemapa 2011)

‘O ka ‘ōlena, ua ho‘ohana pū ‘ia i ka wā o ke anu. Ua kupa a inu ‘ia ka wai. ‘O ka lā‘ī, ua ho‘ohana ‘ia ka mu‘o no ka ‘ilikona. Wahi a D. Kawai‘ae‘a, helu ‘ia ka huinanui o nā ‘ilikona ma ke kino, a laila, ‘ohi ‘ia ka mu‘o lā‘ī e like me ka nui o nā ‘ilikona ma ke kino. No kēlā me kēia mu‘o i ‘ohi ‘ia, hamohamo ‘ia ma luna o ka ‘ilikona ‘oko‘a, ‘o ka mu‘o mua ma ka ‘ilikona mua, ka mu‘o ‘elua ma ka ‘ilikona ‘elua, a pēlā wale aku. Aia nō i ka nui o nā ‘ilikona. Ke pau kēlā hana, kanu ‘ia ka lā‘ī ma ka lepo ma kahi huna. A palahē ka lā‘ī, hemo ka ‘ilikona.

There’s one method that we used when we were growing up for the ‘ilikona. You know the young center shoots of the ti leaf? You break off, you count every ‘ilikona on your body...you just rub for every one. First one, you put on. The next one, you put again...and you bury 'um. One hidden area, any place, dig a hole and you throw inside and then you cover. When the thing all rot, all disappear...all palahē...all supposed to disappear. Fish scale...they fall on your feet, you don’t wash your hand good, the fish scale, she dry up the skin, she become ‘ilikona. (Nīnauele na D. Kawai‘ae‘a, 15 Nowemapa 2011)

‘O ke ko‘oko‘olau, ua ‘ohi ‘ia nā lau a kupa ‘ia ho‘i ma ka wai wela a inu ‘ia i kī. Ua maika‘i ke ko‘oko‘olau no ka po‘e loa‘a i ka mimi kō. Ua kupa pū ‘ia ka noni a inu ‘ia e like nō ho‘i me ke kī.

‘O ke kūawa, ua ho‘ohana ‘ia ka lau inā ua moku ka ‘ili a kahe ke koko. Naunau ‘ia ka lau a ho‘okau ‘ia ma luna o ka ‘eha a pau ke kahe ‘ana o ke koko.

A ‘o kekahi mea ‘ē a‘e i ho‘ohana ‘ia, ‘o ia ka paka a i ‘ole ‘o ka laukahi i ho‘ohui ‘ia me ka pa‘akai:

The remedy for serious lacerations was chewing tobacco and sea salt spread over the wound and bandaged with remnant of a clean old sheet and left unchanged for

three or four days. Another source was laukahi leaves that were washed, pounded, mixed with sea salt and wrapped. (Nīnauele na M. Ratledge, 10 June 2009)

‘O ka pōpolo, he mea ia i ho‘ohana ‘ia ai i ka wā i pa‘a ai ka ihu a nui ke kunu ‘ana:

We used the pōpolo plant leaves that were squeezed through a cloth strainer and we drank the juice to relieve congestion. (Nīnauele na M. Ratledge, 10 June 2009)

‘O ka lau ‘īnia, he lā‘au ia no ke kāki‘o ma ke kino i hele a pehu.

To cure impetigo, we bathed either at the kahakai or took ‘īnia leaf bath. We had a large tree that grew ma lalo of our house. The leaves were boiled and then poured into the ‘ohana pākini, and we would ‘au‘au in that. Several treatments and our kāki‘o were healed. (Nīnauele na M. Ratledge, 10 June 2009)

No ka ‘ili i wela i ke ahi, ua ho‘ohana ‘ia ka ‘aila o ka honu:

Burns (first to third degree) was treated with turtle oil, which was sundried and the drippings stored in a bottle. Rub a little bit over the area, and it would heal without scarring. (Nīnauele na M. Ratledge, 10 June 2009)

Wahi a D. Kawai‘ae‘a a me M. Ratledge, ua nui hou aku nā ‘ano lā‘au like ‘ole:

Other plants we used as medicines to cure our ills were noni, ‘āloe, lā‘ī, and various types of plants we used as tea. (Nīnauele na M. Ratledge, 10 June 2009)

Had so many lā‘au. We kind of forget already. That all lilo already I think. Only some people today carrying the tradition of the lā‘au of ma mua. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

‘O nā lā‘au lapa‘au hou i ho‘ohana ‘ia, ‘o ia ka ‘aila *castor* a me ka *exlax*. Wahi a D. Kawai‘ae‘a, ua inu pinepine lākou i kēia ‘ano lā‘au ma ka hopenapule. I kekahi manawa, inu ‘ia i kēlā me kēia hopenapule, keu aku inā ma‘i kekahi keiki. Inu ‘ia kēia ‘ano lā‘au i ma‘ema‘e ka ‘ōpū. Inā ‘a‘ole ma‘i kekahi, inu ‘ia ia lā‘au i kēlā me kēia pule ‘elua. He mea ma‘amau pū kekahi ka inu ‘ana ma ka hopenapule i mākaukau kamali‘i no ke kula a me nā hana ma‘amau o ka pule. ‘O ka ho‘onahā kekahi hana ‘ē a‘e. ‘A‘ole na‘e i ho‘ohana nui ‘ia, e like me ka inu ‘ana i ka ‘aila *castor* a me ka *exlax*:

Once or twice a month, Grandma used to give everybody ‘ūpī. Every Saturday morning we cannot eat. None of us could eat. We gotta take the medicine first. Early 1940s, had *Exlax. Castor oil...* ‘oki the lemon. Give everybody one piece. Take one tablespoon, then you gotta squeeze the

lemon juice, and then for about half a day...whew...gotta go 'ūpī, clean up the stomach, and if you strong enough, then you can start eating again. That's why we never catch cold, like that. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

I ko'u nīnauele 'ana aku iā D. Kawai'ae'a no ka pule, hō'ike maila 'o ia no ka nui o ka pule 'ana o nā kūpuna a me nā mākua, aia i ka wā i ma'i ai kekahi. Inā ma'i loa kekahi, ua pule nā hoa hānau o ka 'ekalesia no ia kanaka i ma'i:

If serious sickness...they dying...[or] when they pass away. They do believe they can help the individual by praying. I think they do that...the Hawaiian culture. They pule and they pray and they ask for survival or taking care of the family or whoever sick. That's one of the things that is a must for the early Hawaiians too. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

MOKUNA V. NO KA MEA 'AI

No ka Mahi 'Ai

I ka wā ma mua, 'a'ole nō i kū'ai 'ia ka mea 'ai, e like nō ho'i me kēia mau lā. Ua pono e mahi 'ai, lawai'a, a alualu holoholona. Inā 'a'ole hana, pōloli ka 'ōpū. He mea nui ka 'uala i ka po'e o Kaupō, no ka mea, ua malo'o ka 'āina, 'a'ole nō he 'āina wai e like me Ke'anae mā. A i ke kau e hua ai ka 'ulu, 'o ia ka wā i 'ai nui 'ia ai ka 'ulu. 'O kēia nā meakanu i kanu 'ia ma ka māla 'ai ma waho o ka 'uala: 'o ke kō, ka 'ulu, ke kāpiki, ke kāpiki *kai choy*, ke 'aka'akai poepoe, ke 'aka'akai lau, ka pīneki, ke kūlina, ka pala'ai, ka 'awapuhi, ke 'aka'akai pilau, ka 'ōhi'alomi, a me ka hē'i kekahi.

No ka 'Uala

'O ka 'āpō, ka moi a me ka "Nancy Hall" kekahi mau inoa 'uala i ha'i 'ia ma ka'u nīnauele 'ana i ka 'ohana. Ma ka nīnau 'ana aku iā D. Kawai'ae'a, inā ua kapa 'ia ka "'āpō" ma muli o kona hoa kaiāhome, ua hō'ole mai 'o ia. Mea mai 'o ia, na nā kūpuna i hō'ike mai no ia inoa, a ua pa'a pū ia inoa ma ka puke wehewehe 'ōlelo Hawai'i (Pūku'i me Elbert. 'O ka "Nancy Hall", he 'uala hou ia i lawe 'ia aku i Kaupō ma kahi o ka MH 1940. 'A'ole 'o D. Kawai'ae'a i maopopo no hea mai a no ke aha i kapa 'ia ai he Nancy Hall.

I know one very well, 'āpō. You see, 'āpō, that is something like your potato now, you know like the one you cook, purple. Well, that's how that potato 'āpō was, but not that big. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

'Āpō was a favorite one of ours, because was...sweet, not crunchy, but hard...hard in texture. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

I never care for the white one too much, I wen like the purple one ['āpō]. The white one was kind of mushy. I liked the 'āpō potato the best. That one was kind of long...big and long. Maybe get some one pound...but that's a nice weight, but most time, most of the ones harvested was less than one pound. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

Nancy Hall didnt come out until 1940s. (Nīnauele na D. Kawai'ae'a 18 Ianuali 2013)

Wahi a Edmund Kalaola, ua ho'omaopopo 'o ia i ka "'uala moi" a me ka "'uala nikanika". Ua wehewehe mai 'o ia, 'o ka 'uala pa'akikī, 'o ia ka nikanika:

That one was 'uala nikanika, they call that. That one good, you can fry 'um and then eat. (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006)

Ua kanu 'o D. Kawai'ae'a mā i ka 'uala ma ka pāhale, he 100 a 'oi pu'e. Ua maka'ala mau ka 'ohana i ka wā i kanu 'ia ai ka 'uala i lawa kūpono ka 'ai no ka makahiki holo'oko'a:

We all grew sweet potato [in front of the house]. They grow in huge pu'e. They have fruit all over the hill. You scratch over here, you feel underneath, right in the center of the pu'e, get huge kind sweet potato.

You know the sweet potato, you gotta time the planting of 'um so that you know you don't run out of sweet potato during the year. Because you can plant one [field] maybe six months from now, then six months afterwards, you open up another field and then plant. So when the first patch ready, then the second patch gonna be another six months. Otherwise we not gonna have food if we don't do that. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

We have many patches of sweet potato. While we taking out this patch of 'uala, there's another one that is growing, ready for pull. So when we pull this sweet potatoes, we let 'um settle for about a week, and then we plant a new patch of 'uala again. We go on and on again to the next patch. We harvest whatever we need. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

You get nine māla, you start from number one to number nine so that by the time you reach number nine, you already harvesting number one. Right down the line then you back again to number nine again, just like that. You keep the supply going. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

He hapa 'eka ka nui o ka 'āina i kanu 'ia i ka 'uala. Ua kanu 'ia ma mua o ka hale i noho ai ka 'ohana, ma ke awāwa ma ka 'ao'ao o ka hale, a ma hope o ka hale kekahi:

You know the front of the house...was all sweet potato. Go all the way to the fence and then the other side too. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

He manawa nō ka ho'omākaukau 'ana i ka 'āina no ke kanu 'ana i ka 'uala. He 'elua a i ka 'ekolu paha pule ka lō'ihī o ka huki 'ana i ka 'uala o'o a me ka nāhelehele. 'O ka hana mua, huki 'ia ka nāhelehele, ho'ohuli a apo i ka lepo. A hō'ea nā pō Kū, kanu hou 'ia ka lau. 'A'ole i ho'omomona 'ia ka lepo, ua waiho wale 'ia nō pēlā:

It [the pu'e] was about a foot high. We dig 'um and then we plant the lau [sweet potato slip] inside the pu'e. Two [lau] per pu'e. The size of the pu'e would be about a foot or maybe more, and then you plant two lau inside. The lau is about 12 inches long, and then you bury them inside the pu'e. You gotta get the right size, and then you dig 'um, you plant 'um inside the pu'e sideways, because when they grow, the roots grow sideways. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Ke ulu a'e ka 'uala, pono e wili i ke kā o luna penei:

You gotta wili 'um all up because the lau, they grow and spread out. So you put 'um all together, and you hill 'um up, and then you go to the next one, the next one, the next one, till you pau. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

No more insects like they have today. All we do is mahi'ai. We keep the soil nice and soft, and when the moon...time for kanu...we kanu the 'uala. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

He 'ehiku a 'ewalu paha māhina ka lō'ihī a hua ka 'uala. Pehea i maopopo ai inā ua mākaukau? Penei:

You can feel. You dig underneath...oh wow! Big kine sweet potato! You know, ready. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Some, they ready fast, three to four months.

You no dig too hard, you gotta scrape and see. And if it's small, then you cover 'um back and then you go for the next. You have to work around the mound...it is underground, and you gotta get...big mound...you know how they raise potato...the mound is maybe about like half the table. But then it goes up so that the potato can grow underneath, maybe less than a foot or ten inches. (D. Kawai'ae'a lāua 'o J. Kawai'ae'a 2008)

Aia nō i ka nui o ka pu'e, ka nui o ka loa'a. 'Ehia 'uala o kēlā me kēia pu'e?

Sometimes four, sometimes more, because they all grow depending on the pu'e. If small the pu'e, you get only one, two, three. You get one big pu'e, you get palupalu...soft...then the roots get sweet potato. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Ma ka nīnauele 'ana iā D. lāua 'o J. Kawai'ae'a (MH 2007), ua hō'ike mai lāua no ka nui o ka 'uala o kekahi māla he 10 x 20 kapua'i ka nui, 'o ka hapalua a i ka ho'okahi 'eke

huluhulu ka nui o ka loa‘a, he 50-60 paona ka nui o ke ‘eke ho‘okahi. (D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a 2007) He lawa kēlā i mea ‘ai no ka ho‘okahi pule.

Ua kanu ‘ia ka ‘uala ma nā pō Kū o ka malama.

You know the sweet potato, you cannot plant 'um everytime. You gotta wait for the moon. Nā Kū: Kūkahi, Kūlua, Kūkolu. Full Moon. When you almost see full moon, eh, gotta go kanu. That’s how we were taught. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Nā Kū was one of the best for sweet potato. Either nā Kū, or full moon...that’s right, we were doing the traditional way of planting our sweet potato. We went according to the moon. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

‘Oiai ho‘omaha ‘ia ka hele kula ‘ana ma ke kauwela, ‘o ia ka wā i kanu ‘ia ai ka ‘uala:

Most time was summer, that’s when we plant that thing, because then we don’t go school. We are home during the summer months, that’s when we plant most of the sweet potato, when the summer months. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

No ke Kuke a me ka ‘Ai ‘ana i ka ‘Uala

Ma hope o ka ‘eli ‘ana, ua holoī ‘ia ka ‘uala a ma‘ema‘e. Ho‘omākaukau ‘ia ke kapuahi me ka wahie, a ho‘ohana ‘ia ke kini pelena no ka ho‘opaila ‘ana i ka wai e kupa ‘ia ai ka ‘uala. Ho‘okomo ‘ia ka ‘uala i holoī ‘ia i loko o ka pahu kini a ho‘okau ‘ia ma luna o ke kapuahi. Ho‘omoe ‘ia nā la‘alā‘au kūawa a waiawī paha, he ‘ewalu a i ka ‘umi paha ‘īniha ka lō‘ihi, i lalo o ke kini pelena i pāpā‘a ‘ole ka ‘uala. Ho‘okomo ‘ia ihola ka ‘uala. Ho‘opiha ‘ia a‘ela ke kini i ka wai a ma luna iki o ka ‘uala, ho‘ā ‘ia akula nō ho‘i ke ahi, a ho‘okau ‘ia ke ‘eke huluhulu ma luna o ke kini. Hou ‘ia ka ‘uala e hō‘oia ‘ia ai inā ua mo‘a. Ke mo‘a, waiho ‘ia a ma‘alili, wehe ‘ia ke ‘eke huluhulu, ihi ‘ia ka ‘ili me ka iwi ‘opihi a pahi paha, a ‘oki‘oki ‘ia ka ‘uala:

We cut 'um up. Depending on the size of the sweet potato, the big ones we cut 'um up in small, three to four inch size, and then we put it in the bowl and we eat. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Sometimes we peel the skin off and then we boil it, and then sometimes we fry it, just like potato chips. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

I ka nui o ka manawa, ‘ai ‘ia ka ‘uala me ia nō. Ua ‘ai ‘ia ka ‘uala i ‘aina awakea a i ‘aina ahiahi. Ho‘okahi wale nō manawa o ka pule i kupa ‘ia ai ka ‘uala, a i kahi wā, kahuumu ‘ia ka ‘uala ma ka imu penei:

Of course, we can kālua the sweet potato, but that’s too much work. We do that, maybe during party times, when we kālua pig, then we add the sweet potato into the imu. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

I kekahi manawa na‘e, nui nō ke koena ‘uala mo‘a, a inā ho‘i pēlā, hana ‘ia he pa‘i ‘uala. Ho‘okomo ‘ia ka ‘uala mo‘a i ‘oki‘oki mua ‘ia i loko o ke pola, a lomi ‘ia ka ‘uala a lilo he pa‘i. ‘A‘ole nō i ho‘ohui ‘ia ka wai i loko a ‘ai ‘ia nō pēlā. I kekahi manawa, ua waiho ‘ia ke pola pa‘i ‘uala i loko o ka waihona mālama mea ‘ai a ka wā mākaukau e ‘ai ai, hao wale ‘ia me ke puna a ‘ai ‘ia. Inā nui loa ke koena o ke pa‘i ‘uala a ‘uala maoli paha, ua ho‘okomo ‘ia ke pa‘i ‘uala i loko o ke kelemānia ‘ai. Waiho ‘ia no ‘ekolu a ‘ehā paha lā a lilo ia pa‘i ‘uala i ‘uala ‘awa‘awa e inu ‘ia e nā mākua ma ka wā pā‘ina ma ka wā ho‘ohau‘oli nō ho‘i.

They age the sweet potato. When it gets fermented, it's sweet potato swipe. They enjoy themselves.

Whenever we have too much to use, and when it gets a week old, we just lomi in the container and we let 'um age and ferment, and the old folks use it as...you know...they mixed it with water and they drink it. They don't waste anything. To them, they feel like drinking the swipe and was something that they enjoy. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Swipe was the easiest and fastest. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

No ka ‘Ulu

‘O ka ‘ulu kekahi ‘ai nui a ko Kaupō:

We used to get ‘ulu because Kaupō neva have taro, so we had to eat poi...‘ulu poi. So we gotta go either below, down the valley, or we gotta go up Pāne‘ine‘i [to get the ‘ulu] [Palapala ‘Āina 3.1]. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

‘Ulu...when o‘o...we cut 'um down, split 'um up in half and then you boil it, similar to the sweet potato. So the stick is on the bottom, then you add the ‘ulu, and then you boil it. And then when cooked, then you hemo the skin,

hemo the center, and then you can cut 'um up to the size you want to use for serving. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

We can eat 'ulu for breakfast, 'ulu for lunch...we can boil the 'ulu, break 'um up in the bowl and add milk and and sugar, and that's our breakfast, like eating cereal in the morning like today. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

We used to pound the poi, pound the 'ulu for eat. Make poi out of the 'ulu, and that was our weekend job: pound poi. So nothing...nothing we throw away, except for the iwi. The iwi, we feed the pua'a...the pigs. And whatever we raise, chicken like that, everybody get something to eat. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Usually after you pound the 'ulu, you don't eat right away, you have to wait one day or two. Otherwise the thing is too fresh.

You kind of estimate how long the thing going last...one week...we know going last one week. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

And then we can cook meat with vegetables, and then we eat with the poi...poi 'ulu.

We get flour, we mix 'um with the 'ulu or with sweet potato. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No ke Kalo

'A'ole nō i nui loa ka mahi kalo 'ana, no ka mea, he 'āina malo' o 'o Kaupō. No ka li'ili'i o ka ua, ma lalo paha o ka 60 'īniha o ka makahiki, 'a'ole i ulu maika'i ke kalo. 'A'ole nō 'ike 'ia ka lo'i ma Kaupō, e like nō ho'i me ko Ke'anae mā, kahi i kahe mau ai ka wai.

Kaupō no more taro. Nobody wen raise taro in Kaupō. Maybe some people had, but where we was, nobody own taro. When we had taro, was either from Hāna...Ke'anae, land of taro. Kaupō was the land of sweet potato. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Kaupō was too dry to raise water taro. When Grandpa Range got involved with...Grandma...he brought home, when he was working in Waikamoi, he brings home taro plants or pulapula to Kaupō so we can plant [some dryland] taro. So that's how we got taro leaf...lū'au leaf [just enough] for cooking. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No ka Lawai‘a

‘O ka lawai‘a ka hana ma‘a loa a ka po‘e o Kaupō, no ka mea, he ‘āina nō ‘o Kaupō i pili i ke kai. Pēlā i loa‘a ai kekahi hapa o ka mea ‘ai e ‘ai ai. Wahi a D. Kawai‘ae‘a (MH 2006), i kona wā li‘ili‘i, ua a‘o kona makuahine iā lākou me kona mau kaikua‘ana a kaikaina pehea e lawai‘a ai. Eia nō na‘e, na Jack Ke‘ala, Hiram ‘Āpō, a me Pā William Range i kōkua pū i ke a‘o ‘ana iā lākou i ka lawai‘a ku‘una ‘ana. Ua nui nā kaila lawai‘a i nā ‘ano i‘a like ‘ole: ka ulua, ke āholehole, ka moi, ka manini, ke kole, ke enenu, ka po‘opa‘a, me ka ‘o‘opu kekahi. ‘O Nu‘u ka mamao loa i hele ‘ia (Kawai‘ae‘a 2006), a he mamao nō ka hele ‘ana i laila. ‘O kekahi wahi i hele pinepine ‘ia e D. Kawai‘ae‘a mā no ka maika‘i o ka lawai‘a ‘ana, aia ma ka lae ‘o Kalaeoka‘īlio, i kapa ‘ia ‘o ‘Ōpīten (OP10). I ka wā o ke Kaua Puni Honua II, ua komo ka pū‘alikoā ‘Amelika i laila a na lākou i kapa i ia wahi ‘o ‘Ōpīten. He pāpū ia ma ka wā o ke kaua:

We used to hang around Nu‘u all the time...Kou...Waiū. All that area just to go lawai‘a...rough. We go down the pali, down Kou, ‘Ōpīten, Kalaeoka‘īlio. And we used to go throw net ma na‘e side of ‘Ōpīten. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)

Inā hele kekahi i ka lawai‘a, i ke alualu paha i ka pua‘a me ke kao, ‘o ka “holoholo” ka ‘ōlelo kūpono e ho‘opuka ai, no ka mea, he mau pepeiao nō ko ka i‘a me ka holoholona ho‘i. (D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a 2006) I ka manawa i ‘ōlelo ai, “E hele ana i ka holoholo,” ‘o ka ho‘olohe a me ka ho‘omākakau ka hana. ‘A‘ole kūpono ka nīnau ‘ana no kahi e hele ai, no ka hana e hana ai, a no ka hola e ho‘i mai ai.

Ua a‘o ‘ia ‘o D. Kawai‘ae‘a mā, e lawe wale nō i ka nui o ka i‘a e lawa ai ka ‘ai ‘ana. ‘A‘ole ho‘i e ‘ānunu. ‘A‘ole i hiki ke moloā. Ua pono e ‘imi a loa‘a ka mea ‘ai i ola ka ‘ohana, keu aku no ka nele i ka makua kāne ‘ole i ko lākou wā li‘ili‘i.

One thing about the kahiko fishing, you no go and catch all one time. You gotta catch so that you can use 'um in a month. They not that selfish before, but they think about the best time. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

Ua nānā ‘ia nā pō e lawai‘a ai, a ua akamai nō nā kūpuna ma ia lawelawe ‘ana. ‘O nā pō Kū nā pō maika‘i loa:

But to go get 'um...go on a good clear day, or a good clear night, because 80% of the time, the weather is always windy. We are on the windward

side; sometimes it is very scarce [rare] to go out on the ocean when it is [not] rough or windy. Survival depends on what they can go out and catch fish for survival.

Weather permits, we used to try to catch all we could get, and then we salt...and dry 'um. You don't know how long the weather going be nice, especially...on the east side of the island, we catch kama'āina weather all of the time, so it was always windy and rough. We do catch whatever we can catch, and we either salt 'um or dry 'um for future consumption. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

Cause not everytime the ocean stay clear...mālia like that, so might as well take advantage of the weather. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Before we used to try go by the moon, because the moon tell you when it is good fishing time, when is a good time to plant, so you gotta go by the moon, but that is for sure catch. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

Nā Kū was two days after the new moon. You get Kūkahi, Kūlua, Kūkolu, and then 'Ole. And then after nā 'Ole, the moon get bright. Those three moons, most likely moon the Hawaiians used to go fishing, hunting. I don't know why, but I guess the tide. But I believe that, because when the tide come in early in the morning, they all come in. When the tide go out, they all go out. That's when can go pick 'opihi. They pick other things. And then by noon time, before 9 o'clock, the tide start coming in, and then the manini follow...they follow the tide. So you can throw net, whatever you going do. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

Young moon is one of the best moons. Small moon. New moon. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

No ka Ulua

No ka pīpī ulua (kekahi 'ano lawai'a ulua 'ana), ua ho'ohana 'ia ka lā'au lō'ihī, he lā'au kūawa a he waiawī ke 'ano. Ho'opa'a 'ia ia lā'au lō'ihī ma ka pōhaku i mea e lewalewa ai ke aho e pa'a ana ka maunu ma ka 'ili o ke kai. 'O ke aho, he hapahā 'īniha ka mānoanoa, a he 100 kapua'i ka lō'ihī. 'O ka maunu, he puhi. Ho'ohana 'ia ka hi'u i maunu, a 'o ke po'o, ua ku'iku'i 'ia ke po'o i palu wale nō.

Kalaeokalihi...that's where I caught my first ulua and that sucka was at least 50-60 pounds. Those days no more scale...

Kalaeokalihi...that's where the ulua place stay. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

You can go both during day or night, or when the moon is bright. If tonight is nā Kū, we going catch puhi tonight, and then tomorrow we going ku'iku'i...we going down go pound for ulua. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

They get good au...good current...the ulua, they smell. They come follow, and come right up to the bait. They hungry, they gonna hit. Hit the bait, and then we catch 'um. Sometimes we catch about two, we gotta go home already, because...uh...I don't think we can catch three because the donkey cannot even carry the ulua. So big, they were about 130 pounds. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

Puhi ūhā or paka. The main part for the bait was the tail.

You catch 'um where there's a puhi house. You no go any kine place to catch the puhi, because there's spots where there is the puhi.

You know one thing about catching eel over there, certain place you catch the eel, you gotta go to a certain place to pound pound to catch the ulua. Certain places, it doesn't matter [where you catch the eel], you can go anyplace [for the ulua]. But too good these old timers, like Ke'ala and Hiram, they just know where...the Haleki'i puhi.

The one from Haleki'i...the puhi from there is good for Akukehu. But from the landing, puhi paka there, is good for Akukehu and Haleki'i. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

No ka hana 'ana i nā makau, na D. Kawai'ae'a mā i hana i kā lākou makau iho. Ua kū'ai wale 'ia ka ho'okila no ka hana 'ana i ka makau:

They make stainless steel hooks: they bend it, they file it until it comes shaped like one hook...and it's just plain steel. And then they tie it up, and that's our hook and line. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

'O ka lua o ka lawai'a 'ana i ka ulua, kapa 'ia he kīlena. 'Ano like ia lawai'a 'ana me ka lawai'a "slide bait" e hana 'ia nei i kēia mau lā:

That's one way of catching ulua, but there's a second way. We call 'um "kīlena", when you lay a line across the bay. That, you put live bait...you know...live fish. You like catch the white kine [āholehole and uōuō], and the thing stay swimming and the ulua see 'um, bite 'um, and then hook up.

Then down Mokulau, the first rock in the water is called "Moku Kīlena", that's the rock everybody tie their kīlena line on top.

Run the line, run the solid line across the rock, and then tie the line around the rock, and then we hang the bait in the center of the line. So in the morning, we hang the bait on there, we see the line stay under water...ulua. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

No ka Lawai‘a Kīlena ‘ana

‘O ke kīlena kekahi ‘ano lawai‘a ‘ana. Nāki‘i ‘ia ke kaula ma waena o ‘elua wahi.

Kekahi manawa nāki‘i ‘ia i ka pou. Kekahi manawa nāki‘i ‘ia i ka pōhaku. Ma waena ho‘i o ia kaula he maunu, he i‘a ola a i ‘ole he he‘e paha. He inoa ko kekahi moku i kapa ‘ia ‘o Moku Kīlena ma Mokulau. Ma laila nō i lawai‘a kīlena ai nā kupa o ia wahi. (Ki‘i 5.1, 5.2 a me ka 5.3)

No ke Kiloi ‘Upena a me ke Kāmākoi

‘O ke kiloi ‘upena kekahi hana punahele a ko Kaupō. I ka wā o D. Kawai‘ae‘a mā, ‘a‘ole nō i kū‘ai ‘ia ka ‘upena; na lākou nō i kā. ‘O ke kaula, ua kū‘ai ‘ia ma ka hale kū‘ai, a ‘o ke aho ka mea i ho‘ohana ‘ia ma mua, a laila aku ‘o ke aho ‘ea (*tsuji*).

Regular aho, the fine gilling line. It's a fishing line, they come in all sorts...of sizes. We buy all those fishing lines [aho]. They come in rolls, and then we make throw net. Only until maybe 1940...44...45 then nylon came out, and then we make nets out of *tsuji*. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

He hana le‘ale‘a ka lawai‘a ‘ana me ka mōkoi. ‘A‘ole nō i ho‘ohana ‘ia ka “rod and reel”, e like nō ho‘i me kēia mau lā. ‘O ka ‘ohe a me ka lā‘au kūawa a waiawī paha nā ‘ano lā‘au i hana ‘ia he mōkoi. Ua kū‘ai ‘ia nā makau.

Only the ulua hooks, we made our own. Kaupō store had hooks... everything for fishing...fishing line, fishing hooks. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

We did that almost daily [fishing] if we had the time. We go pole fishing, and Grandma used to tell us how. We used to swim on the ‘āmokumoku

outside Mokulau during the day. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

‘O ka pāpio a me ke enenuē kekahi o na i‘a i loa‘a ma ke kāmākoī ‘ana. ‘O ke enenuē kekahi o nā i‘a punahele o ka lawai‘a ‘ana, ‘oiai, ua le‘ale‘a ia hopu ‘ana. ‘Ai ke enenuē i nā maunu like ‘ole, a ke ‘aki, nui kona ‘āha‘i ‘ana i ka makau:

Enenuē I think, because that’s the most fish that would come around when you use chum or palu. They put the chum in a bag, and then the bag you can put a string, and then the thing open up. Or you can have a bag that chum just come out little by little, and then the fish come stick around there. Some fish, they like the bait, that’s the one you are going to catch. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

‘O ka hapanui o ka manawa, ua kaula‘i ‘ia ke enenuē [ka i‘a ho‘i], no ka mea, ‘a‘ohe nō pahu hau o ia wā. Kōpī ‘ia i ka pa‘akai a kaula‘i ‘ia ma ka lā. Pehea ka lō‘ihi o ka lawai‘a ‘ana? ‘Elua a i ka ‘ekolu paha hola ka lō‘ihi penei:

Maybe the fish biting...we have enough...let’s go home already. Go clean ‘um up, and salt ‘um, dry ‘um...or clean and cook some. There’s so many ways...you can boil it or fry ‘um. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Of course the fish is much better when it’s fresh, so we catch what we need, and we cook and eat what we need. Cause if we take too much, we have to not only clean ‘um, too much to clean, too much to salt...we have enough for the week. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Everything that we catch, because no more ice box those days, we dry or salt ‘um. We make dryer. We just dry ‘um on the line...watch the flies. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

No ka ‘O‘opu a me ke Āholehole

Hopu ‘ia ka ‘o‘opu a me ke āholehole ma Muliwai, kahi e hui ai ‘o Manawainui a me ke kai. Ke nui ka ua, piha ka muliwai:

Those days had lots of live ‘o‘opu, āholehole...down to Muliwai. Then used to have āholehole come up, small kine, we used to go catch ‘o‘opu under the rock...that was some of the fun things we used to do. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Hō...even down Muliwai, down ma lalo side of the Kalawina church, we used to catch big ‘o‘opu. Catch with the hand! Oh, 8-10 inches. Gotta use

two hand for go feel under the rock. And we bring that home for eat.
(Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

‘O‘opu, ‘ono you know...we make soup or we fry 'um. Clean 'um up and fry 'um...taste like regular fish...regular ocean fish. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

No ke Akule

Ua ho‘oholo ‘ia ka wa‘a i mea e ho‘opuni ai i ke akule ma mua o Ke Kaua Honua II.
‘A‘ole i maika‘i kahi o ka ho‘opuni ‘ana i ke akule i kekahi manawa, nui ka pūko‘a.

Akule...very seldom we can catch akule, not unless they going surround the akule. Like Kaupō, never had anybody that had akule net. Maybe in Hāna, yeah. So sometimes our kūpuna go out on the canoe. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Kaupō never had launching area...even when the school akule comes, they would not stay in an area where you can surround the net. Like Mā‘alo [the landing area below Kaupō house], they hang around there...there are lots of coral on the bottom.

But then Lelekea is another good...that’s the akule bay, and then you go pass Kaupō, down Nu‘u...good grounds for it...good grounds for your net. You know your net doesn’t get tangled up in the rocks. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

He mau kilo akule nō ko kēlā me kēia wahi penei:

I know Ka‘alakea was the akule man for Kīpahulu, and down Lelekea...and Kaupō, was da kine, Po‘ouahi...akule man for down Nu‘u.

Old man Ha‘i [and] Po‘ouahi.

Kaupō, they had, they do akule, but you had to go all the way down Nu‘u. Punahoa used to get akule, but not everytime. Had that guy that used to come inside go surround down Nu‘u before. One guy from outside, from Kīhei... Robbie Mitchell. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)

Ma hope o ke kaua, ua ho‘ohana ‘ia ka *sampan* e lawai‘a ai. No Honolulu a no Kahului paha kēia ‘ano moku.

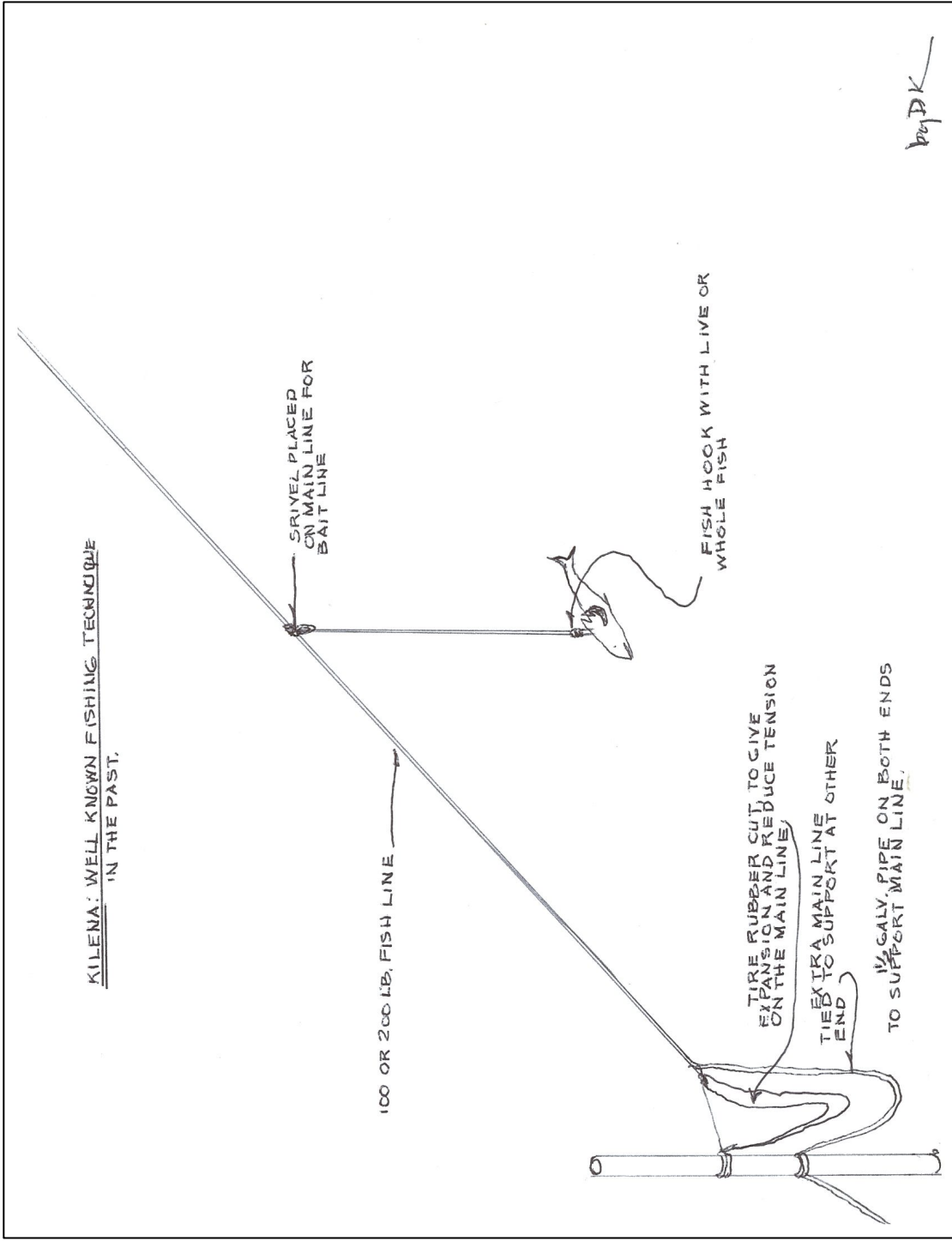
This sampan from Honolulu, they are good because when they catch, they see people up shore, they bring akule up for them before they go. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

Ua nīnau ‘ia ‘o D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a inā paha ua loa‘a ka ‘ōpelu ma Kaupō, a pane mai ana me kēia:

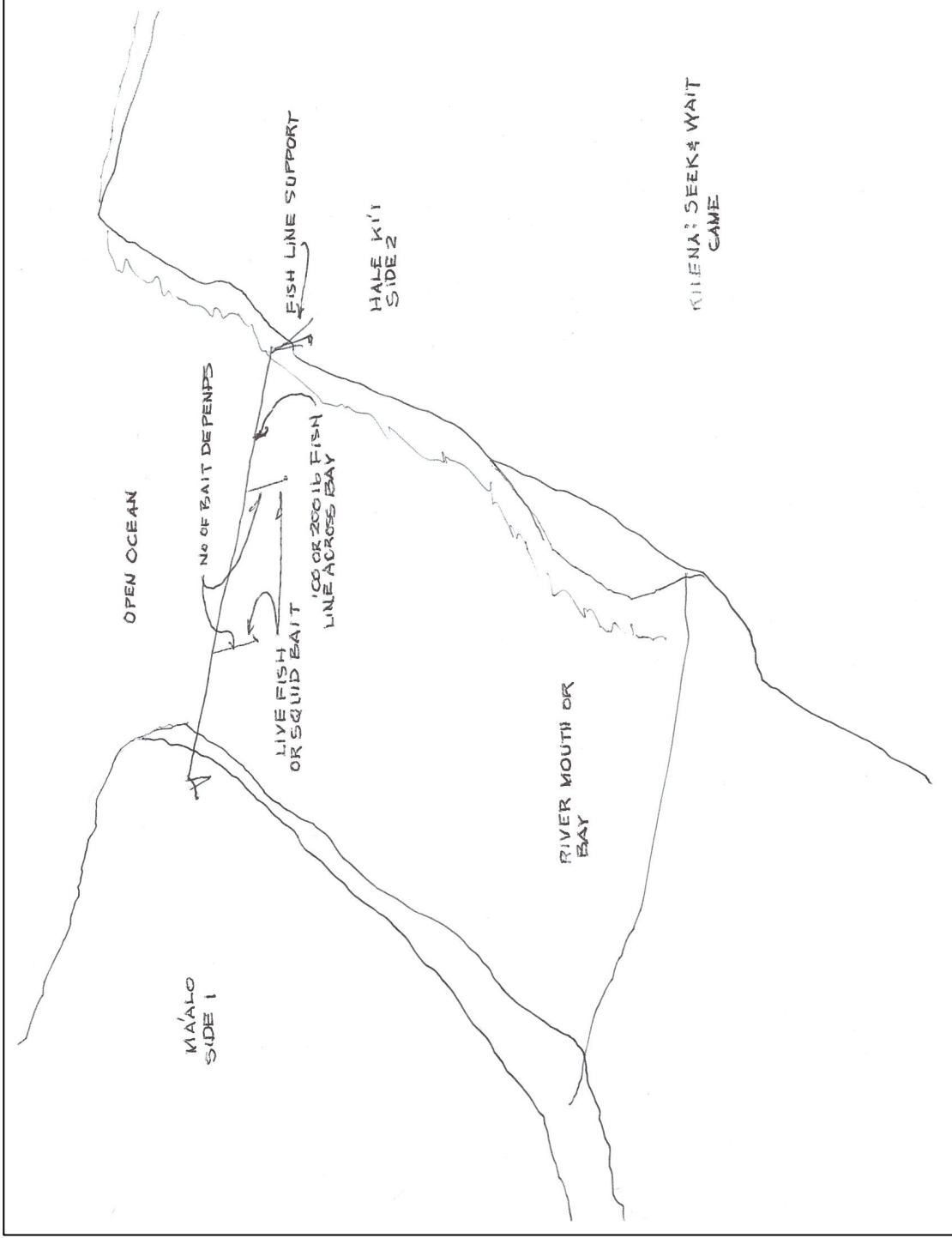
Kaupō is on the windward side and...you don't have that kine nice water like the leeward side. That's where they get ‘ōpelu. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)



Ki'i 5.1-Ka Lawai'a Kīlenu 'Ana, Mokulau, Kaupō, Maui



Ki'i 5.2-Ka Lawai 'a Kilena 'Ana, na D. Kawai 'ae 'a i kaha



Ki'i 5.3-Ka Lawai 'a KiIena 'Ana, na D. Kawai 'ae 'a i kaha

No ka Lawai‘a ‘ana me ke Kianapauka

‘O kekahi ki‘ina lawai‘a i lawelawe ‘ia i ia mau lā, ‘o ia ka ho‘opahū ‘ana i kahi ko‘a i‘a i ke kianapauka penei:

[Pā] Range used to be powder man...dynamite man for the county. County worker. He used to blast the hillside for make road in the mid 1920s. All that bad...all along the cliff side going to Kaupō...he used to keep all of his powder and the caps. And then, when he moved in with us, he used to take us go blast fish with the neighbor. The neighbor, he like that too. So the dynamite is about six inches long, about a inch and a half, inch and a quarter diameter. He cut about a quarter stick, he put caps, and he tie the rock around the powder. And then we go...we see the school fish...and then split the fuse with the match, light 'um, and then we throw like the firecracker. When we see the school fish. BOOM! All the fish, the ones that dead, we go with the scoop net. We make net that long, scoop, unload 'um, go back...three-four divers - Uncle Johnny, myself, Uncle Abel, and Uncle Milton when he was young. And then, we pick up all these fish, bring 'um up, and then we go home, bag 'um and then take 'um home. About three and a half bags, one blow. Mostly āholehole...big ones..and we pick 'um all up and we go home. And we leave some behind because the sharks come around.

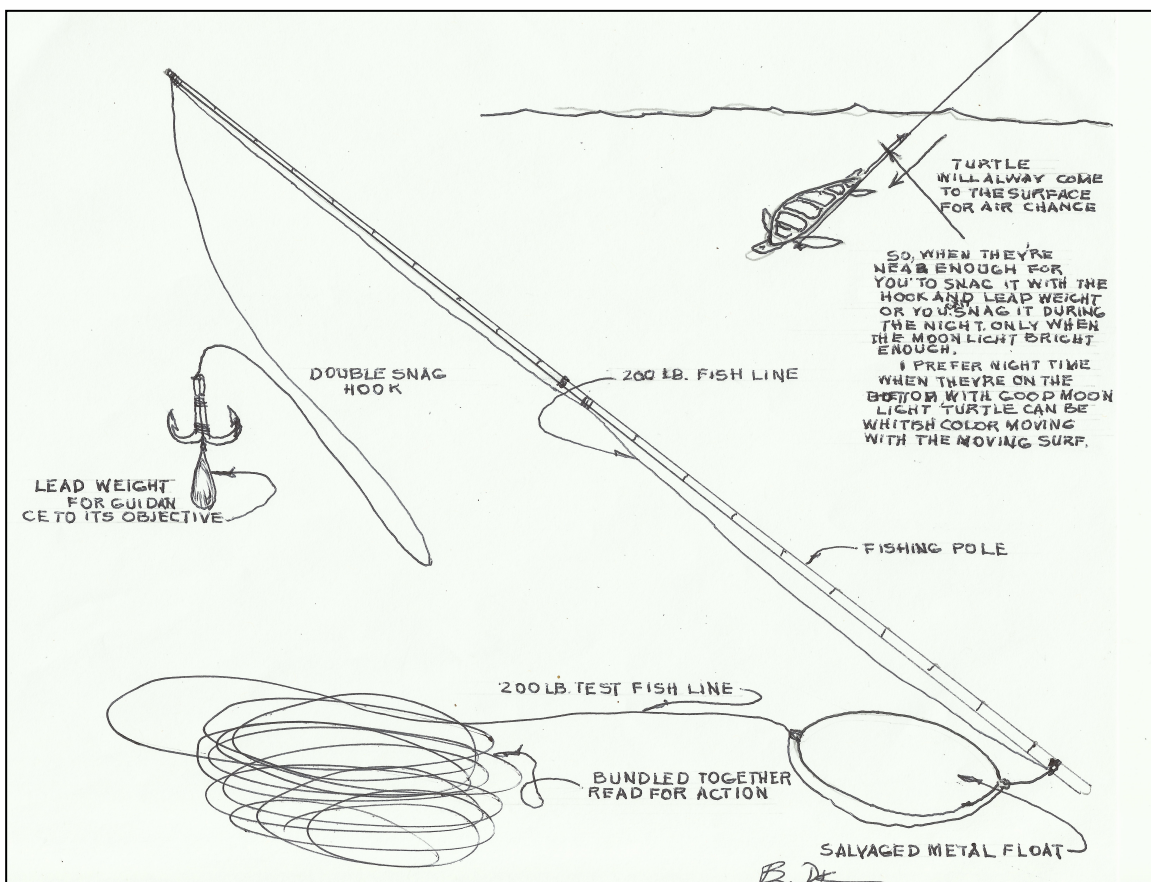
And then we māhele with the neighbors...māhele the fish. And what we do, we clean 'um all up. And when we go, we don't go anytime because that's illegal way of fishing. When we go dynamite fish, we pick 'um up and we hurry out of there before people see...catch us for doing that. Get home, we māhele. Sometime we gotta scale about two bags of āhole. We gotta cut 'um up, and split 'um up for kaula‘i. We dry 'um, eh. Next day, we dry 'um up. So we get plenty fish...last for about two, three weeks. (Nīnauele na D. Kawai‘ae‘a, 11 Ianuali 2012)

No ka Honu

‘O ka honu kekahi i‘a punahele i ‘ai ‘ia ma ia wā. He i‘a ka honu i nui kona ‘i‘o a penei i hopu ‘ia ai ka honu:

That's one of our favorites. I used to go by myself, before going to school, 7th grade, I was 13-14 years old. One...two o'clock in the morning, I used to go down the pali, go hook turtle. Turtle come up for air. Drop the hook in front of the turtle and when the turtle go down, you snag 'um. And then with the bamboo, you get the floater in back of the bamboo [floater tied to bamboo pole]...you throw the floater...the bamboo [pole] with the floater, and let the turtle fight the floater. And the turtle was about 200-220 lb. size turtle. I know I get 'um. Oh about half an hour, I pull 'um back in, all the way in and I tie 'um on the rock, leave 'um like that. Come daylight, I

go school. I go home take a shower, go get ready for school. I pass, look down the pali...ah...still there yet. But I told Grandma already that I get one turtle down there, so she and the neighbor go take 'um across the bay, Punahoa, they lole....When I come home from school, they wen lole the turtle already, cut 'um all up. The wings...the meat on the wings...we survive on those things too. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)



Ki'i 5.4-Ka Lawai'a Honu 'Ana, na D. Kawai'ae'a i kaha

No nā I'a 'Ohi 'ia ma Kahakai

Ma ka nīnau 'ana no ka 'ohi 'ana i ka 'opihi, ka 'a'ama, ka pipipi, a me ka limu, ua wehewehe mai 'o D. Kawai'ae'a penei:

First of all, the tide. The best time to pick 'opihi is morning...low tide.

And the 'opihi, we used to pick up was huge 'opihi. And then we used to cook 'um...cut 'um up, boil 'um. So nice the water, you could just put your hand under the rock...you go get another rock, you hit the 'opihi, the 'opihi

would slide off. Most times we had knife...butter knife to pick 'opihi. When nice water, we used to pick up. Those days, nobody buy 'opihi. Was only for eat. We store 'um away or we just take whatever we need. Not for...no more the next time, because the only people that lives around there gonna go down the beach. I no think people from Laupāhoehoe going come pick 'opihi, because they have their own beach. In our own area, we know our own ground. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

'Opihi is so plentiful, pipipi...so you wasn't really poor. We never like that word poor. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

'A'ama...we go lamalama...torching night time...with the torch. You see 'um on the rock, you pick 'um up...they don't know what to do already. Laka they call. Not like today. Ova hea [Hilo], they ma'a the lights, they see the light come, they going run already...you grab 'um. The whole hand. They about the size of the palm already. And then you put 'um in the bag. They running all the way in the bag. We never believe in glove those days. What is gloves? Grab 'um with the hand, put 'um in the bag. Only the big kine we pick up. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

Of course pipipi, you would just go down...there's lots. We live off pipipi when the ocean is too rough. Ocean rough, no can fish. We pick up plenty pipipi, take 'um home, boil 'um, put garlic, salt, that's what we live on, for five....for a single mom, kind of hard to raise a family when there is nothing to eat, so you gotta eat whatever. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

He mea ma'amau ka limu ma ka 'ai pū 'ana me ka i'a. He mau wahi nō i hele ai ka 'ohana e 'ohi i ka limu, a no ka 'ohana o D. Kawai'ae'a, ua 'ohi 'ia ka limu ma Laepahu:

Had place for limu kohu, and we used to go on another island named Laepahu. Plenty limu kohu, limu kala, limu 'ele'ele...where the fresh water come. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

No nā Holoholona

No ke Alualu Holoholona 'ana

Ma waho o nā holoholona i hānai 'ia ma ka hale, ua alualu 'o D. Kawai'ae'a mā i nā holoholona 'āhiu. Aia nō i ka maika'i o ke anilā a me ka lawa paha o ka 'i'o o ka hale. Ma nā hopenapule nō lākou i alualu holoholona ai. 'Elua a 'ekolu paha manawa o ka māhina lākou i hele ai, a 'o ke kao, ka pua'a, a me ka pipi kekahi mau mea i alualu 'ia:

Later part, when we was 13...14 years old, we go hunting...when Grandpa Range used to make us go hunting with him. Even the wild pigs was domestic pigs, homegrown, but then they run away into the hills. So when we go into the mountain, eh, we see black and white pigs...oh...shoot 'um. And we get plenty food for the week...pork.

Sometimes wild cow...we come across when we can, we slaughter the cow and we can share the cow with the neighbor. Everybody share. But sometimes it's hard to get. Hard...very, very hard! We go way up in the wild. Sometimes we kill 'um and hang 'um up overnight, and we go back the next morning, we go pick 'um up and bring 'um all the way home. During the night, it's nice and cold, so when you hang 'um up, bugga stay just like stay in the ice box. We go up the next day and cut 'um in shanks and bag 'um and throw 'um on the horse and bring 'um home...and we make dry meat..kaula'i, again we gotta use the salt. No more freezer, no more ice box. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Uā māhele 'ia ka 'i'o pipi me nā hoa kaiāhome:

'Āpō. That was the closest one [neighbor] there. And then there was Mahalo. Mahalo's, 'Āpō, and Ke'ala Kauhi. You know when we go hunting, we come home, we always māhele with everybody. So when they go hunting and fishing, they give us whatever. We never starve, we work hard though. We work hard. We go hunting, we get pig, most of it is salt. Salt 'um and then, when we like eat pork, we gotta boil 'um and get rid of the salt, cut 'um all up and cook 'um with the vegetables. We grow our own vegetables. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

Penei i ho'omākaukau 'ia ai ka 'i'o pua'a:

So those days, no more ice box, so either we salt 'um or dry 'um. Salt 'um in the crock.

Make salt pork. And we used to make smoke pork, but the smoke pork neva come until way later.

Boil 'um, and boil 'um and cut 'um up into small pieces and then...cabbage, kai choy, pumpkin, squash. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Ma ka hale kū'ai nō i kū'ai 'ia ai ka pa'akai, akā, i ka wā ma mua, ua kaulana 'o Nu'u i nā poho pa'akai.

No ka Hānai ‘ana i nā Holoholona

Ma waho a‘e o ke alualu pua‘a, kao, a pipi paha, ua hānai ‘ia nā holoholona ma ka hale: ‘o ka pua‘a, ‘o ka moa, ‘o ka lāpaki, ‘o ka ‘ēkake, ‘o ka ‘īlio, a ‘o ka pōpoki. Eia kekahi, ‘o kēia nā hānaiahuhu, ‘o ka ‘ēkake, ‘o ka ‘īlio, a ‘o ka pōpoki, a ‘o kekahi, ua hānai ‘ia ma ke ‘ano he mea ‘ai na ka ‘ohana, ‘o ka ka pua‘a, ‘o ka moa a me ka lāpaki.

We used to raise pigs and chickens and then we used to, you know, kill the pig once in a while, and the chicken and the rabbit. We had rabbit, but that was during Pā Range time. But before Pā Range, was only chicken and goat and wild pig. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Ua hānai ‘ia ka pua‘a ma ka pā, a na ka pua‘a i ‘ai i ka hē‘ī, ka ‘uala, me ka palula:

Then of course, when Pā Range came to us, we can afford buy midlin, barley too, feed the pig, mix 'um up with the slop. What we eat we no throw away. Everything, you know the kind water we use for make rice, we save 'um and then all that we mix 'um all with the food, throw 'um in [the trough]. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Ua ho‘omaopopo akula ‘o D. Kawai‘ae‘a no ka nui o nā pua‘a i hānai ‘ia, ma kahi ho‘i o ka ‘umikūmālima.

The mother, the father, the babies, the older kids. Whenever we need to kill the pig for food supply, we could slaughter one. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

I mea e maopopo ai na wai nā pua‘a, ua māka ‘ia nā pua‘a laka:

We cut the ear...mark...one underneath and one on top. We know our mark. I think the neighbor, his one is the tip...he cut 'um right off. So, when we go up the mountain, we see his pig, we tell him, "Eh, we see your pig running loose up there." So he... "Ah, no wonder we no can find 'um!" So, everybody had their own mark. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

‘O ka moa, ‘a‘ole i ho‘opa‘a ‘ia ma ka hale haka moa. Ua ho‘oku‘u ‘ia ka moa ma ka pā hale.

Chicken...we had about one...two dozen running around the house. They all our food source that we feed. (D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a 2007)

Our chickens ate cooked rice, bugs and whatever they could dig up. The hens laid eggs, which Mama used in baking her 'ono yellow cake, with plenty butter. The old rooster that chased and bothered us often became the main dish for a special birthday meal. Mama would cook it for a long time to tenderize it, then added Irish potato, three pounds of it, carrots from our garden, tomato sauce, galic, ginger, and flour for thickening. That was delicious chicken stew. (Nīnauele na M. Ratledge, 10 Iune 2009)

‘O Koali ka inoa o kekahi moa punahele a Daniel.

‘O ka lāpaki, he ‘ono ia i ka ‘ohana. Ua mālama ‘ia ka lāpaki ma kona pene. ‘O ka ‘ai a ka lāpaki, ‘o ia ka lā‘ī, ka lā‘auhihi honohono, a me ka mau‘u.

We used to eat rabbit too. Whack 'um on the neck, pull the leg up, whack 'um on the head. All *make* the rabbit.

We used to cut, put something in the skin, and pull 'um
Was ‘ono you know, the meat. (Nīnauele na D. Kawai‘ae‘a lāua ‘o M. Kawai‘ae‘a, 29 Nowemapa 2006)

Rabbit meat was good eating. It tasted like chicken. (Nīnauele na M. Ratledge, 10 Iune 2009)

Ua ho‘ohana ‘ia ka ‘ēkake i mea halihali ukana: ka wai, ka mea ‘ai, ka wahie, a pēlā wale aku:

Our donkeys were used to transport all the heavy stuff (us included) and over the years, we had about four different jacks, a calico and Pā‘ele. They took us shopping at Kaupō Store, carried us to school, to the beach and everywhere we went in Kaupō. They were low maintenance, obedient, dependable, reliable and did not talk back except with an occational "hee haw" when they were thirsty. Oh yes, they were two passenger models, and possibly three kamali‘i. Basically you sit on the saddle, set the automatic bridle forward, talk story, enjoy the view. They walk up right to the front of the house, stop and wait to be unloaded. It could be dangerous if you fell asleep though. (Nīnauele na M. Ratledge, 10 Iune 2009)

Was very useful for our water and of course the wood too. Pack food to bring home. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

‘O Pā‘ele ka inoa o ka ‘ēkake. I kekahi manawa, ua nāki‘i ‘ia ‘o Pā‘ele a i kekahi manawa, ua ‘ae ‘ia ‘o ia e holo ma ka pāhale.

Pā‘ele. We wen name 'um after one...pā‘ele is 'um...you know in Hawaiian.
I think the donkey was black or gray, that's why we when call 'um
Pā‘ele...or we wen name 'um after this person.

Sometimes running loose in the yard or we come and he run around the
yard because they just like drink water. Sometimes we tie 'um up, tie up
the donkey in the yard, but we gotta go cut grass, we gotta go feed 'um.
(Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

MOKUNA VI. KA NOHONA MA KA HALE



Ki'i 6.1-Ka Hale ma Mikimiki, Mā'alo, Kaupō, Maui

Aia ma Mikimiki, i Mā'alo ho'i, ka hale o ka 'ohana i kūkulu 'ia i ka MH 1920. I ka wā i ma'i ai 'o John Hiram Kawaiola Kawai'ae'a i ka ma'i 'ai ake, ua ho'i ka 'ohana i Kaupō, no ka mea, ua mana'o 'o ia, he wahi maika'i ia, 'oiai, ua loa'a mua ka 'āina a me ka 'ohana o laila. A i ka MH 1932, ua hala ia makua kāne o D. Kawai'ae'a mā. Ma ia manawa, 'elima keiki a Alice Kanoelani Kalalau. Ua pa'akikī kona mālama 'ana i nā keiki 'o ia ho'okahi, 'oiai, ua 'ōpiopio lākou. Ho'okahi wale nō makahiki o D. Kawai'ae'a i ia manawa, a 'o kona kaikaina, 'akahi nō a hānau 'ia. No laila, ua ne'e mau lākou i loko nō o ka loa'a o ka hale ma Mikimiki. No ka nele paha i ka mea 'ai 'ole? No ka nele paha i ka wai 'ole ma ka hale? No ka mamao o ka po'e 'ē a'e? No ke kōkua paha o ka 'ohana iā ia? 'A'ole nō maopopo loa, akā, ua kōkua ko Alice 'ohana, 'o Kalalau mā, iā ia. 'O Kale 'Aukī a 'o Kalaola ko Alice mau kaikunāne. 'O Tūtū Helelā, he 'Ā'ī 'o ia a he mau hoa aloha maika'i lākou no ka 'ohana. Ua kōkua nui lākou i ka 'ohana i ka wā i ho'i ai ka 'ohana i Kaupō no ka noho 'ana:

When we was staying in Kaupō, during the 1930s, we were staying down Mokulau....We were staying all over the place before that.

We were staying at the Kalaola house too...Kale 'Aukī. And then we stayed with the 'Ā'ī.

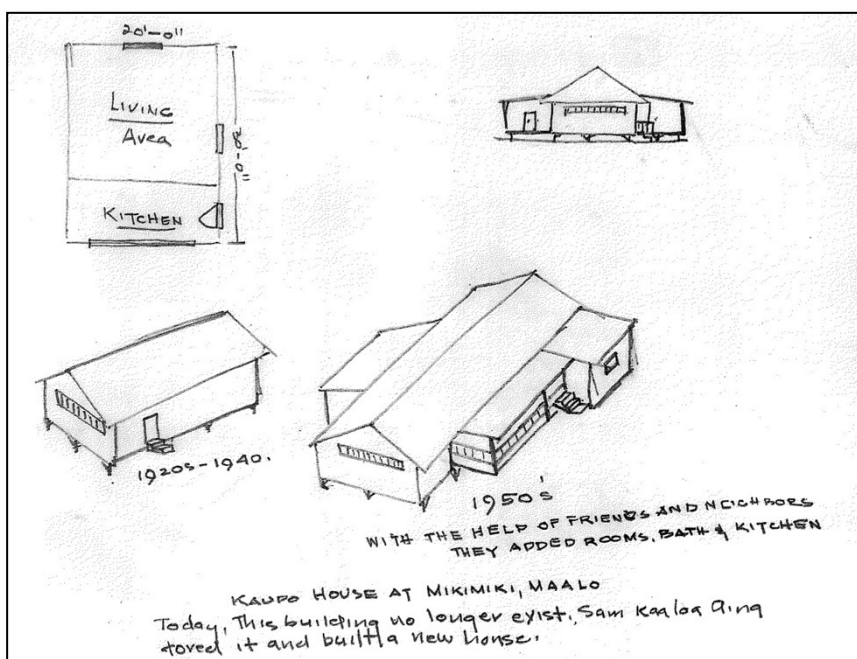
And Tūtū Helelā, and then down Mokulau. 1938 when we was living down Mokulau.

Yeah, [at] the church....because we never have place to stay, but only had one house...one house for the kahu.

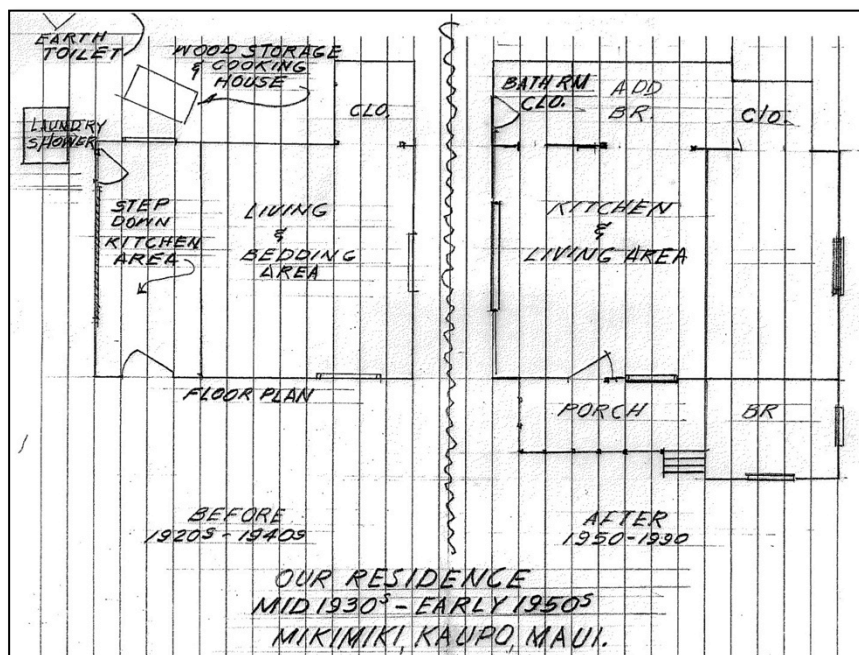
So we live down Mokulau, so that was Grandma, Uncle Abel, Uncle Johnny, myself.

That was where Minuet was born, down the church.

From Mokulau, we moved up to Mikimiki. And then Mikimiki... that was 1940...41. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)



Ki'i 6.2-Ke ki'i o ka Hale o nā 1920-1940 a me nā 1950, na D. Kawai'ae'a



Ki'i 6.3-'O Loko o ka Hale, 1920-1940 a me nā 1950, na D. Kawai'ae'a

Wahi a J. Kawai'ae'a, na kekahi mau Kepanī i kūkulu i ka hale ma Mikimiki:

Japanese made the house (Ki'i 6.2 a me ke Ki'i 6.3). Just like the Japanese those days, they build one section of the house, they build 'um up about a foot high...higher than the other floor, and then that section is only for sleep. Then they have a closet, and then it drops down. Then they have the dining room where they have the table and the chairs, and then they have safe, and then outside wood stove....

Shower and wash clothes room left outside of the house. Bath house was only cold water, and then we had to boil hot water to bathe with.

Toilet house...we had to go build 'um about 50 ft. away from the house...and this...earth toilet, cute you know. You want to build it where the smell goes that way, away from the house.

No more chemical those days [for the outhouse].

Newspaper, regular magazines, or whatever. I don't know, we never had toilet paper...we used to use leaves when we go hunting, or we go outside...we used to use the koali leaf.

Had to use two or three...to wipe. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

A ma ia manawa, ‘a‘ole nō i loa‘a ka pela moe e like nō ho‘i me kēia mau lā:

No more beds then, all on the floor.

You see, my mom made mat, you know, lauhala mat, so that’s what we sleep on. Because get the wooden floor, we don’t sleep on the wooden floor, we gotta sleep on the mat. And then during the day, nobody can go up there by where we sleep, by the mat. We had to be off that place. Everybody had to go outside or in the kitchen or down in the dining room. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Ma ka nīnau ‘ana aku no ke kapa moe, ‘o ke kapa moe pū‘alikoā ke ‘ano kapa moe i ho‘ohana ‘ia; ua kū‘ai ‘ia ma ka Hale Kū‘ai o Kaupō. ‘O nā uluna, ‘o ia ka lole i ho‘okomo ‘ia ma ke ‘eke huluhulu.

Army kine blanket. She [Grandma] gotta pick up three...four like that. She charge ‘um and then she pay ‘um up by the month, and we get blankets...keep us warm. Pillow...we never had...‘eke. We made ‘eke. We throw old kine material inside and that was our pillow. We used to use rice bag or the flour bag or the sugar bag. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

No nā Kuleana Hale

No nā Kuleana Hale o ke Kakahiaka

‘O ka hānai holoholona, ka hana ma ka māla ‘ai, ka ho‘oma‘ema‘e hale, ka ho‘omākaukau mea ‘ai, ka lawai‘a, ke alualu holoholona, ‘o ia kekahi o nā kuleana ‘ohana e ho‘okō ‘ia ma mua a ma hope o nā hola kula.

Those days...you gotta hustle...and everybody gotta work together, because, cannot get only this brother and that brother [working] and...we gotta go mahi‘ai. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

He mea ma‘amau, ma ke kakahiaka, ke ala koke ‘ana no ka hānai ‘ana i nā holoholona ma mua o ka hele ‘ana i ke kula, ‘a‘ole na‘e i nui loa ka hana, ‘oiai, ua pono lākou e hele wāwae i ke kula.

Chores were done twice a day, before and after school. Basically in the morning we made a spot check on the animals, making sure they were safe and accounted for. (Nīnauele na M. Ratledge, 10 Iune 2009)

Go pick up food for the pig. We come back and get ready for go school.

We never did do too much before school, because we had to walk to school. One and one fourth mile to go to school. Take us good...half hour... 45 minutes to walk. We gotta leave home pretty early to go to school, cause if school start at 8 o'clock, we gotta leave home at least by 7:15 or 7 o'clock, and then if the days are short...you know...still dark about 6 o'clock.... (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Wahi a E. Kalaola, 'o ka ho'oma'ema'e lumi kekahi hana ma'amau i hana 'ia ma mua o ka hele 'ana i ke kula (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006):

We gotta go work in the garden in the morning...pull weeds or dig in the māla 'ai, māla 'uala. And then we do that...about six o'clock, we gotta go 'au'au. Sometimes we no even clean the nails. (Nīnauele na D. Kawai'ae'a, 11 Ianuali 2012)

No nā Kuleana Hale o ka 'Auinalā/Ahiahi

He mau kuleana 'ē a'e i ho'okō 'ia e nā keiki ma hope o ka hola kula, 'o ia ho'i, ka hānai holoholona, ka hana ma ka māla 'ai, ka ho'oma'ema'e hale, a me ka ho'omākaukau 'ana no ka 'aina ahiahi.

When we go school, we come home, we gotta work in the garden. (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006)

We gotta dig up the potato, boil 'um, peel 'um. That's a steady chore. Very hard work, chores. But then we have to do it, otherwise....

It's survival...survival for our family! (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)



Ki'i 6.4-Ka Pāhale ma Hope o ka Hale, Mikimiki, Kaupō, Maui



Ki'i 6.5. Ka Pāhale o Mua o ka Hale, Mikimiki, Kaupō, Maui

Ma hope o ka 'ai 'ana i ka 'aina ahiahi, ho'oma'ema'e like lākou a ho'omākaukau no ka wā hiamoe:

Those days, we didn't have homework. You know you go school, you never did have homework to do. We did everything in school, so we had a lot of time to do our chores or our home...[house] work. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No nā Kuleana o ka Hopenapule

Ua pono ‘o D. Kawai‘ae‘a mā e ho‘okō i nā kuleana o ka hale ma ka Po‘aono ma mua o ka ‘au‘au kai ‘ana:

Saturday, in order for us go swimming, you gotta cook the ‘ulu, pound the ‘ulu, before we can go down the beach. When Grandma say, you know your job. Friday is school, Saturday we gotta do our duty...pound poi before we can go down the beach swimming or fishing. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

He mea nui ka wahie e kuke ‘ia ai ka mea ‘ai ma ke kapuahi ma ia wā:

When come winter months like this, we gotta store up wood inside the firehouse. Stock up before the rainy season come. We gotta get all the wood prepared already. (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

‘O ka ‘aiana lole kekahi kuleana āna i hana ai:

[My mom], she taught me how to iron clothes on an all-wooden iron board with an old fashioned black cast iron. The iron consisted of two parts-the bottom, with a smooth steel finish, which housed 10-12 burning hot charcoal pieces. The top part was cast iron with a wooden handle which was secured to the bottom portion with an adult size hairpin. This was how we ironed our holoholo clothes. When the iron got too hot, you take a break and let it cool down. When it got too cool, you take it outside and shake it up and blow the coals from the opening in the back to light up the coals again. We always looked chic in our clean ironed clothes when we went to church or special events. This was important to our mother. (Nīnauele na M. Ratledge, 10 Iune 2009)

No ka Wai

Ma ia manawa, ‘a‘ole i loa‘a ka wai ma ka hale. Ua pono e halihali ‘ia ka wai inu a me ka wai kuke, ‘oiai, ‘a‘ohe nō paipu wai o ka hale:

Punahoa used to have spring. We used to bottle all the water and haul 'um home on the donkey or horse. Sometimes we gotta make two or three trips for haul all the water home for cooking. Spring water...you gotta dig out where the spring water oozes out and then make one pond. Hemo all the rocks, and the water keep coming... coming out of the bottom...and the water is clean...that’s our drinking water. Yeah, hemo all the rocks, make one big pond like...uh...four feet wide, so you can go inside ‘au‘au too. All running water. When it’s low tide, the water is running fast, but ice cold that water. We haul water home too sometimes for ‘au‘au. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

We used to go all the way Punahoa with the jackass with all the gallon water...the gallon inside the bag. Go Punahoa, pack water, go home. We never have water around that area. We never had cause our house up. (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

[We used to use] all the empty wine gallons (leftover from Christmas or New Year celebration), or whatever empty containers we had [to get water]. It was about a half mile away from home. (Nīnauele na M. Ratledge, 10 June 2009)

Ma ka nīnau ‘ana aku, inā paha ua mālama ‘ia ka wai ua o ke kaupoku mai, ua pane maila ‘o D. Kawai‘ae‘a penei:

No more gutter those days. Then we get drums, we used to try store water, but when heavy rains, we placed 5 gallon drums or whatever to catch all the water we could use. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Ua holoi ‘ia ka lole ma Manawainui (Muliwai). He ho‘okahi me ka hapa mile mai ka hale a i Manawainui, kahi e holoi lole ai:

We used to go wash clothes down the river, when the river had water. That river was always flowing before, but now, it stopped flowing. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)



Ki‘i 6.6-Manawainui (Muliwai), Kaupō, Maui

I ka loa‘a ‘ana o ka paipu wai ma ka hale i nā makahiki ma hope mai, ua ‘ōlelo mai ‘o M. Ratledge penei:

Normally [at home], we washed our clothes in the hale ‘au‘au. We had an unusual oval shaped pōhaku that weighed about 75 lbs. solid, but porous, to handwash and scrub our clothes on. Often times, Mama took a big saloon cracker type aluminum can and boiled the white clothes over the kapuahi. It made the clothes white and sparkling clean. Fels Nafta, a tannish-brown bar soap that was government issued was the only kind of soap available. When the water pipes broke, we would have to revert to plan B. Everyone got in line and followed [to Muliwai] beyond Mokulau. Mama selected the spot to unload. We washed the clothes on special boulders/rocks (preselected by Mama) rinsed them in fresh water and laid them neatly on top of the bushes or pōhaku to dry. As the sun went down and our clothes were dry, we would pack up our ukana, load up on Jack and head for home. (Nīnauele na M. Ratledge, 10 June 2009)

Nā ‘Ono: Ka ‘Ai a me ka I‘a

Ma ka nīnau ‘ana aku no ka ‘aina kakahiaka, ua pane maila ‘o D. Kawai‘ae‘a penei:

Palaoa laikī [laiki]...it’s flour sprinkled into hot boiling water, then we make it...like...hot mush...and we cook it with boiling water, and it tastes like oatmeal. We add milk or canned milk.

After you sprinkle...you...mix it up, but you gotta keep 'um hard, and then you...with the boiling water, drop the palaoa laiki inside. Then you keep stirring until cook...it becomes mushy. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

Ua ‘ai ‘ia ka palaoa keko kekahi me ke kalima *Carnation* a me ke kōpa‘a:

and then...palaoa monkey...1/4” size of flour balls into hot boiling water...we call that palaoa keko. Palaoa keko is hard...larger...you make 'um into a ball and you drop inside the hot water and then you cook it.

Of course we had cracker, and then we made pancakes...hō...those huge pancakes...my mom used to make large kine pancakes. We use sugar, baking powder, and of course if...egg...we drop one or two eggs, then she mix 'um up and she fry 'um. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

A i ka ‘aina awakea, eia kā lākou:

We have, of course, pa‘i ‘uala...sweet potato...‘ulu...and for dinner, anything that’s edible we collected, because we have to depend on whatever items...going get...and cook, because those days, there were no ice box. (Nīnauele na D. Kawai‘ae‘a, 12 ‘Okakopa 2006)

We no eat rice before. We don't know what is rice. (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006)

Ma waho o ka 'ai, 'o ia ho'i, ka 'uala, ka 'ulu, a me ka palaoa, ua ho'omākaukau 'ia nā 'ano i'a like 'ole. 'O ka i'a ma'amau o ke kai, he pipipi, he 'opihi, he hīhīwai, a he limu; a 'o ka 'i'o holoholona o ka 'āina, he pipi, he pua'a, he moa, a he kao. 'O kekahi, ua 'ai maka 'ia; a 'o kekahi, ua ho'omalo'o 'ia; a 'o kekahi, ua ho'omo'a 'ia he kupa, he kīma, he palai, a he kahuumu nō ho'i.

No ka 'opihi, inā 'a'ole i 'ai maka 'ia, ua kupa 'ia. Ua kupa pū 'ia ka pipipi a me ka hīhīwai:

'A'ama, limu kohu, 'opihi, whatever...Mama made delicious 'opihi soup. (Nīnauele na M. Ratledge, 10 Iune 2009)

Hīhīwai was freshwater shellfish. We boil it, we cook it, and we eat 'um just like how you eat pipipi. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

A laila, ua 'ono pū ka pu'u i ka honu:

Dry cook...you put oil, chop 'um all up and throw 'um in the pot and stir 'um and add water, and when it's cooked, you add green onion and salt...good...'ono. Cook everything, the pīlali and everything too...that's the wing, the bottom part of the turtle come soft...come jelly. Gelatin...and that is one of our major source of food. (Nīnauele na D. Kawai'ae'a, 12 'Okakopa 2006)

The young turtle meat was tender almost like chicken. (Nīnauele na M. Ratledge, 10 Iune 2009)

No ka 'i'o pipi, pua'a, a kao paha, ua kāpī 'ia i ka pa'akai a ho'okomo 'ia ma ke kelemānia, a i 'ole paha, ua kaula'i 'ia.

They make dry meat...boil 'um. Boil 'um until you take away the salt, maybe two times, then you taste the gravy. (Nīnauele na D. Kawai'ae'a lāua 'o E. Kalaola, 30 Nowemapa 2006)

Salt 'um in the crock, boil 'um and boil 'um and cut 'um up into small pieces...

...[and then add] pumpkin, cabbage, kai choy or squash.

And we used to make smoke pork, but the smoke pork neva come until way later. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

Ma ia wā, ‘a‘ole nō lākou i ‘ai me ke puna a me ke ‘ō, me ka lima nō na‘e i ‘ai ai:

The spoons and the forks came out in the 1930s. In the 1920s, they used to use their hands. They even used to hānai the keiki with their fingers...the kamali‘i. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

Nā Mo‘olelo Ho‘opa‘i

Ua pono nā keiki e ho‘okō i ko lākou mau kuleana o ka hale. Inā ‘a‘ole i ho‘okō, ua loa‘a pono nō kamali‘i i ka ho‘opa‘i a Grandma. He wahine ‘o‘ole‘a ‘o ia:

We had to do chores, because certain person had to cook. When pau cook, set the table.

You do this, you do that...that was everyday. If you talk back, you get smart, you fight, you get locked outside.

And then they stay inside and they talk about spooky stories. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

I kekahi manawa ma hope o ke kula, ua hele nā keiki i ka ‘au‘au wai:

After school, we used to go swimming. We used to go up Manawainui. We had one favorite pond up there, Kaloa, or something like that. Ma uka...way ma uka of the bridge. We used to go swimming after school, and then we used to go home, and Grandma used to wait for us. “Wow, how come you guys come home so late? School wen pau about 2:00 p.m.. You know what time now? 4:00 p.m.! How come your eye all red?” You know somebody going get whipping. “Pau school, you guys supposed to be straight home here,” she used to pull my ear and tell, “Where did you go?” (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

We used to get hit with the broomstick or with the belt. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

Grandma, she make you go and get your own stick. So us guys, we figure we gotta try get the smallest stick so no hurt. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

Hō, she whack! Hō...we get mean whacking from the stick. You pick the bigger stick, you going cry like hell. That’s the way it was...that’s real discipline. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 28 Nowemapa 2006)

The first time...we try not to do it again.

So, we no get licking. You don't want to get licking. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

'O kekahi mea, 'a'ole i hiki i nā keiki ke ho'opuka i ko lākou mau mana'o:

Whenever you want to say something, the old folks would chomp you down. They would lower what you saying. "Oh...you don't know what you saying! You don't know nothing!" That is why we were always shy to speak out. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

Nā Hana Ho'ohau'oli

'O kekahi o nā hana ho'ohau'oli i hana 'ia, 'o ia ka 'au'au kai, ka lawai'a 'ana, a me ka pā'ani 'ana i nā pā'ani i kaulana ma ia wā.

We used to go swimming...swimming down the stream, swimming down the beach.

Those days had lots of live 'o'opu, āholehole, down to Muliwai... down...used to have āholehole come up, small kine, we used to catch 'o'opu under the rock. That was some of the fun things we used to do. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

And we used to go swimming, and everybody swam naked. Girls and boys naked. We never did think about...you know...that's how we used to swim. That's why our clothes never used to get wet. We love to swim naked. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 28 Nowemapa 2006)

We always packed our kini'ai along, and to supplement our 'uala, 'ulu poi or rice, we would catch 'o'opu pick pipipi and 'opihi, and my fisherman brothers would throw their nets and catch manini, āhole, kala, enenu (Mama's favorites) and we'd pūlehu that and oh, what a meal that would be! Mama would say the food was more 'ono eaten at the beach because it is fresh and perhaps it had to do with the salt air breeze that gave us a big appetite. When we pau eat, had to rest little while, then in the muliwai we would swim. It was lots of fun! (Nīnauele na M. Ratledge, 10 June 2009)

All our free time was spent down Mā'alo by the landing, jumping into the ocean. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

The old pier [Mā'alo] became a popular, deep sea, swimming and fishing spot for the families of the area. There was a cave there which we sometimes slept in, on nighttime fishing trips when the fish were biting and we did not want to go home. Sometimes the kids from Mā'ua would come down to Mikimiki and join us, as

well as the Mahalo's and the 'Āpō's. The older guys liked to challenge one another and test their bravery. They would climb up the cliffside and jump or dive into the water below. One safe landing was not enough. Our daredevil brother kept raising the bar higher and higher albeit much to the delight of the crowd below. (Nīnauele na M. Ratledge, 10 June 2009)



Ki'i 6.7-Ka 'Au'au 'ana ma Manawainui (Muliwai), Iulai 2009

And then we used to play hide and seek games, and then master...play ball...we had tennis ball...sports, and then volleyball...we used to play volleyball in school. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No ka Pā'ani "Catch"

We used to play catch. We had bases. We had two bases, we had home base, and maybe we had five or six players on the team.

That house get one base, over here get one base, that house going try to catch you, and once they catch you, you out. You gotta go stand in the ring, the out circle.

The one who get the most players still at their base win. The idea of that sport is to see who can run the fastest.

They try avoid getting caught.

And who can side step or dodge...the best.

And they send somebody out, their fastest, trying to catch you, and you get back safely, somebody else coming down to catch the guy that came out. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

No ka Pā‘ani Hū

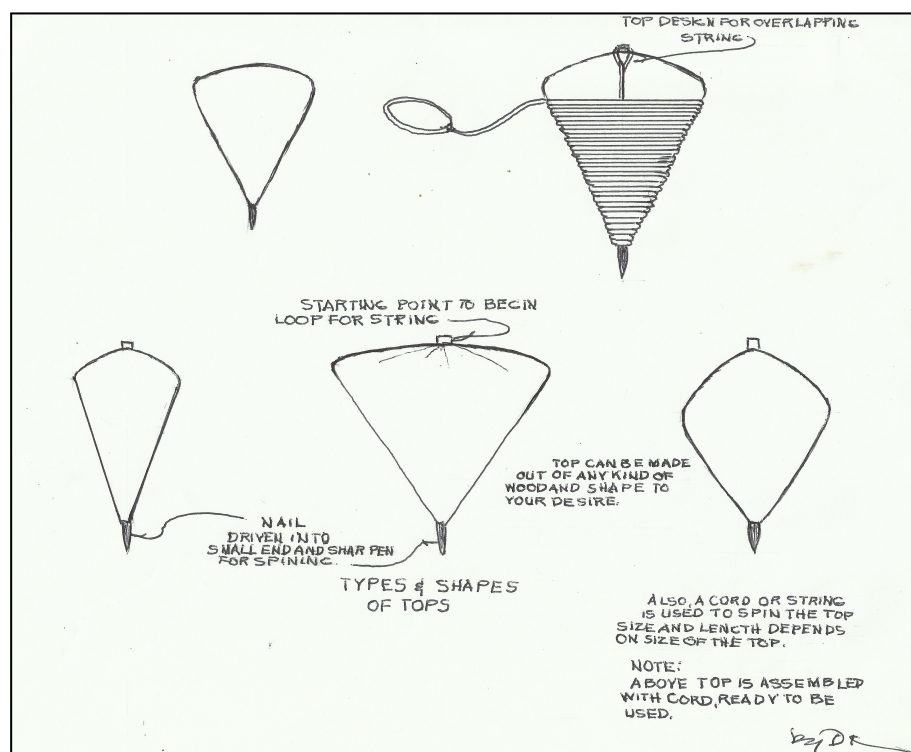
We used to make our own top out of wood. Either guava wood or....

Waiawī...strong wood. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

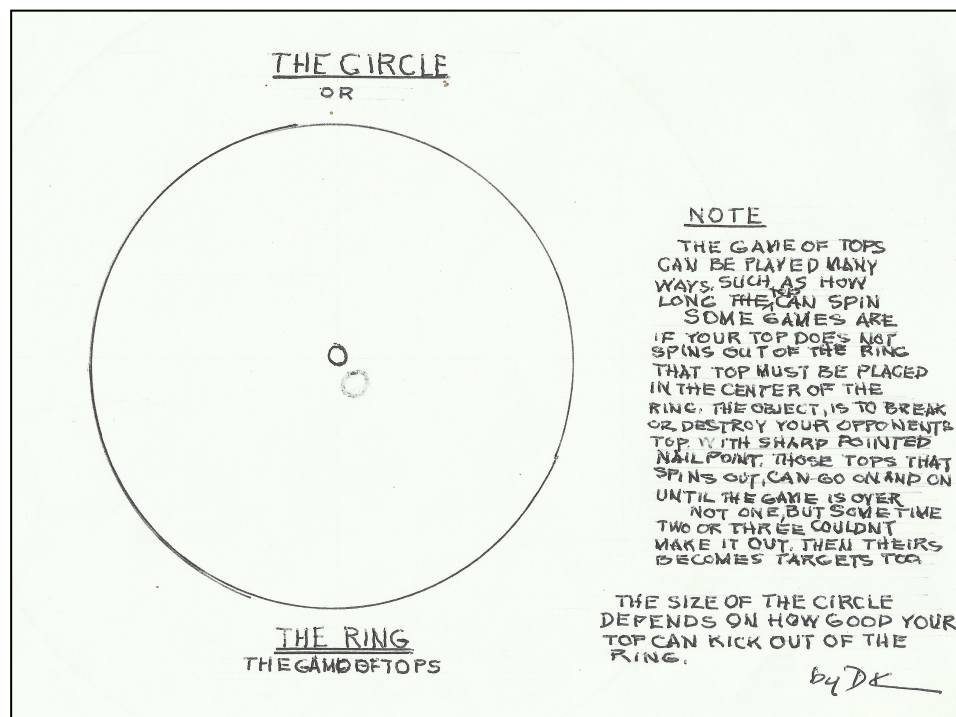
You make with knife...and get some stuff that we can polish that thing...come round...smooth...orange tree...all kine...mango tree.

We shape 'um like a heart, we make 'um round, we make the point for the top and we use nail [to help the top spin]. (Nīnauele na D. Kawai‘ae‘a lāua ‘o E. Kalaola, 30 Nowemapa 2006)

They hit 'um and crack your top, and then the bugga spinning. The idea is to break 'um off and try hit 'um, and if your top get there, and he spin and doesn't get out of the ring, then your top gotta stay there. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)



Ki'i 6.8-Ka Hū, na D. Kawai‘ae‘a i kaha



Ki'i 6.9-"Ring" no ka Hū, na D. Kawai'ae'a i kaha

No ka Māpala

He mea kaulana loa ka pā'ani māpala 'ana i ia mau lā. Ua loa'a nā 'ano pā'ani māpala like 'ole, e like me ka "ring," ka "bangboard", a me ka "fish."

You gotta see the kind of marble games we used to play. We play ring and then fish and then bangboard. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No ka "bangboard," 'o kēia ka hana,

You bang the board with the marble. [If] the marble go to where your opponent's marble, and if you span [measure from thumb to pinkie], you make 'um, that's your marble.

If you span [measure from thumb to ring finger], and then your span gotta touch the two marbles, then you take that marble. But if it doesn't, then it's the other guys turn to bang the board.

That's why when I hit mine, I make sure I stay far away. That's why you gotta make certain strength. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

No nā Lānui a me ka Lā Hānau

He lā nui ke Kalikimaka me ka Makahiki Hou i nā ‘ohana o Kaupō. Nui ke kipa aku, kipa mai ma nā lā ‘elua. ‘O kekahi mea kūikawā ke kāki ‘ana i nā lako no ka mea‘ono a me ke koloaka no ke Kalikimaka (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008):

Christmas was a big thing for us, because that’s when we had sweets, like cupcakes and soda, from Nick Soon’s store. As far as going, honoring Christmas day, that is one of the things that we enjoyed was the food.

The old folks enjoyed, they celebrate. Families come, the neighbors come.

[We used to have] potluck like now. We never celebrate Christmas like now.

And then there was people coming around at night singing Christmas carols.

The later part of the years, could hear. They used to come and do caroling, and they all look like they like come our house. They make ‘ōkolehao, they make their own drinks and stuff like that, all the old folks.

A laila, ‘o kēia ka hana i ka makahiki hou:

New Year’s...we used to go down to the church, ring the bell...12:00 a.m.. All Kaupō can hear. Well not all Kaupō, but they hear the church bell ringing. Me and Uncle Abel and sometime all Johnny them, we go down Mokulau, inside the church...oh...turn on the lamp, “What time now? Everybody its New Year already!” So that’s one of the things that we do.

And then we never have money to buy fireworks.

We also celebrate “Old Year”...yeah, we survive the old year.

On New Year’s day, I used to go throw net to get fresh fish to make poke or pūpū, and then they start sucking 'um up again...celebrate New Year’s Day. Sometimes no more pūpū, so we go get fresh ones. Same day I go get, come home, clean 'um up, cut 'um up, for make poke to enjoy with the drinks that they had those days. Not only that, they know the best time...to make brew. Okay, we gotta make ‘ōkolehao, so all Grandpa them, all the neighbors, gather oranges, most time when season time, they ferment the oranges, put 'um all in the crocks, so we know already that they going make ‘ōkolehao for holidays. If they make ten gallons, they share with the neighbors, because all the neighbors come too...make. We

distill 'um, we learn how to distill, and then when the time come, they have their own liquor for celebration. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

Ua kipa aku ‘o D. Kawai‘ae‘a i nā ‘ohana ma nā ‘ēkake a ma nā hoki paha:

You know what, we either walk or we ride the jackass or the mule or donkey...go from house to house.

Oh sometimes we go on Old Year and they are so ‘ona that they just fall asleep at the neighbor’s house.

Not us, we young yet. The old folks, they go sometimes, they couldn’t get back on the horse, they going pass out over there, so we gotta wait for the old folks. We never like go home in the dark, we scared of the dark, so we had to kali until the next day. We fall asleep too, and then the next day they like drink again....[We say] they can find their way home. Grandpa Range them. But we went with them to Mahalo house. They enjoying themselves, playing music...all the musicians...just like how we celebrate today, but now...oh...how we going home now...10...12 o’clock at night...oh...spooky, so we might as well stay over too. Cause Pā them, Uncle Abel them... ah...you look at them, all pass out. Oh shucks we gotta stay over too. So we had to wait for them to go home, and then the next day, we gotta go home with them daylight time.

They celebrate that way, go house to house. If they had good fun your house, they would come to your house, or to my uncle’s house, or whatever.

They had guitar, ‘ukulele...I guess that’s the only time...nobody play saxophone...oh yeah, banjo, violin. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

“‘A‘ohe U‘i Hele Wale o Kohala.” I ko‘u nīnau ‘ana aku iā D. Kawai‘ae‘a no nā mea i lawe ai ke kipa kauhale aku, pane maila ‘o ia penei:

...gallon ‘ōkolehao. Put on the jackass, two one side, two on the other side. Tie 'um on the saddle...‘eke huluhulu...inside...‘ōmole. And then we go to the Mahalo house, sit down, and they all used to drink...all huli. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

A ma ka nīnau ‘ana aku iā ia no ka lawe ‘ana i ka mea ‘ai, pane maila ‘o ia penei:

Maybe kālua pig, or depend, raw fish like that. Pack 'um up and then we all travel to whatever house we plan to go. (Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 1 Iulai 2008)

I ka 'u nīnau 'ana aku iā ia no ka nui o ka po'e i 'ākoakoa ma ka hale, hō'ike maila 'o ia, he 15-20 kānaka. A ma ka nīnau 'ana iā ia no kahi i hui ai ma ka hale, pane maila 'o ia penei:

Sometimes they had a planned area, like Kaupō house was so small, so they gotta go sit under the tree, get table like that, and then when the mosquitos come, then they go all run in the house. Most of the time they 'ona already, so they don't care. 75% of the time is warm, so they're out enjoying themselves. The kids and the mom is in the house. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 1 Iulai 2008)

'O ka huamoa ka makana lā hānau, ho'okahi hua moa.

Before...our birthday...we used to get chicken, and the chicken used to lay eggs, and we used to boil one egg for the birthday person. Yeah...one egg...that was something those days, it really meant something. (Nīnauele na D. Kawai'ae'a lāua 'o J. Kawai'ae'a, 13 Nowemapa 2007)

I ka nīnau 'ana aku iā Daniel i ke kumu i kūikawā ai ka huamoa, hō'ike maila 'o ia penei:

We raise chickens, they very seldom produce eggs, maybe only four or five a week. We save 'um all, and Grandma used to cook it when we had enough eggs for food supply. That's why was special. (Nīnauele na D. Kawai'ae'a, 18 Ianuali 2013)

KA PANINA

Ma ka noi‘i ‘ana a me ke kākau ‘ana i kēia pepa, ua a‘o nui au no ka nohona ma Kaupō, Maui, ma waena o ka MH 1930 a i ka MH 1950. Ua a‘o au no ke ‘ano o ko lākou noho kua‘āina ‘ana ma ka hale, no ko lākou mau kuleana ‘ohana, no nā hana like ‘ole i ola ai lākou, no ka ‘ike ku‘una a me ka lawena. I ka noho pū ‘ana me ko‘u makua kāne a me ko‘u mau ‘anakala, ua ‘ike ‘ia ko lākou pīhoihoi i ka ha‘i mo‘olelo, keu aku i ka manawa i nīnauele like ‘ia ai lākou. Komo ka hāli‘a aloha i loko o lākou. Ma kekahi nīnauele, ua nīnau aku au penei:

- K. Kawai‘ae‘a: So what is your best memory of Kaupō?
- J. Kawai‘ae‘a: If we were raised another place but Kaupō, I no think we could survive. Kaupō was the only place that we could survive.
- D. Kawai‘ae‘a: Fish was plentiful.
- J. Kawai‘ae‘a: You just gotta be ‘eleu.
- D. Kawai‘ae‘a: Not lazy.
- J. Kawai‘ae‘a: You gotta be ‘eleu.
- D. Kawai‘ae‘a: Everything is there. There is nobody around that going chase the manini away. Enough for home.
- J. Kawai‘ae‘a: Plus, ‘opihi is so plentiful, pipipi [too].
- D. Kawai‘ae‘a: We survive.

(Nīnauele na D. Kawai‘ae‘a lāua ‘o J. Kawai‘ae‘a, 13 Nowemapa 2007)

A laila, ‘o ka panina o nā nīnauele iā M. Ratledge, ‘ōlelo mai ‘o ia penei:

My eyes well up with tears of joy and sadness as I write this and my thoughts drift back to the days of my childhood remembering the good and the sad times. I've been very fortunate in my life to have travelled to many places and have seen so many beautiful sites such as Paris, New York, Austria, Swiss Alps, Canada, Texas, Turkey and New Zealand, but nothing excites and thrills me more than the glimpse of Mokulau as we round the bend at the top of Nā‘ōpu‘u. Kaupō, Home Sweet Home! (Nīnauele na M. Ratledge, 10 Iune 2009)

Nui ke aloha.

Makemake nō au e ho‘omau aku i ka ‘imi i nā inoa ‘āina a me nā mo‘olelo. Nui ko‘u ‘i‘ini e ho‘i hou i laila no ka nānā hou ‘ana i nā wahi i hele ‘ole ai au akā ua pa‘a nā

mo‘olelo, e like nō ho‘i me Nu‘u, Waiopai, Kalaeoka‘īlio (‘Ōpīten). Makemake pū au e ‘imi hou i nā inoa wahi i pa‘i ‘ole ‘ia ma ka palapala ‘āina.

I kēia manawa nō, mau nō ka hale o ko‘u mau kūpuna e kū nei. Ke noho nei kekahi hoa hānau i laila. Nona ka ‘āina a me ka hale i kēia manawa. Ke noho nei na‘e ka hapānui o ka ‘ohana ma Hāna a me Wailuku i kēia manawa.

E like me ka‘u ma ka ho‘omaka ‘ana o kēia pepa, ua koho au i kēia kumuhana no ‘elua kumu: no laila mai ko‘u makua kāne, ‘o Daniel Kawai‘ae‘a, a me kona ‘ohana; a he waiwai ka palapala ‘ana no ka nohona ma Kaupō ma ia manawa, ‘oiai, he kua‘āina nō ke ‘ano o ka noho ‘ana. Ma ia ‘ano noho kua‘āina ‘ana i pa‘a ai ka ‘ike ku‘una a me ka lawena i ko‘u makua kāne, a‘u e ‘i‘ini nei e ‘ike i kēia wā i mea ho‘oili ma ka‘u ‘ohana iho nō. ‘Oiai he mea nui ia‘u ka pa‘a ‘ana o ko‘u piko‘u mau li Hawai‘i, no laila au i makemake ai e a‘o a e palapala no ke ‘ano o ka noho ‘ana o ko‘u makua kāne a me kona po‘e e pili like ana ma Kaupō, ka ‘āina i noho ai a kupa ko mākou welo ‘ohana.

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