

Contents - Interview with Joe Makaai

Hawn trans.

pp. pp.

- p.1 p.1 biography: name Iokepa Pu'ipu'i Maka'ai born 1917 at Puuanahulu, hanai'd by father's parents at Ka'upulehu, left Ka'upulehu at 17. [cf Jocelyn Fujii, in the Lee of Hualalai, p.22; says at 13].
- p.2 p.2 [1926] went to school at Puuanahulu grades 1-6 and lived with his mother there, returned to Ka'upulehu for summers; went to Makalawena to the stores there, to Chinese stores of Akona and Akuna.
- p.3 p.3 Waiakauhi - they used it to catch 'opae'ula, the bait for 'opelu; catching 'opelu at Ka'upulehu with his grandfather Tutu Mahiko; catching 'opae again.
- p.7 p.6 Seeing nightmarchers on the trail to Waiakauhi, come with the makani Hulumano [hot, soft wind from the ocean].
- p.8 p.8 Waiakauhi had a mo'o wahine, but he never saw it. Tutu prayed at the pond before he let Joe catch 'opae.
- p.9 p.9 Heard Waiakauhi was of Pele's family. Other small ponds nearby had 'opae but they didn't use them. His time, no one lived in this area near Waiakauhi. Before, people lived mauka of ponds - there were house foundations there [where the present golf course is].
- p.10 p.10 Speared he'e in sea in front of Waiakauhi.
- p.11 p.10 Also used set net there to catch pualu, manini.
- side b
- p.11 p.10 Was an ana moi [cave where moi were found] at Ka'upulehu village; doesn't know of moi near Waiakauhi, but were plenty 'anae there; were no fish in Waiakauhi in his day [fish would have eaten the 'opae].
- p.12 p.11 Present 'akulikuli growth was there before - they used it for imu cause had no banana stalks to make steam.
- p.13 p.11 Used pohuehue to slap water and scare fish into 'upena. Heard of heiau but didn't see.
- p.13 p.12 His grandfather cared for Ku'ula [rock fish god] next to ocean; big flat rock 4-5 ft. high; fish [offering] underneath, at Waipunalei - between Waiakauhi and Kona Village.
- p.16 p.13 Place-names
- p.24 ---- After grandmother died Joe didn't return to Ka'upulehu; Mahiko moved to Waimea and died there.

Date of Release

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Unrecorded interview notes 4/27-28/96

1. Genealogy and Biography;

--Joe's real grandmother (his father's mother) died before he was born. His grandfather (father's father) Ka'uluwale remarried to Kahiko (his step-grandmother). When Ka'uluwale died (1921), Kahiko remarried to Mahikō.

--Joe was hanai'd by Kahiko and Ka'uluwale. Joe's older sister (Ka mua) was hanai'd by a different family (by Larry Kimura's grandmother Eliza Purdy Lindsay and grandfather John H. Lindsey of Waimea).

--Mahiko was from Kaua'i, he was a sailor and landed at Makalawena. He married Miriam Punihaole. When she died he remarried to Kahiko.

--1926 Joe began going to school at Pu'uana'hulu, grades 1-6.

--1934 Joe left Ka'upulehu for good.

--perhaps 1936 His grandmother Kahiko died. The land at Ka'upulehu reverted to Bishop Estate.

--1940 Joe's parents and siblings at Pu'uana'hulu died from tuberculosis.

added notes by Larry Kimura:

Uncle Joe's grandfather died first. His name is Mahikō. He is buried in the cave close to the thirteenth green. Then Uncle's grandmother was taken mauka to Pu'uana'hulu to live with Uncle's parents until she died. (Otherwise she would have been left alone at Ka'upulehu.) She's buried in the family graveyard at Pu'uana'hulu. When Kahiko was taken to Pu'uana'hulu, that was the end of any one living permanently at Ka'upulehu. Uncle folks just left the koa canoe on the beach, and later Jackson found the canoe there, still intact.

2. In Joe's time at Ka'upulehu only two families were there for sure, Mahiko-Kahiko and Keakealani.

3. There were several ko'a 'opelu in the sea at Ka'upulehu. The one used by Joe and his grandfather was about two miles out. They located it by sighting from the three mountains, Mauna Kea, Mauna Loa, and Hualalai.

4. Place-names:

P

180

60

Keone nui

60

Māhealani

18

Lae 'o Mahealani

Mahewalu Pt

Lae 'o Munnuku

Awa 'o Kahuakahi

Kahuwai Bay

Kaupulehu

Landing Strip

40

??

Nuku 'o Waipunahele

50'

S. Waiakauhi

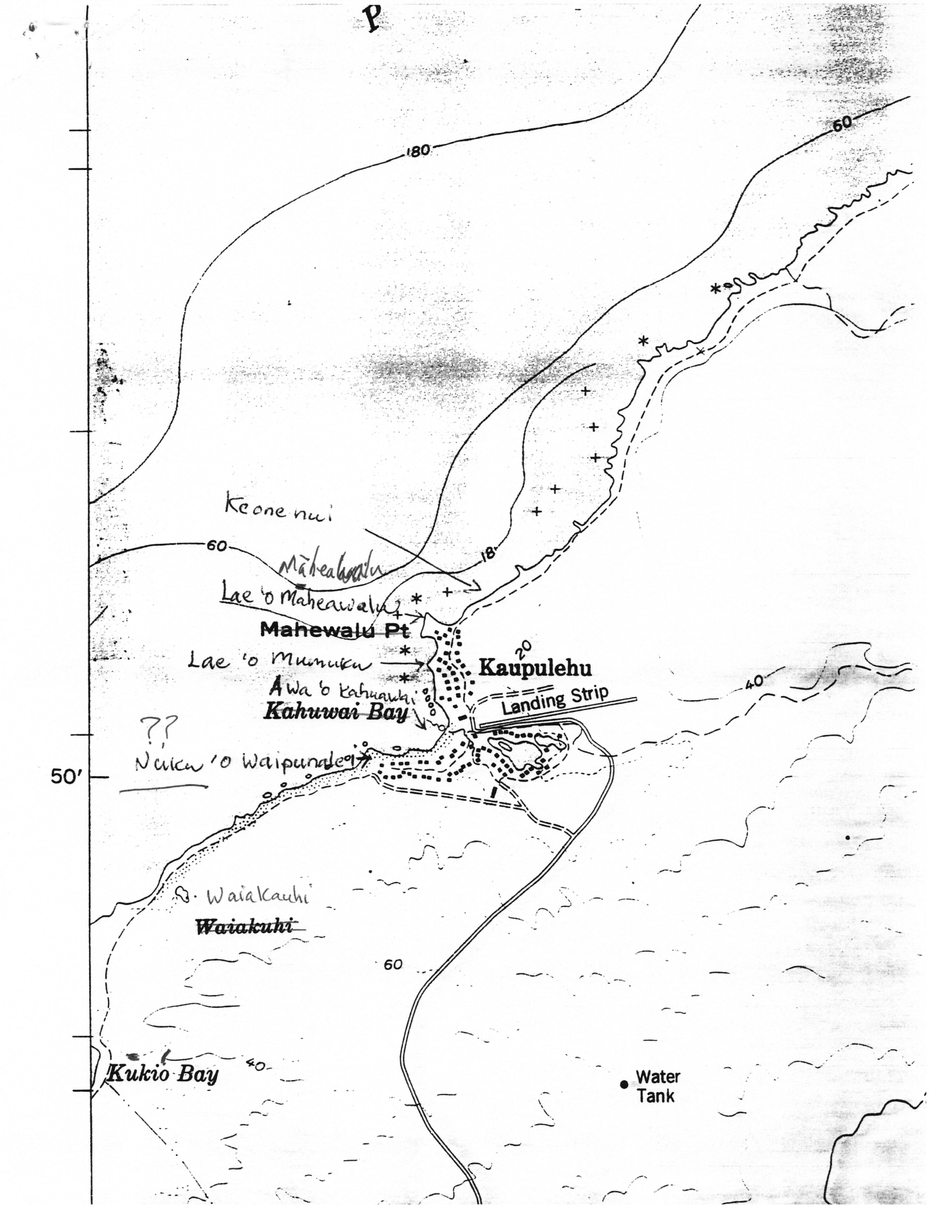
Waiakauhi

60

Kukio Bay

40

Water Tank



Interview with Joe Maka'ai, by Larry Kimura and Charles Langlas
at Waiakauhi/Ka'ūpūlehu, 4/27-28/96

Translation (relevant portions only):

at Waiakauhi:

CL: Tell your name.

JM: My name is Iokepa Pu'ipu'i Maka'ai. I was born at Pu'uana'hulu, and taken by my grandmother and raised at Ka'ūpūlehu. I was raised there until I was big.

CL: What year were you born?

JM: 1917, March 12.

CL: Would you like to tell the names of your parents, your grandparents that raised you?

JM: Yes. My mother, her name was Kaehulani Purdy, from Pu'uana'hulu. But my father was born here at this land, Maka'ai, Pu'ipu'i was his name. And he returned to Pu'uana'hulu, worked for Robert Hind's ranch. So he met my mother there and they married. And he worked as a cowboy for the Hind family. My family, we were eleven boys and girls.

CL: Pu'ipu'i was his last name?

JM: Full name. His last name was Maka'ai.

CL: Maka'ai.

JM: And his nickname was Iokepa. But those people before, they didn't call by the last name, you know, only the first name.

CL: Most of the time were you called Pu'ipu'i or Maka'ai?

JM: Maka'ai.

CL: Maka'ai.

JM: Umhm, the last name. They didn't call [me] by name before. Maka'ai. Afterward, my uncle came and there were two Maka'ai. At this name Maka'ai, they said, "Which Maka'ai, big Maka'ai or little Maka'ai?" Ahh, those people before. yeah.

CL: So you lived at Ka'ūpūlehu until when?

JM: Seventeen, and then went up to go to school.

CL: Yes.

JM: Those days,. if you didn't go to school, you were grabbed by the policeman. [bit omitted]

CL: That school Konawaena?

JM: Pu'uana'hulu school.

CL: At Pu'uana'hulu?

JM: Yes, from first grade to sixth.

CL: You stayed there?

JM: That's where my mother was. My mother was from that place, and lived there.

CL: And did you come back to Ka'ūpūlehu for the summers?

JM: Well, that's where my grandmother was, and the people that raised me. Summertime I came back to the beach. June, July, August. And when school started, I went back up.

LK: Uncle, when you lived at Ka'ūpūlehu, did you go fishing with the people who came, the people from that [south] side, Kūki'o perhaps?

JM: We fished as far as Makalawena. Makalawena in those days was the capital of the beach-side folks. That's where we went to shop. There were Chinese stores there. Two Chinese stores.

LK: Who had the stores over there?

JM: Chinese!

LK: You don't know the name?

JM: Akona and Akuna.

LK: What about up above at Kalaoa, was that the same family?

JM: Yeah. That was Ahuna at Kalaoa.

LK: Oh, Ahuna?

JM: Yes.

JM: Here it was Akina.

LK: Akuna.

LK: What about you folks travelling at the beachside, was there a trail along the beach?

JM: Yes, there was a main trail along the beach. And our feet were thick, like that underneath. We travelled plenty on the 'ā'ā, and it didn't [even] hurt. [bit omitted]

CL: Tell perhaps about this pond Waiakauhi.

JM: Every evening from Monday to Saturday we came here. For shrimp, yeah? That kind 'ōpae 'ula. That's the bait for the 'ōpelu.

CL: During all the months of the year?

JM: Yes all the months. Except for Sundays. Sunday was the holy day, you can't work, us kids couldn't play. Sit inside the house, listend to the toak, have the bible explained, Jeus Christ, that kind, yeah? Have it explained to us. Sing hymns.

CL: How did you catch the 'ōpae?

JM: By scooping. The 'ōpelu comes and holds on to the cloth, and you pull it up, full, eh?

LK: Was the 'ōpae kept live?

JM: Yes, kept live.

LK: Inside a bucket?

JM: A bucket of water, yeah.

LK: It was brought back alive?

JM: ___ morningtime search inside the can.

LK: For...

JM: Fishing.

LK: Fishing outside?

JM: Yes.

LK: The shrimp didn't die?

JM: No, that 'ōpae 'ula kind stays alive.

LK: The next dawn.

JM: Yes. No, we looked. [It] would be swimming around inside the .

can.

LK: So, in your time, you used the ka'a'ai [rag package for chum, that?]

JM: Ka'a'ai, yes.

LK: How did you handle thse 'ōpae?

JM: The ka'a'ai [was made with] a big rag like this.

LK: Triangle or rectangle?

JM: Like this, a rag like this here.

CL: Triangle?

JM: Yes, and inside here you have a (dense) rock.

LK: Weight?

JM: Weight, like this, with a string. It's done like this, and first you work that dirt, black dirt. And afterward, put that 'ōpae 'ula on top, then fold here, here, here and then twist around and then fasten, tie the string too, eh? The time you let it down to feed the 'ōpelu, let it down below and this roll with roll down and let loose the 'ōpae inside the net, eh? The 'ōpelu will come up from the side and up and inside. Eh, I pity when I see the 'ōpelu. Stupid, eh? They don't think it's something to catch them with.

LK: From where did you get that dirt?

JM: At Pu'u Nāhāhā is where that black dirt is. [And] between the rocks of the 'ā'ā, the dirt is black. That's where you get the dirt. [bit omitted]

LK: How much of that dirt was mixed with the 'ōpae, one handful?

JM: One handful is enough.

LK: Dirt, and the 'ōpae only a little?

JM: Yeah, a little bit.

LK: You don't use a lot of the 'ōpae?

JM: Umhm.

LK: What?

JM: The main thing is to get the 'ōpelu to come up and go inside the net, so you can pull it up.

LK: That's the big ka'a'ai with the 'ōpae inside.

JM: Yes.

LK: So, you just tempt [the fish]?

JM: Yeah, tempt them, come inside the net, hoh! Plenty. One time you let down the net, pull it up, enough. Lands in the canoe, oh boy. Full of 'ōpelu, eh? Then go back, when you land the women are ready. They're the ones to clean the 'ōpelu, cut them, work on them. And they keep the palu [stomach], eh? They make palu [chum] too.

CL: What about people to carry in the canoe?

JM: No, we were the ones who beached the canoe. Jump out and beach that canoe.

CL: There weren't any people to carry the canoe?

JM: No, no. But the women, they were the ones who worked on the 'ōpelu, cut and clean.

LK: Usually when you went fishing outside, only you two in the canoe, or perhaps you had a companion...

JM: No, only two.

LK: You with your...

JM: My tūtū, he was the captain behind, he did the steering, and I was in front paddling. That's all.

CL: There wasn't any other boys over there [at Kaūpūlehu]?

JM: There was, but they didn't go with us, eh? They went, but they had their own canoe. They went with their grandfather.

[bit omitted]

LK: So when you two went, that was your tūtū Mahikō that?

JM: Yes, Mahikō.

LK: And your coming over here, did you start at sundown, evening?

JM: Yes, evening.

LK: You came by means of the lantern?

JM: No, go back by the sand.

LK: How did he know the procession was going to happen?

JM: He could tell by the wind, that kind of Hulumano wind, from the ocean. And you can tell when the Hulumano wind is going to blow. It gets hot, on a dark night. I thought, gee, it's really hot, no moon. And he said, "No, there's going to be a procession." and I thought, what's this he's saying, procession? Oh--my first hearing of that, ooh, I was scared. From that time on, I don't want to travel on the dark night, scoop 'ōpae. Only in the daytime.

CL: Did you hear something?

LK: Did you hear anything from these people?

CL: In that procession?

JM: There was something.

LK: What kind?

JM: Oh, like that kind of Tahitian people maybe, pum, pum, pum.

CL: Drum?

JM: Drum, talking too. The procession people, just like us when we travel in a bunch, talk, talk, talk. That's how the procession people.

CL: From what side did they come?

JM: I asked my tūtū, "Where are they from?" He tell, "From some caves." There are plenty of dead people, buried inside the cave. From there, that's their place. They go travelling. I thought about it--I don't believe.

LK: How was that laying on top of you, how long did you lie underneath?

JM: Oh, about twenty minutes it was over.

LK: You were flattened.

JM: The wind stopped, no more wind, it was calm. And my tūtū said, "Let's go back." And we went back.

CL: And did the procession go to the south?

JM: It went like this, yes, this side. They go around.

CL: Around?

JM: Yeah, all around this island, until Puna, until Hilo maybe.

CL: One procession, all around the island?

JM: Eh, it really moves! It's not a short line. My tūtū said, "You can't count how many people." Long, oh.

LK: Spirit people these?

JM: Yeah, spirit people. [bit omitted]

LK: Uncle, what about this pond here, Waiakauhi, does it have a mo'o [water spirit]?

JM: The people said there was a mo'o, but I never saw it.

LK: What was the nature of the mo'o?

JM: A female mo'o, All the mo'o of the Hawaiian people are female. I said, "Aren't there male mo'o?" "No." The male people are sharks, rays, that kind of the ocean.

LK: What's the nature of this mo'o wahine of this place, where is her home, inside here?

JM: Maybe, because I didn't see it.

LK: What was her story that you heard?

JM: I heard this woman sometimes she showed herself as an old woman. Sometimes she showed herself to you as a young woman, a beautiful woman.

LK: Oh, like Pele eh?

JM: Beautiful woman, yeh. But I didn't see it. I wanted to see this wahine mo'o, but no. I went all around this pond how many times?

LK: So what, your grandfather when he came here he didn't perhaps speak to this mo'o? Pray perhaps?

JM: No he ... I heard chanting, but his chanting - the Hawaiian language, that kind of Hawaiian language from long before. I couldn't understand what he was chanting.

LK: Eh?

JM: I don't know

LK: Did he chant before getting the 'opae?

JM: Yes, my grandfather, I couldn't jump inside this pond until the prayer was finished. Oh beforetime people were like that.

LK: It seems like perhaps he was requesting beforehand.

JM: Requesting to be given a blessing perhaps, that kind. At the time I heard him speaking, it was because he was going to go fishing.

CL: Was he perhaps asking the mo'o?

JM: I don't know.

LK: Why was this place called Waiakauhi?

JM: Waiakauhi. She is that family close to Pele. I heard that. Pele and Kamapua'a, Hi'iaka, Kāne.

CL: Waiakauhi?

JM: They were the family.
 LK: Only this pond its name is...
 JM: Waiakauhi.
 LK: Because there's plenty small ponds here and there.
 JM: Yeh they don't have their da kine.
 LK: You two didn't go to those ponds?
 JM: Only this one, only this pond was good for 'opae.
 CL: The other ponds they didn't have 'opae 'ula?
 JM: No, they had 'opae but I didn't see them go...the Hawaiian people from here went this place only [Waiakauhi].
 LK: How about the people from Kuki'o did they have their place?
 JM: That place had an 'opae pond.
 LK: So there wasn't any people living here in this place, Waiakauhi?
 JM: Before there wasn't.
 LK: And before at Kuki'o was there?
 JM: Oh Kuki'o full of [people].
 LK: So between Kuki'o and Ka'ūpūlehu, this place here, had no people?
 JM: No! Maybe long before had, at the time there was lots of Hawaiian people, they were living here. My time, all gone.
 CL: Did you see some house foundations here at this beach?
 JM: At this side [Waiakauhi] there were, mauka.
 CL: Mauka of this pond?
 JM: Um hm, there were. Because the beforetime people, before they made house foundations just like now we have the high foundations. Before no, a wall-this high...then fill it up with pebbles inside. Full, then construct the house on top. But then, no floor. Bring that kine pebbles, then weave a mat, a mat of this thickness and spread it out.
 LK: From where were these pebbles?
 JM: Well you go to the beach and look.
 LK: Not just one place had?
 JIM: No.
 LK: Here and there perhaps?
 JM: Here and there. Plenty people they helped. Hawaiian people of that time they help back and forth. You're building a house, they're there, all helping together. Cause those days didn't have carpenter to come build your house and pay him, no. Hawaiian people before help back and forth.
 CL: Did you see house building at Ka'ūpūlehu?
 JM: That kine wall, you know stone wall?
 CL: Ah.
 JM: Like this height yeh?
 CL: Yes.
 JM: And then they fill with stones and then scatter the pebbles on top.
 CL: Did you see that?
 JM: Yes, oh yeh. If you see it, it's like a heiau, maybe a grave yard. No. In old time that was a house foundation. Not like today, you see that kind of high foundation. Before low, close to the ground. But their work was careful. Grass house

yeh, weaving, oh good. When it rained plenty, it didn't rain inside, it didn't drip.

[bit omitted]

CL: Is there something else about this place Waiakauhi?

JM: Yeh, there's something else but I forget. It was a long time ago.

CL: E

JM: There's plenty of stories about this place.

LK: What about this beach here in front? Was it travelled by you folks?

JM: Yeh, it was a sea that we fished. Speared squid at this place. This squid spearing you got plenty squid.

CL: E

JM: But it wasn't permitted for you to catch little squid. You were told, "Release that squid". The big kind of squid, like that you spear...

CL: How did you folks catch that squid?

JM: That new thing. Spear.

LK: Iron spear, yeh?

JM: Iron.

LK: This beach here?

JM: Yeh, beach.

CL: Close to the beach?

JM: Yeh, you don't go far out, close to here, because Hawaiians they take care. They go and catch, maybe just enough to eat for the people and then stop. Today no. Greedy, eh? For the money, they get all the little squid and sell.

CL: Did you go fishing for other kinds of fish here?

JM: Well right here the majority of the fish were that kind pualu [sturgeon fish]. You know, set net too. Manini that kind.

CL: Set net?

JM: Yeh. Hawaiians before they set net, and then you pull it and people come...

CL: At night or...

JM: Sometime dark nights.

Side B: [interview continues at Waiakauhi]

[Bit omitted]

CL: How about moi? Did you folks fish for moi?

JM: Yeh had. There was a moi cave over there that side, over there at Kaū'pūlehu village, that side.

CL: How about this side?

JM: I didn't see. I don't know about this side here. There was plenty mullet here.

LK: How about this pond, wasn't there any fish inside before?

JM: No, 'opae only. I think Hawaiians they didn't like to throw fish inside because they like to take care of the 'opae.

CL: Yes.

JM: When the fish are put inside, all the 'opae are eaten up [laughter]. They're stomachs are full and they go down below to

sleep. That's the reason fish weren't put inside only 'opae.
Take care of the 'opae. Now, it's finished.

LK: How about this growth of 'akulikuli, before was there
'akulikuli on the side of this pond?

JM: Oh yeh, that kind, yeh.

LK: What was that for, was that used by you folks?

JM: For the imu.

LK: Oh, imu.

JM: It was thrown on top, you know. You finished with the
stones and throw them in, then throw the stuff on top, and then
put the pig on top, the stuff that you're going to cook, yeh.

LK: Yeh, because you didn't have banana.

JM: No.

LK: This perhaps was the covering?

JM: This was the covering, 'akulikuli.

LK: At Ka'ūpūlehu too?

JM: Yes at Ka'ūpūlehu kai.

[bit omitted]

LK: Uncle, are you familiar with this kind of grass called
makaloa?

JM: I saw that kind of grass.

LK: Where?

JM: Oh where did I see that? Yeh, I think on your side perhaps,
Kapalaoa, 'Anaeho'omalu, those places.

LK: Oh, way over there? Your place not?

JM: No not at all. I think on your side plenty.

LK: I don't know.

JM: Because on that side they took care.

LK: What about this beach morning glory? Was it used by you
folks?

JM: It was used by us when we went to set net.

LK: Really? Hmm, what was that for?

JM: So the fish would see it. "'Auē, here comes that thing!"
and swim into the net (laughter).

LK: Oh, a thing to pull.

JM: Yes a thing to pull and slap with and when the fish looks
this way, it _____. That deception was what this beach
morning glory is used for. Swimming, they don't think about how
they're going to be caught in the net, they keep swimming, caught
fast inside the net. Plenty of fish.

LK: Maybe that's the reason plenty was planted at the beach at
that time, that beach morning glory.

JM: Yeh, beach morning glory and this ...

LK: Naupaka?

JM: Naupaka.

LK: What trees?

JM: Before, my time, groves of kiawe and groves of coconut,
lauhala, that was the only kind of trees. Oh, and kou.

LK: Loulu maybe?

JM: Loulu, kou, groves of kou and groves of hau.

LK: There wasn't any heiau at this place, uncle?

JM: I heard but I didn't see where.

LK: Didn't see, eh?

CL: There wasn't any heiau ko'a for the kū'ula?

JM: I didn't see.

LK: Concerning the kū'ula, your grandfather had that eh?

JM: He didn't, you know, because those days the kū'ula were a kapu thing. The other people couldn't go there. The reason my grandfather didn't take me to see...

LK: Where was the kū'ula cared for?

JM: It was fed inside the sea.

LK: Huh?

JM: Inside the ocean.

LK: Kū'ula, inside the ocean?

JM: Yeh, close to the ... next to.

LK: Wasn't it a stone?

JM: Well that kine Kū'ula, kū'ula that kills people, yeh. Yes this kind of kū'ula. Kahuna.

LK: No, that's different. Ku'ula for fish.

JM: Yeh, the fish, it was kind of full of fish. Underneath the kū'ula so it wouldn't slip away.

LK: Because you told me the story that your grandfather had a kū'ula and you didn't believe in it. It was fed yeh, that kū'ula?

JM: Oh yeh, it was fed., but I wasn't fooled by that kind.

LK: Fed with fish yeh?

JM: Um hmm. But I didn't believe, that was the fault. The Christian people came. The Christian religion was strong. I pondered and thought that the Christians were right. There is a God and he's the one that made... The Christians taught to us, Adam and Eve. He made the man and the woman before.

LK: But this portion concerning the kū'ula, where is the kū'ula today?

JM: No more. I haven't seen it.

LK: Where is that stone?

JM: Seems like it's taken away, gone.

LK: Where was it left?

JM: Close to the waters edge.

LK: What did it look like, was it carved perhaps?

JM: No. It was a big flat rock. It's height was like this [gesturing]

CL: Was it 4 feet high?

JM: 4 feet, 5 feet. And below, that's where they put the fish. One time I saw my favorite, I saw my grandfather put it underneath. You know, the manini. I saw it. Afterward my grandfather returned to the house, he went and read the newspaper and I ran [to the kū'ula]. At my coming there, I saw this mongoose. I tell you, it was all eaten up. Ah, those mongoose in those days they eat very cleanly. Look at the bones, oh all clean. Not one bit of meat on top.

[bit omitted]

CL: Can you show us two the place of that kū'ula in your young days?

JM: I haven't seen it at this time, maybe sometime it was taken away by the ocean.

LK: But, where is that place?

JM: At Waipunalei, over there. [gesturing to the area between Waiakauhi and Kona Village]

LK: Over there at Ka'ūpūlehu?

JM: Yeah, that point. This side of that point. Kahuawai and it's that thing...Kahuawai, then Mumuku over there, and then Waipunalei over here.

[portion omitted]

CL: What's the name of this cape?

JM: Where?

CL: This is a cape.

JM: Oh, that cape over there? Mumuku.

CL: Mumuku.

JM: Um hum. That's a wind and that cape is called Mumuku because it rises up with that. The wind blows and the waves crash on top, that's the reason it's called Mumuku. Strange the names of the Hawaiian people, yeah?

CL: How about this name? Kumukehu.

JM: Hmm?

CL: Kumukehu? You haven't heard it?

JM: I haven't heard it. Uh-uhm. What is that? A tree?

CL: This is called...

JM: Oh, Kumukehu. I haven't ...

CL: Or Kumukea.

JM: Kumukea? I haven't heard that.

[bit omitted]

CL: Repeat those names.

JM: This here, write it down here, this bump, this is Kahuawai.

CL: Kahuawai?

JM: Yeah, that harbor, and this water here, that's this place Wai-o-Kane, that's a spring.

CL: Yes.

JM: And that point outside here [the point on the south side], that's Waipunalei.

CL: Yes.

JM: And then on that far side, Mumuku, and then on the ocean side of that is Maheawalu, and then that sand, that long black sand, that's da kine, Keonenui. Then Kalaemanō farther over. Kalaemanō and farther on what is that big pond there? Oh, Luahinewai.

CL: Yeah. And this side?

JM: I don't know this side. Because at that side is Kuki'o.

CL: Yes.

JM: I don't know. Before this side here is Kuki'o and I forget that white sands. Then farther on Awake'e.

LK: Manini 'ōwali?

JM: Yes, Manini 'ōwali, then Awake'e. Awake'e and Makalawena.

[bit omitted]

JM: I think if my grandparents were alive, probably they wouldn't agree to that hotel, Kona Village, that's built over there.

CL: No?

JM: No. But they're dead. The land went back to Kamehameha, Bishop Estate. Yeah?

LK: Before, Uncle, did your grandparents pay for their living [at Ka'ūpūlehu]?

JM: One dollar.

LK: To whom?

JM: Paid the guy who came to collect money.

[bit omitted]

CL: Did you see any akua lele in this land?

JM: I saw plenty, but before I believed that was a akua lele and afterwards, no, it's a star. The Hawaiian people say akua lele.

LK: That kind of star is different. The star's in the sky, yeah?

JM: That's what they say, that kind of thing flies in the sky.

LK: Probably you haven't seen it because the akua lele, it flies on top of your house.

JM: I haven't seen that.

LK: On top of the roof of your house, that's what they say.

JM: I haven't seen that.

LK: The akua lele is different. Close to the earth.

[bit omitted]

[At this point the group left by golf cart and drove south along the access trail to Kuki'o]

CL: Did you see kupe'e at this place before?

JM: Before? plenty, but now, probably not. Who knows, I haven't seen. Before plenty kupe'e.

CL: On the rocks, or on the sand?

JM: On the rocks sometimes, moving up onto the sand.

CL: At this place?

JM: Over there, below.

CL: E. Was that kupe'e everywhere on this beach?

JM: Well before, but now...

[portion omitted]

LK: This is a little 'ili'ili beach here, Uncle. Probably it doesn't have a name. Maybe a name, but...

JM: Had a name, but...

LK: Before time people, yeah?

JM: Before time people, every little place, they had a name for it.

[portion omitted]

[Talking about Makalewena]

JM: Yeah, I visited that place.

CL: Visited often?

JM: Visited often, because we went by foot from Ka'ūpūlehu, met with them. Makalewena, that's where the school was.

CL: Yes.

JM: Haole school.

CL: But you, you didn't go there, yeah?

JM: No, we went to school.

CL: To school?

JM: Yeah, from first grade to sixth grade, then I went back mauka. Seventh, eighth, ninth, tenth, eleventh, high school. Those days only one high school, that was the school of Konawaena.