

Interviews with Pele Hanoa at Punalu`u on 4/16/97 & 8/13/97
(enhanced notes)

personal data:

Pele Hanoa was born August 8, 1932. Her mother, Elizabeth Kalanika`ulelea`iwi Ku`aimoku, was born and raised at Punalu`u. She was married to Pele`s father, Ferman Bangay (a Filipino) and they lived at Punalu`u. Her mother came from an ali`i line, named for the mother of chief Keoua.

Pele left for Honolulu in the 40's. She moved back to Hilo in 1971, bought a place there. Sold her Hilo place in 1977 or 78 and bought her place in Wai`ohinu where she lives now and moved back to Ka`u. (Her family still owns the land at Punalu`u. They spend time there but don't have a regular house.)

1. Pele and Kīlauea

4/16/96

Pele's mother was a strong believer in their `aumakua Pele and Pele's brother Kamohoali`i (who appears as a shark). Mother prayed to them for assistance. Pele is the `aumakua on land, Kamohoali`i on the sea.

Her mother named her Pele, and her son Palikapu-o-Kamohoali`i. (That's the place where HVO is, named that because the smoke of Pele's fires never reaches it.)

Her mother took the family to Kīlauea to give hookupu to Tutu Pele. ("That's what we call her.") She goes when she needs help and guidance. Pele pointed to the cemetery up on the bluff above Punalu`u: "All my ancestors are up there"--except for her mother and father who are in the veteran's cemetery at Hilo. She prays to them for help, and they've given her the power to stop development projects in Ka`ū, so far.

(Pele described a "Black man" [spirit] who patrols Punalu`u, once came to the restaurant there and chased the security guard.)

Regarding offerings at Kīlauea: Pele wrote a letter to Faelyn Jardine, Park ranger, about leaving ho`okupu. Said people shouldn't leave coins, it's not a wishing well. If they want to leave coins, then the park should set up a collection box at the Volcano Art Center. People shouldn't leave plastic flowers, or incense sticks. (They're not appropriate gifts.)

I asked if she leaves pork for Pele. She said she leaves no food stuff, it attracts flies and rats, she only leaves lei or flowers.

I asked whether she leaves the ho`okupu or throws it into the pit. She said she throws it. She said she often gives at Kapali-kapu-o-Kamohoali`i.

8/13/96

I asked further questions about giving ho`okupu to Pele and about Kīlauea.

She can't remember exactly when her mother first took her up to Kīlauea to give ho`okupu to Pele, but knows she was young. Her mother would take them up every time there was an eruption there.

Once they went to Kona too, to the Ho`opuloa flow in 1950. She went from the time she was young until she grew up and left the island.

She never heard her mother speak of her grandparents going up to Kīlauea to give ho`okupu, but assumes that her family did. As far as she knows, she wasn't specifically introduced to Pele by her mother. She doesn't think any of her family's bones were taken up and given to Pele. Her family doesn't do that, doesn't think it's an appropriate place for the bones.

I asked what sites she uses to give ho`okupu at Kīlauea. she said she often goes to Kapalikapu-o-Komohoali`i (right where Jaggar Museum is), or goes to Uw_kahuna (stops at the parking lot marked Kīlauea Overlook). Or she goes to the spot shown as Akanikolea on the park map (also known as Steaming Bluff, between Uwekahuna and Volcano House). All of these spots are good because you have a view over Halema`uma`u. She gives ho`okupu to Tutu Pele, more familiar than Kamohoali`i. But if she needs help she asks of all the `aumakua.

I asked whether she goes to Halema`uma`u. She said no, because there are too many people there, she'd rather use a spot that`s more peaceful. Otherwise, she'd go there, it's a customary spot. Her mother took them either to the Jaggar Museum location or to Halema`uma`u. I asked if she'd like to see the visitor parking lot moved from there eventually, and she said that would be good.

Asked about place names, Pele said she's not familiar with the name Wahinekapu, that she got the name Akanikolea from her daughter Keola who learned it when she worked at the park. (She didn't learn the name Akanikolea from her parents.)

2. Punalu`u community when she was growing up (4/16/97, corrected 8/12/97)

community of three ahupua`a (shown below) - all three used the harbor at Punalu'u for canoes, shared fish by hāpai wa'a.

size of the community--about 10 families at Ninole & 10 families at Punalu`u, but families used to come and go

Ninole families	Punalu'u families (see map)
Pohā	1. Mama Nui = Mrs. Ahina
Kaluna	2. Punahoa Konanui
Lahela	3. Kuanoni
Ne`ula	4. Sarah Ah Sing = Mrs.
Pu`u	Hoopa`i
Ka`ale`ohū	5. Ku`aimoku - Bengay
Moa	6. Akiu

(Mrs. Kanihokula Akiu, the kahu of Hokuloa chapel up on the bluff. She married Henry Akiu, a blind man.)

They lived the same as the people at Kalapana: caught fish at the shore (caught `ohua with hand net, caught crab, got fish by spearing). She learned to fish because she was the oldest daughter, under her older brother. (Her sisters were younger.) People also caught turtles, her dad fished for `opelu on canoe, and went at nite on canoe for `u`u and kawele'a, also `ono. They ate only good fish, not palani.

They used to put a red lantern on top of the ku`ula rock as marker for the canoes to come in at night, to avoid the rocks on each side of the pae wa`a.

Her father fed the `opelu with taro and pumpkins (grated and cooked) for palu, never used `opae. Folks used to salt and dry `opelu on roof (whatever they couldn't sell fresh) - then sold it, to Hawaiians at the plantations at Naalehu and Pahala. (Her father went by truck, sold `opelu at \$.25/lb.)

She thinks her dad never went as far as the park area to fish --to the east he went as far as Kamehame (there was an `opelu ko`a there) and to the west as far as Honu`apo, was no need to go further because there were plenty of fish nearby. She didn't hear of others who went into park area either. Today the fishermen go over there (park area) because there's less fish.

They had mala`ai and houses up on the slopes of Pu`u `Enuhe (planted kalo, bananas). They made haupia, palau and kulolo with coconut. Had plenty fish.

They wove moena, but only for home use and not for sale - not like Puna because not as much lauhala.

They had 2 wells in their yard.

Punalu'u sank after tidal waves - used to be ponds makai of road near the beach

3. changes at Punalu`u

The 1946 tidal wave took their original house. They rebuilt c.1960, then the 1975 tidal wave took their second house. Since then they didn't rebuild.

People left Punalu`u in the late 40's and 50's after the 1946 tsunami: the older generation died off and the younger generation left for jobs, to Honolulu or the mainland.

4. bits

- Punalu`u Nui is the name her parents used for the heiau, not Kane`ele`ele; the cave Kaheholo below it is where the bones of sacrifices were put
- Few `enuhe here today; they used to cover the ground at certain seasons (she thinks just before summer, about the same time as ohua appeared).
- Ohua appears in the hupe of the kohola.
- Peter Lee Hotel (two stories) was phased out 1921 to 1922 when he died; then the Kuanoni's lived there.
- Small chapel up on the bluff (in cemetery) was built in memory of Henry Opukahaia; he was born at Ninole, but buried at Napo`opo`o because the family wanted that.

5. relationship of Punaluu to Wood Valley, Pahala, and Kapapala communities

- Kapapala Ranch Hawaiians mostly came down to swim, ranch truck brought them
- Pahala Hawaiians - some kept canoes at Punalu`u
- Wood Valley - Lupenui and Kaukini were growing kalo there

6. burial caves

She doesn't think anyone still cares for burials in the park. And it's not an issue that she's really concerned about.

Of Lahe`e Gay going into a burial cave and showing bones on t.v., she's not sure who told Gay of the cave but Mabel Kaipo was the one who gave her permission to go in.

She feels it's ok to look at the bones, just don't disturb them.

7. plant collection in the park

She goes to the park for palapalai and a`ali`i on the Mauna Loa strip road (good for a`ali`i when it's out of season in Ka`u). she also goes to the ark for pa`iniu (only needs a little bit for accent in lei) - there's plenty by Thurston lava tube, also up Wright road

She uses palapalai for ho`okupu to Pele, also in haku lei to hide the raffia.

She sometimes uses a lei and then gives it as ho`okupu to Pele.

She doesn't think anyone else from Ka`u collects in the park

-the younger generation doesn't make haku lei.

Maile plus a`ali`i is the lei for Ka`u.

Pa`iniu is the symbol for volcano, only grows there; she uses it in lei with red lehua.

8. Other informants

Jeanette Howard was raised here - left at 14 for Honolulu & returned recently.

Pele's brother Chris probably not such a good informant - he's younger, didn't do much fishing, moved to the mainland; now living in Pahala.

9. groups for consultation in Ka`u

Ka`u Historical Society

Ka`u Hawaiian Civic Club, president Helen Tayamen

Punalu`u Preservation Inc. (her organization)

Ka `Ohana O Ka Lae (mostly new people, caring for south point area, probably not concerned about park)

10. C. L. went up to the graveyard next to Hokuhoa Church (really just a small chapel) - many tombs covered with concrete, some tombstones with names:

Kanihokula Akiu 1873-1949

John Kanae Anderson 1895-1959

Lucy Keakealani Hills 1904-1989

Keoki KanakaKane 1928

Kuanoni

Mary Kuanoni 1898-1948

Pake

Keali`iholokahiki Emma Stone

Wailua

Christine Kauwe 1926-1972

Shem Kiniakua 1864-1903

Sketch map of Punalu`u based on walk around:

Notes:

1. The old church and schoolhouse were west of the Ku`aimoku-Bangay property until the 1868 tidal wave. The church was moved up on the bluff then, the schoolhouse was moved to Ninole.
2. Kekaula = Monsarrat, used to own from where the church/schoolhouse was all the way down to Ninole. The road was built on his property in fact. She's not sure how Bishop Estate got hold of it.